

Michael Emerson Course Syllabus

Prepared for the Center for the Study of Religion and American Culture by:

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The Center is pleased to share with you the syllabi for introductory courses in American religion that were developed in seminars led by Dr. Wade Clark Roof of the University of California, Santa Barbara. In all of the seminar discussions, it was apparent that context, or the particular teaching setting, was an altogether critical factor in envisioning how students should be introduced to a field of study. The justification of approach, included with each syllabus, is thus germane to how you use the syllabus.

I. Syllabus Justification

This is an upper level sociology course. Its purpose is for students to gain a theoretical understanding of the relationship(s) between religion and society. To that end, after a brief period that provides some concrete material, we spend approximately half the semester studying key sociological theories (all the while applying the material and using a variety of films and exercises). We then spend approximately the second half of the semester applying that understanding to case studies and research. By the end of the semester, students have read, wrestled with, worked with, applied, disagreed with, and debated various sociological theories; and students have ideally come to see how their own faith is shaped by these processes.

Students' own faiths are key to the design of this syllabus. Almost all students are evangelical Christians. They are quite certain in their beliefs, viewing the way that evangelical Christianity is practiced in the U.S. as the true Christian way. We thus spend much time examining their beliefs in light of alternatives. "Why do American evangelicals stress personal morality over social justice?" and "Is Gandhi in heaven?" are two examples of questions they are asked to address in light of our studies. By encouraging them to see how society and the larger culture influence their own beliefs, they come to a greater understanding of the course's main themes.

Though I try to incorporate religions other than Christianity, I still think a weakness of this syllabus is a lack of comparative study. Given my students, though, I feel I am in a quandary. If I overemphasize other religions, they easily see the connections between religion and society for others, but not for their own subculture. Thus, at this point, I consciously stress studying variations of their own subculture and contrasting with other religions.

(By the way, if I were teaching this course where I knew many of my students would have nominal faiths or none at all, I would want to stress how those faith positions are also shaped by society and culture. The more general principle being that if education is to be transforming, it must simultaneously stress study of the social other and the social self.)

What you will find beyond this page: I include a syllabus complete with assignments attached to the back (you will note I stress writing style). I have also annotated the first few weeks of study to provide the reader a rationale and an understanding of why I use certain material.

II. Course Syllabus

SOC372G: Religion in Society

DAYS: T-TH TIME: 11:10-12:25
PLACE: AC324 TERM: Spring 1998

PROFESSOR: Dr. Michael Emerson
OFFICE: AC 225B HOURS: T, Th, 9:00-10:20

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Course Prerequisites:
*GES110 College Writing
*GES130 Christianity and Western Culture
*Cultural Diversity course OR one year of modern world language

INTRODUCTION

We all have extensive personal experience with religion. This course is about, among others, how things social shape our personal experience. Religion exists in a social context it is shaped by and shapes that social context. Moreover, religion is always a socially constituted reality; that is, its content and structure are always formed, at least partially, out of the "stuff" of the sociocultural world (language, symbols, norms, interactions, organizations, inequality, conflict and cooperation).

In *Religion in Society*, we seek to understand both the "socialness" of religion itself and the mutually influencing interactions between religion and its social environment. We examine religious beliefs, practices, and organizations from a sociological perspective, with a primary (but not exclusive) focus on religion in the contemporary U.S.

LEARNER OBJECTIVES

Students will:

1. Cultivate an understanding of the distinctively sociological approach to studying religion. Legitimate approaches to studying religion abound: historical, psychological, theological, etc. Because we take a sociological approach, a most basic goal is to develop an understanding of and appreciation for the kinds of questions sociologists ask and the kind of explanations they offer.
2. Understand major issues, problems, findings, theories and generalizations in the sociology of religion.

3. Apply basic research skills in the sociology of religion. Sociology is an empirical discipline that constructs theories and draws conclusions based on observable evidence. Students in this course will go beyond merely reading about religion, to actually engaging in sociological research on religion.
4. Strengthen cognitive and communication skills. This course aims, through its exercises and requirements, to enhance students' abilities to read, think, discuss, and write skillfully.
5. Interpret own faith in light of a sociological understandings of religion.

Required Readings

Books

1. Berger, Peter L. 1967. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Harper-Perennial. Anchor Books.
2. Smith, Chris with Michael O. Emerson, Sally Gallagher, and David Sikkink. 1998. *Evangelicalism: Embattled and Thriving*. University of Chicago Press.
3. Collins, John J. 1991. *The Cult Experience: An Overview of Cults, Their Traditions, and Why People Join Them*. Charles C. Thomas, Publishers LTD.
4. Freedman, Samuel. 1993. *Upon This Rock: The Miracles of a Black Church*. Harper-Perennial.

