New Course Request

Indiana University

INDIANA POLIS Campus

Check Appropriate Boxes: Undergraduate credit ☒ Graduate credit ☐ Professional credit ☐

1. School/Division: LIBERAL ARTS
2. Academic Subject Code: REL
3. Course Number: REL318 (must be cleared with University Enrollment Services)
4. Instructor: Thuesen & Curtis

5. Course Title: Religion and Racism
   Recommended Abbreviation (Optional): Religion and Racism

6. First time this course is to be offered (Semester/Year): SPRING 2008
7. Credit Hours: Fixed at 3, or Variable from ______ to ______
8. Is this course to be graded S-F (only)? Yes ☒ No ☐
9. Is variable title approval being requested? Yes ☐ No ☒

10. Course description (not to exceed 50 words) for Bulletin publication: EXPLORES THE INTERACTION OF RELIGION AND RACISM. SELECTED CASE STUDIES MAY INCLUDE THE BIBLE AND RACISM, RACIAL RECONCILIATION AMONG EVANGELICAL CHRISTIANS, THE KU KLUX KLAN IN INDIANA, AND ISLAMOPH OBIA.

11. Lecture Contact Hours: Fixed at 3, or Variable from ______ to ______
12. Non-Lecture Contact Hours: Fixed at 0, or Variable from ______ to ______
13. Estimated enrollment: 40, of which 0 percent are expected to be graduate students.
14. Frequency of scheduling: Bimonthly
   Will this course be required for majors? No
15. Justification for new course: Fills curricular gap on important topic
16. Are the necessary reading materials currently available in the appropriate library? Yes
17. Please append a complete outline of the proposed course, and indicate instructor (if known), textbooks, and other materials.

18. If this course overlaps with existing courses, please explain with which courses it overlaps and whether this overlap is necessary, desirable, or unimportant.

19. A copy of every new course proposal must be submitted to departments, schools, or divisions in which there may be overlap of the new course with existing courses or areas of strong concern, with instructions that they send comments directly to the originating Curriculum Committee. Please append a list of departments, schools, or divisions thus consulted.

Submitted by: [Signature] Date: 11/14/06
Department Chairman/Division Director

[Signature] Date: 3/1/07
Bimonthly

[Signature] Date: 11/20/06
Dean of Graduate School (when required)

[Signature] Date: [Signature] Date: [Signature] Date: 
Chancellor/Vice-President University Enrollment Services

After School/Division approval, forward the last copy (without attachments) to University Enrollment Services for initial processing, and the remaining four copies and attachments to the Campus Chancellor or Vice-President.

UPS 724 University Enrollment Services Final—White; Chancellor/Vice-President—Blue; School/Division—Yellow; Department/Division—Pink; University Enrollment Services Advance—White.
RELIGION AND RACISM
Religious Studies-R3XX

Profs. Peter J. Thuesen & Edward Curtis

Office: Cavanaugh Hall 335  (274-5942 / 278-1683)  
ptthuesen@iupui.edu and ecurtis4@iupui.edu  
Office Hrs.: MW, 12:30-1:30 p.m., or by appt.

Class Meetings: Wednesdays, 5:45-8:25 p.m.  
Cavanaugh Hall 241

Course Description

Did you know that the Ku Klux Klan — America’s most notorious hate group — virtually controlled Indiana politics during the 1920s? In 1924, a Klan-backed candidate, Ed Jackson, was elected governor of Indiana, thanks to the efforts of KKK Grand Dragon D. C. Stephenson, who conducted a mass-mailing campaign from his home in Indianapolis. Though a series of scandals left Stephenson in prison and Jackson politically ruined by the late 1920s, the Klan’s short-lived but dramatic success demonstrated the formidable power of white Protestant nationalism in the Hoosier State.

