

TESP 88: HOPE AND PROPHETIC POLITICS, WINTER, 2017 Prof. Akiba Lerner

[Fulfills Core RTC 2]

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Off Hrs: Tues, 4:00-5:00pm, Thur, 12:20 – 1:20 Off: Kenna, 300G

Course Description: In this class we will explore how a biblically informed prophetic tradition of hope has long shaped the history of American religious and political thought and has often clashed with an impulse towards empire and the accumulation of power. This class will additionally focus on questions like, what is the role of hope in stimulating personal and collective change? What are the intellectual roots that informed President Obama’s appeal to the “audacity of hope” for his campaign? Can other people serve as a sufficient source of hope or, do we need a notion of God, or some other form of transcendence in order to justify our hopes? Drawing on the writings of intellectuals whose lives and works have contributed to the discourse on prophetic hope—such as Martin Luther King Jr., Rabbi Abraham Joshua Heschel, Cornel West and many others—we will focus on how religious hopes can both challenge and complement civic life.

Pre-requisites: Students must have completed at least one RTC1 level course in the Religious Studies Department. An introductory course to philosophy is also recommended.

Applied Ethics Pathway: This course is associated with the **Applied Ethics Pathway**. If you declare a “Pathway” in this area, you may use a representative piece of work from this course in the Pathway Portfolio to be compiled during the senior year. Recommendation: keep electronic and hard copies of your work. You can find information about Pathways on the Core Curriculum website <https://www.scu.edu/provost/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.

<https://www.scu.edu/provost/core/pathways/pathway-reflection-essay-instructions/essay-submissions/>

Assigned Books:

1. Martin Buber, *I and Thou* [W. Kaufmann translation] [ISBN: 0-684-71725-5]
2. Cornel West, *Democracy Matters: Winning the Fight Against Imperialism* (New York: Penguin, 2004). [ISBN—0-14-303583-5]
3. Akiba Lerner, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama* (Fordham University Press, 2015) [Paperback, ISBN: 9780823267927]

Recommended Book:

Martin Luther King, Jr. *Strength to Love* (Philadelphia: Fortress Press, 1981)
[ISBN—0-8006-1441-0]

Core Learning Objectives for RTC 2:

2:1 Students will be able to analyze complex and diverse religious phenomena (such as architecture and art, music, ritual, scriptures, theological systems, and other cultural expressions of religious belief).

2:2 Students will be able to integrate and compare several different disciplinary approaches to a coherent set of religious phenomena.

2:3 Students will be able to clarify and express beliefs in light of their critical inquiry into the religious dimensions of human existence.

Course Structure, Goals, and Requirements:

This course is designed around a combination of lectures, class discussion, paper writing, viewing of film clips, research projects and presentations. At the beginning of the course students will be given a list of quotes defining hope from a variety of different theologians, philosophers, and social theorist. As part of their final “Hope Projects” and presentations, students will draw on the different disciplinary approaches to hope, as a religious and social phenomena, in order to clarify and express their own understanding of what it means to have an ultimate sense of hope. One of the many goals for this course is to encourage students to both reflect upon what gives them hope, while also drawing on the insights from philosophy, psychology, theology, and social theory in order to critically reflect upon the complex inspirational role of social hope in contemporary society and in their own lives. Through the readings and discussions students are expected to develop their own independent thinking on what gives them hope and how to give hope to other people. As reflected in the readings and lectures, students will also learn to apply the disciplinary approaches of philosophy, theology, sociology, and social theory to the religious themes and images presented through the combination of lectures, assigned readings, films, discussions and presentations in this course. Students are expected to draw on these different disciplinary approaches when critically evaluating Jewish, Christian, and secular/pragmatic approaches to hope in the various assignments and activities for this class.

Requirements:

A: Class Participation: Class time will be structured around a combination of lectures, textual analysis, and class discussion. Students are expected to demonstrate their class participation by completing the assigned readings, by coming to class prepared to discuss the readings, and by engaging in small group exercises in class. Class participation is an essential opportunity for students to demonstrate their own independent thinking and share their analysis of the material. Students are required to bring the readings assigned to each class.

