

# Religion and Public Life: A Sociological Approach



Illustration from Yale Center for Faith and Culture

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## Description of the course

Religion has an inherently social dimension, and this course explores religion's social context and, in particular, the expression of religious conviction in public. Although metaphysical topics like the existence of God(s) or the truth of particular religions are fascinating, we will leave such questions for philosophy or theology courses. Instead, we will commit our time and energies this semester to the equally fascinating topic of how religion and religious people interact with wider society. This subject matter examines the connection between religion and areas like the economy, politics, professional life, the arts, and civil society. We will also explore religion's social consequences and pay particular attention to characteristics of religion in America. Although we will discuss different religious groups over the course of the semester, most of our attention will involve major world religions and their relative scope and importance within the U.S. today. Up until fifty years ago, that could be summarized largely in Christian terms with slight attention to Jewish considerations. Today, however, the discussion about religion and public life must also incorporate materials that draw from the Buddhist, Islamic, Hindu traditions, as well as a few smaller groups (such as Mormons). We will certainly not cover all traditions with equal attention, but we will review as much of the landscape as possible, organizing our discussions around the relations between religion and specific social sectors. The aim of the course is to help students apply sociological analysis to understand the impact of religion on other areas of social life and, in

turn, the influence of these various social spheres on religion. In the end, I expect students will be able to think critically about the place of religious values and commitments in the American public sphere as well as the unique opportunities and challenges that arise at the intersections of religion and various sectors of public life.

## Course requirements

Because this is an advanced seminar, the course requirements entail two principal activities: 1) active engagement with course materials and discussion; and 2) a semester-long research project. There will be no exams or quizzes, although short assignments may be added to the course if necessary. The course also includes a pedagogical innovation—what I call the “intellectual salon”—which, I hope, will become one of your favorite academic memories at Rice.

Class Participation (20%). Students are expected to attend each class and to have read all of the assigned material thoroughly and critically before the seminar meeting. This means not only being able to describe the content of the assigned readings, but also being able to evaluate the logic of the argument, its implications, and its relation to other course materials. Class participation constitutes 20% of your final grade, and unexcused absences are not permitted. Beyond showing up prepared for each seminar, the class participation grade will be earned by submitting at least one discussion question from the readings each week by 8am on the day of class. Students should email these questions by Monday morning to [mlindsay@rice.edu](mailto:mlindsay@rice.edu). Students are strongly encouraged to contribute to the discussion both their insights and/or questions from the readings. However, content-based or clarification questions (“What does Smith mean by ‘religion’?” or “I don’t understand Eck’s point”) are not appropriate for the question to be emailed. Aim for questions that require an analytic, synthetic, or evaluative response.

Discussion Leader (10%). On the weeks we do not have a salon meeting (weeks 2, 3, 4, 6, 8, 9, 10), two students will serve as discussion leaders. Discussion leaders will work together to produce a brief presentation (15-20 minutes) about the salient points in the readings—the main argument of each assigned, how the argument is made, and counter-arguments we might pose to the author(s). The presentation should also incorporate material from contemporary affairs (news stories, current events) that relate to the topic at hand. Discussion leaders may incorporate technology in their presentations (such as PowerPoint or video clips), but that is not required. However, some visual aid should be incorporated (such as handouts, copies of news stories, or photographs). Finally, discussion leaders should incorporate ideas from previous discussions and other course readings as part of their presentations.

Short Written Assignments (5% each, total of 15%). Over the course of the semester, students will prepare short (1-2 single-spaced pages) memos that address specific topics.

The first memo should survey the contemporary religious landscape of the United States. This will be due via email at 12 noon on Tuesday, September 4. In response to readings about specific religious traditions in the U.S. (such as Buddhism, Islam, and Protestantism), students should explore how these different traditions relate to one another within the world of American religion, and how these individual traditions, working collectively, relate to the rest of U.S. society.

