Pew Research Proposal Form
Union University
Fall 2018

Cover Sheet

Name of Applicant: **Phil Davignon**

Title of Proposed Project: **The Culture of Death in Everyday Life: Exploring the Roots of Secularization**

Primary Discipline: **Sociology**   Secondary Discipline(s):

Has this proposal been submitted to another agency, publication, or program? **No.**

If so, which one(s)?

Location of proposed research:

Desired start date: **January 1, 2019.**

Recommending Scholars and their disciplines:

   External: **Perry L. Glanzer, Professor of Educational Foundations, Baylor University**

   Union: **C. Ben Mitchell, Graves Professor of Moral Philosophy, Union University**

In consultation together, we recommend the approval of the proposal as an acceptable project and affirm that the applicant has the professional wherewithal to accomplish the project satisfactorily.

Chair of your department ___Self_____ Date: _____

Dean of your school: ___H. B_____ Date: ___10 - 16 - 18___

If the chair and/or dean do not recommend the proposal, the applicant should seek a conference to discuss the reasons.

Purpose and Goals

This project draws on a new approach to secularization to examine how secular influences are woven into everyday life, beyond external manifestations such as declining belief in God and church attendance. These external manifestations are important in themselves, but focusing on them exclusively obscures their underlying causes. The main goals of this project include:

-Identifying the underlying causes of secularization.

-Demonstrating how they are woven into our everyday lives.

-Describing how they transform us to become the kinds of people who prefer our own kingdom to God's Kingdom.

The Culture of Death

The primary framework of this approach to secularization is John Paul II's concept of the Culture of Death. This concept derives its name from explaining the features of modern culture that allowed abortion and euthanasia to emerge, but at a more foundational level these same features present a deadly risk to our souls. In such a culture people "los[e] contact with God's wise design", allowing "nature (mater) to be reduced to matter."[1] The inability to see God in nature hardly seems to be one of the top threats facing the church, but it is a step toward God's presence being excised from the world. By failing to see God's presence in other people and nature, even faithful Christians may "lose their sense of God."[2] People who lose their sense of God may still believe in God and his presence, but these beliefs becomes disconnected from their experience of everyday life. People may still seek God during church or moments of prayer, but their lives are generally not imbued by an awareness of his law, grace, and presence. Rather than God's presence being incarnated into every area of life, for many it has been "excarnated", relegated to Sunday morning.[3] Human beings are religious by nature, meaning they will worship something they hope will fulfill them, even if it is not God.

When people lose the sense of God their longing for fulfillment becomes directed by other sources. Three strategies many modern people pursue to find fulfillment are "individualism, utilitarianism, and hedonism."[4] The true path of fulfillment is selfless love of God and neighbor (Matthew 18: 37-39), but Cultures of Death are ruled by individualism, described as the "promotion of the self through autonomy."[5] Life is meant to a selfless gift to others, but modern culture normalizes individualism, encouraging people to pursue their own kingdoms. Utilitarianism means we primarily view creation, including other people, in terms of their immediate usefulness to us as individuals. This approach misuses the gifts of creation, rejecting their deeper God-given meaning. In the Culture of Death usefulness, efficiency, and functionality are taken to such extremes that both reflect and perpetuate people's separation from "God's wise design."[6] These misguided approaches grasp at fulfillment by desperately squeezing every last drop of pleasure out of the world as if it were our only source of satisfaction. This is hedonism, and the Culture of Death is centered on the assumption that pleasure is one of the highest goals in life. Our culture offers a myriad of means to experience pleasure, and people begin to imagine their quality of life primarily in the economic terms of minimizing pain or cost while seeking the greatest benefits.[7] Rather than bringing fulfillment, however, we are left spiritually and emotionally wounded. Suffering is an unavoidable reality of life, but the Culture of Death fails to

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[1] John Paul II. *The Gospel of Life: Evangelium Vitae* (Boston, MA: Pauline Press and Media, 1995).

[2] Ibid.

[3] Charles Taylor, A Secular Age (Cambridge, MA: Belknap Press of Harvard University Press, 2007)

[4] John Paul II, *The Gospel of Life.*

[5] Ibid.

[6] Ibid.

[7] Ibid.

provide true hope in the midst of suffering, instead offering the false hope that suffering can be completely eradicated.

