

**New Course Proposal: RLST 3129/DIV/REL
Race and Religion in America
Spring 2020
Vanderbilt University
Professor Alexis Wells-Oghoghomeh**

“Until the lions have their own historians, the history of the hunt will always glorify the hunter.”
-Chinua Achebe

Institutional and Curricular Context

RLST 3129 is a cross-listed undergraduate, Master’s, and Ph.D. level course housed in the Religious Studies department of the College of Arts and Science and Graduate Division of Religion at Vanderbilt University. The course was proposed in February of 2019 and will be taught in the spring of 2020. Given the multi-leveled nature of the course’s projected students, the course readings, assignments, and objectives satisfy curricular requirements for the Bachelor’s, Master’s, and doctoral degrees.

Consistent with the academic objectives and campus culture of Vanderbilt University, undergraduate students enrolled in the College of Arts and Science are discouraged from over-specialization in their first two years of matriculation. Rather, students are required to complete the AXLE (Achieving Excellence in Liberal Education) core curriculum, which includes a writing requirement of three to four courses and a liberal education requirement of thirteen courses. Among the thirteen courses, at least one must reside in the “US” category—a designation that signals the course’s examination of topics in the “History and Culture of the United States.” For undergraduate students with majors or minors outside of Religious Studies, RLST 3129 satisfies the US component of the AXLE curriculum. Consequently, the course has no prerequisites. The religious studies major requires thirty-one credit hours distributed among the Breadth (9 hours), Depth (9 hours), Tools of the Discipline (4-6 credit hours), and Elective (9 hours) components of the curriculum. To complete a minor in religious studies, undergraduate students must complete eighteen credit hours in the Breadth (9 hours), Depth (3 hours), and Elective categories (6 hours). The Depth requirement allows students to focus on a tradition, geographical region, or theme, while any religious studies courses can be taken as an elective. As a course focused on the United States, RLST 3129 satisfies the Depth component for students focusing on the Americas and serves as an elective for other students interested in themes explored in the course.

The newly reconceptualized curriculum at the Vanderbilt Divinity School offers Master’s students greater flexibility in their course selection. Race and Religion in America meets requirements as an elective and, potentially, a certificate concentration. The breadth of the course content also makes it appealing to Ph.D. students in religion, history, and other fields of graduate study around the university.

Course Organization

The primary aim of the course is to use religion as a point of entry into histories of racial formation and national identity in the United States. Given the multi-level student audience, Race and Religion in America begins with an orientation in theories of racial formation and racialized religious logics in the United States. Following the opening theoretical and methodological unit, the course moves through chronologically-based thematic units that often incorporate primary source readings penned, spoken, or published during varied decades within

the unit. Due to my pedagogical commitment to the first-person narratives of historically marginalized subjects and intersectional approaches to historical storytelling, I have eschewed a tight chronological narrative in favor of thematic understandings of the multidirectional historical flows of people, ideas, and culture.

Course Description

What does it mean to be “American?” Since their inception, America and American identities have been constituted through ever-evolving religious and racial imaginaries, conflicts, and lineages—forging ideological stances, symbols, and myths that rival traditional “religions.” Using a historical approach, this course explores the racial and religious imperatives encapsulated within concepts of “Americanness” and the racial and religious ideas that define the discursive, historical, and sociopolitical boundaries of American identities. In addition to examining how claims to American identities have altered the religiosity of historically-marginalized racial “Others,” we will also consider the ways racial concepts have resembled and drawn upon religious forms in their operations in America. Finally, we will discuss how peoples’ responses to racial and religious imperatives challenge, nuance, and expand concepts of America and the American.

Course Objectives

The purpose of this course is to:

- Explore the religious foundations of racial categories and ideas in the United States, as well as the role of racial ideas in sociopolitical definitions of religion in America.
- Introduce select methodological issues in the study of race and religion.
- Invite critical thought and questions regarding the how race functions religiously in America.

Required Texts

Print

Richard Alba, Albert J. Raboteau, and Josh DeWind, eds. *Immigration and Religion in America: Comparative and Historical Perspectives*.

Patrick Allitt, *Major Problems in American Religious History*.

Virgil J. Vogel, *This Country Was Ours: A Documentary History of the American Indian*.

E-Texts

Katharine Gerbner, *Christian Slavery: Conversion and Race in the Protestant Atlantic World*.

Henry Goldschmidt and Elizabeth A. McAlister, eds. *Race, Nation, and Religion in the Americas*.

