

### A Sociology Of Religious Emotion

*Sex, smoking, and social stratification are three very different social phenomena. And yet, argues sociologist Randall Collins, they and much else in our social lives are driven by a common force: interaction rituals. Interaction Ritual Chains is a major work of sociological theory that attempts to develop a "radical microsociology." It proposes that successful rituals create symbols of group membership and pump up individuals with emotional energy, while failed rituals drain emotional energy. Each person flows from situation to situation, drawn to those interactions where their cultural capital gives them the best emotional energy payoff. Thinking, too, can be explained by the internalization of conversations within the flow of situations; individual selves are thoroughly and continually social, constructed from the outside in. The first half of Interaction Ritual Chains is based on the classic analyses of Durkheim, Mead, and Goffman and draws on micro-sociological research on conversation, bodily rhythms, emotions, and intellectual creativity. The second half discusses how such activities as sex, smoking, and social stratification are shaped by interaction ritual chains. For example, the book addresses the emotional and symbolic nature of sexual exchanges of all sorts--from hand-holding to masturbation to sexual relationships with prostitutes--while describing the interaction rituals they involve. This book will appeal not only to psychologists, sociologists, and anthropologists, but to those in fields as diverse as human sexuality, religious studies, and literary theory.*

*Most Sociology of Religion texts are decidedly staid and uninteresting, covering "contemporary" developments which are only contemporary only from a disciplinary perspective. They are not contemporary if viewed from the perspective of the religion's practioners (in religious and non-religious settings). The textbooks that attempt to be interesting to undergraduate students often fall short because they either try to cover too much in an encyclopedic format, or sacrifice a sociological perspective for a personal one. Many use real-life examples only superficially to illustrate concepts. Lundskow's approach is the opposite—students will learn the facts of religion in its great diversity, all the most interesting and compelling beliefs and practices, and then learn relevant concepts that can be used to explain empirical observations. The book thus follows the logic of actual research—investigate and then analyze—rather than approaching concepts with no real bearing on how religion is experienced in society. This approach, using provocative examples and with an eye toward the historical and theoretical, not to mention global experience of religion, will make this book a success in the classroom. The author envisions a substantive approach that examines religion as it actually exists in all its forms, including belief, ritual, daily living, identity, institutions, social movements, social control, and social change. Within these broad categories, the book will devote particular chapters to important historical moments and movements, leaders, and various individual religions that have shaped the contemporary form and effect of religion in the world today.*

*This timely book aims to change the way we think about religion by putting emotion back onto the agenda. It challenges a tendency to over-emphasise rational aspects of religion, and rehabilitates its embodied, visceral and affective dimensions. Against the view that religious emotion is a purely private matter, it offers a new framework which shows how religious emotions arise in the varied interactions between human agents and religious communities, human agents and objects of devotion, and communities and sacred symbols. It presents parallels and contrasts between religious emotions in European and American history, in other cultures, and in contemporary western societies. By taking emotions seriously, A Sociology of Religious Emotion sheds new light on the power of religion to shape fundamental human orientations and motivations: hopes and fears, joys and sorrows, loves and hatreds.*

*This volume collects essays under four categories: religious traditions, religious life, emotional states, and historical and theoretical perspectives. They describe the ways in which emotions affect various world religions, and analyse the manner in which certain components of religious represent and shape emotional performance.*

*The Sociology of Religion*

*Emotion and Cultural Conflict*

*A Sociology of Prayer*

*Emotions and Religious Dynamics*

*The Social Function of Emotion in Philippians and 1 Thessalonians*

*Volume 8: Pentecostals and the Body*

This book defines and describes the meaning of social rage by examining the influence of social forces such as economic conditions, population diversity and power shifts. The role of media, in particular its encouragement of social rage through sensationalism, is also handled in this book. The author approaches the issue of social rage on both an individual and a collective level with the goal of revealing its motivations and its impact.

