

Fall 2019

REL 3938 (1G09) Global Religions in the United States

Meeting Times: Tuesday Period 4 (10:40-11:30) and Thursday Periods 4 and 5 (10:40-12:35)

Place: Matherly Hall 108

Credits: 3 Semester Hours

Fulfills General Education: International (N) and Humanities (H) *and* 2,000 words toward the Writing Requirement (WR). A minimum grade of C is required for general education credit.

Contributes to the course requirements of the International Scholars Program

Prerequisites: open to everyone. There are no pre-requisites, and no knowledge of religious studies is presumed.

Instructor: Professor David Hackett, Department of Religion

Office: 122 Anderson Hall; Office Hours: Tues 5-6 (11:45-1:40) and Thursday 6 (12:50-1:40)

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Description

This course explores the dynamic multi-religious landscape of the US with special focus on Global Christianities, Muslim, Buddhist and Hindu traditions in the most recent period of post-1965 immigration. Over the past fifty years the ethnic composition of the United States has changed with the arrival of new immigrants from Latin America, Asia, Africa and the Middle East. What changes have taken place in the religious landscape of America's cities and neighborhoods? How have new religious traditions changed and been changed by American society? How have the second generation of new immigrants made religious sense of their Americanization? And what are the implications of this changed religious landscape for American culture and society?

The **method** employed to answer these questions will combine classroom discussions and field work. In the classroom, students will become familiar with recent ethnographic reports of new immigrants' religious adaptations to the American environment. Using Gainesville as our field, students will several times go out and visit sites of religious worship created by these newcomers, describe and seek to explain their religious practices, enter into relationship with people whose national and religious backgrounds are likely different from their own, and through this process seek to cross over into understanding alternative points of view. Back in the classroom, students will report on their experiences while working together to understand the significance of this growing diversity for American culture and society.

Course Requirements

Attendance and Participation (20%)

A very high participation grade (18-20) is earned by attending almost every class, making comments and asking questions that show that you have completed the readings and listening to your classmates and professor. A good A&P (15-17) grade is earned by attending at least 75% of the classes and participating every day, but not necessarily making it clear that you have done the readings and/or listened to others. An A&P grade of 14/20 (70%) is earned by attending fewer than 75% of the classes (no matter what kind of comments are made).

Response Paper- 2 pages (5%)– Due September 17th. See syllabus.

Field Report - 5 pages (15%)

Each student will write a field report on an immigrant worship site. These will be assigned prior to the fourth week of class (September 10th) and will be due during the week that your assigned group is being studied. Instructions for this report are provided at the end of the syllabus.

Ethnography- 8 pages (30%)

Each student will research and write an ethnographic paper on one immigrant worship site (different from the site assigned for the Field Report). Instructions for this study are provided at the end of the syllabus.

Take-Home Mid-Term Examination (15%) – Due Tuesday, October 29th

The purpose of this exam is to review and integrate what has been learned during the first half of the semester.

Take-Home Final Examination (15%) – Due Thursday, December 12th

The purpose of the final examination is to review and integrate what has been learned in the course.

Required Readings

Books to Purchase

- Helen R. Ebaugh and Janet S. Chafetz, eds. Religion and the New Immigrants, Continuities and Adaptations in Immigrant Congregations (Walnut Creek, Calif.: Alta Mira Press, 2000)
- Chen, Carolyn and Russell Jeung eds. Sustaining Faith Traditions: Race, Ethnicity, and Religion among the Latino and Asian American Second Generation (New York: NYU Press, 2012)

Policies, Rules, and Resources

1. *Handing in Assignments*: Place all papers *in my mailbox* in the Religion Department, 107 Anderson Hall. DO NOT slip them under the door or leave them on the door of my office or the department office. Please keep a dated electronic copy of all papers.
2. *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. If possible, please request prior approval from the instructor. If that is not possible, please contact the instructor as soon as possible to arrange for the makeup. If an extension is not granted, the assignment will be marked down 1/3 grade (e.g., from B+ to B) for each day late.
3. *Completion of All Assignments*: You must complete all written and oral assignments and fulfill the requirement for class participation in order to pass the course. I will not average a grade that is missing any assignment or requirement.

