

# Thomas Tweed Course Syllabus

Prepared for the Center for the Study of Religion and American Culture by:

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The Center is pleased to share with you the syllabi for introductory courses in American religion that were developed in seminars led by Dr. Katherine Albanese of the University of California, Santa Barbara. In all of the seminar discussions, it was apparent that context, or the particular teaching setting, was an altogether critical factor in envisioning how students should be introduced to a field of study. The justification of approach, included with each syllabus, is thus germane to how you use the syllabus.

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## I. Syllabus Justification

### THE INSTITUTIONAL SETTING

The University of Miami is a private school that enrolls thirteen thousand students. The students are diverse in terms of religion, region, race, ethnicity, and ability. About half of the student population is Roman Catholic. Twenty percent is Jewish. The same proportion is Protestant. There is a small but significant Muslim population, and some Hindus and Buddhists. In most classes I have at least one student from the Caribbean or South America who has been exposed to religions of African origin, such as Santería, Vodou, or Winti. Half of the enrolled students live outside Florida, and approximately 10% live beyond the borders of the United States. The quality of the student body increased dramatically during the 1980s. At that time the average SAT scores jumped more than one hundred points, for instance. But students still vary in preparation and ability. The honors students are quite good. Some others still have significant writing problems, sometimes although not always because English is their second language.

I teach about religion in America in three contexts. First, I deal with the subject for two weeks in our jointly taught "Introduction to Religion" (Religion 101). In that course my goals, mostly, are to be clear and entertaining. Approximately 350 students enroll in that course each semester. Second, I teach a smaller core course that introduces students to the subject in one semester (Religion 131). Both of those courses are part of the core curriculum and fulfill distribution requirements. (Some students take religion as the lesser of two evils: philosophy is the other choice.) Finally, I have taught a number of upper level offerings (300 and 400 level) in my four years at UM, including "The American Encounter with Asian Religions," "Religion and Literature in America," "Religion and Culture in Victorian America," and "Religion in Japan and America."

### THE INTRODUCTORY COURSE

A few students in my introductory course on religion in America (Rel 131) already have heard my six lectures in Religion 101, but most have not. Therefore, I assume no background. I limit the size of the class

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to twenty or, at the most, twenty five. I teach it as a writing intensive course. (Our students need to take six of these.) Every other semester I offer it as an Honors course.

I have a number of aims for this course, many of which usually go unspoken. For instance, I would like students to be more tolerant, more imaginative, more excited by the life of the mind. But I have three main goals. First, I want to improve students' analytical skills. I want them to be able to effectively analyze religious issues that might arise in personal, local, or national affairs. Second, I want to help students improve the clarity of their writing. (I find that our students have a great deal of trouble formulating and defending a thesis.) Finally, I want to emphasize pluralism--a diversity of sources, methods, and topics. I talk about the unifying forces in American religion too--e.g., civil religion and Protestantism itself--but I want them to see the variety of American religion and the variety of methods for studying it. The journals and class discussions, then, explore different ways of investigating religion and different forms of religiousness. The papers, on the other hand, are meant to encourage students to go deeper into one topic, to use one approach. I put a great deal of emphasis on the papers, and allow a wide range of approaches and topics. Some do field work. Some interpret material culture or film or fiction. Many consider more traditional sources such as books, articles, or sermons.

