Peter Plotas 11/23/15

Annotated Bibliography FYS 100-50

What Were the Causes of the Advancement and Recession of the Shakers

Coşgel, Metin M., Thomas J. Miceli, and John E. Murray. 1997. “Organization and Distributional Equality in a Network of Communes: The Shakers”. *American Journal of Economics and Sociology* 56 (2). American Journal of Economics and Sociology, Inc.: 129–44. Accessed Novemeber 20, 2015. <http://www.jstor.org/stable/3487250>.

In this article, Cosgel and Murray explain the Shakers’ process of establishing a network of communes to economically stabilize their influx of membership. They also explain the distribution of wealth and resources among these communes. I used JSTOR to locate this source. It is a scholarly journal article. This excerpt pertains to my research by elaborating further on the methodology the Shakers used to economically stabilize themselves by beginning new communes and distributing their resources among them equitably, since the sizes of the communes within the network varied. This information points to the strength and integrity of the leadership of the commune network within Shaker society.

Coşgel, Metin M., and John E. Murray. 1998. “Productivity of a Commune: The Shakers, 1850-1880”. *The Journal of Economic History* 58 (2). Cambridge University Press: 494–510. Accessed Novemeber 23, 2015. <http://www.jstor.org/stable/2566743>.

Within this excerpt, Cosgel and Murray report their research on the productivity of the Shaker commune compared with that of a firm. They find that the commune need not suffer in terms of productivity when compared to the firm. JSTOR was used to find this source. This article is from a scholarly journal. This article informs my research by mathematically displaying the productivity of the Shakers as roughly equivalent to that of a business. This obviously yields the assertion that the Shakers were, and still continue to be, a hard-working people, and, even though they lack monetary incentives, they have plenty of motivation to work.

Evans, F. W. *Shakers: Compendium*. New York: Burt Franklin, p. 11-41. Accessed November 23, 2015.

Evans summarizes the genesis and early history of the Shakers and transitions into their progression and present form. The source elaborates in-depth on the chronology of Shaker society over many years. This excerpt was distributed in class. It is a primary source by a Shaker elder. Evans’ piece reveals the roots of the Shakers’ policies of peace, fairness, and equality: their persecution in England. They traveled to America with the belief that there would be a future of religious freedom. The excerpt also presents the spiritual and physical benefits which the Shakers attribute to their values, beliefs, and customs.

"Home - Sabbathday Lake Shaker Village." *Sabbathday Lake Shaker Village*. N.p., n.d. Web. Accessed Novemeber 14, 2015. <http://maineshakers.com/>.

This webpage is meant to show the Shakers’ policies and positive works today. Today’s Shakers use their lands to perpetuate beliefs and values of communal property, chastity, work, and worship. Google Search was used to find this source. This is an exhibit source from a Shaker website. The Shaker website shows the traditional aspects of the Shaker culture, namely, their self-sufficiency, charity work, quiet and isolated community, strong work ethic, and pacifism. All of these positive societal works help attract support and members to convert and join the community, which is necessary for a society that does not produce new generations.

Murray, John E.. 1995. “Determinants of Membership Levels and Duration in a Shaker Commune, 1780-1880”. *Journal for the Scientific Study of Religion* 34 (1). Wiley: 35–48. Accessed November 20, 2015.

Murray explains the issues with membership that the Shakers had between 1780 and 1880 and provides information on which demographics of new members were most problematic for the societies. I used JSTOR for this source. This article is from a scholarly journal. Murray’s article underlines the types of issues regarding membership that eventually lead to a severe collapse in the Shaker population. People began to join for the sake of their own economic stability rather than their belief in the community’s purpose and faith. Many who did join the community ultimately became apostates, and one by one the communes fell.

"The Shakers Timeline." PBS. 2002. Accessed November 23, 2015. <http://www.pbs.org/kenburns/shakers/timeline/>.

This timeline provides a chronology of significant events and time periods within the Shakers’ history, ranging from the birth of their future leader within America, Ann Lee, to the publication of the source in 2002. I used Google Search to find this timeline. This is a reliable website (PBS) but not scholarly. The information provided by this timeline presented me with significant events to specifically look for in order to find data regarding particular points in time in the Shakers’ history. The webpage also provided short blurbs regarding the causes and effects of Shaker events, and the timeline put Shaker chronology into a perspective relative to concurrent historical events.

Sirico, Jr. Louis J. "Inclusive Law, Inclusive Religion, And The Shakers." *Journal of Church and State* 34, no. 3 (1992): 563-74. Accessed November 21, 2015.

Sirico aims to establish evidence and examples displaying the Shakers’ overarching theme of inclusive human relationships within their religion. To establish contrast, Sirico provides cases in which another religion did not provide this same inclusivity or smothered their congregations. The FYS lib guide and JSTOR were used. It is an argumentative article from a scholarly journal. Sirico’s work shows the Shakers’ legitimate compassion and respect for their community members, no matter how long they had been living there. His examples of their respect within their faith portray the Shakers as a true model of how a religion should treat its followers. Undoubtedly, this respect is what has led people to conversion and participation in the community.