Fall 2015

REL 6137 (1251) Religion in North America

TIME: Wednesday Periods 3-5 (9:35 a.m.-12:35 p.m.)
PLACE: CBD 224
CREDITS: 3 Semester Hours
INSTRUCTOR: David G. Hackett
Office: 122 Anderson Hall
Office Hours: Tuesday 11:30-1:00; Thursday 10:30-12:00 and by appointment
Phone: 273-2929
Email: DHackett@ufl.edu

DESCRIPTION:
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. A 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, consumption, 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. Since the 1990s, many studies now employ 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. The purpose of this course is to introduce graduate students to this rapidly changing field.
BOOKS TO PURCHASE

Courtney Bender, The New Metaphysicals (Chicago, 2010)

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

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

Sylvia R. Frey and Betty Wood, Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830 (North Carolina, 1998)

Allan Greer, Mohawk Saint: Catherine Tekakwitha and the Jesuits (Oxford, 2005)


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

Robert Orsi, Thank You, St. Jude (Yale, 1996)

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

RECOMMENDED BOOK 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 on line of 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 (Two 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:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historiographical Essay</td>
<td>28%</td>
</tr>
<tr>
<td>Oral Report (2)</td>
<td>16%</td>
</tr>
<tr>
<td>Book Reviews (2)</td>
<td>16%</td>
</tr>
<tr>
<td>One Page Historiographical Papers (8)</td>
<td>40%</td>
</tr>
</tbody>
</table>

TOPICS AND READINGS:
*Electronic course reserve
**provided

First Week: Orientation (August 26th)

Introductions
Review of syllabus
Course mechanics
The State of the Field

Recommended Reading:

Second Week: The "New" Indian Religious History  (September 2nd)

Required Reading:


Recommended Reading:

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 9th)

Required Reading:

1) John Winthrop “A Model of Christian Charity”
5) **David Hackett, “Introduction and Chapter 1” to “That Religion in Which All Men Agree”: Freemasonry in American Culture* (California, 2014), 1-54.
Recommended Reading:

Report Reading:

Fourth Week: African Americans (September 16th)

Required Reading:
1) Sylvia R. Frey and Betty Wood, Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830 (North Carolina, 1998)

Recommended Reading:

Report Reading:
Fifth Week: The Great Awakening (September 23rd)

Required Reading:

Recommended Reading:

Report Reading:
1) George Marsden, Jonathan Edwards: A Life (Yale, 2003)
2) E. Brooks Holifield, Theology in America (Yale, 2004)

Sixth Week: Religion and the Revolution (September 30th)

Required Reading:
1) Rhys Isaac, The Transformation of Virginia 1740-1790 (University of North Carolina, 1982).
2) *Clifford Geertz "Religion as a Cultural System" in The Interpretation of Cultures (Basic Books, 1973) 87-125.

Recommended Reading:

Report Reading:
1) Jon Butler, Awash in a Sea of Faith: Christianizing the American People (Harvard, 1990)
Seventh Week: New Religious Movements (October 7th)

Required Reading:

Report Reading:

Eighth Week: Class and Consumption (October 14th)

Required Reading:


6) *Colleen McDannell, “Material Christianity” in her Material Christianity: Religion and Popular Culture in America (Yale, 1995), 1-16.

Report Reading:

Ninth: Catholicism (October 21st)

Required Reading:

Report Reading:

Tenth Week: Gender and Religion (October 28th)

Required Reading:
1) Ann Braude, Women’s History IS American Religious History,” in Reader 159-178.
3) Catherine Brekus, “Introduction” to The Religious History of American Women: Reimagining the Past (Chapel Hill: University of North Carolina), 1-50


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

Eleventh: Conservative Protestants and American Culture (November 4th)

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

Recommended Reading:
Robert Wuthnow, ”Old Fissures and New Fractures in American Religious Life” in Reader, 357-372.

Report Reading:

Twelfth: Religion after 1965 (November 11th)

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

2) 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 18th)

Required Reading:
Courtney Bender, *The New Metaphysicals* (2010)

Recommended Reading:


Report Reading:


Fourteenth Week November 25th NO CLASS American Academy of Religion Meetings

Fifteenth Week: Papers Workshop (December 2nd)
Discussion of Drafts of Final Papers

FINAL PAPERS ARE DUE ON Monday, December 14th