The second memo will detail the semester-long research paper that you aim to undertake. Students should review the relevant literature and provide an overview of what is currently known within

the subject as well as what they hope to offer that is unique or novel. The memo should identify a research question and the method they seek to address that question. The paper's thesis should be clearly articulated and the memo should offer possible forms of support that might structure the paper. This will be due via email at 12 noon on Friday, October 19.

The third memo will explain your unique contribution to the group presentation made during the final class session on Monday, December 3. It will be due at the same time as the final paper and should be a separate document that describes your role in preparing for the group presentation and how your contribution related to the larger group's work. If any member of the group worked disproportionately more or less (or if you did), that information should be included in this memo. In essence, this memo should describe the work and preparation you conducted "behind the scenes" for the group presentation and any additional information I should know to assess accurately the presentations.

Group Presentation (20%). For the final class meeting, we will hold a special intellectual salon, part of which will involve group presentations that will be drawn from individual students' semester-long research projects. Students may either form their own group (each group will be 2-4 people), or groups will be formed based on research project ideas. For the presentation, students will be assessed on both the content of their work (how cogently they explore the relation between religion and a particular social phenomenon) and the quality of their presentation (poise, clarity, engagement with the audience). An outside panel of reviewers—all of whom are scholars familiar with religion and American society—will join us for the final salon, and they will assess the presentations according to this two-fold rubric of substance and style. This salon will take place during our final class meeting on Monday, December 3.

The substance portion of the evaluation will consider the extent to which presenters are able to integrate their individual research projects into a larger discussion about religion's relevance to a particular area. For example, say one student researched gay-friendly religious organizations (such as the Metropolitan Community Churches). Another student studied the transmission of gender identities from one generation to the next among Muslim immigrants in the United States, and a third student explored the Christian diet industry and how those reflected religious notions of the body. The three students could work together on a very interesting presentation about religion and gender. They would have to pool their knowledge of the literatures surrounding this broader topic based on what they learned while researching their individual projects. Their individual projects would provide interesting case studies and illustrations of bigger points about the intersection of religion and gender in contemporary America. The review panel will be evaluating how well the individual presenters work together to make a larger point, so the entire presentation must be oriented around a thesis that is supported by the individual research projects of students within the group. In this way, the group presentation is not merely a reporting of individual projects with loose connections and transitions from one presenter to another. Instead, it is a collaborative effort that advances our knowledge about a subject of interest shared by the individual presenters.

The style portion of the evaluation will consider the clarity of the argument, its logical flow from one point to another and from one presenter to another, as well as the ability to engage the audience. Audience engagement can be elicited through discussion, illustration, and visual aids. Each presentation must include 1) a handout outlining the group presentation and 2) a poster summarizing and illustrating the main ideas of the group presentation. This poster must be of

professional quality (nothing handwritten) and must be of durable enough material to “stand” on an easel (I recommend using foam board instead of poster board). These posters will be used in January as part of the Center on Race, Religion, and Urban Life’s open house, so they must be professional, lasting, and self-explanatory.

Students may select a research project from the following four categories. Students who select a project from the same category will work together on the group presentation while pursuing their individual research projects.

- Religion and Identity
- Religion and Deviance
- Religion and Social Change
- Religion and Rationality

Research Paper (35%). Students will complete a 15-20 page research paper focusing on a topic that relates religion to a specific segment of American society (chosen from the four broad categories mentioned above). The topics explored in this class can serve as an introduction to a range of subjects. When discussing religion and American politics, for example, we will encounter the relations between religion and foreign policy, the U.S. presidency, state policy, the judiciary, Congress, democratic ideals, republican government, and active citizenship, among others. Students should select a topic that is of particular interest to them, for the work required of this assignment will demand time throughout the semester. Papers must incorporate original—though, not necessarily, primary—research (gathered from field observations, interviews, survey data, or data analysis from news sources, videos, books, or archival documents). The final paper will be due at 5pm on the final day of classes, Friday, December 7. However, there are incremental elements of the project that are due in advance. These requirements (and their deadlines) are as follows

Meet with professor about topic and data .....	September 10-12 by appt.
Memo @ research question and lit review.....	October 19 by 12 noon
Planning session for group presentation .....	November 26, 2-5 pm
Group Presentation.....	December 3, 2-5 pm
Memo @ contribution to group presentation.....	December 7 by 5 pm
Final research paper .....	December 7 by 5 pm

Rice is a community of students and scholars committed to developing educated persons of substance and character. As a result, you are expected to practice personal and academic integrity as a member of this community. Adherence to the honor code is one way Rice students contribute to the community’s integrity.

