Course Description: The study of the social organization and function of religion with emphasis on its interaction with other ideas and social structures and processes. Consideration of major theorists (Durkheim, Weber, Troeltsch) will be integrated with contemporary socio-religious issues such as secularization, fundamentalism, televangelism, new religious movements, globalization, and the relations between religion and race, class, and gender. 1 unit

Required Texts:
All students will read all of these:
About 12 articles/book chapters, available on PROWL.

Each student will read one of the following four options:

Course Requirements:
1. Read! Participation in class is essential; both attendance and preparation are required.
2. Six (out of eight) e-essay questions, written in preparation for class discussion the next day. Responses should be limited to 500 words, as much as possible, all due by 7:30 a.m. before each class for which it is assigned.
3. One longer essay on the Bruce book, strictly limited to 1200 words.
4. Brief paper (1-2 pages), summarizing a major church/state case from the U.S. Supreme Court; also to be shared in class.
5. Class presentation (limited to 45 minutes) on a local religious congregation of your choice. The group is to be studied through written materials, videos, etc. and especially participant-observation, done in groups of three.
6. Paper (strictly limited to 1500 words) and Oral exam/presentation on second monograph from options above.

Grading:
Final grade will be based upon the following scale:
E-essays (4 points each) 24%
Bruce e-essay 15%
Supreme Court case 10%
Congregation Presentation 25%
Final Paper and Presentation 26%
Assignments handed in late will receive grades 1/3rd of a letter grade lower for each day (B+ to a B, for example), until all others are graded. Once that full set of assignments is graded, late work can only receive the lowest grade earned on that particular assignment. Also, all assignments must be completed to pass the course.

Attendance:
Because much of the learning in this course happens in the midst of class discussion, attendance is crucial. Life happens (health problems, family emergencies, etc.), and when it does, some students choose to miss class. You don’t have to ask for permission – I won’t give it; it is your choice. Do let me know though; an excused absence is less problematic than simply “blowing off” class when determining final grades. Even so, keep all absences to a minimum; zero is best! If you do miss class, it is your responsibility to find out from another student what was missed.

Classroom Etiquette: Religion can be a touchy subject. Some students may be very religious, while others are not, and some may even find religion absurd or unreasonable. It will be important to respect everyone’s opinions, while also understanding that the sociological study of religion does not require that one be religious, and in some cases, one’s own position can be a hindrance to understanding that of others. In addition, the usual: no cell phones, limit your trips to the bathroom to breaks if possible, no distracting internet surfing, and so on. I hope you know the drill. If your behavior is distracting to me or others, I will ask you to stop, and I hate to have to do that. I don’t want to embarrass anyone, but it’s my job to make sure the classroom is a setting conducive to learning for everyone. Also, in micro sociology we talk about the “presentation of self” (Goffman, Erving. 1959). I encourage you all to be aware of how you come across to me and others; that is, monitor your “presentation of self” in class, as a student in general, and then toward the end of the class, as a presenter. Your message is not just your words, but how you write/say them. The best students attend to both.

Honor Code:
I take violations of the Honor Code very seriously, and will not hesitate to report any suspected infringements to the Honor Council. I will try to be clear about the ways the Honor Code applies to specific assignments, but if you are unsure, please ask. Also, please include a statement of Honor Code compliance at the end of ALL written work.

Course Outline and Assignments:
Monday, February 18: Introduction

Tuesday, February 19: Studying Religion: Definitions and Methods
   Preliminary Field Study Congregation due
   Christiano, Ch.s 1 & 2
   Hadaway, Marler and Chaves, “What the Polls Don’t Show: A Closer Look at Church Attendance”
   Tweed, “Between the Living and the Dead: Fieldwork, History and the Interpreter’s Position”

Wednesday, February 20: Studying Religion: Theories
   E-essay #1 due
Field Study Congregation confirmed
Durkheim, “Society as Sacred”
Marx, “Religion as Alienation”

Thursday, February 21: Secularization and Civil Religion
E-essay #2 due
Christiano, Ch. 3
Bellah, “Civil Religion in America”

Friday, February 22: Denominationalism
E-essay #3 due
Christiano, Ch. 4
Roof, “Spiritual Marketplace”

Monday, February 25: Class, Race, Ethnicity and Gender
E-essay #4 due
Christiano, Ch.s 5-7
Weber, “The Protestant Ethic and the Spirit of Capitalism” excerpt

Tuesday, February 26: Catholics
E-essay #5 due
Christiano, Ch. 8
Holland, “Our Ladies of the Airwaves”

Wednesday, February 27: Globalization
E-essay #6 due
Christiano, Ch. 9
Woodberry and Smith, “Fundamentalism Et Al: Conservative Protestants in America”

Thursday, February 28: Culture
E-essay #7 due
Christiano, Ch. 10
Mazur and Koda, “The Happiest Place on Earth”

Friday, March 1: New Religious Movements
E-essay #8 due
Christiano, Ch. 11
Hassan, “My Life in the Unification Church”

Monday, March 4: Church/State I
Supreme Court Case Summary Paper due

Tuesday, March 5: Church/State II

Wednesday, March 6: Secularization
Bruce Paper due
Thursday, March 7: NRM Case Study I: Jonestown

