**J300: Christianity and American Politics**

**Instructor**: Dr. Janine Giordano Drake

**RATIONALE:**

I teach in a History department at a flagship state research university in the midwest. As a 300-level intensive writing course in the discipline of History, the course practices close reading, critical assessment of historical arguments, and research in the discipline of History. The course also aims to explore change over time with regards to the relationship between Christianity and American politics in the United States.

The class consists in three major units followed by a “case study” research paper. The first major unit (Week 2- Week 4) explores how religion and American nationalism served as mutually constitutive categories in the period before the Civil War. Where did Christian nationalism come from? In their first major paper, students reflect on what the rivalries over Christian nationhood tell us about the relationship between religion and American nationalism. How did religion help construct the imagined community of “the United States of America” in the period before the Civil War? Was there such a thing as a hegemonic, “American” Christianity in the antebellum period? If so, how did it come about? To what extent was the crisis of the 1850s-1860s a conflict over competing visions of Christian nationhood? Throughout these first four weeks, we do lots of free-writing in class and mini-papers to prepare for each session. We will dedicate one day to reading one another’s papers and offering helpful feedback in accordance with a writing rubric.

Our second unit (weeks 5-8) explores how Christianity continued to serve as a major source for nation-building in the period after the Civil War. We explore the many competing religious/ anti-religious nationalisms of the “Gilded Age”—Lost Cause Religion, the Social Gospel movement, Skeptics, Socialists, and the new “Christian Americanism” that emerged out of the white revival culture of the late nineteenth century. In our second paper, we consider which version of Christian nationalism triumphed in mobilizing Americans behind the Wars of 1898.

Our third unit considers the extent to which the social movements of the 20th century shifted or changed late nineteenth century concepts of Christian nationalism. It culminates in a final project, wherein a student picks a particular institution and analyzes how that group used religion in reimagining the nation. As a class, we look at movements for Feminism, White Nationalism, Labor, the Black Freedom Movement, Evangelical Protestant Fundamentalism, Big Business, the Religious Left and the Religious Right. We make time at the end of class for students to workshop their final research papers and reflect on what we have learned about the relationship between religion and citizenship in the US.

**COURSE DESCRIPTION**This course examines the relationship between formations of Christianity in the United States and formations of American nationalism. What about the United States promotes the growth of religious communities? How have expressions, and institutions, of American religion helped construct and reimagine what it means to be American?

The course fulfills the College of Arts and Sciences’ intensive writing requirement and as such involves 5,000 words of original work, with required revisions. The goal for us is to improve our writing skills as we analyze American religious history. We will pay particular attention to the conventions of writing in history and learn how to locate, analyze, utilize, quote, and document historical sources.

**LEARNING OUTCOMES**
By the end of the course, students will be able to:

* Distinguish between primary and secondary sources and recognize how they
provide evidence in support of a thesis.
* Make arguments using both primary and secondary sources.
* Analyze arguments made using primary and secondary sources.
* Practice Peer review in the discipline of history.
* Develop a research question in the discipline of history, and employ discipline-specific research methods to address that question.

**ASSESSMENT**

**LEADERSHIP AND PARTICIPATION IN SEMINAR DISCUSSIONS.** (30% OF FINAL GRADE)

* **DISCUSSION LEADERSHIP TWICE DURING THE SEMESTER.** (5% OF FINAL GRADE)

Twice during the semester, you and a colleague will be assigned the responsibility of not only reading all the assigned readings for the week, but thinking carefully about the connections among them. You will pick a primary or secondary source from the list of “Recommended” readings. Read this extra source carefully, summarize it for the class, and connect it to the other readings assigned that day. In class, raise questions that you think this source provokes for us to discuss and debate. All this should be written up and handed to your instructor during class.

If for some reason you cannot be in class for your assigned day(s), consider asking a colleague to switch dates with you. You are responsible for completing your work for the day assigned until/unless you arrange a switch with a colleague. No late work accepted.

