Part 1: Course Information

Instructor Information

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Course Description

History of Christianity Since the Reformation. European Christianity from the Reformation to the present. Emphasis on the evolution of Christian thought, the co-existence of the Catholic and Protestant traditions and the relationship of religious and secular values in European society. Cross Listed: HIST 127; only one may be counted for credit. Graded: Graded Student. Units: 3.0

GE Area if Applicable

• Upper Division Area C2: Humanities

Textbook & Course Materials

Required Text

• All readings will be posted on the course SacCT

Course Requirements

I would like our time together to be participative. All the pedagogical studies have shown that interactive learning works better than passive learning. Consequently, I want to encourage you to be as active as possible. As a student in this course, you will…

• Do readings in preparation for class. This means that you must have access to SacCT.

• Attend class and participate in class discussions and activities.

• Write five short responses (two pages long).

• Write a final response (four pages long).

• Complete a group presentation.

• Complete an individual project inspired by the course readings or the group project.
Course Structure

This class will meet twice a week. We will intentionally divide each of our meetings between lecture, small group work, and discussion. Students should come to class having completed the reading assigned for that meeting.

Online Resources

Students must have access to SacCT to complete this course. Students must also check their email regularly for updates and announcements: students are responsible for all information disseminated via email.

Part 2: Course Objectives

This class covers the development of Christian thought and practice since the Reformation.

Students who complete HRS/HIST 127 will understand the general outlines of the history of Christianity in the East and West from the early 1500s to the present; be able to describe the influence of science, technology, philosophy, and politics on the development of Christian ideas and institutions; be able to recognize fundamental distinctions created the division between Roman Catholic and Protestant churches in the West, and that maintained the divide between the East and West in the development of Christianity; and be able to identify the contributions of women, heretics, and thinkers representing and reacting to both globalization and secularization during this time period.

More generally, students will hone their analytical skills by examining complex historical situations, expand their abilities to reason logically and write clearly in prose by making regular arguments in response to short essay prompts, enhance their research and argumentation skills via the individual project, and refine their organizational skills and leadership via the group presentation.

You will meet the objectives listed above through a combination of the following activities in this course:

- Do readings in preparation for class. This means that you must purchase the texts books and have access to SacCT for the online primary source material.
- Attend class and participate in class discussions and activities.
- Write five short responses (two pages long).
- Write a final response (four pages long).
- Complete a group presentation.
- Complete an individual project inspired by the course readings or the group project.
HRS/HIST 127  
spring 2015 Syllabus

Part 3: Topic Outline/Schedule

Class reading schedule: Reading assignments below should be read before coming to class on the days for which they are assigned. This reading list represents the maximum amount of reading I will expect from you for each class meeting. Be sure to pay attention in class and to check your e-mail regularly as I will frequently focus the reading based on our in-class discussions. You should always bring the printed out (or digitally accessible copy) of your readings to class to facilitate discussion. Additionally, we will have handouts in class to augment these selections.

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<td>M 26 Jan</td>
<td>Introductions</td>
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<td>Questions for class discussion:</td>
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<td>1. What does it mean to have a sense of history and why is this important?</td>
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<td>2. Can history be objective?</td>
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<td>3. Why are texts so hard to interpret?</td>
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<td>4. What were the causes of the “malaise” of the 14th and 15th centuries?</td>
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<td>5. How did early forms of capitalism set the stage for the Reformation?</td>
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<td>6. In many ways Petrarch still had one foot in the Middle Ages while at the same time he</td>
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<td>embodied features of the Renaissance: He was a humanist (a term we will need to define</td>
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<td>and discuss) and his scholarship made him something of a skeptic. But he was also very</td>
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<td>much a Catholic. See if you can note the tensions between these two Petrarchs in his letter.</td>
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<td>Machiavelli, Letter to Francesco Vettor, 1513.</td>
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<td>Questions for class discussion:</td>
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<td>1. Eisenstein is concerned with knowing when Western culture became “distinctively modern.” What is her answer and what was the role of printing in this major transformation? [Hint: What kind of things need to exist for people to have a sense of history?]</td>
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<td>2. Why were medieval people prone to accept “fantastic</td>
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3. What leads Eisenstein to argue that printing caused the Reformation?
4. Eisenstein shows how technological innovations lead to cultural changes. This is not only important for the 16th and 17th centuries (cheap paper, printing, books instead of manuscripts), but also for the technological changes in your own lifetime. How have they affected culture? Try to come up with examples.
5. What does Eisenstein mean when she says printing greatly enriched the “natural history of nonsense” (158)?
6. Is printing a “peaceful art”?
7. How did printing promote individuality, democracy, capitalism?
8. What does Eisenstein mean when she says the effects of printing were Janus-faced?
9. Note the effect that reading ancient Greek and Roman authors had on Machiavelli.

