

Introduction to American Religion: A Novel Approach

Location: TBD

Time: TBD

Instructor: Nathan Fredrickson

Office Hours: TBD

Office: TBD

Email: TBD

Course description:

The subtitle of this class suggests, I hope, through a weak pun on “novelty” that this is an introduction to American religious history using popular literature, treating our histories and religious identities as narratives and fictional narratives as powerful expressions of the religious imagination and experience. This course surveys the variety of religions, spiritualities, and traditions in America, including Native American, Asian American, African American, Jewish, Roman Catholic, Muslim, and Protestant, as well as many of the new religions or “cults” that have originated in the United States.

Course Objectives:

Our course objectives include (1) familiarization with and critical analysis of selected American fictional worlds and religious systems (2) recognition and interrogation of assumptions and introduction to scholarly theories regarding what constitutes “fiction,” “history,” and “religion,” (3) students’ composition of a paper-length argument (as well as final essay exam) integrating and demonstrating new knowledge through application to study of fictional works with religious elements, (4) drawing on and developing critical thinking, reading, discussion, and writing skills.

Course Requirements:

Leading one week’s book discussion: 10%

Note packet: 5%

Paper topic presentation: 10%

Outline of final paper: 5%

First draft of paper: 10%

Final paper: 30%

Final exam: 30%

Attendance is mandatory.

Missing more than two sessions will result in failure of the class.

Disabled students:

Please be assured that I am happy to accommodate anyone with a disability. However, students with disabilities are responsible for ensuring that Disability and Accessibility Services is aware of their disabilities and for providing Disability and Accessibility Services with appropriate documentation. If you think you may have a

disability, please seek Disability and Accessibility Services's counsel and assistance. For more information see <https://www.skidmore.edu/accessibility/index.php>.

Student Academic Services (SAS):

Please visit me during office hours for personalized help. For extra assistance, please take advantage of the free tutorial services offered by Student Academic Services (SAS). For more information see https://www.skidmore.edu/academic_services/index.php.

Plagiarism:

Cheating will be immediately reported. If you are unsure about what constitutes plagiarism, see the Skidmore Guide to Writing (https://www.skidmore.edu/writing_guide/documentation.php). Please also consult the Academic Integrity Handbook (https://www.skidmore.edu/advising/documents/AcademicIntegrityHandbook_Web.pdf). Or ask me.

Leading discussion:

You will pick which fictional work you want to be responsible for. Although everyone is expected to do the reading, students are expected to be discussion leaders for their chosen week.

Required texts:

- Orson Scott Card's graphic novel, *Red Prophet: Tales of Alvin Maker* (two volumes, ISBNs: 0-7851-2721-6 and 978-0-7851-2584-6)
- James Baldwin's *Go Tell It on the Mountain* (ISBN: 978-0-345-80654-3)
- Marilynne Robinson's *Gilead: A Novel* (ISBN: 978-0-312-42440-4)
- Benjamin Alire Sáenz's *Everything Begins and Ends at the Kentucky Club* (ISBN: 978-1-935955-32-0)
- Michael Muhammad Knight, *The Taqwacores* (ISBN: 1-59376-229-1)

Suggested text:

Catherine L. Albanese. *America: Religions and Religion, 5th Edition*. Belmont, CA: Wadsworth, 2012.

- This text will be useful for reviewing many of the topics that are discussed in course lectures. Other suggested texts are listed under each daily topic.

Final paper, outline, and presentation:

The larger thread of the course is built around your application of your growing knowledge of American religions and sophistication in analysis of fictional works by composing a paper interpreting an unassigned fictional text or movie (if you pick a movie, you must read and cite the screenplay as well) of your choice, using **at least**

one secondary academic source. That is, you will pick a work of American fiction that has “religious” themes, determine what religious tradition or traditions were used as elements to create it, and interpret what function the religion or religions play in supporting its story. To put it in still another way, you’ll tell a narrative about a narrative that explains how it’s at least partially composed of religious narratives we’ve discussed in class. The work you select may deal with a religion not discussed in the course itself.

To help you find your one academic source (or more if you are ambitious), we will have a library day, with me providing guidance in finding resources using the library’s catalog and databases. You might also look at supplementary readings in the syllabus for the week or weeks that are most relevant to your topic (the supplementary readings are also accompanied by review questions that can help provide extra preparation for the final), and the suggested text by Albanese also lists suggested texts for specific themes and topics.

Before turning in your final paper, you will turn in an outline of it and give a presentation on it so that the class and I will be able to give you feedback.

Possible Fictional Works

The following are some examples of fictional texts you might pick, organized by the class week in which the religion that is their central focus is discussed. These are only suggestions. Feel free to run a different work of your choice by me.

Week 1:

- **Narratives (Comparative Religion)**
- *Anthony’s Tarot*

Week 2:

- **Native American**
- *Card’s Pastwatch*
- *Conley’s Mountain Windsong: A Novel of the Trail of Tears*
- *Deloria’s Waterlily*
- *Foster’s Cyber Way*
- *Gear & Gear’s First North Americans* series
- *Hausman’s Tunkashila: From the Birth of Turtle Island to the Blood of Wounded Knee: A Mythological Saga of Native America*
- *Momaday’s House Made of Dawn*
- *Moore’s Coyote Blue*
- *O’Dell’s Island of the Blue Dolphins*
- *Owens’s Bone Game*
- *Power’s The Grass Dancer*
- *Silko’s Ceremony*
- *Vizenor’s The Heirs of Columbus*
- **Judaism**
- *Chabon’s The Amazing Adventures of Kavalier & Clay: A Novel*

- Goldberg's *Bee Season*
- Kushner's *Angels in America*
- Mirvis's *The Ladies Auxiliary*
- Wecker's *The Golem and the Jinni*
- Jewish science fiction bibliography:
<https://www.sfsite.com/~silverag/jewishsf.html>

Week 3:

- **Catholicism and Orthodoxy**
- Blatty's *The Exorcist* (alternatively, issues from *John Constantine, Hellblazer* or episodes from *Supernatural*)
- *Doubt*
- Eugenides's *Middlesex*
- Miller, Jr.'s *Canticle for Leibowitz*
- *My Big, Fat, Greek Wedding*
- O'Connor's *Wise Blood*
- Russell's *The Sparrow*
- **Protestantism**
- episodes from *Salem*
- Dekker's *Thr3e* (cf. the film)
- Frederic's *The Damnation of Theron Ware*

Week 4:

- **The Mission Mind**
- Kingsolver's *The Poisonwood Bible: A Novel*
- Lewis's *Elmer Gantry*
- **African American Religion**
- Butler's *Patternist* series
- Chesnut's *The Conjure Woman*
- Du Bois's *Dark Princess*
- Gaines's *A Lesson Before Dying*
- Morrison's *Paradise*
- Resnick's *Kirinyaga: A Fable of Utopia*
- *American Horror Story: Coven* (especially episodes 2 ("Boy Parts"), 4 ("Fearful Pranks Ensue") and 9 ("Head"))

Week 5:

- **Mormons**
- Card's *Saints* or his *Homecoming Saga*
- Carter and Atwood's *iPlates* or Allred's *The Golden Plates*
- Fisher's *Children of God: An American Epic*
- Heimerdinger's *Passage to Zarahemla*
- Meyer's *Twilight* series
- SF with Mormon characters: http://www.adherents.com/lit/sf_lds.html
- **Millerites**
- King's *The Stand*
- LaHaye's *Left Behind*
- Smith's *Angels and Women*
- Jennifer LoveGrove, *Watch How We Walk*

- *The Record Keeper*

Week 6:

- **Communalism**
- Doogan's *Lost Angel*
- Hawthorne's *The Blithedale Romance*
- Heinlein's *Stranger in a Strange Land*
- Taylor's *The Gospel of Anarchy: A Novel*
- *Red State, Martha Marcy May Marlene, or The Village*
- **Islam**
- Ahmed's *Throne of the Crescent Moon*
- Eteraz's *Native Believer*
- Herbert's *Dune*
- Kahf's *The Girl in the Tangerine Scarf*
- Robinson's *Years of Rice and Salt* and *Mars* trilogy
- Thompson's *Habibi*
- Wecker's *The Golem and the Jinni*
- Islam and SF: <http://www.islamscifi.com>

Week 7:

- **Indian American**
- Martel's *Life of Pi*
- Zelazny's *Lord of Light*
- *Sita Sings the Blues*
- **Chinese American**
- Feist's *Daughter of the Empire*
- Hughart's *Bridge of Birds*
- Jen's *World and Town*
- Liu's "Paper Menagerie"
- Russell's *The Initiate Brother*
- Tan's *The Kitchen God's Wife* and *The Joy Luck Club*
- *Kung Fu Panda*

Week 8:

- **Japanese American**
- Guterson's *Snow Falling on Cedars*
- Hearn's *Across the Nightingale Floor*
- Okada's *No-No Boy*
- Okubo's *Citizen 13660*
- Tomine's *Shortcomings*
- **Latin@ and Chican@**
- Allende's *The House of the Spirits* and *City of the Beasts*
- Anaya's *Bless Me, Ultima*
- Troncoso's *From This Wicked Patch of Dust*
- Veá's *La Maravilla*
- possible films: *My Family* and *El Norte*

Week 9:

- **Atheism, Humanism, Secularism**

- Melville's *Moby-Dick or The Whale*
- **Civil and Cultural Religion**
- films: *Independence Day, National Treasure, The Nightmare Before Christmas* and *Rise of the Guardians*

Week 10:

- **women**
- Atwood's *The Handmaid's Tale*
- Beecher's *Norwood*
- Block's *Weetzie Bat*
- Blume's *Are You There God? It's Me, Margaret*
- Hurston's *Their Eyes Were Watching God*
- Marshall's *Christy*
- Oke's *Love Comes Softly*
- Woodiwiss's *The Flame and the Flower*
- works of Francine Rivers or Grace Livingston Hill
- <http://www.feministsf.org>
- *Saved!*
- **LGBTQ**
- Moore's *Hero*
- Mora's *House of Houses*
- Satyal's *Blue Boy*
- films: *Save Me, La Mission, X-Men: The Last Stand*

Week 11:

- **Magical, Metaphysical, and Esoteric Religion**
- Phelps's *Three Spiritualist Novels*
- Doyle's *The Land of Mist*
- Clarke's *Childhood's End*
- works of Arthur Machen, Algernon Blackwood, Dion Fortune (Violet Firth)
- films: *Magic in the Moonlight, Interstellar*
- **New Age and New Spirituality**
- Redfield's *The Celestine Prophecy: An Adventure*
- Quinn's *Ishmael: An Adventure of the Mind and Spirit*
- films: *Cocoon, Starman*, episodes of *Medium, Close Encounters of the Third Kind, Communion* (also the book), *One Fall, Indigo, Indiana Jones and the Kingdom of the Crystal Skull, Phenomenon, Escape to Witch Mountain*

Week 12:

- **conservative religion**
- Cornuke's *The Bell Messenger*
- Rand's *Atlas Shrugged* (note how odd it is that this fits here)
- film: *The Pursuit of Happiness*

Notes and final exam:

This class does not have a heavy reading load because most of the information about the religions we will study will be presented in my lectures. For this reason, however, it is imperative that you take thorough notes. You might even consider

recording the lectures to review later and reviewing your notes with a friend after class.

