

# Notes

## Introduction

1. For a useful overview of his writings, see Kellner 1989.
2. In an interview with Zygmunt Bauman 2002: 1.
3. Gill 1975: 39. For the fuller discussion see pp. 37–40.
4. For literary reasons, all biblical quotations are drawn from the King James version of the Bible.

## 1 Religion and Reflexivity: The Paralysis of a Theological Imagination

1. Davie 2000: 177–80. See also Gill 1999: 40–1; and Voas and Crockett 2005.
2. Simmel 1997: 166–72. For a rare example that links faith to the sociology of religion, see Furseth and Repstad 2006: Ch. 12, ‘Sociology, theology, and religious faith’, pp. 197–208.
3. This paradox is well explored in Reed-Danahay 2005: 28–34.
4. Bourdieu and Wacquant 1992: 98. This set of interviews is perhaps the fullest expression of Bourdieu’s sociology of culture and has been translated into seventeen languages.
5. Bourdieu 1996a: 294–5. See also the following section in the essay on the fixedness of understanding of artistic perceptions in history and the number of contributors to its construction.
6. The reflexive implications of Bourdieu’s attitudes to Catholicism are masked but are highly significant. The briefest of references to his boarding school life appears in his sociological contextualisation of his life, which is not to be treated as autobiographical. See the review and translations in Riley 2005.
7. The above paragraph summarises Wacquant’s admirable account of Bourdieu’s epistemic reflexivity. See Bourdieu and Wacquant 1992: 36–46.
8. Milbank: 1990. The book was much admired in theological circles, especially in North America. It is a matter of record that sociologists completely ignored the work and got on with their own formulations of the links with theology. In sociological circles, the study was decidedly irrelevant.
9. Rowland 2003. See also criticisms of the document in Flanagan 1996: 69–73.
10. Rowland 2003: 13–14. The document was devoid of sociological reference or understandings. See also pp. 21–2. Whilst there was little understanding of the nature of culture in Catholicism before the Council, the same charge could be made against sociology itself, a point explored in Flanagan 1996. Both theology and sociology were taken by surprise by the recentring of culture into debates on modernity.
11. Rowland 2003: 29–34. Two major theologians of the Council, Rahner and Maritain, in affirming the autonomy of culture, also endorsed secularisation

as part of this package of modernity. Rowland observes that Rahner and de Lubac later concluded that the sketch of a theology of culture was missing (see p. 34). This theology of culture has still not been adequately formulated. Because few theologians think in the manner of sociologists or construct their perspectives of culture from within its disciplinary remit, the need to do so is not self-evident. This is why sociology has to do its own theology to make up the deficits theologians seem incapable of recognising.

12. Benis 2000: 125–39. It is noteworthy that his section on Tintern is entitled ‘borders of perception’.

## 2 To the Western Isles: The Visions of Goffman and Synge

1. For a useful overview of the religious dimensions of culture, one that marks the importance of Durkheim’s concerns with human potential, see Mellor 2004.
2. Brewer 2004: 317. Brewer is right to suggest that Mills anticipated many of the concerns in the 1990s regarding ontological insecurity. See p. 320. See also Brewer 2005.
3. Brewer 2004: 327–30. For a useful appraisal of Mills, see Crow 2005: 86–105.
4. The above discussion is taken from Rogers 2003: 324–7.
5. Patey 2003. See especially his section on the epistemology of travel, pp. 386–9. His suggestion about essences and accidentals can be found on p. 388.
6. Synge ed. Price 1996: 35. Given his atheism and his Protestant background, Synge might have been unaware of the solution Huysmans found to decadence in his conversion to Catholicism. See Flanagan 1990: 217–29.
7. See Abbott 1999. It should be noted that Goffman has only a tiny number of entries in this volume, underlining a notion that Goffman’s sociological stature was far better appreciated in Europe than in America.
8. Raffel 2002: 179–202. Raffel provides a rare consideration of the influence of Sartre on Goffman’s conception of the self.
9. References to the hotel in Goffman 1959 are rare. See for example p. 20.
10. Carroll 2004: 78–9. This powerful image of the boy as transcending the limits of life performs a similar function to the choirboy who swings in and out of my earlier work (*Sociology and Liturgy* [1991]). He realises his exemplary traits when singing solo from the sanctuary before a packed cathedral at Christmas time. Clad in his cassock, ruff and long white surplice, in Goffman’s terminology, he is a sign vehicle set in a ritual orb to incarnate the receipt of epiphanies that he utters to others in his treble voice. Liminal in enactment, he straddles the antinomy of re-presentation and representation, ‘as if’ an angel, but very much a boy.
11. For a brief appraisal of the painter, see Stratton-Pruitt 2002.
12. Freeman 1983: see especially Chapter 12, ‘Religion: Pagan and Christian’, pp. 174–90.

## 3 Molly Sweeney and the Blind Sociologist: Dilemmas of Discernment

1. O’Toole 2003: 174. See also Howes 2006.
2. Ryan 1951: 5–7. See also: Chaigne 1961: 45–51; and Antoine 2004: 64–8.

3. Kaufman 2005: 87–8. See pp. 87–93 for a fuller appraisal of Huysmans's response to Lourdes.
4. Personal communication from the Information Office, The National Gallery, London, 26 May 2005.
5. Latour 1988: 16–19. The quotation comes from p. 19.
6. Carroll 2004: 32. For the discussion of the painting, see pp. 29–35. Carroll's concern in the study is with the problem of death, and the skull goes rolling across his text, as a dice the humanist is reluctant to throw. The chapter containing the section on Holbein has a comparison with Hamlet who also reflected on the implications of the skull.
7. Cited in Nault 2004: 251, n. 49. Since writing this book in 1991, Ratzinger has become Pope Benedict XVI.
8. Balthasar 1982: 173–4. On p. 174, Balthasar asserts, 'nothing expresses more unequivocally the profound failure of these theologians than their deeply anguished, joyless and cheerless tone: torn between knowing and believing, they are no longer able to *see* anything, nor can they, therefore, be convincing in any visible way'. His strictures are directed against those theologians who dissect Scripture in a 'historical-critical' fashion until nothing is left of what was once a living organism.
9. In the illustrations in Foucault's *Discipline and Punish* is a plan for a penitentiary in 1840, where the prisoner kneels in humility before the tower, the inference being that it is to there that abasements are to be directed, for there the god of light resides. See no. 4.
10. Friel 1992: 14–16 and 72–3. Pine suggests that the arguments are derived from Oscar Lewis's *La Vida*. See Pine 1999: 69–70.
11. Pine 1999: 10–12. Commenting on Friel's *Dancing at Lughnasa*, Pine refers to Turner's appraisal of Goffman's *The Presentation of Self*. This is to draw out the notion of roles in ritual. In the play, ritual forms a dominant concern and the play becomes a form of sacred drama. See Pine 1999: 268–79.
12. O'Connor 1980. For reasons that are not quite apparent, this work emerges for treatment in my three books. Like Huysmans, O'Connor has a hardness of analysis that subverts nihilism, and shows redemptive grace acting in unpropitious circumstances. To that degree, both writers supply metaphors for sociology's dealings with the grace.
13. Kilcourse 2001: 51. Kilcourse, in Chapter 2, provides an excellent commentary on *Wise Blood* and brings out well the sub-text of Nietzsche in the book.

#### 4 Ocular Gifts: Seeing the Invisible in the Visible

1. For a translation of the constitution of the Dominican Order as at the time of the painter, see Hood 1993: 290–301. The reference to the grave fault appears on p. 294. For useful comments on the frescoes, see Morachiello 1996: 43.
2. See Morachiello 1996: 106 for a useful commentary on the painting. See also Lloyd 1992: 30.
3. Unusually, Christ is tested and fails.
4. Evdokimov 2004: 69–73. See also Smirnova 2005.

5. These definitions are supplied by H. Lawrence Bond and appear in Cusa 1997: 339–40. The actual discussion of these terms by Cusa appears in *On the Summit of Contemplation*, 1464 in the collection. See *ibid.*, pp. 293–303.
6. *Catechism of the Catholic Church* 1994: see 372–5 (no. 1667–9).
7. Sampson 1998: 170. The above account is based on Sampson 1998: 168–71 and Malone 2004.
8. Huysmans 1986: 15. The discussion of the *Crucifixion* occurs on pp. 12–19.
9. Simmel 2005: 124–30. The influence of Calvinism on Rembrandt is clearly highly complex, but in Simmel's work, on pp. 128–9 he comes near to using a version that bears a strong resemblance to Weber's hard-line approach.
10. The issue of light in the paintings of Rembrandt's is well known. For a useful treatment of light and colour in his paintings, see Bockemühl 2004: 88–90.
11. The brevity of Simmel's references to Fra Angelico might suggest that the above distinctions are arbitrary and are based on matters of passing significance. Yet, though references are brief, they are of enormous significance in terms of what they point to in the wider interpretations Simmel makes of Rembrandt's work. The notable differences marked between Rembrandt and Fra Angelico appear in his *Rembrandt* (2005: 134). Simmel was interested in religiosity within the individual in forms of expression that exclude 'all church traditional and its otherworldly content' (*Ibid.*: 135). What is given is part of a life process. Simmel sees Rembrandt's figures as far removed from the cloister and the piety of the Middle Ages.
12. Hood 1993: 207. See also Chapter 9, 'Habits and Manners: Frescoes in the Novices' Dormitory', pp. 195–207.

## Conclusion

1. Shaw 1963: 433–502. On the Irish and English audiences, see pp. 443–4.
2. See, for example, Gusfield 2003.
3. Cited in Smith 2006: 4.
4. Hutchinson 1987. See also Brown 1991.
5. Yeats 1991: 807.
6. *The Times* (4 October 2006).
7. The notion of liminality in the plays of Friel has been well analysed in Pine 1999: 25–31.