4 W 4 Feb Impact of Humanism and Printing (con’t):
Eisenstein, “Western Christendom Disrupted”; Erasmus, “In Praise of Folly.”

Questions for class discussion:
1. How did humanist scholarship and printing set the stage for the Reformation? (For example, think about the effects of finding contradictions in religious texts and the impact of caricatures.)
2. Why did Luther succeed while medieval reformers like Wycliffe and Hus failed?
3. While printing could and did foster change and innovation, it also reinforced orthodoxy. How could it do both?
4. How did printing and the private reading of texts contribute to democracy and skepticism, and free-thinking on the one hand and nationalism and parochialism on the other?

Questions for Erasmus:
1. One important lesson you will learn from this text is that humor has a history and in order to understand it, you have to know history. In other words, texts are not transparent; they must be understood in context. I don’t think too many of you will find this as uproariously funny as many of Erasmus’ contemporaries did, but it is a key text for understanding the climate and mentality of the age and therefore a text you should know.
2. What does “Folly” mean when she says people owe their lives to her and what is the implication of this statement?
3. What is Erasmus’s view of women, the clergy, Catholic theology, magic, superstition, the common people, life in general? (Take special note of Erasmus’s criticism of the Catholic Church of his day. What aspects of Church practice and teaching most annoy or upset him? We will later want to compare Erasmus’s views with Luther’s.)
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| 3    | 5     | M 9    | **The Dawn of a New Era:**
**Lindberg,** ch.3: “The dawn of a new era”; **Luther,** “Against
Catholicism”; “Preface to the Epistle of St. Paul to the Romans
and St. James.”

**Questions for class discussion:**
1. What does Lindberg mean when he refers to the “economy of salvation” and
claims that late medieval religion was as “performance-oriented” as the new
proto-capitalist business practices of the day?
2. What does it mean to say that Luther moved from the theology of covenant
to the theology of testament? And how did this help to deliver Luther from
the “monster of uncertainty”?
3. What are Luther’s main criticisms of the Catholic Church? How do these
compare with Erasmus’s criticisms?
4. What is Luther’s view of human nature (find passages)?
5. Why is Luther so critical of the Epistle of St. James? |
| 6    | W 11  | Feb    | **Protestant Reforms in Wittenberg:**
**Lindberg,** ch. 4 & 5: “Wait for no one: implementation of reforms in
Wittenberg,” and “Fruits of the fig tree: social welfare and education”
Selections from Luther

**Questions for class discussion:**
1. Why were Luther’s vernacular translations important (be sure to look up
vernacular!)?
2. What did Luther mean when he said that Karlstadt seemed “to have swallo
wallowed the Holy Spirit feathers and all”?
3. What were the reasons for and implications of Luther’s rejection of the
idealization of poverty?
4. Was Luther a capitalist? |
| 4    | M 16  | Feb    | HOLiDAY                                                               | Short Response 1 due.                          |
| 7    | W 18  | Feb    | **Divisions among Protestants:**
**Lindberg,** ch. 6 & 7: “The Reformation of the common man,”
and “The Swiss Connection: Zwingli and the Reformation in
Zurich”

