

RATIONALE FOR RELIGION & AMERICAN POLITICS: 1600 - PRESENT

**RELIGION 42 / HISTORY 126/AMERICAN STUDIES 180-02
HEATHER CURTIS, TUFTS UNIVERSITY**

TEACHING CONTEXT:

Tufts University is a highly selective institution with a strong reputation for undergraduate education (5,000 students). The University endeavors to distinguish itself by emphasizing diversity, “active citizenship” and “global leadership.” Many students are drawn to Tufts because of its international orientation (approximately 40-45 percent of undergraduates study abroad), its location in metropolitan Boston, and its concern for “improving the human condition.” Students take this mission seriously, and are often heavily involved in civic and volunteer activities. The most popular majors at Tufts include the interdisciplinary program in International Relations and Political Science. Historically, the study of religion has been marginalized, although the administration has worked to expand the faculty and raise the profile of the religion department in recent years. While the religion major remains small, course enrollments have been growing. Most religion courses are capped at 35 students, since the department does not offer a graduate program and access to teaching assistants is limited. Because Tufts encourages interdisciplinary engagement, I have worked to cultivate connections with other departments and programs around the University. In addition to my appointment in Religion, I am also an adjunct assistant professor in the History department and a core faculty member of the American Studies and International Relations programs. As a result of these affiliations, my courses are often cross-listed with several other departments and attract a broad mix of students with a variety of disciplinary interests. Typically, my classes consist of freshman who have never had the opportunity to take a religion course and are curious, seniors who have finished their requirements in another major and want to explore something different before they graduate, and a core of more serious history and religion majors or potential majors who come to the course with greater subject expertise and higher expectations.

HISTORY AND GOALS OF THE COURSE:

I designed Religion & American Politics with all of these contextual factors in mind. By offering a course that explores the intersections of religion and politics in American history and contemporary public life, I hope to draw undergraduates who might not otherwise have considered studying religion. A number of political science and international relations majors have expressed dismay at the lack of attention given to religion in their courses. Religion & American Politics attempts to address this concern, and in so doing to introduce students to the resources the study of religion has to offer for analyzing the complexities of cultures, the history of American society, the contestations of political engagement, and even the intricacies of economic policy and international relations. Although many undergraduates sense that religion is somehow relevant to all of these topics, most have not had opportunities to think critically about the connections. Given their commitments to public service, many students also hold particular views about religion’s role either in helping to promote justice and world peace or (much more often) in contributing to violence, oppression and ignorance. Examining how religion has shaped American civic engagement from the 17th to the 21st

century challenges students to appreciate more fully the diverse and complicated interactions among theological traditions, spiritual practices, social constructs (such as race, ethnicity and gender) and political activity in both the past and the present.

PEDAGOGICAL STRATEGIES AND ORGANIZATION OF ASSIGNMENTS:

When I first offered Religion and American Politics in the fall of 2008, the course enrolled a wide range of students. Some were upper-level religion, history or American studies majors with a decent grounding in these disciplines, others were political science or international relations majors with little experience in historical or religious studies, and a third group were interested explorers with no background in any of the relevant fields. In order to accommodate this diverse population, I decided to offer separate tracks the second time I taught the course: one at a more introductory level (Track A) and one for more advanced students with previous experience in the study of religion or American history who were ready for more rigorous readings and able to undertake a semester-long research project (Track B). This structure worked very well, and I plan to continue with this approach moving forward.

Students pursuing Track A write three short essays (4-5 pages). For each assignment, students analyze a major theme or debate in the history of religion and American politics through a critical examination of primary sources. No secondary research is required for these papers, which are designed to train students in the craft of textual analysis of primary sources. Students are asked to demonstrate that they comprehend what a particular text meant to the author or audience to which it was addressed, to explicate its significance in light of the historical and religious context, and to formulate an argument about how we are to understand the text in relation to the broader themes of the course. All students on Track A must complete the first essay assignment on church and state in the new republic. After that, they choose two out of five remaining options. This flexibility allows students to write on topics that most interest them at times during the semester that best fit their schedules. It also spaces out the grading crunch for me – a real benefit when I have a class of 30+ students but no teaching assistant. At the end of the semester, Track A students also write a comprehensive take-home examination comprised of short-answer term identifications and an essay which asks them to synthesize materials related to a central theme in the history of religion and American politics.

