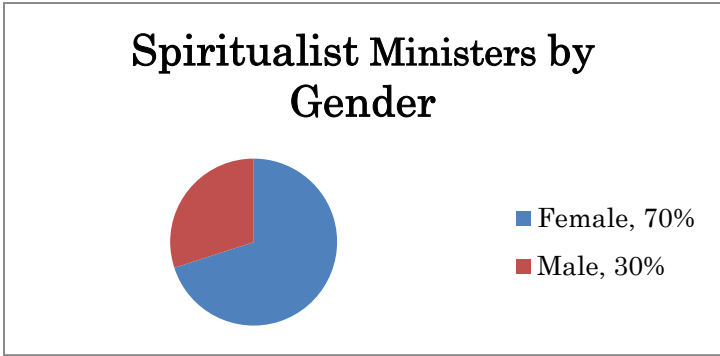


プロジェクト名	スピリチュアリストの聖職者とその降霊術に関する調査研究		
プロジェクト期間	平成 23 年度		
申請代表者 (所属講座等)	レオナルド T. J. (国際共生教育講座)	共同研究者 (所属講座等)	
<p>①研究の目的</p> <p>The purposes of this study were to determine whether modern Spiritualist ministers were raised in the religion, or actually converted to it from another, more mainstream religion; and if so, what relative factors existed which prompted them to serve the religion of Spiritualism as a minister? Also, did the ministers have a “calling” or an inner urge to pursue the vocation and was this precipitated by God? This project addressed these questions. One hundred Spiritualist ministers were initially surveyed, with 62 respondents, and 54 subjects ultimately accepted in the data collection portion of this study.</p> <p>②研究の内容</p> <p style="text-align: center;">Descriptive Statistics of the Participants’ Demographic Data</p> <p><i>Statistics on the Gender of the Participants</i></p> <p>The genders of the participants in this study were 70% female and 30% male. As Figure 1 illustrates, the research data shows that the religion is predominantly made up of women.</p> <div style="text-align: center;">  <p style="text-align: center;">Figure 1.</p> </div> <p>The data gathered for this study indicates that Spiritualist women still find great comfort in the religion and enjoy an equality of the sexes still denied many other women who adhere to mainstream religions. Spiritualism boasts one of the highest percentages of female ministers in organized religion.</p>			

The age of the participants ranged from 35 to over 74 with only 3% indicating they were between the ages of “35-44”; the highest percentage of respondents indicated they were between the ages of “55-64” (39%). The second largest percentage were grouped in the “65-74” age category (35%); and 16% of the subjects indicated they were between the ages of “45-54.” Five percent marked the category of “Over 74.” Interestingly, no subjects marked the “Under 25” or “25-34” categories. See Figure 2.

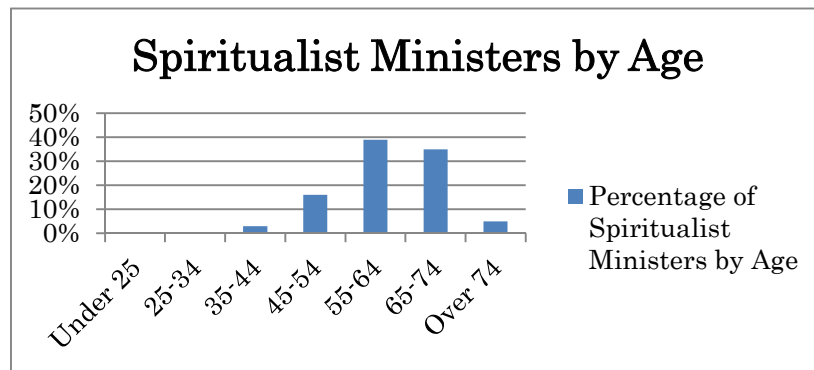


Figure 2

This data is revealing in that it suggests a very mature group of subjects, which in itself, is not surprising. In general, Spiritualism is an aging religion, with the majority of mediums and ministers being elderly. The research for this project uncovered that many of the subjects began studying towards ordination later in life, often as a second career choice after pursuing totally different professions earlier in their lives. This makes sense as only 12% of the respondents indicated they were “life-long” (cradle to grave) Spiritualists which means that a large percentage followed other religious traditions before settling on Spiritualism as their chosen belief system.

Statistics on the Religious and Spirituality Backgrounds of the Participants

Statistics on Years Subjects became Spiritualists

Figure 3 shows that the years of formal affiliation of the subjects in Spiritualism as a religion ranged from early childhood to the participants’ senior years. The mean average of years when the subjects became practicing Spiritualists was “middle-age” (between the ages of 30 and 49). The number of “lifelong” Spiritualists (the criterion being that the person practiced Spiritualism since “early childhood” and/or their “teen years”) was 12%. Those practicing Spiritualism as young adults was 11% of the total; middle age was 70% of the total; and senior years was 7% of the total.

