

RSOC 51: Religion in America

Spring, 2016

MWF, 8:00-9:05

Room: Kenna 105

Instructor:

Dr. Maureen Day

SCU Quarterly Adjunct

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Office hours: Monday and Friday 9:05-10:05, Kenna TBD.

Catalogue Description:

Traces the development, character, and impact of religion in America from the pre-colonial era to the present. Course readings and discussions will center on the relationship between religion and the development of American culture. Includes Native American traditions; slavery and religion; the rise of revivalism; gender; religion and war; immigration; and modern pluralism, etc.

Prerequisites:

Because this course fulfills the RTC 2 Core requirement, students *must* have previously completed their RTC 1 course (transfer students excepted). The RTC 2 course is part of the Explorations dimension of the Core Curriculum. It aims to foster the breadth of knowledge, habits of mind and heart, and values needed for contemporary life.

Course Objectives:

1. To understand the ways religion has shaped American society as well as the ways American society has shaped religion.
2. To employ this framework to shed light on social fissures – including gender, race and ideology – and political issues of importance today, such as immigration and war.
3. To utilize course concepts as a critical and analytical tool, illuminating how religion functions (and/or dysfunctions) within society.

Core Learning Objectives:

1. Analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief.) (Complexity; Critical Thinking)
2. Integrate and compare several different disciplinary approaches to a coherent set of religious phenomena. (Complexity of Content as well as of Method; Critical Thinking)

3. Clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence. (Reflection; Critical Thinking)

American Studies Pathway This course is associated with the American Studies Pathway: You can find information about Pathways on the Core Curriculum website <http://scu.edu/core> including specific Pathways, all courses associated with them, and the Reflection Essay prompt and rubric used to evaluate the final essay you will submit. <http://www.scu.edu/provost/ugst/core/pathways/resources/>

SAVE YOUR WORK FROM THIS CLASS. If you declare an American Studies Pathway, you may use a representative piece of work from this course as one of the Pathway materials you will upload via eCampus during your junior or senior year. Therefore, we recommend that you keep electronic copies of your work using Dropbox or Google Docs, in addition to saving copies on your own computer or flash drives. This may ensure you will have a range of choices for retrieving your saved files when you analyze and assemble your Pathway materials in preparation to write the Pathway reflection essay.

Texts:

Gaustad, Edwin and Leigh E. Schmidt. *The Religious History of America: The Heart of the American Story from Colonial Times to Today*. San Francisco: HarperSanFrancisco, 2002.

Putnam, Robert D. and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. New York: Simon & Schuster, 2012.

Other documents on Camino or at URL indicated

Structure:

Three parts comprise this course. First, we will examine the historical role of religion in the American landscape. Religion has shaped the United States at the same time that the United States has lent its religions a distinctly American hue. A brief sketch of some of the most significant events of America's religious past will be treated and assessed here.

Second, we will take major theoretical lenses – those of gender, race, class and ideology – and apply them to religion in America to ensure a more even-handed analysis than a dominant perspective would allow. This will better equip students not only for scholarly appropriation of these tools for other purposes as well as lend insight into particular beliefs, practices, and experiences that they may not have otherwise had.

Third, we will examine the role of religion in American public life. First, we will examine the ways religion interacts with civil society. Next, we will explore the relationship of religion and politics. Finally, we will take a step back and look at the major themes in American religion and see the ways American culture and its religions have shaped one another.

The course itself will follow a model of lecture and discussion. All readings for the week must be completed by Monday's class session. On Mondays and Wednesdays the instructor will lecture on a topic that relates to the course reading as well as answer any student questions. These days will be primarily, but not exclusively, lecture driven. Fridays will be discussions led by your fellow students. Leading a seminar-style discussion is an important skill and this class will hone these skills. Part of this preparation will be to sign up for a week that the readings look especially interesting to you, pick a specific focus within one of the authors, create a 5-10 minute presentation of your thoughts on the material as well as 3-4 questions that will help facilitate class discussion (roughly 20 minutes altogether).

While this course will oversample a bit from Catholic religious experiences in the United States and some readings come from a perspective of progressive agnosticism, all are welcome. What we need is a curiosity about the topic, a willingness to discuss apprehensions or disagreement surrounding a position or topic, and a willingness to hear the apprehensions or disagreements of your classmates. Respect, thoughtfulness, and engagement will generate great discussion, *especially* when we are not all in agreement!

