

SOC 532: SOCIOLOGY OF RELIGION

Fall 2009

Richard L. Wood, Associate Professor of Sociology
Thursdays 4:00-6:30 pm, 1061 SSCI (Sociology Commons)

Office Hours:

Mondays 2:00-3:00 p.m. 1078 SSCI, 505-277-3945
Thursdays 2:00-3:00 p.m. 1078 SSCI, 505-277-3945
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This course is designed to introduce students to a broad range of sociological work on religion. The course will emphasize the social and political implications of religious dynamics, but we will also pay attention to broader elements of religion. The field is a vast one, and even a serious, graduate-level course can only skim the surface; students are encouraged to delve more deeply into their particular interests via the term paper project. The course includes a variety of theoretical approaches, and comparative-historical, survey, network-analytic, and ethnographic methodological approaches are all included. We will discuss the relative advantages that different theoretical and methodological approaches offer for generating sociological insight into religion and society.

The content of the course will be weighted heavily toward understanding religion and society in three settings: the United States, Latin America, and the Middle East. However, the theoretical and methodological tools learned will be useful for the sociology of religion in whatever settings draw your interests (and term papers can certainly be written on a wide variety of topic areas).

Goals of the course: At the end of semester (if you prepare the readings well, engage actively in thoughtful discussion, and complete the other assignments), you will have laid strong intellectual foundations for doing graduate-level scholarship on religion (comprehensive exams, master's thesis, dissertation research, etc.). You will emerge with a concrete written product that will contribute to your progress toward degree in your graduate program. Alternatively, you will have gained understanding of religious and cultural dynamics that will enrich your insight on other scholarly terrain and help you think rigorously about how religion interacts with other phenomena in the contemporary world. You will also have gained more experience in the kind of focused, analytic, and socially-relevant dialogue that lies at the heart of good social science and good politics. And we'll have fun and engaging conversations along the way.

Requirements:

Requirements include: Consistently doing the required readings, participating effectively in class discussion, writing an initial draft of an *annotated* bibliography on the sociology of religion as it relates to your specific areas of scholarly interest, and a term paper. Further details below:

1. Readings: See weekly schedule below. I will ask you to do a lot of reading; there is just no way around this in a graduate-level seminar on a terrain as broad as religion. You must do all the readings, but should definitely cultivate the ability to digest book-length readings quickly by proceeding selectively – reviewing the contents, skimming some parts and reading carefully elsewhere, looking for the central argument, etc. Shorter readings will be available through eReserves (ereserves.unm.edu then search under my

name of Soc532 – password for this course is “religion”). You should purchase the following books via the internet or the UNM Bookstore:

- a. Conrad, Geoffrey, and Arthur A. Demarest. [1984], 2002. *Religion and Empire: The dynamics of Aztec and Inca expansionism*. Cambridge and New York: Cambridge University Press.
- b. Young, Michael P. 2007. *Bearing Witness Against Sin: The Evangelical Birth of the American Social Movement*. Chicago, University of Chicago Press.
- c. Christian Smith with Patricia Snell. 2009. *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults*. Oxford and New York: Oxford University Press ISBN 9780195371796)
- d. David Sloan Wilson, *Darwin's Cathedral: Evolution, Religion, and the Nature of Society*. (Chicago: University of Chicago Press, 2003).
- e. Jerome Baggett, *Sense of the Faithful: How American Catholics Live Their Faith* (New York: Oxford University Press, 2008)