Book Chapters/Journal Articles on Reserve

1. Bellah, et al. 1985. "The Pursuit of Happiness," *Habits of the Heart*.
2. Johnstone, R.L. 1997. "The Cult," *Religion and Society*.
3. Nelson, Timothy. 1996. "Sacrifice of Praise: Emotion and Collective Worship in AfricanAmerican Congregations." *Sociology of Religion* 1996
4. Articles to be announced (I try to use most uptodate articles of interest)

Course Requirements

Quizzes = 10% Research = 20% Attend/Part = 5%
Response Papers = 15% Exam 1= 15% Exam 2=15% Final=20%

(Exams are take home)

Quiz policy:

The quizzes are meant to keep you current in your reading and studying. As such, they will contribute to higher quality class discussions and greater learning. Six quizzes will be given on six randomly selected dates.

Quizzes are handed out typically at the very beginning of class and collected together. There are no makeup quizzes given for any reason. This includes arriving late, sickness, having to leave town early,

extracurricular activities, oversleeping, and so on. This policy is nonbending. You may drop your lowest quiz score.

GRADING

93 - 100 = A
90 - 92 = A-
87 - 89 = B+
83 - 86 = B
80 - 82 = B-
77 - 79 = C+
73 - 76 = C
70 - 72 = C-
67 - 69 = D+
63 - 66 = D
60 - 62 = D-

RESEARCH PROJECTS

We will work on two research projects. One project is a religious and moral values survey of college students. This project will be conducted in conjunction with the Psychology of Religion class.

The other project will be a sociological study of your home congregation (or other religious organization if you wish) or a comparative work. Both projects will give you real life experience doing research, will allow you to conduct studies similar to what we read, and most importantly will allow you to apply the concepts we study to understand real life situations.

Assignments are due at classtime on or before the due date. Outside of serious illness or other such calamity, I will deduct 1/3 of a grade for each day late.

TENTATIVE COURSE SCHEDULE

I. Background—The goal of this first section is to set the groundwork for students to understand that how we interpret issues, and ultimately how we construct religion, are influenced by our culture. This is very new for most of the students. To do this, I use the film, *Not Without My Daughter*, based on a true story of an American women and her Iranian husband. The movie begins in the U.S., but then moves to Iran. From the moment they land in Iran, stark contrasts between the two cultures (and religion is a major component) are evident. It takes two class periods to watch the film, but I don't mind for three reasons: (1) one of those periods is the first day, in which I would not normally do more than introduce the class, and this film is a method to that, (2) they read an article at the same time to help draw the contrasts for them, and (3) they write a response paper which incorporates both the film and the article.

An additional goal of this section is to prepare them for the reading of Berger.

Week 1

T, Feb 4 Introductions/Film, Part I

I also briefly introduce their first writing assignment

Th, Feb 6 Film, Part II

Read Preface and Chapter 1 "The Pursuit of Happiness," from Habits of the Heart (about 30 pages)

**At the start of class I present them with this riddle: Three guys without much money decide to get one motel room and evenly split the cost. Total cost is \$30. Each pays \$10. But the clerk realizes they were overcharged \$5, so takes \$5 up to their room. On the way, the clerk decides that the 3 guys would just fight over the \$5, so pockets \$2 and give them \$3 back. At this point, each has paid 9\$ for the room, or a total of \$27. But if you add the \$2 that was pocketed, that only adds up to \$29. What happened to the other dollar?

**If they cannot immediately solve it (they usually cannot) I tell them to think about it, then I show the remainder of the movie.

**We discuss the movie, and at a convenient time I return to the riddle. Taking some interpretative liberty, I tell them that I set the culture, the culture of 30, and in so doing, made it very difficult for them to solve. But if we have a culture of 25, the answer is much clearer. I then continue to use this illustration to highlight points about how we are influenced by our culture and how religion is influenced by culture. They still may not buy this last point, so I have the next day . . .

II. Under the Sacred Canopy: A Sociological Theory of Religion

**We read the standard statement on secularization and use it again and again throughout the semester. Berger is good for applying and therefor bringing up discussion of basic sociological concepts, such as culture, society, religion, and social construction. Berger also stretches and challenges the students, so if I can get them to grasp his main points, we can usually get solid discussion. A point of reference is that these students are almost all evangelical Christian, so they find Berger, in the words of many students, disturbing. This helps with discussion.

