

SOC 225: SOCIOLOGY OF RELIGION

Davidson College
Fall Semester, 2010

Course: Sociology 320 – Sociology of Religion*
Time and Place: 10:00pm - 11:15am, Tuesdays & Thursdays, Chambers 1006
Prerequisite: None
Instructor: Gerardo Marti
Phone Number: (704) 894-2481
My Office: Papers turned in outside of class go to Sociology Dept, Preyer 107
Pre-scheduled appointments meet in my office, Preyer 107
Email: gemarti@ davidson.edu
Office Hours: Wednesdays 10:00am – 11:30am and by appointment.

*For most people, religion is a faith to be lived —or perhaps to be neglected –
but for a few, it is also a phenomenon to be studied....
The student of society must be a student of religion;
and the student of religion must be a student of society.
-- J. Milton Yinger*

Course Description and Student Outcomes:

Religion exists in a social context, and always is shaped by and shapes its social context. Furthermore, religion *itself* is always (at least in part) a socially constituted reality--that is, its content and structure are always formed, at least partially, out of the "stuff" of the socio-cultural world (language, symbols, groups, norms, interactions, resources, organizations, etc.). The sociology of religion pursues an understanding of both the "social-ness" of religion itself and the mutually influencing interactions between religion and its social environment. We will analyze religious beliefs, practices, and organizations from a sociological perspective, with a primary focus on religion in contemporary American society.

Specifically, this course is designed to:

1. *Cultivate in students an understanding of the distinctively sociological approach to studying religion.* There are many approaches to studying religion--historical, psychological, theological, sociological, anthropological, etc. Since in this class we take a distinctively sociological approach, our most basic goal is to develop an understanding of and appreciation for the kinds of questions sociologists ask and the kind of explanations they offer when they analyze religion.
2. *Familiarize students with some of the major issues, problems, and findings in the sociology of religion.* Students will have the opportunity to learn some of the theoretical and substantive content of the sociology of religion, to deepen their sociological knowledge of such things as religious conversion, shifting church attendance rates, religiously inspired political activism, the emergence of new religions, and secularization.
3. *Introduce students to basic skills of field research.* Sociology is an empirical discipline that constructs theories and draws conclusions based on evidence that can be observed. Students in this class will go beyond merely reading about religion, to actually doing simple participant-observation through field trips at local religious groups, involving first-hand observation, analysis, and brief written reports.

* *Special thank you for syllabi suggestions drawn from Christian Smith and Wendy Cadge.*



4. *Improve cognitive & communication skills.* Finally, this course aims generally, through its exercises and requirements, to enhance students' abilities to read, analyze, discuss, and write skillfully.

To summarize in *performance-oriented* terms, students who have successfully completed this course ought to be able to: (1) know how to go about analyzing religious beliefs, experiences, practices, and organizations *sociologically* (as distinct from, say, theologically); (2) carry on an informed and informing conversation with others about the religious issues and problems we will study in this class; (3) have a basic idea about how to go about conducting field research on a religious group or institution; and (4) read, think, discuss, and write more skillfully than when they entered the course.

Listening, accepting and constructively giving group responses as we "think out loud" with each other are part of the education in this course. Everyone tends to have strong feelings about religion--their own or their lack of one, and others' religions. Students will be expected to temporarily "suspend subjectivity"; that is, use analytical thinking in examining their own religion as well as the religions of others. Please note that comments that could make any person feel uncomfortable will not be tolerated. The social locations of persons, whether present in the class or not, are to be respected.

After completing this course, the student should be able to:

- discuss the social dynamics of religion with a degree of objectivity,
- distinguish among the major classical and contemporary theoretical approaches employed by sociologists of religion in studying religion,
- appreciate the multidimensional nature of religiosity or ways of being religious,
- assess the impact of religion on the daily life of individuals and groups and the impact of society on religion,
- understand and appreciate the diversity of religious life in America as experienced by major denominational, ethnic, and demographic groups,
- understand the developments of religious trends in the United States since its founding,
- understand and appreciate the development of "secularization" and its effects on the development of American religions.
- understand and appreciate the roles of religion in American regional and national life,
- understand aspects of religion as they intersect with aspects of personal identity including race and gender,
- enhance analytical writing through written assignments, and
- enhance oral presentation skills through class discussions.

Specific Assignments:

Weekly Assignments

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| ➤ <i>Participation in Class Discussion</i> | 10% |
| ➤ <i>Analytic Pre-discussion Papers</i> | 15% |

Major Papers

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|-----------------------------------|------------|
| ➤ <i>A Religion in America</i> | 20% |
| ➤ <i>Field Research Report #1</i> | 15% |
| ➤ <i>Field Research Report #2</i> | 15% |
| ➤ <i>Final Report</i> | <u>25%</u> |

Total Grade = 100%

Reading:

It is essential for you to keep up with the reading and to read actively. Active reading means taking notes as you read, crafting ideas in your own words, making a list of questions you have as you read, and reading far enough ahead that you have a chance not only to read but to think about what you have read. I expect that you will have read each week's readings for our first class meeting of the week (Tuesday) unless otherwise indicated in the syllabus. Pre-discussion notes drawn from the reading (described below) provide launch points for discussion.

Required Books and Readings for All Students:

- Rodney Stark and Roger Finke. 2000. *Acts of Faith*. California.
- Emile Durkheim. [1915] 1995. *Elementary Forms of Religious Life*. Translated by Karen Fields. The Free Press.
- Max Weber. [1930] 2001. *The Protestant Ethic and the Spirit of Capitalism (Routledge Classics)*. Translated by Talcott Parsons. Routledge.
- Bruce Lincoln. 2006. *Holy Terrors: Thinking about Religion after September 11, Second Edition*. Chicago.
- Gerardo Marti. 2009. *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church*. Indiana.
- Gerardo Marti. 2008. *Hollywood Faith: Holiness, Prosperity, and Ambition in a Los Angeles Church*. Rutgers.
- Reserve (R) readings online through Davidson College Library.

Books Required by Some, Recommended for All:

- Linda Herrera and Asef Bayat. 2010. *Being Young and Muslim: New Cultural Politics in the Global South and North*. Oxford.
- Thomas A. Tweed. 1997. *Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami*. Oxford. [Half of class will read this text.]
- Robert A. Orsi. 1998. *Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes*. Yale. [Other half of class will read this text.]
- Max Weber. [1963] 1993. *The Sociology of Religion*. Beacon Press.

Course Requirements:

1. **Participation:** I expect students to attend class regularly and to participate in class discussions, exercises, and group projects, as required or appropriate. I presume students can and will attend all or almost all classes, but may occasionally have a legitimate reason to miss one class in the semester (extremely sick, family funeral, etc.). I will take weekly attendance, however I am not interested in adjudicating doctors' notes and other excuses. Just come to class, and don't miss more than one, if any. An unreasonable number of absences from class will definitely hurt one's final grade. Entirely faithful class attendance is notable and could make a positive difference in final grades in borderline cases. I understand student athletes may need to miss additional classes, up to 2 TH or 3 MWF. Please provide schedules to me at the beginning of the semester. Overall, your active and prepared participation in class discussion will be worth 10% of the final grade.