2. Class discussion: Participate! Active participation does not necessarily mean talking constantly or at length; indeed, neither is generally the best approach in scholarly (or any other) conversations. Rather, it means preparing readings carefully enough to have something to insightful say (comment, question, analytic insight, puzzle, intellectual excitement or critique are all good contributions), listening carefully to others, and regularly offering your own thoughts in a way that advances our discussion.
3. Annotated bibliography: You will write this over the course of the semester. It will include all the required and recommended course readings, plus the beginnings of a comprehensive bibliography of additional sources focused around **your** areas of interest in the sociology of religion. For the *required course readings only*, include a ~ 200 word summary of the reading (core argument, key themes, central concepts), plus your brief evaluation of its strengths and weaknesses, plus two questions or comments about it for class discussion. Students can organize themselves to do the bibliographic information collaboratively, but each must write her/his own annotated notes. For this assignment only, sketchy notes in sentence fragments are fine – the point is for the bibliography to be useful to you later when preparing for comps, writing a thesis, or teaching a course. **Due Thursday, November 19** but *written week-to-week throughout the semester*. I strongly recommend doing this in Endnote (available in Soc computer lab) or another bibliographic program, as this will help you enormously when writing a thesis or articles. But a wordprocessing program is fine, too.
4. Term paper: Each student will write a research paper on a topic reflecting his/her interests: ~15-20 pages, double spaced, plus bibliography. **Due Thursday, December 3**. Papers may pursue a topic you identify or a theoretical or empirical theme that emerges in the course; they may be based purely on secondary research or may involve primary research (interviews, participant observation, survey data, or analysis of documents). They can be in the form of a traditional graduate term paper, a prospectus draft, a draft of an article for publication, or a funding proposal. Other formats possible, but should be approved by instructor. See my “Memo on Good Papers” and “Outline of Dissertation Prospectus” to

be distributed in class. In any case, paper should be polished and edited for coherence of argument, fluency of writing, and grammatical perfection.

Course Outline and Readings

Week 1 **Introduction**

August 27

Self-introductions and interests in study of religion
 Religion in social science, religion in the world
 Analyzing religion: beyond spirituality versus religion
 Discuss: Pew: *U.S. Religious Landscape Survey 2008* (distributed in Summer)

Week 2 **Religious Experience: Sociological Foundations**

Sept 3

Finish *Religious Landscape* discussion (briefly)

Emile Durkheim, The Elementary Forms of Religious Life [1912] (New York: Free Press, 1995), Introduction, Book 1, Ch. 1; Book 2, Chs. 1-4, 6-7, and Ch. 8, parts 4-5; Book 3, and Conclusion, parts 2-3 [pp. 1-44; 99-168; 190-241; 265-275; and 429-448].

Robert N. Bellah, "Introduction," to Bellah (ed.), *Emile Durkheim on Morality and Society* (Chicago: University of Chicago Press, 1973), pp. ix-lv.

Victor Turner, "Betwixt and Between: The Liminal Period in Rites de Passage," pp. 93-110 in Turner, The Forest of Symbols (Ithaca: Cornell University Press, 1967).

Suggested:

Malinowski, Bronislaw. 1954. *Magic, Science and Religion and Other Essays*. New York, Doubleday Anchor Books.

Peter L. Berger, *The Sacred Canopy*

Robert N. Bellah, *Beyond Belief*, Ch. 1.

William James, *Varieties of Religious Experience*

[September 10: No class, use time to read for next week, brainstorm idea for paper]

Week 3 **Religious Organizations, Religious Community, Religious Ideas: Conceptual foundations and social consequences**

Sept 17

Max Weber, Economy and Society, Vol. 1 (Berkeley: University of California Press, 1968), Ch. VI, "Religious Groups," Secs. i-iv (pp. 399-468). Also available as Weber, Sociology of Religion (Boston: Beacon, 1963 [1922]), Chs. I-V (pp. 1-79).

Max Weber, "The Social Psychology of the World Religions," pp. 267-301 in H.H. Gerth and C. Wright Mills (eds.), From Max Weber (New York: Oxford, 1958).

Clifford Geertz, "Religion as a Cultural System," pp. 87-125 in The Interpretation of Cultures (New York: Basic Books, 1973).

Suggested:

Michael Walzer, The Revolution of the Saints (New York: Atheneum, [1965], 1978), pp. 1-113 and 300-320.

Jose Casanova, "Civil Society and Religion: Retrospective Reflections on Catholicism and Prospective Reflections in Islam," *Social Research* 68:4 (Winter 2001), 1041-1080.

Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Charles Scribner's Sons, 1958 [1904-5]), entire.

Ernst Troeltsch, The Social Teaching of the Christian Churches (Chicago: University of Chicago Press, [1911]), Vol. 1, pp. 201-213, 331-343, 378-382; Vol. 2, pp. 730-741 and 991-1013.

