

## **Theory and Method II**

**Spring 2016**

REL6036

W 2-4/8:30-11:30

Office Hours: Monday 2-3; Wednesday 11:30-12:30, 3-4

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### **Course Description**

This course builds on Method and Theory I, offering a survey of the contemporary theoretical landscape in the study of religion. Following post-modernist and post-structuralist critiques of the essentialist, foundationalist, teleological, and totalizing pretensions of classical methods and theories, this landscape is characterized by a high degree of fragmentation, contestation, fluidity, and cross-fertilization. This craggy and polycentric topography both accompanies and is a response to post-colonialism, globalization, and the emergence of new transportation and communication media, which are decentering the taken-for-granted cartographies of religion, generating increasing religious hybridity, innovation, diversity, and conflicts over orthodoxy and heterodoxy.

The course begins with an examination of the struggles around the legacy of the history of religions approach and the Geertzian phenomenological-hermeneutics synthesis which dominated the study of religion up until the mid-1980s. We will give particular attention to the debate around the viability of category of religion, as well as its implication in power dynamics ranging from colonialism and imperialism to nationalism and capitalism. The second part of the course focuses on emerging directions, themes, tropes, and methods that are likely to define the field of religious studies in the coming years.

Throughout the course, we will discuss various practices associated with the *métier* of a religion scholar, such as constructing course syllabi and writing and submitting journal articles, grants, and thesis/dissertation proposals. In these discussions, we will place emphasis on the clear and coherent articulation of theoretical assumptions and methodological procedures.

### **COURSE OBJECTIVES**

1. To map out the contours and main “fault lines” of the contemporary theoretical landscape in the academic study of religion
2. To sharpen the students’ capacity to identify and critically evaluate the epistemological and ontological assumptions behind current debates about the “nature” and place of religion.
3. To offer students some hands-on experience in the use of methods and theories in the creation of syllabi, the writing of grant and/or dissertation proposals, and the preparation of articles publishable in scholarly journals.

### **COURSE REQUIREMENTS**

**1. Two-Take Home Exams:** These exams will contain a choice of essay-questions addressing key issues raised in the readings, lectures, and class discussions. The goal of these exams is to test how well students handle concepts, theories, and methods at hand. Since students will have one week to complete the assignments, I expect essays to be not only well-developed, with good grammar, spelling, and syntax, but also analytically substantive, making explicit references to the readings. Each exam will worth be 20% of your final grade, for a total of 40%.

**2. Practicum I: Two Annotated Syllabi (at the undergraduate level):** Students will create two full-fledged syllabi, one for an introductory course and another for an advanced course of their choice. For the introductory course students may selected from the following: Introduction to World Religions, Religions of Asia, Introduction to Islam, Introduction to Christianity, New Testament, Hebrew Scriptures, American Religious History, Religions of Latin America, Religion and Science, Environmental Ethics, Religion and Nature/Ecology, Religion and Society, and Anthropology of Religion. In addition to the syllabi (each with its course description, objectives, required readings, assignments, etc.) students will offer a two-page précis for each class, presenting the theoretical and methodological reasoning behind the choices made (e.g., the textbooks selected, the thematic organization of the course, the type of assignments, etc.). Each syllabus is worth 10% of the final grade, for a total of 20%.

**3. Practicum II: A Grant/Fellowship Proposal or a Draft of a Thesis/Dissertation Proposal.** Following the guidelines of major funding agencies, such as the ACLS, SSRC, NEH, Mellon, Ford, Templeton, MacArthur, and Carnegie, students will elaborate a grant or fellowship proposal to support research for the MA thesis or doctoral dissertation. Alternatively, they will write a draft of their thesis or dissertation proposal, following the guidelines in the Graduate Studies Handbook (see: <http://religion.ufl.edu/graduate-studies/handbook/>). We will discuss this assignment during the course. This assignment will be worth 15% of your final grade.