The course has changed each of the seven times I have taught it. Three changes have been most significant. First, it began as a lecture course. Now I rarely speak for more than the first fifteen minutes: I say only enough to orient students. I hand out an outline for each class, and place the readings in a wider context. But I emphasize discussion, and to facilitate conversation I request a seminar room with one large table. Second, I have eliminated objective tests because they seemed incompatible with my primary goals. If student evaluations are any indication, the results have been positive. Students report a sense of relief and freedom. They now can read to analyze ideas rather than memorize facts. Finally, the course also began as a historical survey. I used a chronological approach. Even then I emphasized pluralism in many ways, but, most fundamentally, I told a story about the contest for public power that emphasized race, gender, class, and ethnicity. This year I decided to change to a thematic format. I did so for several reasons. The most important was that I found that our students, at least at the 100 level, were uninterested in the past. So, they couldn't wait until we got into the late nineteenth century. And they loved the twentieth. I went to a thematic approach in order to find another way of including the past. I try to sneak it in. In this approach, they read, for instance, John Winthrop and Billy Graham on the same day. I have found that this works very well for my students. A second reason that I changed to a thematic format was to place less emphasis on the story about white, male, Protestant public power. That story is still there: for instance, I tell it in sessions two through six. But there is less emphasis on it. In other words, I think that the thematic approach leaves more room for other stories to emerge. At least that is my hope. Finally, the thematic approach allows me to highlight diversity of sources, methods, groups, and issues.

The journals, focus reading, and papers seem to work well; and the emphasis on discussion has been successful too. But I still am not entirely satisfied with the course. I worry, first of all, that there is too much diversity. Yet it is surprising, at least to me, that few students complain about that (perhaps one in a class of twenty). In general I feel more comfortable now that I have eliminated objective testing since there seems to be greater compatibility between course goals and testing methods, but at times I wonder if I am failing to meet other professional obligations. Is there some historical information that we should demand that all students know? Or is it sufficient to aim to excite students and improve their analytical skills? Finally, I also worry that by hiding the past I am losing it. Have I given in? Or is this a good way to keep student interest so that they can learn something?

## II. Course Syllabus

*Religious Studies 131*

*Thomas A. Tweed*

*(Writing Intensive) University of Miami*

## **Religion in American Life**

### **COURSE DESCRIPTION:**

This course provides an introduction to the history, themes, and issues in American religion from the pre-colonial period to the present. It is divided into three sections. The first provides an historical overview and an introduction to some of the religions that have been most prominent--Catholicism, Protestant, and Judaism--as well the traditions that are native to the land. The second and third sections consider some "non-traditional" religions (those outside orthodox Judaism and Christianity). Those sects and religions include, for instance, Mormons, Shakers, Zen Buddhists, and Black Muslims. We also explore in those last two sections of the course a wide range of topics. Most of them concern the relation between religion and some other theme or dimension of American life--politics, art, science, literature, music, race, gender, class, and popular culture. This is a writing intensive class.

### **PREREQUISITES:**

None. No prior knowledge of Religious Studies or American religious history is assumed.

### **PROCEDURES:**

This class emphasizes discussion. I will lecture for the first three class sessions. For all other sessions, I will offer "mini-lectures" of fifteen minutes or less. Those "mini-lectures" are summarized in the one-page outlines I distribute at the start of each class. I also will provide other handouts and show slides and films to help orient students. But most of our time together will be spent discussing the issues raised by the assigned reading. To guide your preparation for class I offer a "study question" and list a "focus reading" for each meeting. Everyone should look at the focus reading (usually twelve pages or less) before class and be prepared to discuss it. As I indicate below, we also will rely on students' journal entries to encourage careful analysis and stimulate informed conversation.

### **GRADING:**

Because I am most interested in helping students to refine their ability to read critically, argue persuasively, and interpret imaginatively (and not "spew facts"), there will be no objective quizzes or exams. I will test understanding of the material in other ways. Grading will be based on the following:

