

Pluralism in Multireligious America

The Politics of Inclusion

RELS 3430

This course will interrogate the challenge and limits of pluralism in an increasingly multireligious and nonreligious America. There is an emphasis on contemporary issues, such as the rise of xenophobia and Christian Nationalism. Course material will concern the intersection of these three issues: (1) the multireligious makeup of the United States; (2) the myth or reality of America's "Judeo-Christian" roots; and (3) the Establishment Clause of the U.S. Constitution that forbids the government from both promoting one religion over others and also restricting an individual's religious practices. We will discuss the politics of inclusion when minoritized communities encounter dominant Christian communities. We will also interrogate the intersection of immigration, race, class, and religion—including antisemitism and Islamophobia—in American politics.



Prof: axel marc oaks takacs (dr takacs)

Mondays 11:00AM – 1:30PM

Location: TBD

Canvas

This class relies heavily on the learning management system, Canvas. All of your daily readings, assignments, submissions, and due dates will be found on Canvas. Readings that are not found in the required textbook will be made available as PDFs on Canvas, as well as links to videos and podcasts.

The course will be Modules-driven, that is, nearly ALL assignments will be found on the Modules page.



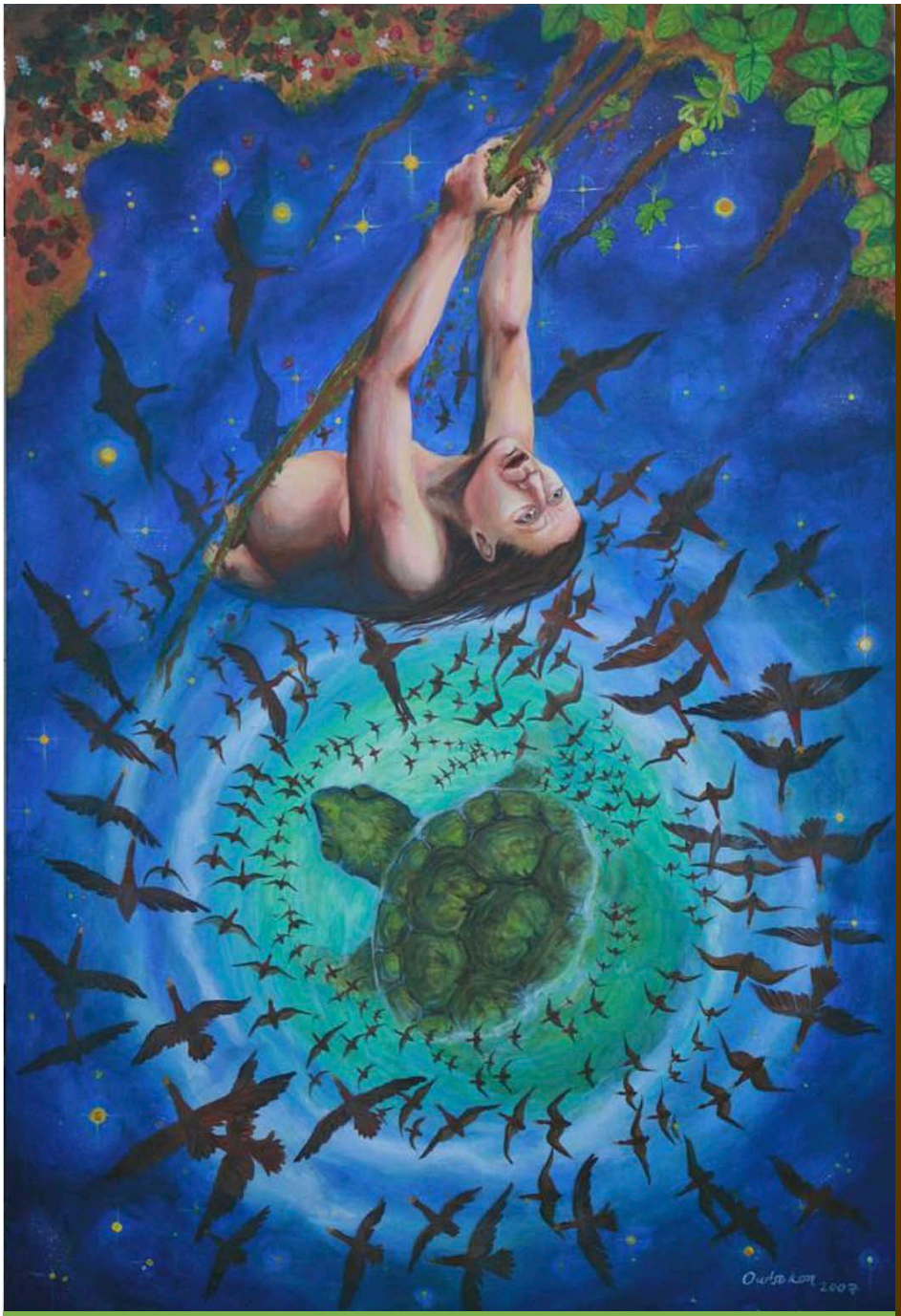
Washington, USA - August 9, 2017: interior of the Washington capitol hill dome pantheon with the words e *pluribus unum* (out of many, one) at the ceiling from 1865. (Getty / travelview)

about this land

Seton Hall is located on Lenapehoking, the unceded and ancestral lands of the Munsee Lenape, indigenous peoples of Turtle Island, what is now called the USA (NJ).

about the professor

dr takacs is a scholar of classical & post-classical islamic intellectual & poetic traditions, interreligious studies, and a catholic comparative theologian



by Owisokon Lahache,
a practicing Iroquois artist (Mohawk, Turtle Clan)

How do I contact dr takacs?