These statistics further illustrate the fact that Spiritualism is an aging religion, with the majority of the participants being middle-aged or elderly. This helps to explain why the Spiritualist ministers in this study were much older when they received the “calling” to the ministry and became ordained ministers; the largest portion of these subjects was well into “middle-age” when they first embraced Spiritualism as their religion.

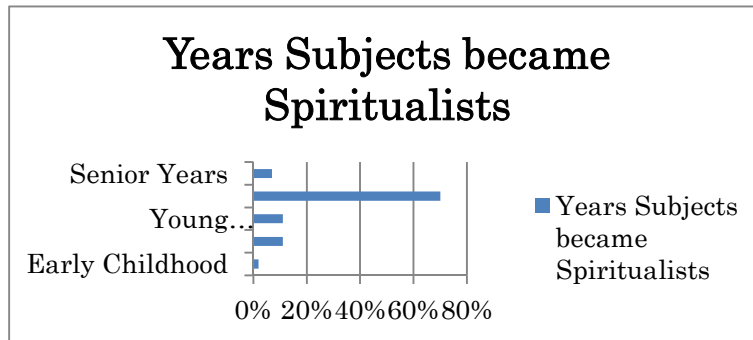


Figure 3.

Religious Backgrounds

Since only 12% of the respondents indicated that they were “lifelong” Spiritualists (with 88% indicating that they were not), it is not at all surprising that the subjects experienced a wide range of religious traditions while growing up and as adults. In fact, the majority indicated that they dabbled in several religions before settling down with Spiritualism. This phenomenon is common amongst Spiritualists and one I have labeled as “religion hopping” This is where a person will seek out a religion, try it for a while realizing that it does not offer them what they are looking for, then try another, and sometimes another, until they finally end up with one that they like, in these cases, embracing Spiritualism.

The subjects were asked: “Before being ordained as a Spiritualist minister, what was your religious background?” They were then asked to list (according to the time period in their life) the religions they followed. These were categorized as “Early Childhood” (0-5; 6-12); “Teen Years” (13-15; 16-19); “Young Adulthood” (20-23; 24-26; 27-29); “Middle-Age” (30-35; 36-40; 41-45; 46-49); and “Senior Years” (50-59; 60-69; 70-79; 80-89; Over 90). Within these categories, the subjects marked accordingly their religious inclinations during the various time periods of their lives.

The results were compelling as the majority of the ministers (roughly 88%) indicated having experienced numerous religions and spiritual phases throughout their lives before embracing Spiritualism. Catholicism received the highest percentage, with 39% of the respondents indicating that at some point in their religious lives they had followed this religion. The second highest percentage (24%) indicated that they identified at some time in their life with Methodism, and coming in third at 17% was the Baptist church. It is important to note that a few subjects indicated having embraced all three at some point in their religious lives, with more than several indicating even more variety in their responses, as many as five or six. In total, even though there were only 54 ministers in this study, they indicated on the survey 97 different belief systems, religions or denominations in their answers.

Within the protestant tradition (in addition to the 24% indicating being raised Methodist; 17% Baptist; and 13% Lutheran), other denominations, movements or traditions included: Amish, Mennonite, Pantheist, Buddhist, Wiccan, Salvation Army, Episcopalian, Christian Science, Presbyterian, Disciples of Christ, Quaker, Greek Orthodox, Seventh Day Adventist, Judaism, and New Age/Metaphysical.

In addition, the research shows that the subjects in this study were indeed a church-going group overall. When asked: “How regularly did you attend church while growing up?” 76% marked “weekly”; 6% indicated “monthly”; 13% marked “several times a year”; and only 5% indicated “once a year or less.” The act of going to church was definitely a part of the majority of the subjects’ lives during their formative years. In other words, church was not a foreign concept to them and they felt comfortable embracing religion (in some cases, over and over again) which indicates that they were a largely “churchified” group of subjects.

Statistics on Years Subjects became Spiritualists

In Figure 4, the years of formal affiliation of the subjects in Spiritualism as a religion ranged from early childhood to the participants’ senior years. The mean average of years when the subjects became practicing Spiritualists was “middle-age” (between the ages of 30 and 49). The number of “lifelong” Spiritualists (the criterion being that the person practiced Spiritualism since “early childhood” and/or their “teen years”) was 12%. Those practicing Spiritualism as young adults was 11% of the total; middle age was 70% of the total; and senior years was 7% of the total.

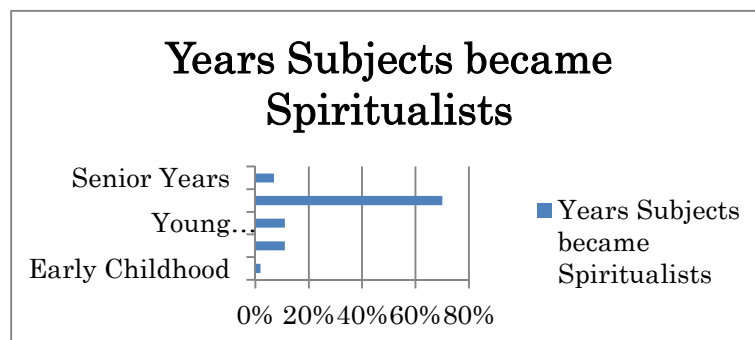


Figure 4.