2. **Pre-discussion Reading Notes:** Reading notes provide an ongoing opportunity for you to engage the most important concepts and ideas encountered in each reading section. As such, your papers should be both personal and analytical; in them, you bring your critical, individual point-of-view. Pre-discussion notes are not summaries but opportunities for critical thinking which demonstrate your knowledge of the text's arguments by comparing approaches and methods, raising questions or critical comments, discussing the relevance (or lack thereof) for designing sociologically based study, and/or analytically drawing out implications. A good approach: 1) *Essentialize*--What are the essential concepts, ideas, insights and how are they connected? 2) Then

Improvise--What are the implications I see which the author does not or did not bring out? View the assignment as writing a critical, introductory preface to each section's papers. As such, your paper should be analytical, assume a personal point-of-view, and integrate mention of each reading in the context of that essay. Your pre-discussion notes provide launch points for discussion. Each paper should be between 2.5 and 4 pages in length, double spaced, have one inch margins, and typed in 12 point type. Altogether, the pre-discussion reading notes collected together in a portfolio at the end of the semester are worth 15% of the final grade. Any other guidelines for preparation of reading notes will be discussed in class.

3. A Religion in America Paper: This 4-6 page paper asks you to provide a concise summary of history, teachings, organization and demographics of one religious tradition. This paper is worth 20% of your final grade. More detailed guidelines for this assignment will be provided in class.

4. Two Field Reports Based on Self-guided Field Trips: You must choose two unfamiliar religious groups or organizations to visit and observe on self-guided field trips, and write 3-4 page reports for each. Your reports are based on attending religious services or gatherings and taking field notes. Please note that students may not choose to do the religious tradition(s) within which they were raised or with which they are quite familiar. The two trips/reports are each worth 15% of the final course grade. Guidelines and procedures for both the conduct of field observations and the writing of field reports will be provided in class.

5. Final Paper: Your term paper will provide the opportunity to delve into a topic addressed in the class or to research an area that is related to, but not directly touched on by, the course readings. A sociology of religion bibliography is included at the back of this syllabus; you should also consult the journals in the sociological study of religion (*Journal for the Scientific Study of Religion*, *Sociology of Religion*, *Review of Religious Research*) and major sociological journals (*American Sociological Review*, *American Journal of Sociology*, *Social Forces*, *Social Problems*, *Journal for the Study of Symbolic Interactionism*). There are essentially two choices in writing your final paper: (1) A paper based on your visits to two different religious centers this semester, or (2) A paper primarily on library rather than field research. In either case, papers should link to class readings and discussions or to your visits to religious centers as appropriate. More detailed guidelines will be provided in class.

Final Review

There will be no final review. I reserve the right to schedule a final review, however, if you are not keeping up with class readings.

Policy on Collaboration and Plagiarism:

Writing is a collaborative art, especially in this class where conferencing and discussion groups are built into the course. Talking about your paper with a spouse, roommate, friend, family member, etc. is also encouraged, not only for this class, but for other classes that involve writing. You are welcome to work through ideas with other students. Collaboration is good.

On the other hand, the paper you write must be entirely your own. Passing off somebody else's work as your own (because you copied it out of a book, paraphrased it out of a book, bought a paper from a research paper service, downloaded it from the internet, wrote down ideas that someone else was dictating to you, recycled an essay written by someone else, or had someone else rewrite your paper for you) is plagiarism. It is unethical, illegal, and, in a college course, sufficient grounds for failure of the course. Don't do it. When in doubt, cite. If you are unsure of something, ask. Diana Hacker in A Writer's Reference gives excellent advice on avoiding plagiarism, pages 82-91.

About the Grading Scale:

Your final grade for the class will be based on four substantive papers (75%), attendance, participation, quizzes and quick writes (10%) and pre-discussion papers portfolio (15%). I will use the following guidelines to grade your written assignments:

A Outstanding Work (90-100%). Goes above and beyond the requirements of the assignment, above and beyond merely competent work. Outstanding effort, significant achievement, and mastery of the material of the course are clearly evident. Exceptional critical skills, creativity or originality is also evident. Consistently developed sociological perspective.

B Above Average (80-89%). A “B” paper fulfills all aspects of the assignment and goes bit beyond minimum competence to demonstrate a thorough and above average understanding of course material. Extra effort, extra achievement or extra improvement often evident. Clearly demonstrated sociological perspective.

C Average (70-79%). A “C” paper fulfills all aspects of the assignment with obvious competence and grace. A thorough and satisfactory understanding of basic course material and incorporation of a sociological perspective. **If you do the assignment exactly as it is assigned, you will receive an average grade; in other words, you will receive a grade of 75.**

D Below Average (60-69%). A “D” paper represents marginally satisfactory understanding of basic course material. A “D” may indicate failure to follow directions, failure to implement specific recommendations, or failure to demonstrate personal effort and improvement. Surface level grasp or application of a sociological perspective. Often a “D” is given either because some aspect of the assignments has not been fulfilled, or because a preponderance of errors (more than one or two per page) interferes with clear communication.

F Lack of demonstration of satisfactory understanding of basic course material. Failure to grasp or apply a sociological perspective. Not acceptable, either because the student did not complete the assignment as directed, or because the level of writing skill is below an acceptable level for college work.

****All papers and/or reviews must be completed to receive a passing grade in this class****

In addition to these five grades, a student may receive a grade of R. R stands for “Redo” and means the student has both the opportunity and the responsibility to do the assignment over. Usually this is given because the student has misunderstood the assignment, or because some particularly egregious error prevents the paper from achieving its purpose, or because I believe that the student has made a good faith effort to excel but has run into significant difficulties with the assignments. If you receive a grade of R, you have 48 hours to contact me for a phone or face-to-face appointment. In our appointment, we will discuss what went wrong with the assignment, and we will contract a way and a time to redo the assignment. If you fail to turn in a revision according to the individual contract, the student will receive a 0 on the assignment.

Davidson College uses a plus and minus system on report cards. My scale for final averages is as follows:

94-100	A	73-76	C
90-93	A-	70-72	C-
87-89	B+	67-69	D+
84-86	B	63-66	D
80-83	B-	60-62	D-
77-79	C+	0-59	F

College, Department and Instructor Policies for Davidson College:

- A. Please refer the Davidson College Official Record regarding THE HONOR CODE. As members of the Davidson College community, we are expected to uphold the honor code. In regard to writing assignments, any student found to plagiarize or cheat will receive an “F” for that assignment and will be referred to the Dean and Honor Council.
- B. Students who will be absent at some point during the semester owing to religious observance are requested to notify the instructor during the first week of class (or the first week after late enrollment) in order to make accommodations for assignment or review dates falling during such observances.
- C. As a courtesy to the instructor and your classmates, please be sure to turn off cell phones and pagers or switch them to vibrate mode prior to the start of class.
- D. Due to abuse by students in previous courses, laptops and other electronic devices are not acceptable for use during class. If you wish to take notes, please use paper and pen/pencil.
- E. Please be mindful of due dates/times. Submission guidelines for assignments are as follows: All assignments will be accepted on the due date. Assignments must be submitted no later than the beginning of the class scheduled on the due date. Late work will be penalized at 10% of the total value for each day late, beginning immediately during the class on the due date. No work will be accepted after the last scheduled class of the semester. The instructor is not responsible for lost papers. If you are unable to turn in the assignment personally, please your own arrangements to have the paper submitted on your behalf. Students are strongly encouraged to keep a copy of each assignment until final grades are recorded. Any exceptions must be approved well in advance of the due date with the instructor.
- F. All major written assignments must be prepared using a word processor (some exercises may be exempted) and submitted hard-copy. PLEASE DO NOT EMAIL PAPERS. The length and content for each assignment will be discussed in class. Work done for this class is to be original, done exclusively for this class, and must comply with high standards for written work. The grade for each assignment will reflect evaluation of expression as well as content. Please proofread carefully for spelling and grammatical errors. Spelling, grammatical, or typographical errors reduce the quality of your work, and grades assessed will reflect such errors. Have someone proofread your paper before you complete your final draft. Also, last-minute, hand-written corrections to final copy are not preferred but accepted – better to have you catch it than for me to see it.
- G. Please note in regard to submission of papers that it is the responsibility of every student to print pages for course assignments well before (hours or days) they are due. All excuses of “printer malfunctions” are not acceptable.
- H. As discrepancies with regard to grades can occur, it is recommended that students retain all graded materials until such time as final grades have been sent out.
- I. Extra-credit or make-up work is not available in this course. Please make every effort to submit your assignments in a timely, complete, and professional manner.
- J. Office hours and appointments: Since the management of time is critical for student and professor alike, you are requested to please observe the following guidelines regarding office appointments.
 - 1. Priority: Students who have made appointments with me personally (either in person, by phone, or via email) will be given priority. This is the best way to ensure time together.
 - 2. Drop-ins: I will be in my office at Preyer 107 during office hours as described at the top of the syllabus.
 - 3. Non-office hour appointments: Please try to stick to scheduled office hours for appointments.

However, if you find it impossible to schedule an appointment during regular office hours, I will work with you to find a mutually convenient time.

4. Canceling appointments: If you will be unable to keep an appointment it would be appreciated greatly if you would contact me via one of the means identified above to cancel your scheduled appointment. Thank you for your professional courtesy in this regard.

Occasionally office hours may be canceled due to meetings, travel, or emergencies. I will make an effort to contact you if you have scheduled an appointment during such times. If I am able to remain accessible on another part of campus, I will indicate my location on my door. Please accept my apologies in advance for this possible inconvenience.

Please Note: Topics & Assignments May Shift; Changes in will be Announced

<u>Date</u>	<u>Topics & Exams</u>	<u>Read, Think & Explore</u>	<u>Analyze, Write & Create</u>
August 24, 26	Getting Started. What constitutes a sociological perspective on religion? Strengths and limitations.	<p>Rodney Stark & Roger Finke. 2000. Acts of Faith. California. (Introduction, Pp. 1-23.)</p> <p>Optional: Liz Gooch. 2010. "A Reality Show Where Islam Is the Biggest Star," The New York Times, July 28, 2010, http://www.nytimes.com/2010/07/29/world/asia/29imam.html?_r=1</p> <p>Recommended Readings: Jonathan Smith. 1998. "Religion, Religions, Religious." Pp. 269-84 in Mark C. Taylor (ed.), Critical Terms for Religious Studies. University of Chicago Press. (R) Fred Kniss. 2004. "Mapping the Moral Order." Chapter 23 in Michelle Dillon (ed), Handbook of the Sociology of Religion. Cambridge. Robert Wuthnow. 2003. "Is There a Place for 'Scientific' Studies of Religion?" Chronicle of Higher Education, January 24, 2003. http://www.psywww.com/psyrelig/wuthnow.html John Wilson. 1988. "The Sociological Study of American Religion." Pp. 17-30 in Charles H. Lippy and Peter W. Williams. (eds.), Encyclopedia of the American Religious Experience: Studies of Traditions and Movements. Scribner's Sons. Robert Wuthnow. 1992. Rediscovering the Sacred: Perspectives on Religion in Contemporary Society. (Introduction, c. 1 "Sacredness and Everyday Life," c. 2 "The Cultural Dimension") Colleen McDannell. 1995. Material Christianity: Religion and Popular Culture in America. Yale University Press. (Chapter 1.) Grace Davie. 2004. "The Evolution of the Sociology of Religion." Chapter 5 in Michelle Dillon (ed.), Handbook of the Sociology of Religion. Cambridge.</p>	<i>Pre-discussion paper</i>

		<p>Robert Orsi. 1997. "Everyday Miracles: The Study of Lived Religion." P. 3-21 in David Hall (ed.), Lived Religion in America: Towards a History of Practice. Princeton University Press.</p> <p>Phillip H. Hammond. 1988. "Religion and the Persistence of Identity." Journal for the Scientific Study of Religion 27(1): 1-11.</p> <p>Barry A. Kosmin and Seymour P. Lachman. 1993. One Nation Under God: Religion in Contemporary American Society. (Chapter 7.)</p> <p>Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers. - book reviews; Sociology of Religion, Spring 1995, by Nancy T. Ammerman http://www.findarticles.com/p/articles/mi_m0SOR/is_n1_v56/a_i_16788017</p> <p>Dean R. Hoge, Benton Johnson, and Donald A. Luidens. 1995. Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers. (Chapter 7.)</p> <p>Robert Orsi. 2005. Between Heaven and Earth. Princeton University Press.</p>	
August 31, September 2	Karl Marx and Beyond. Functional vs. conflict theories of religion. religion and social class.	<p>Karl Marx. (the following readings are found in Robert Tucker (ed.). 1978. The Marx-Engels Reader. Norton.)</p> <p>"Theses on Feuerbach." "Contribution to the Critique of Hegel's Philosophy of Right: Introduction." "The German Ideology: Part I" (up to A2). (R)</p> <p>Recommended Readings:</p> <p>David Swartz. 1996. "Bridging the Study of Culture and Religion" Sociology of Religion 57(1): 71-86.</p> <p>Liston Pope. 1942. Millhands and Preachers. Yale. (Chapters 1, 2, 3, 5, 8-10, 14).</p> <p>Stanley Slade. 1994. "Popular Spirituality as an Oppressive Reality." In Guillermo Cook (ed.), New Face of the Church in Latin America. Orbis.</p>	<i>Pre-discussion paper</i>
September 7, 9	Emile Durkheim and Beyond. Focus on two elements of religious experience: myth and ritual.	<p>Emile Durkheim, Elementary Forms. Free Press (entire, especially: Intro, Bk. I Ch. 1; Bk. II Ch. 7, Bk. III Ch. 2, Conclusion).</p> <p>Recommended Readings:</p> <p>Clifford Geertz. 1973. "Religion as a Cultural System." Chapter 4 in The Interpretation of Cultures. Basic Books.</p> <p>Robert Bellah, "Appendix: the Systematic Study of Religion." Pp. 260-287 in Bellah, Beyond Belief. Harper and Row.</p> <p>Robert Bellah. 1967. "Civil Religion in America." Daedalus 96 (Winter):1-21. (Also available in his book Beyond Belief.)</p> <p>Anne Warfield Rawls. 2005. Epistemology and Practice: Durkheim's The Elementary Forms of Religious Life. Cambridge University Press.</p>	<i>Pre-discussion paper</i>