* **READING REFLECTIONS.** (15% of YOUR FINAL GRADE)

Before every class session, you will be required to submit your reading reflection online. See directions.

* **ATTENDANCE AND PARTICIPATION in SEMINAR DISCUSSIONS.** (10% OF YOUR FINAL GRADE)

Your participation grade, assessed once at the mid-semester and again at the end of the semester, takes into account your attendance and weekly participation in class.

“A level” participation requires no unexcused absences, thoughtful participation in discussions based on readings, and attentive, reflective listening to peers. Students with “A level” participation come to every class prepared. They offer respectful contributions to class which may *affirm and challenge* the ideas of their peers. They speak their mind but do their best to *refrain from dominating discussions*. They take note of the contributions of their peers and respectfully reference these ideas in discussion. Students with “A level” participation, (like all A students), make mistakes. They may have a quiet day or they may be quiet people. They may recant some of their previous positions as they engage in discussion. They may be “internal processors” or “external processors.” It is the quality of comments, not quantity of comments, that is assessed in this grade.

**The best way to excel in this category of your grade is to come to class prepared—with your readings and notes in front of you, and a pen ready to take notes on the conversation as it develops.** Prepare comments for class ahead of time.

**WRITING ASSIGNMENTS** (70% OF FINAL GRADE):
The writing assignments will test your ability to analyze and interpret primary and secondary sources and develop an argument about the past.

 **Papers 1: What is the relationship between Christianity and American nationalism?** (10% of final grade) (1000-1500 words or 4-5 pages double spaced)

What do rivalries over Christian nationhood tell us about the relationship between religion and American nationalism? How did religion help construct the imagined community of “the United States of America” in the period before the Civil War? Was there such a thing as a hegemonic, “American” Christianity in the antebellum period? If so, how did it come about? To what extent was the crisis of the 1850s-1860s a conflict over competing visions of Christian nationhood?

 **Paper 2: Why did Christian nationalism triumph in 1898?** (20% of final grade) (1000-1500 words or 4-5 pages double spaced)

Which version of Christian nationalism triumphed in mobilizing Americans behind the Wars of 1898? How do we know? What does that tell us? This paper will be evaluated for its broad synthesis of secondary sources as well as its careful use of primary sources to make an historical argument.

The assignment requires revisions based on instructor feedback. Your first attempt will
count for 50% of the grade; your rewrite in response to my comments will count for the
other 50% of your grade.

Draft: 10%

Final: 10%

 **Paper 3: Case Study on Advocacy/Activist Work in the Modern United States**, 2500- 3,000 words (30% of final grade)

With the consultation of your professor, pick an American organization and a time period to study (post 1900). Explain how this group made use of both imagined religious communities and imagined political communities in crafting their mission and carrying out their work. What does a close study of this organization teach us the relationship between religion and politics in the United States during the time period you have studied?

While your instructor has made a list of national organizations and networks to get us started, the institution you choose to analyze may primarily operate at a local or regional level. Or, you may choose to focus on a particular department or wing of a large organization’s work.

The assignment requires independent research in both primary and secondary sources. It involves peer review and allows for revisions based on instructor feedback. 30% of your grade will be based on paper you submit on \_\_\_\_\_\_\_\_\_\_; 70% of your grade will be based on the rewrite you submit by \_\_\_\_\_\_\_\_\_\_\_\_\_\_, 2:30pm, in response to my feedback. Specific guidelines and recommendations for each writing assignment will be provided in individual handouts. All writing assignments are to be posted 1 hour before class starts on the day they are due.

You will lose one full letter grade for each day your assignment is late. In other words, if your paper is worth a B+, your grade will be a C+ if it is one day late, a D+ if it is two days late, and so forth.