****Ph.D.** See syllabus for additional required texts.**

Contact Information and Office Hours

Office hours are Wednesdays, 10:30 a.m. - 11:30 a.m. and by appointment. In order to ensure a mutually helpful meeting, please schedule an appointment with me at least **48 hours** prior to the desired appointment time. At different moments during the semester, I will hold additional office hours.

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A Word About Our Learning Community

In order to accomplish the course objectives, the classroom must be a safe space for dialogue about important, and sometimes sensitive, topics. As we establish our learning community, it is imperative that we function with a communal ethic that promotes engagement from every participant and respects every tradition examined in the course. Although we will continue to add to the class covenant throughout the semester, it is helpful to keep the following 4 R's of classroom engagement in mind:

Respect: Respect the course by reading and coming to class prepared. Respect each religious culture by bracketing suspicion and suspending judgment. Respect your peers by listening to and engaging their ideas.

Reflect: Prior to coming to class, take time to reflect upon the central ideas and concerns of our interlocutors for the day. Take notes and construct questions to contribute to the learning community. During classroom discussion, reflect upon the statements and positions of your peers prior to responding. Strive to frame your comments and questions respectfully. Finally, reflect upon your individual learning needs at intervals throughout the semester. If at any point you feel that the learning space is not conducive to your needs, communicate with the instructor.

Repeat: When discussing sensitive topics, it is natural to respond viscerally to disagreeable statements in the readings or in class. The objective of scholarly spaces is not to banish disagreement, but rather, to create platforms for meaningful dialogue. When engaging an interlocutor, it is often helpful to first repeat his/her position to ensure that you have adequately grasped the components of the argument and to identify the seat of your disagreement prior to responding.

Reply: Finally, speak! Your voice is an important contribution to the learning space.

Course Requirements

- 1) Attendance and Participation - The classroom is an interactive learning space and it is vital that you engage in class discussions and activities. Your individual contributions are essential to the overall success of the course. Therefore, attendance and participation are integral to your final grade. You are allowed two (2) excused absences over the course of the semester. No explanation of your absence is required. However, notification of your intent to be absent is expected, as a courtesy. For every absence after the allotted two (2), you will receive a zero (0) participation grade for the day, unless a valid explanation of the absence is supplied. Your final grade will include an assessment of your **attentiveness** in the course, demonstration of **engagement with the readings**, and **participation** in class discussions. Lateness of more than ten (10) minutes will count against your participation grade for the day.

- 2) Journal: The purpose of the journal is to help you apprehend the central concepts of the readings, facilitate discussions on the day of class, and promote your engagement with course themes. It is imperative that you complete all readings and assignments **on time** and that you come to class prepared for discussion. Preparedness includes having a **digital and/or printed copy of the assigned reading and your discussion questions in class on the day of discussion.** You will be required to prepare eight one to three page responses to themes and readings engaged in the course. Four of the papers will respond to prompts provided in the syllabus; you may choose the readings to engage in the remaining four entries. While journal entries in response to prompts are due at the time of class, the journal is not due until the last reading day of class **April 13 at 5:00 p.m.** You will be graded based upon your:
 - a. Preparedness/Timeliness
 - b. Grammar
 - c. Critical Engagement with the Readings: Your questions should demonstrate your knowledge of the central themes and/or main points of the unit's readings. For this component, you do not need to memorize dates and other minutia from the readings. You merely need to be able to speak authoritatively about the points of the author's discussion that you questioned, agreed with, etc.

- 3) Final Project: Documenting Race and Religion in America (Undergraduate and Master's) One of the purposes of higher education is to form good citizens through critical engagement with diverse ideas and the cultivation of independent thought. Your final project will offer you the opportunity to curate your own exhibit on a topic related to the intersections of race and religion in America. You may choose to curate a page that addresses a historical period, region, or group. As curator, you can select the subject matter, locate the artifacts to be included in the exhibit, and develop the narrative arc. The project should include the following:
 - a. Research Topic/Question: A clearly defined, well-articulated topic that is appropriate for the scope of the project. For instance, an exhibit on "African-American religion in Slavery" would be too broad. A more appropriate topic, or research question, would be "How did enslaved southerners use religious folklore to respond to racial stereotypes in the 19th century?" Remember, your exhibit must include primary source documents that help to answer the proposed research

question. Therefore, your research question should emerge out of your exploration of available sources.