# Bibliography

- Abbott, Andrew (1999), *Department & Discipline: Chicago Sociology at One Hundred* (Chicago: Chicago University Press).
- Abrahams, Roger D. (1986), 'Ordinary and Extraordinary Experience', in Victor W. Turner and Edward M. Bruner (eds), *The Anthropology of Experience* (Urbana: University of Illinois Press), pp. 45–72.
- Anderson, Benedict (1983), *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso).
- Antoine, Gérald (2004), *Paul Claudel ou l'Enfer du génie* (Paris: Robert Laffont).
- Augustine, St (1997), *The Confessions*, trans. Maria Boulding (London: Hodder & Stoughton).
- Baldick, Robert (1955), *The Life of J.-K. Huysmans* (Oxford: Clarendon Press).
- Balthasar, Hans Urs von (1963), *Prayer*, trans. A. V. Littledale (London: Geoffrey Chapman).
- Balthasar, Hans Urs von (1982), *The Glory of the Lord: A Theological Aesthetics. I: Seeing the Form*, trans. Erasmo Leiva-Merikakis (Edinburgh: T. & T. Clark).
- Barley, Lynda (2006), *Christian Roots, Contemporary Spirituality* (London: Church House Publishing).
- Bauman, Zygmunt (2002), Interview, *Newsletter of the British Sociological Association*, 83 (October), pp. 1–3.
- Baxter, Michael J. (2001), 'Whose Theology? Which Sociology', in Michael Horace Barnes (ed.), *Theology and the Social Sciences* (Maryknoll, New York: Orbis), pp. 34–42.
- Bedas-Rezak, Brigitte Miriam (2006), 'Replica: Images of Identity and the Identity of Images in Prescholastic France', in Jeffrey F. Hamburger and Anne-Marie Bouché (eds), *The Mind's Eye: Art and Theological Argument in the Middle Ages* (Princeton: Princeton University Press), pp. 46–64.
- Benis, Toby R. (2000), *Romanticism on the Road: The Marginal Gains of Wordsworth's Homeless* (Basingstoke: Macmillan, now Palgrave Macmillan).
- Bennett, Alan (1994), *Writing Home* (London: Faber and Faber).
- Benson, Eugene (1982), *J. M. Synge* (Dublin: Gill and Macmillan).
- Berger, Peter L. (1992), *A Far Glory: The Quest for Faith in an Age of Credulity* (New York: Doubleday).
- Blumenberg, Hans (1985), *The Legitimacy of the Modern Age*, trans. Robert M. Wallace (Cambridge, Massachusetts: MIT Press).
- Blundell, Boyd (2001), 'Theological Manners: How Theologians Should Behave in Public', in Michael Horace Barnes (ed.), *Theology and the Social Sciences* (Maryknoll, New York: Orbis), pp. 43–55.
- Bockemühl, Michael (2004), *Rembrandt 1606–1669: The Mystery of the Revealed Form* (Köln: Taschen).
- Bond, H. Lawrence (1997), 'Introduction', in Nicholas of Cusa, *Selected Spiritual Writings*, trans. H. Lawrence Bond (New York: Paulist Press), pp. 3–84.
- Bourdieu, Pierre (1990), *In Other Words: Essays towards a Reflexive Sociology*, trans. Matthew Adamson (Cambridge: Polity Press).

- Bourdieu, Pierre (1991), *Language & Symbolic Power*, trans. Gino Raymond and Matthew Adamson (Cambridge: Polity Press).
- Bourdieu, Pierre (1993a), 'Manet and the Institutionalization of Anomie', in Pierre Bourdieu, *The Field of Cultural Production* (Cambridge: Polity Press), pp. 238–53.
- Bourdieu, Pierre (1993b), 'Outline of a Sociological Theory of Art Perception', in Pierre Bourdieu, *The Field of Cultural Production* (Cambridge: Polity Press), pp. 215–37.
- Bourdieu, Pierre (1996a), 'The Historical Genesis of the Pure Aesthetic', in Pierre Bourdieu, *The Rules of Art*, trans. Susan Emanuel (Cambridge: Polity Press), pp. 285–312.
- Bourdieu, Pierre (1996b), 'The Social Genesis of the Eye', in Pierre Bourdieu, *The Rules of Art*, trans. Susan Emanuel (Cambridge: Polity Press), pp. 313–21.
- Bourdieu, Pierre (2000), *Pascalian Meditations*, trans. Richard Nice (Cambridge: Polity Press).
- Bourdieu, Pierre, and Alain Darbel (1991), *The Love of Art: European Art Museums and Their Public*, trans. Caroline Beattie and Nick Merriman (Cambridge: Polity Press).
- Bourdieu, Pierre, and Loïc J. D. Wacquant (1992), *An Invitation to Reflexive Sociology* (Cambridge: Polity Press).
- Brewer, John D. (2004), 'Imagining *The Sociological Imagination*: The Biographical Context of a Sociological Classic', *The British Journal of Sociology*, 55.3 (September), pp. 317–33.
- Brewer, John D. (2005), 'The Public and Private in C. Wright Mills's Life and Work', *Sociology*, 39.4, pp. 661–77.
- Brewer, John D. (2007), 'Sociology and Theology Reconsidered: Religious Sociology and the Sociology of Religion in Britain', *History of the Human Sciences*, 20.2, pp. 7–28.
- Brown, Terence (1991), 'Cultural Nationalism 1880–1930', in Seamus Deane (ed.), *The Field Day Anthology of Irish Writing* (Derry: Field Day Publications), vol. 2, pp. 516–61.
- Bruner, Edward M. (1986), 'Experience and Its Expressions', in Victor W. Turner and Edward M. Bruner (eds), *The Anthropology of Experience* (Urbana: University of Illinois Press), pp. 3–29.
- Bryman, Alan (2004), *The Disneyization of Society* (London: Sage).
- Carlson, Thomas A. (2007), 'Blindness and the Decision to See: On Revelation and Reception in Jean Luc-Marion', in Kevin Hart (ed.), *Counter-Experiences: Reading Jean-Luc Marion* (Notre Dame, Indiana: University of Notre Dame Press), pp. 153–79.
- Carroll, John (2004), *The Wreck of Western Culture: Humanism Revisited* (Melbourne: Scribe).
- Catechism of the Catholic Church* (1994)(London: Geoffrey Chapman).
- Chaigne, Louis (1961), *Vie de Paul Claudel et genèse de son oeuvre* (Tours: Mame).
- Clifford, James (1986), 'Introduction: Partial Truths', in James Clifford and George Marcus (eds), *Writing Culture: The Poetics and Politics of Ethnography* (Berkeley: University of California Press), pp. 1–26.
- Clifford, James, and George Marcus (eds)(1986), *Writing Culture: The Poetics and Politics of Ethnography* (Berkeley: University of California Press).
- Coffey, Amanda (1999), *The Ethnographic Self: Fieldwork and the Representation of Identity* (London: Sage).

- Coleman, John A. (2001), 'Every Theology Implies a Sociology and Vice Versa', in Michael Horace Barnes (ed.), *Theology and the Social Sciences* (Maryknoll, New York: Orbis), pp. 12–33.
- Coleman, Simon (2002), '“But Are They Really Christian?”: Contesting Knowledge and Identity in and out of the Field', in James V. Spickard, J. Shawn Landres and Meredith B. McGuire (eds), *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion* (New York: New York University Press), pp. 75–87.
- Comaroff, Jean, and John Comaroff (2003), 'Ethnography on an Awkward Scale: Postcolonial Anthropology and the Violence of Abstraction', *Ethnography*, 4.2, pp. 147–79.
- Cooley, Charles Horton (1964), *Human Nature and the Social Order* (New York: Schocken).
- Coser, Lewis A. (ed.) (1963), *Sociology through Literature: An Introductory Reader* (Englewood Cliffs, New Jersey: Prentice Hall).
- Crow, Graham, *The Art of Sociological Argument* (Basingstoke: Palgrave Macmillan, 2005).
- Cusa, Nicholas of (1997), *Selected Spiritual Writings*, trans. H. Lawrence Bond (New York: Paulist Press).
- Davie, Grace (2000), *Religion in Modern Europe: A Memory Mutates* (Oxford: Oxford University Press).
- Davies, Bronwyn, Jenny Browne, Susanne Gannon, Eileen Honan, Cath Laws, Babette Mueller-Rockstroh and Eva Bendix Petersen (2004), 'The Ambivalent Practices of Reflexivity', *Qualitative Inquiry*, 10.3, pp. 360–89.
- de Diego, Estrella (2003), 'Representing Representation: Reading *Las Meninas*, Again', in Suzanne L. Stratton-Pruitt (ed.), *Velázquez's Las Meninas* (Cambridge: Cambridge University Press), pp. 150–69.
- Delanty, Gerard (2000), *Modernity and Postmodernity: Knowledge, Power and the Self* (London: Sage).
- Denzin, Norman K. (1993), 'The Voyeur's Desire', *Current Perspectives in Social Theory*, 13, pp. 139–58.
- Dianteill, Erwan (2003), 'Pierre Bourdieu and the Sociology of Religion: A Central and Peripheral Concern', *Theory and Society*, 32, pp. 529–49.
- Douglas, Mary (2005), 'A Feeling for Hierarchy', in James L. Heft (ed.), *Believing Scholars: Catholic Intellectuals* (New York: Fordham University Press), pp. 94–120.
- Duffy, Eamon (2005), *The Stripping of the Altars: Traditional Religion in England 1400–1580*, 2nd edn (New Haven: Yale University Press).
- Duffy, Eamon (2006), *Marking the Hours: English People and Their Prayers 1240–1570* (New Haven: Yale University Press).
- Eagleton, Terry (2004), *After Theory* (London: Penguin).
- Endo, Shusaku (1982), *The Samurai*, trans. Van C. Gessel (London: Peter Owen).
- Eriksen, Thomas Hylland (1993), 'In Which Sense Do Cultural Islands Exist?', *Social Anthropology*, 18.1, pp. 133–47.
- Erwin, Robert (1992), 'The Nature of Goffman', *Centennial Review*, 36, pp. 327–42.
- Evdokimov, Michael (2004), *Light from the East: Icons in Liturgy and Prayer*, trans. Robert Smith (New York: Paulist Press).
- Feros, Antonio (2002), '“Sacred and Terrifying Gazes”: Languages and Images of Power in Early Modern Spain', in Suzanne L. Stratton-Pruitt (ed.), *The Cambridge Companion to Velázquez* (Cambridge: Cambridge University Press), pp. 68–86.