Weber, Max. 1946b [1922-23]. "The Protestant Sects and the Spirit of Capitalism." Pp. 302-22 in H.H. Gerth and C.W. Mills (eds.), From Max Weber. New York: Oxford University Press.

Gordon Marshall, *In Search of the Spirit of Capitalism*

David Zaret, *The Heavenly Contract: Ideology and Organization in Pre-Revolutionary Puritanism* (Chicago: University of Chicago Press, 1985), Chs. 5-7 (pp. 128-208).
Sept 17

Williams, Rhys. 1999. "Visions of the Good Society and the Religious Roots of American Political Culture." *Sociology of Religion* 60(1): 1-34.

Palacios, Joseph. 2007. *The Catholic Social Imagination: Activism and the Just Society in Mexico and the United States*. Chicago, University of Chicago Press.

Mary Fulbrook, *Piety and Politics: Religion and the Rise of Absolutism in England, Wurttemberg, and Prussia* (Cambridge: Cambridge University Press, 1983), Chs. 1, 4-5, and 8 (pp. 1-18, 76-129, and 174-189).

S.N. Eisenstadt (ed.), *The Protestant Ethic and Modernization* (especially the "Introduction").

Gordon Marshall, *Presbyteries and Profits: Calvinism and the Development of Capitalism in Scotland, 1560-1707*

Robert N. Bellah, *Tokugawa Religion*

Eiko Ikegami, *The Taming of the Samurai: Honorific Individualism and the Making of Modern Japan*. Harvard University Press, 1995.

Guy E. Swanson, *Religion and Regime: A Sociological Account of the Reformation*

Gianfranco Poggi, *Calvinism and the Capitalist Spirit: Max Weber's Protestant Ethic*

Benjamin Nelson, *The Idea of Usury*

Robert Wuthnow, *Communities of Discourse*

Colin Campbell, *The Romantic Ethic and the Spirit of Modern Consumerism*

Kahl, Sirgun. 2005. "The Religious Roots of Modern Poverty Policy: Catholic, Lutheran, and Reformed Protestant Traditions Compared." *Arch.europ.sociology* **XLVI**: 91-126.

Week 4 **Religion as Foundational Culture**

Sept 24

“Symbolic Realism,” a short article introducing Bellah’s thought

Robert N. Bellah, "Religious Evolution," *American Sociological Review* 29 (1964), pp. 358-374, reprinted in Bellah, *Beyond Belief* (New York: Harper and Row, 1970), pp. 20-50.

Conrad, Geoffrey, and Arthur A. Demarest. [1984], 2002. *Religion and Empire: The dynamics of Aztec and Inca expansionism*. Cambridge and New York: Cambridge University Press.

Suggested:

Stephen Hart. 1996. *What Does the Lord Require? How American Christians Think About Economic Justice*.

Philip Gorski, "The Protestant Ethic Revisited: Disciplinary Revolution and State Formation in Holland and Prussia," *American Journal of Sociology* 99 (September 1993):265-316.

Khaled Abou El Fadl. "Islam and the Challenge of Democracy: Can individual rights and popular sovereignty take root in faith?" in Boston Review Online:
<http://bostonreview.net/BR28.2/abou.html>

Week 5: **Religion & U.S. Politics I**

October 1

Young, Michael P. 2007. *Bearing Witness Against Sin: The Evangelical Birth of the American Social Movement*. Chicago, University of Chicago Press.

Wood, Richard L. "Religion, Faith-Based Community Organizing, and the Struggle for Justice." in *Cambridge Handbook of Sociology*, edited by Michele Dillon. Cambridge and New York: Cambridge University Press.

Smilde, David. 2004. "Contradiction Without Paradox: Evangelical Political Culture in the 1998 Venezuelan Elections." *Latin American Politics & Society* 46:75-102.