In his letters Paul speaks often of his emotions, and also promotes certain feelings while banishing others. This indicates that for Paul, emotion is vital. However, in New Testament studies, the study of emotions is still nascent; current research in the social sciences highlights its cognitive and social dimensions. Ian Y. S. Jew combines rigorous social-scientific analysis and exegetical enquiry to argue that emotions are intrinsic to the formation of the Pauline communities, as they encode belief structures and influence patterns of social experience. By taking joy in Philippians and grief in 1 Thessalonians as representative emotions, and contrasting Paul’s approach with that of his Stoic contemporaries, Jew demonstrates that authorized feelings have socially integrating and differentiating functions; by reinforcing the shared theological realities upon which emotional norms are based, group belonging is bolstered. Simultaneously, authorized emotions fortify the theological boundaries between Christians and others, which strengthens group solidarity in the Church by accentuating its members’ insider status. Using this framework heuristically, Jew explores how the interplay of symbolic, ritual, and social elements within Paul’s eschatological worldview reinforces emotional norms, and demonstrates that attention to emotion can only deepen our understanding of the social formation of the early believers.

As in other contested fields, emotions are often one-sidedly discussed as quintessentially subjective and individual phenomena, neglecting their social and cultural constitution. This volume addresses these shortcomings, bringing into conversation a variety of disciplinary perspectives on religious and secular affect and emotion.

This book provides an exciting, accessible and wide-ranging guide to the development of classical and contemporary Durkheimian thought. Jonathan Fish offers a re-reading of Emile Durkheim and Talcott Parsons on religion. He aims to move beyond rationalistic readings which have neglected the key significance of collective human emotion in Durkheim’s accounts of the link between society, religion and morality. He goes on to look at the development of these ideas in the work of Parsons and more recent Durkheimian thinkers. Making an important contribution both to studies of Durkheim and the Durkheimian tradition and to the sociology of emotion, the book is distinctive in arguing that religion is an essential backdrop for understanding emotion. In making this claim the author provides a key to re-establishing links between the sociology of religion and the wider discipline of sociology.

Self, Attitudes, and Emotion Work

Emotion, Ritual and Power in Europe, 1200 – 1920

The SAGE Encyclopedia of the Sociology of Religion

Annual Review of the Sociology of Religion

Western Social Psychology and Eastern Zen Buddhism Confront Each Other

Affect and Emotion in Multi-Religious Secular Societies

*Much of what we take to be meaningful and significant in life is inextricably linked with our capacity to experience emotions. Here, Jonathan Mitchell considers emotional experiences as sui generis states; not to be modelled after other mental states such as perceptions, judgements, or bodily feelings, but given their own analysis and place within our mental economy. More specifically, he proposes an original view of emotional experiences as feelings-towards-values. Central to this view is the notion that emotional experiences include (non-bodily) felt attitudes which represent evaluative properties of the particular objects of those experiences. After setting out a framework for theorising about experiences and their contents, Mitchell argues that the content of emotional experience is evaluative. He then explains the best way to marry this claim with the presence of specific kinds of valenced attitudinal components in emotional experience and critical aspects of emotional phenomenology. Building on this, he introduces a distinctive role for bodily feelings, by way of a somatic enrichment of the felt valenced attitudes involved in emotional experience. Finally, he considers issues pertaining to the intelligibility of emotions, and shows how the feelings-towards-values view can account for the way in which emotional experiences often make sense in a first-person way.*

*Incisive contributions from leading and emerging scholars in the field of Peace Studies In the Wiley Blackwell Companion to Religion and Peace, a team of renowned scholars delivers an authoritative and interdisciplinary sourcebook that addresses the key concepts, history, theories, models, resources, and practices in the complex and ambivalent relationship between religion and peace. The editors have included contributions from a wide range of perspectives and locations that reflect diverse methods and approaches. The Companion provides a collection grounded in experience and context that draws on established, developing, and new research characterized by academic rigor. The differences between the approaches taken by several religious traditions are fully explored and numerous case studies highlight relevant theories, models, and resources. Accessible as either a standalone collection or as a partner to the Companion to Religion and Violence, this edited volume also offers: A thorough introduction to religion and its search for peace, including the relationships between religion and peace and theories and practices for studying the interplay between religion and peace Comprehensive explorations of religion and peace in local contexts, including discussions of women's empowerment and peacebuilding in an Islamic context Practical discussions of practices and embodiments of religion and peace, including treatments of museums for peace and self-religion in global peace movements In-depth examinations of lived Christian theologies and building peace, including discussions of Martin Luther King Jr. and spiritual activism in Scotland Perfect for students and scholars of peacemaking, peacekeeping, and peace building, the Wiley Blackwell Companion to Religion and Peace will also earn a place in the libraries of anyone professionally or personally interested in the field of Peace or Religious Studies, International Relations, History, Politics, or Theology.*