**Example Topics for Final Paper:**

Young Women’s Christian Association

Fellowship of Reconciliation

Operation Breadbasket

Southern Christian Leadership Conference

National Urban League

Deacons for Defense and Justice

Alabama Christian Movement for Human Rights

Interfaith Worker Justice

Religion and Socialism Working Group (of the Democratic Socialists of America)

National Immigrant Justice Center

Prison Fellowship

International Justice Mission

Samaritan’s Purse

Faith Alliance Against Slavery and Trafficking

Black Lives Matter

The Unification Church

The “Moral Majority” (you can focus on School Prayer, or Sex Education or…)

Alliance for School Choice

Heritage Foundation

Cato Institute

Center for Equal Opportunity

Concerned Women for America

700 Club

Young Americans for Freedom

American Enterprise Institute

American Center for Law and Justice

Center for Equal Opportunity

 National Association for Christian Educators

Questions about your grades must be directed to me in writing.

Plagiarism and other forms of academic misconduct will not be tolerated and will be dealt with as per official policy. Please familiarize yourself with the rules for academic integrity:
http://studentcode.iu.edu/responsibilities/academic-misconduct.html

* **DRAFT of PAPER and SELF-ASSESSMENT.** (10% of FINAL GRADE)

This should be your very best work that you can muster on the day this assignment is due. It is worth 10% of your final grade and constitutes a third of your grade for this assignment. It is due alongside a reflection on the strengths and weaknesses of your draft.

* **PRESENTATION and PARTICIPATION IN SCHOLARLY DISCUSSION** (10% OF FINAL GRADE):
Formal presentation of your research and your findings for Paper 3. Your presentation can take the form of a 10 minute talk with any audio/visual technology you think works best. Your grade is based not only on your presentation but also on your engagement with the ideas presented by your peers.
* **FINAL PAPER PORTFOLIO and SELF-ASSESSMENT.** (10% OF FINAL GRADE)

This portfolio, due during finals week, includes your final draft of your final paper, and your self-assessment of your final paper.

**WRITING RESOURCES**
Writing Tutorial Services (WTS) is a free, university-wide service for all students. Trained writing consultants are available to work with writers on their writing projects. When you visit, bring your work in progress and an idea of what you would like to work on – organization, evidence, analysis, editing, etc.
WTS is located in the northwest corner of the Information Commons on the first floor of the Wells Library. For hours and appointments, please check the website at
https://wts.indiana.edu/

**Readings:**

Available on Canvas.

**COURSE POLICIES AND RESOURCES**

**1.** Use the **syllabus** to guide you through the course. If you lose your printed copy, you can always refer to the copy posted on Canvas. Please note that the syllabus can be subject to change. If a change becomes necessary, I will announce it in class and post it on Canvas.

**2.** I will use **Canvas** to post the assigned readings, announcements, paper guidelines, handouts, and to collect your writing assignments. Please check it regularly.

**3. Reading assignments** must be completed before the class date on which they are listed. Read carefully and come to class with questions that the readings raise for you. **Bring your readings to class.** If you do not have the readings in front of you, you will find it difficult to follow and participate.

**4.** You are expected to **come to class regularly and on time**. If you have a chronic condition that prevents you from attending class regularly, see me.

**5. Academic integrity:** As a student at IU, you are expected to adhere to the standards and policies detailed in the Code of Student Rights, Responsibilities, and Conduct (Code). When you submit an assignment with your name on it, you are signifying that the work contained therein is yours, unless otherwise cited or referenced. Any ideas or materials taken from another source for either written or oral use must be fully acknowledged. All suspected violations of the Code will be reported to the Dean of Students and handled according to University policies. Sanctions for academic misconduct may include a failing grade on the assignment, reduction in your final course grade, and a failing grade in the course, among other possibilities. If you are unsure about the expectations for completing an assignment or taking a test or exam, be sure to seek clarification beforehand. A digital plagiarism detection program may be used to check your work.

If you have questions on citation, on the appropriate boundaries for group study, on the use of work you composed for other classes, etc., you can discuss them with me or with Writing Tutorial Services (WTS).