- Fine, Gary Alan, Phillip Manning and Gregory W. H. Smith (2000), 'Introduction', in Gary Alan Fine and Gregory W. H. Smith (eds), *Erving Goffman* (London: Sage), vol. 1, pp. ix–xliv.
- Flanagan, Kieran (1986), 'To be a Sociologist and a Catholic: A Reflection', *New Blackfriars*, 67.792 (1986), pp. 256–70.
- Flanagan, Kieran (1990), 'J.-K. Huysmans: The First Post-Modernist Saint?', *New Blackfriars*, 71.838 (May), pp. 217–29.
- Flanagan, Kieran (1991), *Sociology and Liturgy: Re-presentations of the Holy* (Basingstoke: Macmillan, now Palgrave Macmillan).
- Flanagan, Kieran (1995), 'Brian Friel: A Sociological Appreciation of an Irish Playwright', *Contemporary Review*, 266.1551 (April), pp. 199–209.
- Flanagan, Kieran (1996), *The Enchantment of Sociology: A Study of Theology and Culture* (Basingstoke: Macmillan, now Palgrave Macmillan).
- Flanagan, Kieran (2001), 'Vice and Virtue or Vice Versa: A Sociology of Being Good', in Kieran Flanagan and Peter C. Jupp (eds), *Virtue Ethics and Sociology: Issues of Modernity and Religion* (Basingstoke: Palgrave, now Palgrave Macmillan), pp. 104–24.
- Flanagan, Kieran (2004), *Seen and Unseen: Visual Culture, Sociology and Theology* (Basingstoke: Palgrave Macmillan).
- Flanagan, Kieran (2007), 'Visual Spirituality: An Eye for Religion', in Kieran Flanagan and Peter C. Jupp (eds), *A Sociology of Spirituality* (Aldershot: Ashgate), pp. 219–49.
- Foister, Susan (1997), 'Death and Distortion: The Skull and the Crucifix', in Susan Foister, Ashok Roy and Martin Wyld, *Making & Meaning: Holbein's Ambassadors* (London: National Gallery Company), pp. 44–57.
- Forest, Jim (1997), *Praying with Icons* (New York: Orbis).
- Foucault, Michel (1970), *The Order of Things: An Archaeology of the Human Sciences* (London: Tavistock).
- Foucault, Michel (1979), *Discipline and Punish*, trans. Alan Sheridan (London: Penguin).
- Freedberg, David (1989), *The Power of Images: Studies in the History and Theory of Response* (Chicago: University of Chicago Press).
- Freeman, Derek (1983), *Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth* (Cambridge, Massachusetts: Harvard University Press).
- Friel, Brian (1992), *The Freedom of the City* (Loughcrew, Meath: Gallery Press).
- Friel, Brian (1994), *Molly Sweeney* (Loughcrew, Meath: Gallery Books).
- Friel, Brian (2005), *Aristocrats* (Loughcrew, Meath: Gallery Press).
- Frosh, Paul (2003), *The Image Factory: Consumer Culture, Photography and the Visual Content Industry* (Oxford: Berg).
- Fuller, Robert C. (2006), *Wonder: From Emotion to Spirituality* (Chapel Hill: University of North Carolina Press).
- Furseth, Inger, and Pål Repstad (2006), *An Introduction to the Sociology of Religion: Classical and Contemporary Perspectives* (Aldershot: Ashgate).
- Geertz, Clifford (1989), 'Being There: Anthropology and the Scene of Writing', in Clifford Geertz, *Works and Lives: The Anthropologist as Author* (Cambridge: Polity Press), pp. 1–24.
- Gill, Robin (1975), *The Social Context of Theology* (London: Mowbrays).
- Gill, Robin (1999), *Churchgoing and Christian Ethics* (Cambridge: Cambridge University Press).



- Gilliat-Ray, Sophie (2004), 'The Trouble with "Inclusion": A Case Study of the Faith Zone at the Millennium Dome', *Sociological Review*, 52.1, pp. 459–77.
- Goffman, Erving (1956), *The Presentation of Self in Everyday Life* (Edinburgh: University of Edinburgh Social Sciences Research Centre).
- Goffman, Erving (1959), *The Presentation of Self*, 2nd edn (New York: Anchor Doubleday).
- Goffman, Erving (1967), *Interaction Ritual* (London: Harmondsworth).
- Goffman, Erving (1968), *Stigma: Notes on the Management of Spoiled Identity* (Harmondsworth: Penguin).
- Goffman, Erving (1989), 'On Fieldwork', *Journal of Contemporary Ethnography*, 18.2 (July), pp. 123–32.
- Gombrich, E. H. (1979), *Ideals & Idols: Essays on Values in History and in Art* (London: Phaidon).
- Gombrich, E. H. (2002), *Art & Illusion: A Study in the Psychology of Pictorial Representation*, 6th edn (London: Phaidon).
- Grady, John (2001), 'Becoming a Visual Sociologist', *Sociological Imagination*, 38.1–2, pp. 83–119.
- Grapanzano, Vincent (2004), *Imaginative Horizons: An Essay in Literary-Philosophical Anthropology* (Chicago: University of Chicago Press).
- Gray, John (2004), *Heresies: Against Progress and Other Illusions* (London: Granta).
- Greene, David H. (1972), 'J. M. Synge – a Centenary Appraisal', in Maurice Harmon (ed.), *J. M. Synge Centenary Papers 1971* (Dublin: Dolmen Press), pp. 180–96.
- Greene, Nicholas (1985), *Synge: A Critical Study of the Plays*, 2nd edn (Basingstoke: Macmillan, now Palgrave Macmillan).
- Grimshaw, Allen D. (2000), 'Erving Goffman: A Personal Appreciation', in Gary Alan Fine and Gregory W. H. Smith (eds), *Erving Goffman* (London: Sage), vol. 1, pp. 5–7.
- Gusfield, Joseph (2003), 'A Journey with Symbolic Interaction', *Symbolic Interaction*, 26.1, pp. 119–39.
- Hamburger, Jeffrey F. (2006), 'Introduction', in Jeffrey F. Hamburger and Anne-Marie Rouché (eds), *The Mind's Eye: Art and Theological Argument in the Middle Ages* (Princeton: Princeton University Press), pp. 3–10.
- Harrington, Austin (2000), 'Robert Musil and Classical Sociology', *Journal of Classical Sociology*, 2.1, pp. 59–76.
- Hassan, Ihab (2003), 'Beyond Postmodernism: Toward an Aesthetic of Trust', *Angelaki: Journal of the Theoretical Humanities*, 8.1, pp. 3–11.
- Hebdige, Dick (1988), *Hiding in the Light* (London: Routledge).
- Hebron, Stephen (2004), *Life in a Monastery* (Norwich: Pitkin Guides).
- Hood, William (1993), *Fra Angelico at San Marco* (New Haven: Yale University Press).
- Howes, Graham (2006), *The Art of the Sacred: An Introduction to the Aesthetics of Art and Belief* (London: I. B. Tauris).
- Hutchinson, John (1987), *The Dynamics of Cultural Nationalism: The Gaelic Revival and the Creation of the Irish Nation State* (London: Allen & Unwin).
- Huysmans, J.-K. (1976), 'The Grünewalds in the Colmar Museum', trans. Robert Baldick, in E. Ruhmer, *Grünewald* (London: Phaidon), pp. 3–12.
- Huysmans, J.-K. (1986), *La Bas* (Lower Depths) (London: Dedalus).
- Huysmans, J.-K. (1989), *The Cathedral*, trans. Clara Bell (Sawtry, Cambridge: Dedalus).
- Hymes, Dell (1984), 'On Erving Goffman', *Theory and Society*, 13, pp. 621–31.
- Jackson, Michael (2002), *The Politics of Story Telling: Violence, Transgression and Intersubjectivity* (Copenhagen: Museum Tusulanum Press).

- Jameson, Fredric (1984), 'Postmodernism, or the Cultural Logic of Late Capitalism', *New Left Review*, 146, pp. 53–92.
- John Paul II (1998), *Faith and Reason* (London: Catholic Truth Society).
- John Paul II (2003), *Apostolic Exhortation Ecclesia in Europa* (Vatican: Libreria Editrice Vaticana).
- Joll, Evelyn, Martin Butlin and Luke Herrmann (eds) (2001), *The Oxford Companion to J. M. W. Turner* (Oxford: Oxford University Press).
- Joyce, James (1956), *Stephen Hero* (London: Jonathan Cape).
- Joyce, James (1991), 'The Dead', in James Joyce, *Dubliners* (New York: Alfred A. Knopf), pp. 199–256.
- Kaufman, Suzanne K. (2005), *Consuming Visions: Mass Culture and the Lourdes Shrine* (Ithaca: Cornell University Press).
- Kellner, Douglas (1989), *Jean Baudrillard, from Marxism to Postmodernism and Beyond* (Cambridge: Polity).
- Kelly, John S. (1991), 'Introduction', in James Joyce, *Dubliners* (New York: Alfred A. Knopf), pp. xi–lii.
- Kerrigan, John C. (2002), 'Swimming in Words: Molly Sweeney's Dramatic Form', in Richard Harp and Robert C. Evans (eds), *A Companion to Brian Friel* (West Cornwall, Connecticut: Locust Hill Press), pp. 151–61.
- Kiely, David M. (1994), *John Millington Synge: A Biography* (Dublin: Gill & Macmillan).
- Kilcourse, George A., Jr. (2001), *Flannery O'Connor's Religious Imagination: A World with Everything Off Balance* (New York: Paulist Press).
- Kim, Kyung-Man (2004), 'Can Bourdieu's Critical Theory Liberate Us from the Symbolic Violence?', *Cultural Studies – Critical Methodologies*, 4.3, pp. 362–76.
- Landres, J. Shawn (2002), 'Being (in) the Field: Defining Ethnography in Southern California and Central Slovakia', in James V. Spickard, J. Shawn Landres and Meredith B. McGuire (eds), *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion* (New York: New York University Press), pp. 100–12.
- Latour, Bruno (1988), 'Visualisation and Social Reproduction: Opening One Eye while Closing the Other ... a Note on Some Religious Paintings', in Gordon Fyfe and John Law (eds), *Picturing Power: Visual Depictions and Social Relations* (London: Routledge), pp. 15–38.
- Lawler, Michael G. (2005), *What Is and What Ought to Be: The Dialectic of Experience, Theology and the Church* (New York: Continuum).
- Lemert, Charles (2003), 'Goffman's Enigma', in A. Javier Trevino (ed.), *Goffman's Legacy* (Lanham, Maryland: Rowman & Littlefield), pp. xi–xvii.
- Lentes, Thomas (2006), '“As far as the eye can see ...”: Rituals of Gazing in the Late Middle Ages', in Jeffrey F. Hamburger and Annie-Marie Bouché (eds), *The Mind's Eye: Art and Theological Argument in the Middle Ages* (Princeton: Princeton University Press), pp. 360–73.
- Lepenies, Wolf (1988), *Between Literature and Science: The Rise of Sociology*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press).
- Lloyd, Christopher (1992), *Fra Angelico*, 2nd edn (London: Phaidon).
- Lofland, John (1984), 'Erving Goffman's Sociological Legacies', *Urban Life*, 13.1 (April), pp. 7–34.
- Lyon, David (2003), *Surveillance after September 11* (Cambridge: Polity Press).
- Liotard, Jean-François (2000), *The Confession of Augustine*, trans. Richard Beardsworth (Stanford: Stanford University Press).