*Why do people pray and in what situations and settings? Does prayer imply a god, and if so, what sort? A Sociology of Prayer addresses these fundamental questions and opens up important new debates. Drawing from religion, anthropology and historical perspectives, the contributors focus particularly on prayer as a social and personal matter, and situate prayer in the conditions of complex, late modern societies worldwide. Presenting fresh empirical data in relation to original theorising, the volume examines the material aspects of prayer, including the objects, bodies, symbols and spaces with which it may be integrally connected.*

*This clear introduction to the sociology of religion combines a discussion of key theorists with a modern emphasis on the diversity of religious beliefs and practices. Malcolm Hamilton's expanded second edition brings the discussion fully up-to-date, and extends its material on secularization and religious sects, giving a broad comparative view. Drawing on the insights of history, anthropology and sociology, he surveys classic and contemporary theory to give a full picture of the variety and scope of theoretical perspectives.*

**Contemporary Esotericism**

**Critical Approaches**

**Richard Hooker**

**Overview and Analysis of Contemporary Religion**

**Religion, Personality, and Social Behavior**

**Religion and Change in Modern Britain**

Why do many popular songs positively reference God if our culture is widely viewed as secular? Why is it a challenge to tell the Christian story when many say they are spiritual and believe in God? Why do we draw so much meaning from the popular songs we listen to? And might a deeper understanding of popular-music culture help us to explore the bigger stories we listen to throughout our lives, such as the Christian story? Primarily using Zygmunt Bauman’s understanding of “liquid modernity” we look at the social forces that shape Western society and consider why, while many are looking for “authentic,” ontologically based stories to understand their life experiences, historic providers of the big stories that shape our lives, such as the church, favor a different, epistemological way of telling them. How do these different approaches to storytelling affect their reception and what insight might we draw from that? Whilst this book is written primarily with those in Christian ministry in mind, it will be of interest, too, to those who use music to explore life experiences through their work, who are interested in the social forces that shape society, or who simply enjoy listening to popular music.

In Pentecostals and the Body researchers examine the role of religious experience, ritual, emotion, and embodiment among Pentecostals with a wide range of cross cultural examples.

Psychological interest in religion, in terms of both theory and empirical research, has been constant since the beginning of psychology. However, since the beginning of the 21st Century, partially due to important social and political events and developments, interest in religion within personality and social psychology has increased. This volume reviews the accumulated research and theory on the major aspects of personality and social psychology as applied to religion. It provides a high quality integrative, systematic, and rigorous review of that work, with a focus on topics that are both central in personality and social psychology and have allowed for the accumulation of solid and replicated and not impressionist knowledge on religion. The contributors are renowned researchers in the field who offer an international perspective that is both illuminating, yet neutral, with respect to religion. The volume’s primary audience are academics, researchers, and advanced students in social psychology, but it will also interest those in sociology, political sciences, and anthropology.

The study of contemporary esoteric discourse has hitherto been a largely neglected part of the new academic field of Western esotericism. Contemporary Esotericism provides a broad overview and assessment of the complex world of Western esoteric thought today. Combining historiographical analysis with theories and methodologies from the social sciences, the volume explores new problems and offers new possibilities for the study of esoterica. Contemporary Esotericism studies the period since the 1950s but focuses on the last two decades. The wide range of essays are divided into four thematic sections: the intricacies of esoteric appeals to tradition; the role of popular culture, modern communication technologies, and new media in contemporary esotericism; the impact and influence of esotericism on both religious and secular arenas; and the recent 'de-marginalization' of the esoteric in both scholarship and society.