The Order of Love

The Culture of Death is more than just a few misguided approaches or principles, but it represents a unified order that takes us further from God. Theologian David L. Schindler describes this order as the order of the machine.[8] The image of the machine advances our understanding by emphasizing how this approach implies that we can manufacture wholeness by manipulating the raw material of our lives and the world. God's creation is not raw material, but comes with an intended use, which is described by his law. God's law is not a set of arbitrary restrictions, but contains a deeper meaning that points toward the way of goodness and human flourishing (Psalm 1). Modern life obscures world's spiritual significance, however, taking us further from God as we slowly lose the sense of his presence. By contrast, a truly good life is attained primarily by (re)discovering and receiving of the inherent meaning and goodness in the created order, rather than manipulating it for our own ends. Schindler describes right order as an order of love. The order of love is not merely a society that encourages individual acts of love, but rather is a recognition that love is the very substance of reality.[9] God is love, His creation reflects his love, and in Him we live and move and have our being.[10] Love becomes the order of society not through individual acts of the will, but to the extent that our culture and social structures reflect this truth that the self-giving love of Christ is the very form of reality. Our task is to live this reality, thereby bringing Christ into every corner of life.[11] Within this worldview, animals, plants, our bodies, food, and sex are not neutral, but inherently good and meant to be treated in certain ways. For example, eating and drinking are ways to glorify to God (1 Corinthians 10:31) when we properly receive and enjoy the world our loving God has created.

Cultural Liturgies

It is difficult to fully live this reality, however, because our culture denies the source of life and love. It is important to recognize that the Culture of Death did not emerge because people consciously accepted a false philosophy, rather it arose *within* everyday life. In short, modern people are discipled into the Culture of Death through their participation in everyday life. The Christian philosopher James K.A. Smith describes this as a major challenge facing those who seek to disciple others in the Christian faith.[12] Christians often imagine discipleship primarily through the lens of information delivery, rather than focusing on the formation of people's hearts. Yet, human behavior is driven more by what people love (the heart), than by what they think (the head). Smith draws on the concept of liturgy, extending it beyond our pattern of worship in church contexts to include patterned ways of life that shape what we love. Smith argues that modern life offers various "cultural liturgies" that capture our hearts by appealing to our senses through embodied experiences. For example, the shopping mall and professional sports offer cultural liturgies that shape our hearts not through rational argument, but through experience. Such cultural liturgies are not bad in themselves, but Christians must be aware of their potential to shape our hearts, and honestly assess whether these cultural liturgies form our hearts to love

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[8] David L. Schindler, "Trinity, Creation, and the Order of Intelligence in the Modern Academy," *Communio* 28 (Fall 2001): 422.

[9] David L. Schindler, *Ordering Love: Liberal Societies and the Memory of God* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2011), ix.

[10] See 1 John 4:7 and Acts 17:28

[11] David L. Schindler, "Toward a Culture of Life: The Eucharist, The 'Restoration' of Creation, and the 'Worldly' Task of the Laity in Liberal Societies," *Communio* 29 (Winter 2002).

[12] James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009).

the world more than God. Smith also argues that the church needs to shift its emphasis to forming hearts, rather than focusing primarily on intellectual development. As a Christian philosopher James K.A. Smith is not denigrating intellectual development, but he recognizes that are actions are driven more by our hearts than our ideas. The church needs to encourage "habits of presence" that facilitate our recognition that creation is a gift of God's love.[13] When we misuse God's creation we obscure his presence, leading to what some have called practical atheism,[14] meaning people's lives fail to reflect God's existence, even if they believe in Him and attend church. Modern culture threatens our faith most by offering a way of life that seems to be neutral, but really pushes God to the margins of our lives. If we only image secularization as the sociological problem of declining belief in God and church we miss their underlying cause, found in a Culture of Death that rots our souls from the inside out.

Extending previous work
This research project extends these frameworks in four ways. First, this project will extend the Culture of Death framework by revealing how its underlying characteristics are woven into everyday life. The body of this manuscript will be comprised of chapters exploring how modern education, work, consumption, entertainment are often built on foundations that often distance us from God. The Culture of Death furthers an understanding of the world as empty, raw material, which results in the purpose of education becoming biased toward only learning that knowledge which is useful for our own purposes. Rather than integrating faith into each and every discipline, at best modern education views faith as unnecessary - and at worst as a distraction. Such a model of education emphasizes what is economically useful, but has little to say about wisdom and living a good life from a Christian perspective. Christians should certainly seek useful application for our learning, but what good is an education that forms us to be productive and well-paid while meagerly preparing us for "the one thing necessary?" Through education, the Culture of Death begins to relegate faith to the margins by dis-integrating faith from learning.