**4. Practicum III: A Publishable Review Essay or Journal Article.** In consultation with the instructor, students will review at least three influential books on a particular topic, debate, and sub-field in the contemporary study of religion. Topics, debates, or sub-fields may include: religion and gender, religion and material culture, religion and popular culture, religion and visual media, religion and post-colonialism, religion and the cognitive sciences, religion and globalization, new approaches to textual and historical analysis, etc. The review, which will be 10-12 pages in length, will follow all the specifications required by scholarly journals such as *JAAR* or *Religious Studies Review*. It will place special emphasis on the theoretical and methodological assumptions of the works under evaluation. I will provide more detailed instructions later in the course. This assignment will be worth 20% of your final grade.

**5. Attendance and Active Participation.** Since this course is a small advanced seminar, attendance is **mandatory**. Absences will be allowed only under very special circumstances, such as a medical emergency, which will need to be properly documented.

Students are expected to **read all** the assigned material carefully **before** coming to class and to participate actively in group discussions. As part of the participation grade, students will post a substantive but brief query or comment connected with the readings assigned for Wednesday by the preceding Tuesday at 10 PM. The aim of these queries/comments is not only to show that the students have done the readings, but also to shape the lectures and conversations on Monday. The instructor reserves the right to give quizzes at any time (in case students are not doing the readings). Attendance and participation represent 5% of your final grade.

### **Grading Scale**

- A 94-100
- A- 90-93
- B+ 87-89
- B 84-86
- B- 80-83
- C+ 77-79
- C 74-76
- C- 70-73
- D+ 67-69
- D 64-66
- D- 60-63
- F Below 60

Grades are consistent with UF policy as stated here:  
<https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>

## **POLICIES AND RULES**

### **Late or Make-Up Assignments**

You may take an exam early or receive an extension on an exam or essay assignment only in extraordinary circumstances and with prior approval from the instructor. If an extension is not granted, the assignment will be marked down  $\frac{1}{2}$  grade (e.g., from B+ to B) for each day late.

### **Attendance and Participation**

Class attendance is required. Poor attendance will harm your course grade. Students should arrive on time and prepared to discuss the day's readings.

Requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies that can be found in the online catalog at: <https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>

### **Honor Code**

UF students are bound by The Honor Pledge which states, "We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required

or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Honor Code (<http://www.dso.ufl.edu/sccr/process/student-conduct-honorcode/>) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor or TAs in this class.

### **Common Courtesy**

Cell phones and other electronic devices must be turned off during class. Students who receive or make calls during class will be asked to leave. You may take notes on a laptop computer, although the instructor reserves the right to ask you to turn off the computer if circumstances warrant. The instructor also reserves the right to ask any student engaging in disruptive behavior (e.g., whispering, reading a newspaper) to leave the class.

### **Conferences**

Students are encouraged to meet with the instructor during office hours or by appointment.

### **Accommodation for Disabilities**

Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-392-8565, [www.dso.ufl.edu/drc/](http://www.dso.ufl.edu/drc/)) by providing appropriate documentation. Once registered, students will receive an accommodation letter which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.

### **Counseling Resources**

Resources available on-campus for students include the following:

1. University Counseling Center, 301 Peabody Hall, 392-1575, personal and career counseling;
2. Student Mental Health, Student Health Care Center, 392-1171, personal counseling;
3. Sexual Assault Recovery Services (SARS), Student Health Care Center, 392-1161, sexual counseling;
4. Career Resource Center, Reitz Union, 392-1601, career development assistance and counseling.

### **Software Use**

All faculty, staff, and students of the University are required and expected to obey the laws and legal agreements governing software use. Failure to do so can lead to monetary damages and/or criminal penalties for the individual violator. Because such violations are also against University policies and rules, disciplinary action will be taken as appropriate.

### **Online Course Evaluation**

Students are expected to provide feedback on the quality of instruction in this course based on 10 criteria. These evaluations are conducted online at <https://evaluations.ufl.edu>. Evaluations are typically open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu>.

## Readings

Required books:

Barrett, Justin. 2004. *Why Would Anyone Believe in God?* Walnut Creek: AltaMira.

Campbell, Heidi, ed. 2013. *Digital Religion: Understanding Religious Practice in New Media Worlds*. New York: Routledge.

