

3 Steps to Getting Started

SOC 4550-D01

1. **Read your syllabus. See page 1 of your course booklet.**

2. **Begin working on assignments.**

- Submit assignments to your instructor:
Kevin Breault
MTSU Box 10 • TODD 336
Murfreesboro, TN 37132
Kevin.Breault@mtsu.edu
(615) 898-2696
- Assignments must be completed in sequence and are due to your instructor by the due dates listed on the reverse of this sheet. Due dates are dates the assignments must be in the instructor's office, **NOT** postmarked.
- You may email assignments as attachments following the instructions above **EXACTLY**. Label your assignments with file names as follows:
Last name_Firstname_2010_Assignment number, i.e., John_Smith_4550_1.
Mislabelled papers will be returned for correction and resubmission.
- Alternatives to email include regular mail, campus mail, or hand delivery to my office (TODD 336). Do not use fax or D2L, please. But since mail is less reliable, I recommend you email your assignments. The turnaround time if they are emailed will be **much** faster.
- The dates listed on the back of this page are the last dates assignments are accepted. For timely feedback, mail them earlier.
- Please read your syllabus carefully for additional instructions about completing assignments.
- **Cover sheets.** Please use one cover sheet (located in the back of your booklet) with each group of assignments due on the same date. Assignments due together should be mailed together, if possible.

- OVER -

Any corrections or updates to the printed material will be posted within the D2L shell for this course or sent by MTSU email.
If you do not have Internet access, please notify your instructor immediately.

3. Submit course papers per the reading and assignment schedule below!

Date Due*	Topic	Reading Assignment	Paper Number
September 5	The Sociology of Religion	McGuire Chapter 1	1
September 12	Meaning and Belonging	McGuire Chapter 2	2
September 19	The Numinous and Private Experiences	McGuire Chapter 3	3
September 26	Official and Nonofficial Religion	McGuire Chapter 4 to page 127	4
October 3	Religion and Gender	McGuire Chapter 4 pages 127–148	5
October 10	Observation Paper 100 points**	McGuire Instructions: pages 327–334 and Observation Guidelines in course booklet.	OBSV
October 24	Religious Collectivities	McGuire Chapter 5	6
October 31	Cohesion and Conflict	McGuire Chapter 6	7
November 7	Social Change	McGuire Chapter 7	8
November 14	Secularization	McGuire Chapter 8	9
November 21	American Denominationalism Analysis	<i>Research Report</i> (see attached)	10
December 3	Final Paper 100 points	D2L	Final Exam

***The due dates are rigid—papers are due no later than midnight on the dates listed above.**

****Regular papers are worth a maximum of 50 points.**

SOC 4550

For use with Section D01

Sociology of Religion

Fall 2014 Correspondence Booklet



**MIDDLE
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Distance Learning Student Services	898-5332	www.mtsu.edu/universitycollege/distance/students.php
Distance Learning Testing Center	898-2743	www.mtsu.edu/universitycollege/distance/testing.php

Email

Email accounts are automatically created when you apply.
Check your email at least once a week via PipelineMT.

Evening School Services	898-5332	www.mtsu.edu/universitycollege/distance/evening_school.php
Information Technology Help Desk	898-5345	www.mtsu.edu/itdcommunications/helpdesk/
Library, Walker	898-2817	http://library.mtsu.edu
Distance Education Library Services	898-2549	
Hours and Information	898-2817	
Reference Desk	904-8539	
June Anderson Center for Women and Nontraditional Students	898-5812	www.mtsu.edu/jac/
Parking and Transportation	898-2850	www.mtsu.edu/parking/
Records	898-2600	www.mtsu.edu/records/
Scheduling Center	898-5800	www.mtsu.edu/records/
SMARTHINKING Online Tutoring		http://services.smarthinking.com
Your user name is your complete MTSU email address (i.e., jhz2a@mtmail.mtsu.edu).		
Your password is "MTSU." If you have problems logging in, please call 898-5332.		
University Writing Center	904-8237	www.mtsu.edu/uwc/students.php

Sociology of Religion

SOC 4550

Course Author: Carole Makeig Carroll

Course Instructor: See enclosed sheet for instructor information



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Assignment Cover Sheets

SOC 4550

Sociology of Religion

Instructor

See enclosed sheet for instructor information.

Course Objectives

1. To provide students with an overview of the sociology of religion as an academic subdiscipline.
2. To develop an understanding of religious socialization and the influence of cultural change on religious socialization.
3. For students to demonstrate how one institution—religion—affects other institutions and how institutions affect individuals and groups within them.
4. For students to be able to describe American religious values and changes in them in the context of the larger American culture.
5. For students to demonstrate an ability to integrate different perspectives on issues in this field and express a coherent personal response to those perspectives.

Text and Reader

McGuire, Meredith B. 2008. *Religion: The Social Context*. 5th ed. Waveland Press Inc. ISBN 1-577-66577-5.

Course Requirements

Written Assignments = 500 points

Assignments

- A. There are 10 written assignments that involve answering questions based on reading assignments. They are worth 50 points each. These questions are intended to encourage independent and original thought. Your answers should reveal that (1) you have read the chapter and/or readings carefully, (2) you have thought out your answer to each question, and (3) you have composed a thoughtful and complete answer to each question.
- B. In lieu of a midterm, submit an ethnographic study following the instructions in McGuire, pages 328–334. Do some background reading on the denomination, sect, or group you study and include your findings in your paper. This is worth 100 points. It is mandatory. Due date is shown in the reading schedule. The rules for other written assignments also apply to this study. (See Instructions for Written Assignments.)

- C. In lieu of a final exam, using the material in Written Assignment 10 and at least three reliable additional sources, write a mini-paper (7 page minimum) comparing and contrasting the religious practices of three specific sects or denominations in the U.S. today. This is worth 100 points. It is mandatory. Due date is show in the reading schedule. The rules for other written assignments also apply to this paper. (See instructions for written assignments.) Meeting the required page length makes you eligible for a “B” grade. If you want an “A” grade more effort is required.

Grading

Your final course grade is determined by the total number of points you earn: the total number of points you have earned divided by the number of possible points equals your final average.

Written Assignments	10 x 50 = 500
Midterm and Final Papers	2 x 100 = <u>200</u>
	700

Your final letter grade is determined by your final percentage:

90–100% = A, 80–90% = B, 70–80% = C, 60–70% = D, less than 60 = F.

There is NO fudge factor or curve: what you earn is what you get.

Instructions for Written Assignments:

1. All assignments must be typed using Microsoft Word, one inch margins on top, bottom and right-hand and left-hand side, standard 12-point font and double-spaced.
2. Do not use fancy (hard to read) fonts or color except as a highlight. Always include a cover sheet including your complete address, contact information, the assignment number, date submitted, etc.
3. Write out each of the questions you are answering in italics or boldface fonts and single-spaced; include the point value of each question. After each question write the answer in plain font and double-spaced. You may download the syllabus and cut and paste the questions into your answers.
4. Put the part of the question you are answering to immediately precede the answer so I don't have to guess which part of your answer is supposed to be the answer to a particular question or question sub-part.
5. Be sure to give bibliographic references and/or footnotes when using the text, other books, periodicals, other printed materials, or interviews. Do not copy or paraphrase from the text; use your own words or use quotation marks and page number citations. **Using other peoples' words and ideas without giving credit to them is PLAGARISM.**
6. Grammar, spelling, and content all count toward your final grade on each paper. **PROOF!**
7. Do not use references copyrighted before 1990 (unless historic in nature) or Websites that do not give information about authorship or sponsorship.

8. Remember to **demonstrate** your understanding of the material in your written responses since the printed word is all I have to judge your grasp of the material. All I have to judge your understanding of the material is what you write—so err in the direction of too much explanation rather than too little.
9. Papers that do not follow these rules will not be graded.
10. Keep copies of all your papers and returned (graded) papers until you receive your final grade.
11. You may email assignments as attachments following the instructions above EXACTLY. Label your assignments with file names as follows:
Last name-First name_4550_Assignment number; i.e., John_Smith_4550_1.
Mislabelled papers will be returned for correction and resubmission.
12. Alternatives to email include regular mail, campus mail, or hand delivery to my office. Do not use fax or D2L, please. But since mail is less reliable as to delivery I recommend you email your assignments. The turn-around time if they are emailed will be **much** faster.
13. You must send in one assignment per week. Due dates are shown on the schedule. To earn full credit for your assignments, they must be in my hand by midnight on the date due. Ten points per day will be deducted for late papers.
14. Once more, assignments must be typed and proofed for errors.
15. Overall, I am interested in complete and thorough assignments in which I develop the confidence that you have appropriately understood and have spent enough time with the material. When in doubt expand and enlarge on your explanations. Short and superficial responses will be graded accordingly.

Advice to Students Who Are New to Correspondence Courses

If you are new to correspondence courses, let me share some insights with you about this kind of learning.

- Start immediately on your reading and do not get behind.
- Do your assignments on a regular schedule—approximately one per week.
- Follow the instructions about how to do the written assignments **exactly**.
- Be careful to put the question just before your answers and to **boldface** or underline the questions so they stand out.
- Proof your work.
- Proof it again.
- Get in touch by email or phone if you have problems with the questions or with the answers.

- Do not be skimpy with your answers because I cannot see you or ask you what you mean by a particular response. I grade what I see.
- Remember: no one will prompt you or question you about why your assignments are late. You are your own boss.
- These courses are not designed to be easy versions of the in-class courses. You are expected to spend a minimum of three to six hours a week reading and writing out your responses.
- I want you to succeed, but if you get behind and cannot catch up, please drop before you wind up earning an F.

Communication Guidelines

Email

- Always include a subject line.
- Remember, without facial expressions some comments may be taken the wrong way. Be careful in wording your emails. Use of emoticons might be helpful in some cases.
- Use standard fonts.
- Do not send large attachments without permission.
- Special formatting such as centering, audio messages, tables, html, etc., should be avoided unless necessary to complete an assignment or other communication.
- Respect the privacy of other class members.

Accessing Your Course with a Web Component

Log onto www.mtsu.edu/pipelinemt, then click on the course under the My Courses tab. If you have questions about using D2L, call the Information Technology Help Desk at 898-5345.

Library

Walker Library provides services for the distance learner (including students taking online, correspondence, and videoconferencing courses) at <http://library.mtsu.edu/distance/index.php>. Services include library research assistance, instruction in using the online catalog and full-text electronic databases, and the ability to borrow books from the library. Students are eligible to request that books and copies of periodical articles be mailed to them. Reference services via email and telephone are also available.