- b. An Annotated Bibliography: The purpose of the annotated bibliography is to train you in historical methods and provide some of the narrative material for the exhibit and introduction. You will collect and annotate at least five (5) primary sources and five (5) secondary sources for the bibliography (Master's: seven (7) primary sources and seven (7) secondary sources). For each primary source, you should provide a description of the source, its origins (author, date of creation, any relevant historical context) and its connection to your topic. Each of these descriptions should be approximately ½ -1 page, double-spaced, 12-point font, typed pages. Your secondary sources should cover the major literature on the topic. For each secondary source, you should summarize the author's argument and how it relates to the topic. Each annotation should be 1-1 ½ pages. For both primary and secondary sources, your annotations should include how you plan to use the source in the exhibit and/or how the source contributes to the narrative arc of the exhibit. **The annotated bibliography is the midterm and, therefore, is due by 8:00 p.m. on February 28.**
- c. Introduction: A 5-7 page introduction (Times New Roman, double-spaced, 12 point font, 1 inch margins), in which you briefly contextualize your research topic, discuss the significant scholarly conversations relating to your topic (literature review), and explain your documentary selections and narrative arc. The point of the introduction is to explain your methodological approach to the exhibit—how and why you made particular choices in the exhibit.
- d. Exhibit: You may choose to display your exhibit using any digital medium. The exhibit should consist of ten (10) artifacts for undergraduates and fifteen (15) for Master's students. Each artifact should be accompanied by a brief paragraph contextualizing the artifact and locating it in the narrative arc of the exhibit (i.e. connecting it to the research question).

All components of the final are due on April 28th at 9 a.m.

- 4) Précis (Ph.D. only): For each supplementary reading, you will complete a précis of approximately two (2) to three (3) pages. The précis will be submitted in accordance with a template provided by the professor. As illustrated in the example, all major references to the text should include in-text page numbers. Since the purpose of the précis is to facilitate our conversations during one-on-one meetings, footnotes and/or endnotes are unnecessary. The précis are due by **the last day of class**. As specified on the template, the précis must include the following components:
 - a. Thesis of the work: This section should explore the author's main point(s), as well as supporting points that are pertinent to the overall objective of the work. In addition to offering the points, you should also document the evidence that the author uses to support his/her argument(s).
 - b. Method/Methodology: **Though related, an author's method and his/her methodology are not one in the same.** The following questions concern method: What type of evidence does the author marshal to support his/her thesis? Is it primarily historical? Anthropological? Sociological? To address methodology, you must ask: what assumptions, ideas, and principles govern

his/her application of the method? For instance, though Albert Raboteau’s method is historical, methodologically he assumes that Christian Protestantism is the primary, traceable expression of religiosity among enslaved African-Americans; hence his emphasis upon sources from religious institutions.

- c. Sources and Interlocutors: What sources is the author using to make his her point, and who are his/her primary interlocutors? In this section, you might also take the opportunity to name other scholars with whom the author’s work converses, and explore the intersection of concepts and ideas. Think through the historiography of the subject(s) explored in the text and situate the work in light of similar texts.
 - d. Contribution: What is the primary contribution of the work to the author’s field? In what ways do ideas explored in the work contribute to your own field and/or work?
 - e. Axe to Grind: Is there a particular idea and/or scholar against which the author is writing?
 - f. Failures/Critiques: Are there any weaknesses in the author’s argument? What, if anything, does she/he fail to consider? What questions remain?
- 5) Final Project (Ph.D. only): In preparation for your comprehensive exams, your final project will consist of a detailed outline responding to a historiographical, methodological, and/or method question about race and religion in America. Your response should engage no less than fifteen (15) secondary sources. You are not limited to texts covered in class. The outline should include three parts:
- a. Proposed Question(s): Although you may choose to pose multiple questions, it is advisable that you propose no more than two (2) questions. Remember, the outline should be sufficient to offer a preliminary response to the question(s). The question proposal is due by **February 28 at 5:00 p.m.**
 - b. Ten (10) Annotations: Choose the ten (10) most significant and/or useful works for answering the proposed question, and write a one to two page précis exploring the main points of the work, its contribution to the field, and its pertinence to the question. This should be the second part of the outline, and arranged alphabetically. Unlike the above précis, this should be written in typical essay form.
 - c. The third and final section should be the outline. The outline should be divided into two or three parts and integrate the remaining bibliographic works. Each section header should make clear the perceived connection between the question and the citations, and function almost like the prongs of a thesis. The final is due on **April 27th at 5:00 p.m.**

Grading Policies

<u>Assignment</u>	<u>Percentage:</u>
Attendance/Participation	20%
Journal	20%
Midterm	20%

Final Project	40%
Total Possible Points/Percentage	100%

Grading Rubric: The grades you receive on assignments/projects will be based on the following scale and your overall grade will be weighted based on the percentage allotted for each component of the course.