Chidester, David. 2005. *Authentic Fakes: Religion and Popular American Culture*. Berkeley: University of California Press.

Mahmood, Saba. 2005. *Politics of piety: the Islamic revival and the feminist subject*. Princeton, N.J.: Princeton University Press.

McCutcheon, Russell. 1997. *Manufacturing Religion: The Discourse on Sui Generis Religion and the Politics of Nostalgia*. Oxford: Oxford University Press.

Orsi, Robert. 2005. *Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them*. Princeton: Princeton University Press.

Smith, Jonathan Z. 2004. *Relating Religion: Essays in the Study of Religion*. Chicago: University of Chicago Press.

Taylor, Mark C. 2014. *Recovering place: reflections on Stone Hill*. Columbia.

Vásquez, Manuel. 2011. *More than Belief: A Materialist Theory of Religion*. New York: Oxford University Press.

## Additional Readings

These readings are available either through Canvas or Ares Course reserves.

## READINGS AND ASSIGNMENTS

### I. Contesting and Defending the Foundations of Religious Studies

#### 01/06: The Struggle over the History of Religions Research Programme

Readings:

-- Mircea Eliade, "Methodological Remarks on the Study of Religious Symbolism," in *The History of Religions: Essays in Methodology*, Mircea Eliade and Joseph Kitagawa, eds (Chicago: University of Chicago Press, 1959), pp. 86-107.

-- J. Z. Smith, "Map is not Territory," in *Map is not Territory: Studies in the History of Religion* (Chicago: University of Chicago Press, 1983), pp. 88-103, 289-309.

- J.Z. Smith, "In Search of Place," in *To Take Place: Toward a Theory in Ritual* (Chicago: University of Chicago Press, 1987), pp. 1-46.
- J. Z. Smith, Chapter 2-4 of *Relating Religion*, pp. 61-116.
- McCutcheon, *Manufacturing Religion*, Chapter 3, pp. 74-100.

### **01/13: The Struggle over the Hermeneutic-Phenomenological Research Programme**

Readings:

- Clifford Geertz, "Religion as a Cultural System," and "Notes on the Balinese Cockfight," In *Interpretation of Cultures* (New York: Basic Books, 1973), pp. 87-125 and 412-454. (\*)
- Talal Asad, "The Construction of Religion as an Anthropological Category" in *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993), pp. 27-54.
- Vásquez, Manuel, *More than Belief*, pp. 87-121, 211-229.
- Kevin Schilbrack, "Religion, Models of, and Reality: Are We through with Geertz?" *Journal of the American Academy of Religion* 73/2 (2005): 429-452.
- Thomas Csordas, "Asymptote of the Ineffable: Embodiment, Alterity, and the Theory of Religion." *Current Anthropology* 45(2): 163-176.

Methodological Interlude I: Reference and database systems

### **01/20: Entry into Postmodernity: Anti-Essentialism and the Struggle over the Category of Religion**

Readings:

- Jean François Lyotard, "Introduction" and "Answering the Question: What is Postmodernism?" in *The Postmodern Condition: A Report on Knowledge* (Minneapolis: University of Minnesota Press, 1984), pp. xxiii-xxv, 71-84.
- J. Z. Smith, "Introduction," in *Imagining Religion: From Babylon to Jonestown* (Chicago: University of Chicago Press, 1982), p. xi-xiii.
- J.Z. Smith, "Religion, Religions, Religious," in *Relating Religion*, pp. 179-197.
- Bruce Lincoln, "Theses on Method." *Method and Theory in the Study of Religion* 8 (1996): 225-27.
- Tim Fitzgerald, "Bruce Lincoln's 'Theses on Method': Antitheses." *Method and Theory in the Study of Religion* 18 (2006): 392-423.
- Bruce Lincoln, "Concessions, Confessions, Clarifications, Ripostes: By the way of Response to Tim Fitzgerald." *Method and Theory in the Study of Religion* 19 (2007): 163-168.
- Thomas Tweed, "Marking Religion's Boundaries: Constitutive Terms, Orienting Tropes, and Exegetical Fussiness." *History of Religions* 44/3 (2005): 252-276.