email
takacsax@shu.edu

office
Fahy Hall 328

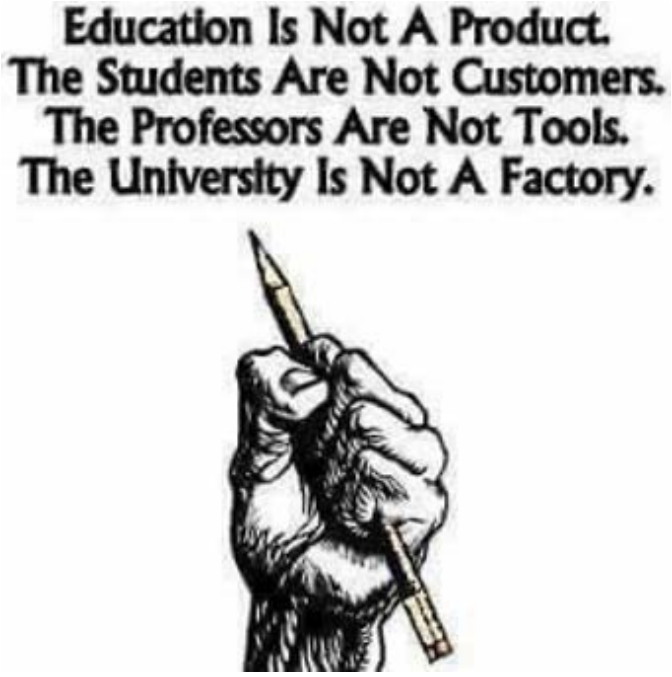
office hours

Tuesday through Friday

by appointment

see booking calendar for all availability

https://tinyurl.com/MeetWithTakacs





Literacy, Intelligence, and Proficiency

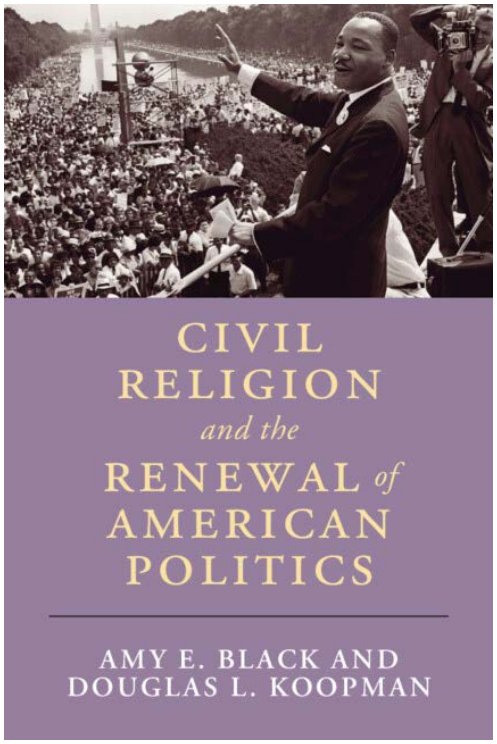
This class cultivates interreligious literacy, intelligence, and proficiency (see Christine Hong, *Decolonial Futures* [2021]). We will not "master" or "become competent" in the religions of the world.

Interreligious Literacy provides students with the basic building blocks for understanding inter- and intra-religious **diversity**. It enables us to identify and explain various religious and interreligious histories, contexts, traditions, theologies, practices, ethics, and values. It **comprehends the present in light of the past**.

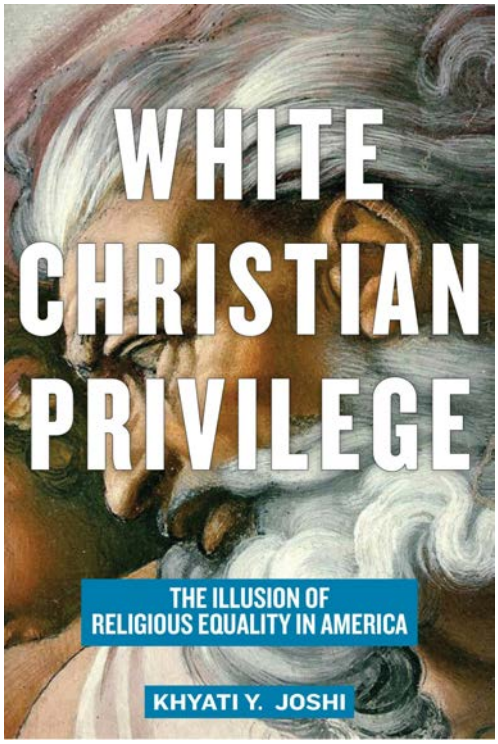
Interreligious intelligence is the intellectual, social, and imaginative capacity to apply interreligious literacy to various contexts in one's future. It enables us to employ interreligious knowledge in making judgments about the best course of action in any given diverse context. It is not neutral but grounded in **justice-oriented critical thinking** that seeks to construct a world in which religious pluralism and diversity is affirmed. It **imagines a future yet unknown**.

Interreligious proficiency is the practice of executing those judgments in the real world. Students develop **habits of mind**, **inquiry**, and **action** that shape how they relate to self and others in the context of a religiously diverse world. It is the **embodied practice** of interreligious intelligence and **constructs a future to be known.**

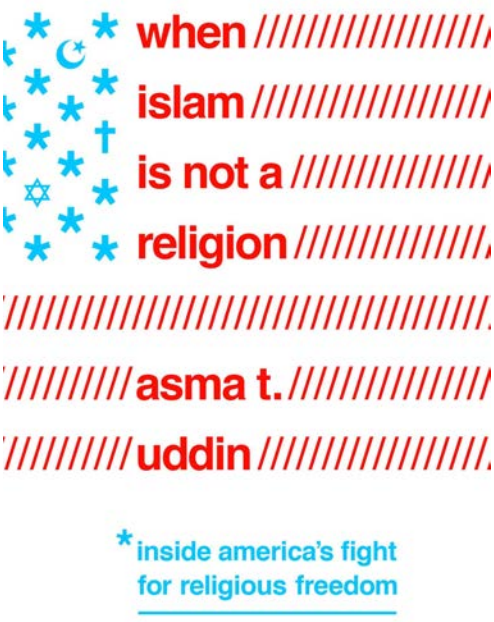
required books



Civil Religion and the Renewal of American Politics, by Amy E. Black & Douglas L. Koopman (Cambridge University Press, 2025)



White Christian Privilege: The Illusion of Religious Equality in America, by Khyati Y. Joshi (NYU Press, 2021)



When Islam is not a Religion: Inside America's Fight for Religious Freedom, by Asma T. Uddin (Pegasus Books, 2021)



Other readings, videos, or podcasts will be made available as PDF or some other digital format on Canvas.

other learning materials

keeping it 101
a killjoy's introduction to religion







Humanities courses are not merely about names, places, and dates, they are about **critical thinking and the conceptualization of ideas**. Most importantly, humanities courses train an individual to **entertain an idea other than one's own**. They exercise the **imagination** in an attempt to enter into the ways in which **various human cultures** from different times and places have understood **what it means to be human**. Additionally, humanities classes explore questions of **power, inequality, inequity, justice, truth, beauty, goodness, and human flourishing**.

philosophy, religion, history, literature, theology, arts, anthropology, culture, gender, languages, justice, truth, beauty, imagination, ethics

late policy

if you want feedback, then assignments need to be submitted w/in 24 hours of due date. No penalty up to 10 days late, after which highest possible grade is 70%

be a luddite

cell phones prohibited
laptops prohibited
take notes by hand
hold a physical book
gaze into the eyes of your neighbor
technology will always be with us, let's take a break from it in this classroom (aside from digital images, video, podcasts, digital readings, etc.)

