

DAVIDSON COLLEGE
Soc 225 Religion and Non-Religion
Spring Semester, 2018

Course: Sociology 225 – Religion and Non-Religion
Time and Place: 12:15pm – 1:30pm Tuesdays and Thursdays, in Chambers 1003
Prerequisite: None
Instructor: Gerardo Marti
Office Hours: Wednesdays 10:30am – 11:30am and by appointment.

*For most people, religion is a faith to be lived – or perhaps to be neglected – but for a few,
it is also a phenomenon to be studied....
The student of society must be a student of religion; and the student of religion must be a student of society.*

-- J. Milton Yinger

Course Description & Student Outcomes:

Religion exists in a social context, and always is shaped by and shapes its social context. Furthermore, religion *itself* is always (at least in part) a socially constituted reality--that is, its content and structure are always formed, at least partially, out of the "stuff" of the socio-cultural world (language, symbols, groups, norms, interactions, resources, organizations, etc.). The sociology of religion pursues an understanding of both the "social-ness" of religion itself and the mutually influencing interactions between religion and its social environment. We will analyze religious beliefs, practices, and organizations from a sociological perspective, with a primary focus on religion in contemporary American society.

Specifically, this course is designed to:

1. *Cultivate in students an understanding of the distinctively sociological approach to studying religion.* There are many approaches to studying religion--historical, psychological, theological, sociological, anthropological, etc. Since in this class we take a distinctively sociological approach, our most basic goal is to develop an understanding of and appreciation for the kinds of questions sociologists ask and the kind of explanations they offer when they analyze religion.
2. *Familiarize students with some of the major issues, problems, and findings in the sociology of religion.* Students will have the opportunity to learn some of the theoretical and substantive content of the sociology of religion, to deepen their sociological knowledge of such things as religious conversion, shifting church attendance rates, religiously inspired political activism, the emergence of new religions, and secularization.
3. *Introduce students to basic skills of field research.* Sociology is an empirical discipline that constructs theories and draws conclusions based on evidence that can be observed. Students in this class will go beyond merely reading about religion, to actually doing simple participant-observation through field trips at local religious groups, involving first-hand observation, analysis, and brief written reports.
4. *Improve cognitive & communication skills.* Finally, this course aims generally, through its exercises and requirements, to enhance students' abilities to read, analyze, discuss, and write skillfully.

Special thank you for syllabi suggestions drawn from Christian Smith and Wendy Cadge.

To summarize in *performance-oriented* terms, students who have successfully completed this course ought to be able to: (1) know how to go about analyzing religious beliefs, experiences, practices, and organizations *sociologically* (as distinct from, say, theologically); (2) carry on an informed and informing conversation with others about the religious issues and problems we will study in this class; (3) have a basic idea about how to go about conducting field research on a religious group or institution; and (4) read, think, discuss, and write more skillfully than when they entered the course.

Listening, accepting and constructively giving group responses as we “think out loud” with each other are part of the education in this course. Everyone tends to have strong feelings about religion—their own or their lack of one, and others' religions. Students will be expected to temporarily "suspend subjectivity"; that is, use analytical thinking in examining their own religion as well as the religions of others. Please note that comments that could make any person feel uncomfortable will not be tolerated. The social locations of persons, whether present in the class or not, are to be respected.

After completing this course, the student should be able to:

- discuss the social dynamics of religion with a degree of objectivity,
- distinguish among the major classical and contemporary theoretical approaches employed by sociologists of religion in studying religion,
- appreciate the multidimensional nature of religiosity or ways of being religious,
- assess the impact of religion on the daily life of individuals and groups and the impact of society on religion,
- understand and appreciate the diversity of religious life in America as experienced by major denominational, ethnic, and demographic groups,
- understand the developments of religious trends in the United States since its founding,
- understand and appreciate the development of "secularization" and its effects on the development of American religions.
- understand and appreciate the roles of religion in American regional and national life,
- understand aspects of religion as they intersect with aspects of personal identity including race and gender,
- enhance analytical writing through written assignments, and
- enhance oral presentation skills through class discussions.

Specific Assignments:

Weekly Assignments

➤ Attendance/Participation in Class Discussion	10%
➤ Analytic Pre-discussion Papers - Set 1	10%
➤ Analytic Pre-discussion Papers - Set 2	10%

Major Papers

➤ Religion in America (Oral Presentation)	10%
➤ Field Research Report #1 (Paper)	20%
➤ Field Research Report #2 (Paper)	20%
➤ Final Field Research Report (Paper)	20%
Total Grade = 100%	

Reading:

It is essential for you to keep up with the reading and to read actively. Active reading means taking notes as you read, crafting ideas in your own words, making a list of questions you have as you read, and reading far enough ahead that you have a chance not only to read but to think about what you have read. I expect that you will have read each week's readings for our first class meeting of the week (Tuesday) unless otherwise indicated in the syllabus. Pre-discussion notes drawn from the reading (described below) provide launch points for discussion.

Required Books and Readings for All Students:

- Emile Durkheim. [1915] 1995. *Elementary Forms of Religious Life*. Translated by Karen Fields. The Free Press.
- Max Weber. [1930] 2001. *The Protestant Ethic and the Spirit of Capitalism (Routledge Classics)*. Translated by Talcott Parsons. Routledge.
- Gerardo Marti and Gladys Ganiel. 2014. *The Deconstructed Church: Understanding Emerging Christianity*. Oxford University Press.
- Phil Zuckerman, Luke W. Galen, and Frank L. Pasquale. 2016. *The Nonreligious: Understanding Secular People and Societies*. Oxford University Press.
- Reserve (R) readings online on Moodle through Davidson College.

Course Requirements:

1. Participation: I expect students to attend class regularly and to participate in class discussions, exercises, and group projects, as required or appropriate. I presume students can and will attend all or almost all classes, but may occasionally have a legitimate reason to miss one class in the semester (extremely sick, family funeral, etc.). I will take weekly attendance, however I am not interested in adjudicating doctors' notes and other excuses. Just come to class, and don't miss more than one, if any. An unreasonable number of absences from class will definitely hurt one's final grade. Entirely faithful class attendance is notable and could make a positive difference in final grades in borderline cases. I understand student athletes may need to miss additional classes, up to 2 TH or 3 MWF. Please provide schedules to me at the beginning of the semester. Overall, your active and prepared participation in class discussion will be worth 10% of the final grade.

2. Pre-discussion Reading Notes: Reading notes provide an ongoing opportunity for you to engage the most important concepts and ideas encountered in each reading section. As such, your papers should be both personal and analytical; in them, you bring your critical, individual point-of-view. Pre-discussion notes are not summaries but opportunities for critical thinking which demonstrate your knowledge of the text's arguments by comparing approaches and methods, raising questions or critical comments, discussing the relevance (or lack thereof) for designing sociologically based study, and/or analytically drawing out implications. A good approach: 1) *Essentialize*, What are the essential concepts, ideas, insights and how are they connected? 2) Then *Improvise*, What are the implications I see which the author does not or did not bring out? View the assignment as writing a critical, introductory preface to each section's papers. As such, your paper should be analytical, assume a personal point-of-view, and integrate mention of each reading in the context of that essay. Your pre-discussion notes provide launch points for discussion. Each paper should be between 2.5 and 4 pages in length, double spaced, have one inch margins, and typed in 12 point type. Altogether, the pre-discussion reading notes collected together in a portfolio at the end of the semester are worth 10% of the final grade. Any other guidelines for preparation of reading notes will be discussed in class.