Affective Trajectories

Interaction Ritual Chains

Emotion in Interaction

Bringing Back the Social into the Sociology of Religion

Hope, Reciprocity, and Otherness

Handbook of Value

This book offers a fully up-to-date and comprehensive guide to religion in Britain since 1945. A team of leading scholars provide a fresh analysis and overview, with a particular focus on diversity and change. They examine: relations between religious and secular beliefs and institutions the evolving role and status of the churches the growth and ‘settlement’ of non-Christian religious communities the spread and diversification of alternative spiritualities religion in welfare, education, media, politics and law theoretical perspectives on religious change. The volume presents the latest research, including results from the largest-ever research initiative on religion in Britain, the AHRC/ESRC Religion and Society Programme. Survey chapters are combined with detailed case studies to give both breadth and depth of coverage. The text is accompanied by relevant photographs and a companion website.

An interdisciplinary guide to emotion, identity, and religion drawing on social anthropology, sociology, psychology, and theology.

This volume spans the fourteenth to nineteenth centuries, across Europe and its empires, and brings together historians, art historians, literary scholars and anthropologists to rethink medieval and early modern ritual. The study of rituals, when it is alert to the emotions which are woven into and through ritual activities, presents an opportunity to explore profoundly important questions about people’s relationships with others, their relationships with the divine, with power dynamics and importantly, with their concept of their own identity. Each chapter in this volume showcases the different approaches, theories and methodologies that can be used to explore emotions in historical rituals, but they all share the goal of answering the question of how emotions act within ritual to inform balances of power in its many and varied forms. Chapter 5 of this book is available open access under a CC BY 4.0 license.

Although collective emotions have a long tradition in scientific inquiry, for instance in mass psychology and the sociology of rituals and social movements, their importance for individuals and the social world has never been more obvious than in the past decades. This book presents a comprehensive overview of contemporary theories and research on collective emotions. It spans several disciplines and brings together, for the first time, various strands of inquiry and up-to-date research in the study of collective emotions and related phenomena. In focusing on conceptual, theoretical, and methodological issues in collective emotionresearch, the volume narrows the gap between the wealth of studies on individual emotions and inquiries into collective emotions.

Collective Emotions

Popular Music, the Christian Story, and the Quest for Ontological Security

Revisioning John Chrysostom

New Approaches, New Perspectives

A Substantive and Transdisciplinary Approach

Building Faith

The Routledge Handbook of Language and Emotion offers a variety of critical theoretical and methodological perspectives that interrogate the ways in which ideas about and experiences of emotion are shaped by linguistic encounters, and vice versa. Taking an interdisciplinary approach which incorporates disciplines such as linguistic anthropology, sociolinguistics, applied linguistics, psychology,

communication studies, education, sociology, folklore, religious studies, and literature, this book: explores and illustrates the relationship between language and emotion in the five key areas of language socialisation; culture, translation and transformation; poetry, pragmatics and power; the affective body-self; and emotion communities; situates our present-day thinking about language and emotion by providing a historical and cultural overview of distinctions and moral values that have traditionally dominated Western thought relating to emotions and their management; provides a unique insight into the multiple ways in which language incites emotion, and vice versa, especially in the context of culture. With contributions from an international range of leading and emerging scholars in their fields, The Routledge Handbook of Language and Emotion is an indispensable resource for students and researchers who are interested in incorporating interdisciplinary perspectives on language and emotion into their work.

Thoughtfully illustrated with photographic plates that capture the global range of religions and cultures discussed. --Book Jacket.

In Revisioning John Chrysostom, Chris de Wet and Wendy Mayer harness a new wave of scholarship on the life and works of John Chrysostom (c. 350-407 CE), which applies new theoretical lenses and reconsiders his debt to classical paideia.

The contributors to Affective Trajectories examine the mutual and highly complex entwinements between religion and affect in urban Africa in the early twenty-first century. Drawing on ethnographic research throughout the continent and in African diasporic communities abroad, they trace the myriad ways religious ideas, practices, and materialities interact with affect to configure life in urban spaces. Whether examining the affective force of the built urban environment or how religious practices contribute to new forms of attachment, identification, and place-making, they illustrate the force of affect as it is shaped by temporality and spatiality in the religious lives of individuals and communities. Among other topics, they explore Masowe Apostolic Christianity in relation to experiences of displacement in Harare, Zimbabwe; Muslim identity, belonging, and the global ummah in Ghana; crime, emotions, and conversion to neo-Pentecostalism in Cape Town; and spiritual cleansing in a Congolese branch of a Japanese religious movement. In so doing, the contributors demonstrate how the social and material living conditions of African cities generate diverse affective forms of religious experiences in ways that foster both localized and transnational paths of emotional knowledge. Contributors. Astrid Bochow, Marian Burchardt, Rafael Cazarin, Hansjörg Dilger, Alessandro Gusman, Murtala Ibrahim, Peter Lambertz, Isabelle L. Lange, Isabel Mukonyora, Benedikt Pontzen, Hanspeter Reihling, Matthew Wilhelm-Solomon