**5.** If any student will require assistance or academic accommodations for a **disability**, please contact me after class, during my office hours, or by individual appointment. I am happy to help make accommodations for documented disabilities. Disability support services can also work with you in the Office of Disability Services for Students in Wells Library W302, 812-855-7578.

**6.** IU has an official policy regarding **religious observances**:

<http://enrollmentbulletin.indiana.edu/pages/relo.php>. If class conflicts with a religious holiday, fill out the form available online and give it to me early in the semester.

**7. Netiquette**: Your professor is happy to receive emails from you. It is a good idea to think about your emails as professional communications. Your professor will do her best to follow with the same courtesy.

**Books for purchase:**

Christine Heyrman, *Southern Cross: The Beginnings of the Bible Belt* (1998). (any edition)

Charles Reagon Wilson, *Baptized in Blood: The Religion of the Lost Cause, 1865-1920* (University of Georgia Press, 2009). (or any edition)

Ed Blum, *Reforging the White Republic: Race, Religion, and American Nationalism, 1865-1898* (2007)

Kristin Kobes Dumez, *Jesus and John Wayne: How Evangelicals Corrupted a Faith and Fractured a Nation* (2020)

**Class Schedule**

Class schedule, and particular readings, are subject to change. Check your email, and Canvas, for updates.

**Jan 14**

**Introductions.**

What does it mean to be an American? What does it mean to be a Christian? How are these two related?

Benedict Anderson, “Imagined Communities.” <https://www2.bc.edu/marian-simion/th406/readings/0420anderson.pdf>

Kristin Kobes Du Mez, “Evangelicalism is an Imagined Religious Community,” <https://kristindumez.com/resources/evangelicalism-imagined-religious-community/>

**Jan 16**

**What is the relationship between Christianity and the American founding?**

Did the separation of church and state render religion and politics completely separate entities? We spend this session making observations and raising questions we want the course to address.

Kip Kosek, ed. American Religion, American Politics, pp. 6-30:
-John Winthrop, “A Model of Christian Charity,”
-William Penn, *Frame of Government of Pennsylvania and Laws Agreed Upon in England*
- James Madison, “Memorial and Remonstrance Against Religious Establishments,”
-Thomas Jefferson, “Act for Establishing Religious Freedom in Virginia,”
*The Constitution* (1791)
<https://www.archives.gov/founding-docs/constitution-transcript>

**Skill building:** Taking Marginal Notes, using reading journals, using Evernote and other apps for “notebooks.”

**Jan 21**

**What is American Disestablishment?**

How is American religion the product of the particular formations of US nationhood? Why is this important?

Steven Green, *The Second Disestablishment: Church and State in Nineteenth Century America, 3-52.*

David Sehat, *The Myth of American Religious Freedom,* 1-12.

**Recommended:** Amy Kittelstrom, *The Religion of Democracy: The American Reformation and the Making of Modern Liberalism*, 17-55.

**Skill-building:**  Mapping and summarizing a book’s introduction. Taking useful notes in response to readings.

**Unit 1: American Evangelicalism and Christian Nationalism**

**Jan 23**

**Evangelicalism and the Second Great Awakening**

We will discuss the relationship between evangelicalism and the nation in the American founding. How did evangelicalism help in the cause of nation-building? How did it hinder?

How did the Second Great Awakening build new imagined communities? Which imagined communities did it thwart?

Nathan Hatch, *Democratization of Christianity,* Chapter 1.

Mark Noll, *America’s God,* Chapter 5, “Christian Republicanism.”

Christine Heyrman, *Southern Cross,* 1-27.

**Recommended:** Thomas Paine, *Common Sense,* 8-17 (Dover Thrift Edition)

**Skill building:** Fairly characterizing scholars in our note-taking.

**Jan 28**

**American Evangelicalism in the South**

Why did pro-slavery Christianity take over as the dominant form of evangelicalism in the South?