- McGinn, Bernard (2006), 'Theologians as Trinitarian Iconographers', in Jeffrey F. Hamburger and Anne-Marie Bouché (eds), *The Mind's Eye: Art and Theological Argument in the Middle Ages* (Princeton: Princeton University Press), pp. 186–207.
- Macionis, John J., and Ken Plummer (2005), *Sociology: A Global Introduction*, 3rd edn (Harlow, Essex: Pearson Education).
- McRoberts, Omar M. (2004), 'Beyond *Mysterium Tremendum*: Thoughts toward an Aesthetic Study of Religious Experience', *Annals of the American Academy of Political and Social Science*, 595, pp. 190–203.
- MacWilliams, Mark W. (2004), 'Virtual Pilgrimage to Ireland's Croagh Patrick', in Lorne L. Dawson and Douglas E. Cowan (eds), *Religion Online: Finding Faith on the Internet* (New York: Routledge), pp. 223–37.
- Malone, Carolyn Marino (2004), *Façade as Spectacle: Ritual and Ideology at Wells Cathedral* (Leiden: Brill).
- Maniura, Robert (2004), *Pilgrimage to Images in the Fifteenth Century: The Origins of the Cult of Our Lady of Czestochowa* (Woodbridge, Suffolk: Boydell Press).
- Manning, Phillip (1992), *Erving Goffman and Modern Sociology* (Cambridge: Polity Press).
- Marion, Jean-Luc (2004), *The Crossing of the Visible*, trans. James K. A. Smith (Stanford: Stanford University Press).
- Mathiesen, Thomas (1997), 'The Viewer Society: Michel Foucault's "Panopticon" Revisited', *Theoretical Criminology*, 1.2, pp. 215–34.
- Mead, George Herbert (1964), *On Social Psychology*, ed. Anselm Strauss (Chicago: University of Chicago Press).
- Mellinkoff, Ruth (1988), *The Devil at Isenheim: Reflections of Popular Belief in Grünewald's Altarpiece* (Berkeley: University of California Press).
- Mellor, Phillip A. (2004), 'Religion, Culture and Society in the "Information Age"', *Sociology of Religion*, 65.4 (Winter), pp. 357–71.
- Milbank, John (1990), *Theology and Social Theory: Beyond Secular Reason* (Oxford: Blackwell).
- Mills, C. Wright (1961), *The Sociological Imagination* (New York: Grove Press).
- Mills, John Orme (2004), 'Introduction: Of Two Minds', in David Martin, John Orme Mills and W. S. F. Pickering (eds), *Sociology and Theology: Alliance and Conflict*, 2nd edn (Leiden: Brill), pp. 1–12.
- Morachiello, Paolo (1996), *Fra Angelico: The San Marco Frescoes* (London: Thames and Hudson).
- Murray, Stephen (2004), *A Gothic Sermon: Making Contact with the Mother of God, St. Mary of Amiens* (Berkeley: University of California Press).
- Murray, Susan B. (2003), 'A Spy, a Shriek, a Go-between, or a Sociologist: Unveiling the "Observer" in Participant Observer', *Qualitative Research*, 3.3, pp. 377–95.
- Musil, Robert (1995), *The Man without Qualities*, trans. Sophie Wilkins (London: Picador).
- Myerhoff, Barbara, and Jay Ruby (1982), 'Introduction', in Jay Ruby (ed.), *A Crack in the Mirror: Reflexive Perspectives in Anthropology* (Philadelphia: University of Pennsylvania Press), pp. 1–35.
- Nault, Jean-Charles (2004), 'Acedia: Enemy of Spiritual Joy', *Communio*, 31.2 (Summer), pp. 236–58.
- Nelson, Robert S. (2000), 'Descartes's Cow and Other Domestications of the Visual', in Robert S. Nelson (ed.), *Visuality before and beyond the Renaissance: Seeing as Others Saw* (Cambridge: Cambridge University Press), pp. 1–21.

- O'Connor, Flannery (1980), *Wise Blood* (London: Faber and Faber).
- O'Leary, Stephen D. (2004), 'Cyberspace as Sacred Space: Communicating Religion on Computer Networks', in Lorne L. Dawson and Douglas E. Cowan (eds), *Religion Online: Finding Faith on the Internet* (New York: Routledge), pp. 37–58.
- O'Sullivan, Maurice (1941), *Twenty Years A-Growing* (London: Chatto & Windus).
- O'Toole, Roger (2003), 'Seeing and Believing: Reframing Christian Imagery in Secular Society', in Jennifer A. Harris (ed.), *Image Makers and Image Breakers* (New York: Legas), pp. 171–84.
- Panofsky, Erwin (1985), *Gothic Architecture and Scholasticism: An Inquiry into the Analogy of the Arts, Philosophy, and Religion in the Middle Ages* (New York: Penguin).
- Patey, Douglas Lane (2003), 'Swift's Satire on "Science" and the Structure of *Gulliver's Travels*', in Jonathan Swift, *Gulliver's Travels*, ed. Albert J. Rivero (New York: W. W. Norton), pp. 371–95.
- Pevsner, Nikolaus (1958), *Grünewald* (London: Thames and Hudson).
- Pine, Richard (1999), *The Diviner: The Art of Brian Friel*, 2nd edn (Dublin: University College Dublin Press).
- Plate, S. Brent (2005), *Walter Benjamin, Religion, and Aesthetics: Rethinking Religion through the Arts* (New York: Routledge).
- Poe, Edgar Allan (1982), 'The Oval Portrait', in *The Complete Tales and Poems of Edgar Allan Poe* (London: Penguin), pp. 290–2.
- Poloma, Margaret M. (2000), 'Pilgrims Process: Reflections on a Journey', in John Arnott (ed.), *Experience the Father's Blessing* (Ventura, California: Gospel Light Publishing), pp. 202–13.
- Pope-Hennessy, John (1974), *Fra Angelico*, 2nd edn (London: Phaidon).
- Pratt, Mary Louise (1986), 'Fieldwork in Common Places', in James Clifford and George Marcus (eds), *Writing Culture* (Berkeley: University of California Press), pp. 27–50.
- Prior, Nick (2005), 'A Question of Perception: Bourdieu, Art and the Postmodern', *British Journal of Sociology*, 56.1 (March), pp. 123–39.
- Pushkin, Alexander (2004), *The Queen of Spades and Other Stories*, trans. Rosemary Edmonds (London: Penguin).
- Raffel, Stanley (2002), 'If Goffman Had Read Levinas', *Journal of Classical Sociology*, 2.2 (July), pp. 179–202.
- Reed-Danahay, Deborah (2005), *Locating Bourdieu* (Bloomington: Indiana University Press).
- Renteln, Alison Dundes (2004), 'Visual Religious Symbols and the Law', *American Behavioural Scientist*, 47.12, pp. 1573–96.
- Rice, Charles (2000), 'The Drama of Identification: Reflexivity, the Apparatus and Peter Greenaway's *The Draughtsman's Contract*', *Critical Quarterly*, 42.2, pp. 92–107.
- Riley, Alexander (2005), review of Pierre Bourdieu, *Esquisse pour une auto-analyse* (Paris: Raisons d'agir editions, 2004), *Theory Culture & Society*, 22.4, pp. 147–50.
- Rogers, Pat (2003), 'Gulliver's Glasses', in Jonathan Swift, *Gulliver's Travels*, ed. Albert J. Rivero (New York: W. W. Norton), pp. 320–8.
- Roof, Wade Clark (2001), *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* (Princeton: Princeton University Press).
- Rose, Dan (1982), 'Occasions and Forms of Anthropological Experience', in Jay Ruby (ed.), *A Crack in the Mirror: Reflexive Perspectives in Anthropology* (Philadelphia: University of Pennsylvania Press), pp. 219–73.

- Rowland, Tracey (2003), *Culture and the Thomist Tradition after Vatican II* (London: Routledge).
- Ryan, Mary (1951), *Introduction to Paul Claudel* (Cork: Cork University Press).
- Sacks, Oliver (1995), 'To See and Not See', in Oliver Sacks, *Anthropologist on Mars: Seven Paradoxical Tales* (London: Picador), pp. 102–44.
- Sampson, Jerry (1998), *Wells Cathedral West Front: Construction, Sculpture and Conservation* (Stroud: Sutton).
- Scheff, Thomas J. (2003), 'The Goffman Legacy: Deconstructing/Reconstructing Social Science', in A. Javier Trevino (ed.), *Goffman's Legacy* (Lanham, Maryland: Rowman & Littlefield), pp. 50–70.
- Scheff, Thomas J. (2006), *Goffman Unbound!: A New Paradigm for Social Science (Advancing the Sociological Imagination)* (Boulder, Colorado: Paradigm Publishers).
- Schirato, Tony, and Jen Webb (2002), 'Bourdieu's Notion of Reflexive Knowledge', *Social Semiotics*, 12.3, pp. 255–68.
- Schirato, Tony, and Jen Webb (2003), 'Bourdieu's Concept of Reflexivity as Metaliteracy', *Cultural Studies*, 17.3/4, pp. 539–52.
- Schmalenbach, Herman (1977), 'Communion – Sociological Category', in *On Society and Experience*, eds and trans. Günther Lüschen and Gregory P. Stone (Chicago: University of Chicago Press), pp. 64–125.
- Schudson, Michael (1984), 'Embarrassment and Erving Goffman's Idea of Human Nature', *Theory and Society*, 13, pp. 633–47.
- Seel, Martin (2005), *Aesthetics of Appearing*, trans. John Farrell (Stanford: Stanford University Press).
- Shaw, George Bernard (1963), *Complete Plays with Prefaces* (New York: Dodd, Mead & Company), vol. 2.
- Siebert, Rudolf (2005), 'The Critical Theory of Society: The Longing for the Totally Other', *Critical Sociology*, 31.1–2, pp. 57–113.
- Simmel, Georg (1964), *The Sociology of Georg Simmel*, ed. and trans. Kurt H. Wolff (New York: Free Press).
- Simmel, Georg (1997), *Essays on Religion*, trans. Horst Jürgen Helle (New Haven: Yale University Press).
- Simmel, Georg (2005), *Rembrandt: An Essay in the Philosophy of Art*, trans. and ed. Alan Scott and Helmut Staubmann (New York: Routledge).
- Skelton, Robin (1971), *J. M. Synge and His World* (London: Thames and Hudson).
- Smirnova, Engelina (2005), 'Medieval Russian Icons, 11th–17th cent.', in Archimandrite Zacchaeus (Wood)(ed.), *A History of Icon Painting*, trans. Kate Cook (Moscow: 'Grand Holding' Publishers), pp. 119–64.
- Smith, Greg (1999), 'Introduction: Interpreting Goffman's Sociological Legacy', in Greg Smith (ed.), *Goffman and Social Organization: Studies in a Sociological Legacy* (London: Routledge), pp. 1–18.
- Smith, Greg (2006), *Erving Goffman* (London: Routledge).
- Snow, David A., and Richard Machalek (1984), 'The Sociology of Conversion', *Annual Review of Sociology*, 10, pp. 167–90.
- Spickard, James V. (1993), 'For a Sociology of Religious Experience', in William Swatos (ed.), *A Future for Religion?* (London: Sage), pp. 109–28.
- Spickard, James V., and J. Shawn Landres (2002), 'Introduction: Whither Ethnography? Transforming the Social-Scientific Study of Religion', in James V. Spickard, J. Shawn Landres and Meredith B. McGuire (eds), *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion* (New York: New York University Press), pp. 1–14.