The distance learning librarian will be happy to assist students with their academic and research needs, and may be reached at (615) 898-2535 or via email at <http://library.mtsu.edu/help/email.php>.

Students need valid student IDs to use Walker Library on campus. If you cannot come to campus, you may request materials through interlibrary loan at your local public or school library.

University Writing Center

Writing Center, Walker Library 362
Phone: 904-8237
Website: www.mtsu.edu/uwc
Email: uwcenter@mtsu.edu

The University Writing Center (UWC) offers free writing assistance for any writing assignment in any class. The UWC staff, composed of English graduate assistants, works with students to develop the skills necessary to become confident, competent writers by providing one-on-one consultations and helpful handouts. The Writing Center offers many online services as well, including a grammar hotline for quick questions, a D2L email drop box and chat room, and a website filled with helpful handouts, exercises, and resource links for individual work. The center is open Monday through Saturday, and access to online services is available 24/7.

SMARTHINKING Online Tutoring Service

SMARTHINKING is the leading provider of online tutoring. Students connect to live tutors from any computer that has Internet access. SMARTHINKING is a virtual learning assistance center. It provides online tutoring 24 hours a day, 7 days a week. SMARTHINKING is a free service for MTSU students. To use this service at <http://services.smarthinking.com>, use the following username and password information:

Username: full MTSU email address (example lmm2r@mtmail.mtsu.edu)

Password: MTSU

If you have trouble logging in, please call (615) 898-5332.

Students with Disabilities

Qualified students with disabilities will be provided reasonable and necessary academic accommodations if determined eligible by the Office of Disabled Student Services (DSS) (www.mtsu.edu/dssemail/). Before granting disability accommodations in this course, the instructor must receive written verification of a student's eligibility from the Office of Disabled Student Services. It is the student's responsibility to initiate contact with the DSS staff and to follow the established procedures for having the accommodation notice sent to the instructor.

Syllabus Changes

The instructor reserves the right to make changes as necessary to this syllabus. If changes are necessitated during the term of the course, the instructor will immediately notify students of such changes by telephone, individual email communication (if email is used), or by the U.S. Postal Service.

Technical Support

If your course has an online component and you experience problems when logging in, timing out, using website tools, or other technical problems, please contact the MTSU Help Desk by calling (24/7) (615) 898-5345 or by going to the website at www.mtsu.edu/itdcommunications/helpdesk/.

Academic Misconduct

The use of a third party to submit a student's work is only allowed when accommodations are approved by the Disabled Student Services Office. Students found to be in violation of this policy will be reported to the faculty member and dean of Student Affairs. Students should be familiar with the MTSU Students Rights and Responsibilities handbook, which outlines academic misconduct defined as "plagiarism, cheating, fabrication, or facilitating any such act," a statement of community standards of civil behavior, and code of computer use. The handbook can be accessed at www.mtsu.edu/stuaff/PDF/rights.pdf.

Scholarship Information

Hope (Lottery) Scholarship

To retain Tennessee Education Lottery Scholarship eligibility, you must earn a cumulative TELS GPA of 2.75 after 24 attempted hours and a cumulative TELS GPA of 3.0 thereafter. A grade of C, D, F, or I in this class may negatively affect TELS eligibility. Dropping a class after 14 days may also affect eligibility. If you withdraw from this class and it results in an enrollment status of less than full time, you may lose eligibility for your lottery scholarship. For additional lottery scholarship rules, please refer to your Lottery Statement of Understanding form, review lottery scholarship requirements on the web at www.mtsu.edu/scholarships/, or contact the MTSU Financial Aid Office at 898-2830.

Dennis Bain Scholarship

Dennis Bain Scholarship applications are open to any student who has taken at least **one** distance learning course (i.e., correspondence, online, RODP, or videoconferencing) over the past year, is currently enrolled, and who is an adult student. (See application for further details.) Applications are due by February 15 each year. For more information, please see https://mtsu.scholarships.ngwebsolutions.com/ScholarX_ScholarshipSearch.aspx. Type Dennis Bain in the Description and Name Search.

Test and Examination Information

Plan on taking your exam at the time scheduled for your course as listed on the enclosed “3 Steps to Getting Started” page. If you are unable to come to your scheduled time or location, exams can be proctored at the Academic Outreach and Distance Learning Testing Center in KUC, Room 107. The extenuating circumstances for your need to reschedule (class conflict, work schedule, etc.) will be verified by the Testing Center.

Makeup Exams

Students must register at www.mtsu.edu/universitycollege/distance/testing.php or call (615) 898-2743 for an appointment since the Testing Center is not staffed continuously. Students must do the following:

- Read the Flextest website carefully. **Instructors may have a makeup deadline. It is the student’s responsibility to know and adhere to this deadline.**
- Reschedule as soon as they know of a conflict (space is limited).
- **Have an appointment** to take the exam at the Testing Center.
- Show student ID or driver’s license to take the exam.

Off-Campus Exams

Students who live **more than 50 miles** away from the Murfreesboro campus may have their exams sent off-campus to an approved proctor. To do this, please follow these steps:

- Plan ahead; a two-week notice to the Testing Center is required.
- Locate a public institution near you (public library, community college, etc.).
- At that institution, locate a proctor who is willing to administer the exam. The proctor must be a librarian, administrator, or teacher and have at least a bachelor’s degree and cannot be related to you.
- Set up a mutually convenient date and time for you to take your exam.
- Obtain the proctor’s mailing address and phone number. MTSU will provide postage for the exam to be mailed and returned, if needed; however, you will be responsible for any fees charged by the proctor. MTSU will mail or email all exams to the proctor (exams cannot be faxed).
- Request your exam be sent off-campus by completing an online request at www.mtsu.edu/universitycollege/distance/testing.php or by calling (615) 898-2743.

Expanded hours are offered during exam weeks. See website for current testing hours. Remember, students MUST have an appointment to take their exams at the Testing Center.

Course Assignments (50 points each)

Section One

The Sociology of Religion: What Is Religion?

One of the first issues in any academic pursuit is defining the area of study including the limitations and definitions necessary to clarify the field of study.

In sociology, the methods available for learning about human behavior set further limits on what may be studied and how it can be approached. Sociology is not religion and the study of religion in sociology is necessarily based on the rules governing all sociological inquiry. Try to approach this course material without judging it based on your faith tradition.

The questions in this section attempt to illuminate the issues encountered in studying the sociology of religion.

Written Assignment 1

Questions from McGuire's Chapter 1

1. Why is religion *socially* significant? Be thorough in your response.
2. Describe the *sociological perspective* on religion. Specify clearly what it does and does not include.
3. Compare and contrast substantive (using Spiro's definition) with functional (using Geertz's definition) definitions of religion. Include in your discussion the advantages and disadvantages of each approach.
4. Describe each of these aspects of religion and give a clear example of each.
 - a. religious myths
 - b. beliefs
 - c. rituals
 - d. experiences
5. In what sense are *personal* religious experiences social? List specific ways in which the religious community and the larger culture *define, shape, and enhance* personal religious experience.
6. Discuss why our *religious beliefs* do not always translate into *behavior that exemplifies these beliefs*.

Section Two

Religion: Meaning and Belonging

A crucial issue in the sociology of religion centers on meaning, which with belonging, constitutes a pair of crucial functions of religion in societies.

Defining situations enables us to select what we hope are appropriate responses, and the social groups we belong to or emulate help us define social situations by providing templates or scripts.

Of course, our responses are not knee-jerk reactions because we belong to different groups with different templates and priorities and because we can be creative or innovative or deviant—even while intending to follow the rules laid down for us.

Written Assignment 2

Questions from McGuire's Chapter 2

1. Thoroughly explain the following statements:
 - a. “Meaning is not inherent in a situation but is usually bestowed.”
 - b. “Religion serves as a template in establishing meaning.”
 - c. “Meaning systems are both explanatory and normative.”
2. Define and give a clear example of each of these terms:
 - a. legitimation
 - b. mystification
 - c. norms
3. List at least ten of the main interpretive statements in your personal meaning system. Put a star by those that are rooted in your religious beliefs or training. (Examples: “Most people will treat me the way I treat them,” or “God helps those who help themselves.”)
4.
 - a. Define theodicy.
 - b. Give a clear example of the use of theodicy from your own experience.
 - c. Give another example based on 9-11-01.
5.
 - a. Define anomie.
 - b. Give a historic example of the breakdown of the normative system.
 - c. How can religion protect against anomie?
 - d. Why does Berger suggest that the opposite of “sacred” is “chaos”?
6. Why is rapid social change so threatening to our
 - a. cultural and
 - b. personal “mazeways” or meaning systems?

7.
 - a. Define dualism.
 - b. How does dualism affect the lives of believers?
 - c. How does it function **as a response to anomie**?
 - d. Define millenarianism.
 - e. How does millenarianism affect the lives of believers?
 - f. Explain clearly how the normal imminence of the millennium and dualism function in the lives of individual believers—and groups of believers.

Section Three

Religion, the Numinous, and Private Experiences

One of the “wild cards” in studying spirituality and religion is the numinous, which is at the heart of religious experience and revelation and yet is not easily defined or analyzed.

Written Assignment 3

Questions from McGuire’s Chapter 3

1. Define each of these terms and give two examples of each out of your own experience.
 - a. numinous
 - b. ecstasy (in a religious framework)
 - c. self-identity
 - d. sacred objects
 - e. sacred space
 - f. pluralism
 - g. privatization of religion
 - h. rites of passage
 - i. denomination switching
 - j. individuation
2. Explain this statement: “The possibility of detaching oneself from the taken-for-granted beliefs and social groups into which one has been socialized provides greater freedom—and simultaneously makes both belief and identity problematic.” (McGuire, p. 57) Relate your discussion to recent news or your own experiences.
3. Define conversion and discuss McGuire’s four different kinds of conversion.
4. Outline the conversion process applying to a particular group.
5. Define commitment in a religious context. Why is commitment problematic? Is this especially problematic in our culture? Explain your answer.
6. Why are both conversion and commitment necessary to a stable meaning system?
7. Discuss the processes of disengagement and disaffiliation including collective disengagement.
8. Describe your own religious socialization including stages of the life cycle, agents of socialization, and cultural influences (race, ethnicity, social class, regional differences, etc.).

Include encounters with the “numinous” (if any). Relate Eliade’s concepts of sacred time and sacred place in encounters with the “numinous.” (If this takes fewer than two pages, it is probably inadequate.)

9. What does your religion define as normal or acceptable encounters with the numinous?
(If you do not know enough about your own religion to answer these questions, find out.
If you do not have a religious affiliation, select a major denomination or sect and find
out enough about it to use it in answering questions of this sort.)