1. **JOURNAL:** In the journal, the student records her/his responses to one of the assigned readings for each class session. The entry is to be written before you come to class so that your out-of-class writing can help focus and sustain our discussion. Bring the journal to class every day. Some days I will collect the entries. I also will review each student's journal regularly (perhaps three times during the semester). What should these journals look like? The length of the entries might vary. Some might be two short paragraphs: some might be two pages. A good length might be approximately one page. For each entry, first, list the topic and the pages of the passage at the top of the page (e.g., "William James on Faith": Gaustad 2:313-16). Then summarize the specific idea you are responding to or provide a brief quotation from the text. Finally, offer some sustained response to that one idea in the assigned text. The completed journal is due at the start of the last class session.
2. **PAPERS:** Students also will write two papers of 4-3 pages. Some extra research will be required on almost all topics. See me before you begin your research so that I can help direct you to relevant sources. \*All students must show me a written thesis paragraph no later than one week before the paper is due. (Please note: I will not grade your paper if I have not seen a thesis

paragraph in advance.) I will distribute a long list of suggested essay topics approximately two weeks before the paper is due, but students are not confined to those topics. You should begin thinking about your first paper topic immediately. You might use your journal to help locate and refine your interests. If you are worried about the papers, relax. I will offer printed guidelines to writing essays in Religious Studies. Also, I am happy to read as many thesis paragraphs, paper outlines, or first drafts as you submit. (But please allow me enough time to read and return your work.)

3. **INFORMED PARTICIPATION:** Finally, consistent, informed participation in class discussions is valued highly, and it will constitute 15% of the student's final grade. It is not simply the quantity of talk that counts. I will calculate students' tentative class participation grades at the half-way point so that each can know where she or he stands. Attendance obviously is important: you cannot participate if you are not in class.

### **\*SUMMARY OF THE GRADING:**

Journal: 35%; Paper I: 25%; Paper II: 25%; Class Participation: 15%.

### **BOOKS TO PURCHASE:**

The following books can be purchased in the bookstore:

- Mary F. Bednarowski, *American Religion* (Englewood Cliffs, N.J.: Prentice Hall, 1984).
- Edwin S. Gaustad, ed., *A Documentary History of Religion in America*, 2 vols., (Grand Rapids: Eerdmans, 1992, 1983).

Reserve Readings: Selected readings will be on reserve in the library and in the Religious Studies Department Office.

### **KEY REFERENCE WORKS TO CONSULT FOR YOUR PAPERS:**

- Henry Bowden, *Dictionary of American Religious Biography* (1977). (Contains one-page biographies of key figures in American religion.)
- Mircea Eliade, ed., *The Encyclopedia of Religion*, 16 vols. (1987). (Contains brief articles about various topics--e.g., ritual or art--and groups--e.g., Black Muslims or Buddhists.)
- Charles Lippy and Peter Williams, ed., *The Encyclopedia of American Religious Experience* (1998). (Articles on topics and groups in American religious history.)
- J. Gordon Melton, *The Encyclopedia of American Religions*, 2nd ed. (1986). (A good guide to non-traditional religiousness in the contemporary U.S., including cults, the occult, and Asian religions.)
- *The Religion Index*. (A guide to articles in scholarly journals in religion, indexed by subject as well as author. Volumes are arranged by year.)

### **CLASS SCHEDULE AND ASSIGNMENTS:**

1. Introduction to the Class
2. Themes, Definitions, and Issues: Religion in American Life

Reading: Bednarowski 1-14,160-165.

Study Questions: What is religion? What are the sources of diversity in American religion? What, if anything, unifies Americans religiously? How has religion shaped and been shaped by other dimensions of American life?

### 3. Historical Overview

Reading: Bednarowski 15-28.

Study Questions: How has American religion changed over time? Are there any continuities? Which group(s) have exerted the most public power? How have the dominant group(s) shaped and been shaped by others? How have the groups with less public power dealt with those that have wielded more?

## I. TRADITIONAL RELIGIOUS GROUPS

### 4. Native American Religions

Reading: 1) Gaustad 1: 10-11, 16, 19. (Native Americans) 2) "Seminole Folktales" Florida Historical Quarterly (Apr. 1978):477-80, 485-86, 492-94. 3) Gaustad 1: 63-64 (Letter to Ponce de Leon), 64-65 (Las Casas), 67-68 (Menéndez), 68-70 (Indian Revolt off Georgia's coast).