Perspectives from Psychology, Philosophy, and Sociology

Defending the Durkheimian Tradition

Emotion as Feeling Towards Value

A Sociology of Religious Structures

The SAGE Handbook of the Sociology of Religion

The Architecture of Participation

The SAGE Encyclopedia of the Sociology of Religion takes a three-pronged look at this, namely investigating the role of religion in society; unpacking and evaluating the significance of religion in and on human history; and tracing and outlining the social forces and influences that shape religion. This encyclopedia covers a range of themes from: • fundamental topics like definitions • secularization • dimensions of religiosity to such emerging issues as civil religion • new religious movements This Encyclopedia also addresses contemporary dilemmas such as fundamentalism and extremism and the role of gender in religion.

Although collective emotions have a long tradition in scientific inquiry, for instance in mass psychology and the sociology of rituals and social movements, their importance for individuals and the social world has never been more obvious than in the past decades. The Arab Spring revolution, the Occupy Wall Street movement, and mass gatherings at music festivals or mega sports events clearly show the impact collective emotions have both in terms of driving conflict and in uniting people. But these examples only show the most obvious and evident forms of collective emotions. Others are more subtle, although less important: shared moods, emotional atmospheres, and intergroup emotions are part and parcel of our social life. Although these phenomena go hand in hand with any formation of sociality, they are little understood. Moreover, there still is a large gap in our understanding of individual emotions on the one hand and collective emotional phenomena on the other hand. This book presents a comprehensive overview of contemporary theories and research on collective emotions. It spans several disciplines and brings together, for the first time, various strands of inquiry and up-to-date research in the study of collective emotions and related phenomena. In focusing on conceptual, theoretical, and methodological issues in collective emotion research, the volume narrows the gap between the wealth of studies on individual emotions and inquiries into collective emotions. The book catches up with a renewed interest into the collective dimensions of emotions and their close relatives, for example emotional climates, atmospheres, communities, and intergroup emotions. This interest is propelled by a more general increase in research on the social and interpersonal aspects of emotion on the one hand, and by trends in philosophy and cognitive science towards refined conceptual analyses of collective entities and the collective properties of cognition on the other hand. The book includes sections on: Conceptual Perspectives; Collective Emotion in Face-to-Face Interactions; The Social-Relational Dimension of Collective Emotion; The Social Consequences of Collective Emotions; Group-Based and Intergroup Emotion; Rituals, Movements, and Social Organization; and Collective Emotions in Online Social Systems. Including contributions from psychologists, philosophers, sociologists, and neuroscience, this volume is a unique and valuable contribution to the affective sciences literature.

Charts for the first time the scholarship on religion and emotion, gathering 1,200 entries from scholarly literature in various fields.

The contributors to this book explore how 'bringing the social back into the sociology of religion' allows a better understanding of contemporary religious life. They do so by engaging with social theories and addressing issues of epistemology and scientific reflexivity.