Requirements:

Attendance and Participation – At the outset, students should be aware that there is substantial reading for this class. Students are expected to come to class with the reading assignments completed by Monday's session and actively engaged in the class discussion. It is important to note that participation does not simply mean showing up, it also includes asking thoughtful questions and sharing insights. In sum, please show up and contribute to our learning.

Abstracts – Abstracts are due at the start of class each Monday (Friday for the first week of school). They can be hand-written on half of a sheet of paper or a 3x5 card (you may need to write a bit on the back). I am looking for a five- or six-sentence summary of the readings for that week. This is not a big deal! Ideally, the first four or five sentences summarize the main ideas, then conclude with a “power sentence” that summarizes the main findings. This is not an opinion or reflection, just a simple summary. I hope this will get your cognitive wheels spinning so that you are more prepared to talk about the larger ideas in class.

Questions for In-Class Discussion – Sign up to offer questions that you believe your classmates will find interesting or helpful to engage in class discussion. Choose a week where the topic is especially interesting to you. Come up with 3-4 discussion questions for the class. Get these questions to me at least 48 hours in advance of our last day of class for the week. That is it. I will use your questions to facilitate course discussion in a way that is more relevant to you all than, perhaps, what I found most interesting. Your contributions here count towards your participation grade.

Papers – There are several kinds of papers due in this class. There are a few things they all share in common that I will list here:

- Your paper should have, somewhere in the first page, a clear thesis statement. Please do not be subtle about this. Beginning with something like “This paper will demonstrate...” is refreshing and appreciated!
- Papers should be double-spaced, have one-inch margins and be written in Times New Roman and 12-point font. Please use the citation format that is appropriate to your discipline; I would like you to practice what is most useful for you.
- Number the pages.
- Do not include a cover page. I do not need them and our planet could use the break. Along these lines, I happily accept papers that use both sides of the paper.
- Note that I will accept drafts of papers so that I can give you feedback to improve them before officially turning them in. These are usually due roughly one week before the paper's official due date and the dates are noted in the syllabus.
- Please create outlines for your papers and re-read your final drafts before turning them in. If you think that you are a good writer without creating an outline, you may be, but you would be an even better writer with one! Also, make sure you are handing in “finished work” – as free of grammatical and other errors as possible.
- Do not use direct quotes from secondary sources (direct quotes from primary sources, such as an interview or bible verses, are fine). Directly quoting from a secondary source (nearly everything we use in this class is a secondary source) can appear to be lazy writing – that is, not taking the time to consider something carefully and discuss it in your own words. I know you are not lazy, so please write accordingly.
- If you go “over” on a certain section (e.g., you write for 2.5 pages for a section that requires two pages of writing), that is fine, but do not take it upon yourself to shortchange another section of the paper (e.g., do not then write for a half page for the following section that requires one full page). The page minimums are there not for arbitrary markers, but serve as legitimate minimums that you will need to meet in order to fully develop the work required in that section. It goes without saying that you should not add “filler” to any section simply to meet the minimum. Clear, concise, organized writing is imperative in completing any portion of the assignment within the given space.

Historical Analysis paper – One historical analysis paper will be due as indicated in the calendar below. It is to be composed according to the following format:

Analytical Concept (1-2 paragraphs): Choose any concept or idea from the unit we've just covered (manifest destiny, liberty, self-interest, etc.) and briefly outline the way the author uses this concept.

Apply Your Concept (1 page): Take a concrete instance from real life (Compare religious magazines from different decades, consider the significance of slavery to the theology or identity of a predominantly Black church, attend a Latin Mass and note not just the differences in liturgy, but also any demographic or ideological differences with more mainstream parishes, think about the ways

religion and American identity are both similar and different for you and your foreign-born grandparents... really, permission to get creative) and discuss the ways that the past has shaped the present.

Critical Reflection (1 page): How does this historical idea, theme or event shape your understanding of religion in the American context? Consider questions such as: How does this idea undermine or strengthen other core American values, such as independence and liberty? Where would you say your relevant personal values come from (e.g., church, family, experience)? Go a level deeper: Where did *that* source get *its* values from (e.g., where did your family get its values)? What are some strengths and shortcomings to holding on to these ideas or values? In sum, tell us where you sit in relation to this larger phenomenon, framed by your American and religious context.

NB: In examining religious culture and fostering intentional reflection, this analysis paper achieves the first and third Core Learning Objectives listed above.

