

Sociology of Religion (SYO 3200)

Fall 2008 / Conradi 228 / MWF 9:05 - 9:55 AM
 Professor Carlson / Bellamy 609 / email: ecarlson@fsu.edu
 Office Hours: M-Tu-W-Th-F 11:30 AM to 12 Noon
 TA: Pina Valle / Bellamy 506 / email: gv08d@fsu.edu
 Office Hours: M-W 1:00 PM to 2:00 PM



COURSE DESCRIPTION

Special Needs: Students with disabilities needing academic accomodation should: (1) register with and provide documentation to the Student Disabilities Resource Center; (2) bring a letter to the instructor during the first week of class, indicating the need for and type of accomodation requested. The student is responsible for informing the instructor of any such needs, and accomodation is not retroactive to weeks prior to such notification.

Honor Code: Students are expected to uphold the Academic Honor Code published in the FSU Bulletin and the Student Handbook. The Academic Honor System is based on the premise that each student has the responsibility (1) to uphold the highest standards of academic integrity in the student's own work, (2) to refuse to tolerate violations of academic integrity in the university community, and (3) to foster a high sense of integrity and social responsibility on the part of the university community. Violations of these principles, including giving or taking answers to in-class essays or other test questions; clandestine use of electronic devices, notes or texts during test questions; and other cheating in our classroom may lead to a failing grade on an assignment, to a failing grade in the entire course, or in egregious cases to formal disciplinary action by the university, up to and including expulsion from the university.

Courtesy in the Classroom: To insure that all students have the opportunity to learn without distractions, the following activities MAY NOT take place during class sessions:

- any use of cell phones and other devices except emergency use
- *(computers may be used to take notes but must be CLOSED during all essays and exams)*
- conversations not part of a class discussion
- reading newspapers and magazines, playing with cell phones, or watching TV/movie devices
- entering the classroom late and/or leaving early, except emergencies cleared with the instructor
- personal attacks on another person's appearance, demeanor, or personal beliefs.

Organization and Grading: This course counts for both Liberal Studies Area III and Multicultural "X" credit. The class meets according to the regular university calendar except as announced. This course has no hard-copy textbook or other paper readings. All required readings and assignments for the course appear on-line through links below. Students should read all readings, answer study questions through independent study, and complete all assignments prior to class sessions in which they are due. Students who enroll in the course are expected to be present for every course meeting. Each absence from class is either excused or unexcused. This difference affects how grades and scores are assigned, as noted under each part of the grade described below.

- Excused absences include death in the immediate family, a student's illness requiring a doctor's care, or a religious holiday celebrated by the student. Documentation (doctor's note, program from funeral or religious service) must be presented to excuse any absence from class.
- Athletic team events and other extracurricular activities away from campus are NOT excused absences. University officials who take students out of class for such activities may contact the instructor by email to help students complete required activities while on such trips. The student is responsible for contacting the appropriate university official. Failure to make such arrangements results in an *unexcused* absence.
- All excused absences must be resolved before the end of regular class sessions during the semester; no excused absences can be resolved following the last day of class.

Components of Course Grade:

- Short **in-class essays** on assigned articles and books and class discussions count for approximately **three-fourths of the course grade**. Study questions for readings appear as links for each weekly topic. In-class essay questions come from this list of study questions.
 - Each essay earns a maximum of three points, but may earn zero. Essay scores reflect the degree of mastery of learning objectives specified for each week below.
 - Students arriving late to class will not be allowed to write the essay question when it is assigned at the start of class. Students who need to leave class early must speak with the instructor in advance, or their essay question for that day will be discarded.
 - Excused absences each earn the student's average score across all unexecuted essays. Unexcused absences *cost* one previously-earned point.
- A cumulative **final examination** counts for approximately **one-fourth of the grade**. The score on the final examination reflects ability to retain central ideas and arguments from all weeks of the course, and to integrate them in the exam.
- Points appear in the Blackboard "Grade Book" feature as they are earned. Students may estimate their grades at any time during the semester by consulting this record. The grade distribution for the course will be:
 - A = miss less than 1/8 of all possible points (rounded off);
 - B = miss less than 1/4 of all possible points;
 - C = miss less than 3/8 of all possible points;
 - D = miss less than 1/2 of all possible points;
 - F = miss half or more of all possible points.