3. Religion in America Oral Presentation: You will give a brief oral "mini-presentation" (10% of grade) to stimulate discussion about an interesting facet of religion in America. Depending on the size of the course, I anticipate there will be 1-2 per week. PowerPoint, Internet display, handout, or a physical object brought into the class should accompany these presentations. The goal is to 1) introduce a topic, idea, insight, dynamic in contemporary American religion, 2) connect its significance to the course, and 3) provide launch point for class discussion. Students are encouraged to bring in "artifacts" or material objects if possible. Students are also encouraged to use class projection system to show pictures or brief videos.

4. Two Field Reports Based on Self-guided Field Trips: You must choose two unfamiliar religious groups or organizations to visit and observe on self-guided field trips, and write 3-4 page reports for each. Your reports are based on attending religious services or gatherings and taking field notes. Please note that students may not choose to do the religious tradition(s) within which they were raised or with which they are quite familiar. The two trips/reports are each worth 20% of the final course grade. Guidelines and procedures for both the conduct of field observations and the writing of field reports will be provided in class.

5. Final Paper: Your final written assignment will provide the opportunity to delve into a topic addressed in the class or to research an area that is related to, but not directly touched on by, the course readings. A

sociology of religion bibliography is included at the back of this syllabus; you should also consult the journals in the sociological study of religion (*Journal for the Scientific Study of Religion*, *Sociology of Religion Quarterly*, *Review of Religious Research*) and major sociological journals (*American Sociological Review*, *American Journal of Sociology*, *Social Forces*, *Social Problems*, *Journal for the Study of Symbolic Interactionism*, &c.). There are essentially two choices in writing your final paper: (1) A paper based on your visits to two different religious centers this semester, or (2) A paper primarily on library rather than field research. In either case, papers should link to class readings and discussions or to your visits to religious centers as appropriate. More detailed guidelines will be provided in class.

Final Review

There will be no final review. I reserve the right to schedule a final review, however, if you are not keeping up with class readings.

Policy on Collaboration and Plagiarism:

Writing is a collaborative art, especially in this class where conferencing and discussion groups are built into the course. Talking about your paper with a spouse, roommate, friend, family member, etc. is also encouraged, not only for this class, but for other classes that involve writing. You are welcome to work through ideas with other students. Collaboration is good.

On the other hand, the paper you write must be entirely your own. Passing off somebody else's work as your own (because you copied it out of a book, paraphrased it out of a book, bought a paper from a research paper service, downloaded it from the internet, wrote down ideas that someone else was dictating to you, recycled an essay written by someone else, or had someone else rewrite your paper for you) is plagiarism. It is unethical, illegal, and, in a college course, sufficient grounds for failure of the course. Don't do it. When in doubt, cite. If you are unsure of something, ask. Diana Hacker in *A Writer's Reference* gives excellent advice on avoiding plagiarism, pages 82-91.

About the Grading Scale:

Your final grade for the class will be based on four substantive papers (75%), attendance, participation, quizzes and quick writes (10%) and pre-discussion papers portfolio (15%). I will use the following guidelines to grade your written assignments:

A Outstanding Work (90-100%) Goes above and beyond the requirements of the assignment, above and beyond merely competent work. Outstanding effort, significant achievement, and mastery of the material of the course are clearly evident. Exceptional critical skills, creativity or originality is also evident. Consistently developed sociological perspective.

B Above Average (80-89%) A "B" paper fulfills all aspects of the assignment and goes bit beyond minimum competence to demonstrate a thorough and above average understanding of course material. Extra effort, extra achievement or extra improvement often evident. Clearly demonstrated sociological perspective.

C Average (70-79%) A "C" paper fulfills all aspects of the assignment with obvious competence and grace. A thorough and satisfactory understanding of basic course material and incorporation of a sociological perspective. **If you do the assignment exactly as it is assigned, you will receive an average grade; in other words, you will receive a grade of 75.**

D Below Average (60-69%) A "D" paper represents marginally satisfactory understanding of basic course material. A "D" may indicate failure to follow directions, failure to implement specific recommendations, or failure to demonstrate personal effort and improvement. Surface level grasp or application of a sociological perspective. Often a "D" is given either because some aspect of the assignments have not been fulfilled, or because a preponderance of errors (more than one or two per page) interferes with clear communication.

F Lack of demonstration of satisfactory understanding of basic course material. Failure to grasp or apply a sociological perspective. Not Acceptable, either because the student did not complete the assignment as directed, or because the level of writing skill is below an acceptable level for college work.

****All papers and/or reviews must be completed to receive a passing grade in this class****

In addition to these five grades, a student may receive a grade of R. R stands for "Redo" and means the student has both the opportunity and the responsibility to do the assignment over. Usually this is given because the student has misunderstood the assignment, or because some particularly egregious error prevents the paper from achieving its purpose, or because I believe that the student has made a good faith effort to excel but has run into significant difficulties with the assignments. If you receive a grade of R, you have 48 hours to contact me for a phone or face-to-face appointment. In our appointment, we will discuss what went wrong with the assignment, and we will contract a way and a time to redo the assignment. If you fail to turn in a revision according to the individual contract, the student will receive a 0 on the assignment. Davidson College uses a plus and minus system on report cards. My scale for final averages is as follows:

94-100	A	73-76	C
90-93	A-	70-72	C-
87-89	B+	67-69	D+
84-86	B	63-66	D
80-83	B-	60-62	D-
77-79	C+	0-59	F

College, Department and Instructor Policies for Davidson College:

- A. Please refer the Davidson College Official Record regarding THE HONOR CODE. As members of the Davidson College community, we are expected to uphold the honor code. In regard to writing assignments, any student found to plagiarize or cheat will receive an "F" for that assignment and will be referred to the Dean and Honor Council.
- B. Students who will be absent at some point during the semester owing to religious observance are requested to notify the instructor during the first week of class (or the first week after late enrollment) in order to make accommodations for assignment or review dates falling during such observances.
- C. As a courtesy to the instructor and your classmates, please be sure to turn off cell phones and pagers or switch them to vibrate mode prior to the start of class.
- D. Due to abuse by students in previous courses, laptops and other electronic devices are not acceptable for use during class. If you wish to take notes, please use paper and pen/pencil.
- E. Please be mindful of due dates/times. Submission guidelines for assignments are as follows: All assignments will be accepted on the due date. Assignments must be submitted no later than the beginning of the class scheduled on the due date. Late work will be penalized at 10% of the total value for each day late, beginning immediately during the class on the due date. No work will be accepted after the last scheduled class of the semester. The instructor is not responsible for lost papers. If you are unable to turn in the assignment personally, please your own arrangements to have the paper submitted on your behalf. Students are strongly encouraged to keep a copy of each assignment until final grades are recorded. Any exceptions must be approved well in advance of the due date with the instructor.
- F. All major written assignments must be prepared using a word processor (some exercises may be exempted) and submitted hard-copy. PLEASE DO NOT EMAIL PAPERS. The length and content for each assignment will be discussed in class. Work done for this class is to be original, done exclusively for this class, and must comply with high standards for written work. The grade for each assignment will reflect evaluation of expression as well as content. Please proofread carefully for spelling and grammatical errors. Spelling, grammatical, or typographical errors reduce the quality of your work, and grades assessed will reflect such errors. Have someone proofread your paper before you complete your final draft. Also, last-

minute, hand-written corrections to final copy are not preferred but accepted – better to have you catch it than for me to see it.