In the final exam, you will respond to one or two essay questions with substantial arguments linking together things learned and discussed in the class. To make this easier, you will be permitted to use your notes. However, there is a catch. The notes you will be allowed to use will be those you turn in to me each day from the day before. They must be printed or photocopied so that you retain your originals. I will make a packet for each of you consisting of your notes throughout the quarter and then return it to you at the final exam.

Week 1:

Day 1: **SYLLABUS AND DEFINITIONS**

Key ideas:

- the problem of definition
- two kinds of religion
- two ways of dealing with boundaries
- religious systems
- two definitions
- manyness vs. oneness

Supplementary reading:

- Albanese, "Introduction"
- Paul Elie's "Has Fiction Lost Its Faith?"
(<http://www.nytimes.com/2012/12/23/books/review/has-fiction-lost-its-faith.html? r=0>)
- Thomas A. Tweed, *Crossing and Dwelling: A Theory of Religion* (Cambridge, MA: Harvard University Press, 2006)

Reflection questions: What does Albanese regard as central to the concept of "religion?" What two main kinds of religion are there? What are the components of a religious system? Elie claims that contemporary fiction relates to religion in a new way. What do you think of his argument?

Day 2: **STORIES, HISTORIES, & STATISTICS**

Key ideas:

- history as a narrative/plot
- types of histories of American religion (evangelical, outsiders, state-church/mainstream-denominational, metaphysical/neoplatonic)
- census vs. polls vs. surveys
- John Templeton Foundation
- Public Protestantism

Supplementary readings:

- William G. McLoughlin, Jr. *Revivals, Awakenings, and Reform*. Chicago: University of Chicago Press, 1978.
- R. Laurence Moore. *Religious Outsiders and the Making of Americans*. New York: Oxford University Press, 1986.
- Jon Butler. *Awash in a Sea of Faith: Christianizing the American People*. Cambridge, MA: Harvard University Press, 1990.
- Catherine L Albanese. *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*. New Haven, CT: Yale University Press, 2007.
- Robert Wuthnow. *After Heaven: Spirituality in America since the 1950s*. Berkeley: University of California Press, 1998.
- Mark Silk. *Unsecular Media: Making News of Religion in America*. Urbana: University of Illinois Press, 1995.
- Kevin M. Kruse. *One Nation Under God: How Corporate America Invented Christian America*. New York: Basic Books, 2015.
- Tracy Fessenden. *Culture and Redemption: Religion, the Secular, and American Literature*. Princeton, N.J.: Princeton University Press, 2007.

Reflection questions: Can you explain the core narratives of the different histories of American religion we discussed? What are some of the issues that make polls and surveys questionable and even unreliable?

Week 2

Day 1: **INDIGENOUS CULTURES**

Key ideas:

- challenges
- sacramentalism, animism
- ties of kinship
- different epistemology
- naming
- directions, space, landscape
- Trickster
- sovereignty
- autochthony
- playing Indian

Supplementary readings:

- Albanese, "Chapter 1: Original Manyness: Tradition and Change among Native Americans"

- Vine Deloria, Jr.'s *God Is Red: A Native View of Religion, 30th Anniversary Edition* (Golden, Colorado: Fulcrum Publishing, 2003)
- Philip J. Deloria's *Playing Indian* (New Haven: Yale University Press, 1999)
- Jace Weaver, *Other Words: American Indian Literature, Law, and Culture* (Norman: University of Oklahoma Press, 2001)

Reflection questions: Reflecting on our discussion of Albanese's definition of religion last week, how does it fit our discussion of Native American religions today? Challenge yourself to interpret what Albanese means in the following quote:

Trickster seemed to live without boundaries, and yet his creative work put boundaries in place. He posed the major issue for Native American religions directly. Continuity and discontinuity, identity and transformation were statements about boundaries. Indians seemed to be saying that the frameworks that bound them together were all-important. At the same time, they were admitting how fragile and, indeed, fictive these frameworks were.

Day 2: **JUDAISMS** – group 1 leads discussion of Orson Scott Card's graphic novel, *Red Prophet: Tales of Alvin Maker* (two volumes, ISBNs: 0-7851-2721-6 and 978-0-7851-2584-6)

Key ideas:

- Peoplehood
- Consecration of Time
- New Amsterdam, New York
- Reform Judaism
- Conservative Judaism
- Reconstructionist Judaism
- Orthodox Judaism
- Zionism
- Kabbalah
- assimilation
- secularization
- comics

Supplementary readings:

- Albanese, "Chapter 2: Israel in a Promised Land: Jewish Religion and Peoplehood"
- Jonathan D. Sarna, *American Judaism: A History* (New Haven: Yale University Press, 2004)

- Irving Greenberg, *The Jewish Way: Living the Holidays* (New York: Simon & Schuster, 1993)
- Harry Brod's *Superman Is Jewish?: How Comic Book Superheroes Came to Serve Truth, Justice, and the Jewish-American Way* (New York: Free Press, 2012)

Reflection question: How does Albanese disrupt the usual narrative of colonization by starting its story with Jewish immigrants?

Week 3:

Day 1: CATHOLICISM AND ORTHODOXY

Key ideas:

- “catholic”
- sacraments
- sacramentalism
- pope and magisterium
- Mystical Body of Christ
- liturgical cycle
- paraliturgical devotions
- natural law
- mortal and venial sin
- Spanish missions—New Spain
- French missions—New France
- Maryland
- Pennsylvania
- Rhode Island
- Irish
- German
- Polish
- Italian
- Catholic schools
- trusteeism
- Anti-Catholicism
- Vatican Council II
- charismatic movement
- child abuse scandal

- “orthodox”
- autocephalous
- patriarchates
- the seven ecumenical councils (*filioque*)
- the seven sacraments, including the Divine Liturgy
- icons
- mysticism

- Hesychasm

Supplementary readings:

- Albanese, “Chapter 3: Bread and Mortar: The Presence of Roman Catholicism” and pp. 202-205 on Orthodoxy
- James M. O’Toole, *The Faithful: A History of Catholics in America*. Cambridge, MA: Belknap Press, Harvard University Press, 2008.
- Paul Elie, *The Life You Save May Be Your Own: An American Pilgrimage*. New York: Farrar, Straus and Giroux, 2003
- John H. Erickson, *Orthodox Christians in America: A Short History*. New York: Oxford University Press, 2008.
- Malachi Martin, *Hostage to the Devil: The Possession and Exorcism of Five Contemporary Americans* (San Francisco, Calif.: HarperOne, 1999)

Reflection: Try to compare and contrast either Catholicism or Orthodoxy to Judaism or Native American religion. The notion of “sacramentality” might be particularly helpful.

Day 2: PROTESTANTISM AND LIBERALISM

Key ideas:

- Monasticism and mysticism
- Martin Luther
- John Calvin
- individualism
- sovereignty
- total depravity
- predestination
- innerworldly asceticism
- Henry VIII, Elizabeth I – Church of England, Anglicanism
- Separatists
- Non-Separatists
- Characteristics of Puritan Religion
- “enthusiasm”
- Virginia
- parish system—vestries
- Pilgrims
- Massachusetts Bay
- Rhode Island
- Arminianism
- The Pennsylvania Colony
- The Society of Friends (Quakers)
- Liberalism

- Rational religion
- Freemasonry
- Unitarianism
- Universalism
- Transcendentalism
- Christian Romanticism
- New Theology
- Gospel of Wealth
- modernism, higher criticism
- evolution
- Social Gospel
- the “secular” as disguised liberal Protestantism

Suggested reading:

- Albanese, 81-108, “Word from the Beginning: American Protestant Origins and the Liberal Tradition”
- Martin E. Marty, *Protestantism in the United States: Righteous Empire* (New York: Scribner’s, 1986)
- Amanda Porterfield, *Female Piety in Puritan New England: The Emergence of Religious Humanism* (New York: Oxford University Press, 1992)
- Ronald C. White, Jr. and C. Howard. Hopkins, *The Social Gospel: Religion and Reform in Changing America* (Philadelphia: Temple University Press, 1976)

Reflection question: What effect do you think it has on people from non-Protestant backgrounds for Protestant values to be treated as “secular” values and ideals?

Week 4:

Day 1: **THE MISSION MIND**

Key ideas:

- restoration and millennialism
- sensationalism
- new birth
- evangelicalism
- Great Awakening, 1740-1760?
 - Awakenings and revivals
 - “Rhetorical strategy”
 - “Interpretive fiction”
- Was there a Great Awakening?
 - The Evangelical Thesis
 - Jon Butler, *Awash in a Sea of Faith*
- If there was a Great Awakening, how can we explain it?

- Problem of bafflement
 - Leigh Schmidt, *Holy Fairs*
 - Harvard College “whole person” theology
- Richard Bushman. *From Puritan to Yankee*
- William McLoughlin, *Revivals, Awakenings, and Reform*
- George Thomas, *Revivalism and Cultural Change*
- Religious Effects of the Awakening
 - Institutional effects
 - Growth of evangelicalism
 - Religious revitalization
 - “Community of feeling”
 - Arminian means
 - Denominationalism and religious fragmentation
- Political effects of the Awakening
 - The Heimert Thesis
 - Alan Heimert, *Religion and the American Mind*
- Mission and anti-mission Baptists
- Terms, Definitions, and Events
 - Evangelicalism
 - Second Great Awakening, ca. 1800-1830
 - Eastern phase—Yale; Charles Finney—perfectionism; Burnt Over District
 - Western phase—camp meetings
- Mission mind and theological change—from Calvinism to Arminianism; manifest destiny
- The Mission Mind in the Land of Volunteers
 - Christianity
 - Protestant Christianity
 - American Protestant Christianity
- The Missions
 - Revivals
 - Methodists
 - love feasts
 - organization
 - “Christians” → Disciples of Christ
 - Baptists
- The Politics and Economics of Mission
 - East-West tensions in mission and anti-mission theology
 - Consumerism and the culture of persuasion
- Moody
- Graham
- Presbyterians
- premillennial dispensationalism
- fundamentalism
- Scopes trial

Suggested reading:

- Albanese, 109-133, “Restoring an Ancient Future: The Protestant Churches and the Mission Mind”
- David Kazanjian. *The Colonizing Trick: National Culture and Imperial Citizenship in Early America*. Minneapolis: University of Minnesota Press, 2003.
- Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana: University of Illinois Press, 1993)
- Henry Warner Bowden, *American Indians and Christian Missions: Studies in Cultural Conflict* (Chicago: University of Chicago Press, 1981)
- Mark A. Noll, *America’s God: From Jonathan Edwards to Abraham Lincoln* (New York: Oxford University Press, 2002)

Reflection question: What are some of the main characteristics of revivalism? Why do you think it might appeal to people?