If we adopt a form of education based primarily on its material usefulness, then we become disposed to see our lives in terms of our own usefulness. This is dehumanizing if we fail to first ground our image of ourselves and others in the reality that we are made in the image of God. Of course, faithful Christians are familiar with this doctrine, but modern institutions of work condition us to measure the value of our lives in terms of our usefulness. We are paid an income based on how much "use" we have to our employer or society, allowing us to compare different careers and vocations. Is an accountant inherently worth more than a school teacher? We know the answer in our minds, but in a world where worth is primarily communicated through money, we begin to feel otherwise, commodifying ourselves and others based on what we produce. We hunger to experience our own worth, but the Culture of Death obscures our inherent God-give value, offering artificial paths to worthiness.

Our misguided approaches to education and work have made us enormously wealthy, but to what end? The burden of our disordered approaches to education and work finds its outlet in consumption. Of course, shopping is a harmless and mundane experience in itself, but in the Culture of Death it can become an attempt to achieve wholeness through "having over being." Rather than merely obtaining life's necessities, consumption take on an almost spiritual significance, as modern advertising exploits our insecurities and desires for transcendence, even

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[13] David L. Schindler, "Habits of Presence and the Generosity of Creation: Ecology in Light of Integral Human Development," *Communio 42 (Winter 2015)*.
[14] Craig M. Gay, *The Way of the (Modern) World: Or, Why It's Tempting to Live As If God Doesn't Exist* (Grand Rapids, MI: Eerdmans, 1998).

manufacturing desires we didn't know we have. Advertising saturates our consciousness with false images of the good life, distracting us from the one thing necessary. Many people would admit that money and possessions do not bring lasting happiness, but our lives seem to betray a different approach. Even beyond over-consumption, modern culture conditions us to love money and possessions, a love which is the root of all evil (1 Timothy 6:10). Underlying this consumer mentality is the false idea that we can heal our brokenness, discovering our worth in what we own.

A life spent desperately trying to fulfill ourselves is busy and exhausting, leading many to seek rest in entertainment. In the Culture of Death, however, entertainment often functions to dull the pain of modern existential emptiness. Rather than serving as an opportunity to connect with what is most real and important in life, modern entertainment has devolved into a constant stream of shallow novelties, distracting us from the emptiness of our modern lives and preventing us from experiencing and understanding reality through more deeper forms of entertainment.

Of course, education, work, consumption, and entertainment are all good when treated properly. I will also extend the Culture of Death framework by showing these good things have been misused in ways that functionally replace true faith, hope, and love with modern, counterfeit forms of faith, hope, and love. I hypothesize that faith has been reduced to belief in God. Even the Devil believes in God, but what distinguishes Christian faith from belief is accepting God's presence, goodness, and Kingdom, and that His Kingdom permeates all areas of life. The eyes of faith are more than belief, but the recognition and acceptance of reality and commitment to live this reality in one's life. The modern world undermines this deep faith by reducing it to a mere idea, obscuring God's power to transform how we view our lives, the world, and other people. Modern social structures are also counterfeit forms of hope, because they suggest to us that we can be healed from our brokenness through its own measures. The world offers us the lure of wholeness through achieving our own kingdom (individualism), by misusing God's creation (utilitarianism) for our own pleasure (hedonism). The result of this process is the distortion of our loves. Rather than fulfilling the great commandment to "love the Lord our God…and neighbor as ourselves," (Matthew 18:37-39) our hearts become drawn to worldly satisfaction and wholeness. We are still able to love God and our neighbor, but these loves fail to take precedent over our selfish love. Our modern world promises wholeness through counterfeit faith, hope, and love, but this is truly a path to destruction and death, not wholeness.