Methodological Interlude II: Constructing a Course Syllabus January 20

### **01/27: Genealogy and the Category of Religion**

Readings:

- McCutcheon, *Manufacturing Religion*, read all remaining chapters (Intro, 1-2, 4-7).

-- Michel Foucault, "Nietzsche, Genealogy, History," *Language, Counter-Memory, Practice: Selected Essays and Interviews by Michel Foucault* (Ithaca, NY: Cornell University Press, 1977), pp. 139-164.

-- Gustavo Benavides, "There is Data for Religion," *Journal of the American Academy of Religion* 71(4): 895-903.

-- Orsi, Robert. 2004. "Fair Game." *Council of Societies for the Study of Religion Bulletin* 33, no 3-4, pp. 87-89.

-- Ann Taves, "Special Things as Building Blocks of Religions." In *The Cambridge Companion to Religious Studies*, ed. Robert Orsi (Cambridge: Cambridge University Press, 2012), pp. 58-83.

### Methodological Interlude III: Submitting a Scholarly Article

#### **02/03: World Religions as Colonial Constructs**

##### Readings:

-- Edward Said, "Introduction," and "Latent and Manifest Orientalism," in *Orientalism* (New York: Vintage Books, 1979), pp. 1-30 and 201-225.

-- Charles Long, "Human Centers," "Primitive/Civilized," and "Conquest and Cultural Contact," in *Significations: Signs, Symbols, and Images in the Interpretation of Religion* (Philadelphia: Fortress Press, 1986), pp. 65-113.

-- David Chidester, "'Classify and Conquer': Friedrich Max Müller, Indigenous Religious Traditions, and Imperial Comparative Religion," in *Beyond Primitivism: Indigenous Religious Traditions and Modernity*, edited by Jacob Olupona (London: Routledge, 2004), pp. 71-88.

-- Richard King, "Orientalism and the Modern Myth of 'Hinduism.'" *Numen* 46/2 (1999): p 146-185.

-- Donald Lopez, "Foreigner at the Lama's Feet," in *Curators of the Buddha: The Study of Buddhism under Colonialism*, edited by Donald Lopez (Chicago: University of Chicago Press, 1995), pp. 251-296.

-- Tomoko Masuzawa, "Preface" and "Introduction," in *The Invention of World Religions or How European Universalism was Preserved in the Language of Pluralism* (Chicago: University of Chicago Press, 2005), pp. ix-36.

-- Reid Locklin, Tracy Tiemeier, and Johann Vento, "Teaching World Religions without Teaching 'World Religions.'" *Teaching Theology and Religion* 15/2 (2012): 159-181.

### Methodological Interlude IV: Digital Humanities

**\*\*\* Practicum I Due on Friday, February 12th at 4 pm \*\*\***

#### **02/10: Assessing Post-Modern and Post-Colonial Approaches: Is Comparison Still Possible?**

##### Readings:

- Robert Orsi, "The 'So-Called History' of the Study of Religion." *Method and Theory in the Study of Religion* 20 (2008): 134-138.
- Wilhelm Halbfass, "Beyond Orientalism? Reflections on a Current Theme," in *Beyond Orientalism: The Work of Wilhelm Halbfass and its Impact on Indian and Cross-Cultural Studies*, eds. Eli Franco and Karin Preisendanz (Amsterdam: Rodopi, 1997), pp. 1-28.
- Edward Said, "Orientalism Reconsidered," in *Literature, Politics, & Theory*, eds. Francis Baker et al (New York: Methuen, 1986), pp. 210-229.
- Kimberley Patton and Benjamin C. Ray, "Introduction," in *A Magic Still Dwells: Comparative Study of Religion in the Postmodern Age*, eds. Kimberley Patton and Benjamin C. Ray (Berkeley: University of California Press, 2000), pp. 1-19.
- J.Z. Smith, "In Comparison a Magic Still Dwells," in *Imagining Religion: From Babylon to Jonestown* (Chicago: University of Chicago Press, 1982), pp. 19-35.
- J.Z. Smith, "The 'End' of Comparison," in *A Magic Still Dwells: Comparative Study of Religion in the Postmodern Age*, eds. Kimberley Patton and Benjamin C. Ray (Berkeley: University of California Press, 2000), pp. 237-241.