Geographical Brief – This very short paper (1.5-2 pages) is an exercise in understanding the diversity of the United States as a whole, at the same time recognizing that there are pockets or regions of relative homogeneity. This is a short summary of some sort of relationship you find in map data between two variables (such as family size and number of Catholic adherents). On the day noted below, I will go over how to use the map data on thearda.com, which will make this project much easier. If you cannot attend class that day, please use this or another source. Your brief should detail your observations and offer any sociological explanations for this. Why, for example, might Catholics have a larger family size? Teachings prohibiting contraception are a possibility, but do not fully explain this as the vast majority of Catholics use some sort of artificial birth control. Perhaps they have a religiosity or some cultural value that favors children or larger families? This is what your brief will outline. Again, one-and-a-half to two pages of this should be your analysis and please attach additional sheets beyond this for the maps that you used.

NB: In integrating geography, sociology and theology, this achieves the second Core Learning Objective listed above.

Summative Reflection (two pages) – You will complete a values assessment early in the quarter (see schedule). You will again complete this same assessment at the end of the quarter. After this course, you may see that some of your values changed – either significantly or minimally – and other values stayed the same. Referencing the course material, explain the ways the material reinforced or altered your values and way of looking at the world.

NB: In reflecting on their personal values in light of the course, students achieve the third Core Learning Objective listed above.

Final Paper – This paper will draw upon much of what we have discussed in class, both content and methods, to yield a very integrated, comprehensive and robust final paper. By the close of the semester you will have learned how to use history, sociology and geography to study religion in the United States. You will use two of these methods for your final paper to study religious practices and/or theological beliefs in the United States. This paper should proceed as follows:

Analytical Concept (1-2 paragraphs): Choose any concept or idea from either the history or sociology readings and briefly outline the way the author uses this concept.

Critique the Concept (2-3 paragraphs): Show what works if needed, but, more importantly, focus on what does not work or is missed through the author's use of that concept. Either reappropriate or reject the concept and offer a new, more illuminating concept.

Apply Your Concept (2 pages): Choose any religious community, celebration, publication or other artifact and briefly outline its meaning in the American religious context. Analyze this through your critiqued concept and one other tool from class from a different methodological family. In other words, if you chose to critique a sociological concept, also offer either a geographical or a historical analysis of the event or item. You need not critique this second lens, but you may if this furthers your paper.

Critical Reflection (1 page): How does this religious idea, theme or event shape your understanding of religion in the American context? Consider questions such as: How does this idea undermine or strengthen other core American values, such as independence and liberty? Where would you say this personal value comes from (e.g., church, family, experience)? Go a level deeper: Where did *that* source get *its* values from (e.g., Where did your family get its values?)? What are some strengths and shortcomings to holding on to these ideas or values? In sum, tell us where you sit in relation to this larger phenomenon, framed by your American and religious context.

NB: In analyzing religious phenomena, bringing together multiple methods and critically reflecting on their personal values in light of the course, students achieve all three of the Core Learning Objectives listed above.

Late Work – Professors have a variety of ways of handling late work. My policy is that I *will* accept late work, but the potential grade will be reduced significantly – 10% per day, with the day of class and until midnight the following day counted as the first day. If you do not have your work printed out ready to submit in class, it is late. So if a paper is due Monday and you get it to me Monday at 8pm, the highest you can get is 90%. If you get it to me Tuesday at 8pm, it can still get a 90%. If you get it to me Wednesday, you cannot earn more than 80%, Thursday 70%, etc.

Here is how I would like us to handle late work: Email me your paper as a .pdf attachment as soon as possible. I *must* be able to open the file in order for it to count (if I cannot open it and read it, this is your problem and I will not count this as a proper submission and your clock will continue to tick, reducing your possible grade by 10% each day). I *firmly* believe that writing papers is essential to adult learning. I thank you for the work you do by providing ample feedback in a timely manner so that you may improve your writing for the future (organized, clear writing is an important professional skill). I budget my time across my classes to allow for this. However, for late submissions I will not have allotted myself extra time and so papers will not have feedback (only a grade) and may not get back to you as quickly as I return papers normally. This is not to punish you, it is just the natural consequences of all of us having busy lives and only so much “extra” we can fit in. In sum, I strongly encourage you to get your work in on time as I take my job very seriously and truly want to see all of you improve as writers. Only the larger papers (i.e., Historical Analysis Paper, Geographical Brief, Summative Reflection and Final Paper) may be turned in late; any other work, such as abstracts, must be handed in on time for any credit to be given.