DSS

If you have a documented disability you may be eligible for reasonable accommodations in compliance with University policy, the Americans with Disabilities Act, Section 504 of the Rehabilitation Act, and/or the New Jersey Law against Discrimination. To request accommodations or assistance, please self-identify with the Office for Disability Support Services (DSS), Duffy Hall, Room 67 at the beginning of the semester. For more information or to register for services, contact DSS at (973) 313-6003 or by e-mail at DSS@shu.edu.

just don't cheat

Cheating of any kind, but plagiarism in particular, destroys trust, disrespects the learning process, and mocks genuine intellectual engagement. The Department of Religion considers all cheating and plagiarism serious breaches of academic integrity, including use of ChatGPT and other AI text-generation systems.

If you cheat, you will be required to resubmit the work for 70% credit. In addition, you will write a 4-page reflective essay explaining why you cheated, what you could have done instead, and what strategies you will employ in the future to choose not to cheat.

Do you feel the need to cheat?



email me instead and let's work together to figure out why!

AI

For a Student Who Used AI to Write [or Read] a Paper
by Joseph Fasano

Now I let it fall back in the grasses.

I hear you. I know this life is hard now.

I know your days are
precious on this earth.

But what are you trying to be free of?

The living? The miraculous task of it?

Love is for the ones who love the work.

—

AI is prohibited in any and all aspects of this course—from reading to writing to creative art and other assignments and assessments.

grading scale

A	93-100	C	< 78
A-	< 93	C-	< 73
B+	< 90	D+	< 70
B	< 88	D	< 67
B-	< 83	F	< 60
C+	< 80		

health & wellness

Counseling and Psychological Services (CAPS) offers a wide range of therapeutic services designed to foster the psychological health and well-being of our students in order help them to thrive, develop, and achieve academic and personal success.

Students seeking services may call us at (973) 761-9500 to schedule an appointment during regular business hours, M-F, 8:45 a.m.-4:45 p.m.

CAPS is located on the second floor of Mooney Hall, Room 27. Mooney Hall is not an accessible building. We offer telehealth and/or can make arrangements to meet with you in an accessible and private location on campus.

Students with an urgent need to speak with a counselor may contact the **SHU 24/7 Mental Health Crisis Hotline at 973-275-Help (4357).** This service is available 24 hours a day/7 days a week.

After Hours:
After Hours and on weekends, students experiencing a psychological **emergency** should call **CAPS at 973-761-9500** or the **SHU 24/7 Mental Health Crisis Hotline at 973-275-Help (4357)** to speak with a trained mental health counselor.

communication

My preferred communication method is via Canvas's messaging/email system or via email (takacsax@shu.edu). I will respond to students' messages sent M-F within 24 hours. I will respond to students' messages sent on the weekends within 48 hours. I will send weekly email updates regarding upcoming assignements.

You may also email me at takacsax@shu.edu, however you **must include the full course a with letters, ie., RELS 3430, in the subject or body of the email; if you do not, there will be significant delay in responding.**



"The Prayer at Valley Forge", a 1975 painting by Arnold Friberg done for America's bicentennial celebration in 1976.

UNDOCUALLY

DIVERSE
INCLUSIVE
ACCEPTING
WELCOMING
SAFE SPACE
FOR EVERYONE



"Another World IS Possible," by Ricardo Levins Morales

Whatever your race, (ir)religion, sexual orientation, ethnicity, gender identity or expression, trauma-informed knowledge and experience, neurology, country of origin, native language, immigration status, English-speaking capacities, socioeconomic status, dis/abilities—you, your views, your knowledge, and your experiences are valued and affirmed.

-alternative assignments and assessments are always possible-



inclusive learning environment

“Don’t talk about money, religion, sex, or politics.”

In humanities classes we often talk about all these things, in addition to race, gender, ethnicity, and sexuality, in various ways. That being the case, in this course all viewpoints are welcomed from all students, no matter your race, religion, sexual orientation, ethnicity, gender, country of origin, native language, immigration status, political party, or socioeconomic status.

Difference: However, as we’ll learn, our reception, perception, and conception of the world are all shaped by our experiences, histories, and identities. How a Muslim, heterosexual woman of color experiences and interprets the world in New Jersey is different from how a Christian, queer Asian man experiences and interprets the world in Toronto, both of whom are different from how an atheist, heterosexual white man experiences and interprets the world in Lima, Peru.

Sameness: And yet, **we are all human**.

An inclusive learning environment does not only mean being open to challenges from other viewpoints, being receptive to critique, and being civil in our discussion; it also means recognizing that some positions may more negatively impact one community over another in a disproportionate way.

A good first step is always to challenge ideas and positions rather than persons. However, it also means recognizing that some ideas and positions are inextricably bound to the embodied experiences of persons.

Discussion, debate, and conversation are messy; but we’ll all deal with its messiness together, humbly and with compassionate understanding.

We must recognize that no one is perfect and we all make mistakes that may offend someone when discussing religion, politics, and culture—even your professor!

But as a learning community, this is a space for growing and not for shaming or shutting people down.

inclusive learning environment

Adapted from Columbia Center for Teaching and Learning

- Allow everyone a chance to speak
- Listen respectfully and actively
- Criticize ideas, not individuals
- Commit to learning, not debating
- Avoid blame, speculation, inflammatory language
- Avoid assumptions about others, especially based on their perceived social group
- Be careful about putting other participants on the spot. *Do not demand that others speak for a group that you perceive them to represent*.