Week 2

T, Feb 11 Berger, Preface and Chapter 1 "Religion and WorldConstruction" (28 pages)

**I have them read just the first chapter so they will concentrate on it, and if they don't get it, they won't be too far behind. We spend the class period making sure they understand words and phrases like ipso facto, sui generis, avuncular, etc., and discussing the meaning, importance, and implication of this chapter (and chapter 2, which I do not have them read, but lecture on). We use the running example of language to illustrate the concepts of externalization, objectivation, and internalization. To help make the point, and have a little fun, we try to apply what Berger writes by creating a word and attempting to get other people in the college to use it. This past semester we came up with chikana, meaning "way cool, awesome, happening, impressive." We agree to use this term in place of the others, and try to see if we can "spread the word." I also make sure to bring in the film and the Habits of the Heart reading to add more concreteness to the discussion.

**When talking about the human need to create order (a big point of Berger's), we go over Genesis, chapter 1, which is the account of God creating order out of chaos.

**As you see below, I give short summaries of the book's they read and put the summaries at the point they do their first reading. I do this to give them an introduction they can use as they begin reading and to give them something to go back to when they are mired in the minutia of a chapter and need/want to get the "broad view" of the book.

Berger's *The Sacred Canopy* is a classic, and as we will see, has led to a tremendous amount of research and theoretical consideration. We cannot begin to understand today's works without grasping the argument in this little book. For Berger, religious belief anthropomorphizes (big word) the world. He writes: "Religion implies that human order is projected into the totality of being. Put differently, religion is the audacious attempt to conceive of the entire universe as being humanly significant" (p.28). Note the adjective "audacious"—meaning extremely bold, even recklessly courageous. For Berger, religion is a distinctly human and heroic—perhaps tragically heroic—triumph of meaning over meaninglessness. That is the burden of his title. Religion is like a "sacred canopy" beneath which meaningful human life can be lived in a perhaps ultimately meaningless universe. Meaning is not a given; it's an achievement. For thousands of years, religion has been a sacred canopy that has sheltered this achievement and made it seem uniquely plausible. But in modern times, the canopy has been shredded, leaving us exposed beneath a cold night sky filled with hard bright stars, catapulting through infinite space where no gods dwell. That is secularization.

Th, Feb 13 Guest Speaker from Muslim faith

**Response paper contrasting American and Iranian culture and religion due

**This day serves a great purpose. I bring in a speaker that is Muslim female (a female because she is able to give the perspective needed to counterbalance the movie), usually born elsewhere (but not Iran), but is essentially American (college students work well). I ask them to talk about being a Muslim, and contrast that with Muslims of Iran. They are usually delighted to point out that Iranian Islam is wrong with respect to treatment of women, etc. Students ask questions, and I ask questions to fill in the gaps to stress the point that the same religion is practiced differently and stresses different values in different cultures.

**By having an American talk about her Islamic faith and having them read Bellah et al., they are able to see how culture does influence religion. If time allows, I ask them to consider how their Christianity might differ if they were to grow up in Iran. We also reflect a bit (just a bit because we do much more of this throughout the semester) on how religion may influence culture.

**I can now introduce Berger, and point out that in the first couple of chapters he tells us why religion and culture are so inextricably linked. Berger is a tough read for students, so any motivation one can give to work through it is helpful.

Week 3

T, Feb 18 Berger, Chapter 3 "The Problem of Theodicy" and Chapter 4 "Religion and Alienation" (49 pages) (lots to read allow proper time)

**To apply the term Theodicy, I have them use Christian writings by a theologian from our college (The book—*Letters from a Skeptic*—one the Gold Medallion award as the best evangelical publication in 1995). In groups they read short excerpts and try to describe the theodicy that is used. This again helps make it real—what Berger is talking about is what really does happen, and it happens today.

III. Religion's Fate in Modern Times: Secularization?

Th, Feb 20 No Formal Class

Read Chapter 5 "The Process of Secularization" and turn in a 2 page response describing the secularization process (feel free to work with another).

Week 4

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T, Feb 25 Berger, Chapter 6 "Secularization and the Problem of Plausibility" and Chapter 7 "Secularization and the Problem of Legitimation" (44 pages)

**We generally get good discussion going on chapters 5 through 7, especially when discussing statements like "Christianity has been its own gravedigger."