Section Four

Official and Unofficial Religions

Official Religion

Official religion is a consequence of institutional specialization; each institutionally specialized religion develops an official model including the following elements:

- | | |
|---|--|
| <p>a. creed = cognitive
a set of beliefs that</p> <ol style="list-style-type: none">1. defines relationships2. defines membership <p>b. code = behavioral expectations</p> <ol style="list-style-type: none">1. define appropriate conduct2. specify punishments <p>c. cultics = the shared culture:
material and nonmaterial
(holy objects, places
persons, language [King James
English])</p> <p>d. community = belongingness;
“congregation”</p> | <p>doctrine (creed) = coherent meaning system and officially approved. Catholic doctrine is complex and vast; some of it is dogma (requires mandatory assent.) Judaism has no dogma but surely has a shared meaning system.</p> <p>ethics (behavior/norms) = regulations consistent with doctrine
May be formal or informal.</p> <p>cultic expression (ritual) =
standardized observances, devotions and, for worship, employing roles of specialists (priests, choir directors, etc.)</p> <p>institutional organization
polity = arrangements for the exercise of legitimate authority</p> <ol style="list-style-type: none">(a) Episcopal = hierarchical. Ex: Roman Catholic; Eastern Orthodox(b) Presbyterian = representative government by clergy and laity at the congregational level. They are responsible to a higher authority of elected officials called a presbytery, synod, or general assembly. Ex: Presbyterian(c) Congregational = highly autonomous local congregations that both call and dismiss the clergy. Ex: Judaism; Baptist<ol style="list-style-type: none">(1) They are less likely to conform to uniform doctrinal, ethical, and ritual standards.(2) Also more resistant to outside pressure. |
|---|--|

Why Does Individual Religiosity Differ from the Official Model?

The individual is partially socialized into the official model, but official religions differ in the effects they have on individual members; the influence of official religion also varies over the course of our lives. It is often an inadequate description of an individual's religiosity or spirituality especially in pluralistic society.

Factors affecting the extent and nature of the influence of official religion on individual beliefs and practices include the following:

1. Individuals may not actually know the official model; for example, can you name all of the Ten Commandments? Do you know the creed of your denomination?
2. Individual members may differ in their internalization of the official model. Do you practice what your religious affiliation requires?
3. Members differ due to the content of the training they receive from agents of socialization.
4. Members vary in the degree of influence of nonofficial religion (folk religion, mythology, popular culture, zeitgeist, etc.).
5. There is often a lack of consensus on beliefs within the group as well as differences among the groups to which we belong (of which church is only one), especially on controversial issues such as birth control, abortion, women's roles, etc. Individual members may disagree with the official religion's beliefs and practices yet retain membership.
6. Members' commitments and priorities change over time.

Nonofficial (popular or folk) religion includes those beliefs and practices not controlled, accepted, or recognized by official religious groups. Many members—perhaps most—hold and practice both official and nonofficial religious or spiritual beliefs and actions. Nonofficial religions may be defined to include any or all of the following:

- folk practices such as Umbanda, Santeria, Vodou
- inspirational literature (angel books, “rapture” novels)
- TV/radio programming (electronic church)
- astrology, palmistry, numerology, UFOs, tarot, I Ching, fortune telling
- political and quasi-political groups such as the KKK or the Aryan Nation
- popular culture components such as the “Playboy philosophy”
- self-affirmation groups and literature
- spiritually based self-help groups such as AA or Gamblers Anonymous
- “magic”—refers to rituals performed to influence human or natural events (please remember that magic or superstition are often used as pejorative terms by those who do not accept the efficacy of the rituals or spells): hexing; healing ceremonies; lighting candles; paranormal occurrences (ESP)—25% of Americans have seen a ghost and 13%

have sensed an angel; feng shui; divination; stichomancy (opening the Bible randomly for a special message); lucky charms such as a rabbit's foot; charms for undoing bad luck such as throwing salt over your shoulder; 67% report experiences with ESP; may also be defined as including spiritualism, divination, witchcraft, various healing substances and rituals; white and black magic; or whatever is "outside" the beliefs of a specific official religion

- secret or closed societies such as the Freemasonry; Rosicrucianism

Nonofficial religion is in the eye of the beholder in that it is defined by different religions differently. Even in Christianity there is no agreement between groups as to what is nonofficial.

Written Assignment 4

Questions from McGuire's Chapter 4 to page 127

1. Compare and contrast official and nonofficial religious practices.
2. Use the information on official religions (creed code, ritual, polity, etc.) to describe in detail your religious group (or the one you have selected to use in these questions).
3. Discuss the difficulties involved in measuring religiosity and spirituality including Glock's five dimensions.
4. Why is it problematic to measure religiosity and/or spirituality? Include the difficulties involved in studying spiritual ecstasy!
5. Describe how nonofficial religious practices fit into American religious practices.

Section Five

Religion and Gender

Women's Religious Roles

Medieval sisterhoods (religious and lay orders) were governed by men although they did provide alternative roles and leadership roles for women. Early “feminists” ran settlement houses, nursed, ran hospices for derelicts, and taught—much of which became “women’s work,” though it was not to begin with. Women have also been prominent in the past as healers, mediums, and midwives, giving them a chance to express their own specific concerns for meaning and belonging.

Religious movements generally attract the less privileged classes and often allot women virtual equality within the group in their early stages. Examples include the early Christian church, the early Protestant Reformation in the “priesthood of all believers,” the Great Awakenings in the U.S., the Shakers, the Quakers, the Pentecostals, Holiness groups, the Salvation Army, the Seventh Day Adventists, the Christian Scientists, etc. Women founded two of these groups: the Shakers and Christian Science.

New religious movements may be more open to alternative gender definitions if they are based on an alternative authority structure or in conflict with the established religious authority. New religious movements are often based on charismatic authority, which is less bound by tradition. If the movement succeeds, charisma usually fades and organization and formal control set in. As they become established, these movements tend to react against women; men claim the “gifts of the Spirit” that they are given are different and more powerful than women’s gifts.

Some recent movements have had very conservative views on women from the start: Jesus People, evangelicalism, Hare Krishna, neo-Pentecostals, and Moonies. These groups may attract certain women because they are traditional and conservative.

The “goddess movement” is a reaction against patriarchal religions: it is rooted in ancient woman affirming and/or worshipping beliefs and practices and at the time a search for female power, symbols, and models. It explicitly redefines women’s spiritual, social, emotional, and physical roles. Some groups take the image of goddess literally, inventing or reenacting goddess worship. Others use the goddess imagery loosely to create a less patriarchal spirituality.

Recent Changes in the Official Religions of the U.S.

Criticisms of the official churches include the use of sexist language, an apparent “second-class citizenship” for women, lack of access to important roles such as priest or preacher, and oppressively patriarchal interpretations of scripture. Responses of women include burrowing from within: images can be changed from the traditionally limited and often negative ones of the past. Within the Roman Catholic communion, women “do” more now than ever because of Vatican II and the shortage of priests and nuns in the U.S. But gaining access to roles such as lay reader and lay eucharistic minister are less significant because religion itself is increasingly privatized and therefore less powerful.

Most mainstream Protestant and Reformed Jewish congregations allow laywomen the same offices and privileges as laymen. Roman and Eastern Orthodox Catholics, Orthodox Jewish groups, and some fundamentalist Protestant groups as well as orthodox Islamics are less willing to admit women into all lay roles.

Only after the 1950s were substantial numbers of women ordained by Methodists, then Presbyterians. In the '70s, Lutherans and Episcopalians began to ordain women. In 1991, one seminarian in three was female compared with one in ten in 1972. They are often older, second-career people compared to their male counterparts (National Council of Churches). Only four percent of clergy were women in 1980. Today there are more women seminary graduates than jobs for women. Both laity and male clergy often oppose the ordination and hiring of women. Even those women clergy who find positions tend to be underemployed and paid less and are less likely to be “promoted” to larger congregations that have more prestige; they are more likely to be assistants, youth ministers, etc. This has been called the “stained glass ceiling.”

The good news is that women clergy are a good fit with the privatized religious practice of today: women clergy are more relational, less authoritarian, and more democratic. They are more likely to develop collaborative and cooperative relationships with laity and with other ministers.

So what? “Religious groups’ treatment of women’s roles and women’s sexuality is essentially an issue of POWER.” (McGuire, p. 129) Currently, many religious legitimations still work against women in public and significant roles, but that could change as women’s roles change.

Written Assignment 5

Questions from McGuire, pp. 127–148

1. What has the traditional role of women been in the
 - a. Jewish tradition? Old Testament scripture?
 - b. early Christian/Catholic tradition? New Testament scripture?
 - c. Protestant traditions? Include recent changes in Protestant church dogma.
2. Does the language and symbolism of the Christian perspective sanction
 - a. differential treatment of men and women? Describe.
 - b. discrimination against women? Defend your position.
 - c. Is there “a sexist bias now woven deeply into the subcultural fabric of nearly all Christian groups”?

Defend your position.

3. “Religious groups’ treatment of women’s roles and women’s sexuality is essentially an issue of POWER.” (McGuire, p. 147) Discuss religious legitimation of gender caste systems, sexuality, and religious definitions and images of women in a context of power.

4. What is happening in official and nonofficial religion related to gender in the U.S. today?

OBSERVATION PAPER DUE: follow the instructions in McGuire, pages 327–334 and the observation guide on the next page.

Observation Guide

A Guide for Beginning Observations in Local Religious Groups

Observation Assignment

1. Attend the worship service of two religious groups other than your own.
2. Try to observe relatively unfamiliar religious traditions to avoid too many preconceived notions. It may help to go with a friend who is more familiar with that religion and can help you know how to behave and what to expect, but remember that “insiders” have assumptions about what is going on that the observer does not want to take for granted.
3. If you go with others, keep your groups limited to three persons to avoid being obtrusive.
4. Each student will submit independent field notes of the event. Notes are to be written up immediately after the observation.
5. If the religious group is large and its services public, no permission is needed, but in smaller groups (e.g., a house church or a meditation circle), it’s a good idea before attending to phone and ask consent to attend for course purposes. You should also ask consent of any group whose worship services may not be fully public.