These statistics further illustrate the fact that Spiritualism is an aging religion, with the majority of the participants being middle-aged or elderly. This helps to explain why the Spiritualist ministers in this study were much older when they received the “calling” to the ministry and became ordained ministers; the largest portion of these subjects was well into “middle-age” when they first embraced Spiritualism as their religion.

The “Calling” and Preparation for the Ministry

Call to the Ministry

The survey asked the subjects if there indeed was a specific time in their lives when they first sensed a higher calling which led them into the pastoral ministry.

Seventy-eight percent indicated “yes” and 20% marked “no”. Only 2% marked uncertain.” Over half of the subjects (56%) indicated that this calling occurred over the age of 30; 9% indicated it occurred between the ages of 19-30; and 22% received a calling under the age of twelve. Thirteen percent indicated they received the calling during the bulk of their teen years, between the ages of 13-18.

③研究の方法・進め方

The research data was collected largely through a questionnaire. This study was conducted on Spiritualist ministers who either reside in Spiritualist camps, have their own churches and congregations, or who are certified members in good standing of a recognized Spiritualist association. The participants had to be ordained Spiritualist ministers in order to participate in this study. One hundred questionnaires were distributed to Spiritualist ministers using a variety of methods to contact ordained Spiritualist ministers. The majority of the subjects, however, were selected through referral, meaning that once a core group of ministers was selected through personal contacts, these people then distributed the questionnaire on to other ordained ministers with the above criterion in place. This type of research sampling is referred to as “snowball sampling.”

Although the primary instrument (fieldwork questionnaire) utilized a combination of a Likert scale (e.g. “please mark accordingly—strongly agree, somewhat agree, somewhat disagree, strongly disagree”) and checklist scale (e.g. “please check the items that pertain to you”), several portions of the questionnaire involved more open-ended questions, generating a large amount of research data that needed to be collated and interpreted. The responses, in general, were thoughtful, lengthy, and rich with detail.

④実施体制 & ⑤実施計画に対する研究の進捗状況 (2年計画の1年目の場合)

A detailed questionnaire was used, as explained above. In addition, personal interviews were conducted with several subjects to get more in-depth information regarding the research questions.

⑥平成23年度実施による研究成果

The outcome of this research is quite revealing. Many conventionally held assumptions regarding the demographics and backgrounds of Spiritualist ministers were proven to be wrong, as detailed through this report. This research has contributed significantly to the work in the field.

⑦今後の予想される成果 (学問的効果、社会的効果及び改善点・改善効果)

This ethno-religious study of Spiritualist ministers offers new insight into the religion, in general, and more so into the motivations and personal lives of the ministers

themselves. Although Spiritualism is a rather new religion in comparison to its Christian-based cousins, it has a long and vibrant history that affords the researcher of religion a most fascinating area of exploration in which to pursue.

◎研究の今後の展望

In the end, it is hoped that this study offers new insights and research data not previously found in the area of ordained Spiritualist ministers and their call to the ministry in the religion of Spiritualism. As evidenced in this paper, the call to the ministry is often assumed to be pastoral but can also include a variety of other areas that serve humanity, allowing ordained Spiritualist ministers to heed the call to the ministry in a way that uses their gifts to the best of their ability and to the greatest glory of God.

◎主な学会発表及び論文等

Paper Presentation: *Association for the Scientific Study of Religion (ASSR)* in conjunction with the *Southwest Commission for Religious Studies (SWCRS) Annual Conference* ; Dallas, Texas; March 10, 2012; Paper Title: “Messages from Heaven: A Research Study on Spiritualist Ministers and their “Calling” to Serve Spirit.” **NOTA BENE:** I received the prestigious annual award for the best research paper presented at the conference: “The Frank Forwood Award for Excellence in Presented Research.”

Paper Presentation: *Purdue University, College of Liberal Arts, History Department International Conference:* “Science and the Occult—from Antiquity through the Early Modern Period.” ; West Lafayette, Indiana; April 20, 2012. Paper Title: “Stepping between the Two Worlds: A Study of Modern Spiritualist Ministers and their Mediumship.”

Paper Publication: *Fukuoka University of Education Bulletin*, published February 2012; “Serving the Gospel of Spiritualism: A Study of Modern Spiritualist Ministers and their Calling.”

Paper Publication: *The Annual Proceedings of the Association for the Scientific Study of Religion 2012:* “Messages from Heaven: A Research Study on Spiritualist Ministers and their “Calling” to Serve Spirit.”