Attending class is mandatory and attendance will be noted. If a student is not present in the classroom when attendance is taken they will be marked down as absent. Missing four or more classes, no matter the excuse (including playing on a team), will automatically result in a reduction of the final grade. A student cannot pass the class if they miss more than **eight** classes, even if the absences are due to sickness or other personal hardships. If a student misses the first day of class they may be automatically cut from the class and their position in the class can be given to another student. A student can only join the class after the designated registration period if given special permission by the professor. If a student misses a class they are expected to get class notes from a class “buddy,” not from the professor. Class attendance is a necessary prerequisite for intellectual engagement, but is not sufficient for counting as class participation. [i.e. simply showing up to class will not help the student’s grade, but not coming to class, however, will adversely impact the final grade]. Student’s class participation grade will mostly depend on their ability to engage in thoughtful conversation on the course material and assignments, and on how they conduct themselves with reference to their peers and the professor. Students are expected to demonstrate their understanding of the material and mastery of the ideas and terms provided through lecture and the readings by actively engaging in discussions, presenting on the material, asking questions, and participating in small group exercises and assignments. Students are expected to have completed the assigned reading before each class and are expected to bring the assigned materials underlined to every class ready to discuss. Class discussion only works if each student takes responsibility for having completed the reading—taking time to reflect on reading in relation to the general themes from the class—and comes to class ready to contribute. I assume that each student comes to class having both done the reading and having devoted some time preparing their questions and insights into the texts. Thus, students should expect to be randomly called upon in class to answer questions on the assigned readings. Further details on class participation expectations will be elaborated upon during the first week of class. [20% of final grade]

Assignments:

B: Hope Survey: On Camino students can find the “hope survey.” The purpose of the survey is for students to reflect on their understanding of hope (prior to entering this class) with reference to the quote handout on the varieties of hope. Additionally, the survey is a way to gauge how student’s understandings of hope have changed as result of this class. The survey is also an opportunity for students to state their expectations for taking this course. Students should cut and paste the survey onto a word document, answer the questions, and then email their document to the professor on the designated date. [Further details will discussed the first day of class. The survey will be graded pass/not pass. Survey=1% of final grade]

C: Mid-Term [20% of final Grade] For the mid-term students are required to draw on the lectures and material covered in order to answer a selection of questions. Students are encouraged to use the questions and terms sent out before each section as a study guide for the mid-term. [Details on the exam will be elaborated upon in class].

D: Final “Hope Project” report and class presentation:

For their final “hope project” students are required to analyze hope as a religious phenomena by drawing on the different disciplinary approaches presented in the readings and utilized throughout the course. Through their presentations and final paper students are expected to demonstrate their independent thinking by critically reflecting on their own beliefs and convictions with reference to the variety of interpretations presented in this course on what defines an ultimate sense of hope. Additionally, in their written work and presentations students are required to identify, integrate, and compare the different disciplinary approaches to hope covered in this course. Hope projects are an opportunity for students to clarify and express their own beliefs as they draw on different disciplinary approaches in order to critically reflect on the nature of hope in their own lives. As part of their hope projects student are encouraged to draw on the resources provided through service and community based learning programs at SCU. [Details will be further discussed in class and guidelines for both the paper and presentation will be handed out]

[Project designed to fulfill all *Core Learning Objectives*]

[Final Written Report=40% of final grade]

[Class Presentation of Final Report=19% of final grade]

Format for writing assignments: All paper assignments should be double-spaced, 12 font text, 1 inch margins. Additionally, all written assignments must be typed, stapled, and with a proper title page that includes the students name, class number and title, section number, date, and the professor’s name.