- Some sample statements:
    - It seems like what you're saying is…
    - "I wonder if…
    - "I think that…"
    - "How did you come to that position…"
    - "Given your position, it follows that…Is that what you intended?"
    - "I don't get it. Can you help me understand what you're saying…"

- Be comfortable with silence, quiet reflection
- Do not interrupt or engage in private conversations while others are speaking
- Raise your hand
- What is shared in the classroom or small-group discussion is confidential. Trust is key. Keep confidential any personal information that comes up in the conversation.

Listening

- Listen carefully and respectfully, without interrupting.
- Be aware that tone and body language are powerful communicators. Show respectful listening by facing and looking at the speaker, making eye contact, staying quiet, nodding, etc.

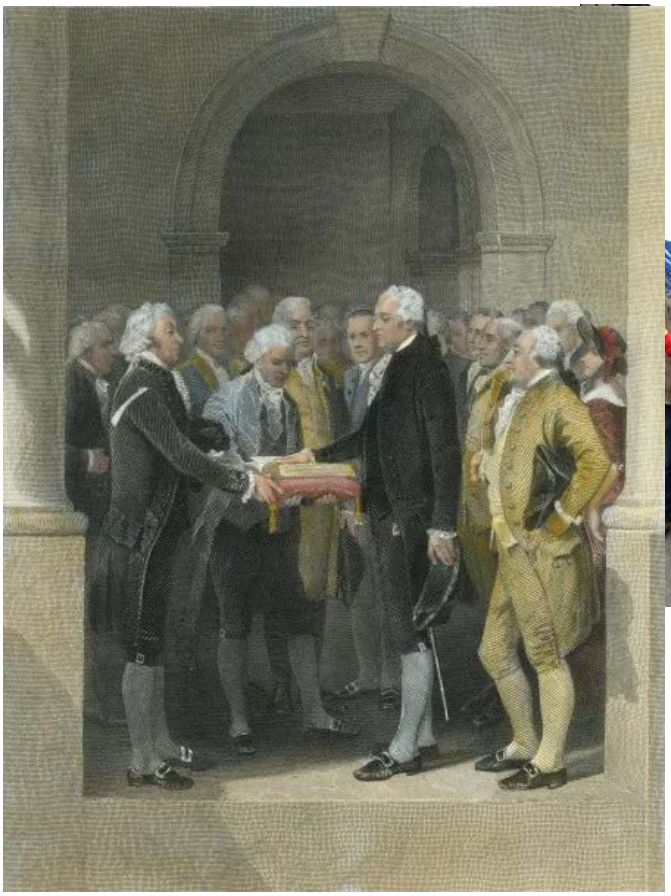
inclusive learning environment

Speaking

- Share briefly from your own experiences.
- Use "I" statements to state your views.
- Build on others' comments. Acknowledge them, even if you disagree.
- Be careful not to generalize about people and/or experiences.

Be Courageous

- If you think something is missing from the conversation, do not wait for someone else to say it; say it yourself.
- If you find another's statement to be problematic, do speak up.
- Try not to silence yourself out of concern for what others will think about what you say.



"Inauguration of Washington," engraver unknown, after Alonzo Chappel, 1859. Published by Johnson, Fry & Co. Publishers. MVLA.



Demonstrators pray outside the US Capitol in Washington on January 6, 2021, where and when U.S. Congress was to meet in joint session to certify the Electoral College vote for President-elect Joe Biden; it was delayed because of the Capitol riots.

What are we doing?

- In-Class Attendance, Participation, Engagement (10%)
- Pre-Class Discussion Posts (10%)
- Current Event Analysis (20%)
- Thesis-Driven Essay (25%)
- Final Project Presentation (30%)
- Concluding Reflection (5%)

Rabbi Abraham Joshua Heschel, Rev. Dr. Martin Luther King, Jr, and other civil rights leaders marching Selma to Montgomery, Alabama, on March 21, 1965



What are the goals?

- define and explain the Establishment Clause of the United States Constitution
- apply and appraise the Establishment Cause to various case studies in which religious liberty and pluralism is at stake
- express the historical place and mythical conception of "religion" in America's past and present, including the myth or reality of America's "Judeo-Christian" past and present
- express and assess the constructed limits of political, legal, cultural, racial, ethnic, and religious pluralism in the United States, especially given the rise of Christian Nationalism
- express and critique current models of religious, cultural, racial, and ethnic inclusion, exclusion, tolerance, universalism, relativism, multiculturalism, pluralism, hegemony, majoritarianism, accommodation, assimilation, and cosmopolitanism
- explain, distinguish, and critique the intersectional, oppressive relationship among race, religion, and culture in terms of how minority communities encounter dominant white and/or Christian society and communities in America
- revise, construct, and/or compare current or novel religious, political, cultural, and legal models for dealing with diversity and difference in America



"Coresist," by Rev. Abigail Clauhs "Inspired by…Najeeba Syeed saying, 'We need interreligious scholarship that is beyond coexistence and dialogue. That gets to our need for co-resistance,' I took a spin on the infamous interreligious 'CoExist' sticker to create a 'CoResist' one."

Assignment and Assessment Details

Monday Attendance, Participation, and Engagement (15%)

Attendance: 14 points
Participation and Engagement: 14 points
Total: 28 points (weighted at 15% of your final course grade)

This class meets 14 times. If you show up to all the classes, you get 14/14 attendance points. Every class you miss, you lose a point. **Excused absences require documentation or a conversation with the professor (ALWAYS)**.

Excused absences:

- sickness or surgery
- mental health issues
- disability accommodation
- religious observances
- pregnancy-related events
- childcare responsibilities
- family emergencies (caregiving, funerals, etc.)
- volunteering to register voters or volunteering for a political campaign or ballot issue initiative (you are **allowed one absence** on this account)
- voting in local, state, or national elections, or volunteering to assist others to vote

READ CAREFULLY

If you attend all classes but do not participate at all, you would earn a 14/14 and a 0/14, for a total of 14/28 = 50%, or an F (weighted at 15% of your final course grade).

This class also requires active engagement and participation. The more you participate, the closer to that 14/14 participation points you will get.

How to do this?