<p>September 14, 16</p>	<p>Max Weber. Charisma and institutionalizi on.</p>	<p>Max Weber. Protestant Ethic and the Spirit of Capitalism. (entire, especially Author’s Introduction; and Part 1 = Chapters 1, 2, 3). Max Weber. 1978. Economy and Society. University of California Press. (pp. 1111-1149; Recommended: pp. 3-33, 399-602;). (R) Recommended Readings: Max Weber. 1946. "The Social Psychology of the World Religions," "The Protestant Sects and the Spirit of Capitalism," and "Religious Rejections of the World and Their Direction." Pp. 267-359 in Gerth and Mills (eds.), From Max Weber: Essays in Sociology. Oxford University Press. Max Weber. [1963] 1993. The Sociology of Religion. Beacon Press. William H. Swatos, Jr. and Lutz Kaelber (eds.). 2005. The Protestant Ethic Turns 100. Paradigm Publishers.</p>	<p><i>Pre-discussion paper</i> <i>Religion in America Paper due</i></p>
<p>September 21, 23</p>	<p>Religion in America: Alexis de Tocqueville and Beyond.</p>	<p>Robert Bellah et al. 1985. Habits of the Heart. California. (Chapters 2, 9; Recommended, Chapter 1). (R) Robert Putnam. 2000. Bowling Alone. Simon and Schuster. (Ch. 4). (R) Jeanne H. Kilde. 2002. When Church Became Theatre. Oxford. (Chapter 5). (R) Vincent J. Miller. 2004. Consuming Religion: Christian Faith and Practice in a Consumer Culture. Continuum. (Chapter 2). (R) Recommended Readings: Alexis de Tocqueville. 1969. Democracy in America. Doubleday. (Pp. 277-301, 441-454.) Richard Wood. 2002. Faith in Action: Religion, Race, and Democratic Organizing in America. Chicago. Paul Lichterman. 2005. Elusive Togetherness: Church Groups Trying to Bridge America’s Divisions. Princeton. Christian Smith. 1994. "The Spirit and Democracy: Protestantism, Base Communities, and Democratization in Latin America." Sociology of Religion 55(2): 119-144. Christian Smith and David Sikkink. 1999. "Is Private Schooling Privatizing?" First Things (April): 16-20.</p>	<p><i>Pre-discussion paper</i></p>
<p>September 28, 30</p>	<p>Social Constructionis m, Phenomenologi cal Consciousness and Modernity.</p>	<p>Peter Berger. 1969. The Sacred Canopy. Anchor. (Chapters 1, 2). (R) Mary Jo Neitz. 1987. Charisma and Community: A Study of Religious Commitment within the Charismatic Renewal. Transaction. (Chapter 3, “The Process of Conversion”). (R) Recommended Readings: James Hunter. 1983. "The New Religions: Demodernization and the Protest Against Modernity." Pp. 1-19 in Bryan Wilson (ed.), The Social Impact of New Religious Movements. Rose of Sharon Press.</p>	<p><i>Pre-discussion paper</i></p>

		James Hunter. 1983. American Evangelicalism. Rutgers. (Pp. 3-19, 49-101.)	
October 5, 7	Secularization: Decline? Privatization? Subjectivization?	<p>Rodney Stark & Roger Finke. 2000. Acts of Faith. California. (Chapter 3.) Same as -- Rodney Stark. 1999. Secularization RIP. Sociology of Religion. Fall (available online). http://www.findarticles.com/p/articles/mi_m0SOR/is_3_60/ai_57533381</p> <p>Phillip Gorski. 2000. "Historicizing the Secularization Debate." American Sociological Review. 65(1): 138-167. Also Chapter 9 in Michelle Dillon (ed), Handbook of the Sociology of Religion. Cambridge. (R)</p> <p>Christian Smith. 2003. The Secular Revolution. University of California Press. (Chapter 1, "Introduction: Rethinking the Secularization of American Public Life" also recommended, Chapter 2, "Secularizing American Higher Education: The Case of Early American Sociology".) (R)</p> <p>Recommended Readings:</p> <p>Bryan Wilson. 1979. Contemporary Transformations of Religion. Oxford: Oxford. (Chapter 1.)</p> <p>Bryan Wilson. 1995. "Religion in Secular Society." Pp. 200-217 in Andrew Greeley (ed.), Sociology and Religion. Harper Collins.</p> <p>Mark Chaves. 1994. "Secularization as Declining Religious Authority." Social Forces 72(3): 749-775.</p> <p>Grace Davies. 1990. "Believing Without Belonging." Social Compass 37: 456-69.</p> <p>Robert Wuthnow. 1998. After Heaven. University of California Press. ("Angel Awakenings", "Spirituality of the Inner Self")</p> <p>Daniel Bell. 1977. "Beyond the Sacred?" British Journal of Sociology 28(4): 419-449.</p> <p>Thomas Luckmann. [1967] 1995. "The Invisible Religion." Pp. 218-230 in Andrew Greeley (ed.), Sociology and Religion. Harper Collins.</p>	<p><i>Pre-discussion paper</i></p> <p><i>Field Report #1 due</i></p>
October 12, 14	Fall Break	Stephen Warner. 1993. "Work in Progress toward a New Paradigm for the Sociological Study of Religion in the United States." American Journal of Sociology 98(5): 1044-93. (R)	<i>None</i>
October 19, 21	Rational Choice -- A New Paradigm?	<p>Rodney Stark & Roger Finke. 2000. Acts of Faith. California. (Chapters 4, 5, 8.)</p> <p>Roger Finke and Rodney Stark. 1992. The Churching of America, 1776-1990. Rutgers. (Pp. 15-21). (R)</p> <p>Recommended Readings:</p> <p>Rodney Stark and Laurence Iannaccone. 1994. "A Supply-Side Reinterpretation of the 'Secularization' of Europe." Journal for the Scientific Study of Religion 33(3): 230-253.</p>	<i>Pre-discussion paper</i>