**Questions for class discussion:**
1. What drives people to iconoclasm?
2. What were the major differences between Luther and Müntzer?
3. Why did Müntzer call Luther “Dr Liar,” and what does this tell us about
Reformation disputes? Müntzer is a fascinating case study of how religious
zealotry can lead to totalitarian thinking. Can you see any parallels
between him and the Taliban? What is it that makes religious leaders so
susceptible to thinking in terms of “Us” and “Them,” God and the devil?
4. What does Lindberg mean when he claims that Müntzer is |
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| 5    | 8     | M 23  Feb | The Radical Reformation and Political Reactions to the Reformation:  
Lindberg, ch 8 & 9: “The sheep against the shepherds: the radical Reformsations,” and “Augsburg 1530 to Augsburg 1555: reforms and politics”  
Questions for class discussion:  
1. On what grounds do religious radicals justify violence, persecution, and execution? In thinking about this, it might be helpful to consider why radicals were described as “enthusiasts.” (It is interesting in this regard that for all his polemical and vituperative—this is a good word to look up if you don’t quite know what it means—rhetoric Luther was actually against violence and persecution. Why do you think he was against violence?)  
2. Why were the Anabaptists considered such a threat?  
3. On what grounds did the Catholic Church justify infant baptism; why did Anabaptists reject it?  
4. What does the “Munster Debacle” tell us about radical religious reformers?  
5. What were some of the consequences of the “Munster Debacle”?  
6. Why does Lindberg describe the piety of spiritualist like Caspar Schwenfeld and Sebastian Franck as “subversive”?  
7. What is “just war” theory?  
8. Why is the Diet of Augsburg memorable (1555)? | Short Response 2 due. |
| 6    | 10    | M 2 Mar | Reformation Polemics: The Antichrist, “The Other” and The Jews:  
Hillerbrand, “The ‘Other’ in the Age of the Reformation”; “The Antichrist in the Early German Reformation.”  
Questions for class discussion:  
1. How does the concept of the “Other” function in society? Can you think of ways the concept functions today?  
2. Why was religious dissent unacceptable in the 16th century?  
3. How did “confessionalization” contribute to intolerance?  
4. What part did the Antichrist and apocalypticism play in the Reformation? |
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<td>1. Note the ways the religious reforms accompanying the Protestant Reformation were connected to a reformation in behavior.</td>
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<td>2. How are Calvin and Luther alike, unalike?</td>
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<td>3. Calvin earned the nickname “the accusative case.” Can you see any similarities between him and Luther in this regard? If so how would you explain them?</td>
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<td>4. How could Humanism and humanist scholarship have produced Erasmus on the one hand and Luther and Calvin on the other?</td>
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<td>5. How does Calvin justify predestination? And what were the positive aspects of predestination for both him and Luther?</td>
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<td><strong>Food for thought:</strong> What do you think of the remark by Ronald Bainton, quoted by Lindberg (255): “We are today horrified that Geneva should have burned a man for the glory of God [Servetus], yet we incinerate whole cities for the saving of democracy.” Bainton made that comment in 1951 after World War II, but it could easily apply today.</td>
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<td><strong>Questions for class discussion:</strong></td>
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<td>1. Note the conflicting opinions about Calvin in what you have read. How would you explain them?</td>
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<td>2. What explains Calvin’s loathing of mixture and his concern with establishing boundaries (especially sexual ones) through antitheses? (Hillerbrand’s and Oberman’s articles are useful here). And what does this tell us about the larger implications of the Reformation?</td>
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<td>3. What significance did the concepts of “abyss” and “labyrinth” have for Calvin, and how did these notions reflect both the anxiety of the age in which he lived and his own...</td>
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| 8    | 14    | M 16 Mar | **The Reformation in the Netherlands and Britain:**  
**Questions for class discussion:**  
1. What is meant by “popular culture”?  
2. What does Burke mean when he describes the assault on popular culture as a “triumph of lent”?  
3. Is it accurate to describe the Reformation as a move away from ritual to belief? What is the difference between the two?  
4. Describe the way politics, particularly nationalism, and religion were mixed during the Reformation in the Netherlands and elsewhere.  
5. What makes the Reformation in England different/special? |  
| 15   | W 18 Mar | **Catholic Renewal and Counter-Reformation:**  
**Lindberg,** ch. 14: “Catholic renewal and the counter- 
Reformation”; **Pavia,** “Spain and Portugal.”  
**Questions for class discussion:**  
1. How were late medieval movements for reform/renewal in the Catholic Church different from Luther’s reform movement?  
2. What were some of the institutions and practices Catholic reformers wanted to see changed? |  
|       |       | **The Reformation in France:**  
**Lindberg,** ch. 11: “Refuge in the shadow of God’s wings: the Reformation in France”; **Montaigne,** “Of Cripples”; **Cal Thomas,** “Utopian Dream a Failure.”  
**Questions for class discussion:**  
1. What were the attractions of Protestantism, especially Calvinism, for the French?  
2. How did politics contribute to making the Reformation in France especially brutal and bloody?  
3. Why was the disagreement over the meaning of the Mass the insurmountable stumbling block between French Protestants and Catholics?  
4. What were the causes and effects of the “St Bartholomew’s Day” massacre?  
5. What is Montaigne’s view of human reason, and how does this affect his attitude toward miracles, the execution of witches, absolute truth, and religion in general?  
6. Who was Carneades, and what does Montaigne’s reference to him suggest about Montaigne himself? | Short Response 3 due. |
### Logistics