Christine Heyrman, *Southern Cross,* pages tba.
Katherine Gerbner, *Christian Slavery,* Intro/Chapter1.

**Recommended:** Albert Raboteau, “The Rule of Gospel Order,” *Slave Religion: The “Invisible Institution” in the Antebellum South* (New York: Oxford University Press, 2004), 151-210.

**Skill building:** Taking note of possible “pull quotes” that summarize an author’s major points.

**Jan 30**

**Evangelicalism and Social Power**

How did evangelicalism on the frontier work as a laboratory to test competing versions of the Christian nationalist project?

Lawrence Foster, “A New Heaven and a New Earth: The Millennial Impulse and the Creation of Alternative Family Systems,” *Religion and Sexuality: The Shakers, the Mormons, and the Oneida Community,* 3-20; 21-72 (Shakers), 72-122 (Oneida).

**Recommended:** Christine Heyrman, *Southern Cross,* pages tba.
Paul Johnson, *A Shopkeeper’s Millennium,* Chapters 4 and 5.

**Skill building:** Visual Mapping of notes. Brainstorming and journaling to understand what you read.

**Feb 4**

**Mormons**

What does the rise of the Mormon church, and its travails, tell us about the relationship between religion and the nation in the antebellum period?

Lawrence Foster, *Religion and Sexuality,* chapter on Mormons.
Spencer Fluhman, *A Peculiar People: Anti-Mormonism and the Making of Religion in the Nineteenth Century,* 1-78.

**In-class skill building:** Look at writing rubric and assess our readings against it.

**Feb 6**
**“Romanism and Republicanism”**

What do Catholic communities, and the way they were treated in the 1800s, tell us about the relationship between American citizenship and nationhood in the antebellum era?

Kyle Volk, “Making America’s First Moral Majority,” *Moral Minorities,* 1-36.

“Lyman Beecher Warns About Immigrants Flooding into the American West,” 1835, (MP American Immigration and Ethnic History, 134-136.

“Samuel F.B. Morse Enumerates the ‘Dangers’ of the Roman Catholic Immigrant,” 1835, 136-138.

**Recommended:** “Maria Monk, Escaped Nun, Recounts the Perils of the Convent, 1856,” pp.138-140

“Thomas Whitney, an anti-Catholic, Compares ‘Romanism’ and ‘Republicanism’” 1856 144-146

“The Know-Nothings, ‘The American Party,’ Defend their Political Movement,” 1855, 147-148

John Pinhero, *Missionaries of Republicanism: A Religious History of the Mexican-American War.* (OUP, 2014)

**In-class skill building:.** Finding pull-quotes from primary sources. Carefully contextualizing and characterizing authors as we also note our critical observations.

**Feb 11**

**Abolitionism**

Let’s return to the United States as an imagined community. What do abolitionists, and the particulars of their advocacy work, tell us about the relationship between religion and politics in the United States in the antebellum period? Was there such a thing as a hegemonic, “institutional” Christianity in the antebellum period and how did the nation play a role in this community?

John Patrick Daly, *When Slavery Was Called Freedom: Evangelicalism, Pro-Slavery and the Causes of the Civil War* , chapter 5 (“Evangelical Pro-Slavery, Free Labor, and Disunion, 1850-1861”)

Luke Harlow, “The Civil War and the Making of Conservative American Evangelicalism” in *Turning Points in American Evangelicalism*

Primary Sources for in-class discussion:

Angelina Grimke, *Appeal to Christian Women in the South* <http://utc.iath.virginia.edu/abolitn/abesaegat.html>

Lydia Maria Child, *An Appeal in Favor of that Class Called Africans* (google books)

Preface, Intro, Chapter 1 of Elizabeth Cady Stanton’s *Woman’s Bible:* <http://www.sacred-texts.com/wmn/wb/wb01.htm>

Declaration of Rights and Sentiments (1848): <http://www.infoplease.com/ipa/A0875901.html>

John Henry Hammond, “Letter to the Free Church of Glasgow, on the Subject of Slavery,” p. 105-113, June 1844 in *Selections from the Letters and Speeches of Hon. James H. Hammond of South Carolina,* (1866), free on google books.