Day 2: **AFRICAN AMERICAN RELIGIONS** – group 2 leads discussion of James Baldwin’s *Go Tell It on the Mountain* (ISBN: 978-0-345-80654-3)

Key ideas:

- West African Religious Heritage and Middle Passage
 - Islam (10-18%)
 - community, ancestors, high god, tricksters, animal sacrifice, divination, music and dance
 - voodoo
 - Vodou
 - Fon religion
 - loa or lwa
 - “nations”
 - Rada
 - Petwo
 - ti bon ange and the gros bon ange
 - loa “mounts” the “horse”
 - ounfo
 - poto mitan
 - vèvè
 - bagi
 - djévo
 - drums
 - oungean (houngan) or manbo—
 - konesans
 - bokor
 - envoi morts

- use of wanga
 - zobops
 - loup-garou
 - zombies
 - ounsi—“spouses of the loa”
 - hungenikon
 - hungenikon-la-place
 - le confiance
 - drummers
 - Mandinke
 - Epic of Sundiata
 - Lucumí (Santería)
 - Yoruba religion (Nago)
 - orishas
 - botanicas
 - Kongo
 - Cuba – “Palo Cristiano” and “Palo Judío”
- Br’er Rabbit
 - trickster, chaos
- conjure, root doctor, root work, conjure bag
- hoodoo
- Christianization of Slaves
- White Religion
 - Background of antislavery
 - Institutions
 - Breaks—Methodists, Baptists, Presbyterians
 - Silences and tolerations—Episcopalians, Catholics, Lutherans
 - Theology
 - North
 - Apocalypticism—abolitionism
 - Liberal religion
 - Progressivism
 - Symbolic reading of scripture
 - South
 - Myth of Ham
 - Apology
 - Conservatism and literal reading of scripture
- Slave Religion
 - invisible institution
 - Nat Turner, 1831
 - Belief and Practice
 - praise house, hush harbors
 - chanted sermons, spirituals
 - ring shout (leader, shouters, singers; Taves)
 - Social Movements

- 1787, Richard Allen and Absalom Jones – the Free African Society in Philadelphia
 - 1816, African Methodist (Episcopal) Church
 - 1821, (African Methodist Episcopal) Zion Church
 - Black Church in Freedom
 - from 4-5% to 1 in 3
 - universities, seminaries
 - fraternal organizations: Knights of Liberty, Grand United Order of True Reformation
- P. Watson (Paul Radin)—100 ex-slaves
- Black Religion
 - Background of oppression and violence
 - Oppression and violence in religion
 - Direct experience and strong feeling
 - Visions and “hants”
 - Preoccupation with death and the afterlife
 - Community context and moral universe (holiness religion)
 - Inner freedom and imagination
 - Outer activism—Frederick Douglass (1817?-1895)
- holiness-pentecostal churches
 - gospel music (spirituals + blues and jazz, drums and tambourines)
 - healing
 - holiness
 - black Jesus
 - Church of God in Christ – Charles H. Mason (1866-1961)
- Spiritual churches of New Orleans
- the religion of blackness
 - Marcus M. Garvey (Anglican, black God) – Universal Negro Improvement Association, 1914; founded African Orthodox Church; back-to-Africa/black Zionist movement
 - Rastafarian groups – Ethiopianism
 - Ras Tafari became emperor (Jah) Haile Selassie I in 1930
 - reggae, cannabis, Zion (Ethiopia) vs. Babylon
 - Black Jews—Talmud
 - Timothy Drew, 1913—Moorish Science Temple of America
 - Wallace D. Fard (Farrad Mohammad)
 - Elijah Poole (1897-1975) – Elijah Muhammad
 - Fard disappeared in 1934, Nation of Islam
 - Yakub’s history
 - Malcolm X (formerly Little) – 1964, Muslim Mosque, Inc., then Organization of Afro-American Unity
 - the Nation finally dissolved in 1987 by Elijah’s son Wallace D. (later Warith) Muhammad
 - but continued by Louis Farrakhan
 - Martin Luther King, Jr. (19129-1968)

- W. E. B. DuBois
- James H. Cone – liberation theology

Suggested Reading:

- Albanese, 134-152, “Black Center: African American Religion and Nationhood”
- Yvonne P. Chireau, *Black Magic: Religion and the African American Conjuring Tradition*. Berkeley: University of California Press, 2003
- Anthony B. Pinn, *The African American Religious Experience in America*. Gainesville: University Press of Florida, 2008.

Reflection question: Think about the myth of Ham and how what might be called a “logic of blood” operates in American understandings of two different types of people. That is, compare how “Indian” blood is treated relative to how “black” blood has been understood. How do you account for the difference?

Week 5:

Day 1: **MORMONS**

Key ideas:

- Church of Jesus Christ of Latter-day Saints
- Radical Reformation
 - restoration, not reformation
 - adult baptism (Anabaptists)
 - ordinances, not sacraments
 - visible church only composed of the saints
 - nonviolence
 - avoidance of government
 - denial of sacralism (contra *Magisterial* Reformation)
 - denial of Trinity
 - Neoplatonism: mysticism/theurgy, alchemy, Hermeticism
 - refutations of visionaries like John Dee and Jane Lead, descriptions of Kabbalah (Jewish Platonic mysticism), and descriptions of Alexandrian Christian Platonists (cf. Fleming)
- Climate of the Times
 - Second Great Awakening—Arminianism
 - Popular Enlightenment—reason, skepticism, and gullibility
 - Democratization
 - Popular magic
 - Developing American culture and “character”
 - Sense of chosenness
 - Growing individualism
 - Optimism about human nature—perfectionism
 - Materialism

- Pragmatism
- Joseph Smith (1805-1844)
 - Magic and treasure-digging (peepstone, brought to court)
 - Fascination with Native Americans
 - Freemasonry
 - levels of initiation, symbols, deification (Hiram Abiff, Master's word)
 - 1826, William Morgan
 - Swedenborgianism (New Church)
 - levels of the cosmos, celestial marriage, oneness of God
 - Johnny Appleseed
- *The Book of Mormon*
 - Restoration of original Judaism (John Allen's *Modern Judaism* (1816))
 - Content
 - Lehi (600 BCE)
 - Laman and Lemuel vs. Nephi, Sam, Jacob, and Joseph
 - Lamanites and Nephites (and so-called Gadiantons), Jaredites, Mulekites
 - Jesus' death 33 CE
 - 385 CE, battle of Cumorah, Mormon, golden plates, and his son Moroni (plates buried in 421)
 - Urim and Thummim
 - Continuing revelation
- Mormonism—Church of Jesus Christ of Latter-day Saints
 - Periods in Mormon History
 - Magical, 1820-1844
 - Theocratic, 1844-1890
 - Bringham Young (1801-1877)
 - Deseret
 - Denominational, 1890-
- Model of how a new American religion develops
- polytheism and apotheosis
 - pre-existent soul, denial of creation ex nihilo
- temple work
 - Endowment ceremony
 - baptism for the dead
 - polygamy and eternal marriage
- patriarchal theocracy

Suggested Reading:

- Albanese, 153-160
- Richard L. Bushman, *Joseph Smith: Rough Stone Rolling*. New York: Random House, Vintage, 2007

- Stephen J. Fleming, Egil Asprem, and Ann Taves, "*Refiner's Fire and the Yates Thesis: Hermeticism, Esotericism, and the History of Christianity.*" *Journal of Mormon History*. 41.4 (2015)

Reflection questions: How might Mormon identity formation relative to the Native Americans (especially as an *American* religion) be compared to early Christian identity formation relative to the formation of rabbinic Judaism? Likewise, how might this and Mormonism's relationship to Judaism (and Indians as Jews) reflect the quest for restoration?

Day 2: MILLERITES

Key ideas:

- Evangelicalism and Time
 - How do American religion and culture get their energy?
 - Primitivism—restorationism
 - Inevitably a creative or fictional activity
 - lives of Jesus
 - Perfectionism—sanctification
 - Millennialism—imminence of endtime
- The Methodists and Celebration of Time That Is
 - Class system and present time—the testimonial
 - Theology and present time—the doctrine of sanctification
 - Ritual and present time—the “love feast”
 - eschatology in its realized, preterist, personal senses
- The “Christians” and Restoration of Time That Was
 - Radical Reformation
 - prophetic conferences
 - Albury Park conferences
 - two-stage advent and pre-tribulation rapture derived from (Jesuit, dissolved) Manuel Lacunza y Díaz (1731–1801), translated by Edward Irving (1792–1834; one of the foremost figures in the creation of the Catholic Apostolic Church)
 - Powerscourt Conferences
 - John Nelson Darby (1800–1882) – Plymouth Brethren (Open and Exclusive), Scofield Reference Bible
 - “Restoration Movement”:
 - Disciples of Christ—Barton W. Stone (“The Last Will and Testament of the Springfield Presbytery”) and Alexander Campbell (in 1809 left Ireland and joined his father Thomas’s “Christian Association” in the US)
 - Christadelphians – Dr. John Thomas (1805–1871) from England

- Church of God of the Abrahamic Faith – Benjamin Wilson (1817–1900) from England
- The Millerites and Anticipation of Time to Come
 - Millennialism
 - William Miller (1782-1849)
 - Baptist (Burned-over District)
 - Deism and rationalism
 - Daniel 8:14 (2,300 “days” from 457 BCE)
 - between 21 March 1843 and 21 March 1844, then October 22, 1844
 - Great Disappointment
- Adventism
 - Albany Conference (excluded the “shut-door” folks (Joseph Turner), head shavers, the “child-like,” compulsory kissing, mixed footwashing, etc.)
 - Advent Christian Church
 - organize, keep watchful and ready
 - Seventh-day Adventism
- Seventh-day Adventism—1863
 - Seventh Day Baptists
 - began in England around 1650s
 - Joseph Bates and James and Ellen G. White (1827-1915)
 - exclusivism
 - linking adventism and sabbatarianism (preparation for second coming, Sunday worship = image of the Beast; US government = the Best)
 - kept October 22, 1844 (Hiram Edson’s vision), leading to Investigative Judgment
 - dietary reform and health
 - quarterly communion and footwashing
 - avoidance of governmental and military involvement
 - BUT missionary expansionism
 - educational and medical efforts
 - Pathfinders
- Sacred Name Movement (esp. Church of God, Seventh Day)
 - Hebraizing practices (esp. festivals)
 - Anti-semitism (British Israelism, Christian Identity)
- Bible Students
 - Charles Taze Russell
 - relationship with his father, loss of faith
 - Jonas Wendell (1815–1873), Adventist, restored his faith in the Bible
 - Henry Grew (1781–1862) influenced George Stetson (1814–1879) and George Storrs (1796–1879)