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<td>What made it impossible for the Catholic church to accept the Protestant idea of justification by faith?</td>
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<td>Define “limpieza de sangre.” What were its effects?</td>
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<td>Be sure to note the “theatrical” aspects of the Inquisition and the effects these had on enforcing behavior. Just think how being forced to watch an auto-da-fe would affect you!</td>
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<td>Why do many scholars prefer the term “Catholic Renewal” rather than “Counter-Reformation,” and what were some of the ways in which the Catholic Church was renewed? (Hint: you need to keep in mind the major changes/reforms made by Protestants, and then think about how the Catholic Church responded to them.)</td>
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<td><strong>Questions for class discussion:</strong></td>
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<td>1. What role did the Jesuits play in the renewal of the Catholic church? How did the Jesuit order differ from monastic orders?</td>
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<td>2. What was the church’s rationale for the founding of female religious orders?</td>
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<td>3. Why did the Council of Trent insist on &quot;enclosure&quot; for the female religious and what does this tell us about early modern attitudes towards women?</td>
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<td>M 6</td>
<td>Apr</td>
<td><strong>Witches, Witchcraft, and Witch Hunting:</strong> Coudert, “Witches and Witch Hunting”; Luther and Calvin on Witchcraft); “The Trial of Suzanne Gaudy.”</td>
<td>Short Response 4 due.</td>
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<td><strong>Questions for class discussion:</strong></td>
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<td>1. What are the defining characteristics of the early modern witch and how did these characteristics change from the Middle Ages?</td>
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<td>2. What factors made witches appear so threatening in the early modern period?</td>
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<td>3. What were Luther and Calvin’s views on witchcraft?</td>
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<td>4. What is your impression of the trial of Suzanne Gaudy?</td>
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<td>M 6</td>
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<td><strong>The Reformation, Women, and the Family:</strong> Coudert, The “Godly State”; Luther, on “Marriage and the Family.” <strong>Questions for class discussion:</strong></td>
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<td>1. How was family life changed by the Reformation?</td>
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<td>2. On what grounds does Luther advocate marriage for everyone?</td>
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<td>3. What are Luther’s view of the relationship between husband and wife?</td>
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<td>W 8</td>
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<td><strong>The Legacy of the Reformations:</strong> Lindberg, ch. 15: “Legacies of the Reformations.” Kaplan, “Coexistence, Conflict, and the Practice of</td>
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| 11   | 20    | M 13 Apr | **The Enlightenment And the French Revolution**  
Burke, *Reflections on the Revolution in France*  
Paine, *The Rights of Man*  
**Declaration of the Rights of Man and Citizen**  
(unless specified, all readings are on Smartsite)  
Olympe de Gouges, “Declaration of the Rights of Women”  
http://www.fordham.edu/halsall/mod/1791degouge1.asp  
Questions to keep in mind:  
1. On what basis does Burke argue against revolution?  
2. On what grounds does Paine argue for revolution?  
3. Which argument do you think is stronger and why?  
4. What exactly are the “Rights of Man and Citizen”?  
5. Why did you think Olympe de Gouges wrote her Declaration? |          |
| 21   | 22    | W 15 Apr | **Romanticism and its Effects on Christian Beliefs and Practices**  
Chateaubriand, *René*  
Friedrich Schleiermacher, from *On Religion*.  
Questions to Keep in Mind:  
1. Chateaubriand's René is the epitome of the Romantic hero with his incredible mood swings, his intense emotional sensibilities, his love of wild nature, and his fixation on death. Please pick out passages that show just how romantic René is so that we can discuss them in class. This really is quite a story, and I hope you will enjoy it precisely because it is so over the top!  
2. What themes can you identity as belonging to the Enlightenment in Schleiermacher’s view of Christianity and What elements lean more towards Romanticism?  
3. Which author, Chateaubriand or Scheiermacher, would you describe as more “romantic”? [Hint: to answer this, you need to come up with some kind of definition or list of themes characteristic of Romanticism! To help you do this, look over the power point presentation that I gave last week, in which I tried to identify major aspects of Enlightenment and Romantic worldviews].  