Extra Credit:

Essays: Students are allowed to write a 3-4 page extra credit essay on any one, or combination of questions I have sent out on readings in this class. A student must engage at least 4 separate thinkers assigned in this class. A student cannot write more than two extra credit essays. If you are interested in writing an extra credit essay you must talk to the professor in order to get approval for your topic. Extra credit essays are worth 0.5% of the student’s final grade. Extra credit essays are graded on a scale of 1-5, [5 being the highest]. Extra credit essays should not be viewed as a substitute for the main work assignments in this course. [Extra credit essays cannot be turned in before, or after the final paper—i.e. they are due the same day and time as the final essay].

Media Analysis: Additionally, students are allowed to write a 3-4 page extra credit essay comparing the uses of hope in respected media, commercial, and/or in political campaigns. In their analysis students are required to reference and engage at least 4 of the thinkers and texts assigned in this course.

Campus Events/Lectures:

If relevant, students will also be given an opportunity to earn extra credit points by attending and reporting on select events/lectures during the quarter. In order to receive extra credit for talks or lectures approved by the professor, students are allowed to write a **two** page paper [following the standard format for all written work turned into the professor] in which they are required to both summarize the main points of the talk, and connect the content of the talk with at least **three** separate texts/thinkers from the assigned readings. [Essays on talks will be graded pass/fail. Each essay is worth 0.25 of final grade.]

Grading and Evaluation: Each assignment is an opportunity for the students to work and earn points for their final grade. I will be as explicit as possible about what the expectations are and how to earn a superior grade on any given assignment, but simply completing the work to the letter of the assignment will not guarantee a student an A, or even a B. Earning a superior grade depends on the student's ability to combine ideas and information from texts, lectures and, most importantly, critical thinking with their own work. The challenge, of course, is for students to translate ideas into conversation and writing that is intelligible to the professor. Excellence is the ultimate aspiration for all assignments, demonstrating competence will allow students to merely pass.

Feedback on course assignments: Students will receive feedback on their work through a combination of written grades, comments, and conversations. All additional requirements and expectations will be elaborated on in class.

A Final Essay not turned in on time will be automatically reduced one full grade for every 24hr period not received by the professor. [i.e. an "A" paper is dropped to a "B"] If a student fails to turn in the final paper they will automatically fail the course. Final grades are non-negotiable or changeable except in the case of clerical error.

Grading Structure: A=100-95, A-=94-90, B+=89-87, B=86-83, B-=82-80, C+=79-77, C=76-73, C-=72-70, D=69-60, F=below 60

Office Hours and E-mails: I encourage all students to visit me during my office hours. E-mails should be thoughtful, concise, and begin with “Dear Professor Lerner.” I would rather meet during office hours to discuss issues of greater length. Students should feel free to contact me to set up an alternative appointment if they have a serious conflict with my designated offices hours. When sending e-mail to the professor, students should include the course number and section number in the “subject” title section. [i.e. TESP.88 sec.1]

Academic Integrity, Technology, Mindfulness, and Classroom Decorum:

Students cannot engage electronic devices in class unless given permission from the professor! We will collectively create a safe and dynamic space in which each student will be expected to share his/her insights into the texts, ideas, and traditions covered—while retaining a respectful openness to the opinions and identity commitments of the other students in the class. It is important to demonstrate your respect for both the professor and your fellow peers by reframing from using personal technological devices (such as phones, laptops, etc.). For students to learn and process new ideas it is important to create a space in which students can be truly present and allow their interior tree of knowledge to grow without overly relying on external media devices. In order to foster this greater state of “mindfulness,” students are additionally expected to demonstrate their “presence” during class by reframing from distracting activities such as having unauthorized side conversations, side jokes (unless really funny and shared with the class), and/or engaging in other disruptive behavior like coming into the classroom late or packing up before the class has ended, and frequently leaving the classroom during lecture (even to go to the bathroom, unless absolutely necessary). Any disruptive behavior can affect the final class participation grade. Using any form of unauthorized technology (i.e. computer, answering phones, ipad, texting, etc.) will affect the class participation grade. A student caught plagiarizing cannot pass the course and their case will be turned over to proper academic authorities within the University. Additionally, all integrity and policy standards already laid out in the University bulletin apply.