Focus: Gaustad 1: 10-11, 63-64, 67-70. "Florida History" in "Seminole Folktales."

Study Questions: What was the source and extent of the conflict between Native Americans and Spanish colonists? How did each understand (and misunderstand) the other?

### 5. Protestantism in America

Reading: 1) Gaustad 1: 96-97 (Virginia), 101-107 (Puritan New England). Gaustad 2: 512-516 (Billy Graham), 539-544 (Evangelicals in media and politics). 2) Bednarowski, 29-37 (on revivalism), 48-33 (on J. Edwards). 3) Selection from J. Edwards, "Sinners in the Hands of an Angry God."

Focus: \*Gaustad 1: 104-107 (Winthrop). Gaustad 2: 539-44. \*Selection from "Sinners in the Hands of an Angry God."

Study Questions: What, if anything, unites these different Protestant voices? How does the Protestant emphasis on personal experience change and stay the same?

### 6. Video: "Born Again"

Reading: Review the reading on Protestant Evangelicals from last class session (Gaustad 2: 539-44).

Study Questions: Why were the members of this Protestant group attracted to it? How does this movement fit into the history of American Protestantism? What does it tell us, if anything, about America (or at least Massachusetts) during this period?

### 7. Roman Catholicism in America

Reading: 1) Bednarowski, 110-115 (Fulton Sheen). 2) Gaustad 1: 459-66 (Anti-Catholicism and Nativism). Gaustad 2: 46-49 (Strong and Gibbons), 271-276 (a Catholic for President in 1928); 516-518 (Fulton

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Sheen's Peace of Soul); 502-507 (The first Catholic President--Kennedy); 468-71 (Vatican II opening). 475-79 ("Declaration on Religious Liberty").

FOCUS: Gaustad 1: 459-66 (anti-Catholicism). Gaustad 2: 46-49 (Strong and Gibbons), 475-76 ("Liberty").

Study Questions: Is Catholicism incompatible with democracy and American culture, as some nativists claimed? How did Catholicism change after Vatican II?

## 8. Jews, Judaisms, and American Culture

Reading: 1) Bednarowski, 101-105 (Isaac Wise). 2) Gaustad 1: 86 (Protestant views of Jews, 1655). Gaustad 2: 54-60 (Three forms of American Judaism), 400-404 (Principles of Reform Judaism, 1885 and 1937); 440-442 (Emil Fackenheim on Auschwitz); 442-449 (Zionism and the State of Israel)

FOCUS: Gaustad 2: 54-60, 440-442, 443-445, 448-449.

Study Questions: How has Judaism been shaped by the American context? How did American Judaism change after World War II?

## II. NON-TRADITIONAL GROUPS

### 9. New Religious Movements in the 19th Century: Mormonism, Spiritualism, and Christian Science

Reading: 1) Bednarowski, 65-68 (on dissenting groups), 71-74 (Christian Science). 2) Gaustad 1: 349-360 (Joseph Smith and Mormonism), 376-381 (Spiritualism). Gaustad 2: 243-47 (Mary Baker Eddy and Christian Science).

Focus: Gaustad 1: \*349-352, 357-59, 376-379. Gaustad 2: 243-47.

Study Questions: How and why were these new movements founded? What do they share with the more established religions and the dominant culture?

### 10. New Religious Movements: Conversion and "Cults" in 20th Century America

Reading: Robert Ellwood and Harry Partin, *Religious and Spiritual Groups in Modern America*, 266-88 (on new religious movements and their leaders and converts). 258-265 (Unification Church), 297-301 (Jones and The People's Temple).

Focus: Ellwood and Partin, 268-274 (theories of conversion), 287-88 (how new religions succeed), 262-265 (Unification Church's basic theological document), 301 (Jones' last speech).

Study Questions: Why have people joined new religious movements, especially these two? What factors are most important in determining the "success" or "failure" of new movements?