Methodological Interlude V: Submitting a Grant/ Fellowship Proposals

## II. Promising New Directions

### 02/17: Practice, Performance, and Lived Religion

Readings:

- David Hall, "Introduction," in *Lived Religion in America: Toward a History of Practice*, ed. David Hall (Princeton: Princeton University Press, 1997), pp. vii –xiii.
- Robert Orsi, "Everyday Miracles: The Study of Lived Religion," in *Lived Religion in America: Toward a History of Practice*, ed. David Hall (Princeton: Princeton University Press, 1997), pp. 3-21.
- Orsi, *Between Heaven and Earth*, read Introduction and Chapters 1, 3, and 5-6.
- Russell McCutcheon, "'It's a Lie. There's no Truth in It! It's a Sin!': On the Limits of the Humanistic Study of Religion and the Costs of Saving Others from Themselves." *Journal of the American Academy of Religion* 74/3 (2006): 720-750.

Methodological Interlude VI: Crafting Thesis and Dissertation Proposals

### 02/24 Class moved to 02/22 Scudder Lecture – Mark C. Taylor visit

Readings:

- Taylor, *Recovering Place: Reflections on Stone Hill*
- Taylor, "End the University as We Know It."  
[http://www.nytimes.com/2009/04/27/opinion/27taylor.html?\\_r=0](http://www.nytimes.com/2009/04/27/opinion/27taylor.html?_r=0)

**\*\*\* First Take-Home Exam (Section I) due on Friday, February 26th at 4pm \*\*\***

### 03/02: Spring Break. No Class

### 03/9: Power: Domination and Resistance

Readings:



- Vásquez, Manuel, *More than Belief*, pp. 231-257.
- Michel Foucault, "Truth and Power," in *Power/Knowledge: Selected Interviews & Other Writings, 1972-1977* (New York: Pantheon Books, 1980), pp. 109 – 133.
- Michel Foucault, "Objective" and "Method," in *The History of Sexuality: An Introduction, Volume I* (New York; Vintage Books, 1990), pp. 81-102.
- Talal Asad, "Toward a Genealogy of the Concept of Ritual," in *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993), pp. 55-79.
- Pierre Bourdieu, "Structures and Habitus," in *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 1977), pp. 72-96.
- Pierre Bourdieu, "Genesis and Structure of the Religious Field." *Comparative Social Research* 13 (1991): 1-44.

**\*\*\* Practicum II Due on Friday, March 11 at 4PM \*\*\***

### **03/16: Religion, Popular Culture, and Materiality: The End of the Text?**

Readings:

- Chidester, *Authentic Fakes*, read all.
- Vásquez, *More than Belief*, pp. 1-17, 321-328.
- Jennifer Schepher-Hughes, "Mysterium Materiae: Vital Matter and the Object as Evidence in the Study of Religion," *Council of Societies for the Study of Religion Bulletin* 41, no 2 (2012), pp. 16-24.
- Kay Read, "To Eat and to be Eaten: Mesoamerican Human Sacrifice and Ecological Webs." Forthcoming in the *Wiley-Blackwell Companion to Religion Materiality*, eds. Manuel Vásquez and Vasudha Narayanan.
- Birgit Meyer, "Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms." *South Atlantic Quarterly* 109, 4 (2010): 741-763.
- Jamal Elias, "Truck Decoration and Religious Identity: Material Culture and Social Function in Pakistan." *Material Religion* 1/1 (2005): 48-70.
- Anne Blackburn, "The Text and the World," in *The Cambridge Companion to Religious Studies*, ed. Robert Orsi (Cambridge: Cambridge University Press, 2012), pp. 151-167.