- rejection of Trinity, the traditional understanding of the ransom, and the immortality of the soul
 - Storrs and earthly paradise
 - Second Adventists
 - Joseph A. Seiss (1823–1904) and Nelson H. Barbour (1824–1905)
 - Millerite end-time calculations
 - typological interpretive technique
 - pro-Jewish doctrines
 - Seiss in particular
 - pyramidology (cf. Charles Piazzi Smyth)
 - “Mystery doctrine”
 - Maria Russell (Ackley)
 - Faithful Slave
 - Doctrines
 - perfectionism
 - rationalism
 - fascination with patterns and numbers, deducing God’s plan
 - opposition to Spiritualism
 - dispensationalism
 - *The Photo-Drama of Creation*
 - Christ’s Second Coming
 - Christian Zionism
 - meaning of “Armageddon”
 - how to read the news
 - soul sleep and anti-Hell
 - unorthodox ideas about Jesus and the Holy Spirit
 - Free Bible Students
 - Associated Bible Students
 - Layman’s Home Missionary Movement
- Jehovah’s Witnesses
 - Joseph Franklin Rutherford
 - presidency
 - *The Finished Mystery*
 - imprisonment
 - changes: loyalty to organization, Faithful Slave, perfectionism, anti-holidays, flag, anti-Semitism—letter to Hitler, Jehovah (name change), dates, pyramidology, anti-cross, anti-singing, Great Crowd
 - Nathan Knorr
 - educational efforts
 - *New World Translation of the Holy Scriptures*
 - Governing Body; body of elders and ministerial servants
 - anonymity

- blood transfusions
 - disfellowshipping
- Frederick Franz
 - prophetic speculations; 1975
- Governing Body
- apostates, splinter movements, apologists
 - Raymond Franz
 - Carl Olof Jonsson
 - M. James Penton
 - Barbara Anderson
 - sexual abuse scandal
 - Greg Stafford
 - Christian Witnesses of Jah
 - Rolf Furuli
 - Anthony Byatt and Hal Flemings, *“Your Word Is Truth”: Essays in Celebration of the 50th Anniversary of the New World Translation of the Holy Scriptures (1950, 1953)* (Malvern: Golden Age Books, 2004).
 - avoidance of popular culture and fiction and relative absence from novels
- global religion—examples
 - Africa
 - South America

Suggested Reading:

- Albanese, 164-170
- Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*. 2d ed. Bloomington: Indiana University Press, 2007
- James Penton, *Apocalypse Delayed: The Story of Jehovah’s Witnesses*. 2d ed. Toronto: University of Toronto Press, 1997

Reflection question: Why might groups that embrace a narrative of rational, calculative decipherment and recovery of God’s will and plan for history reject or be suspicious of fictional entertainment?

Week 6:

Day 1: **COMMUNALISM**

Key ideas:

- Catholic religious orders
- Anglican
- Lutheran
- Methodist – Order of St. Luke
- Jehovah’s Witnesses
 - Bethels

- Radical Reformation
 - Amish
 - Jakob Ammann (1644 – between 1712 and 1730)
 - Mennonites
 - Menno Simons (1496–1561)
 - Hutterites
 - Jakob Hutter (ca 1500 – 1536)
- The Shakers
 - Shaking Quakers—James and Jane Wardley
 - Mother Ann Lee (1736-1784)
 - grew up in Manchester, England, Quaker, visions (sex=sin)
 - husband Abraham Standerin (Standley), all four children died
 - vision in 1770 (saw the original sin in Eden)
 - later vision to go to America
 - appeared in New York in 1774
 - 1784, her followers became communitarian under leadership of Joseph Meacham and Lucy Wright—United Society of Believers in Christ’s Second Appearing
 - God=Father-Mother
 - male manifestation, Jesus; female, Ann the Word
 - property in common
 - pacifism
 - faith healing
 - abstinence
 - dance (from the Shaking Quakers)
 - 1837, Mother Ann’s Work
 - spirit drawings
 - furniture, practical inventions, agricultural seeds, pharmaceutical supplies
- Oneida Community—Evangelical Perfection and Reform (1847-1880)
 - Identification—only specifically religious commune of American origin
 - Founder—John Humphrey Noyes (1811-1886)
 - Beliefs
 - Postmillennialism (Jesus was not wrong; he came in 70 CE)
 - End to “sin-system, marriage-system, work-system, death-system”
 - sin is gone; no marriage in paradise
 - Communism
 - Putney, Vermont (1840-1847)
 - Oneida, New York (1848-1879)
 - Practices
 - Complex marriage and male continence
 - Eugenics

- Mutual criticism
 - Cultural influence
 - Silverware and steel traps
 - Radical perfectionism and reform/progress
- The Icarians
 - Étienne Cabet (1788 – 1856)
 - democratic, communal
 - deism to Christianity
 - 1840, *Voyage en Icarie*
 - 1848, led followers to US
 - Denton County, Texas; Nauvoo, Illinois; Iowa, Missouri, and California
- The Community of True Inspiration (German Pietists) – the Amana Colonies
 - 1842, Ebenezer, New York
 - 1855, Iowa
 - Amana Society
 - seven villages
 - 1931-1932, Great Depression and the Great Change
 - Amana Church Society
 - Amana Society
 - Amana Refrigeration, Inc.
- The Harmony Society (1805-1905)
 - Johann Georg Rapp (1757 – 1847)
 - Pietist Separatist (broke off from German Lutheran church)
 - Millennialist
 - September 15, 1829, the three and one half years of the Sun Woman would end and Christ would begin his reign on earth
 - no graves
 - Esoteric/Neoplatonic
 - Sophia
 - alchemy
 - celibacy
- Peoples Temple of the Disciples of Christ and Jim Jones
 - Christian Socialism
 - cf. Father Divine (George Baker, Jr.; 1879-1965) – Peace Mission Movement
 - Methodism, Catholicism, New Thought (Unity School of Christianity), experienced Azusa Street pentecost
 - the Messenger, God in the degree of Sonship
 - racial integration
 - Indiana period
 - California period
 - Jonestown, Guyana
- The Branch Davidians
 - Victor Houteff (1886-1955)
 - Davidian Seventh-day Adventists.

- Ben Roden, George Roden
- David Koresh (Vernon Howell; 1959-1993)
- intentional communities

Suggested Reading:

- Albanese, 170-177
- Lawrence Foster, *Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century*. New York: Oxford University Press, 1981
- Spencer Klaw, *Without Sin: The Life and Death of the Oneida Community*. New York: Allen Lane, 1993

Reflection question: Although communalism exists in a state of tension with American (and Protestant) individualism, what about it might be satisfying or rewarding for people? Why do you think it might be appealing to some?

Day 2: **ISLAM** – group 3 leads discussion of Marilynne Robinson’s *Gilead: A Novel* (ISBN: 978-0-312-42440-4)

Key ideas:

- Again, an original American religion (12%-18% of slaves)
- Islam
 - Muhammad (570?-632)
 - Allah
 - monotheism
 - aniconism
 - Qur’an
 - Gabriel
 - umma
 - jihad—different senses, military origins and implications
 - Five Pillars
 - Confession of God’s Oneness
 - prayer
 - challenge in a secularized society in which religion is privatized
 - alms
 - Ramadan
 - pilgrimage to the Kaaba
 - sunna (customs)
 - hadith
 - Sunni
 - democratic caliphate
 - Shiites
 - Ali (caliph from 656-661)
 - imams

- The Occultation
 - Sufis
 - sheikh (acts as a “qutb”)
 - mosques
- early Muslim immigrants
 - 16th century Franciscan friar, Marcos de Niza, used Istfan the Arab as his guide to explore Arizona
- increase near the end of the 19th century
 - Syria, Lebanon; Poland, Albania, Yugoslavia; India
 - new missionary movements
 - Ahmadiyya Movement (California)
 - Mirza Ghulam Ahmad (1835–1908)
 - Mujaddid (renewer) of Islam and al-Mahdi
 - Barzakh, Judgment Day, A'raf, Jannah, Jahannam
 - Baha'i
 - Siyyid Ali Muhammad (Bab)—Persian Shiite
 - Zoroastrianism (cf. Manichaeism; Mani, 216–276 AD)
 - Babism (Bab, “Gate”)
 - Husayn Ali (Baha'u'llah, “Glory of God”)
 - universalism
 - distinctive ritual calendar (19 months of 19 days each beginning with a feast day, 9 other feasts throughout the year), fasting, prayer, texts
 - United Nations
 - Subud
- Orientalism and the American imagination
 - *Arabian Nights*
 - Mormons and Islam (Bruce Kinney, *Mormonism, the Islam of America* (1912); Josiah Strong, *Our Country: Its Possible Future and Its Present Crisis* (1885, 1891—revised after the 1890 census and introduction of quota system))
 - *Innocents Abroad*
 - *National Geographic*
- Immigration Act of 1965
- Moorish Science Temple of America
 - Noble Drew Ali (Timothy Drew)
 - true heritage (Moorish, Islamic)
 - name change (Ali, Bey, El)
- Wallace D. Fard (David Ford El)
 - Jehovah's Witnesses (Rutherford—hatred of the world, anti-Semitism (Yakub's history), food-based quackery, 1914, chosenness as Tribe of Shabazz, militant)
 - taught people to read, temple, University of Islam, Muslim Girls Training Class, Fruit of Islam
- now

- accommodation
 - the Islamic Center
 - the Federation of Islamic Associations
 - the Muslim Students Association
 - Islamic Society of North America
 - pedagogical style
- radicals and separatists – “Islamists”
- September 11, 2001
- the Obama presidency
 - New Atheists and homonationalists
- the Trump presidency

Suggested Reading:

- Albanese, 147-152, 206-211
- Edward E. Curtis, IV, *Black Muslim Religion in the Nation of Islam, 1960–1975*. Chapel Hill: University of North Carolina Press, 2006
- Sylviane A. Diouf, *Servants of Allah: African Muslims Enslaved in the Americas*. New York: New York University Press, 1998
- Kambiz GhaneaBassiri, *A History of Islam in America*. New York: Cambridge University Press, 2010.

Reflection question: How does a particular understanding of Islam and Muslims help justify such a wide range of policies, practices, and beliefs as nation building *and* isolation, Christian exceptionalism *and* atheist secularism, gay rights and women’s rights *as well as* increased surveillance, policing, and other restrictions?