4. Russell provides many examples of the new and somewhat sinister “Romantic” devil and how he developed. This new devilish hero was partly a product of gothic fiction, a topic we will discuss next week. But it also reflected new romantic sensibilities that developed as a result of changing economic, political, and cultural factors. What were some of these factors? | Short Response 5 due. |
| 12   | 22    | M 20 Apr | “**Higher Criticism**”  
H. R. Murphy, “The Ethical Revolt Against Christian Orthodoxy in Early Victorian England.” |          |
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<td>23</td>
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<td>23 Apr</td>
<td><strong>Darwin and Social Darwinism</strong>&lt;br&gt;Brooke, &quot;Evolutionary Theory and Religious Belief.”&lt;br&gt;Darwin, from <em>The Origin of the Species</em> and <em>The Descent of Man</em> (1871)&lt;br&gt;<strong>Questions to Keep in Mind:</strong>&lt;br&gt;1. Most people believe that science and religion have always been “enemies,” and that this became even more true as a result of Darwin’s theory of evolution. How accurate is this?&lt;br&gt;2. In what specific ways did evolution challenge tradition Christian beliefs?</td>
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<td>13</td>
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<td><strong>Spiritualism, Theosophy, and the Woman Question</strong>&lt;br&gt;<em>Genesis</em>, ch. 1-3&lt;br&gt;<em>The Woman’s Bible</em>, introduction and excerpts.&lt;br&gt;<strong>Henry Maudsley</strong>, “Sex in Mind and Education”&lt;br&gt;Alex Owen, from <em>The Darkened Room: Women, Power and Spiritualism in Late Victorian England.</em>&lt;br&gt;<strong>Questions to Keep in Mind:</strong>&lt;br&gt;1. What factors account for the proliferation of new forms of spirituality in the 19th century?&lt;br&gt;2. Why were many of these forms especially attractive to women?&lt;br&gt;3. What are the main ideas about women that many Christians have taken from the first 3 chapters of Genesis?&lt;br&gt;4. How does <em>The Woman’s Bible</em> deal with these ideas about women?&lt;br&gt;5. On what “scientific” grounds does Maudsley argue that women cannot go to college?&lt;br&gt;6. Note Maudsley’s frequent use of the word “must.” What does this tell us about his argument?</td>
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<td><strong>Community and the Individual</strong></td>
<td>Short Response</td>
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</tbody>
</table>
| Apr  |       |      | Karl Marx, “The Communist Manifesto.”  
William Graham Sumner, from “The Challenge of Facts.”  
Morris, “News from Nowhere.”  
**Questions to Keep in Mind:**  
These 3 primary text present 3 different views of what an ideal society should be. While Sumner supports liberal individualism, Morris and Marx do not.  
1. What are the major issues that divide these 3 authors and how do these issues reflect conditions in the 19th century?  
2. What does Sumner imply by arguing that there should be no “eleemosynary” institutions? [**Hint:** google “eleemosynary” and blow your friends away by using the word!]  
3. The protagonist in Morris’s *News from Nowhere* is a 19th century man who suddenly finds himself in 2003. See what you think of Morris’s solutions to his society’s problems. How is he like Marx and how does his and Marx’s criticism undermine Sumner’s text? | 6 due. |
| 14   | 26    | M 4  |  **The Quest for the Origin of Religion in the West**  
Durkheim, from *The Elementary Forms of Religious Experience.*  
Nietzsche, Nietzsche, from *Twilight of the Idols* (1888).  
Freud, from *The Future of an Illusion*  
**Background Reading:**  
**Questions to Keep in Mind:**  
1. How does Durkheim define religion? Note the important role that psychology, especially group psychology, plays in his ideas.  
2. According to Durkheim’s theory, what are people actually worshipping when they engage in religious activities? Can you see how his theory helps to explain the fervor with which some Americans call others “un-American”?  
3. Can you see how Feuerbach influenced both Nietzsche and Freud?  
4. What are Freud’s and Nietzsche’s views of human nature, civilization, and religion?  
5. What does Nietzsche mean by “dialectics,” and why was he so against it? Also note what he says about ugliness.  
6. How did major religious figures respond to the various theories explaining religion in terms of sociology or psychology and not as the “gospel truth.” | |
| 27   | W 6   | May  |  **World War I, The Rise of Fundamentalism, and the Scopes Trial**  
George Marsden, “Fundamentalism as An American Phenomenon.”  
**Questions to Keep in Mind:**  
1. The Scope’s trail has been mistakenly taken as a death-blow to fundamentalism. How did the trial actually invigorate | |
1. Why did religious conservatives and fundamentalists even in the face of the inroads made by “higher criticism” and Darwinian evolution?
2. What were the key tenets of fundamentalism?
3. What was the main goal of fundamentalism as it arose after WW I?
4. Why did fundamentalism thrive particularly well in the South?
5. How did liberal Christians argue that evolution and Christianity were compatible?
6. Why should English Evangelical Christians have reacted so differently towards higher criticism and evolution than American Evangelical Christians?

