

Time: Wednesdays, 6-8 pm
Instructor: Joseph M. Bryant
Office: Room 346, Department of Sociology, 725 Spadina Avenue
Teaching Assistant: Olimpia Bidian

DELIVERY/Venue: Online via *Quercus BB Collaborate*
Email: joseph.bryant@utoronto.ca
Office Hours: by arrangement

*** Students will need a computer with microphone and camera in order to participate in synchronous online activities; lectures will not be recorded. Posting course materials or lecture recordings you might make for private study to other websites without permission from the Instructor will constitute Copyright infringement.

NOTE: The prerequisite to take SOC250Y1 is completion of SOC101Y1 or SOC102H1 or SOC100H1.

To study without reflection is a waste of time; reflection without study is dangerous.

Confucius

*Other things may be seized by might, or purchased with money,
but knowledge is to be gained only by study...*

Samuel Johnson, *Rambler* #7 (1750)

Synopsis: This course will examine religious beliefs, practices, and experiences from a historical-sociological and comparative perspective. We will begin with an overview of the major social science approaches to the study of religious phenomena, highlighting the contributions of various classical as well as contemporary theories. Substantive topics to be explored will include the following: the nature-and-spirit based polytheisms of primal/aboriginal religions; the historic emergence of the major “world religions” (Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam); religious institutionalization, and the heretical/schismatic movements that commonly arise to challenge emerging orthodoxies (with primary focus on early Christianity); the social “embeddedness” of religion, as it finds linkage and integration with other institutional spheres and practices, such as gender and sexuality, economic life, politics, war and revolution, the arts and sciences; religious regulation of the human body and person, by means of mystical, ascetic & penitential disciplines, miraculous and sacramental means of spiritual empowerment or blessing, and through the “social control” promises of afterlife rewards and punishments. We will conclude with an investigation of the opposing modern trends of secularization and fundamentalism, while also examining various new religious movements and cults.

Text: Lester Kurtz, *Gods in the Global Village: The World’s Religions in Sociological Perspective*, 3rd Edition, 2012; 4th ed., 2015. Cited as **K** (you can use either text; pages listed vary slightly)

Requirements and Grading:

one **Field Report**, ~850 words in length (10%); one short **Essay**, ~1400 words in length (30%); three **Timed Online Tests**, form to be determined (45%); one **Final Assessment Review** (15%);

Learning Objectives: (1) To develop a comprehensive understanding of the major theoretical perspectives in the Sociology of Religion; (2) To comprehend the broad outlines of World religious history, as well as more detailed knowledge of selected cases and comparisons; (3) To gain practical experience in the tasks of researching and writing academic papers.

Academic Integrity is fundamental to learning at UofT. Familiarize yourself with the *Code of Behaviour on Academic Matters*, at <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>. It is the University rule book for academic behaviour, and students are expected to know the rules.

Plagiarism Policy: Students agree that by taking this course all required papers may be subject to submission for textual similarity review to *Turnitin.com*, for the detection of possible plagiarism. All submitted papers will be included as source documents in the Turnitin.com reference database solely for the purpose of detecting plagiarism in such papers. You are advised to consult the Rules and Regulations section of the UofT Annual Calendar regarding this matter. Assignments not submitted through *Turnitin* will receive a grade of zero (0%) unless a student instead provides, along with their paper, sufficient secondary material (e.g., reading notes, outlines of the paper, rough drafts of the final draft, etc.) to establish that the paper they submit is truly their own.

Email policy: Owing to the large number of suspect/junk mailings I receive, I do not favor using this medium for class communication, other than for emergencies. My email address and home phone number are in the public domain, but my preference is for you to contact me in class for all course-related matters. *NOTE:* The TAs should be contacted first regarding all course matters.

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Missed Tests: Owing to the large enrolment, no “make-up” tests will be offered. For students with officially legitimate reasons and documentable proof for absences on test days, the policy will be to average the scores on the other assignments and tests to provide for the legitimately missed exam. **Missed Lectures:** *Students who miss classes are expected to obtain lecture notes from classmates.*

Policy on Extension Requests: Extensions for completing course assignments can only be given in accordance with university rules, which are limited to medical situations or family emergencies.

*** If you miss a test or a written assignment deadline for medical reasons, you will need to email me regarding the circumstances and officially declare your absence on the system (ACORN). For family or other personal reasons, you are required to contact your College Registrar, who should email me directly.

Accessibility Services: If you require accommodations or have any accessibility concerns, please visit <http://studentlife.utoronto.ca/accessibility> as soon as possible.

WRITING ASSISTANCE

Students can find information about college writing centres at <http://www.writing.utoronto.ca/writing-centres/arts-and-science>. It is recommended that you *book appointments well in advance*, as the Writing Centres are commonly very busy. See also the website Writing at the University of Toronto at www.writing.utoronto.ca. For numerous practical advice files, see www.writing.utoronto.ca/advice. Information about the English Language Learning program (ELL) is available at <http://www.artsci.utoronto.ca/current/advising/ell>. There is also Reading eWriting, an online program that helps students engage course readings more effectively. For group instruction on writing and study skills, please refer students to the Writing Plus workshop series, described at <http://writing.utoronto.ca/writing-plus>. In 2020-21, workshops will be conducted as Bb Collaborate webinars. Students can join the webinars on Quercus using the following link: <https://uoft.me/writingplus>.

