

## A Sociology Of Religious Emotion

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A Sociology of Religious Emotion is exactly the kind of specialist  
academic book that is usually overlooked by the celebrity combatants  
in the secular commentariat. If the book's arguments and its  
proposals for research are heeded, it might ground the wrangles about  
the proper place of religion. (Bernice Martin, Times Literary  
Supplement)

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~~A Sociology of Religious Emotion: Amazon.co.uk: Riis, Ole ...~~

A Sociology of Religious Emotion, while not a paradigm breaker, is a well-written synthesis of much recent work and a thoughtful reflection on what a specific kind of disciplinary approach, in this case, sociological, can offer to the broader study of these two closely related but equally slippery aspects of collective behavior. The Appendix, "Studying Religious Emotion: Method and Practice," is an excellent primer.

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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.

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This 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

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embodied, visceral, and affective dimensions.

## ~~Sociology of Religious Emotion — Oxford Scholarship~~

in the sociology of religion is not well placed to challenge this bias. Even in disciplines like anthropology that have stronger defences against positivism, and have done most to keep the study of religious emotion alive, a focus on meaning systems and socio-cognitive structures has led to some neglect of emotional, bodily, and relational factors.

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An accessible yet nuanced survey by two leading researchers in Sociology of Religion; Demonstrates that emotion is central in religious life, and offers a framework for making sense of religious

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emotion; Carefully discusses systematic methodology employed to suggest new approach to study of religious emotion

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It argues that religious emotions are, first and foremost, those that arise in the context of religious emotional regimes. It then goes on to address the question whether emotion in such contexts has distinctive characteristics.

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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.

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in sociology of religion demonstrates that emotion is central in religious life and offers a framework for making sense of religious emotion a sociology of religious emotion while not a paradigm breaker is a well written synthesis of much recent work and a thoughtful reflection on what a specific kind of disciplinary approach in this case

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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.

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

We all feel emotions and are moved to action by them. Religious

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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.

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.

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 the writings 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,

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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.

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

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 "Businessmen's Revival" was a religious revival that unfolded in the wake of the 1857 market crash among white, middle-class Protestants. Delving into the religious history of Boston in the

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1850s, John Corrigan gives an imaginative and wide-ranging interpretive study of the revival's significance. He uses it as a focal point for addressing a spectacular range of phenomena in American culture: the ecclesiastical and business history of Boston; gender roles and family life; the history of the theater and public spectacle; education; boyculture; and, especially, ideas about emotion during this period. This vividly written narrative recovers the emotional experiences of individuals from a wide array of little-used sources including diaries, correspondence, public records, and other materials. From these sources, Corrigan discovers that for these Protestants, the expression of emotion was a matter of transactions. They saw emotion as a commodity, and conceptualized relations between people, and between individuals and God, as transactions of emotion governed by contract. Religion became a business relation with God, with prayer as its legal tender. Entering this relationship, they were conducting the "business of the heart." This innovative study shows that the revival--with its commodification of emotional experience--became an occasion for white Protestants to underscore differences between themselves and others. The display of emotion was a primary indicator of membership in the Protestant majority, as much as language, skin color, or dress style. As Corrigan unravels the significance of these culturally constructed

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standards for emotional life, his book makes an important contribution to recent efforts to explore the links between religion and emotion, and is an important new chapter in the history of religion.

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.

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

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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.

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