Week 7

Day 1: **HINDUISM, SIKHISM, JAINISM, AND THE INDIAN AMERICAN EXPERIENCE**

Key ideas:

- Hinduism
 - Orientalism
 - “Hinduism” as a static, essentialized object of knowledge
 - diversity
 - Cārvāka/Lokāyata and other heterodox schools
 - philosophy vs. religion
 - Christian privilege
 - shruti – e.g., Vedas, Upanishads (Vedanta)
 - monism vs. dualism
 - Brahman
 - Atman
 - smṛiti – e.g., Mahabharata (Bhagavad Gita) and Ramayana
 - forms of yoga
 - bhakti

- puja
 - e.g., Vaishnavism, Shaivism, Shaktism
 - karma
 - Mohandas K. Gandhi
 - Jainism
 - nonviolence (ahimsa) – diet
 - non-absolutism (→ syādvāda)
 - monastic ideals (non-attachment)
 - jnana
 - guru
 - hatha yoga
 - asanas
 - pranayama
 - mantra
 - guru culture vs. temple culture
 - Maharishi Mahesh Yogi – Transcendental Meditation
 - *Upanishads*
 - Shankara’s Advaita Vedanta school
 - Maharishi International University
- Sikhism
 - Bellingham riots (Washington) on September 4, 1907; Oak Creek, Wisconsin massacre on August 5, 2012
 - Guru Nanak (1469-1539)
 - One Formless, Timeless God
 - repetition of Name
 - liberation from illusion, Five Thieves (lust, rage, greed, attachment and ego)
 - ten Gurus
 - Guru Granth Sahib
 - singing
 - five Ks
 - kēs (uncut hair), kaṅghā (small wooden comb), kaṛā (circular steel or iron bracelet), kirpān (sword/dagger), and kacchera (special undergarment)
 - baptism: soldier-saint
 - female equality
 - communal meal
 - Yogi Bhajan – Healthy-Happy-Holy Organization (3HO)
 - combinativeness: kundalini yoga, tantra, and Sikhism, hatha yoga, millennial new age, American patriotism, communal living, silence, vegetarianism, etc.
- Naturalization Act (1790), Chinese Exclusion Act (1882), Emergency Quota Act (1921), United States v. Bhagat Singh Thind (Sikh; 1923), Asiatic Barred Zone Act (1917), Asian Exclusion Act (1924), Luce–Celler Act (1946), Immigration and Nationality Act (1965)

- Transcendentalism (1820s-1830s)
 - Schopenhauer, *The World as Will and Representation* (1818)
- World's Parliament of Religions (Chicago World's Fair; 1893)
 - Ramakrishna
 - Vivekananda (1863-1902) – Vedanta Society
 - raja yoga
- Paramahansa Yogananda – International Congress of Religious Liberals (1920); Self-Realization Fellowship
 - kriya yoga
 - kundalini
 - chakras
- International Society for Krishna Consciousness (ISKCON) (1965)
 - A. C. Bhaktivedanta Swami Prabhupada
 - ethnic temple culture
- the “model minority”
- intergenerational issues
- American Hinduism

Suggested Reading:

- Albanese, 200-202, 211-218, 224-225
- Ann Gleig and Lola Williamson, *Homegrown Gurus: From Hinduism in America to American Hinduism*. New York: State University of New York Press, 2013
- Philip Goldberg, *American Veda: From Emerson and the Beatles to Yoga and Meditation—How Indian Spirituality Changed the West*. New York: Harmony Books, 2010
- Gurinder Singh Mann, Paul David Numrich, and Raymond B. Williams, *Buddhists, Hindus, and Sikhs in America: A Short History*. New York: Oxford University Press, 2007

Reflection question: Reflecting on representations of gurus in popular culture (superhero movies, comedies, inspirational dramas, etc.), how and why might these representations be more real to people than actual spiritual leaders from Indian traditions?

Day 2: BUDDHISM, CONFUSCIANISM, TAOISM AND THE CHINESE AMERICAN EXPERIENCE

Key ideas:

- History
 - California Gold Rush (1848-1855)
 - Transcontinental Railroad (1863-1869)
 - men
 - state oppression
 - Chinese Exclusion Act (1882, repealed 1943 because of WWII)
 - 1965

- Confucianism
 - respect for order, relationships, ancestors
 - virtue
 - rectification of names
 - Communism (Legalism)
- Popular religion
 - Shamanism (Zuism)
 - martial religions
- Buddhism
 - Siddhartha Gautama, Buddha
 - Four Noble Truths, dharma
 - nirvana
 - Noble Eightfold Path—right views and intentions, right speech, action, livelihood, and effort, right mindfulness and concentration
 - sangha
 - eventually virtually eliminated in India
 - Theravada (Southeast Asia)
 - monk
 - Mahayana
 - bodhisattva
 - Vajrayana (Tantric)
 - visualizations of the passions, materialized, unified
 - Tibetan Buddhism
 - Dalai Lama
 - rinpoches
 - Vipassana meditation
 - Insight Meditation Society
- persecution
 - e.g., Falun Gong
 - Li Hongzhi (1992)
 - qigong
- Taoism
 - naturalness
 - non-striving
 - simplicity
 - humor
 - Red Taoism
 - Ch’an
- Zoroastrianism (cf. Manichaeism)
- Chinese-American forms of Christianity

Suggested Reading:

- Albanese, 218-220, bottom paragraph of 222, top paragraph of 223, and “In Overview” (225-226)

- Russell Jeung, *Faithful Generations: Race and New Asian American Churches*. New Brunswick, N.J.: Rutgers University Press, 2005
- Diane Morgan, *The Buddhist Experience in America*. Westport, CT: Greenwood, 2004

Reflection questions: How might a combinatory or hybrid religious identity in America be compared to (and contrasted with) one in China? How does Protestant Christianity tend to challenge such eclecticism?

Week 8

Day 1: ZEN, SHINTO, AND THE JAPANESE AMERICAN EXPERIENCE

Key ideas:

- Zen and Japanese Buddhism
 - Jodo Shinshu (Shinran (1173–1263), follower of Hōnen (1133–1212) who was founder of Jodo Shu) missionaries—Hawaii 1889, California 1899
 - Pure Land Buddhism
 - Amida Buddha
 - Primal Vow
 - Nembutsu (Namu Amida Butsu, “I take refuge in Amitabha Buddha”)
 - Mappo
 - need for “other-power” instead of insufficient “self-power”
 - North American Buddhist Mission (1899-1944)
 - Buddhist Churches of America
 - churches, bishops, Sunday services and schools
 - Ch’an, Zen
 - Rinzai
 - koans
 - Soyen Shaku – World’s Parliament of Religions (1893)
 - Daisetz Teitaro Suzuki
 - (1897-1909) editor for Open Court Publishing Company
 - published prolifically
 - 1950s university guest speaker/lecturer
 - “Beat Zen” – Allen Ginsberg, Jack Kerouac
 - Gary Snyder
 - poetry (anthropology, literature, Native American religions, ecology)
 - monastery
 - Alan Watts
 - Buddhism is a form of psychotherapy
 - total field of the world vs. words

- ego illusion, ego role
- spontaneity vs. need for control (of self, of others, of nature)
- God = ultimate Ego, ultimate Controller
- betrayal of present for never-realized future and abstract ideals
- need direct, reality-oriented experience
 - holistic, dynamic, rightness, newness, identity
- Philip Kapleau's *The Three Pillars of Zen*
 - Zen Meditation Center
 - unite Soto and Renzai
 - Americanize
- Thich Nhat Hanh
- Soto
 - "just sitting"
- tea ceremony
- Nichiren Shoshu missionaries
 - Nichiren (1222-1282)
 - like Tendai and Cheontae (Korean), comes from Tiantai
 - Lotus Sutra
 - Nam Myoho Renge Kyo, "Hail to the Lotus Sutra"
 - Soka Gakkai International—U.S.A.
- Shingon
 - Vajrayana ("tantric")
 - e.g., mandalas
- Shinto
 - kami
 - purity
 - harae
 - shrines
- Shugendo
 - Vajrayana, Shinto, Chan
- Meiji Restoration (1868)
 - end of 250-year ban of Christianity
 - official freedom of religion
 - dissolution of syncretism (Shinbutsu-shūgō)
 - "State Shinto" (Shinto Directive, 1945)
 - (nationalistic) fictionality of the distinctions between "Shinto" (non-religious), and Buddhism and Christianity (religions)
- Gentleman's Agreement (1907)
- Immigration Act (1924), ended immigration even of spouses, skilled workers, businessmen, students
- WWII: internment 120,000 Japanese Americans
- after war, repression of Shinshūkyō ends in Japan

- Tenrikyo
 - Miki Nakayama (1798 – 1887)
 - Shugendō exorcism
 - Shrine of God
- Jehovah’s Witnesses became second largest Christian group in Japan
- 1965
 - 1987
 - first Buddhist chaplain to the U.S. armed forces
 - American Buddhist Congress
- like “American Hinduism,” in as sense there has come to be an American Buddhism
- Asian American liberation theology
- anime

Suggested Reading:

- Albanese, review 201, read middle of 221-224, (skip bottom paragraph of 222 and top paragraph of 223)
- Anne M. Blankenship, *Christianity, Social Justice, and the Japanese American Incarceration During World War II*. Chapel Hill: University of North Carolina Press, 2016
- Eriko Ogihara-Schuck, *Miyazaki's Animism Abroad: The Reception of Japanese Religious Themes by American and German Audiences*. Jefferson, North Carolina: McFarland & Company, Inc., 2014

Reflection questions: As a mental exercise, compare some of the ways Japanese-American culture and religious traditions have influenced and have been influenced by other Americans with another group, such as Muslims or Native Americans. What shared challenges have they faced? Have they responded differently? If so, why?

Day 2: **LATIN@ AND CHICAN@ AMERICAN EXPERIENCE** – group 4 leads discussion of Benjamin Alire Sáenz’s *Everything Begins and Ends at the Kentucky Club* (ISBN: 978-1-935955-32-0)

Key ideas:

- 1/6 of US population, largest minority
- immigrants from Mexico (and other southern locations) are, in important ways, the descendants of the natives who originally “possessed” this country
 - mestizos
 - Curanderismo
- Catholic Hispanic settlements in territories that became US
 - Spanish established the first diocese in the Americas in San Juan, Puerto Rico, in 1511.

- Catholic missions and parishes were then established in Saint Augustine, Florida, in 1565, four decades before the founding of Jamestown, Virginia, in 1607.
- Throughout the 16th century, Spanish Catholic explorers traveled through the entire region, from Florida to Missouri, Texas, Colorado, New Mexico, and California.
- In 1598 they reached the site of the modern-day town of El Paso and that same year established a mission outside Santa Fe, New Mexico.
- In 1769 they established the first Catholic mission in San Diego, California.
- 1776, San Francisco
- 1781, Los Angeles
- After the Mexican-American War (Texas revolution, annexation) ended in 1848, Mexico ceded the Southwest to the United States, and the Mexican Catholics living there were granted US citizenship.
- The United States acquired Puerto Rico after the Spanish-American War (1898–1899; Platt Amendment, 1901; cf. other US pseudo- and toppled governments in Latin America); citizenship in 1917 (WWI, cf. pill test in 1950s)
- 1980, Castro's announcement, Emmy Shafer succeeds (Miami bilingual since 1973)
- deportations and loss of property
 - Great Depression (1930s), 500,000 to 2 million, many of whom were citizens
 - 1862, Homestead Act
 - 1902, Reclamation Act
 - 1954-1958, Operation Wetback (3.8 million)
 - today
- immigration detention prison camps
- discrimination
 - 1917, Immigration Act (literacy requirement)
 - 1921, Immigration Act (quotas)
 - August 23, 1943, Macario Garcia becomes the first Mexican national to receive a U.S. Congressional Medal of Honor, yet is refused service at the Oasis Café near his home in Texas
 - 1948, American GI Forum (funeral for Pvt. Felix Z. Longoria, Sen. Lyndon B. Johnson)
 - 1954, Hernandez v. The State of Texas
 - 1994, Proposition 187
 - 2010, Arizona
 - bans Mexican-American studies
 - SB-1070 (cf. Georgia in 2011)
- mostly Catholic, but less intensely so and less orthodox
 - nearly one-in-four Hispanic adults (24%) are now *former* Catholics