Jeff Manza and Clem Brooks. On religion & voting

Week 6 Religion in the Lifecourse: Young adulthood

October 8

Christian Smith with Patricia Snell. 2009. *Souls in Transition: The Religious & Spiritual Lives of Emerging Adults*

Week 7: [No class October 15 – UNM Fall Break]

Week 8 The Vitality of Religion: The Rational Choice Debate

October 22

R. Stephen Warner, "Work in Progress toward a New Paradigm for the Sociological Study of Religion in the United States," *American Journal of Sociology* 98 (March 1993):1044-93

Gill, Anthony. 1994. "Rendering Unto Caesar: Religious competition and Catholic Political Strategy in Latin America, 1962-1979." *American Journal of Political Science* 38: 403-425.

Mark Chaves and Philip Gorski, "Religious Pluralism and Religious Participation," *Annual Review of Sociology* 2002.

Suggested:

Lawrence A. Young (ed.), *Rational Choice Theory and Religion* (Routledge, 1997), especially R.Stephen Warner, "Convergence toward the New Paradigm: A Case of Induction," pp. 87-101.

Roger Finke, "Religious Deregulation: Origins and Consequences," *Journal of Church and State* 32 (Summer 1990):609-626.

Gill, Anthony. 1998. *Rendering Unto Caesar: The Catholic Church and the State in Latin America*. Chicago, University of Chicago Press.

Robert Sean Mackin. 2003. "Becoming the Red Bishop of Cuernavaca: Rethinking Gill's Religious Competition Model," *Sociology of Religion* 64:4 499-514.

Roger Finke and Rodney Stark, *The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy*. New Brunswick, NJ: Rutgers Univ. Press, 1992, Chs. 1-3, 7 (pp. 1-108 and 237-275).

Week 9 Social Consequences of Religious Experience

October 29

Wuthnow, Robert. Selections from *Acts of Compassion*

Beyerlein, Kraig. 2006. "How Congregational Participation Mobilizes and Demobilizes Protest Activity in the United States" (unpublished ms, RLW has file and permission to use).

Wood, Richard L. 1999. "Religious Culture and Political Action." *Sociological Theory* 17:307-332. (Summary of core argument of second half of *Faith in Action*, below)

Suggested:

Nepstad, Sharon Erickson. 2004. *Convictions of the Soul: Religion, Culture, and Agency in the Central America Solidarity Movement*. Oxford and New York, Oxford University Press.

Mark Regnerus, *Forbidden Fruit: Sex & religion in the lives of American teenagers* (Oxford, New York: Oxford University Press, 2007)

Christian Smith, *Resisting Reagan: The U.S. Central America Peace Movement* (Chicago: University of Chicago Press, 1996).

Kniss & Numrich. *Sacred Assemblies and Civic Engagement*. New Brunswick, NJ: Rutgers University Press, 2007).

David D. Laitin, *Hegemony and Culture: Politics and Religious Change among the Yoruba* (Chicago: University of Chicago Press, 1986), Chs. 2-6 [pp. 23-135].

Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Chicago: University of Chicago Press, 1968), Chs. 1-2 and 4 [pp. 1-55 and 90-117].

Mark Chaves, "The Religious Ethic and the Spirit of Nonprofit Entrepreneurship," pp. 47-65 in Walter W. Powell and Elisabeth Celemes (eds.), *Private Action and the Public Good* (New Haven: Yale University Press, 1998).

Richard L. Wood. 2002. *Faith in Action: Religion, Race, and Democratic Organizing in America*. University of Chicago Press.

_____, "Religious Culture and Political Action," *Sociological Theory* 17 (November 1999):307-332.

Kim Hays, *Practicing Virtues: Moral Traditions at Quaker and Military Boarding Schools* (Berkeley: University of California Press, 1994).

Robert Wuthnow, *Acts of Compassion: Caring for Others and Helping Ourselves* (Princeton: Princeton University Press, 1991), Chs. 1-2 and 5-6.

Robert Wuthnow, *Sharing the Journey: Support Groups and America's New Quest for Community* (New York: Free Press, 1994), Chs.1-2 and 8-12.

Gary T. Marx, "Religion: Opiate or Inspiration of Civil Rights Militancy among Negroes," *American Sociological Review* 32 (February 1967):64-72.

Jerome P. Baggett, *Habitat for Humanity: Building Private Homes, Building Public Religion* (Philadelphia: Temple University Press, 2001).