Track B students work closely with me throughout the semester on a research project culminating in a term paper and (time permitting) a class presentation. Students wishing to pursue Track B must submit a written petition describing their previous experience in the relevant disciplines and outlining their research question or topic.

Students on both tracks must participate in class discussions. In order to foster lively, relevant, and informed conversations and to cultivate the skill of textual analysis, I require students to post a *substantive* comment or question based on the primary source readings to the on-line discussion board once a week. I give very specific instructions for what counts as a “substantive” posting and hold students accountable to these standards. Although students sometime complain that the discussion board forces them to do the reading (!), I have found this approach extremely valuable – it gives me a sense for what they are learning, or not learning, from the readings, and for what most interests them. As a result, I am able to lead the discussion in directions that are more likely to provoke stimulating conversations, and to involve members of the class who are less comfortable speaking in large group settings. I also sometimes use postings to divide students into smaller

groups during class – allowing students interested in a particular issue to discuss their ideas with those who share similar interests.

ORGANIZATION OF COURSE MATERIAL:

The course opens with an initial unit that introduces students to the challenges of defining terms like “religion” and “politics,” offers an overview of the diverse traditions that make up the American religious landscape, and briefly examines the deeper history of church/state relations in western history. Once the stage has been set in these various ways, we turn to a discussion of church and state in the American colonies and early republic. The goal of this second unit is to expose the myths and complicate the polarities that characterize much of the public discourse on religious freedom, the first amendment, establishment and disestablishment, and the faith of the founding fathers. The remainder of the semester is divided into five thematic units. While I generally prefer to teach history chronologically, I decided to organize this particular course thematically for several reasons.

First, this structure makes it easier to adapt the course in subsequent semesters. I designed Religion and American Politics during the 2008 election cycle, and offered the class again in the fall of 2009, when the presidential election was still fresh. The issues that animated the 2008 presidential campaign – race, gender, religious “outsiders,” economics and foreign policy – are classic themes in the history of religion and American politics, but they are obviously not the only topics that might be covered in a course like this. Next time I teach the class, I may want to swap out the unit on economics for a discussion on healthcare, for example.

Second, organizing by themes enables students to draw connections (and contrasts) with current affairs. Each thematic unit opens with a video screening designed to engage student interest in the historical background of contemporary events. Barack Obama’s speech in response to the furor over his relationship with Jeremiah Wright, for example, raises important questions about the intertwining histories of race and religion in American political life. Some units make use of multiple screenings. When discussing religious “outsiders,” for example, we compare Mitt Romney’s “Faith in America” (2007), with John F. Kennedy’s Address to Protestant ministers (1960). This exercise allows students to consider how a long-standing tension in American religious history has changed over time in response to particular social, cultural and economic circumstances.

Third, because each thematic unit begins in the antebellum era and unfolds chronologically, students examine the same historical period from several different angles throughout the course. As the units build on each other, I can reinforce material we’ve discussed earlier in the term and encourage students to identify patterns that emerge across various topics in specific historical contexts. By the end of the semester, students have had the opportunity to consider (and reconsider) the interconnections among religion and politics in several discreet historical eras, and also to analyze how particular issues have changed over time.

Finally, I teach a separate survey course on the history of religion in America that unfolds chronologically on a regular basis and wanted to provide an alternative experience for students who might enroll in both classes during their tenure at Tufts.