Selections, *Pro-Slavery Argument.* [*https://www.google.com/books/edition/The\_Pro\_slavery\_Argument/IGtIu9Xc3UQC?hl=en&gbpv=1&dq=pro-slavery+argument&printsec=frontcover*](https://www.google.com/books/edition/The_Pro_slavery_Argument/IGtIu9Xc3UQC?hl=en&gbpv=1&dq=pro-slavery+argument&printsec=frontcover)

**In-class skill building:** Outlining. Effectively characterizing, quoting from, and citing primary Sources.

**Feb 13**

**Making Sense of the Sectional Crisis.**

**Essay prompt:** What do antebellum rivalries over the meaning of “Christian nationhood” tell us about the imagined community of the “United States of America” in the period before the Civil War? Was there such a thing as a hegemonic, “institutional” Christianity in the antebellum period and how did the nation play a role in this community? To what extent was the Civil War a crisis of Northern and Southern white evangelicalisms, a kind of “theological crisis” over visions of Christian nationhood? To what extent was it another kind of crisis over the meaning of “disestablishment”?

Your paper draft is due to your professor and your colleagues at the start of class today. Bring three copies. Come to class ready to articulate your ideas to your peers, listen to their ideas, and give feedback to your colleagues.

Paper Due Feb 15 to Online Inbox.

**Unit 2: Reimagining Christian Nationhood in the New “United” States**

**Feb 18**

**Lost Cause Religion**

How did Confederate survivors reinvent their faith and culture in the years following the Civil War?

Charles Reagon Wilson, *Baptized in Blood, Religion of the Lost Cause,* Intro and Chapter 1.
Edward Blum, *Reforging the White Republic,* Intro and 1.

Preface of Lieutenant General Jubal Early, *A Memoir of the Last Year of the War for Independence, in the Confederate States of America,* pp. v-x (Just five pages at the very start. Google Books.)

Map of Confederate War Memorials: <https://www.splcenter.org/data-projects/whose-heritage>

**In-class skill building:** Looking up secondary sources in footnotes.

**Feb 20**

**Reforging the White Republic**

What was the role of race and religion in reimagining national unity in the years after the Civil War?

Edward Blum, *Reforging the White Republic,* Ch 2, 3 and 4.

Charles Reagon Wilson, *Baptized in Blood,* Ch 2, 4 and 5.

**In-class Skill building:** Finding agreement and disagreement among historical arguments. Drilling down into what authors see differently.

**Feb 25**

**The Black Social Gospel**

How did African Americans reimagine American nationhood and American citizenship in this period after the Civil War?

Gary Dorrien, *The New Abolition: W.E.B. DuBois and the Black Social Gospel,* 1-33, section of chapter 5.

WEB DuBois, “Chapter 2: Of the Dawn of Freedom” from *Souls of Black Folk.* Available free online. <http://sites.middlebury.edu/soan105tiger/files/2014/08/Du-Bois-The-Souls-of-Black-Folks.pdf>

**Recommended:** Milton Sernett, *African American Religious History: A Documentary Witness,* pp. 251-269, 282-295. Milton Sernett, *African American Religious History: A Documentary Witness,* 301-346.

**In-class skill building:** Evaluating secondary sources in light of primary sources.

**Feb 27**

**Skeptics and Secularists**

What did the rise of free thinkers, skeptics and atheists tell us about the religious and political dialogues of the late nineteenth and early twentieth centuries? Compared to the mid nineteenth century, to what extent was religion still at the center of American cultural and political life in the late nineteenth century?

Susan Jacoby, “Unholy Trinity: Atheists, Reds, Darwinists” in *Freethinkers: A History of American Secularism,* 227-267.

Dave Burns, “The Clash of Christs,” *Life and Death of the Radical Historical Jesus,* 126-161.