1. **Come to class with three questions or comments from the assigned readings, podcast, and/or videos.** Just write down THREE points about the reading that intrigued you, puzzled you, illuminated you, confused you, etc. **DO THIS! I will ask you to share often.**
2. When we break into **discussion**, **participate**.
3. Work on your **active listening skills** (eye contact and/or nodding and/or writing to take notes and/or doodling on a paper—NOT emailing, NOT social media-ing, etc.)
4. **IMPORTANT:** Students attending class **without the book** from which the assigned reading was taken will be considered **ABSENT**.
5. Raise your hand and ask a question or provide a comment whenever you want about anything.

Pre-Class Discussion Posts (10%)

Before every class, each student must submit a discussion post on Canvas that responds to three prompts. You must engage, with citation, the required readings at least twice. 5 points = 1 point / question + 2 point for citing. **If you submit these after the due date/time, you will earn 3/5. If you submit them during or after the class meetings, you will earn only 2/5 points.**

Lowest post will be dropped

What are two questions or comments you have from the readings or other assigned material?

What do you consider two of the most important points from the readings or other assigned material and why?

Personally, what piece of information do you find the most challenging or insightful? Or, what piece of information made you rethink a previous assumption the topic? What piece of information shaped how you relate to your own faith, worldview, values, assumptions, or beliefs?

Citation Rules: Cite TWICE from the readings, including QUOTES from the text followed by title or author and page number (if applicable). No quoted citations, no points.



Three-Part Set of Assignments

The three major assignments/assessments for this course are intended to build off each other. In other words, they are designed as a single, cumulative arc: each one builds on the one(s) before it. You will (as much as possible) carry one current event through all three assessments—(1) analyzing it, (2) then building an argument around it, and finally (3) synthesizing that work into a capstone presentation that adds a new analytical lens and proposes a model for dealing with the diversity and difference your case raises.

Assessment	Weight	Cognitive move	Core question
1. Current Event Analysis	20%	**Analysis** — read coverage against course concepts	*What is really going on here, and what do our course tools reveal about it?*
2. Thesis-Driven Essay	25%	**Argument** — stake and defend a claim	*What should we conclude about this event, and why?*
3. Final Project Presentation	30%	**Synthesis + Intervention** — add a new lens and propose a model	*So what — and now what? What model best addresses the problem this case reveals?*

The thread: You will select one current event in Assessment 1 and carry it forward through Assessments 2 and 3. Exceptions (pivoting to a new event) may be granted on a case-by-case basis with my approval, but the default and strong expectation is continuity. This is what makes the sequence cumulative rather than three disconnected tasks.

(Note: the three other graded components of this course—In-Class Attendance, Participation, and Engagement (10%), Pre-Class Discussion Posts (10%), and Concluding Reflection (5%)—are described elsewhere and are not part of this three-part set of assignments/assessments.)

(1) Current Event Analysis (20%) — 1 of 3-part

Overview

You will identify a current event relevant to the themes of this course—the politics of religious inclusion and exclusion in multireligious America—and analyze how that event is being covered across news media and/or social media. Your job is not to report the news but to interrogate the coverage using the concepts, texts, and case studies we have studied in class. This is the foundation of your semester-long project: the event you choose here is the one you will build on in Assignments/Assessments 2 and 3.

What counts as an acceptable "current event"

- The event should have occurred (or substantially developed) within the last 6–12 months. Exceptions may be made on a case-by-case basis with my approval—for example, an older event with a significant recent development or with substantially rich overlap with course topics.
- It must be clearly relevant to the course topic: religion and the state, the Establishment Clause, civil religion, democracy, religious pluralism, Christian nationalism, religious or religion-racial discrimination, accommodation and exclusion, and related themes.
- It should be specific and bounded (a particular ruling, incident, controversy, policy, or public dispute) rather than a broad, diffuse trend (although exceptions in this regard can be made with convincing reasons).

Sources

- You must engage at least **three different news and/or social-media sources** covering your event—the *same* event.
- Sources should be varied enough to let you observe **differences in framing** (e.g., outlets across the political or religious spectrum, or a mix of legacy news and social media). Range matters more than volume.
- You must also draw on **in-class sources** (assigned books, articles, and case studies) as the analytical framework for interpreting the coverage. The news sources are your object; the course readings are your lens, offering theories and methods for exploring the content of the news story

Structure and Length

Total length: 1200–1500 words.

1. **Factual retelling (250–300 words)**. A bare-bones, neutral account of what happened—who, what, when, where. No analysis here; just establish the facts clearly and fairly.
2. **Analysis (remainder, roughly 900–1200 words)**. The heart of the paper. Using course concepts and readings, analyze *how the event is being covered and what that coverage reveals*. Strong analyses might: (continued on next page)

(1) Current Event Analysis (20%) — 1 of 3-part (cont.)

- Compare how different sources frame the event (what's emphasized, what's omitted, what language is used).
- Connect the coverage to course concepts—e.g., the Establishment Clause, the "Judeo-Christian America" myth, Christian privilege or nationalism, models of inclusion/exclusion and tolerance/assimilation, or the intersection of race, religion, and culture.
- Identify assumptions in the coverage about who "belongs," who is a religious "insider" or "outsider," and how those assumptions map onto what we've studied.
- Explore civil religion at the intersection of race and xenophobia, immigration, etc.
- Identify and explore how "religion" is functioning as a category and is far from a neutral, natural identifier, but an essentially contested term

Citations

- Chicago style, footnotes. The first citation of any source is a full Chicago footnote; subsequent citations use the shortened form.
- No bibliography
- Cite both your news/social-media sources and the in-class sources you use in your analysis.

Scaffolded submissions

This assignment is submitted in three stages (all via Canvas):

1. **Source set**: your chosen event plus the set of news/social-media stories you intend to analyze (for my approval and feedback on scope and source range).
2. **First draft:** rough draft; I provide comments.
3. **Final draft:** revised in light of my comments.

Rubric (out of 100 points)

Criterion	Pts.
Event is appropriate, specific, and within the recency window (or approved exception)	10
Factual retelling is accurate, neutral, and appropriately concise (250–300 words)	15
Uses at least three varied sources and observes differences in framing	20
Analysis applies course concepts and in-class readings as a genuine lens	30
Insight into questions of belonging, insider/outsider status, and the limits of pluralism	15
Chicago footnotes correct (full first cite, short thereafter; no bibliography); clear prose; within length	10

(1) Current Event Analysis (20%) — 1 of 3-part (cont.)