RELIGION & AMERICAN POLITICS: 1600 - PRESENT

RELIGION 42 / HISTORY 126/AMERICAN STUDIES 180-02

HEATHER CURTIS, TUFTS UNIVERSITY

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Day and Time
Building and Classroom
Office Hours

Course Description

“In God we Trust,” “One Nation Under God,” “God Bless America,”: phrases like these alert us to the on-going influence of religion in American public life. This course explores the role of religion in shaping American civic engagement and political activity from the 17th century to the present, aiming to put contemporary events in broader historical context. Key topics and themes include: the relationship between church and state in the colonial period; faith and the founders; religion and social activism in the antebellum era (especially anti-slavery and women’s rights); religion, race and civil rights; religious “outsiders” and American politics (particularly Mormons, Catholics, and Muslims); spirituality and social protest in the 20th century (pacifism; feminism; and economic reform); the rise of the religious right; religion and American politics post-9/11; and the 2008 presidential election.

Grading Scale:

A	95-100%	B	83-86%	C	73-76%	D	63-66%
A-	90-94%	B-	80-82%	C-	70-72%	D-	60-62%
B+	87-89%	C+	77-79%	D+	67-69%	F	00-59%

* Specific grading standards for assignments are posted on the course website, under the course information tab. Plagiarism or cheating on any assignment will result in a failing grade for this course and disciplinary action by the University. For guidelines on University policies and proper citation see: Academic Integrity @ Tufts.edu (<http://studentservices.tufts.edu/docs>)

* If you have a documented disability for which you require accommodation, you must register with the office of disability services **well in advance** in order to secure arrangements.

Requirements

Track A: (short essays & final examination)	
Participation (including on-line postings and “pop” homework assignments)	15%
Three short essays (4-5 pages each)	60%
Take-Home Final Examination	25%

Track B: (semester-long research project)	
Participation (including on-line postings and “pop” homework assignments)	15%
Office Hour Appointment & Reference Librarian Consultation	5%
Topic & Annotated Bibliography	10%
Primary Source Analysis	20%
Draft of Final Paper	10%
Final Research Paper	40%

- Track B is required for students enrolled in AMER180-02
- All other students wishing to pursue Track B *must* petition me in writing no later than **Wednesday September 23**. Track B is recommended for upper-level history and/or religion majors (juniors and seniors). Permission to pursue Track B will not be granted to freshman or sophomores except in truly exceptional cases.

Participation (15%):

- ❖ The most effective way to learn is to **participate fully in the process**. You will be expected to contribute to the success of this course by attending every class, arriving on time, and staying until class had ended; reading the assigned materials (@ 30-50 pages/session) and thinking about them; listening respectfully to each other and the professor; and contributing to discussions. A significant portion of your final grade will be determined by your careful, thorough preparation for our meetings and your active, informed and respectful engagement in our conversations.
- ❖ **Attendance Policy:** You are allowed 3 absences per semester. Missing more than 3 class sessions will **reduce your final course grade by 2% per additional absence**.
 - If you have extenuating circumstances that require you to miss more than three class (illness, family emergency, etc), you *must* contact your academic dean and have her/him notify me.
 - You are responsible for all materials covered in classes you miss, including video screenings. Please obtain notes, handouts, or additional assignments from a fellow student, and see me with any questions. Make sure to watch videos you miss, all of which are available through links on the course website, under the Course Documents tab for the day of the screening.
- ❖ Please silence cell phones, and refrain from texting, emailing, web surfing, playing video games and watching movies during class. You may use a computer to take notes. If you use your laptop to engage in any other activities, you will distract your classmates. Engaging in private conversations or texting during class is also distracting to others and unprofessional. Such behavior reflects poorly on you and will have a negative effect on your grade.