The width of these grade intervals reflects the fact that most of the grade involves written essays, and the fact that "plus" grades are included in the next-higher letter grade category (no "plus" grades are given). Students need a prior introductory course in a social science.

I have read this syllabus. I understand the course organization and grading, and agree to abide by these provisions.

Signature: _____ (date) _____

Print Name: _____

(Please PRINT, SIGN and RETURN a copy of this page of the syllabus to Instructor before Week 3 for extra credit)

Course Schedule**Week 1: Sociological Perspective on Religion**

- Peter Antes. 2002. What do we experience if we have religious experience? *Numen* 49(3): 336-342.
- Eileen Barker. 1995. The scientific study of religion? You must be joking! *Journal for the Scientific Study of Religion* 34(3): 287-310.

Week 2: What is Religion?

- Guy Swanson. 1974. *Birth of the Gods* (excerpt pages 6-31). Ann Arbor: University of Michigan Press.
- Marco Orrù and Amy Wang . 1992. Durkheim, religion, and Buddhism. *Journal for the Scientific Study of Religion* 31(1): 47-61.

Week 3: Growing Up Religious

- Dean Hoge, Gregory Petrillo & Ella Smith. 1982. Transmission of religious and social values from parents to teenage children. *Journal of Marriage and the Family* 44(3): 569-580.
- C.L. Bankston & M. Zhou. 1996. The ethnic church, ethnic identification, and the social adjustment of Vietnamese adolescents. *Review of Religious Research* 38:18-37.
- Husain Haqqani. 2002. Islam's medieval outposts. *Foreign Policy* 133: 58-64.

Week 4: Conversion and Cults

- John Lofland & Rodney Stark. 1965. Becoming a world-saver: a theory of conversion to a deviant perspective. *American Sociological Review* 30(6):862-875.
- Thomas Robbins & Dick Anthony. 1982. Deprogramming, brainwashing and the medicalization of deviant religious groups. *Social Problems* 29(3):283-97.
- Deana Hall. 1998. Managing to recruit: religious conversion in the workplace. *Sociology of Religion* 59(4): 393-410.

Week 5: Church, Sect, Denomination

- William H. Swatos Jr. 1975. Monopolism, pluralism, acceptance and rejection: an integrated model for church-sect theory *Review of Religious Research* 16(3): 171-185.
- Ronald Lawson. 1999. When immigrants take over: the impact of immigrant growth on American Seventh-Day Adventism's trajectory from sect to denomination. *Journal for the Scientific Study of Religion* 38(1): 83-102.
- Melinda Bollar Wagner. 1997. Generic conservative Christianity: the demise of denominationalism in Christian schools. *Journal for the Scientific Study of Religion* 36(1): 13-24.

Week 6: Competition in the Religious Marketplace

- Roger Finke & Laurence R. Iannaccone. 1993. Supply-side explanations for religious change. *Annals of the American Academy of Political and Social Science* 527:27-39.
- Frank Lechner. 1996. Secularization in the Netherlands? *Journal for the Scientific Study of Religion* 35(3): 252-264.
- Mark Chaves & Philip S. Gorski. 2001. Religious pluralism and religious participation *Annual Review of Sociology* 27: 261-281.

Week 7: Gender and Religiosity

- Alan Miller & John Hoffmann. 1995. Risk and religion: an explanation of gender differences in religiosity. *Journal for the Scientific Study of Religion* 34(1): 63-75.
- Darren Sherkat. 2002. Sexuality and religious commitment in the United States: an empirical examination. *Journal for the Scientific Study of Religion* 41(2): 313-323.
- Alan Miller. 2000. Going to Hell in Asia: the relationship between risk and religion in a cross cultural setting. *Review of Religious Research* 42(1): 5-18.

