Millennialism and New World Order conspiracy theories have been closely intertwined. They seemed to provide a way of predicting the emergence of the Antichrist. Among the conspiracy-minded, millennialism has included a generalized belief in the end of history, attempts to fuse alien arrival with Christian millennialism, the addition of non-Western millenarian ideas, and even the belief that millennialism itself is part of the conspirators' plot. UFO writers have been able to link ideas about extraterrestrials with more traditional apocalyptic expectations. The millennium is incrementally achieved through a gradualism that makes apocalyptic disasters unnecessary. Bridging mechanisms are organizational devices that link the domain of stigmatized knowledge to accepted forms of political expression. Three bridging mechanisms of particular significance are: the cultivation of crossover audiences, the development of alternative communications systems, and the indivisibility of the stigmatized knowledge domain.

The Building Blocks of Social Change
Daniel Nilsson DeHanas

This chapter compares religious mobilizations for social change. It profiles a Black-led Seventh Day Adventist march and rally against youth violence near Brixton, and an Islamic event in the East End.
during Ramadan that raised funds to combat hunger and poverty. Drawing on the research tradition of analytical sociology, the chapter investigates the social mechanisms that served as building blocks for these political campaigns. The Adventist event took the form of an ardent, yet fleeting, “revival activism.” The Islamic event was an example of a more sustained “pillared activism” that was also observed elsewhere in the East End. The social mechanisms constituting these campaign events are explained, and their broader implications for young people’s efforts for social change are considered.

Hermeneutical Reflections

István Czachesz


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This chapter offers reflections on the cognitive approach presented in the book from the perspective of biblical hermeneutics. It discusses, in particular, the significance of the cognitive approach in connection with three possible uses of biblical texts, that is, the text as window, mirror, and image, respectively. The chapter shows how the cognitive approach offers fresh insights for each hermeneutical perspective, and considers the ramifications of the cognitive approach for historical, reader oriented, and text-centered biblical interpretation. The final part of the chapter focuses on the concept of the biblical text as a successful meme in the history of reception and suggests that biblical interpretation can be understood on the analogy of epigenetic mechanisms.