- ❖ Please **complete all assigned readings** prior to class and *remember to bring copies of the texts with you* (including print-outs of reserve or online sources, or your laptop) as we will often base our conversations on specific passages in the materials.
- ❖ In order to foster timely reading and informed participation, you are required to **post a substantive comment or discussion question** to the on-line discussion board on the course website once a week (13 posts/semester). You will receive 1 % point for every posting that meets the standards below. If one of your postings does not meet the criteria, you will receive notification, and can make this up by posting for an extra session. Your comments will serve as the basis for our in-class conversations.
 - Comments and questions must be posted to the appropriate forum (under the Discussion Board tab) **no later than 11 p.m.** on the evening prior to class. Postings submitted after this deadline will not receive credit.
 - Comments and questions must be based on at least one of the session's assigned **primary source** readings. If more than one source is assigned, you may choose to reflect on just one source or you may comment on a key theme, issue or problem in multiple sources.
 - Postings should be at least 3-5 sentences long (100 to 150 words)
 - Each comment or question must accomplish at least one of the following goals:
 - identify and analyze the text's main thesis or problematic (why is the author writing this text? what is at stake? what are the central themes and arguments?)
 - identify and analyze a key word in the text (why does the author use this word? what does it mean and why is it important for understanding the document?)
 - describe how the text resonates with larger themes in the course
 - analyze the historical factors that might explain the author's point of view (had you been living at the time, why might you have written such a text?)
 - discuss an aspect of the text that you find interesting, compelling or confusing
 - raise a question that we could discuss in class (i.e. not a factual question that you could answer through basic research, but one that requires analysis and might provoke debate)
- ❖ One of the course goals is to put contemporary events into broader historical perspective. In keeping with Tufts' broader mission, the course also aims to promote civic engagement. For this reason, you may be asked to complete **"pop" homework assignments** during the semester. These may include watching a televised speech and posting a response on the website; attending an on-campus lecture; reading an additional news or journal article; etc. Timely completion of these assignments will be factored into your participation grade.

Additional Requirements for Track A

Three Essays (20% each):

- ❖ Essays provide opportunities for you to engage with major topics and debates in the history of religion and American politics through a critical analysis of primary sources. Outside research is not required. Topics, instructions for writing a quality essay, and grading criteria are posted on the course website, under the Assignments tab.
- ❖ Essays must be 4-5 pages each (typed, double-spaced, 12-pt font, one inch margins), and must be submitted to **turnitin.com** by 5 p.m. on the due date. Instructions for submitting papers via turnitin.com are posted on the website under the Course Information tab. Be advised that creating user profile on turnitin.com takes some time, so plan ahead to avoid a late submission.
- ❖ Extensions for any assignments must be arranged *well in advance* to avoid late penalties of 1 grade-step per day (i.e. an assignment turned in 1 day late will be downgraded from A to A-, 2 days late from A- to B+, etc). **Late work will not be accepted after 3 days.** No exceptions without a written request from your academic dean or physician.
- ❖ You must complete **three** of the six assignments listed on the syllabus. Please consult the calendar of due dates (below) and the essay topics (on the website) to determine which assignments best fit your schedule and interests.
 - All students must complete Essay Assignment #1.
 - For your second essay, you may choose to complete Essay Assignment #2, #3, or #4.
 - For your third essay, you may choose to complete Essay Assignment #5 or #6.

Take-Home Final Examination (25%):

- ❖ A comprehensive, open-book examination comprised of short-answer term identifications and an essay, drawing from all course readings, lectures and discussions.
- ❖ You will have approximately one week to complete the examination, which must be submitted to turnitin.com by **Thursday, Dec 17, 3 p.m.** Examinations submitted *after* the 3 p.m. deadline will be penalized by 1 grade-step per hour (i.e. an examination turned in between 3 and 4 p.m. will be downgraded from A to A-, between 4 and 5 pm. from A- to B+, etc). No exceptions without a written request from your academic dean or physician.

Additional Requirements for Track B

Throughout the semester you will pursue a research project on an issue, question or problem in the history of religion and American politics. The project must be based on primary-source research. Specific requirements, grading criteria, and deadlines for each stage of the process are outlined below. More detailed instructions are posted on the course website under the Assignments tab.

Please be advised that extensions for any part of the project must be arranged *well in advance* to avoid late penalties of 1 grade-step per day (i.e. an assignment turned in 1 day late will be downgraded from A to A-, 2 days late from A- to B+, etc). **Late work will not be accepted after 3 days.** No exceptions without a written request from your academic dean or physician.

