PUBLICATIONS

Books

Co-Authored

• 2012  *Barriers Faced by Hispanic Students Transferring from Community Colleges To University: An Ethnographic Approach*. Bobby C. Alexander and Victor Garcia, Editors. Lewiston, New York: The Edwin Mellen Press. I am one of two principal authors of the book as well as one of two co-editors.

The book presents ethnographic findings on barriers Hispanic community college students encounter in transferring to the university. Beyond identifying and analyzing transfer barriers and making suggestions for policy and practice, the ethnographic findings generate a variety of concepts, contexts, and questions for future research. The book is based on a grant project funded by the U.S. Department of Education’s Fund for the Improvement of Post-Secondary Education (FIPSE), titled “An Ethnographic/Social-Scientific/Community-Based Model to Recruit and Retain Hispanics.” I was Project Director of the grant.

The purpose of the FIPSE grant was to address Congressional Priorities 12 and 13 (1998): retain Hispanic students enrolled in two-year colleges, transfer them to four-year colleges and universities upon the completion of the Associate degree, graduate them with a Bachelor from four-year institutions, and enroll more Latino students as majors in the sciences. The book is an expanded version of a paper I and my co-authors presented at the symposium on “Community Colleges and Latino Educational Opportunity” organized by The Civil Rights Project at Harvard University with support from the Pew Hispanic Center.

Monographs


By framing the phenomenon within the context of viewers’ ideological and social marginalization within mainstream U.S. society, the book calls attention to televangelism’s attractiveness as an opportunity viewers discover to redress their marginality. Fundamentalist Christian viewers’ ideology and morality differ from those of mainline Christians and of from mainstream society, which is historically committed to political, cultural, and religious pluralism. The book offers an analysis of the conflicting ritual uses of television religion by viewers to overcome their marginality that undermine these efforts: self-legitimation as a minority religious group, and adaptation of members of this group to a secularized U.S. society undergoing political, social, and cultural
change.


The book offers an evaluation of Victor Turner’s theory of “ritual anti-structure”—ritual stands in “dialectical relation” to social structure and, as such, is an agent of social change—applied as an interpretive tool to two examples of religious or spiritual ritual. The first is black Pentecostal ritual; the specific example is a well-known black Pentecostal congregation in Brooklyn, New York, engaged in political activism in that city. The second is the quasi-religious ritual of the highly influential counter-cultural experiments of Jerzy Grotowski’s Polish Laboratory Theatre.

**Journal Articles**

Refereed


  I was the lead author of this article, which is based on the paper my co-authors and I presented at the symposium on “Community Colleges and Latino Educational Opportunity” organized by The Civil Rights Project at Harvard University and sponsored by the Pew Hispanic Center.


  I was Editor of this special issue devoted to the “Religions of America’s Immigrants.”


  The editor of this special issue solicited my essay as a response to the other articles, which addressed the theme, “Passages, Transformations, and Processes: Ritual Approaches to Biblical Texts.”


Non-Refereed


Chapters in Edited Books


  The editors invited me to discuss the concept of liminal/liminality as it is applied in the study of religion. I conclude the piece with a critique of Victor Turner’s theory of ritual liminality.

• 2014 Online version of the 2015 publication by Brill immediately above.


  In this chapter I apply sociological and anthropological theories of ritual to illumine the role of performance art as ritual in the construction of human community and the experience of the “holy” in contemporary secular western society. The chapter is a revised version of my keynote address to the symposium, “Holy Hiatus: Performing Ritual, Community, and Space.” The symposium was funded by The University of West England and held at Cardigan, Wales, United Kingdom, May 24-25, 2008.


  I was editor of the chapters on ritual.
• 1997  “Televangelism Reconsidered: Ritual within a Larger Social Drama.”  

The chapter is based on the paper I was invited to present by organizers of the first of three international symposia on “Media—Religion—Culture” at Uppsala University, Uppsala, Sweden, held in 1993 and organized by Hoover and Lundby.

Entries in Encyclopedias

• 2011 “Rite of Passage.” In Encyclopaedia Britannica. Chicago, Illinois.  

The editors invited me to expand my entry published in 2009 (below) by including religious or quasi-religious rites in secular societies.

• 2009 “Rite of Passage.” In Encyclopaedia Britannica. Chicago, Illinois.  

Editors of the encyclopedia invited me to update the entry originally written by Edwin Norbeck by discussing current theories that illumine the phenomenon.


In this cross-cultural piece, I examine political applications of religious ritual and quasi-religious secular ritual, updating the piece I wrote for the 1987 publication (below).