93-100	A	83-86	B	73-76	C	60-66	D
90-92	A-	80-82	B-	70-72	C-	0-59	F
87-89	B+	77-79	C+	67-69	D+		

Grade Changes: Unless in the event of an obvious error or oversight, grades on assignments are final. **Grades will not be discussed before, during, or after class.** If you would like to discuss a grade, please email me to schedule an appointment during my office hours.

Late work: Late assignments will not be accepted under any circumstances. If you predict that an assignment will be late, you should make arrangements with me **prior to** the assignment deadline. Assignments that are submitted more than twenty-four (24) hours after the original due date, without any previous arrangement, **will receive a zero (0) grade.**

Important Student Information

Academic Integrity & Student Honor Code: Academic integrity is central to any intellectual exercise. Consequently, plagiarism or academic dishonesty in any form will not be tolerated. Plagiarism is the presentation of another’s ideas as your own. Academic dishonesty includes unauthorized collaboration on assignments and the inappropriate use of course materials. Any work that violates the Honor Code will result in a zero (0) grade and be reported to the Honor Council. You are expected to conduct yourself with academic integrity and honesty at all times.

Support & Disabilities: The Office of Equal Opportunity, Affirmative Action, and Disability Services provides a variety of important and useful services for students who need additional assistance in the classroom. If you have a disability that affects your ability to fulfill select requirements in the course, please contact the Office to learn your options:
www.vanderbilt.edu/ead.

Counseling and Psychological Distress: The Vanderbilt University Psychological and Counseling Center is available to offer counseling and other forms of support to students experiencing psychological and/or emotional distress. To make an appointment, call: (615) 322-2571, or 2-2571 on campus.

Class Schedule

Reading Key

Undergraduates – Read assignments next to class date

Masters – Read undergraduate assignments + Assignments marked “G”

Ph.D. – Read undergraduate assignments + Assignments marked “G” + Assignments marked “Ph.D.”

I. What does it mean to be “American?”: Theoretical and Methodological Considerations in the Study of Race and Religion

January 6: Introductions

January 8: Eric Foner, “Who is an American?” in *Race, Class, and Gender in the United States*, 84-92.

Journal Assignment: Type “Race in America” into your search engine. What types of media titles appear? Are there any recurring tropes and images? What and who is missing from these images and tropes? Repeat the same process for “Religion in America.” In what ways did the search results converge and diverge? Given your observations, what are your impressions of popular discourses around race and religion in the United States? Type a 1-2 page response and bring it to class.

January 10: Micheael Omi and Howard Winant, “Racial Formation” in *Racial Formation in the United States: From 1960s to the 1990s*, Second Edition, 53-76.

G: Aisha Belsio-De Jesús, “Confounded Identities: A Meditation on Race, Feminism, and Religious Studies in Times of White Supremacy,” *Journal of the American Academy of Religion* 86, issue 2 (May 2018): 307-340.

Ph.D.: Evelyn B. Higginbotham, “African-American Women and the Metalanguage of Race,” *Signs* 17, no. 2 (Winter 1992): 251-274.

January 13: Helen Kiyong Kim and Samuel Leavitt, “Understanding the Current Racial and Religious Landscape in the United States,” from *JewAsian: Race, Religion, and Identity for America’s Newest Jews*, 11-30. (e-text); Kiyati Y. Joshi, “What Does Race Have to Do With Religion?” from *New Roots in America’s Sacred Ground: Religion, Race, and Ethnicity in Indian America*, 89-117. (e-text)

January 15: Barbara J. Fields, “Slavery, Race, and Ideology in the United States of America,” *New Left Review* 0, no. 181 (May 1, 1990), 95; Jeff Guo, “The Real Reason the U.S. Became Less Racist Towards Asian Americans,” (Interview with Ellen Wu), *Washington Post*, https://www.washingtonpost.com/news/wonk/wp/2016/11/29/the-real-reason-americans-stopped-spitting-on-asian-americans-and-started-praising-them/?utm_term=.48215f862103

G: James A. Noel, “Being, Nothingness, and the ‘Signification of Silence’ in African American Religious Consciousness,” in *Black Religion and the Imagination of Matter in the Atlantic World*, 57-75.

January 17: Reader's Choice: Read or view three scholarly, literary, documentary, or otherwise artistic works on the intersection of race and religion in America. Be prepared to share what you read, watched, or saw in class.

G: Stephan Palmié, "Genomics, divination, 'racecraft'," *American Ethnologist* 34, no. 2 (May 2007), 205-222.

Ph.D.: Charles H. Long, excerpt from "Shadows and Symbols of American Religion," in *Significations: Signs, Symbols, and Images in the Interpretation of Religion*, 176-186.