Every religious group has norms about behavior before, during, and after worship services. Established religious groups have somewhat standardized expectations that any visitor ought to try to meet. A useful guide is *How to Be a Perfect Stranger: A Guide to Etiquette in Other People’s Religious Ceremonies* (edited by A. J. Magida, Jewish Lights Publishing, Woodstock, Vermont, 1996). It contains a little background about the religion and its worship, recommended clothing (e.g., if head covering is required, whether jewelry is okay, how dressed up one must be), how the sanctuary is arranged, where guests should sit, when not to enter, in which services guests may participate, and which services are for members only. The guide includes Buddhist, Christian Science, Greek Orthodox, Hindu, Islam, Jewish, Mormon, Roman Catholic, and Quaker worship as well as several mainline, pentecostal, and other Protestant forms of worship.

If the group you plan to visit is not described, you might ask friends who are from that tradition to tell you what to expect. Most groups also welcome advance inquiries from prospective visitors; you should find out (minimally) when to arrive, how to dress appropriately, and where visitors should sit or stand. Usually they will anticipate any other preparations you ought to know about and welcome the chance to tell you in advance.

You will get the most out of this experience if you imagine you are a beginning professional researcher and these visits are only the first stages of a serious research project on this and similar religious groups.

Before attending, think about what you intend to observe, and keep in mind your research objectives.

What do you hope to learn about this group from observations?

1. Observe for institutional organization (specialized roles, norms for the organization of the service, etc.).
2. Focus on plausibility structures and commitment mechanisms (e.g., social features such as social class or ethnic homogeneity, ways that groups enmesh members in social activities).
3. Boundary-maintaining activities and the group's images of "the World"
4. Each chapter of this text includes several relevant themes on which to focus your observation.

Being clear about your objectives will enable you, like a professional researcher, to be alert to important occurrences that you might otherwise miss. Keeping these objectives in mind during the observation will help you stay flexible in order to adjust your plans midstream if you are surprised by unexpected events or changes or if you have unanticipated opportunities to learn more.

Also before going, think about the ethical and methodological issues of doing participant observation. One important ethical rule of thumb is: Never present yourself to others as something other than your real identity. This is not usually an issue for undergraduates who may attend one or two services as a part of a course assignment. If asked, you may simply say, "I'm a student at MTSU, and my professor assigned us to visit any religious group other than our own, and since I was most interested in learning more about your religion, I came here today."

One student who attended an ethnic congregation's service, although he was clearly not of the same ethnic group, told a curious member: "My professor assigned us to visit some religious group other than my own, and I live near here and noticed what an active church you seem to have, so I wanted to visit this church." All of this explanation was true and provided a perfect opening for the member to then tell the student a lot more about the congregation, its activities, and why there was a strong sense of "belonging" in that church.

This respect is, however, also an intrinsic part of doing good participant observation. The best participant-observer is one who can comprehend enough of the group's beliefs, practices, and experiences so that it all becomes perfectly plausible as a way of being religious.

Ethnography—literally "writing culture"—has a long, yet contested, tradition in anthropology as a way of knowing other cultures. In recent years, many researchers in sociology, anthropology, and religious studies have tried to apply an ethnographic approach to the study of religion in complex societies and their subcultures, such as in the United States and Europe. I personally believe that ethnographic approaches to studying religion can prove insightful and can help our fields overcome some of our epistemological problems (i.e., "how do we know what we claim to know when we are researching religion?") in our fields. Advanced students interested in ethnography should read the essays by many well-known sociologists and anthropologists of religion in *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion*, edited by J. V. Spickard, J. S. Landres, and M. B. McGuire (New York University Press, 2001).

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Observation Guide

Guidelines for observations: some of the aspects or elements listed below must be recorded for each observation; others are just reminders of interesting features to observe in detail.

DO NOT TAKE NOTES DURING A SERVICE, but write up your observations from memory immediately afterward. (McGuire usually jots rough notes as soon as she gets to her car, then fleshes them out as soon as she get back to her computer.) “Do not underestimate how much you will forget quickly, and details count in field notes.”

Observation Guide Form

Notes

Group’s Name:

Religion or denominational affiliation (if any):

Address

Date and time attended

Physical Features

1. Describe surrounding neighborhood; any indications of whether members are from that neighborhood? (What proportion appears to arrive on foot?)
2. Size, architectural style, and condition of buildings and their exterior (e.g., elaborate landscaping, bell-tower):
 - a. Would you know the buildings were used for religious purposes just judging from the exterior? How?
 - b. What impression does the whole exterior give to passers-by?
3. Describe physical socioeconomic indicators about attendees (types of cars in parking lot, style and condition of clothing, jewelry).
4. Material culture: Describe the area where the worship service is held—its shape, mood-setting features (e.g., colors, lighting), seating, kneeling, or other space arrangements. Is any area raised or otherwise highlighted? Describe that area’s arrangement.
5. What religious symbols are evident? Describe if there are stained glass windows, candles, incense and other sensory mood-setting features, music (instruments, sound systems, hymnals), flags, posters, banners, vestments and robes, flowers, hymnals, etc.

Social features—Members/Attendees

1. Approximate total attendance; estimate breakdown of total by age, gender, race, or ethnicity
2. What proportion of the congregation appears to attend in family units, couples, or singly? Do they sit together and participate in the service as a family unit or couple? If not, what seems to be the basis for where people sit and what roles they take during the service? Is the seating according to sex, age, or religious status, for example?
3. Congregation behavior during service: Is it subdued or enthusiastic? Loud or quiet? What are people doing?
4. Lots of congregation participation in the service itself or little?
5. Describe how the congregation participates during the service: silently following service by reading in a prayer book, singing, “amens,” shouts, responsive readings, handclapping, dancing, meditating, chanting, etc.?
6. How much does the congregation participate in any of the ritual actions, if any (for example, prayers in unison)? From memory? From instructions in a book? From instructions from service leader?
7. Do members of the congregation use any special postures or gestures during the worship service?
8. What are the norms for behavior of members (i.e., what behavior would be so out of keeping with the group’s expectations that it would result in sanctions)?
9. Behavior of children (if present)?
10. What language(s) do participants use before, during, and after the worship?
11. Describe social interaction between members before, during, and after the worship service. Do members appear to know each other personally?

Social Features—Specialized Roles

1. Describe the specialized roles during service that some persons took: role of minister or service leader, assistants (may be several subspecialists), music roles (often several different ones), ushers and greeters, educators, etc. How “professionalized” are these roles?
2. Were there other specialized roles that appeared to be more “spontaneous” (e.g., members of the congregation who regularly contribute hymn requests or prophesy in tongues)?
3. Do you see any patterns in the age, gender, race, or ethnicity characteristics of various leaders?
4. Describe the styles of key leadership roles and each leader (e.g., subdued, flamboyant, dynamic, quiet, peppy, authoritative, stern, etc.). Describe their clothing, demeanor, and speech styles: lots of use of street talk, formal “thees” and “thous,” literate vocabulary, etc.

5. Describe leaders' speaking roles (sermon, prophesying, speaking in tongues, giving testimonies, congregational prayer requests, etc.).
6. Describe interaction between the key leaders and congregation before, during, and after the worship service.
7. What indications do you observe of the exercise of authority (by leaders and/or by participants) in this group? What appear to be the bases of their authority?

The Worship Service

1. Did they follow a planned order of worship? Did parts of the service follow a liturgical order (e.g., preset words and actions that are followed each time they hold that kind of worship service)?
2. How much of the leaders' actions and words appeared to be spontaneous? How much of the congregation's participation appeared to be spontaneous?
3. Describe the use of ritual actions, symbolic gestures or postures, recitations, reading of sacred texts, symbolic uses of space or time, etc.
4. How long was the service?
5. Did they take an offering? What did they say was its purpose?
6. Did they treat a certain portion of the time or certain activities as more important or more "sacred" than other parts of the service?
7. In general, what was the mood or spirit of the service? What features created that sense?
8. To what features of the service did the congregants respond most heartily?
9. What seems to make for a "successful" or "good" worship service in this group?
10. If the service seemed disappointing to members, what might have contributed to this lack of success?
11. If you were a visiting anthropologist from a totally different culture, **how** would you identify this gathering as a religious one?

Debriefing

1. How did you personally feel during this visit?
2. Were there specific features or occurrences that made you feel comfortable? Uncomfortable?
3. What limitations to the adequacy of your field notes and observation do we need to keep in mind?
4. If you were beginning extensive participant observation in this and similar groups, what would be some interpretive hypotheses worth pursuing?

5. If you were beginning an ethnographic study of this group's sub-culture, what norms or expectations do you think would be problematic for you to "live with"? What clues do you get, from this visit, about how an ethnographer might immerse him- or herself in the subculture of this religious group?

The paper you are to submit is a typed version of this observation guide. If you go to MTSU PipelineMT and click on "My Courses" you can download it to save typing the questions—which must precede your answers.

Section Six

Religious Collectivities

This chapter addresses the issues involved in categorizing various religious groups. Remember that creating categories, like defining concepts, is basic to theorizing.

CHURCH	DENOMINATION	SECT	CULT
Includes all members of society	Must compromise with and accommodate secular world and authorities	Single most important characteristic is PROTEST: opposition to the world and refusal to compromise	Develops where alienation from the traditional religious system and from society exists
Has a monopoly in the religious realm	Heavy reliance on birth and socialization for members	Sense of elitism based on purity of doctrine	Focus is on individual problems; tolerant to the point of indifference; limited doctrine
Closely allied to secular power	More liberal (less literal) doctrines	Informal, often emotional, gatherings	Services, if such exist, vary greatly
Formal social organization with elaborate rules and roles	Formal worship common, but much variation within and between groups	Lay leadership with no formal clergy: de-emphasis on organization	Loose structure and no clear authority
Full-time clergy control sacramental means of grace	Formal trained clergy with some standards for ordination and training	Few(er) members; though they may become VERY large	Usually very few members; formal membership is not taken seriously
Membership based more on birth and socialization than conversion	Tolerant, even friendly relations with similar bodies	Entry primarily by conversion rather than birth; high commitment expected	No clear distinction between members and nonmembers; commitment is relatively low
Includes all social classes and subgroups	Mostly middle and upper class membership	Largely lower SES especially in formative years	Social class varies from group to group
Early Church of England; Roman Catholics in Spain; Lutherans in Scandinavia in the past	No exact match for type; Congregationalist, Disciples of Christ, Presbyterian U.S.A., United Methodist, Northern Baptist, Episcopalian	Includes most fundamentalists who retain opposition to the "World": Amish; some Baptist groups, Jehovah's Witnesses, Holiness, Pentacostals, Jewish Hassidim, Unification Church, Branch Davidians	Early Christian Scientists, New Age groups, Spiritualism, various forms of popular religion

Written Assignment 6

Questions from McGuire's Chapter 5

Please reread the use of the terms “cult” and “sect” carefully and use the definitions from McGuire—not the journalistic ones in common parlance. **The key to answering these questions depends on using the sociological definitions and a sociological perspective!**

1. Discuss thoroughly how the definitions of sect, church, denomination, and cult developed and were **refined** on pages 149–171.
2. How do the sociological definitions of sect and cult differ from the TV and man-on-the-street usage of these terms?
3. According to McGuire,
 - a. why do people join sects? cults?
 - b. who is most likely to join sects? cults?
4. Define and discuss
 - a. **institutionalization** and
 - b. **the routinization of charisma**.
5. Describe the characteristics of **established sects**. Why is difficult to stay a sect when sects grow and prosper?
6. What is necessary in order for cults to become sects? To become denominations?
7. What does sectarianism including religious extremism offer people who feel alienated by modern life or overwhelmed by globalization? How does this help us understand Islamic fundamentalism? American Christian fundamentalists?
8. In the section “Emerging Religious Movements,” this statement is made: “The Judeo-Christian strain is a fertile source of new religions because of its built-in tendency for cycles of renewal, reform, and schism.”
 - a. What are the implications of emerging/new religious movements for the future?
 - b. What does the section on emerging religious movements add to your understanding of the sociology of religion? Be specific. (“Nothing” is not a good answer!)