Friday, March 8: NRM Case Study II: Branch Davidians

Monday, March 11 - Tuesday, March 12: Presentations of Congregational Research

Wednesday, March 13: Final Oral Presentations/Exam

Monograph Paper due
Notable Church/State Supreme Court Cases

<table>
<thead>
<tr>
<th>Case</th>
<th>Year</th>
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<tbody>
<tr>
<td>Reynolds v. U.S. (1879)</td>
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<td>Cantwell v. Connecticut (1940)</td>
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<td>Minersville School Dist. v. Gobitis (1940)</td>
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<td>W.V. State Bd. of Educ. v. Barnette (1943)</td>
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<td>Everson v. Bd. of Education (1947)</td>
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<td>McCollum v. Illinois (1948)</td>
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<td>Zorach v. Clauson (1952)</td>
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<td>McGowan v. Maryland (1961)</td>
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<td>Engel v. Vitale (1962)</td>
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<td>Abington Township v. Schempp (1963)</td>
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<td>Sherbert v. Verner (1963)</td>
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<td>Lemon v. Kurtzman (1971)</td>
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<td>Wisconsin v. Yoder (1972)</td>
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<td>Marsh v. Chambers (1983)</td>
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<td>Wallace v. Jaffree (1985)</td>
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<td>Goldman v. Weinberger (1986)</td>
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<td>Lyng v. NW Cemetery Protective Agency (1988)</td>
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<td>Allegheny County v. ACLU (1989)</td>
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<td>Employment Division v. Smith (1990)</td>
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<td>Lee v. Weisman (1992)</td>
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<td>Lamb’s Chapel v. Ctr. Moriches Sch. Dis.(1993)</td>
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<td>Ch. of the Lukumi Babalu Aye v. City of Hialeah (1993)</td>
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<td>Board of Educ. of Kiryas Joel School v. Grumet (1994)</td>
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<td>Rosenberger v. Univ. of Virginia (1995)</td>
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<td>McCreary v. ACLU (2005)</td>
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<td>Van Orden v. Perry (2005)</td>
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Participant Observation and Class Presentation

In groups of three, you will spend the block participating in and observing a local religious group. Your goal will be to try out ethnographic methods and begin to understand the group from an insider’s AND a sociological perspective. All groups will present their findings to the class over the last three days of the block. Try to be as creative as possible! If the group has promotional material or educational videos, show clips. If the group has written materials, like brochures, advertisements, worship bulletins, etc., be sure to share those as well. Try to convey to the class the fullness of your experience as a researcher as well as the content of the information collected. I highly recommend choosing a group that is “do-able,” that is, one in which there is something you will be able to observe. Also, choose a group that is new to you. Suggestions include:

Asian churches
Ba’hai (includes Friday evenings)
Black churches
Buddhist
Church of God (Saturdays)
Christian Science (includes Wednesday evenings)
Cornerstone Baptist (illegal Baptisms in the news a few years ago)
Eastern Orthodox
Friends (Quakers)
Fundamentalists
Hindu
Hispanic/Latino/a churches
Jehovah’s Witnesses (includes various week nights)
Jewish
Latter Day Saints (Mormons)
Mainline Protestants (Methodist, Presbyterian, Lutheran, Episcopal, etc.)
Messianic Jewish
Metropolitan Community Church (GLBTQ)
Muslim
New Life Church
Pentecostal
Roman Catholic
Salvation Army
Scientology
Unification Church (Moonies)
Unitarian Universalist
Victory World Outreach
Village Seven Presbyterian
Vineyard Fellowship
Woodman Valley Chapel
Observation Guide

I. Identification
   a. Group’s preferred name; dates and times attended
   b. Their history

II. Physical Features
   a. Surrounding neighborhood – Are members from that area? How do you know?
   b. Size, architectural style, condition of buildings – Would you know the buildings were used for religious purposes? How?
   c. Socioeconomic indicators – Cars in parking lot, style and condition of clothing, jewelry, etc.
   d. Material culture – colors, lighting, seating/kneeling arrangement, raised areas, symbols, sensory/mood-setting features, music, flags, posters, banners, vestments and robes, flowers, etc.

III. Social Features
   a. Approximate attendance, broken down by age, gender, race and ethnicity
   b. Family units, couples, singles
   c. Seating patterns
   d. Behavior during worship/meeting – subdued or enthusiastic, participative or not, loud or silent, hand clapping, dancing, responsive readings, books used, special gestures, language, children’s behavior – Would any behavior be out of line?
   e. Social interactions before and after the service
   f. Specialized roles – leadership, assistants, music, ushers, greeters, educators – Are these roles professionalized? How do you know?
   g. Leaders’ style, dress, demeanor, authority
   h. Spontaneous roles and behaviors
   i. Interaction between leaders and attendees before and after the service
   j. Indicators of authority
   k. Patterns regarding gender, race, ethnicity, class, age, etc.

IV. The Worship Service
   a. Did they follow a planned order?
   b. How long was the service?
   c. Was there an offering? What was its purpose?
   d. Were some parts/times more “sacred” than others? How did you know?
   e. To what parts did the congregants respond most enthusiastically?
   f. What parts seemed disappointing to attendees?
   g. What would identify this group as religious?

V. Debriefing
   a. How did you personally feel during your visit?
   b. How might your observations be limited?
   c. What features would be important for future study?