January 20: **Martin Luther King, Jr. Holiday – NO CLASS**

II. Religion and Race-making: Atlantic Encounters

January 22: Primary Sources: "Castilian Law Incorporates Slaves and Others Before 1492," "The Pope Supports Portugal's Conquest of Ceuta, 1436," "Columbus Arrives in the 'Indies, 1492,'" "A Spanish Jurist Explains the Legitimacy of Conquest, 1510," "Cortés Marvels at a World of Wonders, 1518-1520," "Two Spaniards Debate the Conquest and the Nature of Americans, 1547-1553," "Louis XIV Regulates Slavery in the Colonies, 1685" in *Major Problems in Atlantic History*. "A Portuguese Trader Describes a Kidnapping, c.1440s," "Slave Raiding on the West African Coast, 1448," "Willem Bosman, a Dutch Trader, Describes the Details of Bargaining for Slaves, 1701," in *Major Problems in African-American History*.
Secondary Sources: Katharine Gerbner, "Christian Slaves in the Atlantic World," from *Christian Slavery: Conversion and Race in the Protestant Atlantic World*, 13-30.

January 24: Olaudah Equiano, Chapter 2, *The Interesting Narrative of the Life of Olaudah Equiano*, 57-69. "The Indians Discover Columbus, 1492-1493," "A Public Burning of Indian Chiefs Ordered by Cortés in Front of Montezuma, 1519," and "Aztec Account of the Spanish Massacre of Participants in a Religious Ceremonial," in *This Country Was Ours: A Documentary History of the American Indian*.

G: Katharine Gerbner, "Protestant Supremacy," from *Christian Slavery: Conversion and Race in the Protestant Atlantic World*, 31-48.

Ph.D.: Katharine Gerbner, *Christian Slavery: Conversion and Race in the Protestant Atlantic World*.

III. Religion and Race-Making: American Hierarchies

January 27: Marcus Rediker, "From Captives to Shipmates," from *The Slave Ship: A Human History*, 263-307. "Destruction of the Pequots, 1636," "Maryland Indian Reproval of the English for Attempting to Impose Their Customs on the Indians, 1635," in *This Country Was Ours: A Documentary History of the American Indian*.

G: Jennifer L. Morgan, "'Some Could Suckle over Their Shoulder:' Male Travelers, Female Bodies, and the Gendering of Racial Ideology" in *Laboring Women*, 12-49.

January 29: Excerpts from *Women and Slavery in America: A Documentary History*, 1-13, 22-27. “John Rolfe Records the Arrival of African Slaves to Virginia, August 1619,” “Interracial Sexual Relations and Their Consequences: The Case of Elizabeth Key, 1655-1656,” “An Act to Discriminate Between Africans and Others in Maryland, 1664,” “Distinguishing Slaves from Indentured Servants in Virginia, 1705,” in *Major Problems in African-American History*.

G: Nora E. Jaffray, “Contextualizing Race, Gender, and Religion in the New World,” in *Gender, Race, and Religion in the Colonization of the Americas*.

January 31: “George Washington’s Request for Assistance from the Passamaquoddy Indians, 1776,” “Documents of the Young Republic, 1775-1787,” “The Shoshonis’ Impression of Lewis and Clark and Lewis’s Impression of the Shoshonis, 1805,” “Delaware Indians’ Rebuke to Missionaries on Slavery, ca. 1820,” “The Delawares’ Account of Their Own History from the Coming of the White Man Until Their Removal from Indiana, 1820,” in *This Country Was Ours: A Documentary History of the American Indian*.

Ph.D.: John K. Thornton, *A Cultural History of the Atlantic World, 1250-1820*.

IV. Mestizos, Mulattos, and Converts: The Complications and Contradictions of Racial and Religious Hegemony

February 3: Primary Source: “Charles Woodmason Struggles with Backcountry,” “Abraham Ketalas Preaches on the Godly Justification of the Revolution, 1777,” “Thomas Jefferson Establishes Religious Freedom in Virginia, 1786,” in *Major Problems in American Religious History*. “Lydia H. Sigourney’s, ‘Home,’” Sarah Josepha Hale’s, ‘Empire of Woman,’” “Fannie Moore’s Memories of a South Carolina Childhood,” in *Major Problems in American Women’s History*. Secondary Source: Daniel B. Lee, “A Great Racial Commission: Religion and the Construction of White America,” in *Race, Nation, and Religion in the Americas*, 85-110.