### 11. Asian Religions in America: Buddhism

Reading: 1) Gaustad 2: 237-39 (Madame Blavatsky and the Theosophical Society, 1889). 2) Marie de Souza Canavarro, "How I Came to Buddhism," *Insight into the Far East* (1933). 3) Ellwood and Partin,

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230-35 (Zen in America). 4) Gaustad 2: 531-534 (Watts and Snyder on Zen). 5) E. Allen Richardson, *East Comes West* (1985): 71-85 (on Japanese Buddhists in U.S.)

Focus: Canavarro. Ellwood and Partin, 230-35. Richardson, *East Comes West*, 71-78.

Study Questions: What were the sources of Buddhism's attractiveness for American converts? How did Japanese Pure Land Buddhists deal with the often hostile American cultural context?

Video in Class: "The Simpsons" (Portions of a 1990 episode in which Homer and his neighbor wager on a miniature golf game between their sons).

## 12. Asian Religions in America: Hinduism and Islam

Reading: 1) Surinder M. Bhardwaj, "Hindu Dieties and Pilgrimage in the United States," in *Geographia Religionum* vol. 5 (1990): 211-27. 2) Ellwood and Partin, 201-207 ("Hare Krishna's"). 3) E. Allen Richardson, *East Comes West*, 137-42, 150-58, 171-78 (on Muslims in North America).

Focus: Bhardwaj (concentrate on the account of the Sri Venkateswara, Temple in Pittsburgh). Richardson, 171-78.

Study Questions: How have these immigrants, especially since 1965, accepted and resisted American religious and cultural patterns? How will Islam and Hinduism change the American cultural landscape?

Film in Class: "Consecration of a Temple" (1979)

## 13. FIRST PAPER DUE

# III. TOPICS AND ISSUES

## 14. Religion and the State: Church-State Separation and Civil Religion

Reading: 1) Gaustad 2: 528-30 (Gaustad on church-state issues), 49-54 (Jews and the Bible in schools: *Minor v. Board of Education* in 1869), 554-57 (peyote and the Native American Church). 2) Christian Science and Healing (Twitchel case, article in *Miami Herald*). 3) Santeria and Sacrifice in Hilaleah (article in *Miami Herald*). 4) Catherine Albanese, *America: Religions and Religion*, 295-309 (on civil religion). 5) Inaugural addresses of presidents (Jefferson and Bush).

Focus: Gaustad 2: 554-57. Christian Science case. Bush's Inaugural Address.

Study Questions: Are there limits to religious freedom in the U.S.? Is there a civil religion, and if so is it compatible with the official policy of separation of church and state?

## 15. Religion and Sexuality

Reading: 1) Gaustad 1: 345-49 (Oneida Perfectionists), 369--71 (Shakers). 2) *Stories of Trickster Figures* (Sam Gill, *Native American Traditions* 32-33). 3) Gaustad 2: 581-85 (Debate on Abortion).

Focus: All assigned readings.

Study Question: How have religious beliefs and values shaped attitudes about sexuality in these four cases?

Slides in Class.

#### 16. Religion and Locality: Cuban-American Religion and the Landscape of Contemporary Miami

Reading: 1) Diana González Kirby and Sara Maria Sánchez, "Santería: From Africa to Miami Via Cuba, Five Hundred Years of Worship," *Teguesta* 48 (1988): 36-48. 2) James R. Curtis, "Miami's Little Havana: Yard Shrines, Cult Religion, and Landscape," *Journal of Cultural Geography* 1.1 (Fall/Winter 1980): 1-15.3) Selection from Thomas A. Tweed, "Our Lady of the Exile: Nationalism, Identity, and Devotion at a Cuban American Shrine in Miami" (forthcoming). 4) Gaustad 2: 551-54 (Cubans).

Focus: Curtis. "Yard Shrines." Tweed, "Our Lady of the Exile."

Study Questions: How has exile changed the religion of Cubans? How has the presence of Cubans changed the cultural landscape of Miami since 1959?

Slides in Class.