4. *Attendance and Participation*: Class attendance is required. See Course Requirements above.

5. *Common Courtesy*: Cell phones should be turned off during class, except in emergencies, when you may set your phone to vibrate so you can receive notifications. Please notify the instructor at the start of class in this situation. You may take notes on a laptop computer, although the instructor may ask you to turn off the computer if circumstances warrant. The instructor and TA reserve the right to ask any student engaging in disruptive behavior (e.g., whispering, reading a newspaper) to leave the class.

6. *Honor Code*: The honor code applies to this and all courses taken at UF: “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honesty and integrity. On all work submitted for credit by students at the university, the following pledge is either required or implied:

On my honor, I have neither given nor received unauthorized aid in doing this assignment” (<https://archive.catalog.ufl.edu/ugrad/1617//advising/info/student-honor-code.aspx>).

The university specifically prohibits cheating, plagiarism, misrepresentation, bribery, conspiracy, and fabrication. Any student(s) demonstrated to have cheated, plagiarized, or otherwise violated the Honor Code in *any assignment* for this course will fail the course. In addition, violations of the Academic Honesty Guidelines may result in judicial action and sanctions, as specified in the Student Conduct Code (<https://sccr.dso.ufl.edu/process/student-conduct-code/>).

7. *Accommodation for Disabilities*: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student, who must then provide this documentation to the Instructor when requesting accommodation.

8. *Counseling Resources*: Resources available on-campus for students include the following:
a. University Counseling Center, 301 Peabody Hall, 392-1575, personal and career counseling;
b. Student Mental Health, Student Health Care Center, 392-1171, personal counseling; c. Sexual Assault Recovery Services (SARS), Student Health Care Center, 392-1161, sexual counseling; Career Resource Center, Reitz Union, 392-1601, career development assistance and counseling.

9. *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.

Schedule of Course Meetings and Assignments

*articles can be found in Files on course web site

PART ONE: ORIENTATIONS

Tuesday, August 20th (drop-add)

Syllabus review and course expectations

Thursday, August 22nd (drop-add)
Syllabus review and course expectations continued

Tuesday, August 27th
What is Religion and How Can We Study it?

Readings:

- Russell McCutcheon, What is the Academic Study of Religion?
<https://religion.ua.edu/links/the-students-desk/what-is-the-academic-study-of-religion/>
- Robert Orsi, "Doing Religious Studies with your Whole Body"
<http://practicalmattersjournal.org/2013/03/01/doing-religious-studies/>
in *Practical Matters: A Journal of Religious Practices and Practical Theology* (Mar 2013)

Thursday, August 29th
We Are All Immigrants: The History and Geography of Global Religions in the United States

- *Diana L. Eck, *A New Religious America*, 2001, pp. 1-26
- *Roger Daniels, *Coming to America*, 1990 Chapter 9 "Minorities from Other Regions", Chapter 13 "Changing the Rules", Chapter 14 "The New Asian Immigrants". Chapter 15, Central American". Chapter 16 "The 1980s and Beyond"

Tuesday, September 3rd
Religion and Transnationalism

- *Peggy Levitt, Chapter Two "Transnational Lives" in her *God Needs No Passport: Immigrants and the Changing American Religious Landscape*, 2007

Thursday, September 5th
Overview of Scholarship on Religion and Post-1965 Immigrants

- *Wendy Cadge and Elaine Howard Ecklund "Immigration and Religion". *Annual Review of Sociology*. 33: 17.1- 17.21, 2007

Tuesday, September 10th
Gainesville as Field Site

- *Gainesville Religious Change 1980-2010
- *Gainesville Post-1965 New Immigrant Worship sites

Thursday, September 12th

- Helen R. Ebaugh and Janet S. Chafetz, "Introduction" to their edited volume *Religion and the New Immigrants, Continuities and Adaptations in Immigrant Congregations*, 2000
- How to Study New Immigrant Worship Sites *Visiting Sacred Spaces, A "How-to" Guide: Tips and Suggestions for Groups and Individuals.
<http://www.pbs.org/godinamerica/art/VisitingSacredSpaces.pdf>