Natalie Z. Davis, "The Rites of Violence," pp. 158-187 in *Society and Culture in Early Modern France* (Stanford: Stanford University Press, 1975).

E.P. Thompson, *The Making of the English Working Class*, Ch. 11, "The Transforming Power of the Cross."

John L. Hammond, "Revival Religion and Antislavery Politics," *American Sociological Review* 39 (1974), pp. 175-186.

Week 10 **Alternative Explanations of Religion in Human Society**

November 5

David Sloan Wilson, *Darwin's Cathedral: Evolution, Religion, and the Nature of Society*. (Chicago: University of Chicago Press, 2003).

Suggested:

Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin Co., 2006).

Week 11 **Assessing Contemporary Religious Change**

November 12 – Focus: Rethinking religious agency: how people actively appropriate traditions

Jerome Baggett, *Sense of the Faithful: How American Catholics Live Their Faith* (New York: Oxford University Press, 2008)

Smilde, David 2003. "Skirting the Instrumental Paradox: Intentional Belief Through Narrative in Latin American Pentecostalism." *Qualitative Sociology* 26:313-332.

Suggested:

Robert Wuthnow. *After the Baby Boomers* (Princeton, NJ: Princeton University Press, 2007), selections.

R.N. Bellah, R. Madsen, W.M. Sullivan, A. Swidler, and S.M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life*. (Berkeley: University of California Press, 1984).

Henry Goldschmidt. 2006. *Race and Religion among the Chosen People of Crown Heights*. (New Brunswick, NJ: Rutgers University Press, 2006).

Wade Clark Roof: *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation* (New York: Harper Collins, 1993), Chs. 1-5 and 8-9 [pp. 11-148 and 213-262].

Nasr, Seyyed Vali Reza. 2001. *Islamic Leviathan: Islam and the Making of State Power*. Oxford and New York, Oxford University Press.

Stephen Ellingson, *The Megachurch and the Mainline: Remaking Religious Tradition in the Twenty-First Century* (Chicago: University of Chicago Press, 2006).

Will Herberg, *Protestant, Catholic, Jew*

Wade Clark Roof and William McKinney, *American Mainline Religion: Its Changing Shape and Future*

Robert N. Bellah, "Civil Religion in America," pp. 168-189 in *Beyond Belief*.

Rodney Stark and Roger Finke, *Acts of Faith: Explaining the Human Side of Religion* (Berkeley: University of California Press, 2000).

Wade Clark Roof, *Community and Commitment: Religious Possibility in a Liberal Protestant Church* (New York: Elsevier, 1978).

James Davison Hunter, *American Evangelicalism: Conservative Religion and the Quandry of Modernity*

Robert Wuthnow, *The Restructuring of American Religion: Society and Faith Since World War II* (Princeton: Princeton University Press, 1988), Chs. 5, 7, and 12 (pp. 71-99, 132-172, and 297-322).

Nancy Tatom Ammerman, *Bible Believers: Fundamentalists in the Modern World*

Mary Jo Neitz, *Charisma and Community: A Study of Religious Commitment within the Charismatic Renewal* (New Brunswick, NJ: Transaction Books, 1987).

Week 12 Religious Change: Religion as Moral Logic, Conversion, and Spirituality
November 19

Steven M. Tipton, "The Moral Logic of Alternative Religions," pp. 79-107 in Mary Douglas and Steven M. Tipton (eds.), *Religion and America* (Boston: Beacon Press, 1982).

Smilde, David 2003. "Skirting the Instrumental Paradox: Intentional Belief Through Narrative in Latin American Pentecostalism." *Qualitative Sociology* 26:313-332.

Suggested:

David Smilde. 2007. *Reason to Believe: Cultural Agency Latin American Evangelicalism*. Berkeley, University of California Press.

Christian Smith and Michael Emerson. 1998. *American Evangelicalism: Embattled and thriving*. Chicago, Ill., University of Chicago Press.

Max Heirich, "Change of Heart: A Test of Some Widely Held Theories About Religious Conversion," *American Journal of Sociology* 83 (1977), pp. 653-680.