February 5: “Saul, a Slave Revolutionary Veteran, Petitions for Freedom, 1792,” “A Slave Woman Resists, 1861,” in *Major Problems in African-American History*. “Civilization’s Pretensions Examined: A Sioux Chief’s Reply to George Catlin, 1830s” in *This Country Was Ours: A Documentary History of the American Indian*. Thornton Stringfellow, excerpt from “A Brief Examination of Scripture Testimony on the Institution of Slavery,” in *Ideology of Slavery: Proslavery Thought in the Antebellum South, 1830-1860*, 136-141, 165-167.

G: “A Brief Examination of Scripture Testimony on the Institution of Slavery,” in *Ideology of Slavery: Proslavery Thought in the Antebellum South, 1830-1860*, 136-168.

February 7: “John Rolfe Explains Why He Wants to Marry Pocahontas, 1614” in *This Country Was Ours: A Documentary History of the American Indian*. Harriet Jacobs, *Incidents in the Life of a Slave Girl*, Chapters 6-7.

G: Bruce A. Erickson, "Gender and Violence: Conquest, Conversion, and Culture on New Spain's Imperial Frontier" in *Gender, Race, and Religion in the Colonization of the Americas*, 29-38.

Ph.D.: Sylvester Johnson, *The Myth of Ham in Nineteenth Century American Christianity: Race, Heathens, and the People of God*.

February 10: Harriet Jacobs, *Incidents in the Life of a Slave Girl*, Chapters 9-11. H. Mattison, excerpt from *Louisa Piquet, The Octoroon: or Inside Views of Southern Domestic Life*, 5-27, <http://docsouth.unc.edu/neh/picquet/picquet.html>.

G: Jon F. Sensbach, "Interracial Sects: Religion, Race, and Gender among Early North Carolina Moravians," in *The Devil's Lane: Sex and Race in the Early South*, 154-167.

Ph.D.: Read six additional chapters of your choice from Catherine Clinton and Michele Gillespie, eds., *The Devil's Lane: Sex and Race in the Early South*.

February 12: "John Muir Witnesses the Conversion of Thlinkit Indians to Christianity," "Samuel Ringgold Ward Escapes from Slavery and Becomes a Minister (1820) in *Major Problems in American Religious History*. Thomas Gray, *The Confessions of Nat Turner, The Leader of the Late Insurrection in South Hampton, VA*. <http://docsouth.unc.edu/neh/turner/turner.html>.

February 14: Primary Source: Omar Ibn Said, *Autobiography of Omar Ibn Said, Slave in North Carolina, 1831*, <http://docsouth.unc.edu/nc/omarsaid/omarsaid.html>. Secondary Source: James B. Bennett, "Catholics, Creoles, and the Redefinition of Race in New Orleans," in *Race, Nation, and Religion in the Americas*, 183-208.

V. This Land is My Land: The Theology of the Civil War and its Aftermath

February 17: "Chaplain Gregg Describes the Union Army," "William Bennett Describes the Revivals That Swept the Confederate Army (1861-1865), 1877," "Thomas Wentworth Higginson Witnesses the Religious Life of Black Soldiers, 1864," "George Barton Remembers a Pious Irish-American Nun Nursing the Wounded at Shiloh, 1863," "Bishop Quintard of Tennessee Ministers to Two Condemned Deserters (1863), 1905," "Abraham Lincoln's Gettysburg Address, 1863, and Second Inaugural Address," in *Major Problems in American Religious History*. "A Freedom Song from the Civil War Era," in *Major Problems in African-American History*.

February 19: "Massacre of Cheyennes and Blackfeet," "The End of Indian Treaty Making," "On the Indian Problem, 1872," "A View of Indian Character, 1872" "The Surrender of Chief Joseph, 1877," "Chief Joseph's Remarks Upon Surrendering, October 5, 1877," "The Indian Homestead Acts," "Sitting Bull, Dakota Chief," in *This Country Was Ours: A Documentary History of the American Indian*.

February 21: Journal Assignment: Review at least five Civil War monuments in the United States. Is there consistent imagery? Who are the storytellers? Who is depicted? How has the Civil War been memorialized in national memory? Are there heroes and villains? If so, who are they? What is the “moral” of the tale of the Civil War in popular discourse? How does the narrative shift when told from Native American and African American perspectives? Write a two to three page response and bring it to class.

G: Edward J. Blum, “Race, Religion, and the Fracturing of the White Republic,” and “The Last and Greatest Battle of Freedom: Race and American Nation after the Assassination of Abraham Lincoln,” from *Reforging the White Republic: Race, Religion, and American Nationalism 1865-1898*, 1-50.

Ph.D.: Edward J. Blum, *Reforging the White Republic: Race, Religion, and American Nationalism 1865-1898*.