Grading:

Participation in class: 15%

Weekly Abstracts: 10% (1% each)

Historical Analysis Paper: 20%

Geographical Brief: 15%

Summative Reflection: 10%

Final Paper: 30%

There will be no extra credit, so be sure to attend to these properly.

Final Evaluation:

93-100 = A

87-90 = B+

77-80 = C+

67-70 = D+

90-93 = A-

83-87 = B

73-77 = C

63-67 = D

80-83 = B-

70-73 = C-

60-63 = D-

Academic Integrity: The University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of “F” for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions, up to and including dismissal from the University, as a result of the student judicial process as described in the Santa Clara University Student Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action. Please review the Student Handbook for more detailed information regarding this policy.

Disability Accommodation Policy: If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216,

www.scu.edu/disabilities as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at 408-554-4109.

Title IX Syllabus Statement: Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic and dating violence or stalking, we encourage you to tell someone promptly. For more information, please go to www.scu.edu/studentlife and click on the link for the University's Gender-Based Discrimination and Sexual Misconduct Policy or contact the University's EEO and Title IX Coordinator, Belinda Guthrie at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.comhttp://stage-www.scu.edu/hr/quick-links/ethics-point/

Reporting Practice: While I want you to feel comfortable coming to me with issues you may be struggling with or concerns you may be having, please be aware that there are some reporting requirements that are part of my job at Santa Clara University. For example, if you inform me of an issue of harassment, sexual violence, or discrimination, I will keep the information as private as I can, but I am required to bring it to the attention of the institution's EEO and Title IX Coordinator. If you inform me that you are struggling with an issue that may be resulting in, or caused by, traumatic or unusual stress, I will likely inform the campus Student Care Team (SCU CARE). If you would like to reach out directly to the Student Care Team for assistance, you can contact them at www.scu.edu/osl/report. If you would like to talk to the Office of EEO and Title IX directly, they can be reached at 408-554-3043 or by email at bguthrie@scu.edu. Reports may be submitted online through www.scu.edu/osl/report or anonymously through Ethicspoint: www.ethicspoint.com. Additionally, you can report incidents or complaints to the Office of Student Life (OSL), Campus Safety Services, and local law enforcement. For confidential support, contact the Counseling and Psychological Services office (CAPS), the YWCA, or a member of the clergy (for example, a priest or minister).

Finally, please be aware that if, for some reason, our interaction involves a disruptive behavior, a concern about your safety or the safety of others, or potential violation of University policy, I will inform the Office of Student Life. The purpose of this is to keep OSL apprised of incidents of concern, and to ensure that students can receive or stay connected to the academic support and student wellness services they need.

Calendar (Subject to Change)

***Found on Camino**

Unit 1: History of Religion in America

Week 1 – Native Religion (Mar. 30 & Apr. 1)

*Selections from Margolin, Malcolm. *The Way We Lived: California Indian Stories, Songs and Reminiscences*. Berkeley, Calif.: Heyday Books, 1993.

Week 2 – Religion in Antebellum America (Apr. 4, 6 & 8)

Values Assessment Due Monday, April 4

*Williams, Delores S. “A Womanist Perspective on Sin.” In *A Troubling in My Soul: Womanist Perspectives on Evil and Suffering*, edited by Emilie M. Townes, 130-139. Maryknoll, N.Y.: Orbis Books, 1993.

Gaustad, Edwin and Leigh E. Schmidt. “Chapter 6: Liberty and Enlightenment” and “Chapter 7: Freedom and Revival.” In *The Religious History of America: The Heart of the American Story from Colonial Times to Today*, revised edition, 49-73; 121-138; 139-161. San Francisco: HarperSanFrancisco, 2002.

Week 3 – Religion from the Reconstruction to World War II (Apr. 11, 13 & 15)

Geographical Brief discussion/example/illustration Wednesday, April 13

Optional, Draft of Historical Analysis paper due Friday, April 15

Gaustad, Edwin and Leigh E. Schmidt. “Chapter 11: Cities and Social Gospels,” “Chapter 12: The Church and the World” and “Chapter 14: Faith and Reason.” In *The Religious History of America: The Heart of the American Story from Colonial Times to Today*, revised edition, 231-254; 255-276; 299-321. San Francisco: HarperSanFrancisco, 2002.