- increase in evangelical (or Pentecostal or charismatic) Protestants and unaffiliated
 - problem with Catholic Latino outreach and representation vs. protestant missionizing
 - Because the Euro-American Catholic hierarchy often replaced retiring native Latino priests with non-Latino priests, the Latino community was often left without outspoken Latino civil-rights advocates.
 - Latinos created largely secular organizations, such as the National Council of La Raza and the Mexican American Legal Defense and Educational Fund – Chicano studies also founded due to student organization efforts – until the rise of faith-based organizations, such as the Alianza de Ministerios Evangélicos Nacionales (AMEN) in 1992 and the National Hispanic Christian Leadership Conference (NHCLC) in 2001, both Latino Protestant Evangelical organizations.
 - majority of Catholics in US are Hispanic and a substantial number of those identify as charismatic Catholics
- Guadalupism
 - Our Lady of Guadalupe = Aztec goddess Tonantzin
 - Gloria Anzaldúa
 - borderlands
 - queer theory
- magical realism
 - sacramentalism (Catholicism, Pentecostalism, native) and secularism (colonization, technoscience, biopolitics)
- The academic study of Mexican American and US Latino religions can trace its origins to late 1960s
 - César Chávez
 - 1962, National Farm Workers Association, César Chávez with Dolores Huerta (1966-1968)
 - commitment to nonviolence and the importance of faith and prayer in achieving his goal
 - folk saint, March 31st
 - Reies López Tijerina
 - "Heralds of Peace," Valley of Peace
 - Gustavo Gutiérrez
 - liberation theology
 - Enrique Dussel
 - modernity founded in relation to the "Other"
 - Carlos Castañeda
 - shamanism
 - fictionality
- The Mexican American Cultural Center (MACC), cofounded by Virgilio Elizondo in 1972, published many of the first academically oriented histories,

biographies, and studies in the field of Mexican American and US Latino religions.

- The study of Mexican American religions received a boost in 1987–1988, with the publication of the work of feminist-informed Chicana/o literature and theologies.
- The next major turning point came in 1994–1996, with Anthony M. Stevens-Arroyo’s four-volume series on US Latino religions published by the Program for the Analysis of Religion among Latinos (PARAL), Jay P. Dolan’s three-volume series on the history of Latino Catholicism, and Gastón Espinosa and Mario T. García’s 1996 conference “New Directions in Chicano Religions” at the University of California, Santa Barbara.
- Espinosa and García subsequently published *Mexican American Religions: Spirituality, Activism, and Culture* (2008)
- Trump presidency

Suggested Reading:

- Review Albanese 71-73, 124, 170, 249
- Kristy Nabhan-Warren, *The Virgin of El Barrio: Marian Apparitions, Catholic Evangelizing, and Mexican American Activism*. New York: New York University Press, 2005
- Carolyn Chen and Russell Jeung (Eds.), *Sustaining Faith Traditions: Race, Ethnicity, and Religion Among the Latino and Asian American Second Generation*. New York: New York University Press, 2012

Reflection question: Return to the reflection questions for our day on Chinese Americans, and reflect again on the hybrid, borderlands experience—the creative tension of living between worlds. The work edited by Chen and Jeung, cited above under “Suggested Reading,” places these groups (and others) into comparative juxtapositions. How do such comparisons help reveal new aspects of these groups?

Week 9:

Day 1: **ATHEISM, HUMANISM, AND THE EPICUREAN TRADITION**

Key ideas:

Atheism

- Greece and Rome
 - Diagoras of Melos – 5th century BCE
 - Protagoras
 - 300 BCE
 - Epicurus
 - Lucretius (1st century)
 - Pyrrho
 - Sextus Empiricus (2nd or 3rd century)

- Euhemerus
 - cf. India – Jainism, Buddhism, and Cārvāka; Samkhya (and Yoga; cf. Hegel) and Mimamsa
 - Christians
- Late Antiquity and Middle Ages
 - Nominalism: William of Ockham, Buridan, Marsilius, John of Mirecourt and Nicholas of Autrecourt
 - Apophatic theology: Pseudo-Dionysius, Gregory of Nyssa, Nicholas of Cusa, Johannes Scotus Eriugena,
- Renaissance
 - Humanism—contact with ancients
 - Colonization and Missionizing—contact with other civilizations such as the Jesuit’s translation of Confucius
- Reformation
 - separation of faith and reason
 - beginning of freely affiliating, voluntary, “buffered” (sensu Taylor) selves
- Enlightenment
 - deism, skepticism, and natural theology
 - Anselm, Aquinas (Aristotle), Descartes
 - Baruch Spinoza
 - Thomas Hobbes
 - Søren Kierkegaard
 - Voltaire
 - John Locke
 - but thought denial of God's existence would undermine the social order and lead to chaos
 - Lord Herbert of Cherbury (1583–1648)
 - Matthew Tindal's Christianity as Old as the Creation (1730)
 - Thomas Paine's *The Age of Reason*
 - the French
 - Montaigne
 - Bayle
 - Montesquieu
 - Robespierre
 - Rousseau
 - Cult of the Supreme Being and Cult of Reason
 - David Hume
 - Immanuel Kant
 - Charles Darwin
 - d’Holbach and Naigeon
 - Denis Diderot
 - John Stuart Mill
- the Germans
 - Feuerbach

- Marx
- Arthur Schopenhauer
- Nietzsche
- Freud

Secular

- monastics out in the world
- secularization of church property
- most significantly, making the academy “secular”:
 - denominational colleges
 - Berlin model
 - Abington School District v. Schempp (1963)
 - the myth of RS’s founding

“Secularism”

- secularity (which establishes religion as its opposite) vs. secularisms (humanistic, political, Christian, etc.)
 - the secular can be a discourse or a set of background conditions that the religious participates in, not merely religion’s opposite
 - the secular (like “disenchantment”—cf. Asprey, Modern, Taylor) may be better understood as a problem than as a process or achievement
- 1851, George Jacob Holyoake (1817 – 1906)
 - means something like agnosticism or humanism, not “atheism” (too negative and ontologically certain)
 - must replace something to move past it, in this case religion
 - means something like ethical “agnosticism” – Thomas Huxley, 1869
 - cf. Bertrand Russell
 - “religion” in the sense of “binding”—not to God, but to morality and humanity
- Francis Ellingwood Abbot (1836 – 1903)
 - Unitarianism
 - “philosophical” vs. “political” secularism (removed from his “Free Religion” ministry by NH high court, separation of church and state, opposition to the NRA)
 - American Humanist Association
- second World Missionary Conference in Jerusalem, 1928
 - secularism is the enemy of all religions/religion
 - cf. World Parliament of Religions
- Cold War and State Atheism
 - prejudice against atheists

Humanism

- old Renaissance sense
 - Petrarch (1304–1374)

- Giovanni Pico della Mirandola, “Oration on the Dignity of Man”
- Erasmus (1466 – 1536)
- Auguste Comte (1798 – 1857)
 - Revolution and churches of reason (St. Simon)
 - Religion of Humanity
 - Richard Congreve (1818 – 1899)
 - Church of Humanity (1878)
 - Frothingham
 - Religion of Humanity (1873)
 - functionalist understanding of religion, leading into sociology
 - cf. Marx, Marxist atheism, Marx’s diagnosis of the agency of Capital but essentially religious/mythic response to the transcendent threat he perceived
 - cf. Ayn Rand’s Objectivist faith in the “Market”
 - cf. Durkheim and the resolution of mystery in the transcendent “Social”
- Humanist Manifesto I (1933)
- John Dewey, A Common Faith (1934)
- Paul Kurtz and Edwin H. Wilson: Humanist Manifesto II (1973)
- Paul Kurtz: Secular Humanist Declaration (1980)
- Universal Life Church
- Contemporary Secular Movement
 - Humanist Manifesto III (2003)

Ethical Culture movement, Society for Humanistic Judaism, etc.

- identify as *religious* humanists
- Felix Adler (1851–1933)

1961, Torcaso v. Watkins footnote (“Secular Humanism” and “Ethical Culture” are religions)

Humanist chaplains

Skepticism

- contra Spiritualism, but existing in necessary relation to it
- P. T. Barnum, “humbug”
 - provocations to rationalization and invitations to future certainty
- Michael Shermer (b. 1954)
 - The Skeptics Society

Free Religion, Freethought, and Irreligion

- Owenites (Robert Owen (1771-1858))
 - as Spiritualism
 - as Socialism
- German Freethinkers
- Robert Ingersoll (1833–1899)

- National Liberal League (1876)
- American Secular Union (1885)

Nones, Non-religious, Non-affiliated, Spiritual

- problem of polls: belief vs. behavior vs. belonging
- spirituality

New Atheism

- Intelligent Design
 - Discovery Institute
- Daniel C. Dennett
- Richard Dawkins
- Victor J. Stenger
- Christopher Hitchens – enemies: Evangelicals at home and Islam abroad
 - Islamaphobia
 - Postcolonial criticism of Secularism
- Sam Harris – “spirituality”
- Atheism+
- Reason Rally (2012, 2016)
- Sunday Assembly

Postmodern A/theism

- Death of God theology
 - Thomas J.J. Altizer (1966)
- Mark C. Taylor

Suggested Reading:

- Susan Jacoby, *Freethinkers: A History of American Secularism*. Metropolitan, 2004
- Leigh E. Schmidt, *Village Atheists: How America's Unbelievers Made Their Way in a Godly Nation*. Princeton: Princeton University Press, 2016
- John L. Modern, *Secularism in Antebellum America: With Reference to Ghosts, Protestant Subcultures, Machines, and Their Metaphors : Featuring Discussions of Mass Media, Moby-Dick, Spirituality, Phrenology, Anthropology, Sing Sing State Penitentiary, and Sex with the New Motive Power*. Chicago: University of Chicago Press, 2011
- Catherine Wilson, *Epicureanism at the Origins of Modernity*. Oxford University Press, 2008

Reflection question: One might reflect on how the oppositional relationship (for example, “religious” vs. “non-religious”) may conceal aspects of the rejected identity (for example, the enchanted, the haunted, the mysterious) within itself. However, for this reflection, perhaps let your thoughts take a different trajectory: How may one

think of groups like secularists and atheists in positive terms, rather than simply as *non-religious* or as opposed to “religion”? What values are implied in identities like humanists, naturalists, monists, immanentists, and materialists?

