

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)

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

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

Jon Butler, Grant Wacker, and Randall Balmer Religion in American Life: A Short History Second Edition (Oxford, 2011)

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:

Historiographical Essay	28%
Oral Report (2)	16%
Book Reviews (2)	16%
One Page Historiographical Papers (8)	40%

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:

*Jon Butler, "Jack-in-the-Box Faith: The Religion Problem in Modern American History" Journal of American History 90 (March 2004): 1357-78.

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

Required Reading:

Allan Greer, Mohawk Saint: Catherine Tekakwitha and the Jesuits (2004)

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) Daniel Richter, Facing East from Indian Country: A Native History of Early America (Harvard, 2001)
- 2) Rachel Wheeler, To Live Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast (Cornell, 2008)
- 3) Martin, Joel, The Land Looks After Us: A History of Native American Religion, (Oxford, 2001)

Third Week: The Early Colonial Religious World (September 9th)

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) *Mark Valeri, "Preface and Introduction" to Heavenly Merchandize: How Religion Shaped Commerce in Colonial America (Princeton, 2010), xi-10.
- 4) David D. Hall, "A World of Wonders: The Mentality of the Supernatural in Seventeenth-Century New England" in Reader, 27-52.
- 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:

- 5) *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) Morgan, Edmund, The Puritan Dilemma (Little Brown, 1958).
- 2) David D. Hall, World of Wonders, Days of Judgement: Popular Religious Belief in Early New England (Knopf, 1989)
- 3) Mark Valeri, Heavenly Merchandize: How Religion Shaped Commerce in Colonial America (Princeton, 2010).

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)
- 2) *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.

Recommended Reading:

- 1) *Albert J. Raboteau, "Epilogue" in A Fire in the Bones (Beacon, 1995), 183-196.
- 2) *Sylvia R. Frey, "The Visible Church: Historiography of African American Religion Since Raboteau." Slavery and Abolition 29:1 (March 2008), 83-110.
- 3) *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.

Report Reading:

- 1) Gomez, Michael. Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South (North Carolina, 1998).
- 2) Albert Raboteau, Slave Religion: The Invisible Religion in the Antebellum South (Oxford, 1978).
- 3) Jon F. Sensbach, Rebecca's Revival: Creating Black Christianity in the Atlantic World, (Harvard, 2005).

Fifth Week: The Great Awakening (September 23rd)

Required Reading:

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

Recommended Reading:

*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, 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:

- 1) William B. Gravely, "The Dialectic of Double-Consciousness in Black American Freedom Celebrations, 1808-1863," in Reader, 121-138
- 2) Harry S. Stout, "Review Essay: Religion, War, and the Meaning of America," Religion and American Culture 19:2 (Summer 2009), 275-290.
- 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 (Harvard, 1990)
- 2) Heyrman, Christine. Southern Cross: The Making of the Bible Belt, (Knopf, 1997)
- 3) Schmidt, Leigh Eric Hearing Things: Religion, Illusion, and the American Enlightenment, (Harvard, 2000).
- 4) Wilson, Charles Reagan Baptized in Blood: The Religion of the Lost Cause, 1865-1920, (Georgia, 1980).

Seventh Week: New Religious Movements (October 7th)

Required Reading:

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

Report Reading:

- 1) Nathan Hatch, The Democratization of American Christianity (Yale, 1989).
- 2) Paul Johnson, A Shopkeeper's Millennium (Revised Edition Hill and Wang, 2004)

Eighth Week: Class and Consumption (October 14th)

Required Reading:

- 1) *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
- 2) *David Hackett, "American Religion and Class" Religion and American Culture 15:1 (Winter 2005), 2-8.
- 3) * Leigh Eric Schmidt, "The Commercialization of the Calendar: American Holidays and the Culture of Consumption, 1870-1930," *Journal of American History* 78:3 (December, 1991), 887-916.
- 4) Leigh Eric Schmidt, "The Easter Parade: Piety, Fashion, and Display," in Reader, 223-246.
- 5) *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.
- 6) *Colleen McDannell, "Material Christianity" in her Material Christianity: Religion and Popular Culture in America (Yale, 1995), 1-16.

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

Ninth: Catholicism (October 21st)

Required Reading:

- 1) Robert A. Orsi, Thank-You St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes (Yale, 1996)
- 2) *Robert A. Orsi, "Have You Ever Prayed to Saint Jude?" Reflections on Fieldwork in Chicago," in Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them ,(Princeton,2005), 146-176

Report Reading:

- 1) McGreevy, John, Catholicism and American Freedom, (Norton, 2003)
- 2) Robert A. Orsi, The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880-1950 Third Edition (Yale, 2010)
- 3) Robert Orsi, Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them (Princeton, 2005)

Tenth Week: Gender and Religion (October 28th)

Required Reading:

- 1) Ann Braude, Women's History IS American Religious History," in Reader 159-178.
- 2) *David Hackett, "Gender and Religion in American Culture, 1870-1930." Religion and American Culture 5:2 (Summer 1995) 127-157.
- 3) *Catherine Brekus, "Introduction" to The Religious History of American Women: Reimagining the Past (Chapel Hill: University of North Carolina), 1-50
- 4) David Hackett, "The Prince Hall Masons and the African American Church" In Reader, 289-314.
- 5) Evelyn Brooks Higginbotham, "The Feminist Theology of the Black Baptist Church, 1880-1900" in Reader, 267-288.

- 6) R. Marie Griffith, "Submissive Wives, Wounded Daughter, and Female Soldiers: Prayer and Christian Womanhood in Women's Aglow Fellowship" in Reader, 435-464.
- 7) *Julie Byrne, Preface," "Acknowledgements," and "Introduction" in her O God of Players: The Story of the Immaculata Mighty Macs (Columbia, 2003), xiii-30.

Report Reading:

- 1) David Hackett, "That Religion in Which All Men Agree": Freemasonry in American Culture (California, 2014).
- 2) Evelyn Brooks Higginbotham, Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920 (Harvard, 1993).
- 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)
- 2) *Joel Carpenter, "Introduction" to Revive Us Again: The Reawakening of American Fundamentalism, (Oxford, 1997), 3-12.

Recommended Reading:

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) Carpenter, Joel A. Revive Us Again: The Reawakening of American Fundamentalism, (Oxford, 1997)
- 3) Worthen, Molly Apostles of Reason: The Crisis of Authority in American Evangelicalism (Oxford, 2014)

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.
- 3) Joanne Punzo Waghorne, "The Hindu Gods in a Split-Level World: The Sri Siva-Vishnu in Suburban Washington, D.C." in Reader 515-534.
- 4) *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.
- 5) *George Marsden, "Doing American History in a World of Subcultures." Reviews in American History 37 (2009), 303-314.

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.
- 3) Wendy Cadge, Heartwood: The First Generation of Theravada Buddhism in America, 2004.

Thirteenth Week: Further Considerations (November 18th)

Required Reading:

Courtney Bender, The New Metaphysicals (2010)

Recommended 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) *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.

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 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