#### 17. Religion and Material Culture: Painting, Architecture, and Home Furnishings

Reading: 1) John Dillenberger, *The Visual Arts and Christianity in America* 71-79. 2) Colleen McDannell, *The Christian Home in Victorian America, 1840-1900*, 38-45. 3) *The Crystal Cathedral Album*, 1-2, 7, 13-14 (on Robert Schuller and the Crystal Cathedral)

RECOMMENDED: Bednarowski, 78-86.

Focus: McDannell, 38-45. (This has illustrations. Text is limited.) *Crystal Cathedral Album*.

Study Questions: How do religious beliefs and values influence attitudes about the nature and significance of artifacts? How has religion shaped painting, religious architecture, and domestic furnishing?

Slides in Class.

#### 18. Religion and Literature

Reading: 1) Harriet Beecher Stowe, *Uncle Tom's Cabin*, chp. 7 ("The Mother's Struggle"), chp. 40 ("The Martyr"), chp. 45 ("Concluding Remarks"). 2) Flannery O'Connor, "A Good Man is Hard to Find," in *Three* by Flannery O'Connor, 129-43. RECOMMENDED: Bednarowski, 86-90 (on Flannery O'Connor).

Focus: Stove, chp. 40. O'Connor, "A Good Man is Hard to Find"

Study Questions: How does Stowe's novel reflect mid-Victorian Northern Protestant attitudes about social reform, personal development, civil religion, motherhood, femininity, race, and art? What literary techniques does Stowe use to communicate her message and is she successful? In what sense and to what degree is "A Good Man" a "Catholic" short story? Which character, if any, is the vehicle of grace or redemption? Who, if anyone, is the recipient?

#### 19. Religion and Music



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Reading: Selection from *The Bay Psalm Book in The Puritans*, ed. Perry Miller and Thomas H. Johnson, 2: 555-60. African American Spirituals ("Sometimes I Feel Like a Motherless Child," "Go Down Moses," "Steal Away to Jesus") and "Battle-Hymn of the Republic," (1861) by Julia Ward Howe in *America in Literature*, ed. David Levin and Theodore L. Gross, 1843-45, 1805. Andrew M. Greeley, "The Catholic Imagination of Bruce Springsteen," in *Sacred Music of the Secular City*, Special issue of *Black Sacred Music* 6 (Spring 1992):232-43. John Cage, "Foreword" and "Experimental Music: Doctrine," in *Silence* (1961), ix-xi, 13-18. RECOMMENDED: Edwin M. Good, "The Bible and American Music," in *The Bible and American Arts and Letters*, ed. Giles Gunn, 129-54.

Focus: African American Spirituals. John Cage. Greeley on Springsteen.

Study Question: How have religious beliefs and values shaped these musical compositions? What function does music have in the religious life of these groups and individuals?

Musical recordings in class: "What a Friend We Have in Jesus" (1868); "I Never Did Believe" (early Shaker spiritual); Bruce Springsteen, "Valentine's Day" from *Tunnel of Love*.

## 20. Religion and Science: Darwinism

Reading: 1) Bednarowski, 38-46. 2) Gaustad 2: 327-29 (Draper), 331-34 (Talmage), 340-41 (McCosh), 342-45 (H.W. Beecher), 347-55 (The Scopes Trial). Look again at Gaustad 2: 543-44 (on Creationism in late-twentieth century).

Focus: Gaustad 2: 327-29, 340-41, 348-55.

Study Questions: To what extent is traditional theistic faith compatible with the claims of science, specifically Darwinism? What have been the most important intellectual problems raised by Darwinism?

## 21. Religion and Philosophy: The Ethics of Belief Debate

Reading: 1) William K. Clifford, "The Ethics of Belief," (1877) in *The Ethics of Belief Debate*, 19-24, 36. 2) Gaustad 2: 313-16 (William James on the right to believe). (The assigned reading is brief so that you can read and evaluate the arguments fully and carefully.)