Week 4 – Religion and Recent American History (Apr. 18, 20 & 22)

Historical Analysis paper due Friday, April 22

Putnam, Robert D. and David E. Campbell. “Chapter 1: Religious Polarization and Pluralism in America,” “Chapter 3: Religiosity in America: The Historical Backdrop” and “Chapter 4: Religiosity in America: Shock and Two Aftershocks.” In *American Grace: How Religion Divides and Unites Us*, 1-36; 70-90; 91-133. New York: Simon & Schuster, 2012.

Unit 2: Identities and Ideologies

Week 5 – Gender and Religion (Apr. 25, 27 & 29)

- Putnam, Robert D. and David E. Campbell. “Chapter 7: Vignettes: Ethnicity, Gender, and Religion” and part of “Chapter 8: The Women's Revolution, the Rise of Inequality, and Religion.” In *American Grace: How Religion Divides and Unites Us*, 1-36; 231-246. New York: Simon & Schuster, 2012.
- *Manning, Christel. “Chapter 5: Traditionalists in Church and Synagogue.” In *God Gave Us the Right: Conservative Catholic, Evangelical Protestant, and Orthodox Jewish Women Grapple with Feminism*, 104-123. New Brunswick, N.J.: Rutgers University Press, 1999.
- *Dillon, Michele. “Chapter 6: Using Doctrine to Critique Doctrine.” In *Catholic Identity: Balancing Reason, Faith, and Power*, 164-193. New York: Cambridge University Press, 1999.

Week 6 – Race and Religion (May 2, 4 & 6)

Optional, Draft of Geographical Brief due Monday, May 2

- *Chaves, Mark. “Chapter 2: Diversity.” In *American Religion: Contemporary Trends*, 16-32. Princeton, N.J.: Princeton University Press, 2011.
- Putnam, Robert D. and David E. Campbell. “Chapter 9: Diversity, Ethnicity and Religion.” In *American Grace: How Religion Divides and Unites Us*, 260-319. New York: Simon & Schuster, 2012.
- *Emerson, Michael O. and Christian Smith. “Chapter 4: Color Blind.” In *Divided by Faith: Evangelical Religion and the Problem of Race in America*, 69-92. New York: Oxford University Press, 2000.

Week 7 – Class and Religion (May 9, 11 & 13)

Geographical Brief due Monday, May 9

- *Sullivan, Susan Crawford. “Chapter Three: 'God Made Somebody Think of Welfare Reform': Religion, Welfare and Work” and “Chapter Seven: The Church in the City: Impressions from Urban Pastors.” In *Living Faith: Everyday Religion and Mothers in Poverty*, 66-107; 178-201. Chicago: University of Chicago Press, 2011.
- Putnam, Robert D. and David E. Campbell. Part of “Chapter 8: The Women's Revolution, the Rise of Inequality, and Religion.” In *American Grace: How Religion Divides and Unites Us*, 246-259. New York: Simon & Schuster, 2012.

Unit 3: Religion and Public Life

Week 8 – Community and Religion (May 16, 18 & 20)

- Putnam, Robert D. and David E. Campbell. “Chapter 12: Echo Chambers: Politics Within Congregations” and “Chapter 13: Religion and Good Neighborliness.” In *American Grace: How Religion Divides and Unites Us*, 419-442; 443-492. New York: Simon & Schuster, 2012.

Week 9 – Politics and Religion (May 23, 25 & 27)

Putnam, Robert D. and David E. Campbell. “Chapter 11: Religion in American Politics.” In *American Grace: How Religion Divides and Unites Us*, 369-418. New York: Simon & Schuster, 2012.

Week 10 – How Religion Shapes America and America Shapes Religion (May 30 & June 1 & 3)

Optional, Draft of Final Paper due Monday, May 30

Optional, Draft of Summative Reflection due Monday, May 30

Summative Reflection due Friday, June 3

Putnam, Robert D. and David E. Campbell. “Chapter 6: Innovations in Religion” and “Chapter 15: America's Grace: How a Tolerant Nation Bridges Its Religious Divides.” In *American Grace: How Religion Divides and Unites Us*, 161-179; 516-550. New York: Simon & Schuster, 2012.

Final Exam – The Final Paper is an excellent measure of the learning that has taken place in this course. This will serve as a final examination and students must email me this as a .pdf by **Tuesday, June 7 at noon**. To clarify, there will not be class finals' week. I will grade these papers in the order I receive them and get back to you as to your final grade as soon as I have read your paper. If you would like to know your final grade earlier, please turn it in earlier.