- Staples, William G. (2000), *Everyday Surveillance: Vigilance and Visibility in Postmodern Life* (Lanham: Rowman & Littlefield).
- Stratton-Pruitt, Suzanne L. (2002), 'Introduction: A Brief History of the Literature on Velázquez', in Suzanne L. Stratton-Pruitt (ed.), *The Cambridge Companion to Velázquez* (Cambridge: Cambridge University Press), pp. 1–10.
- Swedberg, Richard (2005), *The Max Weber Dictionary: Key Words and Central Concepts* (Stanford: Stanford University Press).
- Synge, John M. (1907), *The Aran Islands* (Dublin: Maunsell).
- Synge, John M. (1911), *Four Plays* (Dublin: Maunsell).
- Synge, John M. (1966), *Collected Works*, ed. Alan Price (London: Oxford University Press), vol. 2, Prose.
- Taylor, Charles (2003), *Varieties of Religion Today: William James Revisited* (Cambridge, Massachusetts: Harvard University Press).
- Tester, Keith (2008), *Eric Rohmer: Film as Theology* (Basingstoke: Palgrave Macmillan).
- Thomas, Nicholas (1991), 'The Curiosity of the Gaze: Imperial and Anthropological Postmodernism', *Social Analysis*, 30, pp. 20–31.
- The Times* (4 October 2006).
- Trevino, A. Javier (2003), 'Introduction', in A. Javier Trevino (ed.), *Goffman's Legacy* (Lanham, Maryland: Rowman & Littlefield), pp. 1–49.
- Turner, Edith (2005), *Heart of Lightness: The Life Story of an Anthropologist* (Oxford: Berghahn Press).
- Verhoeven, Jef C. (1993), 'An Interview with Erving Goffman, 1980', *Research on Language and Social Interaction*, 26.3, pp. 317–48.
- Verter, Bradford (2003), 'Spiritual Capital: Theorizing Religion with Bourdieu against Bourdieu', *Sociological Theory*, 21.2 (June), pp. 150–74.
- Voas, David, and Alasdair Crockett (2005), 'Religion in Britain: Neither Believing nor Belonging', *Sociology*, 39.1, pp. 11–28.
- Wacquant, Loïc (2002), 'Taking Bourdieu into the Field', *Berkeley Journal of Sociology*, 46, pp. 180–6.
- Wacquant, Loïc (2003), *Body and Soul: Notebooks of an Apprentice Boxer* (Oxford: Oxford University Press).
- Waksler, Frances Chaput (1989), 'Erving Goffman's Sociology: An Introductory Essay', *Human Studies*, 12.1–12 (June), pp. 1–18.
- Weber, Max (1930), *The Protestant Ethic and Spirit of Capitalism*, trans. Talcott Parsons (London: Unwin).
- Winkin, Yves (1999), 'Erving Goffman: What Is a Life? The Uneasy Making of an Intellectual Biography', in Greg Smith (ed.), *Goffman and Social Organization: Studies in a Sociological Legacy* (London: Routledge), pp. 19–41.
- Winkin, Yves (2000), 'Baltasound as the Symbolic Capital of Social Interaction', in Gary Alan Fine and Gregory W. H. Smith (eds), *Erving Goffman* (London: Sage), vol. 1, pp. 193–213.
- Wolf, Norbert (2006), *Diego Velázquez 1599–1660: The Face of Spain* (Cologne: Taschen).
- Wordsworth, William (1950), *Poetical Works*, ed. Thomas Hutchinson (London: Oxford University Press).
- Yakovleva, Anna (2005), 'The Technique of Icon Painting', in Archimandrite Zacchaeus (Wood)(ed.), *A History of Icon Painting*, trans. Kate Cook (Moscow: 'Grand Holding' Publishers), pp. 29–40.
- Yamane, David (2000), 'Narrative and Religious Experience', *Sociology of Religion*, 61.2, pp. 171–89.

Yeats, W. B. (1991), 'Sixteen Dead Men', in Seamus Deane (ed.), *The Field Day Anthology of Irish Writing* (Derry: Field Day Publications), vol. 2, p. 807.

Young, Glenn (2004), 'Reading and Praying Online: The Continuity of Religion Online and Online Religion in Internet Christianity', in Lorne L. Dawson and Douglas E. Cowan (eds), *Religion Online: Finding Faith on the Internet* (New York: Routledge), pp. 93–105.

# Index

- Abrahams, Robert D., on the sociologist's double consciousness, 53
- acedia, 90
- agnosicism  
and Molly Sweeny, 104  
and sociology, 104–5, 109
- Anderson, Benedict, on imagined communities, 40
- Angelico, Fra  
*see also The Mocking of Christ*  
constitution of the Dominican Order, 164n.1  
habitus of the painter, 140–1  
light of the other world, 139–41  
Lloyd, 140  
and mimesis, 144–5, 165n.12  
and Rembrandt, 139–41  
and San Marco, 110–12, 165n.12  
and Simmel, 116, 139–41, 165n.11  
sociological significance, 141
- Anglicanism, uncertainties, 16
- Aran islands  
and Catholicism, 65  
communities of imagination, 65  
crowded with academics, 63–4  
significance for Synge, 59, 64–5  
and Synge's spiritual needs, 65
- Arendt, Hannah, on imagination, 52
- art  
Bourdieu on, 10, 53–4  
as *work*: and ritual, 118; and ways of seeing, 121–2
- 'as if'  
and actors, 81  
and communities of imagination, 41, 44, 46, 129  
and faith, 22  
and frescoes, 112  
as a gamble, 81  
Gill, 13  
Goffman, 13, 69–70, 72  
and *illusio*, 27–8  
and the imagination, 51–2, 154  
Marion, 127  
and prayer, 13  
and reflexivity, 22, 149  
and rituals of regard, 129  
Simmel, 22  
Synge, 72  
and theology, 13  
and Tintern Abbey, 39–40, 44, 46, 78–9  
Waksler, 13, 69–70
- Augustine, St  
*The City of God*, 6, 131  
lust of the eyes, 98  
Lyotard, 99  
ways of seeing, 101  
Wells Cathedral, 131
- Balaam, and his donkey, 80
- Baldick, Robert, on Huysmans and the *Crucifixion*, 133
- Balthasar, Hans Urs von  
on cathedrals, 131  
on 'eyes of faith', 99–100  
on theologians, 164n.8
- Barley, Lynda, on English religion, 16
- Bauman, Zygmunt, 'sixth sense' of the sociological imagination, 11, 148
- Baxter, Michael K., on sociology and dogmatic theology, 31
- Bedas-Rezak, Brigitte Miriam, on technology and ways of seeing, 100
- Benedict XVI (Joseph Ratzinger), on Big Brother, 99
- Benis, Toby, on Wordsworth's poem on Tintern Abbey, 43, 163n.12
- Benjamin, Walter, on art as *work*, 118–19
- Bennett, Alan, on Goffman, 68



- Benson, Eugene  
 advice of Yeats to Synge, 64  
 the blind seeing, 103  
 on Synge's footwear, 63
- Berger, Peter L., on *The Man without Qualities*, 157–8
- blindness  
 Bourdieu, 54  
*Molly Sweeny*, 103–5  
 Nicholas of Cusa, 124, 126  
 and *posse*, 124  
 Synge: and Friel, 107–8; and Goffman, 57  
*The Well of the Saints*, 102–3  
*Wise Blood*, 108–9
- blind seeing  
 at Bethsaida, 150  
 Jesus Christ, 98, 102  
 Marion, 127–8: on John (9: 39), 102  
 and *posse*, 124  
 at Shiloh, 102, 150  
*The Well of the Saints*, 102–3  
*Wise Blood*, 108–9
- blindsight  
*see also* agnoscicism  
 and advertising, 118  
 at Bethsaida, 150  
 as defined, 82, 104  
 Fra Angelico, 110–12  
 Goffman, 71–3, 78, 82  
 healing, 111–12, 121, 126–8, 134, 150–1  
 Jesus Christ, 110–11, 150  
 Kerrigan, 104  
 Margaret Mead, 78, 163n.12  
 Marion, 127–8  
 in *Molly Sweeney*, 82, 103–5  
 'The Queen of Spades', 93  
 and reflexivity, 105–6  
 Sacks, 105  
 and secularity, 3, 101–2  
 Synge, 65, 71–3, 82  
 Wordsworth, 43–4, 72
- Blundell, Boyd, low view of sociology, 30
- Bockemühl, Michael, on Rembrandt and light, 165n.10
- Bond, H. Lawrence  
 on blindness and Nicholas of Cusa, 124  
 image of God, 125  
 learned ignorance, 126  
 on *posse*, 124
- Bourdieu, Pierre  
 on art, 10, 53–4  
 biography, 24, 162n.6  
 on blindness, 54  
 and Catholicism, 25–9, 162n.6  
 conversion, 45  
 cultural capital and ways of seeing, 45, 53–4  
*doxa*, 24–5  
 the gaze, 53  
 habitus, 53, 97  
*illusio*, 24–5, 27–8  
 the moral and spiritual eye, 53–4  
 Panofsky, 97–8  
 and psychoanalysis, 26–7, 162n.8  
 reflexivity, 26–7, 53–4  
 ways of seeing, 15, 53–4, 121–2
- Brewer, John  
 Christian dimension to sociology, 17  
 significance of C. Wright Mills, 50–1, 163nn.2 and 3
- Bruner, Edward M., on Victor Turner and the imagination, 52
- Bryman, Alan, on Disneyization, 86
- Calvinism  
 sociological significance, 35–6  
 sociology's religion of choice, 137–8  
 and the visual, 137–9
- cameras, of Goffman and Synge, 63
- candle on the cover (1 Samuel 16: 7), viii, 148
- Canterbury Cathedral, Hattersley's appreciation, 153–4
- Caravaggio, Michelangelo Merisi, *The Supper at Emmaus*, 94
- Carlson, Thomas A., on seeing and believing in Marion, 102
- Carroll, John  
 and Holbein's *The Ambassadors*, 95–6, 164n.6  
 and Nicholas of Cusa, 123  
 on Poussin's *The Plague of Ashdod*, 73  
 and Velázquez's *Las Meninas*, 75