Office Hour and Reference Librarian Consultations (5%):

- ❖ In consultation with me and with reference librarian Christopher Strauber, you will select a topic on which adequate primary and secondary sources are available for a focused research project that can be completed in the course of a term.
- ❖ Please *make an appointment* via email to attend my office hours to discuss ideas for your research project **no later than Monday, October 5.**
- ❖ You are required to schedule an individual consultation with reference librarian Christopher Strauber to discuss research strategies for your final paper **no later than Friday, October 30.**

Topic & Annotated Bibliography (10%):

2-page description of your research question plus a preliminary, annotated bibliography of at least ten sources (primary and secondary), due **in class** (hard copy) **Wednesday, October 14.**

Primary Source Analysis (20%):

5-7 page analysis of a primary source, placing it in historical context, analyzing its content and discussing its significance and usefulness to the research topic, due to turnitin.com on **Wed., Nov. 11** by 5 p.m. Instructions for submitting papers via turnitin.com are posted on the website under the Course Information tab. Creating a user profile on turnitin.com takes some time, so plan ahead to avoid a late submission. You are encouraged to incorporate this analysis into your final paper.

Draft of Final Research Paper (10%):

Complete draft of your research paper (12-15 pages), due to turnitin.com on **Wednesday, Dec 9**, by 3:00 p.m. Drafts that are incomplete or do not demonstrate seriousness of purpose will be penalized. I will offer suggestions for revision on substantial drafts only.

Final Research Paper (40%):

Revised paper on your research topic (15 pages max) due to turnitin.com on **Thursday, December 17**, by 3:00 p.m..

Calendar of Due Dates and Examinations for Track A

All Track A students:

Mon Oct 5: Essay #1 on Jefferson, Madison & Establishment due by 5 p.m.

Choose one of the following:

Wed Oct 21: Essay #2 on African American Religion & American Politics due by 5 p.m.

Mon Nov 2: Essay #3 on Women, Religion & American Politics due by 5 p.m.

Mon Nov 16: Essay #4 on Religious “Outsiders” & American Politics due by 5 p.m.

Choose one of the following:

Mon Nov 30: Essay #5 on Religion & American Economic Policy due by 5 p.m.

Wed Dec 9: Essay #6 on Religion & American Foreign Policy due by 5 p.m.

All Track A students:

Thurs Dec 17: Take-home Final Examination due by **3 p.m.**

Calendar of Due Dates and Examinations for Track B

Wed Sep 23: Petitions to pursue Track B due for students not enrolled in AMER180-02

Mon Oct 5: Deadline for Office Hour Consultation

Wed Oct 14: Topic & Preliminary Annotated Bibliography Due in class

Fri Oct 30: Deadline for Research Library Consultation

Wed Nov 11: Primary Source Analysis Due by 5 p.m.

Wed Dec 9: Draft of Final Research Paper Due by 3 p.m.

Thurs Dec 17: Final Research Paper Due by 3 p.m.

Readings

Required Texts: (available at the Tufts University Bookstore and on reserve at Tisch Library)

- Robert Fowler, et al, eds. *Religion and Politics in America*, 3rd edition (listed as *RPA* on syllabus)
- Conrad Cherry, ed. *God's New Israel: Interpretations of American Destiny* (listed as *GNI* on syllabus)
- Edwin Gaustad, *Faith of the Founders: Religion and the New Nation 1776-1826* (listed as *FoF* below)

Electronic-Reserve Readings: Many of our readings are available on electronic reserve (listed as *ER* on the syllabus) through the course website. Click on the Course Documents tab to access readings.

Reserve Readings: All of the texts for the course, including the electronic-reserve resources, are available on reserve at Tisch library.