Response Paper for PART ONE: Student Orientations (due Tuesday, September 17th)

In 2-3 pages, give separate answers to the following three questions:

- 1. Respond to the class on how to study religion by offering your current definition of religion and your argument for why your definition is persuasive .*
- 2. Explain what transnationalism means to you? How does it change our previous understanding of religion as rooted in place?*
- 3. Respond to the classes on the state of research on Global Religions in the United States and Gainesville by identifying one immigrant religious group that particularly interests you and explain why.*

PART TWO: INTO THE FIELD

This portion of the course will explore in succession: Latin American (I), Asian (II), Middle Eastern and African (III) new immigrants to the United States and the religious lives they are creating, especially here in Gainesville. In each section we will:

- Overview as needed the beliefs and practices of the religions under study
- Discuss recent ethnographies.
- Assigned student(s) will present and the class will respond to short field reports on Gainesville worship sites for these new immigrants.
- At least once every four classes a member of a Gainesville new immigrant group or their minister will enter into conversation with the class.
- Through this ongoing process we will try to define, explain and understand the implications the arrival of these people and their religions for American culture and society.

[Assignment for PART TWO: Every week one or more students will offer a five page field report following a common structure. Students will be assigned the site they are to visit and report on prior to September 17th]

LATIN AMERICAN (I)

Tuesday, September 17th

Discussion of Field Report and Ethnography assignments.

- *"Have you ever prayed to St. Jude?" Robert Orsi in Between Heaven and Earth 2004

Response Paper Due

Thursday, September 19th

Global Christianities

- Christianity as A Global Religion <https://mediasite.video.ufl.edu/Mediasite/Play/d74d1f9f9e12492985531487267eb1e51d>
- *Philip Jenkins, "The Christian Revolution" in The Next Christendom: The Coming of Global Christianity 3rd edition, 2011

Tuesday, September 24th

Latin Religion in the US

- *Levitt Peggy, "Two nations under God? Latino religious life in the U.S." in Latinos: Remaking America, 2002

Thursday, September 26th

- "St. Mary's Catholic Church: Celebrating Domestic Religion" Kathleen Sullivan in New Immigrants 2000
- "Iglesio de Dios: An Extended Family" Kathleen Sullivan in New Immigrants 2000
- "St. Catherine's Catholic Church: one church, parallel congregations" Kathleen Sullivan in New Immigrants 2000

Tuesday, October 1st

- "The Diversity-Affirming Latino: Ethnic Options and the Ethnic Transcendent Expression of American Latino Religious Identity" Gerardo Martin in Sustaining Faith 2012

[Field Reports on Hispanic Baptist, Seventh Day Adventist, Pentecostal, and/or Catholic Churches]

ASIAN (II)

CHINESE CHRISTIAN

Thursday, October 3rd

- "Chinese Gospel Church: the Sinicization of Christianity" Fenggang Yang in New Immigrants 2000.
- *Gender and Generation in a Chinese Christian Church" Fenggang Yang in Making and Remaking of Boundaries 2004

[Field Reports on Chinese Christian Church and/or Chinese Gospel Church]

KOREAN CHRISTIAN

Tuesday, October 8th

- "Houston Korean Ethnic Church: An Ethnic Enclave" Victoria Hyonchu Kwon in New Immigrants 2000
- "Second-Generation Korean American Christians' Communities: Congregational Hybridit, " Sharon Kim and Rebecca Y. Kim in Sustaining Faith 2012

[Field Report on Korean Baptist Church]

VIETNAMESE BUDDHIST

Thursday, October 10th

What is Buddhism? What is Vietnamese Buddhism?