Students are expected to abide by the Rice Honor System (<http://honor.rice.edu/>). Violations include, but are not limited to, cheating on exams, having unauthorized possession of an exam, and submitting the work of another person as your own (aka, plagiarism). Ignorance of this policy is not an excuse for noncompliance.

While the Honor Code system is designed to enforce rules about what is considered acceptable and honorable behavior, Rice does not have a unified Honor Code policy that *defines* these rules. Therefore, I offer the following set of conventions and rules that will apply to academic writing in

this course. All students must follow this format when citing published works. This includes material drawn from books and journal articles (including those assigned for the course and outside sources), in addition to personal interviews and information obtained online. Information from class discussions does not need to be cited in-text.

**Unless specified otherwise, ALL paper assignments must be/use:**

- ✓ Typed
- ✓ Double-spaced
- ✓ Paginated
- ✓ Stapled
- ✓ 12-point font
- ✓ “Normal” character spacing (this is the default setting in Microsoft Word)
- ✓ One-inch margins on all sides

All students are required to follow ASA rules for format and style when writing papers for sociology classes at Rice. Below are examples for both in-text citations and the bibliography page. If you have any questions, search on the Internet for “ASA style guide” to find links to several on-line postings that provide additional detail on citation guidelines. I also encourage students to consult the following websites, which contain helpful recommendations for writing.

Common errors in English (<http://www.wsu.edu/~brians/errors/>)  
Using Microsoft Word (<http://wordtips.vitalnews.com/>)

***In-text citations***

You must cite the original author if you pull in either exact phrases or sentences, or if you use essentially the same ideas, concepts, or research findings -- even if paraphrasing. That is, even if you rewrite the author’s words, you must still cite the original author as the source of the ideas.

- When referencing work in the body of a paper, you must always include (a) the author name, and (b) the year of publication. Example:

*In her study of men in “women’s professions,” Williams (1995) demonstrates that men are not disadvantaged by their gender minority status in the same way that women often are in predominantly male workplaces.*

- You can also cite multiple authors who draw on the same ideas, who have similar findings on similar topic. Example:

*Men in “women’s professions” often feel their masculinity is called into question by outsiders (Williams 1995; Cross and Bagilhole 2002).*

- Whenever you draw on a new idea, concept, or finding, you must use internal citations with author’s names and years of publications. However, if you are discussing the same article or author in a series of sentences, you only need to provide a citation the first time. Example:

*Miller (1997) demonstrates how the military men in her study engage in gender harassment of their women superiors. She illustrates several forms of this gender harassment, including foot-dragging and rumor spreading.*

**Note:** In the second sentence, there is no citation for the year, as you provided it in the previous sentence. However, if you discuss Miller later in the paper, you will provide the year again to make clear you are discussing the same article.

- When quoting directly, you must also include the page(s) the quote is found on, and enclose the quote in parentheses. Example:

According to Tran (2002:34), the “way of the way is the way.”

- For citations with four or more authors, use “et al.” rather than list all author names in-text. Example:

*Research has documented elevated infant mortality rates among children born to teenage mothers (Jackson et al. 1992).*

- Do not use titles of books and articles in your paper, or the author’s first name. Rather, use the author’s last name and internal citations to give the year of the publication. Example:

**INSTEAD of:** *Virginia Valian, in her 1999 book Why So Slow: The Advancement of Women, shows that women in professional occupations often advance more slowly than their men counterparts.*

**USE:** *Valian (1999) shows that women in professional occupations often advance more slowly than their men counterparts.*

- Common mistakes you should take care to avoid:
  - ✓ In all of these examples listed above, the period comes AFTER the parentheses, NOT before it. Please remember that the author citation is part of the sentence, so it should be listed before you end the sentence with a period.
  - ✓ Many students use too many direct quotes from a book or journal article. Quotes should be used very sparingly, while paraphrasing from the text should be the norm.