VI. The Race Effect: Reconfigurations, Resistance, and Self-Making Among the “Others”

February 24: “Margaret Garner, A Slave Mother, Kills Her Child to Prevent Reenslavement, 1856,” “Spotswood Rice, an Ex-Slave Soldier, Seeks to Protect His Children,” “Three Folktales Show How to Cope with Powerlessness, 1860s,” “Two Slave Spirituals Express Values and Hope,” in *Major Problems in African-American History*. W.E.B. DuBois, “Of the Faith of the Fathers,” from *The Souls of Black Folk*.

February 26: Primary Source: “Last Agony of the Indians: Wounded Knee Massacre, December 29, 1890,” in *This Country Was Ours: A Documentary History of the American Indian*. “Ghost Dance in Arizona,” *The Journal of American Folklore* 5, no. 16 (January-Mar 1892): 65-68.

G: Louis S. Warren, “Wage Work in the Sacred Circle: The Ghost Dance as Modern Religion,” *Western Historical Quarterly* 46, no. 2 (July 2015): 141-168.

Ph.D.: Julia Cummings O’Hara, “‘In Search of Souls, In Search of Indians:’ Religion and the ‘Indian Problem’ in Northern Mexico,” in *Race, Nation, and Religion in the Americas*.

February 28: **MIDTERMS DUE.**

February 29-March 8: SPRING BREAK

March 9: Primary Source: “Benjamin Roth Warns His Emigrant Son Solomon about Moral and Religious Dangers in America, 1854,” “Abraham Cahan Shows How American Business Life and Religious Pluralism Shattered a Russian Jewish Immigrant’s Traditional Faith, 1916,” “Anzia Yezierska Confronts an Orthodox Jewish Father Over Changing Patterns of Religion and Women’s Work, 1925,” “Jacob Sonderling, Immigrant Rabbi, Observes American Jewish Life, c. 1930,” “Mordecai Kaplan Defends Jews’ Life in Two Civilizations, 1948,” “William Herberg Analyzes Religion and Assimilation, 1955,” in *Major Problems in American Religious History*. **Secondary Source:** Arthur Remillard, “Jewish Voices, Gentile Voices: ‘The Soul of America Is

the Soul of the Bible,' in *Southern Civil Religions: Imagining the Good Society in the Post-Reconstruction Era*, 106-133.

G: Arnold Eisen, "Choosing Chosenness in America: The Changing Faces of Judaism," in *Immigration and Religion in America: Comparative and Historical Perspectives*, 224-245.

Ph.D.: Shari Rabin, *Jews on the Frontier: Religion and Mobility in Nineteenth Century America*.

March 11: Primary Source: Rosa, an Immigrant, Contrasts Her Italian Catholicism with the American Version, c. 1890," "Clara Grillo Recalls Protestant –Catholic Tensions in Cleveland, c. 1920," "Donald Thorman Assesses New Roles for Catholic Laity, 1962," in *Major Problems in American Religious History*. Secondary Source: Richard Alba and Robert Orsi, "Passages in Piety: Generational Transitions and the Social and Religious Incorporation of Italian Americans," in *Immigration and Religion in America: Comparative and Historical Perspectives*, 32-55.

March 13: Derek Chang, "'Marked in Body, Mind, and Spirit:' Home Missionaries and the Remaking of Race and Nation," in *Race, Nation, and Religion in the Americas*, 133-156.

G: Emily Clark, "Hail Mary Down By the Riverside: Black and Catholic Women in Early America," in *The Religious History of American Women: Reimagining the Past*, 91-107.

Ph.D. Matthew J. Cressler, *Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration*.

March 16: Primary Source: "Swami Vivekananda Describes His Life as a Hindu Celebrity," in *Major Problems in American Religious History*. "World's Parliament of Religions" in *A Documentary History of Religion in America*. Secondary Source: Jennifer Snow, "'The Civilization of the White Man:' The Race of the White Man in *United States v. Bhagat Singh Thind*," in *Race, Nation, and Religion in the Americas*, 259-282.

March 18: Lori Pierce, Paul Spickard, and David Yoo, "Japanese and Korean Migrations: Buddhist and Christian Communities in America, 1885-1945," in *Immigration and Religion in America: Comparative and Historical Perspectives*, 106-134.

March 20: NO CLASS

March 23: : Ann Chih Lin, "Muslim, Arab, and American: The Adaptation of Muslim Arab Immigrants to American Society," in *Immigration and Religion in America: Comparative and Historical Perspectives*, 277-296.