Day 2: CIVIL AND CULTURAL RELIGION

Key ideas:

- civil religion
 - partial and intermittent religion of oneness
 - Revolutionary War (Albanese)
 - Fourth of July
 - Constitution
 - Great Seal (e pluribus unum; novus ordo seclorum)
 - Civil War
 - rivalry between Southern and Northern versions of religious nationalism; the Confederate Constitution has a preamble polemically designed to counteract the godlessness of the Union counterpart.
 - Abraham Lincoln
 - creed
 - burden of being chosen
 - millennial nation
 - code
 - activity – voting, military
 - cultus
 - sacred spaces and historical figures
 - the Declaration of Independence and the Constitution
 - fireworks on the Fourth of July
 - picnics and BBQ on Memorial Day
 - scholarship as a way to revive (or create) a tradition – Bellah, Mead, Herberg
- cultural religion – “why some stories, persons, and songs attract so strongly”
 - most fictional expressions of this are filmic, mass media events (cf. Benjamin)
- ritual calendar
- sacred stories/myths
 - millennial themes
 - perfectionism
 - entertainment idols
 - note who are underrepresented
- codes for living (ways of life)
 - human potential movement – humanistic psychology
 - sports

- technology
 - nature
- Public Protestantism
- *The New England Primer* (cf. Texas State Board of Education)
- Protestant code
 - religious liberty
 - democratic equality
 - religious disestablishment
 - separation of church and state
 - denominationalism
 - voluntaryism
 - activism
 - reductionism
 - nonintellectualism
 - ahistoricism
 - moralism
- Protestant cultus
 - revivalism
 - simplification
- Protestant creed
 - individualism and self-reliance
 - McGuffey Eclectic Readers
 - higher law
 - question authority
 - manifest destiny
 - millennialism
 - premillennialism vs. postmillennialism
 - perfectionism
-

Suggested Reading:

- Albanese, 256-271
- Robert N. Bellah, *The Broken Covenant: American Civil Religion in Time of Trial*. New York: Seabury Press, 1975
- Robert Jewett and John Shelton Lawrence, *Captain America and the Crusade against Evil*. Grand Rapids, MI: William B. Eerdmans, 2003
- Michael Novak, *The Joy of Sports: End Zones, Bases, Baskets, Balls, and the Consecration of the American Spirit*. New York: Basic Books, 1976
- Leigh Eric Schmidt, *Consumer Rites: The Buying and Selling of American Holidays*. Princeton, NJ: Princeton University Press, 1995

- **Reflection questions:** Think about how you have been taught to distinguish between “culture” and “religion.” How does this relate to who has power in society? Whose power is evident in “Public Protestantism”? Whose power is expressed in civil religion? Whose power is exercised in entertainment media? Consider the controversy that erupted when athletes started “taking the knee” to protest abuses in the justice system and when the President, in turn, criticized them. How did such a situation place civil religion and cultural religion into conflict?

Week 10:

Day 1: **WOMEN AND FEMINISM (with a preview of the LGBT American Experience)**

Key ideas:

- Larger Themes and Issues
 - How do we study women?
 - Feminist studies
 - Women’s studies
 - Gender studies
 - Collective studies of religious women
- American law, sex, and religion
 - inheritance of medieval canon law
 - marriage declared a sacrament in 13th century
 - monogamous sexual fidelity as metaphor for relationship between convert and God
 - heresy thus linked to illicit sexuality and insubordinate women
 - conversion linked to civilization
 - thus, heathen savages inevitably unnatural and perverse
 - Caribs
 - berdache
 - Feminine Christian Piety in the Colonies
 - Anne Hutchinson (1591-1643)
 - Sarah Osborn (1714-1796)
 - 18th century, slavery because heathen becomes slavery because of race
 - antimiscegenation laws
 - “lower” races sexual beasts
 - 19th century
 - men = state, work, public; women=church, home, domestic
 - Barbara Welter, “The Feminization of American Religion”
 - Ann Douglas, *The Feminization of American Culture*
 - Barbara Welter, “The Cult of True Womanhood, 1820-1860”

- romantic love, passionate friendship
 - ordination of women (Congregationalists, Northern Baptists, Disciples of Christ)
 - Social Activism and the New Religious Woman
 - Antislavery, temperance, and female suffrage
 - Elizabeth Cady Stanton (1815-1902)
 - 20th century
 - Ida B. Wells and the crusade against lynching
 - majority of those killed were not accused of rape
 - not all those lynched were men
 - sex was frequently voluntary
 - Advanced consumerism
 - The New Woman (Arthur Mann)
 - Factory girl
 - 1930s, consensus on sexuality starts disintegrating as protestants part ways with Catholics on the subject of contraceptives
 - dissolution of fusion of religion, law, and sex—i.e., “secularization”
 - 1965, Griswold v. Connecticut “right to marital privacy”
 - 1973, Roe v. Wade
 - 1967, Loving v. Virginia
 - similar arguments in the gradual legalization of gay relations and relationships
 - 1970, Lutheran Church in America ordained first female minister; Episcopalians, first minister 1976 and first bishop 1989
 - 1980s - 1990s
 - Welcoming Church movement
 - United Church of Christ
 - 1983, National Council of Churches new non-sexist translations
 - increasing numbers of female seminary students, but lower roles
 - Association of Welcoming and Affirming Baptists
 - National Gay Pentecostal Alliance
 - Universal Fellowship of Metropolitan Community Churches
 - Gay Buddhist Fellowship
 - Gay and Lesbian Atheists and Humanists
 - 2004 – gay Episcopal bishop
 - 2013 – gay bishop, Evangelical Lutheran Church in America
 - transgender issues
- romance genre and women (and gay men)
- Some traditions so far
 - Conservative Christians
 - e.g., Jehovah’s Witnesses
 - Native American religions

- women and two-spirit
- African-American religions
 - various—e.g., male appropriation of patriarchal mastery of wives and children
 - women as culture bearers
 - Vodou and transcorporeality
- Judaism
 - inverted gender roles among the Orthodox (also, phallogocentric mysticism, intense relationship with *tzaddic*)
 - liberal accommodations to women and later LGBT among Reform and Reconstructionist (gay rabbis 1988, lesbian leader of Reconstructionist Rabbinical Association 2007)
- Catholicism
 - differences between US and other American nations re: women
 - mysticism
 - Dignity
- Mormon women
 - godhead
- Islam – increased roll as culture bearers; taking up the veil after 9/11
- Spiritualism, Satanism, Wicca
 - we will talk more about these next week: e.g., ritual sex, links to BDSM culture, role play, etc.

Suggested reading:

- review Albanese, 27, 29, 57, 77-78, 105-106, 113, 164, 170, 186-187, 193, 210-211
- Pamela S. Nadell and Jonathan D. Sarna (Eds.), *Women and American Judaism: Historical Perspectives*. Hanover, NH: Brandeis University Press, 2001
- Robert Anthony Orsi, *Thank You, St. Jude: Women's Devotion to the Patron Saint of Hopeless Causes*. New Haven, CT: Yale University Press, 1996
- Ann Braude, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America*. 2d ed. Bloomington: Indiana University Press, 2001
- Brenda Brasher, *Godly Women: Fundamentalism and Female Power*. New Brunswick, NJ: Rutgers University Press, 1998

Reflection question: Although LGBTQ spirituality and religion will be discussed further tomorrow, the course narrative links women and sexual/gender minorities by discussing them together. Why?

Day 2: **LGBTQ AMERICAN EXPERIENCE (with a preview of esoteric religion)** – group 5 leads discussion of Michael Muhammad Knight, *The Taqwacores* (ISBN: 1-59376-229-1)

Key ideas:

- brief excerpts (links on course website) from
 - *Trembling Before G-d*
 - *In God's House: Asian American Lesbian & Gay Families in the Church*
 - *Holler If You Hear Me: Black and Gay in the Church*
 - *The Lost Tribe* and *The Mormon Proposition*
 - *The Dickumentary: A Short History of the Penis*

Suggested reading:

- Albanese, 57, 76, 105, 238-239
- Horace L. Griffin, *Their Own Receive Them Not: African American Lesbians and Gays in Black Churches*. Cleveland, Ohio: Pilgrim Press, 2006
- Scott Thumma and Edward R. Gray, *Gay Religion*. Walnut Creek, CA: AltaMira Press, 2005

Reflection question: A recurring tension in American religious history has involved the question of whether to engage in reform from within or to make a decisive break and found a new faith. How may the condition of being gay, lesbian, bisexual, transgender, intersex, queer, and so on function as a provocation to ask just such a question?

Week 11:

Day 1: **MAGICAL, METAPHYSICAL, AND ESOTERIC RELIGION**

Key ideas:

- metaphysics
- mind
- correspondence – magic
- Neoplatonism
- Hermeticism
 - Hermes Trismegistus
 - the Poimandres vs. the Asclepius (androgynous)
- Gnosticism
 - Sethians vs. Valentinians and Borborites
- astrology
 - Mesopotamian
 - natural
 - judicial
 - almanacs
 - Paracelsus
- alchemy
 - practical and philosophical
- Kabbalah
- Rosicrucianism
- Freemasonry
- witchcraft

- The Woman in the Wilderness
 - Johannes Kelpius
- cunning folk
- evil witches
- Satanic witches
- Transcendentalists
 - Neoplatonic harmony with World Soul or Oversoul
 - Brook Farm
 - self-culture
 - Asian religions
 - Romanticism
- Emanuel Swedenborg
- Spiritualism—Metaphysical Perfection and Reform
 - Shakers, mesmerists (from France in 1836), and Swedenborgians
 - Andrew Jackson Davis—speculative spiritualism/progress
 - Fox sisters (Hydesville)—phenomenal spiritualism
- Beliefs
 - Natural law
 - Progressive development
 - Materialism and rejection of supernatural
 - Divine Self and pantheism (Oversoul)
- Practices—séances, trance speakers, mediums
 - mental mediumship
 - billet reading
 - psychometry
 - auras
 - physical mediumship
 - automatic writing
 - trumpets
 - photographs
 - healing
 - telekinesis, teleportation
 - Indian Chiefs (Gate Keepers) and Spirit Doctors
- Cultural influence
 - Parapsychology
 - Reform/progress
- Hermetic Order of the Golden Dawn
 - Rosicrucianism
 - Eliphas Levi (linked Major Arcana to the Hebrew alphabet)
 - Fraulein Sprengel and the Secret Chiefs
 - Tattva symbols
 - Edward Kelley and John Dee's Enochian
 - ascend to the Light (i.e., Right-Hand Path)
- Paschal Beverly Randolph (1825-1875)
 - spiritualist medium

- learned ritual sex of the Islamic Nusa'iri (Ansairi) sect in Syria
- marital context
- O.T.O.
- Aleister Crowley
 - visiting Allan Bennett in Ceylon in 1901, exposed to the Left-Hand Path (Vāmamārga/Vāmācāra)
 - Cairo, 1904 – Aiwass
 - Argenteum Astrum, O.T.O.
 - Scientology
- Theosophical Society
 - Helena P. Blavatsky (HPB)
 - Colonel Henry S. Olcott
 - *Isis Unveiled* (written between 1875 and 1877), *The Secret Doctrine* (1888)
 - Mahatmas—ascended masters
 - karma (law of becoming)
 - occult knowledge
 - Esoteric Section
 - form universal brotherhood
 - new age
 - Annie Besant (1847-1933)
- William Q. Judge
 - Theosophical Society in America, 1895
- The Christian Scientists
 - Mary Baker Eddy
 - Phineas P. Quimby
 - *Science and Health*
 - Church of Christ, Scientist
 - God: Soul, Truth, Love, Mind, Father-Mother
 - material sense
 - error
 - Truth
 - mortal man
 - atonement
 - practitioners
 - restorationism
 - Jesus—perfect human
 - demonstration
 - organizational structure – Mother Church
 - Gilded Age
 - self-reliance
 - 1991, published Bliss Knapp's *The Destiny of the Mother Church*, which interprets the faith in an apocalyptic mode and identifies Mary Baker Eddy as the celestial Woman of the New Testament Book of

Revelation. These critics also challenge the leadership's costly attempts to broadcast in new media.