<table>
<thead>
<tr>
<th>Week</th>
<th>Class</th>
<th>Date</th>
<th>Topic</th>
<th>Logistics</th>
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</thead>
<tbody>
<tr>
<td>15</td>
<td>28</td>
<td>M 11 May</td>
<td>Group Presentations</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>W 13 May</td>
<td>Group Presentations</td>
<td>Short Response 7 due.</td>
<td></td>
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<tr>
<td>Final’s Week</td>
<td>M 18 May</td>
<td>Final Response due by 5PM</td>
<td>Final Response due by 5PM</td>
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</tr>
</tbody>
</table>

**Part 4: Grading Policy**

**Graded Course Activities**

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Participation</td>
<td>10%</td>
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<tr>
<td>Short Responses</td>
<td>30%</td>
</tr>
<tr>
<td>Final Response</td>
<td>20%</td>
</tr>
<tr>
<td>Group Presentation</td>
<td>20%</td>
</tr>
<tr>
<td>Individual Project</td>
<td>20%</td>
</tr>
</tbody>
</table>

**Participation:** Since grading participation is extremely subjective, and since some students are naturally louder than others, I have chosen instead to give credit for attendance as participation. My logic is simple: if you are absent you cannot participate. My hope is that your attendance will translate into your participation, and therefore, facilitate your learning experience. It will work thusly: Each class meeting I will pass around a sign-in sheet. Your signature on that sheet will constitute your attendance for that day: if you fail to sign the attendance sheet, you cannot receive credit for participating at that class meeting. Understanding that things happen that may keep you from class, but which are not 'officially' excusable, and understanding that we have 29 class meetings, I am giving you TWO free absences. On your third absence, your participation grade will begin to suffer.

**Short Responses:** To encourage careful reading and continued and consistent participation in the course, instead of exams, I have chosen to give you short responses. These will be approximately two-page (600 words maximum) in length and answer a prompt concerning that week’s reading.
You will receive seven prompts for Short Responses. You may answer all seven. Your top FIVE scores will constitute 30% of your course grade. Please plan your responses carefully.

Prompts for short responses will be emailed weekly to the class list one week before they are due. All responses are due in class on Wednesdays. You MUST be in class on the day that you submit a response for it to count. Please note that I do not take late work.

**Final Response:** Again, instead of an exam, I will be giving you a prompt to answer as our “final.” The Final Response will be worth 20% of your course grade. Like the other responses, I will email the prompt the week before it is due. Unlike the other responses, everyone MUST complete this response or receive a zero for 20% of the course grade. It is twice as long (1200 words maximum) and will replace a final exam for the course. The Final Response will be due to my mailbox in Mendocino by **by 5PM on Monday 18 May.**

**Group Presentation:** As I have already noted, the best way to learn is to discuss things in groups. To facilitate this further, I am requiring that each student participate in a 20-min group presentation during the last two weeks of the class. Group size will depend on course enrollment, with a maximum of six groups. Specifics for the Group Presentation will be handed out in the third full week of class.

**Individual Project:** Because I know that people take religious studies classes for different reasons, and because I know that levels of interest vary accordingly, I am giving flexibility on the form of student Individual Projects for the course. They need only be “inspired by the course reading or the group project.” Many students will choose a standard academic paper responding to one or more of the primary sources we will be reading together. Other students may wish to write creative papers, perhaps a short story set in the time period covered by this course. In any case, the individual project must demonstrate grappling and mastery of the course material. Specifics for the Individual Project will be handed out in the second full week of class.

**Late Work Policy**

I do NOT take late work.

**Letter Grade Assignment**

Include an explanation between the relationship of points earned and final letter grade.