I will also extend the Culture of Death metaphor by demonstrating why it is so difficult to recognize these counterfeit forms of faith, hope, and love. The Culture of Death is deeply woven into everyday life, meaning its pervasiveness obscures our ability to recognize how damaging it truly is. We also fail to recognize its damaging effects because the surface-level content in these areas is harmless. After all, going to school or work is far from evil. What makes these instruments of the Culture of Death is not their surface-level content per se, but their *underlying form* that facilitates an approach to life where God's design is not recognized and the world is unwittingly manipulated for our own purposes. The Culture of Death also appears harmless because it does not instantly change us as soon as we are exposed. Rather, it infects us through *accumulated* exposure, encouraging us to approach to the world in ways that are contrary to our faith. Finally, the Culture of Death is difficult to recognize because it can *co-exist* with the life of faith. Our culture has space for a limited version of Christianity, but without people realizing it sets up other gods and waits for their counterfeit faith, hope, love to slowly deform our souls. We should not tolerate these other gods (Exodus 20:3), but the Culture of Death offers a way of life where we can have both, dividing our hearts between God and the world. Christians know they can't serve two gods and rightfully stand against many of the evils of the modern world, but the

Culture of Death doesn't work by changing our intentions, but by transforming out tacit approaches to God and our faith. The Devil does not invite Christians to outright deny their faith, but weakens it from the inside while allowing it to maintain its outward appearance. Modern Christians honor God with their lips, but the Culture of Death offers a way of life where our hearts may be far from him.

Finally, I will extend the Culture of Death framework by presenting these ideas in the context of C.S. Lewis's image of hell in *The Great Divorce*. Lewis presents a fictional account of people living in Hell who have the opportunity visit Heaven. They are allowed to stay, but all choose to return to Hell because they don't like Heaven. These characters have become so entrenched in their own self-focused ways of life that they cannot accept another King and His Kingdom, so they return to their own paltry kingdom, eternally separated from God and others. While this story is not intended to offer a new doctrine of Heaven and Hell, it furthers our understanding by causing us to question whether we are (or are becoming) people who truly desire God and his Kingdom. I hypothesize that our modern Culture of Death forms us to become the kinds of people who prefer our own kingdom over God's, despite our belief in God and church attendance. This framework is a better way to understand secularization because it underscores the seriousness of our formation, illustrating the ways that our modern culture is deforming us in ways that are not easy to recognize.

Plan for Dissemination
My plan is to make this theoretical framework and its implications intelligible to a larger audience. These theological and philosophical frameworks are somewhat esoteric, meaning few outside of the academy are likely aware of these perspectives and their implications. I intend to write a book that could be understood and applied by educated non-academics, specifically parents and those working in ministry. My hope is that this work will serve the church by revealing how modern ways of life contribute to secularization.

I have completed drafts of the first two chapters of this proposed manuscript, which introduce the problem and the framework as modern culture offering counterfeit faith, hope, and love through its social structures. The body of the manuscript will be comprised of four chapters analyzing education, work, consumption, and entertainment through the Culture of Death framework. Following these chapters I will assess the Culture of Death overall, illustrating the interrelationship between these various areas. The manuscript will conclude with a chapter discussing implications for the church. I plan to submit this manuscript to a Christian press, such as Eerdmans, Intervarsity, or Ignatius.

Timeline

January 2019:

Finish draft of chapter on education.

February – May 2019:

Finish draft of chapters on work and consumption.
Attend conference or colloquium conference or to solicit feedback on work.

June – July 2019:

Finish draft of chapters on entertainment, overall assessment of Culture of Death, and implications for the church (conclusion).

August – December 2019:

Complete editing and revisions.
Submit draft to publisher.

Budget

Stipend to support research: 3,500
Travel to conference or colloquium: 500
Books and articles: 500
Total: 4,500

A Social Science Through "Him Who Holds All Things Together"

Sociology strives to be a value-free science of society. While sociological methods may be value free, the questions sociologists pursue, their philosophical foundations, and the implications they draw from their research cannot be value free. Modern day sociology has been co-opted by a progressive project of demonstrating the socially constructed nature of society, in an effort to combat all forms of inequality. Taken to its extreme, such a worldview imagines reality as merely a collection of social constructs, thereby denying the deeper reality of God. Thus, mainstream sociology seeks to bring about its own version of the Kingdom of God by reducing various forms of inequality. Christian sociologist Christian Smith humorously describes the discipline of sociology as "stand[ing] in *the modern-liberal-Enlightenment-Marxist-social-reformist-pragmatist-therapeutic-sexually liberated-civil rights-feminist-GLBTQ-social constructionist-poststructuralist/postmodernist* 'tradition.' "[15] Despite its attempts to be value free, sociology has been co-opted by these worldviews, which together deny the concept of truth, suggesting that all people can find equality by rejecting human nature and achieving self-authenticity by gratifying their sinful desires.