(For further see www.scu.edu/studentlife/resources/academicintegrity)

Academic Honesty: Plagiarism or academic dishonesty in any form (as described in the Student Conduct Code) will result in a failed grade for the project, and possibly for the course. All allegations of academic dishonesty will be reported to the department chair and Office of Student Life. For a full presentation of University policies concerning plagiarism, see:

<http://scu.edu/studentlife/resources/upload/Academic-Integrity-brochure-2014.pdf>

In order to avoid the sanctions applied to cases of academic dishonesty, please make sure that you **properly cite** all sources that you utilize in your writing, including works that are directly quoted or paraphrased, as well as works used as a source of information. This includes both print and online sources. Your

paper submissions must consist of your own writing, and any direct quotations or paraphrasing from other works must be properly cited. [A student caught plagiarizing cannot pass the course and their case will be turned over to proper academic authorities within the University. Additionally, all integrity and policy standards already laid out in the University bulletin apply. (For further see www.scu.edu/studentlife/resources/academicintegrity)]

Academic Integrity Pledge

Santa Clara University is implementing an Academic Integrity pledge designed to deepen the understanding of and commitment to honesty and academic integrity.

The Academic Integrity Pledge states: "I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code." I ask that you affirm this pledge and apply these principles to your work in this class.

Disability Accommodations:

Students are expected to notify me in person at the beginning of the course if they need any special accommodations. To request academic accommodations for a disability, students must be registered with Disabilities Resources, located in Benson, room 216. *[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.com/http://stage-www.scu.edu/hr/quick-links/ethics-point/

Reporting Practices

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.

I: INTRODUCTION TO THE DIALECTICS OF HOPE: FROM SPINOZA TO OBAMA

1. [1/10] Hope Quotes, Hope Survey, and Hope Projects

[Note: all “assigned readings” that are not “assigned books” [see above] can be found on Camino through the SCU library]

Recommended Reading: Baruch **Spinoza**, Preface to *A Theological-Political Treatise*. [Camino/Reader]

2. [1/12] *Assigned Readings:* Akiba **Lerner**, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama* [Selections: Introduction, chap. 1 Redemptive Hope and the Cunning of History]

Recommended:

Alan Mittleman, chap. "The Character of Hope" [located in *Hope In A Democratic Age*] (Oxford: 2009) [Camino/Reader]

Walter Brueggemann, "Living Toward a Vision" in *Hope Within History* (Atlanta, Georgia: John Know Press, 1987), 72-91. [Camino]

Joseph Godfrey, *A Philosophy of Human Hope*

Yeshayahu Leibowitz, "Redemption and the Dawn of Redemption" [located in *Judaism, Human Values, and the Jewish State*]

II. REDEMPTIVE HOPES AND INTERSUBJECTIVE ENCOUNTERS

3. [1/17] *Assigned Readings*: Martin **Buber**, *I and Thou* (1922)
[Selections:]

Akiba Lerner, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama*
[Selections: chap.2 Revival of Messianic Hope]

Recommended: Hermann Cohen, "The Social Ideal as Seen by Plato and by the Prophets" in *Reason and Hope* (New York: Norton, 1971), 66-77.

Hermann Cohen, "The Messianic Idea" in *Reason and Hope* (New York: Norton, 1971), 122-127.