		<p>Roger Finke. 1989a. "How the Upstart Sects Won America: 1776-1850." <i>Journal for the Scientific Study of Religion</i> 28: 27-44.</p> <p>Roger Finke. 1990. "Religious Deregulation: Origins and Consequences." <i>Journal of Church and State</i> 32: 609-626.</p> <p>Laurence Iannaccone. 1990. "Religious Practice: A Human Capital Approach." <i>Journal for the Scientific Study of Religion</i> 29: 297-314.</p>	
October 26, 28	Community and Subcultural Strength – Strictness and Identity	<p>Roger Finke and Rodney Stark. 1992. <i>The Churching of America, 1776-1990</i>. Rutgers. (Pp. 245-275.) (R)</p> <p>Laurence Iannaccone. 1994. "Why Strict Churches are Strong." <i>American Journal of Sociology</i> 99(5): 1180-1211. (R)</p> <p>Recommended Readings:</p> <p>Dean Kelley. 1972. <i>Why Conservative Churches are Growing</i>. Harper & Row.</p> <p>Gerald Marwell. 1996. "We Still Don't Know if Strict Churches are Strong, Much Less Why." <i>American Journal of Sociology</i> 101(4): 1097-1104.</p> <p>Christian Smith. 1998. <i>American Evangelicalism</i>. Chicago. (Chs. 1-5).</p> <p>Nancy Ammerman. 1987. <i>Bible Believers: Fundamentalists in the Modern World</i>. Rutgers University Press. (Chapters 1-8, 11.)</p>	<p><i>Pre-discussion paper</i></p> <p><i>Field Report #2 due</i></p>
November 2, 4	The African American Church in America.	<p>Hans Baer and M. Singer. 1992. <i>African-American Religion in the Twentieth Century</i>. University of Tennessee. (Chapter 1, "The Cultural Background"). (R)</p> <p>C. Eric Lincoln and Lawrence Mamiya. 1990. <i>The Black Church in the African American Experience</i>. Duke University Press. (Chapter 7.) (R)</p> <p>Timothy Nelson. 1996. "Sacrifice of Praise: Emotion and Collective Participation in an African-American Worship Service." <i>Sociology of Religion</i> 57(4): 379-96. (R)</p> <p>C. Eric Lincoln. 1974. <i>The Black Church Since Franzier</i>. Pp. 103-152. (R)</p> <p>Timothy J. Nelson. 2004. <i>Every Time I Feel the Spirit: Religious Experience, Ritual, And Emotion in an African American Church (Qualitative Studies in Religion)</i>. New York University Press. (selected readings). (R)</p> <p>Recommended Readings:</p> <p>Omar M. McRoberts. 2003. <i>Streets of Glory: Church and Community in a Black Urban Neighborhood</i>. Chicago.</p> <p>Anthony B. Pinn. 2002. <i>The Black Church in the Post-Civil Rights Era</i>. Orbis.</p> <p>Milmon F. Harrison. 2005. <i>Righteous Riches: The Word of Faith Movement in Contemporary African American Religion</i>. Oxford.</p> <p>Mary Pattillo-McCoy. 1998. "Black Church Culture as a</p>	<p><i>Pre-discussion paper.</i></p>

		<p>Community Strategy of Action.” American Sociological Review. 63(6): 767-784.</p> <p>James H. Cone. 1970. "Black Consciousness and Black Church: A Historical-Theological Interpretation," The Annals of the American Academy of Political and Social Science 387: 49-55.</p> <p>Aldon Morris. 1996. "The Black Church in the Civil Rights Movement: The SCLC as the Decentralized Radical Arm of the Black Church. In Christian Smith (ed.), Disruptive Religion: The Force of Faith in Social Movement Activism. Routledge.</p>	
November 9, 11	Terror and Religion.	<p>Bruce Lincoln. 2003. Holy Terrors: Thinking about Religion after September 11. Chicago.</p> <p>Recommended Readings:</p> <p>Mark Juergensmeyer. 2003. Terror in the Mind of God: The Global Rise of Religious Violence. Third Edition, Revised and Updated. University of California Press.</p> <p>Paul Berman. 2003. Terror and Liberalism. Norton.</p> <p>Michael Bonner. 2006. Jihad in Islamic History: Doctrines and Practice. Princeton.</p>	<i>Pre-discussion paper</i>
November 16, 18	Religion and Immigration.	<p>Diana L. Eck. 2001. A New Religious America: How a "Christian Country" Has Become American's Most Diverse Nation. HarperCollins. (Chapter 1 "Introduction to a New Religious America," Chapter 2 "From Many One".) (R)</p> <p>Helen Rose Fuchs Ebaugh and Janet Saltzman Chafetz. 2000. Religion and the New Immigrants. Altamira. (Chapter 17.) Also Chapter 17 in Michelle Dillon (ed), Handbook of the Sociology of Religion. Cambridge. (R)</p> <p>Recommended Readings:</p> <p>R. Stephen Warner and Judith G. Wittner (eds.). 1998. Gatherings in Diaspora: Religious Communities and the New Immigration. Temple University Press.</p> <p>Yvonne Yazbeck Haddad, Jane I. Smith, John L. Esposito. 2003. Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States. Altamira Press.</p> <p>Helen Rose Fuchs Ebaugh and Janet Saltzman Chafetz. 2000. "Structural Adaptations in Immigrant Congregations." Sociology of Religion 61: 135-53.</p> <p>Kristy Nabhan-Warren. 2005. The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism. New York University Press.</p> <p>Peggy Levitt. 2001. The Transnational Villagers. Berkeley: University of California Press. (Chapter 6, "When God is Everywhere: Religious Life Across Borders".)</p> <p>Prema Kurien. 2002. "We are Better Hindus Here' Religion and Ethnicity Among Indian Americans." Pp. 99-120 in Jung Ha Kim and Pyong Gap Min (eds.), Religions in Asian America: Building Faith Communities. Altamira Press.</p> <p>Sulayman S. Nyang. 1993. "Convergence and Divergence in</p>	<i>Pre-discussion paper</i>

		an Emergent Community: A Study of Challenges Facing U.S. Muslims." Chapter 16 in Yvonne Haddad (ed.), <i>The Muslims of America</i> . Oxford.	
November 23	Multiethnic, Multiracial, Multicultural Church.	<p>Gerardo Marti. 2009. <i>A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church</i>. Indiana. (Chapters 1, 3, 6.)</p> <p>Michael O. Emerson and Christian Smith. 2001. <i>Divided by Faith</i>. Oxford. (Pp. 17-18, Chapters 2, 7, 8.) (R)</p> <p>Recommended Reading:</p> <p>Gerardo Marti. 2012. <i>Worship across the Racial Divide: Religious Music and the Multiracial Church</i>. Oxford.</p> <p>Michael O. Emerson. 2006. <i>People of the Dream: Multiracial Congregations in the United States</i>. Princeton. (Chapters 2, 7.)</p> <p>Gerardo Marti. 2008. <i>Hollywood Faith: Holiness, Prosperity, and Ambition in a Los Angeles Church</i>. Rutgers. (Chapter 5 "Fade to Black.")</p> <p>Gerardo Marti. 2009. "Affinity, Identity, and Transcendence: The Experience of Religious Racial Integration in Diverse Congregations." <i>Journal for the Scientific Study of Religion</i> 48(1): 53-68.</p>	<i>Pre-discussion paper</i>
November 30, December 2	Religion and Social Change. The case of "progressive evangelicals."	<p>Donald E. Miller. 1999. <i>Reinventing American Protestantism: Christianity in the New Millennium</i>. University of California Press. (Chapters 1, 4, 6). (R)</p> <p>Gerardo Marti. 2009. <i>A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church</i>. Indiana. (Chapters Intro, 4, 5.)</p> <p>Recommended Reading:</p> <p>Kimon Howland Sargeant. 2000. <i>Seeker Churches: Promoting Traditional Religion in a Nontraditional Way</i>. Rutgers.</p> <p>Johnathan Mahler. 2005. "The Soul of the New Exurb." <i>New York Times Magazine</i>. March 27, pp. 30-37, 46, 54.</p>	<i>Pre-discussion paper</i>
December 7	Religion and Social Change. The case of "creative class workers."	<p>Gerardo Marti. 2008. <i>Hollywood Faith: Holiness, Prosperity, and Ambition in a Los Angeles Church</i>. Rutgers. (Chapter 2, 5, 7.)</p> <p>Recommended Reading:</p> <p>Gerardo Marti. 2010. "Ego-affirming Evangelicals: How a Hollywood Church Appropriates Religion for Creative Class Workers." <i>Sociology of Religion</i> 72(1): 52-75.</p>	<i>Pre-discussion paper</i>
December 9 (optional last class)	Final Paper Due	<i>None</i>	<i>Final Paper due at the Sociology Department Office no later than 1pm</i>
December 10-16	<i>Final Review Period</i>	<i>None</i>	<i>None</i>

Other Important Topics Not Covered: Congregations Studies; Religious Organizations (e.g., *Sacred Companies*); Origin and Development of Religious Organizations; New Religious Movements ("Cults"); Religion and the Family; Public Religion; Religion and Politics; The Religious Right; Expansive Interpretations of American Religion.