G. Please note in regard to submission of papers that it is the responsibility of every student to print pages for course assignments well before (hours or days) they are due. All excuses of “printer malfunctions” are not acceptable.

H. As discrepancies with regard to grades can occur, it is recommended that students retain all graded materials until such time as final grades have been sent out.

I. Extra-credit or make-up work is not available in this course. Please make every effort to submit your assignments in a timely, complete, and professional manner.

J. Office hours and appointments: Since the management of time is critical for student and professor alike, you are requested to please observe the following guidelines regarding office appointments.

1. Priority: Students who have made appointments with me personally (either in person, by phone, or via email) will be given priority. This is the best way to ensure time together.
2. Drop-ins: I will be in my office at Preyer 107 during office hours as described at the top of the syllabus.
3. Non-office hour appointments: Please try to stick to scheduled office hours for appointments. However, if you find it impossible to schedule an appointment during regular office hours, I will work with you to find a mutually convenient time.
4. Canceling appointments: If you will be unable to keep an appointment it would be appreciated greatly if you would contact me via one of the means identified above to cancel your scheduled appointment. Thank you for your professional courtesy in this regard.

Occasionally office hours may be canceled due to meetings, travel, or emergencies. I will make an effort to contact you if you have scheduled an appointment during such times. If I am able to remain accessible on another part of campus, I will indicate my location on my door. Please accept my apologies in advance for this possible inconvenience.

Please Note: Topics & Assignments May Shift; Changes in will be Announced

Date	Topics & Exams	Read, Think & Explore	Analyze, Write & Create
January 16, 18	Getting Started. What constitutes a sociological perspective on religion?	<p>Rodney Stark. 1999. "Secularization, R.I.P." <i>Sociology of Religion</i> 60(3) 249-273. https://www.jstor.org/stable/3711936?seq=1#page_scan_tab_contents</p> <p>Chaeyoon Lim. 2015. "Religion and Subjective Well-Being Across Religious Traditions: Evidence from 1.3 Million Americans." <i>Journal for the Scientific Study of Religion</i> 54(4) 684-701. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12232/full</p> <p>Todd Nicholas Fuist. 2015. "Talking to God Among a Cloud of Witnesses: Collective Prayer as a Meaningful Performance." <i>Journal for the Scientific Study of Religion</i> 54(3) 523-539. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12209/full</p> <p>Peter Gries, Jenny Su, and David Schak. 2012. "Toward the Scientific Study of Polytheism: Beyond Forced-Choice Measures of Religious Belief." <i>Journal for the Scientific Study of Religion</i> 51(4) 623-637. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2012.01683.x/full</p> <p>Recommended Readings:</p> <p>Jonathan Smith, "Religion, Religions, Religious." In Mark C. Taylor (ed.), <i>Critical Terms for Religious Studies</i>. University of Chicago Press, 1998 (pp. 269-84). (R) http://www.iupui.edu/~womrel/Rel433%20Readings/SearchableTextFiles/Smith_ReligionReligionsReligious.pdf</p> <p>Fred Kniss. 2004. "Mapping the Moral Order." Chapter 23 in in Michelle Dillon (ed). <i>Handbook of the Sociology of Religion</i>. Cambridge. http://www.booksfree.yolasite.com/resources/Free_Books/Handbook%20of%20the%20Sociology%20of%20Religion.pdf#page=347</p> <p>Wuthnow, Robert. "Is There a Place for 'Scientific' Studies of Religion?" <i>Chronicle of Higher Education</i>. January 24, 2003. http://www.psywww.com/psyrelig/wuthnow.html</p> <p>John Wilson. 1988. "The Sociological Study of American Religion." P. 17-30 in Charles H. Lippy and Peter W. Williams. Eds. <i>Encyclopedia of the American Religious Experience: Studies of Traditions and Movements</i>. New York: Scribner's Sons.</p> <p>Wuthnow, Robert. 1992. <i>Rediscovering the Sacred: Perspectives on Religion in Contemporary Society</i>. (Introduction, c. 1 "Sacredness and Everyday Life," c. 2 "The Cultural Dimension") http://media.sabda.org/alkitab-2/Religion-Online.org%20Books/Wuthnow%2C%20Robert%20-%20Rediscovering%20the%20Sacred%20-%20Perspectives%20on.pdf</p> <p>Colleen McDannell. <i>Material Christianity: Religion and Popular Culture in America</i>. New Haven, Conn.: Yale University Press, 1995. (Chap 1). http://www.journals.uchicago.edu/doi/pdfplus/10.1086/463577</p> <p>Grace Davie. 2004. "The Evolution of the Sociology of Religion." Chapter 5 in Michelle Dillon (ed). <i>Handbook of the Sociology of Religion</i>. Cambridge. http://www.booksfree.yolasite.com/resources/Free_Books/Handbook%20of%20the%20Sociology%20of%20Religion.pdf</p> <p>Orsi, Robert. 1997. "Everyday Miracles: The Study of Lived Religion." P. 3-21 in David Hall Ed. <i>Lived Religion in America: Towards a History of Practice</i>. Princeton: Princeton University Press. https://books.google.com/books?id=Ilk8WWy2kGsC&printsec=frontcover&source=gbs_ViewAPI#v=onepage&q&f=false</p> <p>Hammond, Phillip H. 1988 "Religion and the Persistence of Identity." <i>Journal for the Scientific Study of Religion</i> 27(1):1-11. http://www.jstor.org/stable/1387398?seq=1#page_scan_tab_contents</p> <p>Kosmin, Barry A. and Seymour P. Lachman. 1993. <i>One Nation Under God: Religion in Contemporary American Society</i>. (Chapter 7). https://books.google.com/books?id=WExpopO8-fYC&printsec=frontcover&dq=Kosmin,+Barry+A.+and+Seymour+P.+Lachman.+</p>	Pre-discussion paper.