Grading Spectrum and Expectations

- **A (90–100)**: Excellent. The factual account is crisp and scrupulously neutral. The analysis is genuinely analytical, not summary. It reads the coverage against course concepts with insight, notices framing choices others would miss, and shows real command of the readings and case studies. Belonging and the limits of pluralism are handled with nuance. Citations are clean.
- **B (80–89)**: Good. A solid, accurate retelling and a competent analysis that correctly applies course concepts, though it may lean toward summary in places or treat framing differences superficially. Course readings are present but not fully exploited. Minor citation lapses.
- **C (70–79)**: Satisfactory. Meets the basic requirements but the analysis is thin, generic, or mostly descriptive; course concepts are named more than used. Source range or framing analysis is limited. Citation or length problems.
- **D/F (below 69)**: Needs significant improvement. Little genuine analysis, insufficient or inappropriate sources, weak grasp of course material, or serious citation/length/factual problems. Did not follow bare minimum or basic requirements.

(2) Thesis-Driven Essay (25%) — 2 of 3-part

Overview

Building directly on your Current Event Analysis, this essay moves **from analysis to argument**. Where Assessment 1 asked what is going on and what do our course tools reveal, this **essay asks** *you to stake and defend a claim about your event that speaks to the course's central concerns*. You are no longer just analyzing the coverage; you are **arguing for a position**—about what the event means, what it reveals about the limits of pluralism, how it should be understood, or what it demands of us.

Thesis and Through-line

- Your thesis should **grow out of the same current event** you analyzed in Assessment 1. *Exceptions may be made on a case-by-case basis with instructor approval.*
- The thesis must be **arguable** (a reasonable person could disagree), **specific**, and **relevant** to the course topic—connecting your event to questions of the Establishment Clause, religious pluralism, Christian nationalism, the myth of Judeo-Christian America, models of inclusion/exclusion, or the intersection of race, religion, and culture, xenophobia, immigration, civil religion, and so forth.

Length

1500–2000 words

(2) Thesis-Driven Essay (25%) — 2 of 3-part (cont.)

Sources

- Draw on the **in-class readings** relevant to your argument.
- Incorporate at least **two additional scholarly/peer-reviewed sources** beyond the course materials. There is no upper cap—use as many as your argument warrants (**suggestion**: take a look at what the in-class readings are citing; find them; read and use them)
- Your original news/social-media sources may still appear as evidence about the event, but the two additional sources must be scholarly/peer-reviewed (peer-reviewed articles, university-press books, etc.).

Citations

- Chicago style, footnotes only. Full first citation, shortened form thereafter. (consistent with Assessment 1's citation approach).

Scaffolded Submissions

1. **First draft**: rough draft; I'll provide comments.
2. **Final draft:** revised in light of my comments.

Rubric (out of 100 points)

Criterion	Pts.
Clear, arguable, specific thesis relevant to the course topic	20
Argument is logically developed, with claims supported by evidence	24
Meaningful engagement with in-class readings	16
At least two scholarly/peer-reviewed sources, well integrated	16
Analytical depth: handles complexity, counterevidence, or competing models	16
Chicago footnotes correct; clear, well-organized prose; within length	8

(2) Thesis-Driven Essay (25%) — 2 of 3-part (cont.)

Grading Spectrum and Expectations

- **A (90–100)**: Excellent. A sharp, arguable thesis driving a genuinely persuasive essay. Evidence is marshaled skillfully; course readings and scholarly sources are integrated (not merely cited); the argument anticipates complexity or objections. The essay says something that matters about pluralism and inclusion in the United States.
- **B (80–89)**: Good. A clear thesis and a well-organized argument with adequate support, but development may be uneven, engagement with sources more dutiful than incisive, or complexity underexplored.
- **C (70–79)**: Satisfactory. A recognizable thesis but weakly argued, under-supported, or largely descriptive; sources present but thinly integrated; scholarly-source requirement barely met.
- **D/F (below 69)**: Needs significant improvement. No clear or arguable thesis, insufficient scholarly sources, weak reasoning, or serious citation/length problems. Did not follow bare minimum or basic requirements.

(3) Final Project Presentation (30%) — 3 of 3-part

Overview

Your capstone is a **15-minute individual presentation**, followed by **5–10 minutes of Q&A**. It brings your semester-long project to a close. However, it must do **more than synthesize** Assessments 1 and 2. A presentation that merely re-packages your earlier work is incomplete. This capstone asks you to take two further steps that represent the highest-order goals of the course: **apply a new analytical lens**, and **propose a model** for dealing with the diversity and difference your case reveals.

Presentation Goals

Your presentation has three required parts or moves:

1. **Synthesize (foundation)**: Distill your Current Event Analysis and Thesis-Driven Essay into their essential points: the event, your key analytical findings, and your argument. This should be efficient, setting up but not dominating the presentation.
2. **Add a new analytical lens**: Re-examine your case through a course concept or theoretical model or instructive historical case you did not foreground in your essay (perhaps one we covered toward the end of class). What does this new lens reveal that your essay's framework did not?
3. **Propose a model**—"so what / now what:" End by applying, proposing, revising, comparing, or constructing a religious, political, cultural, or legal model for dealing with the diversity and difference your case raises. This is where you move from critique to constructive intervention.

(3) Final Project Presentation (30%) — 3 of 3-part (cont.)

Finally, conclude with exactly **three discussion questions** for the class. These should be genuine, open-ended seminar prompts that open conversation, not rhetorical questions or questions your presentation has already answered.

Format and Logistics

- **15-minute presentation + 5–10 minutes Q&A**: Practice for timing; running significantly over or under will affect your grade.
- **Individual** presentation.
- **Slides required**. You may use Canvas, PowerPoint, or Adobe Express. There is no fixed slide count; use what serves your material well. (As a rough guide, most effective 15-minute talks land somewhere in the range of 10–20 slides, but this is not a requirement.). DO NOT CRAM SMALL-PRINT TEXT ON A SINGLE SLIDE.
- **Slides should be legible and uncluttered**; they function as visual support for your talk, not a script to be read aloud (did I already mention NOT TO CRAM SMALL-PRINT TEXT ON A SLIDE?