Section Seven

Cohesion and Conflict

Religious Cohesion and Conflict

Social cohesion and social conflict are intricately interrelated. Religion is tied to conflict, cohesion, and change. Institutions, including religion, contribute to cohesion and stability by maintaining the status quo—when they are functioning efficiently—because

1. religious symbols promote unity and morale
2. religious rituals enact shared values and norms
3. religion reinforces societally acceptable roles
4. religion enhances consensus on moral issues
5. religion encourages individuals to submit to the community good
6. religion sanctions deviants—including the threat of damnation, etc.
7. religion helps maintain our equilibrium through such things as
 - a. funeral rituals
 - b. healing
 - c. rites of passage
 - d. balancing political and economic power
 - e. reducing ethnic and class tensions

Civil religion refers to any meaning system that is national and provides some transcendence (exceeding usual limits, surpassing material existence)—an expression of the cohesion of a nation—transcending ethnic, class, denominational, and religious divisions.

Creeds: Pledge of Allegiance, Gettysburg Address, Declaration of Independence

Codes: Constitution, Bill of Rights

Rituals: national holidays, inaugurations; national shrines (places); symbols such as flag, Bible, yellow ribbons; “saints” such as Washington, Lincoln; myths and folk heroes such as Davy Crockett, Horatio Alger (rags to riches), American dream; language ritual such as biblical symbolism as new Jerusalem, America the Beautiful

Community: voters, parties, interest groups, regions

The *priestly* version of American civil religion celebrates its greatness, beauty, and goodness; the *prophetic* version calls attention to the failures to live up to its ideals. They are in conflict but both are still very evident.

Conflict within and among groups is inevitable; it may strengthen cohesion within a group if it comes from the outside, but if it originates within the group, it may lead to change, splinter

groups, or even the dissolution of the group. Religious conflict may come from social cleavages: clan, race/ethnicity, nationality, political differences, and residential/regional differences. Religion can challenge the legitimacy by which authority is exercised. When religion is related to civil disobedience, the perpetrators often define their behavior in terms of responding to higher authority. In modern, pluralist societies religion has declined as a source of authority due to its loss of legitimacy, i.e., its capacity to compel people to comply or to take its claims seriously has diminished. Examples include changes in law and attitude not to mention behavior about issues such as divorce, birth control, Sunday, liquor, sex (practices, premarital, extramarital, or adultery).

Conflict also comes out of the nature of religion including we-they dichotomies, emphasis on purity, and particularism (mine is the true religion). These may lead to judgment of others which in turn may lead to discrimination. Particularism needs opposition to thrive and may lead to holy wars and even genocide.

In terms of internal conflict, the labels “deviant” and “heretic” reinforce norms for the group and sharpen the group’s sense of its own boundaries. Sanctions include “shunning,” rituals such as those for the expiation of wrongdoing and the cleansing of impurities, confession, communion, etc. Religious groups with particularistic worldviews appear especially intolerant of deviance due to their certainty of total rightness. (If you belong to a group you believe is uniquely true—the only path to salvation—you probably won’t leave, so you must try to conform since expulsion is equivalent to death.) Conflicts within the group can develop over nonreligious issues: class or racial differences, leadership and power issues, social changes, authority, revelations, interpretation, prophecies, and so on.

Northern Ireland as a Case Study in Cohesion, Conflict, and Change

To understand the present, one must understand Ireland’s past. Spared Roman rule by the Irish Sea, Ireland evolved separately until the Norman Conquest in the 12th century. The English began a system of plantations in Ireland in the 16th and 17th centuries, substituting loyal English and Scottish Protestant settlers for the potentially disloyal and difficult to control Irish or old English landholders who were mostly Catholic. The most extensive and successful plantations were in the province of Ulster (now Northern Ireland).

In 1628, there were only 2,000 British families living on the Ulster plantations, and in 1641, insurrection broke out at the same time that England was engaged in a civil war between the Royalists (Catholics and Anglicans) and Parliamentarians (Puritans and Dissenters). Exaggerated tales of massacres fueled the English reconquest of Ireland. In 1649, Oliver Cromwell (Puritan) brought 12,000 soldiers and slaughtered thousands of Irish in a kind of holy war. Disloyal landlords and Catholics in general were forced to forfeit their lands, making the majority of landlords Protestant and stripping Catholics of all political power (since representation in Parliament was based on landholding).

The next revolution in England further polarized Ireland: James II (Catholic) was supplanted by William of Orange (Protestant Dutchman); Irish Catholics sided with James II (and lost). James II fled to Ireland and was followed by William. James II took Dublin and laid siege to Londonderry (Derry today) which was the seat of Orange resistance. The Orangemen held

out 15 weeks until reinforcements arrived. In 1690, the armies met in decisive battle and James II was beaten. William secured his throne and Protestant supremacy in Ireland.

Though 300 years ago, these events are enshrined in the civil religions of Northern Ireland today. Catholics celebrate rebellion and resistance; Protestants commemorate the Orange defenders and victory.

The conflict in Northern Ireland is an example of religion's capacity to promote cohesion and conflict. The conflict is not over theology or doctrine but over two mutually exclusive civil religions: Orangism and Republicanism. Protestantism is established and thus directly and indirectly affects political decision making, application of social policies (school curriculums), police activities, content of mass media, etc.

Both Catholic and Protestant civil religions in Northern Ireland entail visions of nationhood; they are both intensely religious with strong in-group loyalties. Neither church can control their creations: the civil religions are separate religions with dynamics of their own. Church leaders cannot control the civil religions, and the civil leaders are critical of church leaders who promote ecumenical and peace seeking activities. Their opposition to the other holds each of the two groups together. Reformation and counter-reformation symbols, myths, and hatreds are alive and feed these ideologies (think about the vestiges of the U.S. Civil War).

All aspects of life are divided by religion (housing, neighborhoods, pubs, clubs, schools, playgrounds, charities, political parties, youth activities, sports, newspapers, and cultural events). Much of this social segregation results from systematic discrimination against Catholics, especially since the 1920s partition. To protect themselves—their power and economic advantages—Protestants severely discriminated against Catholics in employment, housing, civil services, electoral districting (gerrymandering), and representation. Catholics foster some segregation in that the Roman Catholic Church controls Catholic socialization, but the “public” schools mandate Protestant religious training.

This almost total segregation resulting from polarization makes it unlikely for people to socialize with “outsiders.” Thus “they” remain faceless. Deviants who insist on fraternizing are beaten, tarred and feathered, and even murdered. Church officials may also impose religious sanctions such as refusing confirmation. They may preach against ecumenism as well.

Written Assignment 7

Questions from McGuire's Chapter 6 to p. 220

1. Religion contributes to social cohesion and social conflict. Describe the processes by which the institution of religion affects social cohesion and social conflict. (This should take 3 to 4 pages.)
2. Discuss American civil religion (priestly and prophetic), religion and nationalism, and religion and politics using the Civil War period and the civil rights movement (1960s). You may need to do some additional reading outside the text to do this question justice. Also, see the extended application in Chapter 7 (pages 265–282).

Question from McGuire, pp. 220–235: The Case of Northern Ireland

Using Northern Ireland as a case study, develop a plan for reducing the conflict between Catholics and Protestants. (This is a tough assignment and could win you a Pulitzer Prize!) For my purposes, it involves reversing the social processes that divide or polarize the Irish in Ulster. Show me you understand what those processes are.

Section Eight

Social Change

Religion, like all other social institutions, supports the status quo; this is an inherently conservative aspect of social institutions. Theodicies develop to explain (and justify) privilege and disprivilege. These explanations are taught in religious socialization and supported by religious social control and the sanctioning system.

Religion can also be change promoting. Religious ideas may form the content of what a group tries to do and shape its perception of what its interests are. Religious imagery can be used to create a vision for a social movement.

Religious leadership can be priestly or prophetic. A charismatic religious leader can use religious authority as a foundation for change; a charismatic political leader can manipulate religious fervor or create a new religion to promote change.

Routinization of religious groups usually changes empowered, zealous, often intensely egalitarian new groups into denominations that do not challenge the status quo.

Written Assignment 8

Questions from McGuire's Chapter 7

1. Define each of these and relate each concept to the course material.
 - a. social change
 - b. stratification
 - c. ideology
 - d. alienation
 - e. theodicies
 - f. status distinction
 - g. status politics
 - h. religious legitimation
 - i. religious socialization
 - j. social control
 - k. break-through
 - l. rationality
 - m. capitalism
 - n. exemplary vs. emissary prophet
 - o. charisma

2. Discuss how religion promotes the status quo **and** social change including factors that shape the *interrelationship* of religion and social change.
3. Using the material in the “extended application” (pages 265–282), explain how African American religion assisted African Americans before, during, and after the civil rights movement. Why may it have a diminished role in the future according to McGuire’s analysis?
4. How do Chapters 6 and 7 help Americans understand the problems we are having in the Middle East? You may need to do some reading outside the text to answer this question.

Section Nine

Secularization and Religion in the Modern World

Secularization? Modern pressures including institutional differentiation have implications for individuals; they go hand-in-hand with the discovery of the self, role segregation, specialization, and a complex division of labor. The implications for society include increasing difficulty in mobilizing the commitment and efforts of members, issues involving authority and legitimacy, conflicting sources of authority, and the nature and impact of pluralism.