		<p>1993.++One+Nation+Under+God:+Religion+in+Contemporary+American+Society.&hl=en&sa=X&ved=0ahUKEwiTjMOPIeLXAhUMSyYKHckIAaAQ6AEIjAA#v=onepage&q=Kosmin%2C%20Barry%20A.%20and%20Seymour%20P.%20Lachman.%201993.%20%20One%20Nation%20Under%20God%3A%20Religion%20in%20Contemporary%20American%20Society.&f=false</p> <p>Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers. - book reviews; Sociology of Religion, Spring, 1995 by Nancy T. Ammerman http://www.findarticles.com/p/articles/mi_m0SOR/is_n1_v56/ai_16788017</p> <p>Dean R. Hoge, Benton Johnson, and Donald A. Luidens. 1995. Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers. (Chapter 7). https://doi.org/10.2307/3712042</p> <p>Robert Orsi. 2005. Between Heaven and Earth. Princeton University Press. http://townsendgroups.berkeley.edu/sites/default/files/orsisnakesalive.pdf</p>	
January 23, 25	<p>Karl Marx and Beyond. Functional vs. Conflict Theories of Religion. Religion and Social Class.</p> <p>Emile Durkheim and Beyond. Focus on two elements of religious experience: myth and ritual.</p>	<p>Thursday is a Reading Day.</p> <p>Karl Marx. (the following readings are found in Robert Tucker (ed.). 1978. The Marx-Engels Reader. Norton.) "Theses on Feuerbach." (R)</p> <p>Emile Durkheim, translated by Karen Fields. <i>Elementary Forms of Religious Life</i>. New York: Free Press (skim all, see especially Intro, Bk. I Ch. 1)</p> <p>Recommended Readings:</p> <p>Karl Marx. "Contribution to the Critique of Hegel's Philosophy of Right: Introduction." "The German Ideology: Part I" (up to A2). (R)</p> <p>David Swartz, "Bridging the Study of Culture and Religion" Sociology of Religion. (Spring) 1996. v57. n1. Pp71-86. https://www.jstor.org/stable/3712005?seq=1#page_scan_tab_contents</p> <p>Liston Pope. 1942. Millhands and Preachers. Yale. (Chs. 1, 2, 3, 5, 8-10, 14). https://books.google.com/books?id=rG7q1-KEkjoC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Stanley Slade, "Popular Spirituality as an Oppressive Reality." In Guillermo Cook (ed.). New Face of the Church in Latin America. Maryknoll: Orbis. 1994.</p>	Pre-discussion paper.
January 30, February 1	<p>Emile Durkheim and Beyond. Focus on two elements of religious experience: myth and ritual.</p>	<p>Emile Durkheim, translated by Karen Fields. <i>Elementary Forms of Religious Life</i>. New York: Free Press (skim whole book, read especially Bk. II Ch. 7, Bk. III Ch. 2, Conclusion). (R)</p> <p>Recommended Readings:</p> <p>Geertz, Clifford. 1973. "Religion as a Cultural System." in The Interpretation of Cultures. New York: Basic Books (Ch. 4). https://monoskop.org/images/5/54/Geertz_Clifford_The_Interpretation_of_Cultures_Selected_Essays.pdf</p> <p>Robert Bellah, "Appendix: the Systematic Study of Religion." In Bellah, Beyond Belief. New York: Harper and Row. Pp. 260-287. https://books.google.com/books?id=uqEngj-zjs0C&pg=PA260&lpg=PA260&dq=Robert+Bellah,+%22Appendix:+the+Systematic+Study+of+Religion.%22+In+Bellah,+Beyond+Belief.&source=bl&ots=j8OnkLp5dL&sig=H91hSevNrljcvure1xEb_VwFfEys&hl=en&sa=X&ved=0ahUKEwii8Neo meLXAhWB5SYKHxvDAowQ6AEIOTAD#v=onepage&q=Robert%20Bellah%2C%20%22Appendix%3A%20the%20Systematic%20Study%20of%20Religion.%22%20In%20Bellah%2C%20Beyond%20Belief.&f=false</p> <p>Robert Bellah, "Civil Religion in America." Daedalus. 1967. 96 (Winter). Pp. 1-21. (Also available in his book Beyond Belief.) http://www.mitpressjournals.org/doi/abs/10.1162/001152605774431464</p> <p>Rawls, Anne Warfield. 2005. Epistemology and Practice: Durkheim's The Elementary Forms of Religious Life. Cambridge University Press. https://books.google.com/books?id=prJn3-IJOAC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p>	Pre-discussion paper.
February 6, 8	<p>Max Weber. Charisma and institutionalization.</p>	<p>Max Weber. <i>Protestant Ethic and the Spirit of Capitalism</i>. (entire, especially Author's Introduction; and Part 1 = Chapters 1, 2, 3). https://is.muni.cz/el/1423/podzim2013/SOC571E/um/Routledge_Classics_Max_Weber-The_Protestant_Ethic_and_the_Spirit_of_Capitalism_Routledge_Classics_-</p>	Pre-discussion paper. Religion in America Paper due.

		<p>Routledge_2001_.pdf</p> <p>Max Weber. <i>Economy and Society</i>. Berkeley: University of California Press. 1978. (pp. 1111-1149; Recommended: pp. 3-33, 399-602). (R) http://www.public.iastate.edu/~carlos/607/readings/weber.pdf</p> <p>Katie E. Corcoran and James K. Wellman, Jr. 2016. "People Forget He's Human": Charismatic Leadership in Institutionalized Religion." <i>Sociology of Religion</i> 77(4) 309-333. https://doi.org/10.1093/socrel/srw049</p> <p>Recommended Readings:</p> <p>Max Weber. "The Social Psychology of the World Religions," "The Protestant Sects and the Spirit of Capitalism," and "Religious Rejections of the World and Their Direction." In Gerth and Mills (eds.). 1946. From Max Weber: Essays in Sociology. Oxford University Press. Pp. 267-359. https://ia802705.us.archive.org/12/items/frommaxweberessa00webe/frommaxweberessa00webe.pdf</p> <p>Max Weber. [1963] 1993. <i>The Sociology of Religion</i>. Beacon Press. https://www.e-reading.club/bookreader.php/145149/The_Sociology_of_Religion.pdf</p> <p>Swatos, William H. Jr. and Lutz Kaelber (eds.). 2005. <i>The Protestant Ethic Turns 100</i>. Paradigm Publishers. https://ebookcentral.proquest.com/lib/davidson/reader.action?docID=4332582</p>	
February 13, 15	Religion in America: Alexis de Tocqueville and Beyond.	<p><i>Thursday – Also, we will meet with Dr. Kate Bowler (Duke Divinity School of Theology) 2pm-3pm regarding American Religion, and then attend lecture 7pm on "Health and the Prosperity Gospel."</i></p> <p>Bellah, Robert et al. 1985. <i>Habits of the Heart</i>. Berkeley. University of California Press (Chs. 2, 9; Recommended, Chapter 1). (R) https://books.google.com/books?id=5DQHmykT6u4C&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Robert Putnam. 2000. <i>Bowling Alone</i>. New York: Simon and Schuster. (Ch. 4). (R) https://books.google.com/books?id=cettawwJwxsC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Jeanne H. Kilde. 2002. <i>When Church Became Theatre</i>. Oxford. (Chapter 5). (R) https://davidson.on.worldcat.org/oclc/434083313</p> <p>Ruth Braunstein and Malaena Taylor. 2017. "Is the Tea Party a 'Religious' Movement? Religiosity in the Tea Party versus the Religious Right." <i>Sociology of Religion</i> 78(1) 33-59. https://doi.org/10.1093/socrel/srw056</p> <p>John D. Delehanty. 2016. "Prophets of Resistance: Social Justice Activists Contesting Comfortable Church Culture." <i>Sociology of Religion</i> 77(1) 37-58. https://doi.org/10.1093/socrel/srw054</p> <p>Recommended Readings:</p> <p>Alexis de Tocqueville. 1969. <i>Democracy in America</i>. New York: Doubleday. (Pp. 277-301, 441-454). http://seas3.elte.hu/coursematerial/LojkoMiklos/Alexis-de-Tocqueville-Democracy-in-America.pdf</p> <p>Richard Wood. 2002. <i>Faith in Action: Religion, Race, and Democratic Organizing in America</i>. Chicago. https://books.google.com/books?id=CoBypuHgboUC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Paul Lichterman. 2005. <i>Elusive Togetherness: Church Groups Trying to Bridge America's Divisions</i>. Princeton. https://books.google.com/books?id=1onhs6Yqx3cC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Christian Smith. 1994. "The Spirit and Democracy: Protestantism, Base Communities, and Democratization in Latin America." <i>Sociology of Religion</i>. 55(2) (Summer): 119-144. https://www.jstor.org/stable/3711853?seq=1#page_scan_tab_contents</p> <p>Christian Smith and David Sikkink. 1999. "Is Private Schooling Privatizing?" <i>First Things</i>. (April): 16-20. https://www.firstthings.com/article/1999/04/is-private-schooling-privatizing</p> <p>Vincent J. Miller. 2004. <i>Consuming Religion: Christian Faith and Practice in a</i></p>	Pre-discussion paper.