Peter G. Stromberg, *Language and Self-Transformation*

James A. Beckford, "Accounting for Conversion," *British Journal of Sociology* 29 (June 1978), pp. 249-262.

Wuthnow, Robert. 1998. *After heaven: spirituality in America since the 1950s*. Berkeley, University of California Press.

Harriet Whitehead, *Renunciation and Reformulation: A Study of Conversion in an American Sect* (Ithaca, NY: Cornell University Press, 1987), Introduction, Chs. 1-4 and 7-8 [pp. 15-124 and 194-261].

Lewis R. Rambo. 1993. *Understanding Religious Conversion*

Donald L. Gelpi, SJ. 2001. *Experiencing God: A Theology of Human Emergence*.

Smilde, David. 2005. "A Qualitative Comparative Analysis of Conversion to Venezuelan Evangelicalism: How Networks Matter." *American Journal of Sociology* 111(3): 757-796.

Week 13: [No class: Thanksgiving Break – read, work on paper, take time off]

Week 14 Religious Change: Internal Transformation

December 3

Selections from Jose Casanova. 1995. *Public Religions in the Modern World*. University of Chicago Press.

Mansoor Moaddel, *Islamic Modernism, Nationalism, and Fundamentalism: Episode and Discourse* (Chicago: University of Chicago Press 2006) – pages 1-51, plus selections from part II.

Suggested:

Clifford Geertz, "Internal Conversion in Contemporary Bali," pp. 179-189 in The Interpretation of Cultures.

Fred Kniss, Disquiet in the Land: Cultural Conflict in American Mennonite Communities (New Brunswick, NJ: Rutgers University Press, 1997), Chs. 1-2, 5-7, and 9 [pp. 1-39, 84-153, and 181-196].

Talal Asad, Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam (Baltimore: Johns Hopkins University Press, 1993).

Fazlur Rahman. 1982. *Islam and Modernity: Transformation of an intellectual tradition*. (Chicago: University of Chicago Press).

Genevieve Zubrzycki, *The Crosses of Auschwitz: Nationalism and Religion in Post-Communist Poland* (Chicago: University of Chicago Press, 2006).

Week 15 Globalization & Religion

Papers due: Monday, December 7

December 10

Beyer, Peter. 1998. "The Modern Emergence of Religions and a Global Social System for Religion." *International Sociology* **13**: 151-172.

Frank Lechner. 2004. "Religious Rejections of Globalization and their Directions". *Sociology of Religion*.

Robin Horton, "African Conversion," Africa 41 (1971), pp. 85-108.

Suggested:

Robert N. Bellah, "Religion and Belief: The Historical Background of 'Non-Belief,'" pp. 216-228 in Beyond Belief.

Chaves, Mark, 1994, "Secularization as Declining Religious Authority," *Social Forces* 72(3): 749-774.

S.N. Eisenstadt, "Multiple Modernities" in *Daedalus* (Winter 2000), 1-29.

Gorski Philip S., "Historicizing the Secularization Debate: Church, State and Society in Late Medieval and Early Modern Europe, ca. 1300 to 1700," American Sociological Review 65(February 2000):138-67

David Martin, A General Theory of Secularization

Colin Campbell, Toward a Sociology of Irreligion

Robin Horton, "African Traditional Thought and Western Science," pp. 131-171 in Bryan R. Wilson (ed.), Rationality.

Daniel Bell, "The Return of the Sacred? The Argument on the Future of Religion," British Journal of Sociology 28 (1977), pp. 419-449.

Peter Beyer. 1994. Religion and Globalization.

Peter Beyer. 2007. Religion in a Global Society.

Owen Chadwick, The Secularization of the European Mind in the Nineteenth Century

Peter E. Glasner, The Sociology of Secularization: A Critique of a Concept

Lucien Febvre, The Problem of Unbelief in the Sixteenth Century

Eugen Weber, *Peasants into Frenchmen* (Stanford: Stanford University Press, 1976), pp. 339-374.