See Recommended Books and Topical Lists Attached.

Classic and Recommended Books within Sociology of Religion

Max Weber. Protestant Ethic. Scribner and other.

Max Weber. Economy and Society. California.

Max Weber. Sociology of Religion. Beacon Press.

Emile Durkheim. Elementary Forms of Religions Life. Oxford and other.

Robert Bellah. Habits of the Heart. California.

Robert Bellah. Beyond Belief.

Peter Berger. The Sacred Canopy. Anchor.

Peter Berger and Thomas Luckmann. The Social Construction of Reality. Anchor.

Peter Berger. A Rumor of Angels. Doubleday.

James Hunter. American Evangelicalism. Rutgers.

Christian Smith. American Evangelicalism. Chicago.

Rodney Stark and Roger Finke. Acts of Faith. California.

Roger Finke and Rodney Stark. The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy.

Robert Wuthnow. Communities of Discourse: Ideology and Social Structure in the Reformation, the Enlightenment and European Socialism. Harvard.

Robert Wuthnow. The Restructuring of American Religion. Princeton.

Robert Wuthnow. Rediscovering the Sacred: Perspectives on Religion in Contemporary Society. Eerdmans.

Thomas Luckmann. Invisible Religion: The Problem of Religion in Modern Society. Macmillan.

Gayraud S. Wilmore. Black Religion and Black Radicalism. Orbis.

Lynn Davidman. Tradition in a Rootless World: Women Turn to Orthodox Judaism. California.

Helen Rose Fuchs Ebaugh and Janet Saltzman Chafetz. Religion and the New Immigrants. Altamira.

Jody Shapiro Davie. Women in the Presence. Pennsylvania.

C. Eric Lincoln and Lawrence H. Mamiya. The Black Church in the African American Experience. Duke.

E. Franklin Frazier/ C. Eric Lincoln. The Negro Church in America/ Black Church Since Frazier. Schocken.

Liston Pope. Millhands and Preachers. Yale.

Richard L. Wood. Faith in Action: Religion, Race and Democratic Organizing in America.

Lorne L. Dawson. Cults in Context: Readings in the Study of New Religious Movements.

- Gary David Comstock. *Unrepentant Self-Affirming, Practice: Lesbian/Bisexual/Gay People Within Organized Religion*.
- John Raines. *Marx on Religion*.
- H. Richard Niebuhr. *The Social Sources of Denominationalism*.
- Corwin E. Smidt. *Religion as Social Capital: Producing the Common Good*.
- Richard K. Fenn. *The Blackwell Companion to Sociology of Religion*.
- Courtney Bender. *Heaven's Kitchen: Living Religion at God's Love We Deliver*.
- Jeanne Halgren Kilde. *When Church Became Theatre*.
- Robert A. Orsi. *Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes*.
- Robert A. Orsi. *The Madonna of 115th Street*.
- Jose Casanova. *Public Religions in the Modern World*.
- Nancy T. Ammerman. *Bible Believers: Fundamentalists in the Modern World*.
- Stephen J. Hunt. *Alternative Religions: A Sociological Introduction*.
- Vincent J. Miller. *Consuming Religion: Christian Faith and Practice in a Consumer Culture*.
- Gerardo Marti. *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church*.
- Michael O. Emerson and Christian Smith. *Divided by Faith: Evangelical Religion and the Problem of Race in America*.
- Jon Lofland. *Doomsday Cult: A Study of Conversion Proselytization and Maintenance of Faith*.
- Michael F. Brown. *The Channeling Zone: American Spirituality in an Anxious Age*.
- Leon Festinger, Henry W. Riecken, and Stanley Schachter. 1956. *When Prophecy Fails: A Social and Psychological Study*.
- Donald E. Miller. *Reinventing American Protestantism: Christianity in the New Millennium*.
- Mary Douglas. *Purity and Danger*. Routledge.
- Marcia Eliade. *The Sacred and the Profane*. Harcourt Brace.
- William James. *Varieties of Religious Experience*. Penguin Classics.
- Clifford Geertz. *The Interpretation of Cultures*. Basic.
- Wayne Proudfoot. *Religious Experience*. California.
- Talal Asad. *Genealogies of Religion*. Johns Hopkins.
- Caroline Walker Bynum. *Holy Feast and Holy Fast*. California.
- Elizabeth A. Clark. *Reading Renunciation*. Princeton.
- David L. Haberman. *Journey through the Twelve Forests*. California.
- Colleen McDannell. *Material Christianity: Religion and Popular Culture in America*. Yale.
- David O. Moberg. *The Church as a Social Institution*.
- Ernst Troeltsch. *The Social Teaching of the Christian Churches*.
- Gerhard Lenski. *The Religious Factor*.
- Sigmund Freud. *Totem and Taboo*.
- Sigmund Freud. *The Future of an Illusion*.

Ludwig Feuerbach. *The Essence of Christianity*.
George M. Marsden. *Fundamentalism and American Culture*.
Wade Clark Roof and William McKinney. *American Mainline Religion: Its Changing Shape and Future*.
Charles Glock and Rodney Stark. *Religion and Society in Tension*.
Hans Baer and M. Singer. *African-American Religion in the Twentieth Century*. University of Tennessee Press.
Arthur Huff Fauset. *Black Gods of the Metropolis; Negro Religious Cults of the Urban North*.
Eric Lincoln. *The Black Muslims in America*.
Stephen Monsma and Christopher Soper. *The Challenge of Pluralism*. Rowman and Littlefield.

More Recent Books by Sub-Category

(This list began with a suggested reading list published on the internet by Nancy T. Ammerman.)

I. The Theoretical Debates

Secularization

Beckford, J. (2000). "'Start Together and Finish Together': Shifts in the Premises and Paradigms Underlying the Scientific Study of Religion." *Journal for the Scientific Study of Religion* 39(4): 481-96.
Berger, P. L. (1969). *The Sacred Canopy*. Garden City, New York: Anchor Doubleday.
Berger, P. L. (1992). *A Far Glory: The Quest for Faith in an Age of Credulity*. New York: Free Press.
Casanova, J. (1994). *Public Religions in the Modern World*. Chicago: University of Chicago Press.
Smith, C. (1998). *American Evangelicalism: Embattled and Thriving*. Chicago: University of Chicago Press.
Smith, Christian. (2003). *The Secular Revolution*. Berkeley: University of California Press.
Sociology of Religion 60(3) (Fall, 1999) – special issue with contributions from several key players in the debates.
Warner, R. S. (1993). "Work in Progress toward a New Paradigm for the Sociological Study of Religion in the United States." *American Journal of Sociology* 98(5): 1044-93.