		Consumer Culture. Continuum. (Chapters 2). (R) https://books.google.com/books?id=N9GrBwAAQBAJ&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false	
February 20, 22	Social Constructionism.	Berger, Peter. 1969. <i>The Sacred Canopy</i>. Garden City, N.Y.: Anchor. (Chapter 1, 2). (R) http://www.medina502.com/classes/faithandculture_la/lecturas/Berger_Religion_World.pdf Recommended Readings: James Hunter. "The New Religions: Demodernization and the Protest Against Modernity." In Bryan Wilson (ed.). <i>The Social Impact of New Religious Movements</i> . New York: Rose of Sharon Press. 1983. Pp. 1-19. http://sociology.virginia.edu/sites/sociology.virginia.edu/files/Hunter.J.CV_16-17.pdf James Hunter. 1983. <i>American Evangelicalism</i> . New Brunswick: Rutgers (pp. 3-19, 49-101). https://books.google.com/books?id=KLKO6_4IEKQC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false	<i>Pre-discussion paper.</i> <i>Field Report #1 due.</i>
February 27, March 1	Phenomenological Consciousness and Modernity.	Mary Jo Neitz. 1987. <i>Charisma and Community: A Study of Religious Commitment within the Charismatic Renewal</i>. Transaction. (Chapter 3, "The Process of Conversion"). (R) https://books.google.com/books?id=KrUr2ydLiwAC&pg=PA63&lpg=PA63&dq=Mary+Jo+Neitz.+The+Process+of+Conversion&source=bl&ots=43WbAlK-IC&sig=KENZeujnSH128f16BusmDAj7RvI&hl=en&sa=X&ved=0ahUKEwixrr68y-nXAhVMSt8KHxhMBHUQ6AEILjAC#v=onepage&q=Mary%20Jo%20Neitz.%20The%20Process%20of%20Conversion&f=false Iddo Tavory and Daniel Winchester. 2012. "Experiential Careers: The Routinization and De-routinization of Religious Life." <i>Theory and Society</i> 41(4) 351-373. https://link.springer.com/article/10.1007%2Fs11186-012-9170-z Jared Bok. 2014. "Symbolic Filtering: Selectively Permeable Evangelical Boundaries in an Age of Religious Pluralism." <i>Journal for the Scientific Study of Religion</i>, 53(4) 808-825. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12145/full Nancy T. Ammerman. 2013. "Spiritual But Not Religious? Beyond Binary Choices in the Study of Religion." <i>Journal for the Scientific Study of Religion</i> 52(2) 258-278. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12024/full Joseph O. Baker, Christopher D. Bader, and F. Carson Mencken. 2016. "A Bounded Affinity Theory of Religion and the Paranormal." <i>Sociology of Religion</i>. 77(4) 334-358. https://doi.org/10.1093/socrel/srw040 Recommended Readings: James Hunter. "The New Religions: Demodernization and the Protest Against Modernity." In Bryan Wilson (ed.). <i>The Social Impact of New Religious Movements</i> . New York: Rose of Sharon Press. 1983. Pp. 1-19. http://sociology.virginia.edu/sites/sociology.virginia.edu/files/Hunter.J.CV_16-17.pdf James Hunter. 1983. <i>American Evangelicalism</i> . New Brunswick: Rutgers (pp. 3-19, 49-101). https://books.google.com/books?id=KLKO6_4IEKQC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false	<i>Pre-discussion paper.</i> <i>Analytic Papers Set 1 due.</i>
(Spring Break March 5-9) March 13, 15	Spring Break // Secularization: Change and Atheism	Gorski, Phillip. 2000. "Historicizing the Secularization Debate." <i>American Sociological Review</i>. 65:1 (February): 138-167. http://www.jstor.org/stable/2657295 Also Chapter 9 in Michelle Dillon (ed). <i>Handbook of the Sociology of Religion</i>. Cambridge. (R) http://www.booksfree.yolasite.com/resources/Free_Books/Handbook%20of%20the%20Sociology%20of%20Religion.pdf Christian Smith. 2003. <i>The Secular Revolution</i>. University of California Press. (Chapter 1, "Introduction: Rethinking the Secularization of American Public Life" also recommended, Chapter 2, "Secularizing American Higher Education: The Case of Early American Sociology"). (R)	<i>None.</i>

		<p>https://books.google.com/books?id=jHHnv5FbzWgC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Linda Woodhead. 2017. "The Rise of 'No Religion': Towards an Explanation." <i>Sociology of Religion</i> 78(3) 247-262. https://doi.org/10.1093/socrel/srx031</p> <p>J.E. Sumerau and Ryan T. Cragun. 2016. "I Think Some People Need Religion': The Social Construction of Nonreligious Moral Identities." <i>Sociology of Religion</i> 77(4) 386-407. https://doi.org/10.1093/socrel/srw031</p> <p>Jesse M. Smith. 2011. "Becoming an Atheist in America: Constructing Identity and Meaning from the Rejection of Theism." <i>Sociology of Religion</i> 72(2) 215-237. https://doi.org/10.1093/socrel/srq082</p> <p>Stephen LeDrew. 2013. "Discovering Atheism: Heterogeneity in Trajectories to Atheist Identity and Activism." <i>Sociology of Religion</i> 74(4) 431-453. https://doi.org/10.1093/socrel/srt014</p> <p>Jesse M. Smith. 2013. "Comment: Conceptualizing Atheist Identity: Expanding Questions, Constructing Models, and Moving Forward." <i>Sociology of Religion</i> 74(4) 454-463. https://doi.org/10.1093/socrel/srt052</p> <p>Stephen LeDrew. 2013. "Reply: Toward a Critical Sociology of Atheism: Identity, Politics, Ideology." <i>Sociology of Religion</i> 74(4) 464-470. https://doi.org/10.1093/socrel/srt053</p> <p>Jesse M. Smith. 2013. "Creating a Godless Community: The Collective Identity Work of Contemporary American Atheists." <i>Journal for the Scientific Study of Religion</i> 52: 80-99. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12009/full</p> <p>Christel J. Manning. 2013. "Unaffiliated Parents and the Religious Training of Their Children." <i>Sociology of Religion</i> 74(2) 149-175. https://doi.org/10.1093/socrel/srs072</p> <p>Elaine Howard Ecklund and Kristen Schultz Lee. 2011. "Atheists and Agnostics Negotiate Religion and Family." <i>Journal for the Scientific Study of Religion</i> 50(4): 728-743. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2011.01604.x/full</p> <p>Elaine Howard Ecklund, Jerry Z. Park, and Katherine L. Sorrell. 2011. "Scientists Negotiate Boundaries Between Religion and Science." <i>Journal for the Scientific Study of Religion</i>, 50(3): 552-569. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2011.01586.x/full</p> <p>Recommended Readings:</p> <p>Penny Edgell, Joseph Gerteis, and Douglas Hartmann. 2006. "Atheists As 'Other': Moral Boundaries and Cultural Membership in American Society." <i>American Sociological Review</i> 71(2) 211-234. https://www.soc.umn.edu/assets/pdf/atheistAsOther.pdf</p> <p>Stephen Warner. 1993. "Work in progress toward a new paradigm for the sociological study of religion in the United States." <i>American Journal of Sociology</i>. 98:5 (March): 1044-93. (R) http://www.journals.uchicago.edu/doi/abs/10.1086/230139</p> <p>Robert Wuthnow, <i>After Heaven</i>. Berkeley: University of California Press. ("Angel Awakenings", "Spirituality of the Inner Self." https://books.google.com/books?id=CgwVQ0dgl0gC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Daniel Bell. 1977. "Beyond the Sacred?" <i>British Journal of Sociology</i>. Vol 28. No. 4. (December). Pp. 419-449.</p> <p>Luckmann, Thomas. 1967. <i>The Invisible Religion</i> excerpted in <i>Sociology and Religion</i> edited by Andrew Greeley. 1995. Harper Collins. pp. 218-230. https://academic.oup.com/sf/article/46/2/302/2228865</p>	
<p>March 20, 22</p>	<p>Secularization: Decline? Privitization? Subjectivization?</p>	<p>Phil Zuckerman, Luke W. Galen, and Frank L. Pasquale. 2016. <i>The Nonreligious: Understanding Secular People and Societies</i>. Oxford University Press.</p> <p>https://books.google.com/books?id=qUdLCwAAQBAJ&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Alfredo García and Joseph Blankholm. 2016. "The Social Context of Organized Nonbelief: County-Level Predictors of Nonbeliever Organizations in the United States." <i>Journal for the Scientific Study of Religion</i> 55(1) 70-90.</p> <p>http://onlinelibrary.wiley.com/doi/10.1111/jssr.12250/full</p>	<p><i>Pre-discussion paper.</i></p>