**To have a little fun, and to help the students interpret Berger further, I share with students this little ditty I wrote (with feeling, of course):

ODE TO BERGER

I feel so empty
and alone
I don't know if I'm a person, a dog,
or a stone
I don't even know
which way is home

I need a NOMOS, yea
I need a COSMOS, yea

And I gotta get me
A THEODICY, that's right

Now Don't you puncture
My PLAUSIBILITY STRUCTURE, uh uh
IPSO FACTO, I search for meaning, don't you know
The OBJECTIFIED FACTICITY will show
That this emptiness has got me itchin
For that CANOPY we call RELIGION

And now, with meaning in hand
I stand with hands on hips
Sayin I'm all that
And a bag of chips

Th Feb 27 1st Exam

IV. Sacred Canopy or Sacred Umbrellas?

Berger has proposed the seemingly reasonable hypothesis that religious monopolies are stronger than denominational pluralism in making religion plausible to the multitude of people. Smith and colleagues find much evidence against this thesis, and that particular ways of engaging pluralism actually increase vitality. A subcultural theory and the concept of sacred umbrellas are proposed to account for how religion in America operates. Along the way, we review the current sociological theories.

Week 5

T, Mar 4 Read Evangelicalism , Chap 1 "Resurrecting Engaged Orthodoxy"

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Th, Mar 6 Introduction to Joint Research Project

Week 6

T, Mar 11 Research Design Development

Read Evangelicalism , Chap 2 "Evangelicalism Thriving"

Th, Mar 13 Read Evangelicalism, Chap. 3 "Explaining Religious Vitality"

Week 7

T, Mar 18 Read Evangelicalism, Chap. 4 "Toward a 'Subcultural' Theory of Religious Strength

Orthodox Judaism discussion as comparison

Th, Mar 20 Response Paper due

Week 8

T, Mar 25 Spring Break

Th, Mar 27 Spring Break

Week 9

T, Apr 1 Read Evangelicalism, chap. 5 "Evangelicalism Embattled" and chap. 6 "Excursus: Belief Plausibility in Modern America"

Th, Apr 3 Read Evangelicalism, chap. 7 "Strategic Problematics"

Week 10

T, Apr 8 Read Evangelicalism, chap. 8 "The View from the Outside," and chap. 9 "Conclusion"

Th, Apr 10 Take Home Exam due

VII. Religious Innovation: New Religious Movements

Week 11

T, Apr 15 Collins, Part I

*Meet in computer lab for internet exploration discussion and work.

Th, Apr 17 Research Project # 1 due

Collins, Part II

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*Bus Tour of Twin Cities Religious Sites

Week 12

T, Apr 22 Read Johnstone (on reserve), and Collins, Part III

*Film: Guyana Tragedy, part I

Th, Apr 24 The People's Temple reading (on reserve) and Collins, Part IV

*Film: Guyana Tragedy, part II

Week 13

T, Apr 29 Response paper due

Film discussion, book discussion continued, and guest speaker

VII. The Church and Community: The Case of an African American Neighborhood and Congregation

Upon this Rock

After I read the first two chapters of this book, I knew this was a book for us to read. It is the last month of the semester, and you seniors are losing focus (and some nonseniors as well), but this is the book you will most enjoy reading of all our readings. We get to take all that abstract stuff we have been learning and apply it to the study of one specific congregation. Without the abstract stuff, this is a good book, but with our knowledge of the sociology of religion, this is a great book. Don't tire on me now!

Th, May 1 Freedman, Chapter 1 "Twice Called" and Chapter 2 "An Accident of Melanin" (62 pages)

Week 14

T, May 6 Freedman, Chapter 3 "Flesh and Fantasy" and Chapter 4 "Serious" (72 pages)

*Guest speakers from Brooklyn

Th, May 8 Research Project #2 due by 4:00 p.m.

Week 15

T, May 13 Freedman, Chap 5 "The Overcoming Crowd" and Chap 6 "With an Asterisk" (60 pages)

Reaction paper due

Th, May 15 Freedman, Chapter 7 "Blood Test," Chapter 8 "Where the Roses Grow," and Chapter 9 "Between Marrow and Bone" (75 pages)

Week 16

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T, May 20 Freedman, Chapter 10 "Morning at Midnight," Chapter 11 "In Caesar's Household," and Chapter 12 "Passage to the Past" and Epilogue (74 pages)

Final Due Th, May 22

*My thanks to colleague Richard Albares for a portion of the summaries in this syllabus.