Rational Choice Theory

Bruce, S. (2000). *Choice and Religion: A Critique of Rational Choice*. New York: Oxford University Press.
Iannaccone, L. R. (1990). "Religious Practice: A Human Capital Approach." *Journal for the Scientific Study of Religion* 29(3): 297-314.
Iannaccone, L. R. (1991). "The Consequences of Religious Market Structure: Adam Smith and the Economics of Religion." *Rationality and Society* 3(2): 156-177.
Iannaccone, L. R. (1994). "Why Strict Churches are Strong." *American Journal of Sociology* 99(5): 1180-1211.
Jelen, Ted. (2002). *Sacred Markets, Sacred Canopies: Essays on Religious Markets and Religious Pluralism*. New York: Rowman and Littlefield
Sherkat, D. E. and C. G. Ellison (1999). "Recent Developments and Current Controversies in the Sociology of Religion." *Annual Review of Sociology* 25: 363-394.
Stark, R. and R. Finke (2000). *Acts of Faith: Explaining the Human Side of Religion*. Berkeley, California: University of California Press.

Young, L. A., Ed. (1997). *Rational Choice Theory and Religion: Summary and Assessment*. New York: Routledge.

Practices and Narratives: *Popular Religion, Rituals, Practices, Spirituality, Material Culture – "Lived Religion"*

Ammerman, N. T. (1997). "Organized Religion in a Voluntaristic Society." *Sociology of Religion* 58(2): 203-215.

Bender, C. (2003). *Heaven's Kitchen: Living Religion at God's Love We Deliver*. University of Chicago Press.

Becker, P. E. and N. L. Eiesland, Eds. (1997). *Contemporary American Religion: An Ethnographic Reader*. Walnut Creek, California: AltaMira Press.

Hervieu-Leger, D. (2000). *Religion as a Chain of Memory*. New Brunswick, New Jersey: Rutgers University Press.

Orsi, R. (1988). *Madonna on 115th Street*. Yale University Press.

Warner, R. S. (1997). "Religion, Boundaries, and Bridges." *Sociology of Religion* 58(3): 217-238.

Wuthnow, R. (1998). *After Heaven: Spirituality in America since the 1950s*. Berkeley, California: University of California Press.

Wuthnow, R. (2001). *Creative Spirituality: The Way of the Artist*. Berkeley, California: University of California Press.

II. Current Trends and Hot Topics

Multiethnic, Multiracial, Integrated, Blended Congregations

DeYoung, C. et al. (2002). *United by Faith*. Oxford University Press.

Emerson, M. O. and C. Smith. (2001). *Divided by Faith*. Oxford University Press.

Garces-Foley, K. (2007). *Crossing the Ethnic Divide: The Multiethnic Church on a Mission*. New York: Oxford University Press.

Jueng, R. (2004). *Faithful Generations: Race and New Asian American Churches*. New Brunswick, New Jersey: Rutgers University Press.

Marti, G. (2005). *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church*. Bloomington, Indiana: Indiana University Press.

Marti, G. (2012). *Worship across the Racial Divide: Religious Music and the Multiracial Church*. New York: Oxford University Press.

Christerson, B., K. Edwards and M. O. Emerson. (2005). *Against All Odds*. New York: New York University Press.

Religious Violence

Kimball, C. (2003). *When Religion Becomes Evil : Five Warning Signs*. San Francisco: HarperSanFrancisco.

Juergensmeyer, M. (2003). *Terror in the Mind of God: The Global Rise of Religious Violence*. Third Edition, Revised and Updated. Berkeley, California: University of California Press.

Lincoln, B. (2003). *Holy Terrors: Thinking about Religion after September 11*. Chicago: University of Chicago Press.

Baby Boomers

Hoge, D. R. et al. (1994). *Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers*. Louisville, Kentucky: Westminster/John Knox.

Hoge, D. R. et al. (2001). *Young Adult Catholics: Religion in the Culture of Choice*. Notre Dame, Indiana: University of Notre Dame Press.

Roof, W. C. (1993). *A Generation of Seekers*. San Francisco: Harper San Francisco.

Roof, W. C. (1999). *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton, New Jersey: Princeton University Press.

New Religious Movements

-- The Margins

Hall, J. R. (1987). *Gone from the Promised Land: Jonestown in American Cultural History*. New Brunswick, New Jersey: Transaction.

Hall, J. R. (2000). *Apocalypse Observed: Religious Movements and Violence in North America, Europe and Japan*. New York: Routledge.

Lewis, J. R. (1994). *From the Ashes: Making Sense of Waco*. London: Rowman & Littlefield.

Palmer, S. J. (1994). *Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women's Roles in New Religions*. Syracuse, New York: Syracuse University Press.

Robbins, T. and S. Palmer. (1997). *Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements*. New York: Routledge.

Saliba, J. A. (1995). *Understanding New Religious Movements*. Grand Rapids, Michigan: William B. Eerdmans Publishing.

Wright, S. A. (1995). *Armageddon in Waco: Critical Perspectives on the Branch Davidian Conflict*. Chicago: University of Chicago Press.

-- The Cutting Edges?

Berger, H. A. (1999). *A Community of Witches: Contemporary Neo-Paganism and Witchcraft in the United States*. Columbia, South Carolina: University of South Carolina Press.

Marti, G. (2008). *Hollywood Faith: Holiness, Prosperity, and Ambition in a Los Angeles Church*. New Brunswick, New Jersey: Rutgers University Press.

Miller, D. E. (1997). *Reinventing American Protestantism*. Berkeley, California: University of California Press.

Neitz, M. J. (2000). "Queering the Dragonfest: Changing Sexualities in a Post-Patriarchal Religion." *Sociology of Religion* 61(4): 369-392.

Wilcox, M. M. (2001). "Of Markets and Missions: The Early History of the Universal Fellowship of Metropolitan Community Churches." *Religion and American Culture* 11(1): 83-108.

Wuthnow, R. (1994). *Sharing the Journey*. New York: Free Press.

Wuthnow, R. (2003). *All in Sync*. Berkeley, California: University of California Press.

Women (especially in conservative traditions)

Brasher, B. E. (1998). *Godly Women: Fundamentalism and Female Power*. New Brunswick, New Jersey: Rutgers University Press.

Brusco, E. E. (1995). *The Reformation of Machismo: Evangelical Conversion and Gender in Colombia*. Austin, Texas: University of Texas Press.

Davidman, L. (1991). *Tradition in a Rootless World*. Berkeley, California: University of California Press.

Gilkes, C. T. (2001). "If It Wasn't for the Women...": Black Women's Experience and Womanist Culture in Church and Community. Maryknoll, New York: Orbis Books.

Gillespie, J. B. (1995). *Women Speak: Of God, Congregations and Change*. Valley Forge, Pennsylvania: Trinity Press International.