Buber, essays "Plato and Isaiah" [located in *On The Bible*, p.151-159]

"Philosophical and Religious World View," [located in *A Believing Humanism*]

4. [1/19] *Assigned Readings*: Martin **Buber**, *I and Thou* (1922)
[Selections:]

Hope Survey Due [Via email attachment of word doc to alerner@scu.edu]

III. HOPE AFTER THE HOLOCAUST?

5. [1/24] *Assigned Readings*: Rabbi J. Telushkin, *Jewish Literacy*, Part 7. THE HOLOCAUST, chap.294 Theodicy

Akiba Lerner, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama*
[Selections: chap.3 The God of Exodus And The School of Hope, pg.65-86]

Film: **God on Trial** (2008) [BBC/WGBH Boston—television play written by Frank Boyce, Directed by Andy de Emmony] [90 min]

6. [1/26] *Assigned Readings:* Emil **Fackenheim**, “The Commandment To Hope: A Response to Contemporary Jewish Experience,” in *The Future of Hope: Essays by Bloch, Fackenheim, Moltman, Metz, Capps*. Edited by Walter Capps, 68-91 (1968)

Recommended: “Hope—After Auschwitz And Hiroshima?”

Panel Discussion: Emil Fackenheim, Johannes Metz, Jurgen Moltmann, Walter Capps [located in *The Future of Hope: Essays by Bloch, Fackenheim, Moltman, Metz, Capps*. Edited by Walter Capps, 92-101] [Course Reader]

Emil Fackenheim, “Of Last Things: The Messianic Days And The World To Come,” [located in *What Is Judaism? An Interpretation For The Present Age*]

IV: CRITICAL THEORY AND THE HOPE FOR LOVE TO TRIUMPH OVER FEAR

7. [1/31] *Assigned Readings:* Eric **Fromm**, section “Hope” [located in *The Revolution of Hope* (New York: Harper & Row, 1968), 1-25. [Camino]
Eric Fromm, sections “Consumerism” and “Busyness,” (pages 68-79) and “Idolatry,” (pages 92-100) [located in *The Essential Fromm: Life Between Having and Being*, edited by Rainer Funk]

Akiba Lerner, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama* [Selections: chap.3 The God of Exodus And The School of Hope, pg.86-89]

David Loy, “The Religion of the Market,” *Journal of the American Academy of Religion* 65/2 (1997): 275-290.

8. [2/2] *Assigned Readings:* Eric **Fromm**, “The Concept of God” [located in *You Shall Be As Gods: A Radical Interpretation of the Old Testament and its Traditions* (New York: Fawcett Premier, 1969), 17-62. [Camino]
Eric Fromm, “The Prophetic Concept of Peace” [located in *The Dogma of Christ: And Other Essays On Religion, Psychology and Culture*] [Camino]

Recommended: Eric Fromm, section “Love of God,” [located in *The Art of Loving*, 1956]
 Heinrich Graetz, “The Stages in the Evolution of the Messianic Belief” (1865) loc. in *The Structure of Jewish History and Other Essays* (New York: The Jewish Theological Seminary of America, 1975), 151-171.

V. PROPHETIC POLITICS AND LIBERAL DEMOCRATIC RELIGIOUSITY

9. [2/7] *Assigned Readings:* Rabbi Abraham Joshua **Heschel**, [essay] “Religion in a Free Society” [1958] [Located in *The Insecurity Of Freedom: Essays On Human Existence*]
 Heschel, “Hope” sec located in *Israel: An Echo Of Eternity* 93-5

Recommended: Heschel, *The Prophets* (New York: Harper Perennial Classics, 2001)
 Books of Amos, Jeremiah, Isaiah located in the Hebrew Bible. [Recommended edition: *The Jerusalem Bible*, but other versions are allowed. The Hebrew Bible can also be found on-line at <http://www.mechon-mamre.org>]
 “The Legacy of Abraham Joshua Heschel” by Robert Erlewine [essay located in *Tikkun*, Fall 2011]
 Rabbi Mordecai Kaplan, “Hope” in *The Future of the American Jew* (New York: Macmillan, 1948), 266-274. [Camino]

Media: “Praying With My Legs: The Spiritual Witness of Abraham Joshua Heschel,” a film by Steve Brand, “Every Word Has Power: The Poetry of Rabbi Abraham Joshua Heschel” in concert with Basya Schechter