Pluralism involves competition among worldviews and authorities and leads to diffusion of legitimacy which, in turn, leads to difficulties in decision making. (See McGuire, pp. 279–286.) Pluralistic societies must cope with the development of minority and idiosyncratic definitions of the situation and increasingly secularized political authority (desacrilizing). It undermines taken-for-granted aspects of one’s own worldview: individuals receive less social support and religion becomes more privatized and voluntary.

All this is problematic since identity rests on legitimacy of values, roles, and norms. Rationalization refers to a means-ends orientation and leads to rational economic decisions as opposed to traditionalism. Weber feared this could lead to the “iron cage of instrumentality” (pp. 286–289). Awe and reverence are stripped away; as Protestantism “disenchanted” much of Roman Catholicism, for example, science disenchanters or challenges miracles. Rationalism rests on the assumption that all phenomena can be explained rationally.

Privatization is created by differentiation and leads to separate spheres, the private versus the public being especially noteworthy. Pluralization makes cultural cohesion difficult and ultimately improbable. Rationalization segregates meaning and belonging outside economic and political decision-making. Individuation denies outside authority and makes the individual the final authority.

Written Assignment 9

Answer fully and carefully.

1. Define each of the following concepts.
 - a. secularization
 - b. institutional differentiation
 - c. societalization
 - d. privatization
 - e. pluralism
 - f. rationalization
 - g. reorganization
 - h. globalization

- i. religious individuation
 - j. supply-side of religious markets
 - k. plausibility structures
2. Explain IN DETAIL the **interrelationships** among these concepts. You may use a diagram as an aid in answering the question.
 3. Can there be religious legitimacy or authority in a pluralist society such as ours? Explain your answer.
 4. Explain how this material relates to American politics in the last century. Can we put the genie of individuation back in the bottle? Do you want to? Discuss.

Section Ten

American Denominationalism

Sociologists have long been hindered by the fact that the U.S. Census Bureau does not ask questions concerning religion. As a result, researchers in this field have been forced to rely on surveys or data reported by individual churches, neither of which provides highly reliable information. In 1991, a major study of religious affiliation and behavior was conducted by Barry A. Kosmin and Seymour P. Lachman. Based on telephone interviews with 113,000 randomly selected adults nationwide, this survey provides the most accurate view of religion in the United States available to us.

Some of their major findings include the following:

- 26.2 percent of the respondents were Roman Catholics, 60.2 percent were Protestants, 3.7 percent belonged to non-Christian faiths, 7.5 percent claimed no religious identity, and 2.3 percent refused to identify their faith.
- Lack of religious identity is more common in the West, with Oregon having the largest percentage of nonreligious people at 17 percent. The South was found to be the most religious region of the country.
- Most Arab Americans and Asian Americans are Christians rather than Muslims, Buddhists, or Hindus, probably because Christians are disproportionately likely to emigrate to the U.S.
- Muslims and Buddhists are least likely to be married; members of the Assemblies of God are most likely to be married.
- “Of the nation’s Muslims, 40 percent are black, though less than 2 percent of the total black population is Muslim.”
- “Divorce among Roman Catholics (7.5 percent) was only slightly less common than among Lutherans (8 percent) and Jews (8.7 percent). The Greek Orthodox showed the lowest level of divorce (4.4 percent) and the Unitarians the highest (18 percent).”
- Most people of Irish descent are Protestants, not Catholics.
- Jews are most likely to identify themselves as Democrats (43 percent) and least likely to be Republicans (22 percent). At the other extreme, 51 percent of Mormons are Republicans and only 23 percent are Democrats.

Source: Goldman, Ari L. “Portrait of Religion in U.S. Holds Dozens of Surprises,” *New York Times*, April 10, 1991.

Written Assignment 10

1. Find the most recent data you can (later than 1991) and compare and contrast it with the data shown above from Kosmin and Lachman plus other recent sources (1990 or later). Update the material in Kosmin and Lachman, primarily focusing on affiliation, racial/ethnic differences by affiliation, and political differences by affiliation.
2. Using the data you have, describe major U.S. religious denominational differences from a demographic perspective including the size of various groups, their composition, and social differences between groups (income, education, marital stability, political leanings, voting records, etc.) Add information comparing the size, growth rates and patterns, their composition (age, gender, regional differences), and social differences (income, education, marital stability, voting records, etc.)

Appendix I

Biography of Dr. Meredith McGuire

Professor, Trinity University, San Antonio, Texas

Ph.D., New School for Social Research

McGuire teaches courses in sociology and anthropology in the areas of social theory, religion, health and illness, language, work, and social problems. McGuire's latest books include the fifth edition of *Religion: The Social Context* (2008), and *Personal Knowledge and Beyond: Reshaping Ethnography in the Social Sciences of Religion* (2002), coedited with Jim Spickard). She has written three other books including *Ritual Healing in Suburban America*, published in 1988, now in its fourth printing and fast becoming a classic in the study of non-medical healing. Her latest research is on popular religion in Europe and the Americas. McGuire is active in international sociological associations and, in 2001, was an invited speaker at professional symposia at Loyola University and Harvard University.

Suggested Relevant Reading

Religion: The Social Context summarizes a vast literature in the sociology of religion.

Below, McGuire has chosen a few books and articles that are especially relevant to each chapter. She included a few works of fiction that illustrate social processes in religious life.

These are NOT required in this course but are included for those who wish to read more widely in this field.

Chapter 1: The Sociological Perspective on Religion

Clifford Geertz. "Religion as a Cultural System." *Anthropological Approaches to the Study of Religion*, Michael Banton, ed. London: Tavistock, 1966: 1–46.

Melford Spiro. "Religion: Problems of Definition and Explanation." *Anthropological Approaches to the Study of Religion*, Michael Banton, ed. London: Tavistock, 1966: 85–126

Arthur Greil and David G. Bromley, eds. *Defining Religion: Critical Approaches to Drawing Boundaries between Sacred and Secular*. Volume 10 of *Religion and the Social Order*. Stamford, CT: JAI Press, 2002.

Chapter 2: The Provision of Meaning and Belonging

Books (nonfiction)

Peter L. Berger. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, N.Y.: Doubleday, 1967. Berger's interpretation of the contemporary religious situation is based upon a carefully developed theory of identity.

Thomas Luckmann. *The Invisible Religion: The Problem of Religion in Modern Society.* New York: Macmillan, 1967. Luckmann develops a theory of modern religion, interpreting nonofficial religion, privatization, and individual religious forms.

Thomas Robbins and Susan J. Palmer, eds. *Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements.* New York: Routledge, 1997. This collection includes several fascinating case studies in historical context as well as theories of apocalypticism.

Max Weber. *The Sociology of Religion.* Trans. E. Fischoff. Boston: Beacon, 1963 [1922]. This book contains Weber's mature thinking on several important aspects of religion including theodicy, the idea of salvation, asceticism and mysticism, the role of the prophet, and the religion of nonprivileged classes.

Books (fiction and literature)

Walter M. Miller, Jr. *A Canticle for Leibowitz.* New York: Harold Matson, 1959. Describes the role of religion in regenerating civilization following nuclear war, how the Albertian Order of Leibowitz was founded, and how it struggled against the Dark Ages that followed the nuclear holocaust. The few artifacts upon which the new knowledge was built included sacred texts written by the Blessed Leibowitz, such as the following fragment: "Pound pastrami, can kraut, six bagels . . ."

Sheri S. Tepper. *Raising the Stones.* New York: Doubleday, 1990. Science fictional depiction of cosmic clashes of religions. Clever portrayal of patriarchal and dualistic religions. One finds oneself empathizing with the people whose god appears to be—well, a fungus.

Kurt Vonnegut, Jr. *Cat's Cradle.* Baltimore: Penguin, 1963. A science fiction account of the end of the world and the ultimate religious movement, Bokonism. Serious humor about the construction of sacred texts, symbols, and meaning.

Elie Wiesel. *Night.* New York: Pyramid, 1960. A moving personal journal of the author's experience as a child in a Nazi concentration camp. The issue of meaning is implicit and powerful.

Chapter 3: *The Individual's Religion*

Books

Nancy Tatom Ammerman. *Bible Believers: Fundamentalists in the Modern World.* New Brunswick, N.J.: Rutgers University Press, 1987. This highly readable ethnography shows how members of a fundamentalist congregation maintain their worldview and commitment.

Eileen Barker. *The Making of a Moonie: Choice or Brainwashing.* Oxford: Basil Blackwell, 1984. Winner of the 1985 Distinguished Book Award of the Society for the Scientific Study of Religion, this book is a methodologically exemplary and highly readable description of the beliefs, recruitment, conversion, and commitment processes of the Unification Church of the Reverend Sun Myung Moon.

Lynn Davidman. *Tradition in a Rootless World: Women Turn to Orthodox Judaism.* Berkeley: University of California Press, 1991. This is a rich ethnography of two groups through which young, secular Jewish women make a transition to orthodoxy, with its traditional patterns of family life and restrictive roles for women.

Jody Shapiro Davie. *Women in the Presence: Constructing Community and Seeking Spirituality in Mainline Protestantism.* Philadelphia: University of Pennsylvania Press, 1995. Based on ethnographic and interview evidence, this well-written book gives a real flavor of the personal spirituality of active Presbyterian laywomen.

Rosabeth Moss Kanter. *Commitment and Community.* Cambridge: Harvard University Press, 1972. Using evidence from nineteenth-century American communitarian ventures, this book presents a well-organized theoretical schema for analyzing commitment.

Mary Jo Neitz. *Charisma and Community: A Study of Religious Commitment within the Charismatic Renewal.* New Brunswick, N.J.: Transaction, 1987. An ethnography of Catholic charismatic social reality, conversion, and community experience.

Chapter 4: Official and Unofficial Religion

Articles

Meredith B. McGuire. “Gendered Spirituality and Quasi-religious Ritual,” *Religion and the Social Order* 4 (1994): 273–287.

Mary Jo Neitz. “Queering the Dragonfest: Changing Sexualities in a Post-patriarchal Religion,” *Sociology of Religion* 61 (2000): 369–391.

R. Steven Warner. “The Place of the Congregation in the Contemporary American Religious Configuration.” In *American Congregations*, J. P. Wind and J. W. Lewis, eds. Vol. 2. Chicago: University of Chicago Press, 1994, pp. 54–99.

Books (nonfiction)

Karen McCarthy Brown. *Mama Lola: A Vodou Priestess in Brooklyn.* Berkeley: University of California Press, 1991. This rich and highly readable ethnographic narrative about a New York Vodou community and its priestess captivates my sociology of religion classes and vividly illustrates how an individual’s lived religion often involves elements of both official and non-official religion, interwoven in a complex single fabric.

