

Fall 2013

**REL 6137 Religion in North America**

TIME: Wednesday Periods 6-8 (12:50-3:50 p.m.)  
PLACE: CBD 234  
CREDITS: 3 Semester Hours  
INSTRUCTOR: David G. Hackett  
Office: 122 Anderson Hall  
Office Hours: Wednesday 10:30-12:30; Tuesday 11:30-12:30 and by  
appointment  
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**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. 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

David G. Hackett ed. Religion and American Culture: A Reader 2nd Edition (Routledge, 2003)

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).

Leigh Schmidt, Restless Souls: The Making of American Spirituality (Harper, 2005).

Robert Orsi, Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them (Princeton, 2005).

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

Darren Dochuk, From Bible Belt to Sunbelt: Plain-Folk Religion, Grassroots Politics, and the Rise of Evangelical Conservatism (Norton, 2011)

Wendy Cadge, Heartwood: The First Generation of Theravada Buddhism in America, (Chicago, 2004)

#### RECOMMENDED BOOKS TO PURCHASE

Jon Butler, Grant Wacker, and Randall Balmer Religion in American Life: A Short History (Oxford, 2003)

#### 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 (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:

Historiographical Essay	38%
Oral Report (2)	20%
Book Reviews (1)	10%
One Page Historiographical Papers (8)	32%

TOPICS AND READINGS:

\*Electronic course reserve

First Week:Orientation (August 21st)

Introductions  
Review of syllabus  
Course mechanics  
The State of the Field

Required Reading:

- 1) \*Jon Butler, "Jack-in-the-Box Faith: The Religion Problem in Modern American History" Journal of American History 90 (March 2004): 1357-78.
- 2) \*Kevin M. Schultz, Paul Harvey, "Everywhere and Nowhere: Recent Trends in American Religious History and Historiography" Journal of the American Academy of Religion, 78:1(March 2010): 129-162.

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:
- 1) Ramon Gutierrez, "The Pueblo Indian World in the Sixteenth Century" in Reader, 3-26.
  - 2) Daniel K. Richter, "War and Culture: The Iroquois Experience" in Reader, 53-72.
  - 3) Rachel Wheeler, "Women and Christian Practice in a Mahican Village" In Reader, 89-120.
  - 4) Joel Martin, "From 'Middle Ground' to Underground': Southeastern Indians and the Early Republic" in Reader, 139-158.
  - 5) Raymond DeMallie, "The Lakota Ghost Dance: An Ethnohistorical Account" in Reader, 315-330.
  - 6) Christopher Ronwanien:te Jocks, "Spirituality for Sale: Sacred Knowledge in the Consumer Age" in Reader 481-496.

Report Reading:

- 1) Joel Martin, Sacred Revolt: The Muskogees' Struggle for a New World (Boston: Beacon, 1991).
- 2) Rachel Wheeler, To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast (Cornell, 2008)

Third Week: The Early Colonial Religious World (September 4<sup>th</sup>)

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 Seventeenth-Century New England" in Reader, 27-52.
- 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)
- 2) Morgan, Edmund, The Puritan Dilemma 1958.
- 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 Religion Since Raboteau." Slavery and Abolition 29:1 (March 2008), 83-110.
- 2) Jon F. Sensbach, Rebecca's Revival: Creating Black Christianity in the Atlantic World, (Harvard, 2005).

Recommended Reading:

- 1) \*Barbara Fields, "Ideology and Race in American History" in J. Morgan Kousser and James M. McPherson eds. Region, Race, and Reconstruction: Essays in Honor of C. Vann Woodward (Oxford, 1982), 143-157.
- 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-Baptist Church." Journal of the American Academy of Religion 56:1 (1988) 77-97.

Report Reading:

- 1) Curtis Evans, The Burden of Black Religion, 2008.
- 2) Gomez, Michael. Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South 1998.
- 3) Al Raboteau, Slave Religion: The Invisible Religion in the Antebellum South, 1978.

Fifth Week: Women and the Great Awakening (September 18th)

Required Reading:

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

Recommended Reading:

- 1) \*Catherine Brekus, "Introduction" to The Religious History of American Women: Reimagining the Past (Chapel Hill: University of North Carolina), 1-50
- 2) \*Butler, Jon, "Enthusiasm Described and Decried: The Great Awakening as Interpretive Fiction," Journal of American History 69 (September 1982): 305-325.

Report Reading:

- 1) George Marsden, Jonathan Edwards: A Life (Yale, 2007)
- 2) Thomas Kidd, The Great Awakening: The Roots of Evangelical Christianity in Colonial America (Yale, 2007)

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

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:

- 1) Harry S. Stout, "Review Essay: Religion, War, and the Meaning of America," Religion and American Culture 19:2 (Summer 2009), 275-290.

2) William B. Gravely, "The Dialectic of Double-Consciousness in Black American Freedom Celebrations, 1808-1863," in Reader, 121-138.

3) Charles Reagan Wilson, "The Religion of the Lost Cause: Ritual and Organization of the Southern Civil Religion, 1865-1920" in Reader, 205-223.

Report Reading:

- 1) Jon Butler, Awash in a Sea of Faith: Christianizing the American People, 1990.
- 2) Heyrman, Christine. Southern Cross: The Making of the Bible Belt, 1997.

### Seventh Week: New Religious Movements (October 2<sup>nd</sup>)

Required Reading:

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

Report Reading:

Nathan Hatch, The Democratization of American Christianity (Yale, 1989).