10. [2/9] *Assigned Readings:* **Heschel**, [essay] “No Religion Is An Island” (1966) [located in *No Religion Is an Island: Abraham Joshua Heschel and Interreligious Dialogue*, editors Harold Kasimow and Byron Sherwin]
 [essay] “What Ecumenism Is” (1967) [located in *Moral Grandeur And Spiritual Audacity*, Essays edited by Susannah Heschel]

Recommended: Heschel, *God in Search of Man* (New York: Noonday Press, 1991)
 Heschel, *Prophetic Inspiration After the Prophets: Maimonides and Other Medieval Authorities* (Ktav, 1996)
 A.J. Heschel, “The Reason for My Involvement in the Peace Movement,” “A Prayer for Peace,” [pp.224-232] “Carl Stern’s Interview with Dr. Heschel” [pp.395-412] in *Moral Grandeur and Spiritual Audacity* (New York: Noonday Press, 1996). [Course Reader]

Heschel, essays “Religion and Race” [1963], and “The White Man on Trail” [1964]
[Located in, *The Insecurity Of Freedom: Essays On Human Existence*]
[Reader]

Susanna Heschel, “Theological Affinities in the Writings of Abraham Joshua Heschel and Martin Luther King, Jr.,” in *Black Zion*, eds. Chireau and Deutsch, 168-186 (2000). [Course Reader]

R. Irving Greenberg, “Covenants of Redemption,” [loc in *For the Sake of Heaven and Earth: The New Encounter between Judaism and Christianity*]

11. [2/14] **Mid-Term** [details discussed in class]

VI. THE PROPHETIC VOICE AND HOPES OF MARTIN LUTHER KING

12. [2/16] *Assigned Reading*: M.L. **King**, essays, “On being a good neighbor,” “Loving your enemies,” [1952] [located in *Strength to Love* (Minneapolis: Fortress Press, 1982 [1963])]

Video: “Dr. Martin Luther King, Jr: A Historical Perspective”

Recommended:

M.L. King, “Pilgrimage to Nonviolence” (1960) [located in *A Testament of Hope*]

King essay “A tough mind and a tender heart” [1959]

M.L. King, “Letter from Birmingham Jail” (11 April 1963).

Walter Rauschenbusch, “The Historical Roots of Christianity: The Hebrew Prophets,” from *Christianity and the Social Crisis* (1907), reprinted in Paul Raushenbush, ed., *Christianity and the Social Crisis in the 21st Century* (2007), [Reader]

Cornel West, “Prophetic Christian as Organic Intellectual: Martin Luther King, Jr.,” in *The Cornel West Reader* (New York: Basic Civitas Books, 1999 [1986]), 426-434.

Cornel West, “Moral Fire—Martin Luther King Jr.,” in Cornel West, *Black Prophetic Fire* (Boston, Massachusetts: Beacon Press, 2014)

13. [2/21] *Assigned Readings*: M.L. **King**, essay “Shattered Dreams,” [located in *Strength to Love*]

Essay “Conversation with Martin Luther King”

[Located in *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* edited by James Washington 657-679

On the evening of March 25, 1968, ten days before being murdered, King gave an address to the sixty-eighth annual convention of the Rabbinical Assembly. Rabbi Heschel introduced Dr. King to the assembly.]

“Principles of King’s Program of Nonviolence” [Handout in Camino].

Video: M. L. King, “The Other America” (14 April 1967, Stanford University).

Recommended:

“How should a Christian view Communism?”

[all located in *Strength to Love* (Minneapolis: Fortress Press, 1982 [1963])

M. L. King, essays “The answer to a perplexing question,” “Antidotes for fear” and “The man who was a fool” [located in *Strength to Love* (Minneapolis: Fortress Press, 1982 [1963])

“The American Dream,” [Located in *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* edited by James Washington]

Video: *Mighty Times: The Legacy of Rosa Parks*

Mahatma Gandhi, “AHIMSA OR THE WAY OF NONVIOLENCE” [located in *All Men Are Brothers*]

James Baldwin, “The Dangerous Road Before Martin Luther King,” *Harper’s Magazine* (February 1961): 33-42.