A Sociology of Religious Emotion

Social Rage

Emotion and Religion

The Routledge Handbook of Language and Emotion

A Theory of Emotional Experience

Secular Bodies, Affects and Emotions

The first sociology of religion textbook to begin the task of diversifying and decolonizing the study of religion, Sociology of Religion develops a sociological frame that draws together the personal, political and public, showing how religion – its origins, development and changes – is understood as a social institution, influenced by and influencing wider social structures. Organized along sociological structures and themes, the book works with examples from a variety of religious traditions and regions rather than focusing in depth on a selection, and foregrounds cultural practice-based understandings of religion. It is therefore a book about 'religion', not 'religions', that explores the relationship of religion with gender and sexuality, crime and violence, generations, politics and media, 'race', ethnicity and social class, disease and disability – highlighting the position of religion in social justice and equality. Each chapter of this book is framed around concrete case studies from a variety of Western and non-Western religious traditions. Students will benefit from thinking about the discipline across a range of geographical and religious contexts. The book includes features designed to engage and inspire students: Up-to-date and comprehensive analysis of engaging and accessible material 'Case Examples': short summaries of empirical examples relating to the chapter themes Visually distinct boxes with bullet points, key words and phrases focusing on the context Questions suitable for private or seminar study Suggested class exercises for instructors to use Suggested readings and further readings/online resources at the end of each chapter Following a review and critique of early sociology of religion, the book engages with more contemporary issues, such as dissolving the secular/sacred binary and paying close attention to issues of epistemology, negotiations, marginalities, feminisms, identities, power, nuances, globalization, (post) (multiple) modernity (ies), emotion, structuration, reflexivity,

intersectionality and urbanization. This book is essential reading for undergraduate and postgraduate students exploring the sociology of religion, religion and society, religious studies, theology, globalization and human geography.

Emotion in Interaction offers a collection of original studies that explore emotion in naturally occurring spoken interaction.

This book is about how Western social psychology interfaces with an Eastern Zen Buddhist perspective. It is neither a purely Zen Buddhist critique of the former, nor is it merely a social psychological interpretation of Zen. Rather, it is an attempt to create common ground between each through the systematic comparison of certain shared fundamental concepts and ideas. Anglo-American social psychology is not much more than a century old despite having its roots in a broad philosophical tradition. Alternately, the Zen version of Buddhism can trace its historical origins to roughly 1,500 years ago in China. Even though the two arose at different times and at first glance appear stridently antithetical, the authors show that they share considerable areas of overlap. The logic of Zen contemplates the consequences of the taken-for-granted tyranny created by personal memories and culture. These traits, common to every culture, include hubris, greed, self-centeredness, distrust, prejudice, hatred, fear, anxiety, and violence. Social psychology leans more toward a "nurture" rather than "nature" explanation for behavior. Both areas of research are firmly rooted within the domain of sociological social psychology; the processes are also sometimes referred to as learning or conditioning. Zen challenges in radical terms key assumptions of both sociology and psychology concerning individual identity, human nature, and human motivation. This stimulating volume will provoke new thoughts about an old tradition and a newer area of scholarly work.

This book is available as open access through the Bloomsbury Open Access programme and is available on www.bloomsburycollections.com Taking its cue from the study of 'lived religion', Secular Bodies, Affects and Emotions shows how the idea of a secular public is equally marked by a display and cultivation of affect and emotions. Whereas it is widely agreed that religion is often saturated by emotion, the secular is usually treated as a neutral background serving as the domain of public, rational deliberation. This book demonstrates that secularity and secularism are also upheld by bodily practices and emotional attachments. Drawing on empirical case studies, this is the first book to ask and explore whether a secular body exists. Building on the work of Talal Asad, the book argues that the secular is not an absence of religion, but a positive entity that comes about through its co-constitutive relationship with religion. And, once we attune ourselves to recognizing its operations as grammar which structures social practice, writing an anthropology of the secular could become a new possibility.

A Critical Assessment and Annotated Bibliography

Restless

Sociology of Religion

Religion and Emotion in African Cityscapes

Emotion, Identity, and Religion

Paul's Emotional Regime

**Richard Hooker's Of the Laws of Ecclesiastical Polity has long been acknowledged as an influential philosophical, theological and literary text. While scholars have commonly noted the presence of participatory language in selected passages of Hooker's Laws, Paul Anthony Dominiak is the first to trace how participation lends a sense of system and coherency across the whole work. Dominiak analyses how Hooker uses an architectural framework of 'participation in God' to build a cohesive vision of the Elizabethan Church as the most fitting way to reconcile and lead English believers to the shared participation of God. First exploring Hooker's metaphysical architecture of participation in his accounts of law and the sacraments, Dominiak then traces how this architecture structures cognitive participation in God, as well as Hooker's political vision of the Church and Commonwealth. The volume culminates with a summary of how Hooker provides a salutary resource for modern ecumenical dialogue and contemporary political retrievals of participation.**

