Today the field of American religious history is in the midst of substantial revision. As recently as the 1970's what we knew about the American religious past came primarily from the study of formal theology and the histories of the established churches. The great and continuing strength of church history is its attention to the influence of religious ideas and to the relationship between religion and political affairs. Beginning in the 1960's, however, religious history started breaking away from church history. Influential historians, such as E.P. Thompson and Eugene Genovese, emphasized the power of popular religion in helping ordinary people to oppose the institutional religion of the ruling classes. By the 1970's, this conflict model was largely enveloped by the insights of anthropologists who directed historians' interest to the meaning and order conveyed to believers by religious symbols. Clifford Geertz's understanding of "religion as a cultural system," in particular, was widely read and appropriated throughout the discipline. By the late 1970's, this mixture of social history and cultural anthropology led to the emergence of the new area of "popular religion." Works by Jon Butler on magic and the occult, Rhys Isaac on the religious culture of eighteenth century Virginia, as well as new research on revivalism and slave religion all suggested the arrival of a new "popular" approach to the American religious past.

During the 1980's and up to the present the thrust of this new work has dramatically expanded the area of research. Native American religious history, non-existent as a field until the 1980's, is an exciting and rapidly emerging new discipline. Significant revisions are being made in our understanding of the African American religious past. New attention is being given to the relationship between religion and social class. At the same time, the complex view of gender now current in women's studies is echoed in new works on women and men across class and racial lines. Many studies now employed the methodology of "lived religion." Reaching beyond the United States, post-1965 immigrant religions are coming into view, while an Americas perspective is increasingly apparent.

The current result of this new scholarship is not to offer a new interpretation of the American religious past. It is still not at all clear what should be the proper subject matter of religious history nor which methods and theories ought to be applied. Still, the sheer number of new works that demonstrate the existence and vitality of religious peoples and practices outside the domain of the Protestant middle-class is sufficient to throw into doubt the explanatory power of the older view.
The purpose of this course is to introduce graduate students to this rapidly changing field.

BOOKS TO PURCHASE


Daniel Richter, Facing East from Indian Country: A Native History of Early America (Harvard, 2001)

Jon F. Sensbach, Rebecca’s Revival: Creating Black Christianity in the Atlantic World (Harvard, 2005)

Catherine Brekus, Sarah Osborn’s World: The Rise of Evangelical Christianity in Early America, (Yale, 2013)

Rhys Isaac, The Transformation of Virginia 1740-1790 (University of North Carolina, 1982).

Richard Bushman, Joseph Smith: Rough Stone Rolling - a cultural history of Mormonism’s founder (Vintage, 2007).


Julie Byrne, O God of Players: The Story of the Immaculata Mighty Macs (Columbia, 2003)


RECOMMENDED BOOKS TO PURCHASE


REQUIREMENTS:

This is a proseminar. It is intended to immerse graduate students in the literature. You will read and critically assess major books, articles and methods current in the field. You will not do primary research. Within the seminar you will be expected to clearly report on your reading and directly respond to the ideas of your fellow students. All of the class meetings, your readings, and written assignments are intended to help you develop a knowledge of the historiographical and methodological terrain.
There are five major requirements:

1) Each week a core of common readings will form the basis of our discussions. Your careful reading and reflection upon these weekly readings is essential to the success of this course. The required books are listed in the syllabus, some are available at the University Bookstore and all can be purchased via the internet. Most of the articles will be available online or through course reserve in the UF library.

2) Each week one student will be responsible for summarizing the methodological and historiographical issues contained in the week's common readings (two presentations will be required of each student). This summary will offer a starting point for our discussions.

3) Eight times in the course of the semester each student will be required to submit by class time a one-page synthesis of the required readings for that day.

4) Each week one or more students will present written reports on particular books (One will be required of each student). These reviews will consist of three to five pages, double-spaced. These students are also expected to provide expertise in the discussion of the week's topics based on their reading.

5) Each student will also prepare an historiographical essay on one of the historical periods or topics discussed in the field. The essay should be no longer than twenty pages in length. The subject may be based on one of the oral reports or book reports, and it should fully cover the topic. First drafts of this essay will be distributed to class members and discussed in class.

GRADING:

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<tr>
<th>Component</th>
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<tr>
<td>Historiographical Essay</td>
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<tr>
<td>Oral Report (2)</td>
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<tr>
<td>Book Reviews (1)</td>
<td>10%</td>
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<tr>
<td>One Page Historiographical Papers (8)</td>
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TOPICS AND READINGS:
*Electronic course reserve

First Week: Orientation (August 21st)

- Introductions
- Review of syllabus
- Course mechanics
- The State of the Field
Required Reading:


Second Week: The "New" Indian Religious History (August 28th)

Required Reading:

Daniel Richter, Facing East from Indian Country: A Native History of Early America (Harvard, 2001)

Recommended Reading:


2) Daniel K. Richter, "War and Culture: The Iroquois Experience" in Reader, 53-72.