#### A. Bibliography page

A bibliography page lists all sources cited in the paper. The page should follow the basic format of author, year of publication, title of publication, publisher, and if an article, the volume and page numbers. Here are some examples:

Anderson, Maya. 1978. *Ever Heard of Hip Hop?* New York: Oxford University Press.

Centers for Disease Control and Prevention. 2006. “Cigarette Use Among High School Students – United States, 1991-2005.” *Morbidity and Mortality Weekly Reports* 55:724-726.

Cleary, Paul D., Lawrence B. Zaborski, and John Z. Ayanian. 2004. “Sex Differences in Health over the Course of Midlife.” Pp. 37-63 in *How Healthy Are We? A National Study of Well-being in Midlife*, edited by O.G. Brim, C.D. Ryff, and R.C. Kessler. Chicago: University of Chicago Press.

\*\*Note that all authors after the first author have their first names listed first.

U.S. Census Bureau. 2002. “Hispanics Growing Fast.” Washington, DC: U.S. Department of Commerce. Retrieved March 30, 2007. (<http://www.census.gov/hispanic.html>).

Williams, Genia. 1997. “The Lonely Way.” *American Journal of Sociology* 42:37-64.

Zenia, Genco. 2007. Personal Interview. Conducted April 2, 2007.

\*\*Only include if person gives permission to be cited by name.

Additional guidelines on writing the research paper will be distributed during week 8 (October 29).

To summarize, here are the course requirements and the percentage of the final grade they constitute:

Class participation.....	20%
Discussion leadership.....	10%
Memos.....	15%
❖ Surveying the religious landscape	
❖ Research question and literature	
❖ Contribution to group presentation	
Group presentation.....	20%
Case study of religion and public life research paper .....	35%
<hr/>	
TOTAL	100%

Any student with a documented disability needing academic adjustments or accommodations is requested to speak with me during the first two weeks of class. All discussions will remain confidential. Students with disabilities will also need to contact Disability Support Services in the Ley Student Center.

**New Idea: An Intellectual Salon**

Since the birth of university life in medieval Europe, conversation among educated people has been fundamental to higher learning. Up until the end of the nineteenth century, university students in this country were required to participate in a capstone seminar—often taught by the university president—where current events, timeless questions, and the knowledge students had mastered in college were placed in conversation with one another. Students and scholars alike discussed issues in spirited, enlightened conversation. As higher education has changed over the last hundred years, university students have gained technical mastery over complicated subjects while losing, by and large, the ability to converse substantively on a range of different subjects. We may know names and places, but rarely are we able to draw on scholarly ideas when discussing subjects that we know less about. Our forebears were better conversationalists, for they could speak more widely and more deeply than we can today. What is needed? A revival of the intellectual salon.

The course this semester will benefit from a Brown Foundation Teaching Grant, administered at Rice for curricular innovations. My sense is that Rice students are smart and conscientious, but rarely are conversations across campus and in the college commons about ideas. We have gotten out of the practice of intelligent conversation. Our aim is not to create artificial dialogues, but rather to give Rice students more chances to engage the world of ideas through ordinary conversation. Hopefully, what we practice in this course will become more common across campus.

Four times this semester, we will host a distinguished Houstonian with expertise on a particular aspect of religion and public life. The first three salons will involve a leader from a specific religious tradition (Christianity, Islam, and Judaism). The final salon will welcome a panel of scholars with expertise on religion and/or American society (see above for more information on that particular session). At the other three salons, the distinguished guest will serve as the

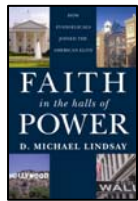


conversation “launcher” for about 15-20 minutes. They then will lead a discussion among all of us, addressing relevant course readings, current affairs, and their own perspectives.