		<p>Isabella Kasselstrand. 2015. "Nonbelievers in the Church: A Study of Cultural Religion in Sweden." <i>Sociology of Religion</i> 76(3) 275-294. https://doi.org/10.1093/socrel/srv026</p> <p>D. Alastair Hay. 2014. "An Investigation into the Swiftness and Intensity of Recent Secularization in Canada: Was Berger Right?" <i>Sociology of Religion</i> 75(1) 136-162. https://doi.org/10.1093/socrel/srt055</p> <p>Recommended Readings:</p> <p>Michael Hout. 2017. "Religious Ambivalence, Liminality, and the Increase of No Religious Preference in the United States, 2006-2014." <i>Journal For The Scientific Study of Religion</i> 56(1) 52-63. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12314/full</p> <p>Elaine Howard Ecklund and Elizabeth Long. 2011. "Scientists and Spirituality." <i>Sociology of Religion</i> 72(3) 253-274. https://doi.org/10.1093/socrel/srr003</p> <p>Wilson, Bryan. 1979. <i>Contemporary Transformations of Religion</i>. Oxford: Oxford. (Chapter 1). https://books.google.com/books?id=ZTISAQAIAAJ&source=gbs_book_other_versions</p> <p>Wilson, Bryan. 1995. Religion in Secular Society excerpted in <i>Sociology and Religion</i>, edited by Andrew Greeley. Harper Collins. pp. 200-217.</p> <p>Chaves, Mark. 1994. "Secularization as Declining Religious Authority." <i>Social Forces</i>. March. 72(3): 749-775. http://www.jstor.org/stable/2579779</p> <p>Grace Davies. 1990. "Believing Without Belonging." <i>Social Compass</i>. 37:456-69. http://journals.sagepub.com/doi/abs/10.1177/003776890037004004</p>	
March 27, 29	Religion and Social Change.	<p>Donald E. Miller. 1999. <i>Reinventing American Protestantism: Christianity in the New Millennium</i>. University of California Press. (Chapter 1, 4, 6). (R) https://books.google.com/books?id=t1B5JTEiquYC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Gerardo Marti and Gladys Ganiel. 2014. <i>The Deconstructed Church: Understanding Emerging Christianity</i>. Oxford University Press. (Chapter 2, 5, 7.) https://books.google.com/books?id=w70iAwAAQBAJ&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Gerardo Marti. 2015. "Religious Reflexivity: The Effect of Continual Novelty and Diversity on Individual Religiosity." <i>Sociology of Religion</i> 76(1) 1-13. https://doi.org/10.1093/socrel/sru084</p> <p>Recommended Reading:</p> <p>Kimon Howland Sargeant. 2000. <i>Seeker Churches: Promoting Traditional Religion in a Nontraditional Way</i>. Rutgers. http://www.jstor.org/stable/10.1525/nr.2005.9.1.134</p> <p>Johnathan Mahler. 2005. "The Soul of the New Exurb." <i>New York Times Magazine</i>. March 27, pp. 30-37, 46, 54. http://www.nytimes.com/2005/03/27/magazine/the-soul-of-the-new-exurb.html</p> <p>Gerardo Marti. 2017. "Forum on the Emerging Church Movement: New Concepts for New Dynamics: Generating Theory for the Study of Religious Innovation and Social Change." <i>Journal for the Scientific Study of Religion</i>. 56:1 6-18. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12325/full</p> <p>Mathew Guest. 2017. "Forum on the Emerging Church Movement: The Emerging Church in Transatlantic Perspective." <i>Journal for the Scientific Study of Religion</i>. 56:14-51. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12326/full</p> <p>Gerardo Marti. 2010. "Ego-affirming Evangelicals: How a Hollywood Church Appropriates Religion for Creative Class Workers." <i>Sociology of Religion: A Quarterly Review</i>. 72:1 (Spring) 52-75. http://www.jstor.org/stable/25681259</p>	Pre-discussion paper.
April 3, 5 No class Tuesday (April 3 rd) -	Community and Subcultural Strength - Strictness and Identity	<p>Roger Finke and Rodney Stark. 1992. <i>The Churching of America, 1776-1990</i>. New Brunswick: Rutgers. (Pp. 245-275). (R) http://www.jstor.org/stable/3511537</p> <p>Laurence Iannaccone. 1994. "Why Strict Churches are Strong." <i>American Journal of Sociology</i>. 99(5): 1180-1211. (R) https://www.scribd.com/document/327882387/Iannaccone-Why-Strict-Churches-Are-Strong</p>	Pre-discussion paper. Field Report #2 due.