This course is about two major factors — race and religion — that helped give rise to organizations such as the Klan. As we’ll see, “race” and “religion” have meant different things at different times in American history. Race in particular is a notoriously slippery concept — most biologists now agree that clearly demarcated “races” do not exist in the human species — and yet virtually every religious group in American history has been profoundly affected by the hard realities of racial division.

A central theme to be explored in the course is religion’s role in the emergence (and maintenance) of modern racial categories. We’ll begin our survey in the colonial period, before modern ideas of race had fully evolved. In the encounter between Native Americans and Europeans, we’ll see the first hints of modern racial stereotyping as the two peoples drew on religion to make sense of each other. With the dawn of the Atlantic slave trade, the role of religion in racial categorization became starkly apparent as white colonists turned to the Bible to explain the origins of Africans and to justify their enslavement. The African-American case — central to all future race relations in America — will occupy us at length. We will also explore the complicated role of religion in various modern racist ideologies, including not only that of the Klan but also “Christian Identity,” a white supremacist, anti-Semitic movement loosely linked to the Oklahoma City bombing and other racial violence. Other important course themes include the relation of race to ethnicity, the diversity of racial and ethnic identities in contemporary American religion, and the role of religion among supporters and opponents of the twentieth-century civil rights movement. Finally, we will examine the challenge of improving race relations within contemporary American religious groups.
Course Objectives and the Principles of Undergraduate Education

Through diligence in completing assigned readings and participating in class, you should, by the end of the semester . . .

- Gain understanding of how “race” has been understood throughout American history.
- Learn to explain the historical role of the Bible in the construction of American racial categories.
- Become conversant with some of the major themes of African-American religious history.
- Gain a sense of the complexity of racial and ethnic identities in contemporary America.
- Learn more about the practical, “real-life” applications of studying racial and religious history.

In so doing, it is expected that you will be able to communicate more effectively; think more critically; integrate and apply your knowledge; gain intellectual depth and breadth in these areas; understand society and culture more deeply; and continue to test your own sense of ethics and values.

Required Course Texts

(Available in the Cavanaugh Hall Bookstore)

- Occasional handouts (to be distributed by the professor in class)

Grades and Course Requirements

Your final grade will be determined by four components:

- Midterm Writing Assignment 30%
- Final Writing Assignment 40%
- Class Presentation 10%
- Class Participation 20%

The grading scale for our class is as follows: A, 93-100; A-, 90-92; B+, 88-89; B, 83-87; B-, 80-82; C+, 78-79; C, 73-77; C-, 70-72; D+, 68-69; D, 60-67; F, 59 and below.
The topic and format of the two writing assignments will be discussed in detail in class. The midterm assignment will be based on course readings and will be 4–6 double-spaced, typewritten pages. For the final writing assignment (6–10 double-spaced, typewritten pages), you will have a choice between a take-home final exam based on class readings and a short essay based on original research. The latter option may be on a topic of your choice (selected in consultation with the professor) related to race and religion.

Each student will also be assigned a particular week in which to make a brief presentation to the class on the readings assigned for the day. Guidelines for these presentations will be furnished in class. Presentations will be evaluated on a 10-point scale based on (1) how effectively you use the readings as a springboard (i.e., add a new dimension to themes already presented in the assignment) and (2) how well you draw other students into the discussion. In other words, it will not be sufficient simply to summarize the main points from the reading.

Finally, your ongoing class participation will account for one-fifth (20%) of your final grade. Everyone has opinions about race and religion, and it is your job to help make our class a lively — yet always respectful — forum for discussion and debate. Needless to say, participation begins with faithful class attendance, which is particularly important in a once-a-week seminar. If you must be absent, please notify the professor in advance. Every absence after the second unexcused absence will result in a 3-point deduction from your final 20-point participation grade. Yet mere attendance is not sufficient for participation. Your success in the course depends on your faithful engagement in class discussion.

- **Policy on Late Arrivals, Early Departures, and Cell Phones:**
  It is disruptive — and highly discouraged — to arrive to class late or leave early. Yet if you know that you must arrive late or leave early because of extraordinary circumstances, please notify the professor in advance. Also, please be sure to turn off all cell phones and pagers during class.