4) Joel Martin, “From ‘Middle Ground’ to Underground’: Southeastern Indians and the Early Republic" in Reader, 139-158.


Report Reading:


Third Week: The Early Colonial Religious World (September 4th)
Required Reading:

1) John Winthrop “A Model of Christian Charity”
   http://religiousfreedom.lib.virginia.edu/sacred/charity.html

2) *Perry Miller, “Errand into the Wilderness” in Butler and Stout eds. Religion in
   American History, Oxford, 1998 (pp. 27-41)

3) David D. Hall, "A World of Wonders: The Mentality of the Supernatural in

4) *Paul Boyer and Stephen Nissenbaum, "Salem Possessed: The Social
   Origins of Witchcraft" in Stanley N. Katz and John M. Murrin eds. Colonial
   America: Essays in Politics and Social Development Third Edition. (Knopf,
   1983) 343-372.

Report Reading:

1) E. Brooks Holifield, Theology in America (Yale, 2004)
3) David D. Hall, World of Wonders, Days of Judgement: Popular Religious
   Belief in Early New England (Knopf, 1989)

Fourth Week: African Americans (September 11th)

Required Reading:

1) *Sylvia R. Frey, “The Visible Church: Historiography of African American

2) Jon F. Sensbach, Rebecca’s Revival: Creating Black Christianity in the

Recommended Reading:

1) *Barbara Fields, "Ideology and Race in American History" in J. Morgan
   Kousser and James M. McPherson eds. Region, Race, and Reconstruction:

2) Albert J. Raboteau, "African-Americans, Exodus, and the American Israel" in
   Reader, 73-88.

3) Charles Joyner, "'Believer I Know': The Emergence of African-American
   Christianity” in Reader, 179-204.

4) *Walter F. Pitts, “Keep the Fire Burnin’: Language and Ritual in the Afro-
Fifth Week: Women and the Great Awakening (September 18th)

Required Reading:

Recommended Reading:
1) "Catherine Brekus, “Introduction” to *The Religious History of American Women: Reimagining the Past* (Chapel Hill: University of North Carolina), 1-50

Sixth Week: Religion and the Revolution (September 25th)

Required Reading:
2) "Clifford Geertz "Religion as a Cultural System" in *The Interpretation of Cultures* (Basic Books, 1973) 87-125.

Recommended Reading:


Report Reading:

Seventh Week: New Religious Movements (October 2nd)

Required Reading:
Richard Bushman, Joseph Smith: Rough Stone Rolling - a cultural history of Mormonism's founder (Vintage, 2007).

Report Reading:

Eighth Week: Liberal Religion, Class, and Consumption (October 9th)

Required Reading:
1) Leigh Schmidt, Restless Souls: The Making of American Spirituality, 2005


Recommended Reading:


Report Reading:

Ninth: Catholicism (October 16th)


Report Reading:

Tenth Week: Gender and Religion (October 23rd)

Required Reading:
1) Julie Byrne, O God of Players: The Story of the Immaculata Mighty Macs (Columbia, 2003)

Recommended Reading:
1) Ann Braude, Women’s History IS American Religious History," in Reader 159-178.
Robert Orsi, “‘He Keeps Me Going’: Women’s Devotion to Saint Jude Thaddeus and the Dialectics of Gender in American Catholicism, 1929-1965” in Reader.

Report Reading:
3) R. Marie Griffith, God’s Daughters: Evangelical Women and the Power of Submission (California, 1997)

Eleventh: Evangelicals and American Culture (October 30th)


Recommended Reading:

Report Reading:
2) Grant Wacker, Heaven Below: Early Pentecostals and American Culture (Harvard, 2001)

Twelfth: Religion after 1965 (November 6th)

Required Reading:
2) *Robert A. Orsi, “Crossing the City Line” in Orsi ed. Gods of the City (Indiana, 1999), 1-79

Recommended Reading:
1) Thomas A. Tweed, “Diasporic Nationalism and Urban Landscape: Cuban Immigrants at a Catholic Shrine in Miami” in Reader 497-514.

Report Reading:

Thirteenth Week: Further Considerations (November 13th)

Required Reading:

Report Reading:

Fourteenth Week November 27th NO CLASS American Academy of Religion Meetings

Fifteenth Week: Papers Workshop (December 4th)

Discussion of Drafts of Final Papers

*FINAL PAPERS ARE DUE ON Friday, December 13th*