Easter Break		<p>Sorcha A. Brophy. 2016. "Orthodoxy as Project: Temporality and Action in an American Protestant Denomination." <i>Sociology of Religion</i> 77(2) 123-143. https://doi.org/10.1093/socrel/srw011</p> <p>Benjamin T. Gurrentz. 2014. "A Brotherhood of Believers': Religious Identity and Boundary-Work in a Christian Fraternity." <i>Sociology of Religion</i> 75(1) 113-135. https://doi.org/10.1093/socrel/srt049</p> <p>Rebekah Peeples Massengill. 2011. "Why Evangelicals Like Wal-Mart: Education, Region, and Religious Group Identity." <i>Sociology of Religion</i> 72(1) 50-77. https://doi.org/10.1093/socrel/srq078</p> <p>Recommended Readings:</p> <p>Dean Kelley. 1972. <i>Why Conservative Churches are Growing</i>. New York: Harper & Row. https://books.google.com/books?id=DJsA6SRr39sC&printsec=frontcover&source=gbs_atb</p> <p>Gerald Marwell. 1996. "We Still Don't Know if Strict Churches are Strong, Much Less Why." <i>American Journal of Sociology</i>. 101(4). January: 1097-1104. http://www.jstor.org/stable/2782242</p> <p>Christian Smith. 1998. <i>American Evangelicalism</i>. Chicago. (Chs. 1-5). https://books.google.com/books?id=aZbeBQAAQBAJ&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Ammerman, Nancy. 1987. <i>Bible Believers: Fundamentalists in the Modern World</i>. New Brunswick: Rutgers University Press. (Chs. 1-8, 11). https://books.google.com/books?id=yedkpuMBUJUC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p>	
April 10, 12	Islam and Muslims in America.	<p>Daniel Winchester. 2008. "Embodying the Faith: Religious Practice and the Making of a Muslim Moral Habitus." <i>Social Forces</i> 86(4) 1753-1780. https://doi.org/10.1353/sof.0.0038</p> <p>Bradley J. Zopf . 2017. "A Different Kind of Brown: Arabs and Middle Easterners as Anti-American Muslims." <i>Sociology of Race and Ethnicity</i> http://journals.sagepub.com/doi/abs/10.1177/2332649217706089</p> <p>Gerardo Marti. "I Was a Muslim, but Now I Am a Christian': Preaching, Legitimation, and Identity Management in a Southern Evangelical Church." Special Focus: Religion and Race/Ethnicity. <i>Journal for the Scientific Study of Religion</i>. 55(2) 250-270. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12261/full</p> <p>Nabil Khattab and Tariq Modood. 2015. "Both Ethnic and Religious: Explaining Employment Penalties Across 14 Ethno-Religious Groups in the United Kingdom." <i>Journal for the Scientific Study of Religion</i> 54(3) 501-522. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12220/full</p> <p>Ani Sarkissian. 2012. "Religion and Civic Engagement in Muslim Countries." <i>Journal for the Scientific Study of Religion</i> 51(4) 607-622. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2012.01677.x/full</p> <p>Juliette Galonnier and Diego de los Rios. 2016. "Teaching and Learning to Be Religious: Pedagogies of Conversion to Islam and Christianity." <i>Sociology of Religion</i> 77(1) 59-81. https://doi.org/10.1093/socrel/srv055</p> <p>Muna Ali. 2011. "Muslim American/American Muslim Identity: Authoring Self in Post-9/11 America." <i>Journal of Muslim Minority Affairs</i> 31(3) 355-381. https://www.academia.edu/8945455/Muslim_American_American_Muslim_Identity_Authoring_Self_in_Post-9_11</p> <p>Vered Kahani-Hopkins and Nick Hopkins. 2002. "'Representing' British Muslims: the strategic dimension to identity construction." <i>Ethnic and Racial Studies</i> 25(2) 288-309. http://www.tandfonline.com/doi/abs/10.1080/01419870120109494</p> <p>Recommended Readings:</p> <p>Bruce Lincoln. 2003. <i>Holy Terrors: Thinking about Religion after September 11</i>. Chicago. https://books.google.com/books?id=pGYcFsKaf58C&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Mark Juergensmeyer. 2003. <i>Terror in the Mind of God: The Global Rise of Religious Violence</i>. Third Edition, Revised and Updated. University of California Press.</p>	Pre-discussion paper.

		<p>https://books.google.com/books?id=lpb1mbaHjGQC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Paul Berman. 2003. <i>Terror and Liberalism</i>. Norton.</p> <p>https://books.google.com/books?id=kk8vk0KRqOgC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Michael Bonner. 2006. <i>Jihad in Islamic History: Doctrines and Practice</i>. Princeton.</p> <p>http://www.jstor.org/stable/j.ctt7sg8f</p>	
April 17, 19	Sexuality and Religion.	<p>Darren E Sherkat. 2016. "Sexuality and Religious Commitment Revisited: Exploring the Religious Commitments of Sexual Minorities, 1991–2014." <i>Journal for the Scientific Study of Religion</i> 55(4) 756–769. (R) http://onlinelibrary.wiley.com/doi/10.1111/jssr.12300/full</p> <p>Todd Nicholas Fuist. 2016. "'It Just Always Seemed Like it Wasn't a Big Deal, Yet I Know for Some People They Really Struggle with It': LGBT Religious Identities in Context." <i>Journal for the Scientific Study of Religion</i> 55(4) 770–786. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12291/full</p> <p>Samuel L. Perry. 2015. "Bible Beliefs, Conservative Religious Identity, and Same-Sex Marriage Support: Examining Main and Moderating Effects." <i>Journal for the Scientific Study of Religion</i> 54(4) 792–813. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12212/full</p> <p>William S. Bradshaw, Tim B. Heaton, Ellen Decoo, John P. Dehlin, Renee V. Galliher, and Katherine A. Crowell. 2015. "Religious Experiences of GBTQ Mormon Males." <i>Journal for the Scientific Study of Religion</i> 54(2) 311–329. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12181/full</p> <p>Hubert Izienicki. 2017. "Catholics and Atheists: A Cross-Cultural Qualitative Analysis of Religious Identities among Gay Men." <i>Sociology of Religion</i> 78(3) 263–288, https://doi.org/10.1093/socrel/srx011</p> <p>Robbee Wedow, Landon Schnabel, Lindsey K D Wedow, and Mary Ellen Konieczny. "I'm Gay and I'm Catholic': Negotiating Two Complex Identities at a Catholic University." <i>Sociology of Religion</i> 78(3) 289–317. https://doi.org/10.1093/socrel/srx028</p> <p>Lydia Bean and Brandon C. Martinez. 2014. "Evangelical Ambivalence toward Gays and Lesbians." <i>Sociology of Religion</i> 75(3) 395–417. https://doi.org/10.1093/socrel/sru018</p> <p>Recommended Readings:</p> <p>Warner, R. Stephen and Judith G. Wittner (eds.). 1998. <i>Gatherings in Diaspora: Religious Communities and the New Immigration</i>. Temple University Press. https://quod.lib.umich.edu/cgi/t/text/text-idx?c=acls;cc=acls;view=toc;idno=heb30726.0001.001</p> <p>Yvonne Yazbeck Haddad, Jane I. Smith, John L. Esposito. 2003. <i>Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States</i>. Altamira Press. https://books.google.com/books?id=IUEoAgAAQBAJ&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Helen Rose Fuchs Ebaugh and Janet Saltzman Chafetz. 2000. "Structural Adaptations in Immigrant Congregations." <i>Sociology of Religion</i> 61: 135-53. http://www.jstor.org/stable/3712282</p> <p>Kristy Nabhan-Warren. 2005. <i>The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism</i>. New York University Press. https://books.google.com/books/about/The_Virgin_of_El_Barrio.html?id=PyR3mxBDNfoC</p> <p>Levitt, Peggy. 2001. <i>The Transnational Villagers</i>. Berkeley: University of California Press. (Chapter 6, "'When God is Everywhere': Religious Life Across Borders"). https://www.ucpress.edu/book.php?isbn=9780520228139</p> <p>Kurien, Prema. 2002. "'We are Better Hindus Here' Religion and Ethnicity Among Indian Americans." Pp. 99-120 in Jung Ha Kim and Pyong Gap Min (eds.), <i>Religions in Asian America: Building Faith Communities</i>. New York: AltaMira. https://pdfs.semanticscholar.org/91e7/5a033f5deaa76cd4f58b67310f53c39ec5d5f.pdf</p> <p>Nyang, Sulayman S. 1993. "Convergence and Divergence in an Emergent</p>	Pre-discussion paper.