Even beyond these obvious ways that the discipline of sociology (as a whole) contradicts the Christian faith, it is misleading to assume that social science can be conducted in a neutral manner. The theologian John Milbank rejects this idea and illuminates the tacit secular understandings of the world that form the foundation of modern social theory in his book *Theology and Social Theory*. Central to this critique is unquestioned assumption that society is composed of neutral social structures that can be studied as separate entities in isolation from their metaphysical roots. This critique is supported by the fact that social science typically offers a faulty or truncated philosophical anthropology (view of the human person), if one is offered at all. Social inquiry must begin with the value-laden question "what is a person?"[16] Modern social science often rejects the concept of human nature, but the question of whether we are social beings by nature undergirds all of social theory. Is society merely a social contract we enter into by our own choice, or is it our nature and destiny to be in communion with others, and ultimately with God? Modern secular social theory endorses the former viewpoint, which logically entails that humans should be free to pursue their own individualistic life goals, over and above any responsibility to each other or any transcendent value, such as God. This makes sense of the goal of modern secular sociology to eliminate any perceived constraints that would keep people from achieving their self-determined life goals. Such a worldview is not value free, but rather is founded on a worldview and philosophical anthropology that is essentially agnostic regarding God's existence and role in the world.

Social inquiry is not limited by acknowledging these philosophical questions, rather it is enriched and finds direction by being founded on a more robust Christian philosophical worldview. Sociology and other social sciences specialize in exploring the contour and effects of social structures, but they must do so through the key to all knowledge, the eternal Logos, Jesus Christ. If "in Him all things hold together," (Colossians 1:17), then without him all things, including society and its social structures, disintegrate. Each social structure its own logos (underlying form) and should be analyzed from the perspective of whether this logos and its ends align with the Divine Logos (Jesus Christ) and His ends.

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[15] Christian Smith, *The Sacred Project of American Sociology* (New York: Oxford University Press, 2014), 11.
[16] Christian Smith, *What is a Person?* (Chicago: The University of Chicago Press, 2009).

This perspective forms of the foundation of my present research project, which moves beyond the mere sociological manifestations of secularization, such as declining belief in God and church attendance. My project is founded on a robust vision of the human person as made in the image of God for the purpose of receiving His love and being conformed to His love. Rather than evaluating social structures in terms of whether they allow people to pursue their own visions of flourishing and the good life, I define flourishing and the good life as seeking to fulfill the Great commandment (Matthew 18:37). This is to have life and to have it abundantly (John 10:10). However, our modern Culture of Death undermines this way to true life, both in the vision it presents for life and the normal ways of life it offers. Our culture also subverts the Gospel in ways we fail to recognize. Many Christians are aware of declines in religious practice and the increasing immorality in our culture, but fail to see the cultural roots that enable these trends. I fear that the Culture of Death is corrupting us from the inside out, turning us into what some scholars refer to as practical atheists. Practical atheists may maintain religious belief and practice, but are influenced by secular culture in such a way that they live most of their lives as if God doesn't exist. I hope this research project can serve the church by shedding light on this phenomenon, enabling Christians to see the pervasiveness of secularization and providing the opportunity and inspiration for us to build cultures of life and love in today's world.

References

Gay, Craig M. *The Way of the (Modern) World: Or, Why It's Tempting to Live As If God Doesn't Exist.* Grand Rapids, MI: Eerdmans, 1998.

John Paul II. *The Gospel of Life: Evangelium Vitae.* Boston, MA: Pauline Press and Media, 1995.

Lewis, C.S. *The Great Divorce.* New York: Harper Collins, 1946 [2001].

Milbank, John. *Theology and Social Theory: Beyond Secular Reasoning.* Malden, MA: Blackwell Publishing, 1990.

Smith, Christian. *The Sacred Project of American Sociology.* New York: Oxford University Press, 2014.

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Smith, James K.A. *Desiring the Kingdom: Worship, Worldview, and Cultural Formation.* Grand Rapids, MI: Baker Academic, 2009.

Schindler, David L. "Habits of Presence and the Generosity of Creation: Ecology in Light of Integral Human Development." *Communio 42 (Winter 2015).*

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Taylor, Charles. *A Secular Age.* Cambridge, MA: Belknap Press of Harvard University Press, 2007.