**In-class skill building:** Read book reviews.

Revisions Due on Paper 1 due.

**March 3**

**Socialism and American Christianity**

How did socialists use Christianity to make their arguments and build national unity in the period after the Civil War? To what extent was socialism a religious or secular movement?

Heath Carter, “It Pays to Go to Church”: Ministers, ‘The Mob,’ and the Scramble for Working-Class Souls,” in *Union Made: Working People and the Rise of Social Christianity in Chicago.* (ch 3)

Jacob Dorn, *Socialism and Christianity in Early 20th Century America* (Introduction)

**Recommended:** David Burns, “The Soul of Socialism: Christianity, Civilization, and Citizenship in the Thought of Eugene Debs,” *Labor* (2008), 83-116.

**In-class skill building:** Organizing your notes and outlining your paper. Paying close attention to introductions, topic sentences, and conclusions.

**March 5**

**Revivalism, Americanism and the Wars of 1898**

Which version of Christian nationalism triumphed in 1898? How do we know? What does this tell us?

Ed Blum, *Reforging the White Republic,* ch 6-8.

Charles Reagon Wilson, *Baptized in Blood,* ch 6-8.

**Recommended:** Josiah Strong, *Our Country,* preface and Chapter 4 (pp. 44-61). Free on Google Books.

Zitkala Sa, *Impressions of an Indian Childhood,* Chapter 7—”The Big Red Apples.” <http://digital.library.upenn.edu/women/zitkala-sa/stories/impressions.html>

**Paper 2 due in class.** Which version of Christian nationalism triumphed in 1898? How do we know? What does this tell us?

**Unit 3: Research on Social and Cultural Movements**

**Start thinking:**

With the consultation of your professor, pick an American religious or political organization and think about how this movement gained influence over the course of the twentieth or twenty-first century. You will write a paper about this organization over your chosen time period. Think about the particular national context which shaped that movement, how the movement built an imagined community around matters of faith, and how it reshaped American politics. For further directions, see page 3-4 of the syllabus and discussions in class.

**March 10**

**“First Wave” Feminism**

How did first-wave feminists imagine the community of feminists in the US? To what extent was religion, or rejection of religion, a component of that movement? What does this tell us?

Nancy Cott, “The Birth of Feminism,” *The Grounding of Modern Feminism,* 11-50.

Elizabeth Cady Stanton, *The Woman’s Bible,* pp. 7-19 (Public Domain on Google Books)
Katharine Bushnell.

“The Book of Genesis,” in *God’s Word to Women* (in Kristin Kobes-Du Mez’s *A New Gospel for Women)* and “The Challenge of Christian Feminism,” 179-199.

**Recommended:** Kathleen Tobin, *The American Religious Debate Over Birth Control,* Chapter 2.
 **In-class skill building:** Offering a critical analysis of footnotes (what is cited, what is not cited, and how statements are cited).

**March 12**

**White Nationalism**

Why were some Americans convinced that “Americanness” and Protestant Christianity were one and the same in the period after World War 1? How did these Americans use religion to re-imagine the United States? What does this “resurgence” tell us?

Kelly Baker, “Let’s Get Behind Old Glory and the Church of Jesus Christ” in *Gospel According to the Klan* 1-34.

Linda Gordon, “Recruitment, Ritual and Profit” in *Second Coming of the KKK,* 63-78.

**Recommended:**

Ku Klux Klan Primary Documents, especially pp. 4-7.
<http://americainclass.org/sources/becomingmodern/divisions/text1/colcommentaryklan.pdf>

Immigration Restriction, 1924: <http://historymatters.gmu.edu/d/5078>

Charles Alvin Brooks, *Christian Americanization: A Task for the Churches (1919)* public domain on google books

**In –class skill building:** Using Book Reviews to help guide your research. Examples distributed and discussed in class.