		<p>Community: A Study of Challenges Facing U.S. Muslims." Chapter 16, In <i>The Muslims of America</i>, edited by Yvonne Haddad. Oxford. http://sites.la.utexas.edu/mhc/files/2009/10/nyang_in_haddad.pdf</p> <p>Linda Herrera and Asef Bayat. 2010. <i>Being Young and Muslim: New Cultural Politics in the Global South and North</i>. Oxford. https://books.google.com/books?id=6Up7AteyarEC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Thomas A. Tweed. 1997. <i>Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami</i>. Oxford. http://www.jstor.org/stable/27502536</p> <p>Robert A. Orsi. 1998. <i>Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes</i>. Yale. http://www.jstor.org/stable/j.ctt1nq0v7</p>	
<p>April 24, 26</p>	<p>African American, Multiethnic, Multiracial, Multicultural Church.</p>	<p>Hans Baer and M. Singer. 1992. African-American Religion in the Twentieth Century. Univ of Tennessee. (Chapter 1, "The Cultural Background"). (R)</p> <p>C. Eric Lincoln & Lawrence Mamiya. 1990. The Black Church in the African American Experience. Durham: Duke University Press. (Chapter 7). (R) https://books.google.com/books/about/The_Black_church_in_the_African_American.html?id=FVDuAAAAMAAJ</p> <p>Nelson, Timothy. 1996. "Sacrifice of Praise: Emotion and Collective Participation in an African-American Worship Service." <i>Sociology of Religion</i>. 57(4): 379-96. (R) https://csrs.nd.edu/assets/50017/sacrifice_of_praise_emotion_and_collective_participation.pdf</p> <p>C. Eric Lincoln. 1974. The Black Church Since Franzier. Pp. 103-152. (R) https://davidson.on.worldcat.org/oclc/925112469</p> <p>Timothy J. Nelson. 2004. Every Time I Feel The Spirit: Religious Experience, Ritual, And Emotion In An African American Church (Qualitative Studies in Religion). New York University Press. (selected readings). (R) https://www.researchgate.net/publication/249176706_Every_Time_I_Feel_the_Spirit_Religious_Experience_and_Ritual_in_an_African_American_Church</p> <p>Gerardo Marti. 2012. Worship across the Racial Divide. New York: Oxford. (Chapter 3). (R) http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2012.01648.x/full</p> <p>Roger Baumann. 2016. "Political Engagement Meets the Prosperity Gospel: African American Christian Zionism and Black Church Politics." <i>Sociology of Religion</i> 77(4) 359-385. https://doi.org/10.1093/socrel/srw050</p> <p>Gerardo Marti. 2009. A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church. Indiana. (Chapters 1, 3, 6.) https://books.google.com/books?id=34dD5p8zNpUC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Michael O. Emerson and Christian Smith. 2001. Divided by Faith. Oxford. (pp. 17-18, Chapters 2, 7, 8). (R) https://books.google.com/books?id=1gM6KphyINc&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Samuel L. Perry. 2013. "Social Capital, Race, and Personal Fundraising in Evangelical Outreach Ministries." <i>Journal for the Scientific Study of Religion</i> 52(1) 159-178. http://onlinelibrary.wiley.com/doi/10.1111/jssr.12005/full</p> <p>Jessica M. Barron. 2016. "Managed Diversity: Race, Place, and an Urban Church." <i>Sociology of Religion</i> 77(1) 18-36. https://doi.org/10.1093/socrel/srv074</p> <p>Recommended Readings:</p> <p>Omar M. McRoberts. 2003. Streets of Glory: Church and Community in a Black Urban Neighborhood. Chicago. https://books.google.com/books?id=KUZb5E11qHsC&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Anthony B. Pinn. 2002. The Black Church in the Post-Civil Rights Era. Orbis. https://davidson.on.worldcat.org/oclc/48074218</p> <p>Milmon F. Harrison. 2005. Righteous Riches: The Word of Faith Movement in Contemporary African American Religion. Oxford. https://doi.org/10.1093/socrel/69.1.118</p>	<p><i>Pre-discussion paper.</i></p>

		<p>Mary Pattillo-McCoy, "Black Church Culture as a Community Strategy of Action," <i>American Sociological Review</i>. 63:6 (December, 1998): 767-784. http://sociologyofreligion.wikidot.com/church-culture-as-a-strategy-of-action-in-the-black-communit</p> <p>James H. Cone, "Black Consciousness and Black Church: A Historical-Theological Interpretation," <i>The Annals of the American Academy of Political and Social Science</i>, 387 (January 1970):49-55.http://studylib.net/doc/8908928/1-black-consciousness--realizing-the-potential-conscioun...</p> <p>Morris, Aldon. 1996. "The Black Church in the Civil Rights Movement: the SCLC as the Decentralized Radical Arm of the Black Church. in Christian Smith Ed. <i>Disruptive Religion: The Force of Faith in Social Movement Activism</i>. New York: Routledge. https://books.google.com/books?id=7vyHY9DWcu8C&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Gerardo Marti. 2012. <i>Worship across the Racial Divide: Religious Music and the Multiracial Church</i>. Oxford. https://books.google.com/books?id=zqQNPVznPC4C&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Michael O. Emerson. 2006. <i>People of the Dream: Multiracial Congregations in the United States</i>. Princeton. (Chapters 2, 7.) https://books.google.com/books?id=pxQpDIAO8H4C&printsec=frontcover&source=gbs_atb#v=onepage&q&f=false</p> <p>Gerardo Marti. 2008. <i>Hollywood Faith: Holiness, Prosperity, and Ambition in a Los Angeles Church</i>. Rutgers. (Chapter 5 "Fade to Black.") http://www.jstor.org/stable/j.ctt5hj3ng</p> <p>Gerardo Marti. 2009. "Affinity, Identity, and Transcendence: The Experience of Religious Racial Integration in Diverse Congregations." <i>Journal for the Scientific Study of Religion</i>. 48:1 (March) 53-68. http://onlinelibrary.wiley.com/doi/10.1111/j.1468-5906.2009.01429.x/full</p> <p>Ryon J. Cobb, Samuel L. Perry, and Kevin D. Dougherty. "United by Faith? Race/Ethnicity, Congregational Diversity, and Explanations of Racial Inequality." <i>Sociology of Religion</i> 76(2) 177-198, https://doi.org/10.1093/socrel/sru067</p>	
May 1, 3	Contemporary Politics and Religious Dynamics	<p>Jeremy Rhodes. 2011. "Choosing Sides: An Exploration of Role Conflict among Evangelical Democrats." <i>Sociology of Religion</i> 72(1) 28-49. https://doi.org/10.1093/socrel/srq066</p> <p>Penny Edgell. 2017. "An Agenda for Research on American Religion in Light of the 2016 Election." <i>Sociology of Religion</i> 78(1) 1-8. https://doi.org/10.1093/socrel/srw057</p> <p>Djupe, Paul A. and Ryan L. Claassen, editors. 2018. <i>The Evangelical Crackup? The Future of the Evangelical-Republican Coalition</i>. Temple University Press. (TBD)</p> <p>Andrew L. Whitehead and Samuel L. Perry. 2018. "Make America Christian Again: Christian Nationalism and Voting for Donald Trump in the 2016 Presidential Election." <i>Sociology of Religion</i> https://doi.org/10.1093/socrel/srx070</p>	Pre-discussion paper. Analytic Papers Set 2 due.
May 8 (Optional Last Class)	Final Field Report Paper due.	None.	Final Paper Due at the Sociology Department Office no later than 1pm.
May 11-16	Final Review Period.	None.	None.