- cathedrals  
 see also Canterbury Cathedral;  
 Clifton Cathedral; Wells  
 Cathedral  
 von Balhasar on, 131
- Catholicism  
 and the Aran Islanders, 65  
 Bourdieu, 25–9, 162n.6  
 and cyberspace, 88–9  
 Douglas, 17–18  
 of the Great Blasket  
 Islanders, 66–7  
 Huysmans, 134  
 and rituals of regard, 128–9  
 Rowland, 34, 162–3nn.9–11.  
 Simmel, 138–41  
 sociology, 17–18, 106  
 the Turners, 17  
 Weber, 136–7
- choirboys  
 and Claudel's conversion, 85  
*Sociology and Liturgy*, 163n.10  
 at Wells Cathedral, 131–2
- Christ see Jesus Christ
- Christianity, in England, 16–17
- Claudel's conversion, 85
- Clifford, James: and George  
 Marcus, on literary facets of  
 ethnography, 55; on informants  
 as co-authors, 62
- Clifton Cathedral  
 epiphanies and the Wise  
 Men, ix–x  
 veneration of the cross, 132
- Coffey, Amanda, on reflexivity as  
 reclassification of the  
 self, 18
- Coleman, John, sociology as practical  
 theology, 31
- Coleman, Simon, on reflexivity and  
 mimesis, 21
- Comaroff, Jean, and John Comaroff:  
 on imaginative sociology, 62; on  
 ways of seeing, 62
- communion, as a sociological  
 category, 15
- communities of imagination  
 of the Aran Islanders, 65  
 arbitrary basis, 42–3  
 'as if', 41, 44, 46, 129
- Comte, 6  
 the cross, 132  
 defined, 40–2  
 epiphanies, 160–1  
 Goffman, 70, 77, 109, 155–6  
*Gulliver's Travels*, 60–1  
 and imagined communities,  
 40–2, 152  
 and medieval visual  
 piety, 143–4  
 mimesis and metanoia, 42  
*The Protestant Ethic*, 14  
 and religion, 152  
 and rituals of regard, 41, 129  
 and sociology, 42, 46, 77  
 Synge, 65, 109  
 Tintern Abbey, 44–6, 78–9  
 ways of seeing, 42–4  
 at Wells Cathedral, 131–2  
 Wordsworth, 43, 46
- Comte, Auguste  
 Bourdieu, 45  
 Claudel, 85  
 and a community of  
 imagination, 6  
 conversion: as metanoia, 85, 108–9;  
 mirrors and reflexivity, 5–6;  
 Motes, 108–9; Poloma, 12;  
 and sociology, 85–6, 136; *The  
 Supper at Emmaus*, 94;  
 Synge, 65
- Cooley, Charles Horton  
 the looking-glass self and  
 metanoia, 136  
 the social and imagination, 15
- Coser, Lewis, on sociology and 'know  
 thyself', 4–5
- the cross  
 and *The Ambassadors*, 95–6  
 at Clifton Cathedral, 132  
 and communities of imagination,  
 132
- Crucifixion*, 115, 133–5
- cultural acedia, 90
- culture  
 Eagleton and religion, 17  
 and *Gaudium et Spes*, 34  
 and theology, 34–5

- Cusa, Nicholas of  
 biography, 123  
 blindness, 124, 126  
 Blumenberg, 123  
 Carroll, 123  
 gaze, 124–5  
 icon, 124–5  
 learned ignorance, 126  
*posse (posset)*, 124–7  
 and the Pseudo-Dionysius, 124  
 Simmel, 123  
 ways of seeing, 123–8
- Davie, Grace, on vicarious religion, 16  
 Davies, B., on reflexivity and mirrors, 5  
 Delanty, Gerard, on reflexive  
 renewal, 22
- Denzin, Norman  
 on the sociological gaze, 77  
 voyeur's licence, 76
- Dianteill, Erwan, on Bourdieu and  
 Catholicism, 25
- de Diego, Estrella, on *Las Meninas*: as a  
 cultural symbol, 74; as a game, 75
- Disneyization, 86
- Douglas, Mary, on Catholicism, 17–18  
*doxa*, 24–5  
*The Draughtman's Contract*  
 (Greenaway), 76
- Dublin, urban liminality, 155
- Duffy, Eamon  
 on late medieval visual piety, 143  
 on monastic liturgies, 40
- Eagleton, Terry  
 on culture as a surrogate religion, 17  
 on the invisibility of God, 99
- epiphanies  
 Clifton Cathedral and the Wise  
 Men, ix–x  
 and communities of imagination,  
 160–1  
 Joyce, 159–61  
 as metanoia, 159–60  
 Poloma, 12  
 and reflexivity, 12  
 and rituals of regard, 160–1  
 small versions, ix, 149  
 of smooth rituals, 84
- Eriksen, Thomas Hyland, on islands,  
 60
- Erwin, Robert, on Goffman's  
 personality, 69
- eyes  
 the absolute eye of God, 98–9  
 all-seeing eye, 123  
 of *The Ambassadors*, 81, 94, 116  
 Bourdieu, 53  
 in Disneyland, 86  
 of faith, 99–100  
 Gombrich, 121–2  
 habitus, 97  
 Lyotard, 99  
 and quicklime, 108  
 of sociology, 49
- façades  
 Wells Cathedral, 131–2
- Feros, Antonio, on *Las Meninas* as  
 image, 74
- Fides et Ratio*, and sociology, 30–1
- Fine, Gary Alan, Phillip Manning and  
 Gregory W. H. Smith, on  
 Goffman: as the best of the  
 sociological imagination, 58;  
 Goffman's PhD, 59; and the  
 hotel, 71
- Flanagan, Kieran  
*see also Seen and Unseen*; and  
*Sociology and Liturgy*  
 childhood memories, 154–5  
 on *The Draughtsman's Contract*, 76  
 and enchantment, 50  
 on Friel, 106  
 on sociology and Catholicism, 17  
 on visual spirituality, 121
- Foister, Susan, on *The Ambassadors*, 96
- footwear, of Goffman and Synge, 63
- Forest, Jim, on icons: making, 120; in  
 theology, 115
- Foster, E. M., on Maurice O'Sullivan,  
 66
- Foucault, Michel  
 on *Las Meninas*, 75  
 on the Panopticon, 9, 99, 101,  
 164n.9  
 on public executions, 83  
 on the soul, 99

- Freedberg, David, on images and pilgrimages, 135
- Freeman, Derek, on Mead's blindsight and religion, 78, 163n.12
- Friel, Brian  
*see also Molly Sweeney*  
*The Communication Cord*, 107
- Flanagan, 106  
*The Freedom of the City*, 107
- liminality, 155
- Pine, 107, 155, 164n.11, 165n.7
- Synge, 107–8
- Frosh, Paul  
 disenchantment and the visual, 117  
 visual content industry, 117
- Fuller, Robert C., on James and wonder, 149
- Gaudium et Spes*  
 and culture, 34  
 Magna Carta of Vatican II, 33  
 and sociological criticisms, 33–4, 162n.10
- Geertz, Clifford, on 'being there', 70
- Gill, Robin, on 'as if' and theology, 13
- Gilliat-Ray, Sophie, on the faith zone in the Millennium Dome, 8
- Goffman, Erving  
*see also The Presentation of Self; Stigma; 'Where the Action Is'*  
 American reputation, 163n.7  
 as the American Simmel, 58  
 'as if', 13, 69–70, 72  
 Bennett, 68,  
 best of the sociological imagination, 58  
 biography, 68–9  
 blindsight on religion, 71–3, 82  
 camera, 63  
 and communities of imagination, 70, 77, 109, 155–6  
 disguises, 19–20  
 doing sociology, 147  
 enigmatic, 58, 67  
 footwear, 63  
 and hotels, 58–60, 68, 70–1, 163n.9  
 Hymes, 56  
 imagination, 59  
 interview, 68
- Lemert, 58
- Lofland, 67  
 and the maids, 70–1  
 and *Las Meninas*, 77  
 metanoia, 59  
 and Musil, 157
- Myerhoffs and Ruby, 20
- Paris, 56, 68, 77, 163n.8  
 as a person, 19–20, 56, 58, 67–9  
 Poe, 156  
 and public executions, 83–4  
 and reflexivity, 19–20, 57  
 and religion, 71
- Rose, 19–20
- Scheff, 57, 157
- Schudson, 59
- Synge, 57, 59–60, 68, 72, 106  
 and Unst, 56–9, 69–71
- Gombrich, E. H.  
 ambiguity and images, 122–3  
 the innocent eye, 121–2  
 knowing and seeing, 122  
 on sociology and art history, 47
- Grady, John, on visual sociology, 49
- Grapanzano, Vincent, imagined presence, 151
- Gray, John, on surrogate religions, 17
- Great Blasket Island, 66–7
- Greenaway, Peter, *The Draughtman's Contract*, 76
- Greene, David H., on Synge as enigmatic, 65
- Grene, Nicholas, on Synge: and the Aran Islands, 64–5; and religion, 65
- Grimshaw, Allen D., on Goffman as the American Simmel, 58
- Grünewald, Mathis  
*Crucifixion*, 115  
*Crucifixion* at Cassel, 133–4  
*Crucifixion* at Colmar, 134–5  
 Pevsner on, 134–5
- Gulliver's Travels* (Swift)  
 communities of imagination, 61  
 Gulliver: as a 'myopic hero', 61;  
 plight, 61, 76, 98  
 and Swift, 60–1

## habitus

- Bourdieu, 53, 97
- as electing to see, 45
- the eye of appraisal, 97
- and the invisible and the visible, 113
- Las Meninas*, 74
- Panofsky, 97–8
- Wacquant, 97

Hamburger, Jeffrey E., the visual and medieval theology, 114

Harrington, Austin  
 sociology and other disciplines, 4  
 Ulrich and the tragedy of culture, 158

Hassan, Ihab, dilemmas of postmodernism, 158

Hebdige, Dick, identity politics, 7–8

Hebron, Stephen, medieval monastic life, 44

hijab, rights of recognition, 2–3

Holbein, Hans, *The Ambassadors*:  
 Carroll on, 95–6, 164n.6; the cross in, 95–6; dead eyes in, 81, 94, 116; Foister on, 96; Latour on, 95–6; and sociology, 116

Hood, William

- Dominican Order, 164n.1, 165n.12
- mimesis and Fra Angelico, 145

## hotels

- Atlantic Hotel, 63
- Corneille Hotel, 64
- Springfield Hotel, 58–60, 68, 70–1, 163n.9
- Terminus Hotel, 60

Huysmans, J. K.