Focus: Clifford and James.

Study Questions: Do we have a moral obligation to believe only that for which we have, in Clifford's words, "sufficient evidence?" What is "sufficient evidence?" What is faith? Is it under voluntary control? Is it cognitive or non-cognitive--in other words, more like scientific or poetic language?

## 22. Religion and Race: African American Religions, 1619-1865

Reading: 1) Gaustad 1: 253-54 (Phillis Wheatley), 467-70 (Henry Bibb and William Thomson on slave religion); 488-91 (Samuel How, defender of slavery), 477-80 (E. Lovejoy, critic of slavery), 472-75 (Frederick Douglass).

Focus: All readings, especially Wheatley and Douglass.

Study Questions: How did religion function to support and alleviate social injustice before the Civil War? How was it a conserving force? How was it a transforming force?

### 23. Religion and Race: African American Religions, 1865-Present

Reading: 1) Bednarowski, 57-61 (Martin Luther King, Jr.), 74-77 (Black Muslims). 2) Gaustad 2: 266-71 (the KKK in the 1920s), 493-97 (Martin Luther King), 545-46 (James Cone), 547-49 (Malcom X). 4) Ellwood and Partin, Religious and Spiritual Groups, 292-97 (Black Muslims),

Focus: Gaustad 2: 493-97, 545-49. Ellwood and Partin, "Black Muslims."

Study Questions: How has African American religion functioned to support and alleviate injustice since the Civil War? Which themes or patterns continue from the earlier period?

### 24. Religion and Gender

Reading: 1) Bednarowski, 154-159.2) Gaustad 1: 132-38 (Anne Hutchison, Mary Dyer, Witches), 503-507 (Grimké sisters). Gaustad 2:61-65 (Anoinette Brown Blackwell and an opponent on women's right to preach), 69-71 (Stanton's The Woman's Bible), 3) Selection from Mary Daly, Beyond God the Father (1973).

Focus: Gaustad 1: 503-507. Gaustad 2: 69-71. Daly, Beyond God the Father.

Study Questions: How has religion shaped personal attitudes and social roles? What role, if any, did attitudes about women play in the treatment of Anne Hutchison, Mary Dyer, and the witches? How has religion supported the oppression of women? Has it been, or can it be, a liberating force?

### 25. Religion, Social Problems, and Economic Status

Reading: Bednarowski, 61-64 ( on Dorothy Day). Gaustad 1: 401-402 (The "Voluntary Principle"), Gaustad 2:65-67 (WCTU), 117-119 (Gibbons), 123-124 (Reform Jews on Social Problems, 1928),125-27 (Rauschenbusch), 280-82 (Dorothy Day), 251-52 (Conwell, "Acres of Diamonds"), 283-284

(R. Niebuhr).

Focus: Gaustad 1: 401-402. Gaustad 2: 125-27, \*280-82, \*251-52.

Study Questions: How should religions deal with social and economic inequality? Do Judaism and Christianity compel their adherents to work to alleviate social problems or is religion primarily a personal matter? Is it our religious obligation to be either poor or rich?

### 26. Quasi-Religions in Contemporary America: Alcoholics Anonymous, American Atheists, Elvis Presley, and the Super Bowl

Reading: 1) Joseph L. Price, "The Super Bowl as Religious Festival," Christian Century 101 (Feb. 22, 1984): 190-91. 2) James Combs, "Celebrations: Rituals of Popular Veneration," Journal of Popular Culture 22 (Sept. 1989):71-77. 3) The "Twelve Steps" of Alcoholic's Anonymous. 4) "Atheism is Here to Stay Says Madalyn O'Hair," Democrat and Chronicle [Rochester, NY], 19 June 1988.

Focus: Price, "Super Bowl." The Twelve Steps. Combs, "Celebrations".

Study Questions: We return to the question with which we began: What is religion? In what way and to what extent are these groups, places, and rituals "religious?"

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