These salons will take place in “living room” environments—the first in my own home and the others in “living room” environments across campus. Midway through the salon, we will pause for light refreshments, and befitting the setting, I ask that students wear business casual attire. Students should bring their copies of the readings for the week as well as something on which they can write notes, but no electronic devices should be brought (silence cell phones and leave behind your PDAs and laptops). Also, if possible, I encourage students to leave large bags and backpacks at home. Think of the experience as being a guest in someone’s home. While the salons meet during normal class time and are part of the instructional portion of this course, we are aiming to create an environment that feels different. We are not seeking to recreate the Parisian salons of the seventeenth century, but we do want to be part of something memorable. I, for one, am looking forward to it!

## Course materials and logistics

Each student will need the following items for the course:



- ◆ One copy of *Faith in the Halls of Power: How Evangelicals Joined the American Elite* by D. Michael Lindsay (New York: Oxford University Press), which will be available in local bookstores by mid-September and online at [www.amazon.com](http://www.amazon.com) now.
- ◆ Electronic course readings: available free via my website ([www.rice.edu/mlindsay](http://www.rice.edu/mlindsay)) using the password-protected course syllabus

## Course outline

### Week 1: Subject and Method

August 27

- ◆ Course overview
- ◆ Why study religion from a social-scientific perspective?
- ◆ Religion in American public life

for Monday, September 3:

Read Robert Wuthnow and Wendy Cadge, 2004. “Buddhists and Buddhism in the United States: The Scope of Influence.” *Journal for the Scientific Study of Religion*. Volume 43: 361-378.



Read Report Summary and Review Complete Report of “Muslim Americans: Middle Class and Mostly Mainstream.” Pew Research Center. <http://people-press.org/reports/display.php3?ReportID=329>



Read Anthony J. Pogorelc and James D. Davidson, 2000. “American Catholics: One Church, Two Cultures?” *Review of Religious Research*. Volume 42: 146-158.



Read Diana L. Eck, 2001. “American Hindus: The Ganges and the Mississippi”





in *A New Religious America: How a “Christian Country” Has Now Become the World’s Most Religiously Diverse Nation*. San Francisco: HaperSanFrancisco. Pages 80-104.



Read Nancy T. Ammerman, 2002. “Connecting Mainline Protestant Churches with Public Life” in *The Quiet Hand of God: Faith-Based Activism and the Public Role of Mainline Protestantism*. Edited by Robert Wuthnow and John H. Evans. Berkeley: University of California Press. Pages 129-158.

◆ No Class: Monday, September 3 (Labor Day Holiday)

◆ Due Tuesday, September 4 at 12 noon via email:

Write a brief memo (1-3 pages single-spaced) outlining the scope and influence of different religious traditions in American public life based on these readings. Are certain sectors of society particularly relevant to the public influence of specific traditions (look over the syllabus for an overview of possible connections)? How do these different traditions relate to one another within the world of American religion, and collectively, how does the domain of religion relate to the rest of U.S. society?

for Monday, September 10:

Read John Schmalzbauer and Kathleen Mahoney, 2007. “Religion and Knowledge in the Post-Secular Academy.” SSRC Working Papers. Pages 1-36.

Read James Turnstead Burtchaell, 1998. Chapter 8, “The Story within the Stories” in *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. Grand Rapids: Eerdmans, pages 819-851.



Read David Hollinger, 2002. Chapter 4, “Enough Already: Universities Do Not Need More Christianity,” in *Religion, Scholarship, & Higher Education: Perspectives, Models, and Future Prospects* edited by Andrea Sterk. South Bend, IN: University of Notre Dame Press, pages 40-49.

Read Neil Gross and Solon Simmons, 2007. “How Religious are America’s College and University Professors?” Essay Forum on the Religious Engagements of American Undergraduates. New York: Social Science Research Center. Pages 1-10.