PHIL DAVIGNON

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EDUCATION

Ph.D. in Sociology	Baylor University: 2014
M.A. in Sociology	Baylor University: 2011
B.A. in Sociology and Religion	Hillsdale College: 2008

EMPLOYMENT AND APPOINTMENTS

Department Chair, Sociology and Family Studies, Union University	2017 - Present
Assistant Professor of Sociology, Union University	2014 - Present
Senior research Analyst, Federation of State Medical Boards	2013-2014

RESEARCH AND TEACHING INTERESTS

Morality, altruism, and social solidarity; Human flourishing; Sociology of religion

PEER REVIEWED PUBLICATIONS

Thomson, Robert A. and **Phil Davignon**. 2017. "Religious Belief in Christian Higher Education: Is Religious and Political Diversity Relativizing?" *Social Compass* 64(3): 404-423.

Hunt, Emily and **Phil Davignon**. 2016. "The Invisible Thread: The Influence of Liberal Faculty on Student Political Views at Evangelical Colleges." *Journal of College and Character* 17(3): 175-189.

Davignon, Phil. 2016. "The Influence of Religious Preferences on Choice of Church Congregation and Church Attendance." *Social Compass* 63(2): 268-283.

Davignon, Phil. 2016. "Factors Influencing College Choice and Satisfaction for Christian College Students." *Religion and Education* 43(1): 77-94.

Davignon, Phil and Robert A. Thomson Jr. 2015. "Christian Colleges and Universities as Moral Communities: The Effects of Institutional Characteristics on Student Religiosity." *Review of Religious Research* 57(4): 531-54.

Davignon, Phil, Aaron Young, and Dave Johnson. 2014. "Medical Board Complaints against Physicians Due to Communication: Analysis of North Carolina Medical Board Data, 2002-2012." *Journal of Medical Regulation* 100 (2): 28-31.

Cain, Frances E., **Phil Davignon**, Thomas R. Henzel, Andrea Ciccone, and Aaron Young. 2014. "The Special Purpose Examination: An Evaluation of Physicians Taking SPEX and their Pass Rates." *Journal of Medical Regulation* 100(1): 9-14.

Young, Aaron, **Phil Davignon**, Margaret B. Hansen, and Mark A. Eggen. 2013. "State Medical Boards' Perceptions of a Minimum Data Set and Current Practices for Collecting Physician Information." *Journal of Medical Regulation* 99(4): 40-45.

Davignon, Phil. 2013. "The Effects of R-rated Movies on Adolescent and Young Adult Religiosity: Media as Self-Socialization." *Review of Religious Research* 55(4): 615-28.

Davignon, Phil. 2013. "Religiosity as a Potential Moderator of the Effects of Media on Delinquency." *Sociological Spectrum* 33(6): 1-12.

Davignon, Phil, Perry L. Glanzer, and P. Jesse Rine. 2013. "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part III: The Student Experience." *Christian Higher Education* 12(5): 315-330.

Rine, Jesse P., Perry L. Glanzer, and **Phil Davignon**. 2013. "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part II: Faculty Perspectives and Practices." *Christian Higher Education* 12(4): 243-265.

Glanzer, Perry L., P. Jesse Rine, and **Phil Davignon**. 2013. "Assessing the Denominational Identity of American Evangelical Colleges and Universities, Part I: Denominational Patronage and Institutional Inquiry." *Christian Higher Education* 12(3): 181-202.

Young, Aaron, Kelly Alfred, **Phil Davignon**, LaSharn Hughes, Lisa Robin, and Humayun J. Chaudhry. 2012. "Physician Survey Examining the Impact of an Educational Tool for Responsible Opioid Prescribing." *Journal of Opioid Management* 8(2): 81-88.

OTHER PUBLICATIONS

Davignon, Phil, Kathleen Morley, Stephanie Simon, Tracey Sulak, and Sinda Vanderpool. 2010. "Baylor University Retention Study." Available at http://www.baylor.edu/content/services/document.php/126100.pdf.