- *Jeffrey Brodd, "Buddhism" Invitation to World Religions 2nd ed. 2016, pp. 143-170

Tuesday, October 15th

- “Center for Vietnamese Buddhism: Recreating Home” Thuan Huynh in New Immigrants 2000
- “I Would Pay Homage, Not Go All 'Biing', Vietnamese American Youth Reflect on Family and Religious Life” Linda Ho Peche in Sustaining Faith 2012

[Field Report on Vietnamese Temple]

FILIPINO FOLK RELIGION AND CATHOLICISM

Thursday, October 17th

- * “Filipino Folk Spirituality and Immigration: From Mutual Aid to Religion” Steffi San Buenaventura in New Spiritual Homes 1999
- “Second-Generation Filipino American Faithful: Are They ‘Praying and Sending’?” Joaguin Jay Gonzalez III in Sustaining Faith 2012

[Field Report on Filipino Catholics]

PAN-ASIAN IDENTITIES

Tuesday, October 22nd

- * “Negotiation of Ethnic and Religious Boundaries by Asian American Campus Evangelicals” Rebecca Y. Kim, Making and Remaking of Boundaries 2004

[Field Report on SALT Church]

ASSESSMENT: Take Home Midterm Assigned Due Tuesday, October 29th

HINDUISM

Thursday, October 24th

What is Hinduism?

- * Jeffrey Brodd, “Hinduism” in *Invitation to World Religions* 2nd ed. 2016, pp. 91-105 and 125-137
- * Vasudha Narayanan, “Hinduism in America” In Stephen Stein ed. The Cambridge History of Religion in America (2012)

Tuesday, October 29th

- “Jyothi Hindu Temple: One Religion, Many Practices” Simon Jacob Pallavi in New Immigrants 2000
 - * “The Hindu Gods in a Split-Level World: The Sri Siva-Vishnu Temple in Suburban Washington, DC” Joanne Punzo Waghorne in Gods of the City 1998
- Take Home Midterm Due**

Thursday, October 31st

- * “Religion in the Lives of Second-Generation Indian American Hindus” Khyati Y. Joshi in Sustaining Faith 2012

[Field Reports on Hindu Temples]

MUSLIM AND AFRICAN (III)

MUSLIMS

Tuesday, November 5th

What is Islam?

- *Jeffrey Brodd, "Islam" in *Invitation to World Religions* 2nd ed. 2016, pp. 469-488 and 506-520
- A brief history of Islam in America <https://www.vox.com/2015/12/22/10645956/islam-in-america>
- "Al-Noor Mosque: Strength Through Unity," Hoda Badr. in *New Immigrants* (2004)

Thursday, November 7th

- Pew Forum, "Muslims in America" April, 2018)
<https://www.pewforum.org/essay/muslims-in-america-immigrants-and-those-born-in-u-s-see-life-differently-in-many-ways/>

[Field Reports on the Islamic Center and/or Hoda Center]

AFRICAN

AFRICAN CHRISTIANS

Tuesday, November 12th

- *"Emerging Communities: The Religious Life of New African Immigrants in the U.S" Jacob C. Olupona and Regina Gemignani in *The New African Diaspora* (2007)
- Documentary on the Redeemed Christian Church of God
<https://www.youtube.com/watch?v=nI4VQL2k5DA>

AFRICAN MUSLIMS

Thursday, November 14th

- *"West African Muslims in America: When Are Muslims Not Muslims?" Lirula Beck in *African American Religions* (2007)

[Field Report from Redeemed Christian Church of God and/or a multi-ethnic mosque]

PART THREE: ANALYSIS

Our analysis will engage contemporary promising research conversations on the particular themes of ethnicity and religion, gender, the second generation, and the future.

ETHNICITY AND RELIGION

Tuesday, November 19th

- "Reproducing Ethnicity" Ebaugh and Chafez in *New Immigrants* (2000)
- *"Questions of Identity Among African Immigrants in America" Msia Kibona Clark in *The New African Diaspora* (2009)

Thursday, November 21st

- Chen, Carolyn and Russell Jeung, "Religious, Racial, and Ethnic Identities of the New Second Generation" the Introduction to Sustaining Faith Traditions: Race, Ethnicity, and Religion among the Latino and Asian American Second Generation (2012)

GENDER

Tuesday, November 26th

- Reading from part of "Structural Adaptations to the Immigrant Context" Ebaugh and Chafez in New Immigrants (2000), pp.