- Baldick, 133
- Catholicism, 134
- Chartres Cathedral, 86
- decadence and the devil, 133
- Grünwald's *Crucifixion*, 115, 133–4
- healing of blindness, 134
- Lourdes, 87, 164n.3
- Synge's appraisal, 64, 163n.6

Hymes, Del, appraisal of Goffman, 56

## icon-makers

- mimesis, 121
- and rituals of regard, 119–21

iconostases, 129

## icons

- as channels of grace, 119
- Cusa, 124–5
- Marion, 102, 121
- and metanoia, 121
- originality, 119
- Our Lady of Czestochowa, 135–6
- Rublev, 119
- as visual theology, 115

*illusio*, 24–5

'as if', 27–8

## imagination

- Arendt, 52
- 'as if', 51–2, 154
- Bauman's 'sixth sense', 11, 148
- Cooley, 15
- and the field of culture, 10–11
- Goffman, 59
- Grapanzano, 151
- and habitus, 97–8
- as liberation, 151–2
- and liminality, 52
- and *mentalité*, 39–40, 42
- Mills, C. Wright, 9
- Panofsky, 97–8
- and reflexivity, 9, 46, 149
- religion and sociology, 149
- Rembrandt, 139
- and sociology, 9, 49, 51–2, 62–3
- and Tintern Abbey, 39, 46, 151
- Turner, 52
- virtual reality, 89–90
- 'the visiting imagination', 52
- and the visual, 9
- and Weber, 14

imaginative sociology, 62

imaginative theology, and reflexive spirituality, 114

imagined communities

- Anderson, 40
- and communities of imagination, 40–2, 152

Irish nationalism, 153

## Internet

- Bebo* and *Second Life*, 113
- ocular conceit, 100–1
- rituals of regard, 113

- invisible and the visible  
 Bourdieu, 10  
 Cusa, 124–7  
 and cyberspace, 114  
 Eagleton, 99  
 Foucault, 83  
 habitus, 113  
 late medieval visual piety, 142–3  
 Latour, 95  
 Marion, 127–8  
 and medieval theology, 114  
 Numbers (24: 16), 113  
*posse*, 124  
 and prayer, 143  
 sociological discernments, 112
- Irish nationalism, imagined  
 communities, 153
- Islam, 2–4
- islands  
*see also* Aran islands; Great Blasket  
 Island; Samoa; Unst  
 Eriksen, 60  
 sociological significance, 77–9
- Jackson, Michael, on ‘the visiting  
 imagination’, 52
- James, William, on wonder, 149
- Jameson, Fredric, on  
 postmodernism, 7
- Jesus Christ  
 and blindness, 102  
 on the blind seeing, 98  
 and blindsight, 110–11, 113, 150  
*Crucifixion*, 115, 133–5  
 and seeing, 14–15, 55, 102
- John Paul II  
 Apostolic exhortation (2003), 32–3  
*Fides et Ratio*, 30–1
- Joyce, James  
*The Dead*, 160–1  
 epiphanies defined, 159–60  
 Musil and, 159
- Kaufman, Suzanne K., on Huysmans  
 and Lourdes, 87, 164n.3
- Kerrigan, John C., and blindsight, 104
- Kiely, David M.  
 Corneille Hotel, 64  
 Synge and the God of Aran, 65
- Kilcourse, George A. Jr., on the blind  
 seer, 108–9, 164n.13
- Kyung-Man, Kim, on reflexivity and  
 psychoanalysis, 26–7
- laïcité*, secularisation, 50
- Landres, Shawn J.  
*see also* Spickard, James V.  
 on reflexivity and the field, 21
- Latour, Bruno  
 on *The Ambassadors*, 95–6  
 the visible and the invisible, 95
- Lemert, Charles, on enigmas, 58
- Lentes, Thomas, on visual piety,  
 142–3
- limbo, sociological defence, 36–7
- liminality  
 Dublin, 155  
 Friel, 107, 155, 164n.11, 165n.7  
 and Great Blasket Island, 66  
 and the imagination, 52  
*The Presentation of Self*, 56–7  
 and sociological journeying, 109  
 as sociology’s tragedy, 105–6, 8  
 and visual culture, 14  
 ways of seeing, 122–3
- Lloyd, Christopher  
 Fra Angelico, 140  
*The Mocking of Christ*, 164n.2
- Lofland, John, on Goffman as a  
 cynic, 67
- looking-glass self  
 metanoia, 136  
 and Simmel, 142  
 the social and imagination, 15
- Lourdes, Huysmans on, 87, 164n.3
- Lyon, David, on seeing as obsessive, 48
- Lytard, Jean-François, on the eye of  
 God, 99
- McGinn, Benard, on ways of  
 seeing, 101
- Machalek, Richard, and David A.  
 Snow, on sociology and  
 conversion, 85
- Macionis, John J., and Ken Plummer,  
 on ‘what is sociology?’, 47
- McRoberts, Omar M., on reflexivity  
 and religion, 21–2

- MacWilliams, Mark, W., on virtual reality, 89
- Malone, Carolyn Mario  
façade of Wells Cathedral, 131–2  
Palm Sunday, 131
- Maniura, Robert, on pilgrimage to Our Lady of Czestochowa, 135–6
- Manning, Phillip, Goffman on Unst, 70–2
- Marion, Jean-Luc  
and ‘as if’, 127  
the blind seeing, 102  
blindsight, 127–8  
Carlson, 102  
cure at Shiloh, 102, 127–8, 150  
icons, 102  
images, 102  
the visible and the invisible, 99, 102, 127–8
- Mathiesen, Thomas  
‘invisible micropower’, 48–9  
synopticism, 48
- Mead, George Herbert  
on Cooley, 15  
reflexiveness, 15
- Mead, Margaret  
*see also* Samoa  
blindsight and religion, 78  
Freeman on, 78, 163n.12
- Mellinkoff, Ruth, Colmar altarpiece, 134
- Mellor, Phillip, on Durkheim and human potential, 163n.1
- mentalité*, and imagination, 39–40, 42  
metanoia  
and advertising, 118–19  
and charisma, 159  
and communities of imagination, 42  
conversion, 85, 108–9  
defined, 14  
as epiphany, 159–60  
Goffman, 59  
icons, 121  
James, 149  
looking-glass self, 136  
Nathanael, 14–15  
prayer, 13  
reflexive spirituality, 82, 111  
reflexivity, 21, 81–2  
and sociology, 136  
ways of seeing, 122–3, 159  
works of art, 118
- Milbank, John, sociological irrelevance, 31, 162n.8
- Mills, C. Wright, *see The Sociological Imagination*
- Mills, John Orme on sociology and theology, 29
- mimesis  
Coleman, Simon, 21  
and communities of imagination, 42  
Fra Angelico, 144–5  
icons, 102, 121  
prayer, 142–3  
works of art, 118
- The Mocking of Christ*, 110–12, 150  
*see also* Angelico, Fra  
Lloyd on, 164n.2  
Morachiello on, 164nn.1–2
- Molly Sweeney* (Friel), and blindsight, 82, 103–5
- Morachiello, Paolo, on *The Mocking of Christ*, 164nn.1–2
- Murray, Stephen, statues as prototypes, 131
- Murray, Susan, regions and disclosure, 20
- Musil, Robert  
Joyce, 159  
Simmel, 156, 158  
Ulrich’s dilemma, 157
- Myerhoff, Barbara, and Jay Ruby, on Goffman and the back region, 20
- Nathanael, metanoia, 14
- National Gallery of London,  
exhibitions, 87–8, 164n.4
- Nault, Jean-Charles, on acedia, 90
- Nelson, Robert S., on visuality, 48
- O’Connor, Flannery  
redemptive grace, 164n.12  
*Wise Blood*, 108–9, 164n.3
- O’Leary, Stephen D., on Catholicism and cyberspace, 88–9
- O’Sullivan, Maurice  
Forster’s appraisal, 66  
and the Great Blasket Island, 66–7

- O'Toole, Roger, on ambiguity of sacred images, 84  
ocular anomie, 8
- painters, habitus: *The Draughtman's Contract*, 76; Fra Angelico, 140–1; icon-makers, 119–21; *Las Meninas*, 74, 77, 116; Rembrandt, 139–41
- paintings, sociological significance, 73–7, 96–7, 110–12, 116, 133–42, 163n.10
- Panofsky, Erwin, habitus and the imagination, 97–8
- Paris  
Goffman, 56, 68, 77, 163n.8  
Syngé, 64, 68
- Paul, St  
images of earth and heaven, 111  
seeing: and faith, 98; and hope, 12  
things seen and not, 150
- Peter, St, angel and jail, 98
- Pevsner, Nikolaus, on the Colmar altarpiece, 134–5
- Pine, Richard  
on Friel: as Chekovian, 107; liminality, 155, 165n.7  
Victor Turner on, 164n.11
- Plate, S. Brent, on art as work, 118
- Plummer, Ken *see* Macionis, John J., and Ken Plummer
- Poe, Edgar Allan, on portraits, 156
- Poloma, Margaret M.  
epiphanies and the social, 12  
reflexive spirituality, 12
- Pope-Hennessy, John, on frescoes, 144
- posse (posset)*  
and blindness, 124  
Bond, 124  
defined, 124  
as light, 126–7  
as a sociological resource, 128
- Poussin, Nicolas, *The Plague of Ashdod*, 73, 163n.10
- Pratt, Mary Louise, on images and journeying, 62
- prayer  
'as if', 13  
and embodiment, 142  
metanoia, 13  
mimetic, 142  
Simmel, 141–2  
and visual piety, 142–3
- The Presentation of Self* (Goffman)  
as eclectic, 68  
as liminal, 56–7  
sales, 55  
Turner, 164 n.11  
Unst, 58, 71–2  
Winkin, 70
- Prior, Nick, on class and perception, 54
- The Protestant Ethic and the Spirit of Capitalism* (Weber)  
Calvinism as sociology's religion, 137–8  
communities of imagination, 14  
this world and the other world, 35–6, 136–7
- Pushkin, Alexander, 'The Queen of Spades': blindsight, 93; and fate, 92–3; Hermann's character, 92
- rational choice theory, and theology, 35–6
- Ratzinger, Joseph (Benedict XVI), on Big Brother, 99
- Reed-Danahay, Deborah, on Bourdieu and religion, 25
- reflexive renewal, Delanty on, 22
- reflexive spirituality  
defined, 11–12  
and imaginative theology, 114  
and metanoia, 82, 111  
Poloma on, 12
- reflexivity  
antinomy, 54  
'as if', 22, 149  
as bad faith, 22–3  
and blindsight, 105–6, 150–1  
Bourdieu, 26–7, 53–4  
Coffey, 18  
Coleman, Simon, 21  
Comte, 5–6  
Davies et al., 5