Cheryl Townsend Gilkes. “*If It Wasn’t for the Women . . .*”: *Black Women’s Experience and Womanist Culture in Church and Community.* Maryknoll, NY: Orbis, 2001. A collection of essays about African American women’s religious experiences and struggles for dignity, social justice, and change in their churches and communities, this book highlights the intersection of gender, race, and class.

David H. Hall, ed. *Lived Religion in America: Toward a History of Practice*. Princeton: Princeton University Press, 1997. An anthology of historical, sociological, and anthropological case studies of U.S. popular religious expressions as “lived religion.”

Edward Muir. *Ritual in Early Modern Europe*. Cambridge: Cambridge University Press, 1997. This highly readable social history presents essential background for sociological interpretation of contemporary European and Euro-American official and nonofficial religious practices.

Wade Clark Roof. *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion*. Princeton: Princeton University Press, 1999. A deeper exploration of the spiritual journeys of the Baby Boom generation than his 1993 work, Roof’s volume discusses the differences in patterns of religiosity or spirituality among five American subcultures—dogmatists, born-again believers, mainstream believers, metaphysical believers and seekers, and secularists.

Susan Starr Sered. *Priestess, Mother, Sacred Sister: Religions Dominated by Women*. New York: Oxford, 1994. Drawing on anthropological studies of a wide range of religious groups, subcultures, and social movements, this volume examines the themes particular to women’s religious experience and expression such as childbirth and healing, ritual space and time, food and other material concerns, trance and possession, and women’s religious leadership and relationships.

James V. Spickard, J. Shawn Landres, and Meredith B. McGuire, eds. *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion*. New York: New York University Press, 2002. A collection of personal reflections of some of the best current ethnographers of religion, with trenchant feminist and postcolonialist critiques of the old ethnography, together with thoughtful ideas for going beyond the current “state of the art” toward reshaping our ways of knowing.

R. Stephen Warner and Judith G. Wittner, eds. *Gatherings in Diaspora: Religious Communities and the New Immigration*. Philadelphia: Temple University Press, 1998. Based on fieldwork in immigrant communities from L.A. to New York, this collection examines the varieties of immigrant religious expression and the place of religious communities and practices in the immigrant experience in the U.S.

Books (fiction)

Margaret Atwood. *The Handmaid’s Tale*. New York: Fawcett Crest, 1985. A dystopian vision of a society governed by a fundamentalist theocracy that has drastically reshaped gender and family roles.

Ursula LeGuin. *Always Coming Home*. New York: Harper & Row, 1985. An imaginative, futuristic novel written as an anthropologist’s field notes (complete with sketches of symbols, transcripts of songs, etc.) about two religious cultures—one patriarchal, aggressive, and rigidly rule-based and the other androgynous, creative, and spiritual—that dwell in the remnants of what was once central coastal California.

Chapter 5: The Dynamics of Religious Collectivities

Books (edited collections)

David G. Bromley and Jeffrey K. Hadden, eds. *The Handbook on Cults and Sects in America*. Vols. 3A and 3B of Religion and the Social Order. Greenwich, Conn.: JAI Press, 1993.

Lorne L. Dawson, ed. *Cults in Context: Readings in the Study of New Religious Movements*. New Brunswick, N.J.: Transaction, 1998.

Books (case studies)

Nancy Tatom Ammerman. *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention*. New Brunswick, N.J.: Rutgers University Press, 1990. A richly contextualized analysis of ongoing conflicts within one of the largest U.S. denominational groups.

Phillip Charles Lucas. *The Odyssey of a New Religion: The Holy Order of MANS from New Age to Orthodoxy*. Bloomington, Ind.: Indiana University Press, 1995. The fascinating transition of a religious movement from the cultic synthesis of diverse New Age and older nonofficial religious paths to becoming an order within the Eastern Orthodox church.

Armand L. Mauss. *The Angel and the Beehive: The Mormon Struggle with Assimilation*. Urbana: University of Illinois Press, 1994. Illustrates the ongoing tension in a large, established religious movement between retaining some of its dissenting tension with “the world” and accommodating to the larger society in which it has become a prosperous participant.

R. Stephen Warner. *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-town Church*. Berkeley: University of California Press, 1988. A highly readable ethnography of a single Presbyterian congregation as it underwent significant internal changes, growth, and divisions. This book received the 1989 Distinguished Book Award of the Society for the Scientific Study of Religion.

Books (fiction)

Umberto Eco. *The Name of the Rose*. New York: Harcourt Brace Jovanovich, 1980. Set in a fourteenth-century Italian monastery, this novel is full of mystery, historical and philosophical webs, occult and esoteric allusions, theology and religious history, semiotic riches, and, above all, the love of words—spoken words, written words, read words, experienced words.

Frank Herbert. *Dune* (1965); *Dune Messiah* (1969); *Children of Dune* (1976) all published by Berkley Books, N.Y. *God Emperor of Dune* (1981), *Heretics of Dune* (1984), and *Chapterhouse Dune* (1985) are published by G. P. Putnam & Sons, N.Y. This science fiction series includes many excellent illustrations of religious movement formation, mobilization, charisma, routinization, sectarianization, and so on.

Chapter 6: Religion, Social Cohesion, and Conflict

Articles

Robert N. Bellah. "Religion and Legitimation in the American Republic." *Society* 15 (4), 1978:16–23.

Robert N. Bellah. "Civil Religion in America." *Daedalus* 96, 1967:1–21.

Theodor Hanf. "The Sacred Marker: Religion, Communalism and Nationalism." *Social Compass* 41 (1), 1994: 9–20.

Books

R. Scott Appleby. *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*. Lanham, Md.: Rowman and Littlefield, 2000. Analyzing the histories of conflicts in places such as South Africa, Palestine, Northern Ireland, India, and the former Yugoslavia, this book explores how religion is involved in promoting not only violence and war but also peace and reconciliation.

Anthony D. Buckley and Mary Catherine Kenney. *Negotiating Identity: Rhetoric, Metaphor, and Social Drama in Northern Ireland*. Washington: Smithsonian Institution Press, 1995. With a theoretically sophisticated appreciation of the social construction of identities, this book is a highly readable ethnography of the everyday practices by which rural Northern Irish Protestants accomplish separate identities from those of their Catholic neighbors with whom they share a largely common culture.

David Chidester. *Shots in the Streets: Violence and Religion in South Africa*. Boston: Beacon, 1991. Although South Africa has moved politically beyond its decades-old policy of apartheid, this analysis of the complex ways that religion has been linked with cohesion and conflict will continue to be useful for understanding the problems that country will face in the future as well as those it faced in the immediate past.

Emile Durkheim. *The Elementary Forms of Religious Life*. Tr. K. Fields. New York: Free Press, 1995 [1915]. Durkheim's classical study uses illustrations from the religion of the Arunta of Australia to explicate his theory of the social foundations of religious beliefs and practices. This new translation is far superior to the older English edition.

David Kertzer. *Ritual, Politics, and Power*. New Haven, Conn.: Yale University Press, 1988. A lively analysis of how ritual promotes cohesion and conflict, liberally illustrated with examples from many different cultures and historical periods.

Stanley Tambiah. *Buddhism Betrayed? Religion, Politics, and Violence in Sri Lanka*. Chicago: University of Chicago Press, 1992. How does a religious group that has historically promoted peace and renunciation of worldly power and gain become entangled in nationalistic politics, violence, and war? Without oversimplifying the complexities of this small country's postcolonial development, Tambiah explores the role of Buddhism in its social cohesion and conflict.

Chapter 7: The Impact of Religion on Social Change

Books

Hans A. Baer and Merrill Singer. *African American Religion in the Twentieth Century: Varieties of Protest and Accommodation.* Knoxville: University of Tennessee Press, 1992. Traces both hegemonic and counter-hegemonic elements in diverse African American religious expressions, locating each in its historical and socioeconomic context.

Fredrick C. Harris. *Something Within: Religion in African American Political Activism.* New York: Oxford, 1999. A careful reanalysis of 1960s survey data and historical record to understand which aspects of African American religion promoted civil rights activism and which promoted quietism. The book received the 2000 Distinguished Book Award of the Society for the Scientific Study of Religion.

Roger N. Lancaster. *Thanks to God and the Revolution: Popular Religion and Class Consciousness in the New Nicaragua.* New York: Columbia University Press, 1988. With rich ethnographic description, the author compares and contrasts the religious expressions of Nicaraguan peasants and recent rural immigrants to cities: official Catholicism, folk religion, the Popular church, and evangelical Protestantism.

Liston Pope. *Millhands and Preachers.* New Haven, Conn.: Yale University Press, 1942. A classic sociohistorical analysis of the role of religion in a famous mill strike.

Max Weber. *The Protestant Ethic and the Spirit of Capitalism.* Tr. T. Parsons, New York: Scribner, 1958. The most readable of Weber's classical studies of religion, originally published in 1904.

Peter Worsley. *The Trumpet Shall Sound.* New York: Schocken, 1968. A neo-Marxian analysis of Melanesian cargo cults. Worsley's critique of Weber's social change theories is the weakest part of this highly readable, well-documented study of religion's change-promoting impact in a concrete historical setting.

Chapter 8: Religion in the Modern World

Articles

Nancy Ammerman. "Organized Religion in a Voluntaristic Society," *Sociology of Religion* 58 (3) 1997: 203-215.

James Beckford. "The Restoration of 'Power' to the Sociology of Religion." *Sociological Analysis* 44 (1), 1983:11-32.

Robert N. Bellah. "Religious Evolution." *American Sociological Review* 29 (3), 1964: 358-374.

N. J. Demerath III and Rhys H. Williams. "The Mythical Past and Uncertain Future." pp. 77-90 in T. Robbins and R. Robertson (eds.), *Church-State Relations: Tensions and Transitions.* New Brunswick, N.J.: Transaction, 1987.

Frank J. Lechner. “Global Fundamentalism.” pp. 19–36 in W. Swatos (ed.), *A Future for Religion? New Paradigms for Social Analysis*. Newbury Park, Calif.: Sage, 1993.

Thomas Luckmann. “Shrinking Transcendence, Expanding Religion?” *Sociological Analysis* 50 (2), 1990:127–138.

Ole Riis. “Religion Re-emerging: The Role of Religion in Legitimizing Integration and Power in Modern Societies.” *International Sociology* 13 (2), 1998: 249-272.

Roland Robertson. “The Globalization Paradigm: Thinking Globally.” *Religion and the Social Order* 1 (1991): 207–224.