**March 24**

**Labor**

How did the emerging US labor movement draw upon “Christianity” in re-imagining social and political justice? What does this tell us?

Matthew Pehl, “Making Worker Religion in the New Deal Era,” in *Making of Working Class Religion,* Chapter 2.

John Ryan,”Chapter 28: The Obligation of the State,” in *A Living Wage,* <https://cuomeka.wrlc.org/files/original/70a02e3a9d8170c64e7195a2f2130558.pdf>

**Recommended:** Erik Gellman and Jarod Roll, “Seeking the Kingdom of God,” in *The Gospel of the Working Class,* 41-70.

**In –class skill building:** Picking a research topic. Starting broadly.

**March 26**

**The Black Freedom Movement**

What role did religious institutions play in the Black Freedom Movement? What does this tell us?

Jonathan Chism, “Ministers Behind the Drive for Votes,” in *Saints in the Struggle,* 55-78.

Charles Marsh, “I’m on My Way, Praise God,” *God’s Long Summer,* 1-48.

**Recommended:** Kerry Pimblott, “Straight from the Offering Plate: Church Resources in the New Black Power Coalition,” *Faith in Black Power,* 151-182.

**In –class skill building:** Finding primary sources in footnotes.

**March 31**

**Evangelical Protestant Fundamentalism**

When Americans started identifying as “Fundamentalists” in large numbers in the early twentieth century, what is it they were seeking? What kind of a Christian nation did they imagine?

Tim Gloege, “Religion on a ‘Business Basis,” in *Guaranteed Pure*, 117-137.

Bethany Moreton, “Making Christian Businessmen,” *To Serve God and Walmart,*

**Recommended:** Matthew Avery Sutton, “Christ’s Deal versus the New Deal,” in *American Apocalypse,* 232-261.

**In-class skill building:** Using encyclopedia articles, and other reference essays, in databases to get access to more secondary sources.

**April 2**

**Gender, Family, and the Culture Wars**

What was second wave feminism, and why was there so much of the backlash against this movement grounded in Christian communities?

Kristin Kobes DuMez, “God’s Gift to Man,” in *Jesus and John Wayne,* ch 3.

Linda Gordon, “The Women’s Liberation Movement,” in *Feminism Unfinished,* (chapter 2)

**Recommended:** Donald Matthews and Jane DeHart, “We Don’t Want to be Men!” Women Against the Women’s Movement,” *Sex, Gender and the Politics of the ERA: A State and the Nation* (New York: Oxford, 1990), 152-180.

William Martin, “We- Some of us—are Family,” in *With God on our Side,* 168-190.

**In-class skill building**: Narrowing down your bibliography.

**April 7**

**The Religious Left**

How did the Religious Left reimagine the nation? What does this tell us about the role of religion in American citizenship in the late 20th and early 21st centuries?

Doug Rossinow, “The Issues of Life: The University YMCA-YWCA and Christian Liberalism,” *The Politics of Authenticity: Liberalism, Christianity and the New Left in America* (New York: Columbia University Press, 1893), 85-114.

David Swartz, *Moral Minority,* 1-12, 187-212.

National Council of Churches, A 21st Century Social Creed, <https://nationalcouncilofchurches.us/a-21st-century-social-creed/>

**April 14**

**The Religious Right**

What are the roots of the present-day “Religious Right”? Why is it important to understand them?

Preston Shires, *Hippies of the Religious Right* (Waco: Baylor Press, 2007), 157-180.

Kristin Dumez, *Jesus and John Wayne,* Chapters 5-11.

**April 16**

**Research Papers due.** Four copies of your paper are due today. One will go to the professor and the other three will go to members of your peer review group. You are responsible for giving helpful feedback to the two other people in your group.

Group meetings for peer review

**April 21 Group Meetings for Peer Review**

**April 23 Group Meetings for Peer Review**

**April 28 Final Presentations**

**April 30** Final in-class discussion on Religion and American Politics

Final Paper portfolio, with revisions, due during finals week.