Methodological Interlude VII: Publishing a Review Essay

### **03/23: Old and New Media: Religion, (Hyper)Reality, and Virtuality**

Readings:

- Campbell, *Digital Religion*, read pp. 1-237.
- Baudrillard, Jean. "The Precession of Simulacra," in *Simulacra and Simulation* (Ann Arbor: University of Michigan Press, 1994), pp. 1-42.
- David Morgan, "Introduction: Religion, Media, Culture: The Shape of the Field," in *Key Words in Religion, Media, and Culture*, edited by David Morgan (New York: Routledge, 2008), pp. 1-19.
- Birgit Meyer, "Impossible Representations: Pentecostalism, Vision, and Video Technology in Ghana," in *Religion, Media, and the Public Sphere*, edited by Birgit Meyer and Annelies Moors (Bloomington: Indiana University Press, 2006), pp. 290-312.

-- Rosalind Hackett, "Auditory Materials," in *Handbook of Research Methods in Religious Studies*, edited by Michael Stausberg and Steven Engler (New York: Routledge, 2011), pp. 447-458.

#### Methodological Interlude VIII: Publishing a Journal Article

### **03/30: Religion and Embodiment I: Sexuality and Gender**

Readings: Saba, *Politics of Piety*, read all.

-- Judith Butler, "Selections from *Gender Trouble*," and "Selections from *Bodies that Matter*," in *Body and Flesh: A Philosophical Reader*, ed. Donn Welton (London: Blackwell, 1998), pp. 27-44, 71-83.

-- The Exchange between Miriam Peskowitz and Carol Christ, in *Women, Gender, Religion: A Reader*, ed. Elizabeth Castelli (New York: Palgrave, 2001), pp. 29-48.

-- Jeffrey Kripal, "Sexuality and the Erotic," in *Oxford Handbook of Religion and Emotion*, ed. John Corrigan (New York: Oxford University Press, 2007), pp. 162-180.

-- Stephen B Boyd. "Trajectories in Men's Studies in Religion: Theories, Methods, and Issues." *Journal of Men's Studies* 7/2 (1999): 3-12.

-- Vásquez, *More than Belief*, pp. 149-171.

#### Methodological Interlude IX: Applying for Jobs in Academia

### **04/06: Religion and Embodiment II: Conversations with Cognitive Psychology, Evolution, the Neurosciences, and "Performance Studies."**

Readings:

-- Justin Barrett, *Why Would Anyone Believe in God?* Read all.

-- Harvey Whitehouse, "The Theory of Modes of Religiosity," in *Modes of Religiosity: A Cognitive Theory of Religious Transmission* (Walnut Creek: AltaMira, 2004), pp. 63-85.

-- Ron Johnson. "Neurotheology: the Interface of Neuropsychology and Theology," in *The Healing Power of Spirituality*, edited by J. Harold Ellens (Santa Barbara, CA: ABC CLIO, 2010), pp. 207-229.

**\*\*\* Practicum III due on Friday, April 8th at 4 PM \*\*\***

### **04/13: Can Social Constructionist Theories of Religion be Reconciled with the Natural Sciences?**

Readings:

-- Edward Slingerland, "Who is Afraid of Reductionism? The Study of Religion in the Age of Cognitive Science." *Journal of the American Academy of Religion*, 76/2 (2008): 375-411.

-- Francisca Cho and Richard Squier, "Reductionism: Be Afraid, Very Afraid." *Journal of the American Academy of Religion*, 76/2 (2008): 412-417.

-- Vásquez, *More than Belief*, pp. 173-208.

#### Methodological Interlude X: Applying for Jobs Outside Academia

## **04/20: Religion, Space, Mobility, and Relationality**

### Readings:

- Michel de Certeau, “‘Making Do’: Uses and Tactics,” and “Walking in the City,” in *The Practices of Everyday Life*. (Berkeley: University of California Press, 1984), pp. 91-110.
- Thomas Tweed, “Chapter 3: Confluences: Toward a Theory of Religion.” *Crossing and Dwelling: A Theory of Religion* (Cambridge, MA: Harvard University Press, 2006), pp. 54-79.
- Thomas Tweed, “Theory and Method in the Study of Buddhism: Toward a ‘Translocative’ Analysis.” *Journal of Global Buddhism* 12 (2010): 17-32.
- Vásquez, *More than Belief*, pp. 261-319.
- Jason Neelis, “Introduction: Road Map for Travelers,” in *Early Buddhist Transmission and Trade Networks* (Leiden: Brill, 2011), pp. 1-60.
- Bruno Latour, “On Recalling ANT,” in *Actor Network Theory and After*, eds. John Law and John Hassard (Oxford: Blackwell, 1999), pp. 15-25.
- Matthew Day, “How to Keep it Real.” *Method & Theory in the Study of Religion* 22/4 (2010): 272-282.