Papers due: Monday, December 7**Other important topics:****Congregational Studies:**

Nancy Tatom Ammerman. 2005. *Pillars of Faith: American Congregations and Their Partners*

Mark Chaves. 2004. *Congregations in America*. Harvard University Press

Suggested:

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

Steven Tipton, *Public Pulpits: Methodists and Mainline Churches in the Moral Argument of Public Life* (Chicago: University of Chicago Press, 2007).

Nancy Tatom Ammerman, *Congregation and Community* (New Brunswick: Rutgers University Press, 1999).

Helen Rose Ebaugh and Janet Saltzman Chafetz. *Religion and the New Immigrants : continuities and adaptations in immigrant congregations* (Walnut Creek, CA : AltaMira Press, 2000)/

Wendy Cadge, *Heartwood: The first generation of Theravada Buddhism in America* (Chicago: University of Chicago Press, 2005).

Samuel G. Freedman, *Upon This Rock: Miracles of the Black Church* (San Francisco/New York: Harper, 1994).

Mary Pattillo-McCoy. 1998. "Church culture as a strategy of action in the black community." *American Sociological Review* 63(6): 767-784.

Penny Edgell Becker, *Congregations in Conflict: Cultural Models of Local Religious Life* (Cambridge: Cambridge University Press, 1999).

Variations in American Religiosity: Contemporary Society

Suggested:

George Gallup, Jr. and D. Michael Lindsay, Surveying the Religious Landscape: Trends in U.S. Beliefs (Harrisburg, P.A.: Morehouse Publishing, 1999), Introduction and Chs. 1-3 [pp. 1-65].

Harold Bloom. 1992. *The American Religion: The Emergence of the post-Christian Nation*. New York, Simon & Schuster.

Peter Stromberg, "Consensus and Variation in the Interpretation of Religious Symbolism: A Swedish Example," *American Ethnologist* 8 (1981), pp. 544-559.

Harriet Whitehead, "Reasonably Fantastic: Some Perspectives on Scientology, Science Fiction, and Occultism." In *Religious Movements in Contemporary America*, ed. Irving Zaretsky and Mark P. Leone (eds), pp. 547-87. Princeton: Princeton University Press, 1974.

Mark Chaves, "Ordaining Women: The Diffusion of an Organizational Innovation," *American Journal of Sociology* 101 (January 1996):840-873.

C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham: Duke University Press, 1990).

McRoberts, Omar. 2000. Saving Four Corners: Religion and Revitalization in a Depressed Neighborhood. Cambridge, MA, Harvard.

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

Samuel G. Freedman, *Jew vs. Jew: The Struggle for the Soul of American Jewry* (New York: Simon & Schuster, 2000).

Deborah Kauffman, *Rachel's Daughters*

Steven M. Cohen and Arnold M. Eisen, *The Jew Within: Self, Family, and Community in America* (Bloomington: Indiana University Press, 2000).

Religious Change: Religious/Political Movements

Martin Riesebrodt, *Pious Passion: The Emergence of Modern Fundamentalism in the United States and Iran* (Berkeley: University of California Press, 1993), especially Chs. 1 and 4 [pp.1-32 and 176-208].

Peterson, Anna. 1997. *Martyrdom and the Politics of Religion: Progressive Catholicism in El Salvador's Civil War*. Albany, NY, State University of New York Press.

Suggested:

Clifford Geertz, "Religion and Social Change: A Javanese Example," pp. 142-169 in The Interpretation of Cultures.

Gershom Scholem, Sabbatai Sevi: The Mystical Messiah, 1626-1676 (Princeton, N.J.: Princeton University Press, 1973).

Rodney Stark, The Rise of Christianity: A Sociologist Reconsiders History (Princeton: Princeton University Press, 1996).

Robert Wuthnow, "World Order and Religious Movements," pp. 57-75 in Albert Bergesen (ed.), Studies of the Modern World System (New York: Academic Press, 1980).

Anthony F.C. Wallace, "Revitalization Movements," pp. 503-512 in Lessa and Vogt (eds.), Reader in Comparative Religion, 3rd edition (New York: Harper and Row, 1972).

Peter Worsley, The Trumpet Shall Sound

Christopher Hill, The World Turned Upside Down

Robert Wuthnow, The Consciousness Reformation

William Sims Bainbridge, Satan's Power