## Week 2: Religion & Higher Education

September 10

- ◆ Historical overview: religion and higher education
- ◆ Secularization
- ◆ God on the quad: religion and student life, curriculum, the professorate
- ◆ Faith-based activism and American higher education



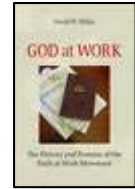
for Monday, September 17:

Read Douglas A. Hicks, 2003. Chapters 4 and 5 in *Religion and the Workplace: Pluralism, Spirituality, Leadership*. New York: Cambridge University Press, pages 63-112.

Read Deana Hall, 1998. "Managing to Recruit: Religious Conversion in the Workplace." *Sociology of Religion*. Volume 59: 393-410.

Read Nurit Stadler, 2002. "Is Profane Work an Obstacle to Salvation? The Case of Ultra Orthodox (Haredi) Jews in Contemporary Israel." *Sociology of Religion*. Volume 63: 455-474.

Read David W. Miller, 2007. *God At Work: The History and Promise of the Faith at Work Movement*. New York: Oxford University Press. Pages 105-123.



### Week 3: Religion & the Workplace

September 17

- ◆ Workplace: Public or private setting?
- ◆ Multinational corporations and religious diversity
- ◆ Individual and institutional responses to God at work
- ◆ Assessing social movements: does faith-at-work constitute a movement?

#### for Monday, September 24:

Read Alexis de Tocqueville, 1835, 1840. Selections from *Democracy in America*.  
Translated by George Lawrence, edited by J.P. Mayer. New York: Harper Collins.

Volume 1, Part 2, Chapter 9 selections

"Religion Considered as a Political Institution..."

"Indirect Influence of Religious Beliefs upon Political Society in the United States"

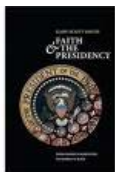
"The Main Causes that Make Religion Powerful in America" (pages 287-301)

Volume 2, Part 1, Chapter 5

"How Religion in the United States Makes Use of Democratic Instincts" (pages 442-449)

Volume 2, Part 2, Chapter 9

"How the Americans Apply the Doctrine of Self-Interest Properly Understood to Religion" (Pages 528-530)



Read D. Michael Lindsay, 2007. Chapters 1 and 2 in *Faith in the Halls of Power: How Evangelicals Joined the American Elite*. New York: Oxford University Press, pages 15-71.

Read Gary Scott Smith, 2006. Conclusion in *Faith and the Presidency: From George Washington to George W. Bush*. New York: Oxford University Press, pages 415-430.

### Week 4: Religion & Politics

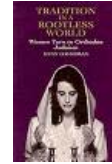
September 24

- ◆ Contentious issues with religious implications: human identity, sexuality, family life, international policy
- ◆ Presidential elections and religious voters
- ◆ Public policy: engagement vs. disengagement

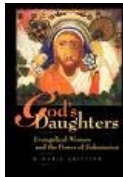


for Monday, October 1:

Read Lynn Davidman, 1991. Chapter 5, “Women into Wives and Mothers.” *Tradition in a Rootless World: Women Turn to Orthodox Judaism*. Berkeley: University of California, pages 108-135.



Read Penny Edgell, 2003. “In Rhetoric and Practice: Defining the ‘Good Family’ in Local Congregations” in *Handbook of the Sociology of Religion* edited by Michele Dillon. New York: Cambridge University Press, pages 164-178.



Read R. Marie Griffith, 1997. Chapter 6, “Submissive Wives, Wounded Daughters, and Female Soldiers: Reinventing Christian Womanhood” in *God’s Daughters: Evangelical Women and the Power of Submission*. Berkeley: University of California Press, pages 169-198.

Read W. Bradford Wilcox, Mark Chaves, and David Franz, 2004. “Focused on the Family?: Religious Traditions, Family Discourse, and Pastoral Practice.” *Journal for the Scientific Study of Religion*. Volume 43: 491-504.