**\*\*\* Final Exam (Section II) due Wednesday, April 27 at 5PM \*\*\***

## Writing Assignments Rubric

	<b>EXPERT</b>	<b>PROFICIENT</b>	<b>APPRENTICE</b>	<b>NOVICE</b>
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<b>INTEGRATION OF KNOWLEDGE</b>	The paper demonstrates that the author fully understands and has applied concepts learned in the course. Concepts are integrated into the writer's own insights. The writer provides concluding remarks that show analysis and synthesis of ideas.	The paper demonstrates that the author, for the most part, understands and has applied concepts learned in the course. Some of the conclusions, however, are not supported in the body of the paper.	The paper demonstrates that the author, to a certain extent, understands and has applied concepts learned in the course.	The paper does not demonstrate that the author has fully understood and applied concepts learned in the course.
<b>TOPIC FOCUS</b>	The topic is focused narrowly enough for the scope of this assignment. A thesis statement provides direction for the paper, either by statement of a position or hypothesis.	The topic is focused but lacks direction. The paper is about a specific topic but the writer has not established a position.	The topic is too broad for the scope of this assignment.	The topic is not clearly defined.
<b>DEPTH OF DISCUSSION</b>	In-depth discussion & elaboration in all sections of the paper.	In-depth discussion & elaboration in most sections of the paper.	The writer has omitted pertinent content or content runs-on excessively. Quotations from others outweigh the writer's own ideas excessively.	Cursory discussion in all the sections of the paper or brief discussion in only a few sections.
<b>COHESIVENESS</b>	Ties together information from all sources. Paper flows from one issue to the next without the need for headings. Author's writing demonstrates an understanding of the relationship among material obtained from all sources.	For the most part, ties together information from all sources. Paper flows with only some disjointedness. Author's writing demonstrates an understanding of the relationship among material obtained from all sources.	Sometimes ties together information from all sources. Paper does not flow - disjointedness is apparent. Author's writing does not demonstrate an understanding of the relationship among material obtained from all sources.	Does not tie together information. Paper does not flow and appears to be created from disparate issues. Headings are necessary to link concepts. Writing does not demonstrate understanding any relationships
<b>SPELLING &amp; GRAMMAR</b>	No spelling &/or grammar mistakes.	Minimal spelling &/or grammar mistakes.	Noticeable spelling & grammar mistakes.	Unacceptable number of spelling and/or grammar mistakes.

<b>SOURCES</b>	More than 5 current sources, of which at least 3 are peer-review journal articles or scholarly books. Sources include both general background sources and specialized sources. Special-interest sources and popular literature are acknowledged as such if they are cited. All web sites utilized are authoritative.	5 current sources, of which at least 2 are peer-review journal articles or scholarly books. All web sites utilized are authoritative.	Fewer than 5 current sources, or fewer than 2 of 5 are peer-reviewed journal articles or scholarly books. All web sites utilized are credible.	Fewer than 5 current sources, or fewer than 2 of 5 are peer-reviewed journal articles or scholarly books. Not all web sites utilized are credible, and/or sources are not current.
<b>CITATIONS</b>	Cites all data obtained from other sources. CMS/MLA citation style is used in both text and bibliography.	Cites most data obtained from other sources. CMS/MLA citation style is used in both text and bibliography.	Cites some data obtained from other sources. Citation style is either inconsistent or incorrect.	Does not cite sources.

Adapted from: Whalen, S. "Rubric from Contemporary Health Issues Research Paper"  
[http://academics.adelphi.edu/edu/hpe/healthstudies/whalen/HED601\\_r2.shtml](http://academics.adelphi.edu/edu/hpe/healthstudies/whalen/HED601_r2.shtml)