SECOND GENERATION AND THE FUTURE

Tuesday, December 3rd

- "Passing It On: The Second Generation" Ebaugh and Chafez in New Immigrants (2000)
- "Is the Past Prologue to the Future" Ebaugh and Chafez in New Immigrants (2000)
- "Southwest Assembly of God: Whomsoever Will" Patricia Dorsey in New Immigrants (2004)

[Field Reports Greenhouse, Anthem, Shift, and/or Vida Springs churches]

ASSESSMENT: Take-home Final Examination assigned.

Final draft of ethnographies due Thursday, December 12th
Take-home Final Examination due Thursday, December 12th

Field Report Instructions

The purpose of this assignment is for you to describe and seek to explain the worship service of a selected Gainesville new immigrant community and to think about its meaning in a social context. As a participant-observer, you will **directly observe** the worship of a group of religious practitioners as it unfolds. After the service you will **informally interview one or more** of the members about their experience of this worship and what it means to them. **Try to talk with one person leading the service**, but also with ordinary members. Introduce yourself, tell them what you are seeking to learn, and keep the conversation as short as they wish to make it. **Don't take notes during your talk or tape record it.** Afterwards, you should draw up an overview of what you saw and heard. This will provide you with detailed notes for your report.

The report's first task should be **DESCRIPTIVE**, you should rely mainly on what you saw and what you were told. The report's second task is **INTERPRETIVE**. Drawing on class readings to date, discussions, and your own insights, what can you say about the relationship of this group to the larger American society? What are their points of tension and/or accommodation? What is important for others to know about this group and their relationship to American society?

The paper **MUST have a thesis** and this should be stated in the first paragraph. There is no need to do external research. However, you will need to be clear and concise, selective and organized as a whole. Keep the primary thrust of the report descriptive, bringing in ideas from class where they throw light on the description. Conclude with some ideas about how you see the relationship between the ritual's meaning and the social setting of their lives and how the community under study relates to the larger American society.

New Immigrant Worship Sites Field Report Visit Schedule

Each student must provide a field report on a group during the week we are studying that group. This means that that visit must take place prior to that week. The report can be oral with the actual written report handed one week after the oral report. Location and contacts for each site will be provided as available.

- 1) Latin American **Baptist, Seventh Day Adventist, Pentecostal, Catholic** sites to be visited prior to Tuesday, September 24th
- 2) **Chinese Christian Church, Chinese Gospel Church** sites to be visited prior to Tuesday, October 1st
- 3) **Korean Baptist Church** to be visited prior to Tuesday, October 8th
- 4) **Vietnamese Temple** to be visited prior to Tuesday, October 15th
- 5) **Filipino Baptist Church, Filipino Catholics** to be visited prior to Tuesday, October 15th
- 6) Pan- Asian **SALT Church** to be visited prior to Tuesday, October 22nd
- 7) Hindu Temples (**Devi, BAPS**) to be visited prior to Tuesday, October 22nd
- 8) Muslim **Islamic Center or Hoda Center** to be visited prior to Tuesday, November 5th
- 9) **Redeemed Christian Church of God** to be visited prior to Tuesday, November 12th
- 10) **Greenhouse Church** to be visited prior to Tuesday, December 3rd

Ethnography Assignment

The ethnography is a more elaborate version of the field report. It must be done on a different immigrant worship site. Like the field report you will again be providing description and interpretation but now you will be going into greater depth. You will visit the worship site more than once to observe and take notes; speak at greater length with more than one participant (share a meal?!); dig deeper into the history of this group and place that history into the context of relevant academic scholarship; and reflect more self-consciously on your own process.

You will be wearing several "hats" for this project. First and foremost, you will be **anthropologists** who will attend services, conduct interviews with members of the community, and engage in conversations. You will also be **historians** conducting background research into the history of the denomination and placing this research into the context of contemporary scholarship. And finally, you will be **personally reflexive**---you will be writing about what you have learned, on a personal level, from your ethnographic research.