- **Other Course Policies:**

  Students needing accommodations because of physical or learning disabilities should contact Adaptive Educational Services, Cavanaugh Hall basement, Room 001E, or online at:
  http://life.iupui.edu/aes

  **Plagiarism** is the violation of academic expectations about using and citing sources. For statements on academic conduct and student rights/responsibilities, please see:
  http://www.hoosiers.iupui.edu/studcode/studcode.htm

**Course Schedule**

*(Subject to revision as necessary)*

<table>
<thead>
<tr>
<th>DATE</th>
<th>CLASS TOPIC(S) / READING(S) FOR THE DAY</th>
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<tr>
<td><strong>RCRE</strong> =</td>
<td>Prentiss, ed., <em>Religion and the Creation of Race and Ethnicity</em></td>
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<tr>
<td>Week 1 (Wed., Jan. 12)</td>
<td>• Course Introduction</td>
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<tr>
<td>Week 2 (Wed., Jan. 19)</td>
<td>• Before &quot;Race&quot;: Premodern European Encounters</td>
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Reading for Today: Ivan Hannaford, “In the Beginning,” and “Jews, Christians, Moors, and Barbarians,” from Race: The History of an Idea in the West, pp. 3-16, 87-126 (handout)

Week 3 (Wed., Jan. 26) • Before “Race”: Premodern American Encounters

Week 4 (Wed., Feb. 2) • Constructing Native American and African-American Inferiority

Week 5 (Wed., Feb. 9) • The Bible and Race in America, Part I
  Reading for Today: Stephen Haynes, Noah’s Curse: The Biblical Justification of American Slavery,” pp. 3-104

Week 6 (Wed., Feb. 16) • The Bible and Race in America, Part II

Week 7 (Wed., Feb. 23) • The Bible and Race in America, Part III

MIDTERM WRITING ASSIGNMENT DUE IN CLASS!

Week 8 (Wed., Mar. 2) • Religious Myth and Contemporary Racial Identity

Week 9 (Wed., Mar. 9) • Race and the Rise of Anti-Semitism

Mar. 14-18 SPRING RECESS – NO CLASS
Week 10 (Wed., Mar. 23)  •  The Case of the Ku Klux Klan in Indiana, Part I
  Reading for Today: Leonard J. Moore, Citizen Klansmen: The Ku Klux Klan in Indiana, 1921-1928, pp. 1-106

Week 11 (Wed., Mar. 30)  •  The Case of the Ku Klux Klan in Indiana, Part II
  Reading for Today: Leonard J. Moore, Citizen Klansmen: The Ku Klux Klan in Indiana, 1921-1928, pp. 107-191

Week 12 (Wed., Apr. 6)  •  Race and the Civil Rights Movement
  Reading for Today: Selections from Charles Marsh, God’s Long Summer: Stories of Faith and Civil Rights, pp. 10-80 (handout)

Week 13 (Wed., Apr. 13)  •  Ethnic Identity and Religion: Asian and Other Case Studies
  Reading for Today: Chapters 7-14, by Roberto S. Goizueta, John K. Nelson, Azzam Tamimi, Laurie Patton, Chirevo V. Kwenda, and Michael A. Sells, pp. 112-234 (RCRE)

Week 14 (Wed., Apr. 20)  •  Race and Religion in Contemporary America, Part I
  Reading for Today: Michael O. Emerson and Christian Smith, Divided by Faith: Evangelical Religion and the Problem of Race in America, pp. 1-113

Week 15 (Wed., Apr. 27)  •  Race and Religion in Contemporary America: Part II
  Reading for Today: Michael O. Emerson and Christian Smith, Divided by Faith: Evangelical Religion and the Problem of Race in America, pp. 115-172

Wed., May 4  FINAL WRITING ASSIGNMENT DUE BY 5:00 P.M.