Suggested reading:

- Albanese, 161-164 and 178-197, "Chapter 8: Homesteads of the Mind: Belief and Practice in Metaphysics"
- Catherine L. Albanese, *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*. New Haven, CT: Yale University Press, 2007
- Simon During, *Modern Enchantments: The Cultural Power of Secular Magic*. Cambridge, Mass: Harvard University Press, 2002
- Richard Godbeer, *The Devil's Dominion: Magic and Religion in Early New England*. Cambridge, UK: Cambridge University Press, 1992
- Graham Harvey, *Contemporary Paganism: Religions of the Earth from Druids and Witches to Heathens and Ecofeminists*. 2d ed. New York: New York University Press, 2011

Reflection question: Consider the prominence of female leaders in this strand of American religion. Why might this tradition appeal to women?

Day 2: THE NEW AGE AND NEW SPIRITUALITY

Key ideas:

New Age movement

- healing
- power of mind
- finding God/Self/energy
- networked, distributed community
- New Thought
 - Phineas P. Quimby (cured by Burkmar; Swedenborgian friends)
 - Warren Felt Evans (former Methodist; Swedenborgian) – healed by Quimby
 - *The Mental Cure* (1869)
 - the Christ Principle
 - power of suggestion and mesmeric trance
 - affirmation, affirmative prayer, negations
 - Julius and Annetta Dresser – students of Quimby
 - *Emerson Study Club*
 - *Metaphysical Club*
 - Emma Curtin Hopkins – editor of *The Christian Science Journal*; left and founded a seminary
 - Charles and Myrtle Fillmore – Unity
 - Malinda E. Cramer and Mona L. Brooks – Divine Science
 - Ernest Holmes – Religious Science

- self-help publishing
 - Ralph Waldo Trine – *In Tune with the Infinite*
 - Norman Vincent Peale – *The Power of Positive Thinking*
- Theosophical Society – ascended masters
 - mahatmas became known as ascended masters
 - identified with UFO space commanders in 1950s
 - Lemuria and Atlantis
 - e.g., J.Z. Knight and Ramtha
 - seven root races
- “I AM” movement – Guy Ballard
 - Mount Shasta (Power Spots)
 - ascended master Saint-Germain
 - Seventh Golden Age
- Arcane School – Alice Bailey
 - Ascended Master Djwhal Khul (D. K.)
 - Great White Brotherhood
- Aetherius Society (1956) – George King (Venusian Master Aetherius appointed him “Primary Terrestrial Mental Channel”)
- 1960s light communities in Britain
 - crystals
- Helen Cohn Schucman – *A Course in Miracles*
 - parents Jewish, mother a searching Theosophist, Catholic governess
 - atheist till death
- Satanism (1966, Anton LaVey)
 - Setianism (1975, Michael Aquino)
 - Luciferianism
- Neopaganism
 - restorationism
 - Goddess worship
 - Dianic Wicca
 - Neo-Druidism
 - Wicca
 - British Traditional Wicca (Gerald Gardner)
 - Gardnerian
 - Alexandrian
 - Algard
 - Robert Cochrane
 - Cochrane's Craft
 - 1734 Tradition
 - Feri
 - Huna
 - Germanic (Heathenism)
 - Odinism
 - Semitic
 - LGBT

- Minoan Brotherhood
- Radical Faeries

Scientism

- ether, quantum physics, etc.—“discarded knowledge”
- humanistic psychology
 - Carl G. Jung
 - Esalen Institute
 - parapsychology
- William James (1842-1910)
 - American Society for Psychical Research – parapsychology
 - drugs
 - pragmatism
- Aldous Huxley
 - *The Doors of Perception* (1954; drug experience)
 - perennial philosophy
- G. I. Gurdjieff (1866-1949)
- holistic healers
 - natural remedies—herbs, homeopathics
 - bodywork—e.g., Reiki
- past-life therapy
- UFOs
 - like Spiritualism
 - higher beings seeking to instruct us—space commanders
 - mediums—channels
 - shamanic journeys
 - Heaven’s Gate
 - Marshall Applewhite and Bonnie Nettles (d. 1985)
 - Next Level
 - monastic discipline, celibacy and neutering
 - Hale-Bopp
- Scientology
- Chaos Magick
 - postmodern
 - Discordianism
- cyber magic, virtual role play, etc. contra, e.g., neopaganism – the two strands of contemporary esotericism

Suggested reading:

- Albanese, 227-239
- Courtney Bender, *The New Metaphysicals: Spirituality and the American Religious Imagination*. Chicago: The University of Chicago Press, 2010
- Bruce F. Campbell, *Ancient Wisdom Revived: A History of the Theosophical Movement*. Berkeley: University of California Press, 1980

- Carole M Cusack and Pavol Kosnác (Eds.), *Fiction, Invention, and Hyper-Reality: From Popular Culture to Religion.* , 2017
- Sarah M. Pike, *New Age and Neopagan Religions in America.* New York: Columbia University Press, 2004
- Beryl Satter, *Each Mind a Kingdom: American Women, Sexual Purity, and the New Thought Movement, 1875–1920.* Berkeley: University of California Press, 1999
- Lawrence Wright, *Going Clear: Scientology, Hollywood, and the Prison of Belief.* New York: Alfred A. Knopf, 2013

Reflection question: While some religions appear to resist or conceal the operation of imagination in religion, others embrace it. How may such an embrace fit with changes that have emerged in contemporary ways of life and problems faced by people today?

Week 12:

Day 1: CONSERVATIVE RELIGION

Key ideas:

- Baconianism
 - Francis Bacon (1561-1626); cf. Isaac Newton
- Scottish Common-Sense Realism
 - Scottish origins and Princeton presence (cf. Dwight Bozeman, *Protestants in an Age of Science*)
 - Thomas Reid
 - contra skeptical Hume
 - contra deductive scholastics
 - John Witherspoon (1723 – 1794), Founding Father, Presbyterian minister, president of the College of New Jersey (Princeton University)
- Charles Hodge (1797-1878; principal of Princeton Theological Seminary 1851 - 1878)
 - Reformed scholasticism
 - Princeton Theological Seminary
 - Princeton Theology
 - Doctrine of inspiration—external verification
 - Scriptures authoritative because inspired
 - Inspiration extends to the *words*
 - Scriptures taught their own *inerrancy*
 - “Original autographs” inspired
 - Conservatism—pro-slavery views
- Influence of Hodge and Princeton Theology
 - Alliance with premillennial dispensationalism
 - Birth of fundamentalism
- beliefs and worship life
 - sinner’s prayer

- getting saved, coming to Jesus
- born again
- Bible
- holiness
- mission
- experience
- order and repetition
- after the Scopes trial (1925)
 - Hodge's supporters ousted
 - James McCosh (1811-94; president of Princeton University 1868-88), theistic Darwinism
 - narrative of failure, outsiderhood
 - quietly increasing and building infrastructure
- parachurch networks – Joel Carpenter, cf. Jon R. Stone
 - publishing—cf. New Age networks
 - radio, later TV (Federal Communications Commission)
 - by 1925, 10% of radio stations
 - religious colleges, institutes, conferences, organizations
- foreign missions
 - many returning vets
 - now 90% of Protestant missions
- early 1940s
 - Carl McIntire, American Council of Christian Churches – more separatist: “fundamentalists”
 - National Association of Evangelicals – more moderate: “evangelicals”
 - Fuller Theological Seminary / “new evangelicalism”
 - Harold John Ockenga (president)
 - Carl F. H. Henry (theologian)
 - Edward J. Carnell (theologian)
 - *Christianity Today*
 - Billy Graham
 - Youth for Christ
 - Campus Crusade for Christ International (1951)
- anticommunism
- culture wars
 - Intelligent Design
 - homosexuality
 - abortion
- premillennial dispensationalism
 - *Late Great Planet Earth* (1970), Hal Lindsey
 - *Left Behind* series (1995 ff.), Tim LaHaye and Jerry Jenkins
- regional enclaves
 - e.g., Colorado Springs, CO
 - Ted Haggard's New Life megachurch
 - James Dobson's Focus on the Family

- dominion theology
 - Christian Reconstructionism (Calvinist)
 - 1960s and 1970s, R. J. Rushdoony
 - Kingdom Now (pentecostal/charismatic)
 - The Family – Jeff Sharlet
- 1960s onward, new evangelicals came to have increased comfort with higher criticism, psychology, social-scientific study of religion, interfaith dialog
- fundamentalist-evangelical (power of Jesus, conversion, biblical literacy, qualified rationalism) vs. holiness-pentecostal (work of the Spirit, sanctification, prophetic gifts, emotionalism)
- Vineyard Christian Fellowship – blends the two
 - charismatic (“empowered,” “radical”) evangelical experience
 - appeal to former hippies and seeker culture
 - as-if religion and imagining/fictionalizing Scripture (e.g., *Left Behind*)
 - absorption scale
- Sojourners Ministries
- Promise Keepers
 - Emerging Evangelicalism
 - James S. Bielo, *Emerging Evangelicals: Faith, Modernity, and the Desire for Authenticity*
 - New Monasticism
- electronic church
- televangelism
 - Federal Communications Commission ruling in early 1980s
- Pat Robertson
 - Christian Broadcasting Network
 - 1988
 - presidential run
 - Christian Coalition
 - congressional report cards
 - voter guides
 - outreach to other religious
 - PACs, lobbies, educational foundations working together
- Jerry Falwell
 - *Old Time Gospel Hour*
 - Moral Majority (1979; 1986-1989, Liberty Federation)
- sex scandals – Jim Bakker (PTL Network), Jimmy Swaggart, Ted Haggard
- Carter and Reagan
 - the moral majority, public religiosity, economic theory
 - segregated schools – Randall Balmer
 - cf. Ayn Rand’s Objectivism
 - the *solas* and individualism
- Bush, Obama, Trump

Suggested reading:

- Review Albanese, 120-121, 239-253
- Randall Balmer, *The Making of Evangelicalism: From Revivalism to Politics and Beyond*. Waco, TX: Baylor University Press, 2010
- Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations*. Grand Rapids, MI: Zondervan, 2003
- Clyde Wilcox and Carin Larson, *Onward Christian Soldiers: The Religious Right in American Politics*. 3d ed. Boulder, CO: Westview Press, 2006

Reflection question: Why do you think we concluded our survey with this tradition? What does that do to the course narrative?

Day 2: **LIBRARY VISIT**

Week 13:

Day 1: **WORKSHOP PAPER OUTLINES**

Day 2: **PRESENTATIONS** (outlines due)

Week 14:

Day 1: **WORKSHOP FIRST DRAFTS**

Day 2: **WORKSHOP FIRST DRAFTS** (first drafts due)

Week 15:

Day 1: **WORKSHOP PAPER DRAFTS**

Day 2: **REVIEW DISCUSSION**

FINAL EXAM TBD

FINAL PAPER DUE TBD