RESPONSE PAPER 1: CONTRASTING AMERICAN AND IRANIAN CULTURE

DUE: Beginning of class, Feb. 13

LENGTH: 3 typed, doublespaced pages

Using "The Pursuit of Happiness" article on American cultural values and the film "Not Without My Daughter," compare/contrast American and Iranian culture. What seem to be the core cultural values? How do the major social institutions—family, religion, education, government—of these societies differ? Are these institutional differences related to the differences in core values?

Tips for a higher grade

I will grade both content and writing style/grammar

Content Tips

1. Have a thesis, such as "American and Iranian cultures are, at their core, identical." Use the rest of the paper to argue/support your thesis.
2. Support your points with evidence, such as quotes or summaries from the article. When you quote from the article, (a) put it in quotation marks, and (b) cite the page number in parentheses after the quote.

Style/Grammar Tips

1. Have someone proofread your paper. This can improve content as well.
2. Avoid wordiness. The previous sentence took 2 words, but it can be said in more. For example, "Do not be overly wordy" (5 words); or "You want to not use too many words" (8); or "When you write about today's society or any other for that matter, the point and the goal is to put an emphasis on not taking too long to say what could be said more quickly, that is, where possible and logical use less words instead of more to convey a meaning to your reader" (55 words). Students writing 3 pages using a concise style say more than those using a "lardy" style. Avoiding wordiness, then, increases your grade—more space for supporting evidence.

The best way that I know of to avoid wordiness is to write your response paper without much attention to being wordy or not, and then going back and asking yourself how you can say what you wrote in less words (41). Let's do this for the previous sentence.

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RESPONSE PAPER #2

Read Berger, chapter 5, "The Process of Secularization." Then write a 2 page response paper. Here are questions to guide you: What is secularization? Why did it happen/is it happening? Particularly, what is the role of JudeoChristianity in this process?

2 pages is not much space to address these issues. Thus, you have three choices:

1. Ignore the 2 page requirement and write more.
2. Say relatively little (limited content).
3. Avoid wordiness, and say more while staying within the page limit.

I suggest number 3 (it will lead to the highest grade). Remember, one way to write concisely is (a) first get your ideas on paper without worrying how you are communicating, then (b) ask yourself, "How can I say this more concisely, more clearly?" For each paragraph I usually ask myself, "What is the main idea I am trying to convey and am I successful?" I also reread the paper. Where sentences seem clumsy/wordy, I rewrite them for clarity and conciseness.

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RESPONSE PAPER #3

DUE Thursday, March 6th, at class time

Learning: Researchers study it, philosophers and theologians reflect on it, and teachers witness it. The conclusion? There are no known limits to learning . We can all learn all the time.

This not only means you can understand and apply Berger, but it means you can teach Berger a thing or two!

For this response paper, please write a two page letter to Dr. Berger (O.K., you can call him Pete if you want). In this letter, tell him how your own experience and world fit or do not fit with what he has written in The Sacred Canopy. For example, have you need for viable theodicies? Do you have a nomos, or is your world uncertain? Does secularization impact you? Does pluralism influence your faith in anyway? Is your faith sociallyconstructed?

How will I grade?

You do not have to answer all the questions above. You may focus on only one or two, or you may address a question not on the above list. Whatever you decide to address, I will be looking for the following: Are you intelligently interacting with the Bergermeister? Does your letter reflect an understanding of the concepts as Berger discusses them and are you appropriately applying them to your own situation. In short, if Peter Berger read your letter, he should turn to me and say, "Yea, this student knows what I was talking about."

(Or as he might actually put it: "In the course of reading this expository treatise addressing the rudimentary conceptual frameworks delineated in my corpus grandeur, I have deemed the analysis to have more than

adequately grasped hold of the core ideas of which I speak and write, ipso facto, deserving of a mark which you deem to be of greater value than passing.")

Have a little fun in writing this by using the writing tip below.

Writing Tip: Really, very, and a lot are weak adjectives and should be used sparingly. A thesaurus might be helpful in finding stronger adjectives. Another strategy also works well—word pictures, analogies. Instead of saying "It was very cold" or "It was really cold" you could say "as cold as a homeless Minnesotan on a January night" or (if your feeling spiteful) "as cold as my exboy/girlfriend's personality!"

Here we see the relationship between avoiding wordiness and word pictures. It often takes more words to paint pictures/make analogies, but if you write concisely, you will have the space. Thus, in the end, you replace the lard with better ideas, more evidence, and more vivid writing.