Week 8: Gender and Religious Leadership

- Ruth A. Wallace. 1993. The social construction of a new leadership role: Catholic women pastors *Sociology of Religion* 54(1): 31-42.
- Susan Sered. 1998. De-gendering religious leadership: sociological discourse in an Okinawan village. *Journal of the American Academy of Religion* 66(3): 589-611.
- Wendy Cadge. 2004. Gendered religious organizations: the case of Theravada Buddhism in America. *Gender and Society* 18(6): 777-793.

Week 7: Religion and Ethnic Identity

- Jane Monnig Atkinson. 1983. Religions in dialogue: the construction of an Indonesian minority religion. *American Ethnologist* 10(4): 684-696.
- Neil DeVotta. 2000. Control democracy, institutional decay, and the quest for Eelam: explaining ethnic conflict in Sri Lanka. *Pacific Affairs* 73(1): 55-76.
- Paul Froese. 2005. Secular Czechs and devout Slovaks: explaining religious differences *Review of Religious Research* 46(3): 269-83.

Week 10: Religion and Social Class

- Walter Goldschmidt. 1944. Class denominationalism in rural California churches. *American Journal of Sociology* 49(4): 348-355.
- Lindsay Paterson. 2000. The social class of Catholics in Scotland. *Journal of the Royal Statistical Society, Series A* 163(3): 363-379.
- Rodney Stark. 2003. Upper class asceticism: social origins of ascetic movements and medieval Saints. *Review of Religious Research* 45(1): 5-19.

Week 11: Religious Conflict

- David Cairns. 2000. The object of sectarianism: the material reality of sectarianism in Ulster Loyalism. *Journal of the Royal Anthropological Institute* 6(3): 437-452.

o Steven Ian Wilkinson. 2000. India, consociational theory, and ethnic violence. *Asian Survey* 40(5): 767-791.

o Florian Bieber. 2000. Bosnia-Herzegovina and Lebanon: historical lessons of two multireligious states. *Third World Quarterly* 21(2): 269-281.

Week 12: Fundamentalism

o W. H. McLeod. 1998. Sikh fundamentalism. *Journal of the American Oriental Society* 118(1): 15-27.

o Martin Reisebrodt. 2000. Fundamentalism and the resurgence of religion. *Numen* 47(3): 266-287.

o R. Scott Appleby & Martin E. Marty. 2002. Fundamentalism. *Foreign Policy* 128: 16-18+20-22.

Week 13: Politics and Religion

o Mark Juergensmeyer. 1995. The new religious state. *Comparative Politics* 27(4): 379-391.

o Sam Kaplan. 2002. Din-u Devlet all over again? The politics of military secularism and religious militarism in Turkey following the 1980 coup. *International Journal of Middle East Studies* 34(1): 113-127.

o T. Jeremy Gunn. 2003. Shaping an Islamic identity: religion, Islamism, and the state in Central Asia. *Sociology of Religion* 64(3): 389-410.

Week 14: Secularization and Civil Religion

o Mark Chaves. 1994. Secularization as declining religious authority. *Social Forces* 72(3): 749-774.

o Jeff Haynes. 1997. Religion, secularisation and politics: a postmodern conspectus. *Third World Quarterly* 18(4): 709-728.

o Wouter J. Hanegraaff. 2000. New Age religion and secularization. *Numen* 47(3): 288-312.

FINAL EXAMINATION

o CON 228 (our classroom) on Thursday, December 11th, from 10 AM to 12 Noon (**NO** exceptions to time and date!).

o Multiple-choice questions covering all weeks of the course.

o Students may use all course notes, readings, essay questions, and other personal materials.

o Students may *not* use any electronic devices (computers, cell phones, etc) or interact with one another during the exam.

This page maintained by Professor Carlson.