## Week 5: Religion &amp; the Family

October 1

*Salon Meeting featuring Dr. Duane Brooks, Senior Pastor, Tallowood Baptist Church*

- ◆ Family relations and religion
- ◆ Faith-shaped gender roles and expectations
- ◆ Motherhood, fatherhood, and family discourse

for Monday, October 8:

Read Rodney Stark, 2003. Selections from Chapter 2, “God’s Handiwork: The Religious Origins of Science” in *For the Glory of God: How Monotheism Led to Reformations, Science, Witch-Hunts, and the End of Slavery*. Princeton: Princeton University Press, pages 158-197.



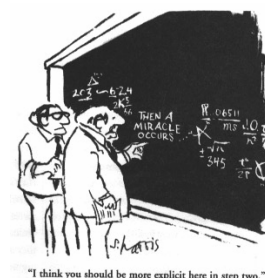
Read Elaine Howard Ecklund and Christopher P. Scheitle, 2007. “Religion among Academic Scientists: Distinctions, Disciplines, and Demographics.” *Social Problems* Volume 54: 289-307.

Read Amy Binder, 2005. “Gathering Intelligence on ‘Intelligent Design’: Where Did It Come From, Where Is It Going, And How Do (and Should) Educators, Scientists, Non-Profit Organizations, and the Media Manage It.” Working Paper, Russell Sage Foundation.

## Week 6: Religion &amp; Science

October 8

- ◆ Contemporary debates and religious convictions: intelligent design as case study
- ◆ Historical and contemporary relations between religion and science
- ◆ Scientists, scientific hermeneutic, and the world of faith



*for Monday, October 22:*



Review Introduction to *The Protestant Ethic and the Spirit of Capitalism* by Stephen Kalberg. Pages xi-lxiv.

Read Max Weber, 1904-05. Chapter 4, “The Religious Foundations of This-Worldly Asceticism” in *The Protestant Ethic and the Spirit of Capitalism*. Translated by Stephen Kalberg. Los Angeles: Roxbury. Pages 53-101.

Read D. Michael Lindsay, 2007. Chapters 7 and 8 in *Faith in the Halls of Power: How Evangelicals Joined the American Elite*. New York: Oxford University Press, pages 161-207.

Additional Readings TBA: “Religion, Law, Ethics, and Economics.”

◆ No Class: Monday, October 15 (Fall Recess)

◆ Due Friday, October 19 at 12 noon via email: A brief memo (1-3 pages single-spaced) on the research project you aim to undertake. Students should include the literature to be reviewed as well as the paper’s thesis and underlying support that will structure the paper.

## Week 7: Religion & the Economy

October 22

*Salon Meeting featuring Professor Mahmoud El-Gamal, Rice’s Department of Economics*

- ◆ Relations among religion, law, ethics, and economics
- ◆ Religion and economic structures (organizational life)
- ◆ The Protestant ethic and American commerce

*for Monday, October 29:*

Read D. Michael Lindsay, 2007. Chapters 5 and 6 in *Faith in the Halls of Power: How Evangelicals Joined the American Elite*. New York: Oxford University Press, pages 117-157.



Read Robert Wuthnow, 2003. Chapters 3 and 7 in *All In Sync: How Music and Art Are Revitalizing American Religion*. Berkeley: University of California Press, pages 56-78 and 213-235.

## Week 8: Religion & the Arts and Entertainment

October 29

- ◆ Religion and creative inspiration
- ◆ Subcultures and mainstream outlets: issues of cultural production
- ◆ Cultural conflicts and religion—differences of opinion, categories of interpretation

for Monday, November 5:

Read Michael O. Emerson and Christian Smith, 2000. Chapter 8, “Structurally Speaking: Religion and Racialization” in *Divided by Faith: Evangelical Religion and the Problem of Race in America*. New York: Oxford University Press, pages 153-168.



Read Mohamed Nimer, 2002. “Muslims in American Public Life” in *Muslims in the West: From Sojourners to Citizens*. New York: Oxford University Press, pages 169-186.

Read N.J. Demerath III, 2003. “Civil Society and Civil Religion as Mutually Dependent” in *Handbook of the Sociology of Religion* edited by Michele Dillon. New York: Cambridge University Press, pages 348-358.