I'd like to see the following components in your paper:

1.) A **thick description** of the community and place of worship. Provide your reader with a rich understanding of the religious life of the place of worship. Provide details: what does the place look like? Who attends services there? What are members of the congregation like? What kinds of religious art is on the walls? Other visuals? Provide details--bring your reader into the lived religious world.

2.) **Historical contextualization** of the community. For example, if you are researching a Pentecostal church, do research to help you make sense of what is going on with the immigrant religious group you are studying. I'd like to see you incorporate at least five academic sources, using a combination of books and articles, into your paper to give context to your ethnographic work. You can use and incorporate the sources we read for class as well---these "count" towards the five sources.

3.) An **analysis** of how the issues of ethnicity and religion, gender, and the second generation come into play both in worship and the immigrants' ordinary lives. This is the more theoretical part of your paper and where you can draw on our class conversations and readings.

4.) **Authorial reflexivity**: I want to know how you felt while conducting research for your paper. What did you learn from your role as an ethnographer? How did you try to bridge the divide between your role as an ethnographer and that of your just being another human sharing notes on your understandings of the world.

RUBRIC FOR ETHNOGRAPHY

Content

Excellent: The paper offers a direct and persuasive response to the topic; strong evidence is provided and treated with complexity; the paper exhibits excellent understandings and critical evaluations of sources

Good: The essay responds to the topic; it selects relevant evidence and presents it clearly; it chooses relevant sources and uses them appropriately

Satisfactory: The paper exhibits at least some evidence of ideas that respond to the topic; it provides adequate discussion with basic understanding of sources

Poor: The paper does not respond to the topic; does not use appropriate sources and/or does not understand them accurately

Organization and Coherence

Excellent: The paper is clearly organized around a strong thesis statement; arguments follow a logical progression leading to a persuasive conclusion

Good: The paper has a logical organization and builds to the conclusion in a way that is easy for the reader to follow

Satisfactory: The paper as a whole and individual paragraphs shows some identifiable structure for topics, including a clear thesis statement but may require readers to work to follow progression of ideas

Poor: The paper is disorganized and difficult to follow; there is no clear thesis that organizes the arguments; transitions are lacking

Argument and Support

Excellent: The essay uses persuasive and confident presentation of ideas, strongly supported with evidence from well-chosen, clearly documented sources

Good: The paper presents ideas clearly and supports them with evidence that is relevant to the topic and well-documented

Satisfactory: Papers provide generalized discussion of ideas and adequate discussion and rely on some support for arguments

Poor/unsatisfactory: Documents make only weak generalizations, providing little or no support; summaries and narratives do not provide critical analysis

Style

Excellent: Word choice is complex and appropriate to the context, genre, and discipline. The essay as a whole displays complexity and logical sentence structure; the narrative flows clearly and is easy for the reader to follow.

Good: Word choice is appropriate to the context, genre, and discipline. Readers are able to follow the arguments without trouble.

Satisfactory: The paper displays a generally accurate use of vocabulary and correct sentence structure; writing style is mostly appropriate to the context, genre, and discipline

Poor/Unsatisfactory: The paper uses words that are inappropriate for the context, genre, or discipline. Documents may also use words incorrectly.

Mechanics

Excellent: Sentences use correct grammar, punctuation, and spelling.

Good: Papers will feature correct or error-free presentation of ideas, with no significant mistakes in grammar, spelling, and punctuation.

Satisfactory: Grammar, spelling, and punctuation are generally correct. Papers may contain some spelling, punctuation, or grammatical errors that remain unobtrusive so they do not muddy the paper's argument or points.

Poor/Unsatisfactory: Papers contain so many mechanical or grammatical errors that they impede the reader's understanding or severely undermine the writer's credibility

GRADING SCALE

<u>Letter Grade</u>	<u>Percentage</u>	<u>GPA points</u>
A	94-100	4.0
A-	90-93	3.67
B+	87-90	3.33
B	84-86	3.0
B-	80-83	2.67
C+	77-79	2.33
C	74-76	2.0
C-	70-73	1.67
D+	67-69	1.33
D	64-66	1.0
D-	60-63	0.67
E	0-59	0