G: Jane Naomi Iwamura, "Critical Faith: Japanese Americans and the Birth of a New Civil Religion," in *Immigration and Religion in America: Comparative and Historical Perspectives*, 106-134.

Ph.D.: Chapters Two, Six, and Seven in *Immigration and Religion in America: Comparative and Historical Perspectives*.

March 25: Primary Source: Arthur Huff Fauset, “United House of Prayer for All People,” “Church of God (Black Jews),” “Moorish Science Temple of America,” “Father Divine Peace Mission Movement,” in *Black Gods of the Metropolis Negro Religious Cults of the Urban North*, 22-67.

G: Danielle Brune Sigler, “Beyond the Binary: Revisiting Father Divine, Daddy Grace, and Their Ministries,” in *Race, Nation, and Religion in the Americas*, 209-230.

March 27: Journal Assignment: Use the Vanderbilt Television News Archive to explore interviews and coverage of the Nation of Islam. What themes recur in the American media’s encounter with the Nation of Islam? How do the NOI’s leaders understand and depict themselves? In your opinion, what is the source of the media’s fear of and fascination with this group? Write a 1-2 page response and bring it to class.

Ph.D.: Judith Weisenfeld, *New World A-Coming: Black Religion and Racial Identity During the Great Migration*.

VII. Religion and Politics/The Politics of Religion: Challenges to the Center

March 30: Martin Luther King, Jr., “Letter from Birmingham Jail—April 16, 1963,” in *African-American Religious History: A Documentary Witness*, 519-535. “Albert Southwick, a White journalist, Meets Black Muslim Leader Malcolm X, 1963,” “National Conference of Black Churchmen Demands Equal Power, 1966,” “*Christianity Today* Criticizes Black Americans’ Intimidation of White Churches, 1969,” “Moises Sandoval Describes the Hispanic Catholic Response to the Civil Rights Movement, 1990,” in *Major Problems in American Religious History*. Cesar A. Chavez, “The Mexican-American and the Church,” (1968)) in *The Columbia Documentary History of Religion in America Since 1945*.

Listen: Malcolm X, “The Ballot or the Bullet,”
<https://www.youtube.com/watch?v=7oVW3HfzXkg>

April 1: James Cone, “God in Black Theology” in *A Black Theology of Liberation*, pgs. 55-81.

April 3: Ada María Isasi-Díaz, “Mujerista Theology: A Challenge to Traditional Theology,” in *Mujerista Theology: A Theology for the Twentieth Century*, 59-85.

G: Mayra Rivera Rivera, “Thinking Bodies: The Spirit of a Latina Incarnational Imagination,” in *Decolonizing Epistemologies: Latina/o Theology and Philosophy* (available online via the library), 201-225.

Ph.D.: David Lopez, “Whither the Flock?: The Catholic Church and the Success of Mexicans in America,” in *Immigration and Religion in America: Comparative and Historical Perspectives*, 71-98.

April 6: Moustafa Bayoumi, “Rasha” in *How Does it Feel to Be A Problem?: Being Young and Arab in America*, pgs. 15-44.

G: Jamillah Karim, “Across Ethnic Boundaries: Women’s Movement and Resistance in the Chicago Ummah” in *American Muslim Women: Negotiating Race, Class, and Gender Within the Ummah*, pgs. 89-124.

Ph.D: Jamillah Karim, *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah*

April 8: Deloria, “Tribal Cultures and Contemporary American Religions” in *God is Red: A Native View of Religion*, pgs. 237-257.

VIII. Of Culture and Cooptation: Race and Erasures

April 10: “Jacob Neeleman Discovers the Appeal of Eastern Religions, 1970,” “Alan Watts Explains the Fascination of Zen Buddhism, 1972” “J. Stillson Judah Explains Why Hippies Join the Hare Krishnas, 1974,” “Kambiz GhaneaBassiri Explains Muslims’ Mixed Feelings About American Culture, 1997,” “Richard Wormser Describes Pressures on Muslim Teenagers in American High Schools, 1994,” “Prema Kurien Explains Hindus’ Adjustments to American Life, 1998” in *Major Problems in American Religious History*.

G: Porterfield, “American Indian Spirituality as a Countercultural Movement” in *Religion in Native North America*, ed. Christopher Vecsey, pgs. 152-164.

April 13: Choose: One representation of one dimension of race and religion in American culture. For instance, you may choose a dance performance, piece of visual/performance art, song, religious performance, etc. Interrogate the work. In what ways, if any, does it manifest cultural lineages of enslavement? Research the origins of the work and bring your findings to class.

April 15: PRESENTATION DAY

April 17: PRESENTATION DAY

April 20: LAST DAY OF CLASS