Deliverables

In addition to delivering the presentation, submit the following via Canvas

1. **Slide deck**.
2. **Bibliography**: a full Chicago-style bibliography of all sources used across the project (this is the one place in the project where a full bibliography is required).
3. **Speaker notes**: your talking notes/script accompanying the slides.

Scaffolding

Because this is a synthesis of prior graded work, the primary scaffolding is Assessments 1 and 2 themselves. You are **encouraged to consult me** about your **new lens** and **proposed model** before finalizing, since those are the two elements not already developed in earlier assessments.

(3) Final Project Presentation (30%) — 3 of 3-part (cont.)

Rubric (out of 100 points)

Criterion	Pts.
Synthesis of Assessments 1 & 2 is clear, accurate, and efficient	16
New analytical lens is genuinely different and reveals something fresh	20
Proposed/revised/compared model is thoughtful and well-reasoned	20
Three discussion questions are open-ended and generative	10
Delivery: clear, well-paced, within time; effective handling of Q&A	14
Slides are legible, uncluttered, and support the talk	10
Deliverables complete (deck, Chicago bibliography, speaker notes)	10

Grading Spectrum and Expectations

- **A (90–100)**: Excellent. A polished, well-paced talk that efficiently synthesizes prior work and then clearly goes beyond it. The new lens produces real insight; the proposed model is thoughtful, plausible, and responsive to the complexity of the case. Discussion questions genuinely open inquiry, and the student fields Q&A with command. Slides and deliverables are professional.
- **B (80–89)**: Good. A solid presentation that synthesizes well and makes a real attempt at a new lens and a model, though one of these may be underdeveloped or the connection between them loose. Good delivery with minor timing or clarity issues.
- **C (70–79)**: Satisfactory. Synthesizes prior work but the new analytical lens is thin—it is barely distinct from the essay, or the proposed model is vague. Delivery, slides, or deliverables have notable weaknesses.
- **D/F (below 69)**: Little beyond a summary of earlier assessments, missing required moves, missing deliverables, or serious delivery/timing problems. Did not follow bare minimum or basic requirements.

Three-Part Set of Assignments: Academic Integrity and AI-Use Policy

Academic Integrity

All work must be your own. You are expected to represent your sources honestly and to cite them properly using Chicago footnotes. Misrepresenting sources, fabricating quotations or citations, submitting another person's work, or reusing your own work from another course without permission are violations of academic integrity and will be handled according to university policy. When in doubt about whether something needs a citation, cite it — or ask.

Use of generative AI

This project rewards *your* thinking: your reading of the coverage, your argument, your analytical lens, and your proposed model—all based on the class and out-of-class material and sources. Generative AI tools (ChatGPT, Claude, Gemini, etc.) cannot do those things for you without defeating the purpose of the assessment.

Remember: in grade school, **you first learned to add, subtract, multiply, and do long division with pencil and paper before you were handed a calculator**. As a young adult in high school and college, you are still learning comparable foundational skills, viz., how to read carefully and critically, engage complex topics, construct and assess arguments and evidence, and recall core information and ideas.

Think of the **cognitive labor** in a course like this one the way you would arithmetic in grade school: you have to learn to do it yourself before a tool can responsibly assist you.

There is a crucial difference, of course: we eventually let the calculator take over arithmetic because the answer is all that matters. **Here, the thinking itself is the point**: the judgment, interpretation, and argument you develop are **capacities** that **must remain yours**, not procedures to be automated away. Research on **"cognitive offloading"** increasingly suggests that outsourcing this work to AI weakens the very critical-thinking and memory skills you are here to build. You will certainly use these tools in your careers—which is precisely why the underlying ability has to be your own first. If you let generative AI do this labor for you now, those abilities will never fully develop.

I promise you, the cognitive offloading will be apparent in your future, in-person interviews!

- **Not permitted**: Using AI to generate any portion of your submitted analysis, argument, prose, slides, or speaker notes; to summarize sources you have not read; or to produce citations. AI-generated text submitted as your own is a form of plagiarism. AI tools frequently fabricate quotations, sources, and citations ("hallucinations"); you are fully responsible for anything you submit.
- **Permitted (with disclosure)**: Using AI in a genuinely supporting role, e.g., brainstorming possible current events to investigate, checking your own grammar, or testing your comprehension of core concepts. However, include a brief note (1–3 sentences) at the end of your submission stating which tool you used and how.

Schedule of Classes and Assigned Readings

Schedule of Classes	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
Before first day of class	**Before Class:** • Read the following short piece from the Associated Press"Did the founders create a Christian nation? No, but religion did shape their thinking," Peter Smith • Read or listen to the following short pieces from NPR: "Conservative Christians love this painting of George Washington. The event it depicts may not have happened," by Neda Ulaby and "How the Trump administration uses the Bible to justify military invasions and immigration raids," by Jason DeRose • Watch "Is Religious Freedom Possible in America?," from *Undivided* with/by Dr. Simran Jeet Singh.
Monday 8/31 **Review of Syllabus; opening discussion; background material**	**In Class:** • **Get to know each other** • **Review syllabus, course expectations, assignments/ assessments** • **Read in class and discuss the following two opinion pieces:** ◦ "America Has Always Been a Christian Nation," by Riley M. Moore in *First Things* ◦ "On America's 250th birthday, let's celebrate the separation of church and state," by Brian T. Kaylor in *MS NOW* • **Watch and discuss the following comedy sketch** ◦ "I know my whites," by Sammy Obeid (https://www.youtube.com/shorts/0rL_o8JQ0g4) • **Read and discuss the following from *The New Republic*:** ◦ "The Supreme Court Will Choose Between Church and State Once Again," by Matt Ford • **Background material (lecture and discussion)**