Read Rhys H. Williams, 2003. “Religious Social Movements in the Public Sphere: Organization, Ideology, and Activism” in *Handbook of the Sociology of Religion* edited by Michele Dillon. New York: Cambridge University Press, pages 315-330.



Read Robert Wuthnow, 2005. Chapter 3, “The Significance of Religious Diversity” in *America and the Challenges of Religious Diversity*. Princeton: Princeton University Press, pages 75-105.

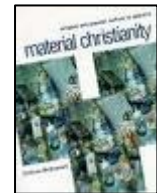
**Week 9: Religion & Civil Society**

**November 5**

- ◆ Social movements and civil society
- ◆ Civic participation by religious groups; the place of race in this dynamic
- ◆ Social capital and the formation of meaningful ties

for Monday, November 12:

Read Colleen McDannell, 1995. Chapters 6 and 7 in *Material Christianity: Religion and Popular Culture in America*. New Haven: Yale University Press, pages 163-221.

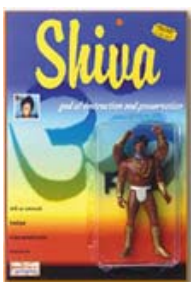


Read Stewart M. Hoover, 2006. Chapter 3, “Media and Religion in Transition” in *Religion in the Media Age*. New York: Routledge, pages 45-83.

**Week 10: Religion & Popular Culture**

**November 12**

- ◆ Religious kitsch
- ◆ Media and religious expression: television, movies, journalism



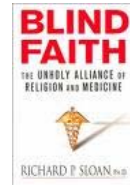


for Monday, November 19:

Read Kenneth F. Ferraro and Cynthia M. Albrecht-Jensen, 1991. “Does Religion Influence Adult Health?” *Journal for the Scientific Study of Religion*. Volume 30: 193-202.

Read Wendy Cadge and Elizabeth A. Catlin, 2006. “Making Sense of Suffering and Death: How Health Care Providers’ Construct Meanings in a Neonatal Intensive Care Unit.” *Journal of Religion and Health*. Volume 45: 248-263.

Read Richard P. Sloan, 2006. Chapters 11 and 12 in *Blind Faith: The Unholy Alliance of Religion and Medicine*. New York: St. Martin’s Press, pages 207-239.



Read Kathleen Garces-Foley, 2003. “Buddhism, Hospice, and the American Way of Dying.” *Review of Religious Research*. Volume 44: 341-353.

Read John H. Evans, 2002. “Religion and Human Cloning: An Exploratory Analysis of the First Available Opinion Data.” *Journal for the Scientific Study of Religion*. Volume 41: 747-758.

**Week 11: Religion & Health**

**November 19**

*Salon Meeting featuring Rabbi Samuel Karff, Center of Health, Humanities, and the Human Spirit, University of Texas Health Science Center at the Texas Medical Center; Rabbi Emeritus, Congregation Beth Israel*

- ◆ Religious responses to death and suffering
- ◆ Debates over bioethics—human cloning as a case study
- ◆ Religion and health outcomes and healthcare

for December 3:

Read Mark Silk, 2007. “Defining Religious Pluralism in America: A Regional Analysis.” *The ANNALS of the American Academy of Political and Social Science*. Volume 612: 64-81.



Read Alan Wolfe, 2003. Conclusion, “Is Democracy Safe from Religion?” in *The Transformation of American Religion: How We Actually Live Our Life*. Chicago: University of Chicago Press, pages 245-264.

Read Christian Smith, 2003. Chapter 5, “On Religion” in *Moral, Believing Animals: Human Personhood and Culture*. New York: Oxford University Press, pages 95-123.

◆ Group Meeting in lieu of regular class meeting: Monday, November 26

**Week 12: Religion & Its Meaning to Society: A Synthesis**

**December 3**

*Salon Meeting featuring Class Presentations with a Distinguished Panel of Reviewers*

- ◆ Contextualizing the influence of religion: regions and sectors
- ◆ Religion as coexistent with—or more powerful than—other social forces
- ◆ Class presentations