Griffith, R. M. (1997). *God's Daughters: Evangelical Women and the Power of Submission*. Berkeley, California: University of California Press.

Kaufmann, D. (1991). *Rachel's Daughters*. New Brunswick, New Jersey: Rutgers University Press.

Manning, C. (1999). *God Gave Us the Right: Conservative Catholic, Evangelical Protestant, and Orthodox Jewish Women Grapple with Feminism*. New Brunswick, New Jersey: Rutgers University Press.

Religion and Family

Bartkowski, J. P. (2001). *Remaking the Godly Marriage: Gender Negotiation in Evangelical Families*. New Brunswick, New Jersey: Rutgers University Press.

Becker, Penny E. (2001). Articles linked at www.hirr.hartsem.edu/research/research_religion_family.html

Edgell, Penny. (2006) *Religion and Family in a Changing Society*. Princeton, New Jersey: Princeton University Press.

Klassen, P. E. (2001). *Blessed Events: Religion and Home Birth in America*. Princeton, New Jersey: Princeton University Press.

Wilcox, W. Bradford. (2004). *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*. Chicago: University of Chicago Press.

Religion, Politics, Change, and Civil Society

Aho, J. A. (1990). *The Politics of Righteousness: Idaho Christian Patriotism*. Seattle: University of Washington Press.

Demerath, N. J., III and R. H. Williams (1992). *A Bridging of Faiths: Religion and Politics in a New England City*. Princeton, New Jersey: Princeton University Press.

Harris, F. (1999). *Something Within: Religion in African-American Political Activism*. New York: Oxford University Press.

Lichtermann, P. (2005). *Elusive Togetherness*. Princeton, New Jersey: Princeton University Press.

Pattillo-McCoy, M. (1998). "Church Culture as a Strategy of Action in the Black Community." *American Sociological Review* 63: 767-784.

Skocpol, T. (2000). "Religion, Civil Society, and Social Provision in the U.S." Pp. 21-50 in M. J. Bane, B. Coffin and R. F. Thiemann (eds.), *Who Will Provide? The Changing Role of Religion in American Social Welfare*. Boulder, Colorado: Westview Press.

Smith, C. S. (1996). *Disruptive Religion: The Force of Faith in Social Movement Activism*. New York: Routledge.

Verba, S. et al. (1995). *Voice and Equality: Civic Voluntarism in American Politics*. Cambridge, Massachusetts: Harvard University Press.

Williams, Rhys H. Ed. (1997) *Cultural Wars in American Politics: Critical Reviews of a Popular Myth*. New York: Aldine de Gruyter.

Wolfe, A. (1998). *One Nation, After All*. New York: Viking.

Wuthnow, R. (1998). *Loose Connections: Joining Together in America's Fragmented Communities*. Cambridge, Massachusetts: Harvard University Press.

Wuthnow, R. and J. H. Evans, Eds. (2002). *The Quiet Hand of God: Faith Based Activism and the Public Role of Mainline Protestantism*. Berkeley, California: University of California Press.

New Christian Right

Green, J. C. et al. (1996). *Religion and the Culture Wars: Dispatches from the Front*. Lanham, Maryland: Rowman & Littlefield.

Green, J. C. et al., Eds. (2000). *Prayers in the Precincts : The Christian Right in the 1998 Elections*. Washington, DC: Georgetown University Press.

Harding, S. F. (2000). *The Book of Jerry Falwell: Fundamentalist Language and Politics*. Princeton, New Jersey: Princeton University Press.

Smith, C. (2000). *Christian America? What Evangelicals Really Want*. Berkeley, California: University of California Press.

III. The Changing Religious Landscape

The Black Churches

Billingsley, A. (2000). *Mighty Like a River: The Black Church and Social Reform*. New York: Oxford University Press.

Harrison, M. (2005). *Righteous Riches. The Word of Faith Movement in Contemporary African American Religion*. New York: Oxford University Press.

Kostarelos, F. (1995). *Feeling the Spirit: Faith and Hope in an Evangelical Black Storefront Church*. Columbia, South Carolina: University of South Carolina Press.

Lincoln, C. E. and L. Mamiya. (1990). *The Black Church and the African American Experience*. Durham, North Carolina: Duke University Press.

McRoberts, O. M. (2000). *Saving Four Corners*. Dissertation, Department of Sociology, Harvard University.

McRoberts, O. M. (2002). *Streets of Glory*. Chicago: University of Chicago Press.

Morris, A. D. (1984). *The Origins of the Civil Rights Movement: Black Communities Organizing for Change*. New York: Free Press.

Nelson, T. J. (1997). "He Made a Way Out of No Way: Religious Experience in an African-American Congregation." *Review of Religious Research* 39(1): 5-26.

Nelson, T. J. (2004). *Every Time I Feel the Spirit: Religious Experience and Ritual in an African American Church*. New York: New York University Press.

Changing American Catholics

D'Antonio, W.V. et al. (2001). *American Catholics: Gender, Generation, and Commitment*. Walnut Creek, California: Altamira Press.

Dillon, M. (1999). *Catholic Identity: Balancing Reason, Faith and Power*. New York: Cambridge University Press.

Nabhan-Warren, K. (2005). *The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism*. New York: New York University Press.

Schoenherr, R. A. and L. A. Young (1993). *Full Pews and Empty Altars: Demographics of the Priest Shortage in the United States Catholic Dioceses*. Madison, Wisconsin: University of Wisconsin Press.

Diverse and Changing Jews

Diamond, E. (2000). *And I Will Dwell in Their Midst: Orthodox Jews in Suburbia*. Chapel Hill, North Carolina: University of North Carolina Press.

Heilman, S. C. (1999). *Defenders of the Faith: Inside Ultra-Orthodox Jewry*. Berkeley, California: University of California Press.

Lazerwitz, B. et al. (1998). *Jewish Choices: American Jewish Denominationalism*. Albany, New York: State University of New York Press.

Wertheimer, Jack. (2000). *Jews in the Center: Conservative Synagogues and Their Members*. New Brunswick, New Jersey: Rutgers University Press.

The New Immigrants

Ebaugh, H. R. and J. S. Chafetz (2000). *Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations*. Walnut Creek, California: Altamira Press.

Numrich, P. D. (1995). *Old Wisdom in the New World: Americanization in Immigrant Theravada Buddhist Temples*. Knoxville, Tennessee: University of Tennessee Press.

Haddad, Y. Y., J. I. Smith, J. L. Esposito. (2003). *Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States*. Walnut Creek, California: Altamira Press.

Walbridge, L. S. (1997). *Without Forgetting the Imam: Lebanese Shi'ism in an American Community*. Detroit, Michigan: Wayne State University Press.

Warner, R. S. and J. G. Wittner (1998). *Gatherings in Diaspora: Religious Communities and the New Immigration*. Philadelphia, Pennsylvania: Temple University Press.

IV. Older Religious Organizations and Groups

Issues of Change and Conflict

Ammerman, N. T. (1990). *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention*. New Brunswick, New Jersey: Rutgers University Press.

Chaves, M. (1997). *Ordaining Women: Culture and Conflict in Religious Organizations*. Cambridge, Massachusetts: Harvard University Press.

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