Class and Assignment Schedule
(subject to revision as necessary)

UNIT 1: INTRODUCTION TO RELIGION AND AMERICAN POLITICS

Wed Sept 9: Religion and American Politics: An introduction to the Course

Reading:

- Syllabus

Video Screening: Saddleback Civil Forum on the Presidency (August 2008)

Mon Sept 14: Religion and Politics in the Contemporary United States

Reading:

- *RPA*: chap 2; chap 3, pgs 57-70, 74-75

Video Screening: Presidential Inauguration Prayers (January 2009)

Wed Sept 16: Church and State from Constantine to the Protestant Reformation

Reading:

- *RPA*: chap 12

UNIT 2: HISTORICAL LEGACIES: CHURCH & STATE IN AMERICAN HISTORY

Mon Sept 21: Establishing Church and State in the Colonial Era

Reading:

- John Winthrop, *Modell of Christian Charity* (GNI, 37-41)
- Alexander Whitaker, *Good Newes from Virginia* (GNI, 30-36)
- RPA: chap 1, pgs 5-8
- FoF: pgs 1-22

Wed Sept 23: Diversity and Religious Freedom in Early America

Reading:

- Roger Williams, *The Charter of Rhode Island and Providence Plantations* (ER)
- *Maryland's Act of Toleration* (ER)
- William Penn, *Preface to the First Frame of Government* (ER)
- RPA: chap 1, 8-16
- FoF: pgs 22-35

* *Track B: Deadline to petition in writing for Track B*

Mon Sept 28: Religion, Revolution, and the U.S. Constitution

Reading:

- Thomas Jefferson, *Bill for Establishing Religious Freedom* (in FoF, 149-51)
- James Madison, *Memorial and Remonstrance Against Religious Assessments* (FoF, 141-9)
- *Petition of Philadelphia Synagogue* (ER)
- FoF, "Jefferson and Madison," 36-58

Wed Sept 30: Religion, Politics and the New Nation

Reading:

- Ezra Stiles, *The United States Elevated to Glory and Honour* (GNI, 82-92)
- Lyman Beecher, *A Plea for the West* (GNI, 122-130)
- FoF, 110-139

UNIT 3: RACE, RELIGION AND AMERICAN POLITICS

Mon Oct 5: The Bible, Slavery and Anti-Slavery

Reading:

- Frederick Douglass, *Narrative of the Life of An American Slave* (ER)
- Angelina Grimke, *Appeal to the Christian Women of the South* (ER)
- George Armstrong, *The Christian Doctrine of Slavery* (ER)
- RPA: chap 1, pgs. 16-18; chap 10, pgs. 249-65.

Video Screening: Barack Obama, “A More Perfect Union” (March, 2008)

* *Track A: Essay #1 due on Jefferson and Madison*

* *Track B: Deadline for Office Hour Consultation*

Wed Oct 7: The Civil War and the Meaning of America

Reading:

- Henry Ward Beecher, “The Battle Set in Array” (GNI, 169-183)
- Benjamin Palmer, “National Responsibility Before God” (GNI, 184-200)
- Abraham Lincoln, *Second Inaugural Address* (GNI, 201-2)
- Conrad Cherry, “Civil War and National Destiny” (GNI, 163-8)
- Albert J. Raboteau, “African Americans, Exodus, and the American Israel” (ER)

Mon Oct 12: COLUMBUS DAY – NO CLASS

Tues Oct 13: African American Religion and Politics in the Post-bellum Period

Reading:

- Henry McNeal Turner, “Emigration to Africa” (ER)
- Reverdy Ransom, “The Race Problem in a Christian State” (ER)
- Evelyn Brooks Higginbotham, “The Black Church: A Gender Perspective” (ER)
- Timothy E. Fulop, “The Future Golden Day of the Race: Millennialism and Black Americans in the Nadir” (ER)

Wed Oct 14: African American Religion and the Struggle for Civil Rights

Reading:

- Martin Luther King, Jr. *Letter from Birmingham Jail* (GNI, 343-55)
- Malcolm X, *The Ballot or the Bullet* (GNI, 343-371)
- James H. Cone, “Martin and Malcolm: Integrationism and Nationalism in African American Religious History” (ER)

* *Track B: Topic & Preliminary Annotated Bibliography Due*

UNIT 4: WOMEN, RELIGION AND AMERICAN POLITICS

Mon Oct 19: Religion, the “True Woman” and Reform in the New Nation

Reading:

- Catharine Beecher, excerpts from *Essay on Slavery and Abolitionism* (ER)
- Angelina Grimke, *Letters to Catherine Beecher*, letters XI-XIII, and Sarah Grimke, “Letters on the Equality of the Sexes, and the Condition of Woman,” letters I-III (ER)
- Carolyn De Swarte Gifford, “Women in Social Reform Movements” (ER)
- RPA: chap 11

Video Screening: Hillary Clinton on faith & politics at the Compassion Forum (April 2008)

Wed Oct 21: Religion and the Struggle for Women’s Rights

Reading:

- Francis Willard, “The Dawn of Woman’s Day” (ER)
- “Debate at Women’s Right’s Convention (1854)” (ER)
- Elizabeth Cady Stanton on *The Woman’s Bible* (ER)
- Kathi Kern, “Rereading Eve: Elizabeth Cady Stanton and the Woman’s Bible, 1885-1896” in *Women’s Studies* 19 (1991): 371-383 (ER)
- RPA: 19-21

* *Track A: Essay #2 due on Religion, Race and U.S. Politics*

Mon Oct 26: Religion and Second Wave Feminism

Reading:

- Jerry Falwell, “The Feminist Movement” (ER)
- Hillary Rodham Clinton, “Address to the United Methodist General Conference, 1996” (ER)
- Susan M. Hartmann, “Expanding Feminism’s Field and Focus: Activism in the NCC in the 1960s and 1970s” (ER)
- Laura R. Olson, “New Religious Right” (ER)

Video Screening: Sarah Palin on feminism, interview with Katie Couric (Sept 2008)

UNIT 5: RELIGIOUS “OUTSIDERS” AND AMERICAN POLITICS

Wed Oct 28: The “Christian Nation” and the Challenge of Religious Pluralism

Reading:

- Josiah Strong, *Our Country*, 377-82 (ER)
- Brigham Young, *Discourses* (GNI, 131-134)
- *The Great Indignation Meeting* (ER)
- Conrad Cherry, “Westward the Course of Destiny” (GNI, pgs. 113-117)
- Jan Shippo, “Difference and Otherness: Mormonism and the American Religious Mainstream” (ER)
- *RPA*: 70-72

Video Screening: Mitt Romney, “Faith in America”(Dec 2007)

Mon Nov 2: Catholics and the Politics of the Religious “Melting Pot”

Reading:

- Josiah Strong, *Our Country*, 365-377 (ER)
- E. B. Brady, “Church and State” (ER)
- James Cardinal Gibbons, “On the Separation of Church and State” (ER)
- Alfred E. Smith, “Governor Smith Replies” (ER)
- John C. Bennett, “A Roman Catholic for President?” (ER)
- John Courtney Murray, *Declaration on Religious Liberty* (ER)
- Jay P. Dolan “Catholicism and American Culture: Strategies for Survival” (ER)

Video Screening: John F. Kennedy, Address to Protestant Ministers (1960)

*** Track A: Essay #3 due on Women, Religion and U.S. Politics**

Wed Nov 4: “Civil” Religion and U.S. Politics since the Mid-20th Century

Reading:

- Will Herberg, *Protestant-Catholic-Jew* (ER)
- George Marsden, “Religion, Politics, and the Search for an American Consensus” (ER)
- Robert Wuthnow, “Quid Obscurum: The Changing Terrain of Church-State Relations” (ER)

Mon Nov 9: Evangelical “Outsiders” Move In: the Rise of the Religious Right

Reading:

- Darren Dochuk, “Evangelicalism Becomes Southern, Politics Becomes Evangelical” (ER)
- RPA: chap 7, 173-180, 189-191

Video Screening: *George W. Bush and the Rise of the Religious Right.* Note: If you are absent, you are required to view the film on your own (available on reserve from the media desk in Tisch library)

Wed Nov 11: The Politics of Religious Pluralism in the Contemporary U.S.