Books

James Beckford. *Religion and Advanced Industrial Societies*. London: Unwin Hyman, 1989. A critical synthesis of sociological theories about religion, modernization, and the nature of advanced industrial societies.

Peter Beyer. *Religion and Globalization*. Newbury Park, Calif.: Sage, 1994. This book gives a lucid, thematic explanation of the contributions to globalization theory by Wallerstein, Meyer, Luhman, and Robertson followed by succinct applications of these themes to case studies of the new Christian right in the U.S., liberation theological movements in Latin America, the Islamic revolution in Iran, new religious Zionism in Israel, and religious environmentalism.

José Casanova. *Public Religions in the Modern World*. Chicago: University of Chicago Press, 1994. Following a theoretical discussion of the impact of modernization on public and private religions, this book examines five case studies: Spain, Poland, Brazil, Evangelical Protestantism, and Catholicism in the United States. Winner of the Distinguished Book Award of the Society for the Scientific Study of Religion.

Roger Finke and Rodney Stark. *The Churching of America: Winners and Losers in Our Religious Economy, 1776–1990*. New Brunswick, N.J.: Rutgers University Press. This book interprets American religious history through the lens of supply-side theory, illustrating the strengths and weaknesses of that approach.

Danièle Hervieu-Léger. *Religion as a Chain of Memory*. Simon Lee (tr.). New Brunswick, N.J.: Rutgers University Press, 2000. By reframing the definition of religion, this book takes a fresh and theoretically sophisticated look at the location of religion in complex, modern societies.

Appendix II

Assignment Cover Sheets

Assignment Cover Sheet for Assignment No. _____

Submit this sheet along with the completed assignment to your instructor. Fill in all blanks.

Write your address clearly inside the address box.

This will be your instructor's label when returning your assignments.

Student Name _____

Street Address (include apartment number) _____

City, State Zip _____

----- *Instructor Fold Line - Please be sure address box shows in window of envelope.* -----

Course no. and title _____ Instructor _____

Student Information

Date mailed _____

Contact phone _____ Fax _____

Contact hours _____

E-mail address _____

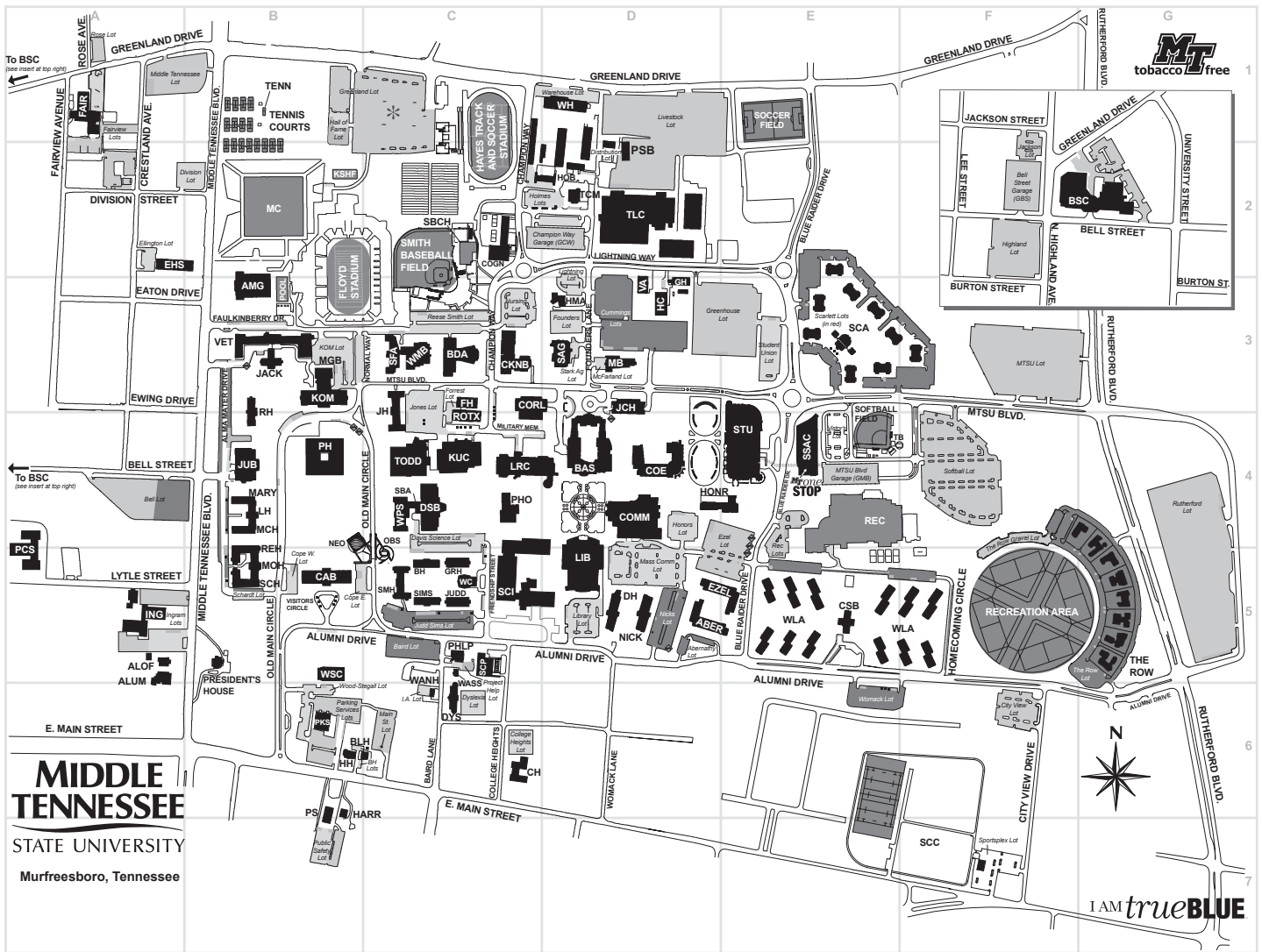
Student comments _____

Faculty Use Only

Date received _____ Date returned _____

Grade _____

Teacher comments _____



Campus Map Legend

ABER	Abernathy Hall D5	HONR	Paul W. Martin Sr. Honors Building D4	REH	Reynolds Hall B5
ALOF	Alumni Office A5	ING	Sam H. Ingram Building A5	RH	Rutledge Hall B3
ALUM	Alumni House A5	JACK	Tom H. Jackson Building B3	ROTX	ROTC Annex C4
AMG	Alumni Memorial Gym B3	JCH	Jim Cummings Hall D3	SAG	Stark Agribusiness and Agriscience Center D3
BAS	Business and Aerospace Building D4	JH	Jones Hall C3	SBA	Strobel Biology Annex C4
BDA	Boutwell Dramatic Arts Building C3	JUB	James Union Building B4	SBCH	Stephen B. Smith Baseball Clubhouse C2
BH	Beasley Hall C5	JUDD	Judd Hall C5	SCA	Scarlett Commons Apartments 1-9 E3
BLH	TCWNHA (Black House) C6	KOM	Kirksey Old Main B3	SCC	Sports Club Complex F7
BSC	Bell Street Center (See inset at top right)	KSHF	Emmett and Rose Kennon Sports Hall of Fame B2	SCH	Schardt Hall B5
CAB	Cope Administration Building B5	KUC	Keathley University Center C4	SCI	Science Building C5
CH	College Heights Building C6	LH	Lyon Hall B4	SCP	Satellite Chiller Plant C5
CKNB	Cason-Kennedy Nursing Building C3	LIB	James E. Walker Library D5	SFA	Saunders Fine Arts Building C3
COE	College of Education Building D4	LRC	Ned McWherter Learning Resources Center C4	SIMS	Sims Hall C5
COGN	Central Utility Plant/Cogeneration Plant C2	MARY	Miss Mary Hall B4	SMH	Smith Hall C5
COMM	John Bragg Mass Communication Building D4	MB	McFarland Building D3	SSAC	Student Services and Administration Center E4
CORL	Corlew Hall C3	MC	Murphy Center B2	STU	Student Union Building E4
CSB	Central Services Building (Day Care Center) E5	MCH	McHenry Hall B4	TB	Telescope Building F4
DH	Deere Hall D5	MGB	Midgett Building B3	TENN	Buck Bouldin Tennis Center B1
DSB	Davis Science Building C4	MOH	Monohan Hall B5	TCM	Telecommunications Building D2
DYS	Tennessee Center for the Study and Treatment of Dyslexia C6	NEO	Naked Eye Observatory B4	TLC	Tennessee Livestock Center D2
EHS	Ellington Human Sciences Building A2	NICK	Nicks Hall D5	TODD	Andrew L. Todd Hall C4
EZEL	Ezell Hall D5	OBS	Observatory C5	VA	Vocational Agriculture D3
FAIR	Fairview Building A1	PCS	Homer Pittard Campus School A4	VET	Voorhies Engineering Technology B3
FH	Forrest Hall C3	PH	Peck Hall B4	WANH	Internal Audit (Wansley House) C6
GH	Greenhouse D3	PHLP	Project Help C5	WASS	Budget Office (Wassom House) C5
GRH	Gracy Hall C5	PHO	Photography Building C4	WC	Woodmore Cybercafe C5
HARR	Center for Historic Preservation (Harrison House) B6	PKS	Parking Services Building, 1403 E. Main B6	WH	Warehouse (Maintenance Complex) D1
HC	Horticulture Facility D3	POOL	Natatorium B3	WLA	Womack Lane Apartments A-L E5
HH	Haynes House, 1411 E. Main B6	PS	Public Safety, 1412 E. Main B6	WMB	Wright Music Building C3
HMA	Housing Maintenance Annex D3	PSB	Printing Services Building D2	WPS	Wiser-Patten Science Hall C4
HOB	Holmes Building (Maintenance Complex) D2	REC	Health, Wellness, and Recreation Center (Health Services located inside the HWRC) E4	WSC	Wood-Stegall Center (Development and University Relations) B5

Mission Statement

The primary mission of correspondence study at Middle Tennessee State University is to extend the resources of the University to promote and provide for lifelong learning. Correspondence study provides the flexibility that some students need in order to meet their educational goals. But because of this flexibility, students must take greater responsibility for their education.

Correspondence study is a highly individualized method of instruction. This form of education is not meant to replace the classroom but to provide an alternate method for students who want to continue their education but because of odd work schedules, health problems, home responsibilities, etc., have restricted classroom opportunities. The same standards of quality are applied to correspondence courses as to all other University programs and instructors. These courses have been approved by the appropriate University departments and carry full University credit.