- reflexivity – *continued*  
 dilemmas, 38  
 as disciplinary identity, 1  
 as disclosure, 26, 77  
 double consciousness, 53  
 as epiphany, 12  
 Goffman, 19–20, 57  
 and the imagination, 9, 46, 149  
 Landres, 21  
 as masking, 49  
 Mead, 15  
 and metanoia, 14, 21, 81–2, 85  
 mimesis, 21  
 mirrors, 5–6  
 and religion, 20–2, 149–50  
*The Samurai*, 22–3  
 the self, 4–5  
 the sociological eye, 119  
*The Sociological Imagination*, 9  
 Schirato and Webb, 54  
 Spikard and Landres, 18, 20–1  
 Turner (Victor), 52–3  
 and the visual, 5–6, 49, 53–4
- religiosity, 22
- religious experiences  
*see also* conversion  
 James, 149  
 in ritual, 84–5
- Rembrandt, Harmensz van Rijn  
 disposition, 140–1  
 Fra Angelico, 116, 137–41  
 and imagination, 139  
 light in the frame, 138–9, 165n.10  
 Simmel, 41, 137–41, 146, 165n.10
- Rentein, Alison Dundes, on religious  
 symbols and the law, 8
- Rice, Charles, on *The Draughtman's  
 Contract*, 76
- Riley, Alexander, review of Bourdieu's  
*Equisse pour un auto-analyse*,  
 162n.6
- rituals of regard  
 'as if', 129  
 and Catholicism, 128–9  
 Clifton Cathedral, 132  
 and communities of imagination,  
 41, 129  
 defined, 41  
 as epiphanies, 160–1
- Eucharist as exemplary, 128–9  
 and the icon-maker, 119–21  
 iconostases, 129  
 and the Internet, 113  
 and nationalist commemorations,  
 153  
 sociological necessity, 113, 115  
 Tintern Abbey, 44  
 at Wells Cathedral, 131–2
- Rogers, Pat, and Gulliver's visual  
 plight, 61
- Roof, Wade Clark, on reflexive  
 spirituality, 11–12
- Rose, Dan, on Goffman, 19–20
- Rowland, Tracy, on Vatican II and  
 culture, 34, 162–3nn.9–11
- Ruby, Jay, and Barbara Myerhoff, on  
 Goffman and the back  
 region, 20
- Sacks, Oliver, and blindsight, 105
- sacramentals, and sociology, 129–30
- Samoa, and Mead, 77–8
- The Samurai* (Endo), reflexivity and  
 bad faith, 22–3
- San Marco  
 as an art gallery, 112  
 Fra Angelico, 110–12, 165n.12  
*The Mocking of Christ*, 110  
 and Pope-Hennessy, 144
- Scheff, Thomas J., on Goffman:  
 reflexive sociology, 57; and the  
 sociological imagination, 156
- Schirato, Tony, and Jen Webb, on  
 antinomy of reflexivity, 54
- Schmalenback, Herman, on  
 communion, 15
- Schudson, Michael, on Goffman's  
 pure 'social man', 59
- seeing  
 and the confusions of  
 postmodernism, 7  
 as invisible micropower, 49  
 as obsession, 48–9  
 'permanent visibility', 48  
 and St Paul, 12
- Seel, Martin  
 on Adorno, 94  
 ways of seeing, 94

- Seen and Unseen* (Flanagan), 6, 13, 90, 115, 137
- Shaw, George Bernard, *John Bull's Other Island*, 147
- Shils, Edward, on sociology and judgement, 4
- Siebert, Rudolf, on inverse theology, 158–9
- Simmel, Georg  
*see also* Rembrandt, Harmensz van Rijn  
 actuality of religion, 124  
 Calvinism, 137–9, 165n.9  
 Catholicism, 138–41  
 Cusa, 123  
 faith 'as if', 22  
 Fra Angelico, 116, 137–41, 165n.11  
 the looking-glass self, 142  
 and Musil, 156, 158  
 prayer, 141–2  
 religiosity, 22, 162n.2  
 Rembrandt: artistic style, 140; and Fra Angelico, 116, 137–41, 165n.11  
 and spirituality, 138–41  
 on the stranger, 23
- Skelton, Robin, on Synge's spiritual needs, 65
- Snow, David A., and Richard Machalek, on sociology and conversion, 85
- The Sociological Imagination* (C. Wright Mills)  
 Brewer, 50–1, 162n.2–3  
 and reflexivity, 9  
 significance, 9, 50–1, 163nn.2–3
- sociology  
*see also* sociology, visual dilemmas  
 art history, 47  
 as Balaam's donkey, 80  
 Calvinism, 137–8  
 Catholicism, 17–18, 146  
 Christianity, 17  
 communities of imagination, 42, 46, 77  
 the imagination, 9, 49, 51–2, 62–3, 77  
 liminality, 105–6, 108–9  
 metanoia, 51, 136  
 and other disciplines, 4  
 and painting, 96–7  
 sacramentals, 129–30  
 visible and the invisible, 112  
 as a way of seeing, 47, 49, 77, 96–7, 136
- Sociology and Liturgy* (Flanagan)  
 choirboys, 163n.10  
 Claudel's conversion, 85  
 heresies and hermeneutic circles, 32  
 sociology, and theology  
*see also* theology  
 Blundell, 30  
 and choices, 136–46  
 Coleman, John, 31  
 dogmatic theology, 32  
 and *Fides et Ratio*, 30–1  
 Milbank on, 31, 162n.8  
 Orme Mills on, 29  
 as practical theology, 31–2  
 vexatious relationships, 2, 4, 17, 29–37  
 ways of seeing, 37  
 Weber and Simmel on, 136–9, 146
- sociology, visual dilemmas: *see also* sociology  
 agnosticisism, 104–5, 109  
 habitus, 45  
 Simmel and Weber, 116, 145–6
- Spickard, James V.  
 and J. Shawn Landres: on reflexivity and disclosure, 18; and religion, 20–1  
 on ritual and experience, 84–5
- Staples, William G., on 'permanent visibility', 48
- Stigma* (Goffman), forms of 'passing', 81
- surrogate religions  
 Eagleton on, 17  
 Gray on, 17
- Swift, Jonathan *see Gulliver's Travels*
- Synge, J. M.  
*see also The Well of the Saints*  
 advice from Yeats, 64  
 the Aran Islands, 59, 63–5  
 'as if', 72  
 and the Atlantic Hotel, 63  
 blindsight and religion, 65, 71–3, 82

- Synge, J. M. – *continued*  
 camera, 63  
 communities of imagination, 65  
 Corneille Hotel, 64  
 as enigmatic, 65  
 footwear, 63  
 and Goffman, 57, 59–60, 68,  
 72, 106  
 and Huysmans, 64, 163n.6  
 spiritual needs, 65  
 synopticism, Mathiesen on, 48
- Taylor, Charles, on religion and  
 individualism, 18
- Tester, Keith, on Pascal and Rohmer,  
 150–1
- theology  
*see also* sociology, and theology  
 ‘as if’, 13  
 and culture, 34, 162–3n.11  
 and rational choice theory,  
 35–6
- Thomas, Nicholas, on reflexivity as  
 masking, 49
- Tintern Abbey  
 ‘as if’, 39, 44, 46, 78–9  
 and communities of imagination,  
 44–6, 78–9  
 East window, 39, 151  
 and the hand of God, 151  
 and imagination, 39, 46, 151  
 rituals of regard, 44  
 screening of the choir, 129  
 three views of, 46  
 Turner, J. M. W., 44  
 and the Welsh Assembly, 38–9  
 Wordsworth, 43, 46, 163n.12
- Trevino, A. Javier, on Unst, 70
- Turner, J. M. W., and Tintern  
 Abbey, 44
- Turner, Victor  
 on ‘mere imagination’, 52  
 on reflexivity, 52–3
- Unst  
 and Goffman, 56–9, 69–72  
 Manning, 70–2  
*The Presentation of Self*, 58, 71–2
- Trevino on, 70  
 Winkin on, 70
- Velázquez, Diego  
 Carroll on, 75  
 De Diego on, 74–5  
 Feros on, 74  
 Foucault on, 7–5  
 habitus, 74  
*Las Meninas*: and Goffman, 77; and  
 sociology, 73–7, 116  
 Wolf on, 75
- Verhoven, Jef, interview with  
 Goffman, 68
- Verter, Bradford, on Bourdieu’s  
 religious metaphors, 25
- virtual reality, 89, 113
- visible, and invisible *see* invisible,  
 and visible
- visual content industry, 117
- visual display, rights, 8
- visuality, defined, 48
- visual piety, 142
- visual sociology, Grady on, 49
- visual spirituality, 121
- voyeurs, lust to see, 76–7
- Wacquant, Loïc  
 Bourdieu’s reflexivity, 26  
*illusio* and boxing, 24–5
- Waksler, Francis Chaput, ‘as if’ and  
 Goffman, 13, 69–70
- ways of seeing  
 Augustine, St, 101  
 Bourdieu, 45, 53–4, 121–2  
 Comaroff and Comaroff, 62  
 Cusa, 123–8  
 Gombrich, 121–3  
 Gulliver, 61  
 the Internet, 100–1  
 and liminality, 112–13, 159  
 McGinn, 101  
 Macionis and Plummer, 47  
 Marion, 102  
*Las Meninas*, 77  
 as metanoia, 159  
 Seel, 94  
 and sociology, 47, 49, 77, 96–7, 136

- Webb, Jen, and Tony Schirato, on  
 antinomy of reflexivity, 54
- Weber, Max  
*see also The Protestant Ethic and the  
 Spirit of Capitalism*  
 ideal types, 10  
 and imagination, 14
- The Well of the Saints* (Synge),  
 ambiguity of blindness, 102–3
- Wells Cathedral  
*The City of God*, 131  
 façade, 131–2  
 rituals of regard, 131–2
- 'Where the Action Is' (Goffman)  
 and chance, 91  
 and church, 91–2  
 gambling and character, 90–1  
 and Pushkin, 92  
 and virtue, 91
- Willaime, Jean-Paul, secularisation of  
*laïcité*, 50
- Winkin, Yves  
 on Goffman: biography, 68–9;  
 footwear, 63; hotel, 71; maids,  
 71; and religion, 71  
*The Presentation of Self*, 70  
 and Unst, 70
- Wise Blood*  
*see also* O'Connor, Flannery  
 seeing the light, 108–9, 164n.3
- Wolf, Norbert, on *Las Meninas*, 75
- Wordsworth, William  
 blindsight, 43–4, 72  
 communities of imagination, 43, 46  
 Tintern Abbey, 43, 46, 163n.12
- Yakovleva, Anna, on originality of the  
 icons, 119
- Yamane, David, on narratives  
 of religious experience,  
 85
- Yeats, W. B.  
 advice to Synge, 64  
 'Sixteen Dead Men', 153