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

Required Reading:

- 1) Leigh Schmidt, Restless Souls: The Making of American Spirituality, 2005
- 2) \*Stephen N. Nissenbaum, "Revisiting 'A Visit from St. Nicholas': The Battle Christmas in Early Nineteenth Century America," in James Gilbert, Amy Gilman, Donald M. Scott, and Joan W. Scott eds. The Mythmaking Frame of Mind: Social Imagination and American Culture (Wadsworth, 1993), 25-70
- 3) \*T. Jackson Lears, "From Salvation to Self-Realization: Advertising and the Therapeutic Roots of the Consumer Culture" in Lears and Richard Wightman Fox eds. The Culture of Consumption: Critical Essays in American History, 1880-1980 (Pantheon, 1983) 1-38.

Recommended Reading:

- 1) \*David Hackett, "American Religion and Class" Religion and American Culture 15:1 (Winter 2005), 2-8.
- 2) \*\*James Turner, "Enlightenment and Belief" and "A God of Mind and Heart," chapters two and three in his Without God, Without Creed: The Origins of Unbelief in America. (Johns Hopkins, 1985), 35-113.

- 3) Leigh Eric Schmidt, "The Easter Parade: Piety, Fashion, and Display," in Reader, 223-246.

Report Reading:

- 1) Leigh Eric Schmidt, Consumer Rites: The Buying and Selling of American Holidays (Princeton, 1995)
- 2) T. Jackson Lears, No Place of Grace: Anti-Modernism and the Transformation of American Culture, 1880-1920, 1981.
- 3) McDannell, Colleen Material Christianity: Religion and Popular Culture in America, 1995.

Ninth: Catholicism (October 16th)

Required Reading:

Robert Orsi, Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them, 2005.

Report Reading:

- 1) McGreevy, John, Catholicism and American Freedom, 2003.
- 2) Robert A. Orsi, The Madonna of 115<sup>th</sup> Street: Faith and Community in Italian Harlem, 1880-1950 Third Edition (Yale, 2010)
- 3) Robert A. Orsi, Thank-You St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes (Yale, 1996)

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)
- 2) \*David Hackett, "Gender and Religion in American Culture, 1870-1930." Religion and American Culture 5:2 (Summer 1995) 127-157.

Recommended Reading:

- 1) Ann Braude, "Women's History IS American Religious History," in Reader 159-178.
- 2) Evelyn Brooks Higginbotham, "The Feminist Theology of the Black Baptist Church, 1880-1900" in Reader, 267-288.
- 3) David Hackett, "The Prince Hall Masons and the African-American Church: The Labors of Grand Master and Bishop James Walker Hood, 1831-1918" in Reader. 289-314.

- 4) 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:

- 1) Evelyn Brooks Higginbotham, Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920 (Harvard, 1993).
- 2) Mark C. Carnes, Secret Ritual and Manhood in Victorian America (Yale, 1989).
- 3) R. Marie Griffith, God's Daughters: Evangelical Women and the Power of Submission (California, 1997)

Eleventh: Evangelicals and American Culture (October 30th)

Required Reading:

Darren Dochuk, From Bible Belt to Sunbelt: Plain-Folk Religion, Grassroots Politics, and the Rise of Evangelical Conservatism (Norton, 2011)

Recommended Reading:

- 1) Robert Wuthnow, "Old Fissures and New Fractures in American Religious Life" in Reader, 357-372.

Report Reading:

- 1) George M. Marsden, Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870-1925 (Oxford, 1980).
- 2) Grant Wacker, Heaven Below: Early Pentecostals and American Culture (Harvard, 2001)
- 3) Carpenter, Joel A. Revive Us Again: The Reawakening of American Fundamentalism, 1997

Twelfth: Religion after 1965 (November 6th)

Required Reading:

- 1) Wendy Cadge, Heartwood: The First Generation of Theravada Buddhism in America, 2004.
- 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.
- 2) Joanne Punzo Waghorne, "The Hindu Gods in a Split-Level World: The Sri Siva-Vishnu in Suburban Washington, D.C." in Reader 515-534.

- 3) \*G. Victor Sogen Hori, Japanese Zen in America: Americanizing the Face in the Mirror” in Charles S. Prebish and Kenneth K. Tanaka eds. The Faces of Buddhism in America (California, 1998), 49-78.

Report Reading: 1) Thomas A. Tweed, Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami (Oxford, 1997)

- 2) Seager, Richard Hughes Buddhism in America, 1999.

#### Thirteenth Week: Further Considerations (November 13th)

Required Reading:

- 1) Robert N. Bellah, “Is There a Common American Culture?” in Reader 535-546.
- 2) \*Dirk Hoerder, From Euro-and Afro-Atlantic to Pacific Migration System: A Comparative Migration Approach to North American History” 195-235 in Thomas Bender ed. Rethinking American History in a Global Age (California, 2002)
- 3) \*George Marsden, “Doing American History in a World of Subcultures.” Reviews in American History 37 (2009), 303-314.

Report Reading:

- 1) Chidester, David, Authentic Fakes: Religion and American Popular Culture, 2005.
- 2) Bellah, Robert et al. Habits of the Heart: Individualism and Commitment in American Life (Second Edition).

**Fourteenth Week November 27<sup>th</sup> NO CLASS American Academy of Religion Meetings**

Fifteenth Week: Papers Workshop (December 4<sup>th</sup>)

Discussion of Drafts of Final Papers

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