FIRST TERM

1. Sept. 16 *Introduction: Religion as a Social Phenomenon*
Reading: **Kurtz**, Preface
2. Sept. 23 *Epistemological and Methodological Challenges in the Study of Religious Phenomena*
Reading: **K**, Chap. 1 “Religious Life in the Global Village” [pp. 1-9]
3. Sept. 30 *Social Scientific Theories of Religion: Marx, Durkheim, Weber*
Reading: **K**, Chap. 1 “Tools of the Trade ...” [pp. 9-30]
4. Oct. 7 *Theories (continued): Freud, Frazer & Malinowski*
Reading: **K**, Chap. 1 “Religious Rituals ...” [pp. 30-44]
5. Oct. 14 *Contemporary Theoretical Approaches: Berger, Geertz, Feminist Theory*
Reading: **K**, review Chapter 1
6. Oct. 21 *Contemporary Approaches (continued)*
Reading: **K**, review Chapter 1
Tutorial Session (after lecture): Review in Preparation of Test # 1
7. Oct. 28 *Aboriginal/Primal Religions*
*** **Test # 1** ***
8. Nov. 4 *The Historical Sociology of Religion: Axial Age Foundations and Trajectories*
Reading: **K**, Chap. 4 “Indigenous Religions” [pp. 129-50]

- *** Nov. 9-13 *** **FALL TERM READING WEEK BREAK**

9. Nov. 18 *Trajectories in the World Religions: The Eastern Traditions*
Reading: **K**, Chap. 2 “Turning East: Hinduism, Buddhism, Sikhism” [pp. 45-86]
Tutorial Session (after lecture): Review in Preparation for Essay # 1

10. Nov. 25 *Trajectories in the World Religions: The Western Traditions*
 Reading: **K**, Chap. 3 “Western Traditions: Ancient Greeks, Judaism, Christianity ...” [pp. 87-110]
11. Dec. 2 *Trajectories: A Sociology of Early Christianity*
 Reading: **K**, Chap. 3 “Islam ...” [pp. 110-19]
12. Dec. 9 *Heresies and Schisms in Early Christianity*
 Reading: **K**, Chap. 3 “Social Construction ... Elementary Forms” [pp. 119-28]
**** First Essay Assignment Due ****

Knowledge is praised and desired by multitudes whom her charms could never rouse from the couch of sloth; whom the faintest invitation of pleasure draws away from their studies; to whom any other method of wearing the day is more eligible than the use of books, and who are more easily engaged by any conversation than such as may rectify their notions or enlarge their comprehension.
 Samuel Johnson, *Rambler* #178 (1751)

SECOND TERM

1. Jan. 6 *Case Study: Max Weber’s “Protestant Ethic and the Spirit of Capitalism”*
 Reading: **K**, Chap. 5 “Religious Ethos ... Identity Construction” [pp. 151- 64]
2. Jan. 13 *Weber’s “Protestant Ethic” (continued)*
 Reading: **K**, Chap. 5 “Religion and Stratification” [pp. 165-71]
3. Jan. 20 *Religion and Social Control: Heavenly Rewards and Hellish Torments*
 Reading: **K**, Chap. 5 “Taboo Lines ... Sexuality” [pp. 171-98]
4. Jan. 27 *Religion and Social Control: Afterlife Beliefs in Historical-Comparative Perspective*
 Reading: **K**, Chap. 5 “Religion and Politics ...” [pp. 198-210]
Tutorial Session (after lecture): Review in Preparation of Test # 2
5. Feb. 3 *Religious Regulation of the Human Body*
***** Test # 2 *****

6. Feb. 10 *Religion and Social Cohesion*
Reading: **K**, review chapters 1-5

*** February 15-19 *** **WINTER TERM READING WEEK BREAK**

7. Feb. 24 *Religion and Social Conflict: Holy War, Aztec Sacrifice System, Crusades*
Reading: **K**, Chap. 8 “Religion and Social Conflict” [pp. 290-302]
Tutorial Session (after lecture): Review in Preparation for Essay # 2

8. Mar. 3 *Religion and Social Conflict* (continued)
Reading: **K**, Chap. 8 “Religious Contributions to Nonviolence” [pp. 302-32]

9. Mar. 10 *Religion and Social Change*
Reading: **K**, Chap. 6 “Modernism and Multiculturalism” [pp. 211-21]
Tutorial Session (after lecture): Review in Preparation of Test # 3

10. Mar. 17 *Modernity and Secularization*
Reading: **K**, Chap. 6 “Modernism and Multiculturalism” [pp. 221-50]
*** **Test # 3** ***

11. Mar. 24 *New Religious Movements and Cults*
Reading: **K**, Chap. 7 “Religious Movements for a New Century” [pp. 251-89]

12. Mar. 31 *Fundamentalisms Resurgent*
** **Second Essay Assignment Due** **

[[** Final Assessment Period: April 7 – 30, specific time period TBA by OFR/ACE]]

And beware “the Curve of Forgetting”...

O mito é o nada que é tudo. ‘*Ulisses*’, by Fernando Pessoa

The world is a comedy to those that think, a tragedy to those that feel.
Horace Walpole