Reading:

- Steven Prothero, Introduction to *A Nation of Religions* (ER)
- Insan Bagby, “Isolate, Insulate, Assimilate: Attitudes of Mosque Leaders toward America” (ER)
- Prema A. Kurien, “Mr. President, Why Do You Exclude Us from Your Prayers? Hindus Challenge American Pluralism” (ER)

**** Track B: Primary Source Analysis Due***

UNIT 6: RELIGION AND AMERICAN ECONOMIC POLICY

Mon Nov 16: Christian Socialism & Utopian Movements

Reading:

- John Humphrey Noyes, from *History of American Socialisms* (ER)
 - Ronald C. Walters, “Heaven on Earth” in *American Reformers: 1815-1860* (ER)
- * **Video Screening:** Barack Obama on Faith-Based and Community Initiatives (July 2008)
- * **Track A: Essay #4 on Religious Outsiders and U.S. Politics Due**

Wed Nov 18: The “Gospel of Wealth” and the “Social Gospel”

Reading:

- William Lawrence, “The Relation of Wealth to Morals” (*GNI*, 249-259)
- Washington Gladden, *Social Salvation* (ER)
- Walter Rauschenbusch, *Theology for the Social Gospel* (ER)
- Conrad Cherry, “National Progress and Wealth” (*GNI*, 217-223)

Mon Nov 23: Religion and the Struggle for Economic Justice in the 20th-Century U.S.

Reading:

- US Conference of Catholic Bishops, "Economic Justice for All: Catholic Social Teaching and the US Economy" (ER)
 - Jim Wallis, “Poor People are Trapped – in the Debate About Poverty,” in *God’s Politics* (ER)
- * **Video Screening:** Religious leaders on the economic crisis (Sept 2008)

Wed Nov 25: THANKSGIVING RECESS – NO CLASS

UNIT 7: RELIGION AND AMERICAN FOREIGN POLICY

Mon Nov 30: Manifest Destiny and American Imperialism in the 19th century

Reading:

- Albert J. Beverage, *The Star of Empire* (GNI, 146-162)
- John Lancaster Spalding, “Empire or Republic” (ER)
- Mary Woodbridge, “Peace and Arbitration in International Affairs” (ER)
- Conrad Cherry, *Westward the Course of Destiny* (GNI, 119-121)

* **Video Screening:** George Bush, Second Inaugural Address (Jan 2005)

* **Track A: Essay #5 Due on Religion and Economic Policy**

Wed Dec 2: American Destiny and War in the 20th Century

Reading:

- Franklin D. Roosevelt, *Annual Message to Congress* (GNI, 289-95)
- Reinhold Niebuhr, *Anglo-Saxon Destiny and Responsibility* (GNI, 296-302)
- J. William Fulbright, *The Arrogance of Power* (GNI, 328-343)
- Conrad Cherry, *American Destiny and World War* (GNI, 267-72) and Challenges Since Mid-Century (GNI, 303-08)

* **Video Screening:** John McCain on faith & foreign policy, Belief.net interview (June 2008)

Mon Dec 7: Religion and Contemporary U.S. Foreign Policy

Reading:

- Walter Russell Mead, “God’s Country?” *Foreign Affairs* 85:5 (Sept/Oct 2006) (ER)
- Mark Galli, “Evangelical DNA and International Affairs,” *Review of Faith & International Affairs* 4:3 (Winter 2006): 53-55 (ER)
- RPA: 180-89

Wed Dec 9: Religion in the Public Square: Prospects for the Present and Future

Readings:

- Ralph Reed, *Separation of Church and State: “Christian Nation” and Other Heresies* (GNI 372-9)
- Richard John Neuhaus, “Civil Religion or Public Philosophy” (ER)
- Jeffrey Stout, from *Democracy and Tradition* (ER)

Track A: Essay #6 due on Religion and U.S. Foreign Policy

Track B: Draft of Final Research Paper due

Thurs Dec 17: Final Examinations & Final Research Papers Due by 3 p.m.