**Example:** Final grades assigned for this course will be based on the percentage of total points earned and are assigned as follows:

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Percentage</th>
<th>Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>93-100%</td>
<td>Excellent Work</td>
</tr>
<tr>
<td>A-</td>
<td>90-92%</td>
<td>Nearly Excellent Work</td>
</tr>
<tr>
<td>B+</td>
<td>87-89%</td>
<td>Very Good Work</td>
</tr>
<tr>
<td>B</td>
<td>83-86%</td>
<td>Good Work</td>
</tr>
<tr>
<td>B-</td>
<td>80-82%</td>
<td>Mostly Good Work</td>
</tr>
<tr>
<td>C+</td>
<td>77-79%</td>
<td>Above Average Work</td>
</tr>
<tr>
<td>Letter Grade</td>
<td>Percentage</td>
<td>Performance</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>----------------</td>
</tr>
<tr>
<td>C</td>
<td>73-76%</td>
<td>Average Work</td>
</tr>
<tr>
<td>C-</td>
<td>70-72%</td>
<td>Mostly Average Work</td>
</tr>
<tr>
<td>D+</td>
<td>67-69%</td>
<td>Below Average Work</td>
</tr>
<tr>
<td>D</td>
<td>60-66%</td>
<td>Poor Work</td>
</tr>
<tr>
<td>F</td>
<td>0-59%</td>
<td>Failing Work</td>
</tr>
</tbody>
</table>

**Important note:** For more information about grading at Sac State, visit the academic policies and grading section of the university catalog.
Part 5: Course Policies

Attend Class

Students are expected to attend all class sessions as listed on the course calendar.

- Please see notes on Participation for information regarding attendance policy.

Participate

Participation is calculated by attendance. Lack of signature on the attendance sheet indicates failure to participate.

Build Rapport

If you find that you have any trouble keeping up with assignments or other aspects of the course, make sure you let your instructor know as early as possible. As you will find, building rapport and effective relationships are key to becoming an effective professional. Make sure that you are proactive in informing your instructor when difficulties arise during the semester so that they can help you find a solution.

Complete Assignments

Assignments must be submitted by the given deadline or special permission must be requested from instructor before the due date. Extensions will not be given. Please note that I do not take late work.

Understand When You May Drop This Course

It is the student’s responsibility to understand when they need to consider disenrolling from a course. Refer to the Sac State Course Schedule for dates and deadlines for registration. After this period, a serious and compelling reason is required to drop from the course. Serious and compelling reasons includes: (1) documented and significant change in work hours, leaving student unable to attend class, or (2) documented and severe physical/mental illness/injury to the student or student’s family.

Incomplete Policy

Under emergency/special circumstances, students may petition for an incomplete grade.

Inform Your Instructor of Any Accommodations Needed

If you have a documented disability and verification from the Office of Services to Students with Disabilities (SSWD), and wish to discuss academic accommodations, please contact your instructor as soon as possible. It is the student’s responsibility to provide documentation of disability to SSWD and meet with a SSWD counselor to request special accommodation before classes start.

SSWD is located in Lassen Hall 1008 and can be contacted by phone at (916) 278-6955 (Voice) (916) 278-7239 (TDD only) or via email at sswd@csus.edu.
Commit to Integrity

As a student in this course (and at this university) you are expected to maintain high degrees of professionalism, commitment to active learning and participation in this class and also integrity in your behavior in and out of the classroom.

Sac State's Academic Honesty Policy & Procedures

“The principles of truth and honesty are recognized as fundamental to a community of scholars and teachers. California State University, Sacramento expects that both faculty and students will honor these principles, and in so doing, will protect the integrity of academic work and student grades.”

Read more about Sac State's Academic Honesty Policy & Procedures

Definitions

At Sac State, “cheating is the act of obtaining or attempting to obtain credit for academic work through the use of any dishonest, deceptive, or fraudulent means.”

“Plagiarism is a form of cheating. At Sac State, “plagiarism is the use of distinctive ideas or works belonging to another person without providing adequate acknowledgement of that person’s contribution.”

Source: Sacramento State University Library

Important Note: Any form of academic dishonesty, including cheating and plagiarism, may be reported to the office of student affairs.

Course policies are subject to change. It is the student’s responsibility to check SacCT for corrections or updates to the syllabus. Any changes will be posted in SacCT.