**We all feel emotions and are moved to action by them. Religious communities often select and foster certain emotions over others. Without understanding this it is hard to grasp the way groups view the world and each other. Often, it is the underlying emotional pattern of a group rather than its doctrines that either divides it from, or attracts it to, others. These issues, so important in today's world, are explored in this book in a genuinely interdisciplinary way by anthropologists, psychologists, theologians and historians of religion, and in some detailed studies of well and less well known religious traditions from across the world.**

**"As physical structures that shape and constrain human interaction, religious buildings play a formative role in human communities across the globe. Yet social science has typically paid them little regard. This book applies a sociological perspective to the way religious buildings are shaped by the communities that conceive of and build them and how the same buildings act back on those human communities. Applying theoretical insights from the sociology of architecture, the sociology of religion, and interaction ritual chain theory, the authors examine religious buildings as profoundly social structures with lasting consequences for the persons and groups who designed, built, or adapted them and for those who gather inside them as well as those who live near them"---**

**This handbook combines the forces of the many disciplines involved in value research and covers issues such as definitions of value and the role of value in emotion. It contributes to an interdisciplinary dialogue by providing a common reference point to serve as a resource for disciplinary excellence and interdisciplinary cross-fertilisation.**

**Perspectives from Economics, Neuroscience, Philosophy, Psychology and Sociology**

**Family, State and Church**

**The Wiley Blackwell Companion to Religion and Peace**

**Religion, Emotion and Morality**

**European Configurations**

**Theoretical and Comparative Perspectives**

"In their introduction to this Handbook, the editors affirm: 'Many sociologists have come to realise that it makes no sense now to omit religion from the repertoire of social scientific explanations of social life'. I wholeheartedly agree. I also suggest that this wide-ranging set of essays should become a starting-point for such enquiries. Each chapter is clear, comprehensive and well-structured - making the Handbook a real asset for all those engaged in the field." - Grace Davie, University of Exeter "Serious social scientists who care about making sense of the world can no longer ignore the fact that religious beliefs and practices are an important part of this world... This Handbook is a valuable resource for specialists and amateurs alike. The editors have done an exceptionally fine job of incorporating topics that illuminate the range and diversity of religion and its continuing significance throughout the world." - Robert Wuthnow, Princeton University At a time when religions are increasingly affecting, and affected by, life beyond the narrowly sacred sphere, religion everywhere seems to be caught up in change and conflict. In the midst of this contention and confusion, the sociology of religion provides a rich source of understanding and explanation. This Handbook presents an unprecedentedly comprehensive assessment of the field, both where it has been and where it is headed. Like its many distinguished contributors, its topics and their coverage are truly global in their reach. The Handbook's 35 chapters are organized into eight sections: basic theories and debates; methods of studying religion; social forms and experiences of religion; issues of power and control in religious organizations; religion and politics; individual religious behaviour in social context; religion, self-identity and the life-course; and case studies of China, Eastern Europe, Israel, Japan, and Mexico. Each chapter establishes benchmarks for the state of sociological thinking about religion in the 21st century and provides a rich bibliography for pursuing its subject further. Overall, the Handbook stretches the field conceptually, methodologically, comparatively, and historically. An indispensable source of guidance and insight for both students and scholars. Choice 'Outstanding Academic Title' 2009

Emotions have moved center stage in many contemporary debates over religious diversity and multicultural recognition. As in other contested fields, emotions are often one-sidedly discussed as quintessentially subjective and individual phenomena, neglecting their social and cultural constitution. Moreover, emotionality in these debates is frequently attributed to the religious subject alone, disregarding the affective anatomy of the secular. This volume addresses these shortcomings, bringing into conversation a variety of disciplinary perspectives on religious and secular affect and emotion. The volume emphasizes two analytical perspectives: on the one hand, chapters take an immanent perspective, focusing on subjective feelings and emotions in relation to the religious and the secular. On the other hand, chapters take a relational perspective, looking at the role of affect and emotion in how the religious and the secular constitute one another. These perspectives cut across the three main parts of the volume: the first one addressing historical intertwinements of religion and emotion, the second part emphasizing affects, emotions, and religiosity, and the third part looking at specific sensibilities of the secular. The thirteen chapters provide a well-balanced composition of theoretical, methodological, and empirical approaches to these areas of inquiry, discussing both historical and contemporary cases.

The Oxford Handbook of Religion and Emotion