Sociological Study of Home (or other) Church

We have read much on why religion exists, its functions, its fate in the modern world, and the social conditions that influence its form and strength. The purpose of this research assignment is to have you apply this knowledge to understand a real life situationsome aspect of your own home church, another church, a comparison of churches, another Christian organization, or some aspect of another religion.

Here are a few possible topics:

1. How does this body of believers create and maintain the world? What is the worldview of the church?
2. How legitimize difficult events?
3. How has secularization impacted or not impacted church attendance and beliefs?
4. Historical analysis to see how changedmore secularized?
5. Is the church privatized or publicized? Does it emphasis programs and training for individuals and families to the exclusion of talk on social/moral positions? Economic and political positions? (Recall that Berger predicts religion will come to be more and more limited, to the point that families and individuals hold religious faith in isolation from others, meaning that churches can only impact at this level.)
6. How does the church use marketing strategies?
7. How organized as organization? How like a business, how different?
8. Interview membersis the church able to influence its members (or are the members more like the folks we read about in our very first readingstating that they alone must determine what is best)? How in line are the beliefs of the members with the stated positions of the church?
9. What are the attendance patterns of people in the church? What are involvement patterns? How is this related to the strictness of the church?
10. What are the demographics (young/old, male/female, race and ethnic makeup, class) and how are they similar or different to the larger community? What does it all mean?

Others abound, and you may select what you are most interested in (though best to first discuss your idea with me.)

Guidelines:

1. You may work with one or two others on this if you prefer
2. You may compare churches (or religions)
3. You are not necessarily limited to churches (for example, you could study Bethel, or Focus on the Family, or a Witch's Coven, or . . .)
4. Your paper should be typed, double spaced

5. It should be, roughly, from 58 pages
6. It would be wise to include subheadings. For example:

Introduction
Background
Methods of the Study
Findings and Implications

(or any other format that works best for your particular study--but be sure to tell me HOW you went about doing your study)

7. The paper should refer to at least one theory or piece of research we read for class. That is, you might examine your church as a test case of Berger's secularization thesis, or use the idea of religious economies and compare to what your selected church actually does in the way of marketing its "product." This requirement makes good sense in light of the purpose of this assignment (see above).
8. The paper is due by Thursday, April 17th. **DON'T BE FOOLED INTO BELIEVING YOU CAN WAIT TO GET STARTED. THIS WILL NOT BE SOMETHING YOU CAN DO IN A FEW DAYS.**
9. It should be wellwritten (if you want to turn in early and have me give comments on a draft, I will happily do so.)
10. If you discuss with me first, I will consider allowing you made an out-of-this world class presentation instead of a paper. I will have more to say on this in class.

INTERNET EXPLORATION

GOALS: Learn the variety of religions using the internet.

See how one can easily learn more about any religion using the internet.

Today you will be working on Response Paper 4, which I DO NOT want in paper form, but want emailed to me.

METHOD: By your self or with another, get on the Internet and do a search for websites on religions or aspects of religions that interest you. For example, the most paper web site last spring was the Heaven's Gate website, so you could search "Heaven's Gate," or you could broaden the search to "cults" or "new religious movements." You might also be interested in Lutheran websites, could you could search "Lutheran" or narrow it to "Evangelical Lutheran Church in America." Like any search, you will often end up with more than you want, and will have to sift through for the best.

SEARCH and review a variety of sites that interest you. Your Response will consist of a description of 5 sites. It should be in the following format.

- a.Type of religion/aspect of religion this website is on.
- b.Website address.
- c.One paragraph description of the cite—what sort of information is available at this website, what cool stuff in on here, why should a person check this site out?

A madeup example:

- a.Cult/Elvis Presley Worship
- b.
- c.If you are an Elvis lover, than this is a site for you. Here you learn that Elvis was more than a singer. He

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is a god. You learn that Elvis had to die so that his Spirit could animate a new generation of entertainers, such as Madonna (I realize calling her an entertainer is stretching it). All that is good in the world of music today is the direct result of the "Blessing of Elvis," whose Spirit flows through those who come from the same wholehearted, soulselling desire to communicate and gain fame through music. The website includes a number of features, including samples of Elvis's music, numerous photographs, and even a short voice recording of Elvis telling his followers he will never really die. It also contains a listing of many other Elvis sites that the Elvis worshipper will want to visit, including "Graceland is our Heaven".

GRADING

1. Do you have a, b, and c for 5 sites?
2. Are the summaries informative? Do they give information to decide if I want to visit this webpage?
3. Are the summaries well-written?