GRANTS, HONORS, AND AWARDS

- "Living Joyfully in the Modern World: The Role of Small Christian Communities." $9,828 awarded from the Yale Center for Faith and Culture (2018).
- Fully-funded Research Assistantship (2009-2014)
- Baylor Graduate School Tuition Remission (2009-2014)
- Baylor University Presidential Scholarship (2009-2014)
- Baylor University Presidential Fellow (2011-2012)

ADDITIONAL PROFESSIONAL DEVELOPMENT

Qualitative Research Summer Intensive – University of North Carolina (July 2018)
Leadership Union (2017-2018)
Critical Realism and Human Flourishing Working Group – Yale University (2016-2017)
Critical Realism Summer Seminar – Yale University (June 2016)

CONFERENCE PRESENTATIONS

"Finding Joy in Intentional Community" at the Yale Center for Faith and Culture's Future of Joy and the Good Life conference in New Haven, CT on August 1, 2018.

"Re-thinking Causation: Challenging the Positivist Paradigm in Sociology" at the Mid-South Sociological Association's annual meeting in Chattanooga, TN on October 20, 2017.

"Predictors of Moral and Religious Pluralism among American Adolescents" at the Southern Sociological Society's annual meeting in Greenville, SC on March 31, 2017.

"Critical Realism and Adolescent and Young Adult Religiosity" at the Christian Sociological Association's annual meeting in Jackson, TN on June 10, 2016.

"Religious Identity and Moral Worldviews among American Adolescents" at the Association of Christians Teaching Sociology's annual meeting in Philadelphia, PA on June 5, 2015.

"Statistics on Medical Discipline" at the American Association for the History of Medicine's annual meeting in Chicago, IL on May 10, 2014.

"Liturgical Music Preferences and Theological Habitus" at the Southwest Social Science Association's annual meeting in New Orleans on March 28, 2013.

"The Challenges of Collecting Data on Freshman Retention" at the Association of Applied and Clinical Sociology annual meeting in New Orleans on October 14, 2011.

"Cultural Broadening Theory Revisited: The Effects of Peers and Media on Adolescent Religiosity" at the Southwest Social Science Association's annual meeting in Las Vegas on April 2, 2011.

"Globalization, Poverty, and Inequality: A Framework to Further the debate" at the Southwest Social Science Association's annual meeting in Houston on April 2, 2010.

TEACHING EXPERIENCE

Assistant Professor: Department of Sociology and Family Studies
Courses taught:
- Principles of Sociology
- Social Theory
- Justice (Honors)
- Sociology of Religion
- Media and Technology in Society
- Gender and Sexuality
- Social Deviance
- Research Methods
- Juvenile Justice
- Introduction to Studying Families
- Contemporary Issues in the Family
- Strengthening Marriages and Families

OTHER LECTURES

Invited lecture on race and justice to the Union University Honors Justice course. March 1, 2018.
Invited lecture University School of Jackson's *Designing Jackson* class. September 22, 2017.
Town and Gown. "My Favorite Book: The Great Divorce by C.S. Lewis." March 3, 2015.
Town and Gown. "Marital Conflict: The Fight Over Marriage and Its Implications for Families, Children, and Society." April 30, 2015.

RESEARCH EXPERIENCE

- Co-Principal Investigator for study of students and faculty at member institutions of the Council for Christian Colleges and Universities (2011-2013)
- Research Analyst at the Center for Community Research and Development (2009-2013)
- Research Assistant to the Dean of the Graduate School (2010-2013)
- Research Assistant studying student engagement and intent to re-enroll (2013)
- Research Assistant studying freshman retention (2010)

MEDIA APPEARANCES AND REFERENCES

- Interviewed on Bible Broadcasting Network's Weekend Connection (2018)
- Interviewed for Jackson Sun article on demographic changes in West Tennessee (2014)
- Research on religiosity and R-rated movies (2013) discussed by:
  - Christianity Today, Focus on the Family, Focus on the Family's Plugged In, The Huffington Post, Lafayette Journal and Courier, News Talk 1230 AM - KWTX

PEER REVIEWER

- *Journal for the Scientific Study of Religion*
- *Sociology of Religion*
- *Christian Higher Education*
- *International Journal of Christianity and Education*

INSTITUTIONAL SERVICE

- Chair – Department of Sociology and Family Studies (2017 – present)
- Advisor – Union University Students Engaging Culture club (2015 – present)
- Union University Institutional Review Board (2015-2017)

TECHNICAL SKILLS

- SAS
- SPSS
- R
- GIS
- Sawtooth SSI Web
- Qualtrics