Gerald Early, “Martin Luther King and the Reinvention of Christianity in Modern America” in *Martyrs* (HarperSanFrancisco, 1996), 103-131. [Course Reader]

Cornel West, “Moral Fire—Martin Luther King Jr.,” [loc in *Black Prophetic Fire*, 2014]

VII. PROPHETIC HOPE IN POSTMODERN TIMES

14. [2/23] *Assigned Readings*: Cornel West, *Democracy Matters: Winning the Fight Against Imperialism* (New York: Penguin Press, 2004). Recommended that you read the whole book, but definitely focus on the following chapters:

1. Democracy Matters Are Frightening In Our Time
2. Nihilism In America
5. The Crisis Of Christian Identity In America
7. Putting On Our Democratic Armor

Cornel West, “Last Words on the Black Prophetic Tradition in the Age of Obama” [loc in *Black Prophetic Fire*, 2014]

Cornel West, “Hope” in *Prophetic Thought in Postmodern Times* (Monroe, Maine: Common Courage Press, 1993), 6. [Reader]

Recommended: West, *The American Evasion of Philosophy: A Genealogy of Pragmatism* (1989)

Andrew Shanks, *The Other Calling: Theology, Intellectual Vocation and Truth* (Oxford: Blackwell, 2007), 131-153; 199-210. [Course Reader]

C. West, "Dr. King Weeps From His Grave" [Op-ed from New York Times, August 25, 2011]

Aurora Forum at Stanford University, "An Evening with Cornel West," video, audio (iTunes), and transcript available at

<http://auroraforum.stanford.edu/event/democracy-matters> [113 min]

VIII. PROPHETIC PRAGMATISM AND SECULAR UTOPIAN REDEMPTION

15. [2/28] *Assigned Readings:* Richard **Rorty**, essay "Failed Prophecies, Glorious Hopes" in *Philosophy and Social Hope* (New York: Penguin Books, 1999), 201-209. [Course Reader]

Akiba Lerner, *Redemptive Hope: From the Age of Enlightenment to the Age of Obama* [Selections: chap.4 Richard Rorty's Social Hope and Postmetaphysical Redemption, Conclusion: Between Pragmatic and Messianic Hopes]

[Film clip: Woody Allen, *Whatever Works*]

Recommended: Rorty, essay "Truth without Correspondence to Reality" in *Philosophy and Social Hope* (New York: Penguin Books, 1999)

16. [3/2] *Assigned Reading:* Rorty, "Anticlericalism and Atheism" [located in *The Future of Religion*, Richard Rorty and Gianni Vattimo]

Thomas Nagel, "The Absurd" (located in *Mortal Questions*)

Recommended:

Rorty and the Religious: Christian Engagements with a Secular Philosopher, ed. Jacob Goodson and Brad Elliott Stone (Cascade Books, 2012)

IX. HOPE PROJECT PRESENTATIONS

17. [3/7] Student Presentations

18. [3/9] Student Presentations
19. [3/14] Student Presentations
20. [3/16] Student Presentations/Summery and concluding remarks

Final Writing Projects Due: **Wednesday, March 22, 8am** [final papers are to be sent, via word attachment, to alerner@scu.edu]

Additional resources:

King Institute, Stanford University

<http://mlk-kpp01.stanford.edu/index.php>

<http://www.peaceworkmagazine.org/praying-their-feet-remembering-abraham-joshua-heschel-and-martin-luther-king>

Heschel PBS interview with Carl Stern,

<http://speakingoffaith.publicradio.org/programs/heschel/particulars.shtml>

The Hebrew Bible can also be found on-line at <http://www.mechon-mamre.org>

<http://www.jewishvirtuallibrary.org>

Encyclopedia Judaica [accessed through SCU library by going to “Gale Virtual Reference Library” under “G” in “list of databases”]

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