Monday 9/7 – NO CLASS – LABOR DAY

Schedule of Classes and Assigned Readings

Schedule of Classes	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
Monday 9/14	**Before Class:** • **The Myth or Reality or Something-in-Between Debate:** • "Introduction: The Christian Nation Debate, Methodological Fallacies, and the Role of Myths," in *Inventing a Christian America: The Myth of the Religious Founding*, by Steven K. Green (2015) • "Did America have a Christian Founding?," by Mark David Hall for the Heritage Foundation (this later became the title of his 2019 book) • **Civil Religion** • "Civil Religion in America," Robert Bellah (first published 1967) • "Civil Religion and the Cultural Politics of National Identity in Obama's America," by Rhys Williams (2013) **In Class, we will read and discuss excerpts from the following primary sources, drawing out arguments from the assigned readings:** • Treaty of Tripoli, Article 11 (1797) • Northwest Ordinance, Article 3 (1787) • Abraham Lincoln, Second Inaugural Address (1865) • Robert E. Lee, Letter to His Wife (1856) • Frederick Douglass, "What to the Slave Is the Fourth of July?" (1852) • Wamsutta (Frank B.) James, The Suppressed Speech (1970)

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 9/21	**Before Class:** • Introduction and Part I of *Civil Religion and the Renewal of American Politics*, by Amy E. Black and Douglas L. Koopman (2025) • "Civil Religion as Myth, Not History," by Leilah Danielson in *Religions* 2019, 10(6); https://doi.org/10.3390/rel10060374 • "Introduction: The Myth of American Religious Freedom," in *The Myth of American Religious Freedom*, by David Sehat (OUP, 2011). **In Class, we will read and discuss excerpts from the following primary (and secondary) sources, challenging arguments from some assigned readings (Black & Koopman) and drawing out arguments from others (Danielson, Sehat)** • Pope Alexander VI, *Inter Caetera* (May 4, 1493) • *Johnson v. M'Intosh*, 21 U.S. (8 Wheat.) 543 (1823) • Vinnie Rotondaro, "Disastrous doctrine had papal roots," National Catholic Reporter, Aug. 28–Sept. 10, 2015. • Vinnie Rotondaro, "Doctrine of Discovery: A scandal in plain sight," National Catholic Reporter, Aug. 28–Sept. 10, 2015.
Wednesday 9/23	**Submit your source set for the Current Event Analysis: your chosen event plus the set of news/social-media stories you intend to analyze (for my approval and feedback on scope and source range).**

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 9/28	**Before Class:** • "Chapter 4: Protestantism and its Pervasive Influence on Civil Religion" and "Chapter 5: Catholicism," in *Civil Religion and the Renewal of American Politics*, by Amy E. Black and Douglas L. Koopman (2025) • "Chapter 6 – 'The Benumbing and Paralyzing Influence of Romanism is such, as to Disqualify a Person for the Relish and Enjoyment of Liberty:'"Anti-Catholicism and American Politics," in *Anti-Catholicism in America, 1620–1860*, by Maura Jane Farrelly • "Freedom of Religion: Bibles, Public Schools, and Philadelphia's Bloody Riots of 1844," by Bruce Dorsey in *Pennsylvania Legacies*, Vol. 8, No. 1 (MAY 2008), pp. 12-17. **In Class, we will read and discuss excerpts from the following primary (and secondary) sources, challenging arguments from some assigned readings (Black & Koopman)** • Samuel F. B. Morse, *Imminent Dangers to the Free Institutions of the United States through Foreign Immigration* (1835) • with a brief comparison to the ongoing spread of "the great replacement theory" during the last decade • Thomas Nast, "The American River Ganges" (*Harper's Weekly*, September 30, 1871—and again in 1875) • John F. Kennedy, *Address to the Greater Houston Ministerial Association* (September 12, 1960) • J. D. Vance and Pope Francis on the "Order of Love" (2025)
Friday 10/2	**Submit your first draft of the Current Event Analysis** **I will provide comments and feedback.**

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 10/5	**Before Class:** • "Chapter 6 — Minority Religious Movements: Pluralism Expanded" and "Chapter 7 – Religiously Unaffiliated and Seculars: A Growing Force" in *Civil Religion and the Renewal of American Politics*, by Amy E. Black and Douglas L. Koopman (2025) • "Chapter 1: How Jews Became White Folks," in *How Jews Became White Folks and What That Says about Race in America*, by Karen Brodkin (1998) • "Chapter 1: Islamic Traditions and Conservative Liberalisms," in *Making Moderate Islam: Sufism, Service, and the 'Ground Zero Mosque' Controversy,* by Rosemary R. Corbett. • "Anti-Muslim hate and antisemitism are twin crises. We must confront them together," by Binaifer Nowrojee, in *The Guardian* (May 31, 2026) **In Class, we will read and discuss excerpts from the following primary (and secondary) sources, challenging arguments from some assigned readings (Black & Koopman) and drawing out arguments from others (Brodkin, Corbett, Nowrojee)** • Feisal Abdul Rauf, "Building on Faith," *The New York Times*, September 7, 2010, https://www.nytimes.com/2010/09/08/opinion/08rauf.html. • Anti-Defamation League, "Statement on Islamic Community Center Near Ground Zero," July 28, 2010 • Louis D. Brandeis, "True Americanism" (Faneuil Hall, Boston, July 5, 1915) • Building God into the Nation: "Under God" (1954) and "In God We Trust" (1956) • *Torcaso v. Watkins*, 367 U.S. 488 (1961) • Two Civic Liturgies: The National Day of Prayer and the "National Day of Reason

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 10/19 **Theological Interlude**	**Before Class:** • "Chapter 1: How Christian Supremacy Gave Birth to White Supremacy" and "Chapter 2: The Witchcraft of White Supremacy" in *The Sin of White Supremacy: Christianity, Racism, and Religious Diversity in America*, by Jeanine Hill Fletcher • pp. 320–349 of "Undoing and Unsaying Islamophobia: Toward a Restorative and Praxis-Oriented Catholic Theology with Islam," by Axel Takacs in *Horizons* 48. **In Class, we will read excerpts from the following primary sources:** • Thomas Aquinas, *Summa contra gentiles* I.6 (c. 1259–1265) • Bernard of Clairvaux, *Liber ad milites Templi: De laude novae militae* (c. 1128–1136) • Pope Nicholas V, *Dum Diversas* (18 June 1452) • Edward Said, *Orientalism* — Introduction • *Nostra Aetate* §3 — On the Muslims and §4 — On the Jewish People (1965) • *Lumen Gentium* §16 (1964) • Cardinal Raymond Burke, Rome Life Forum (18 May 2019) • Vice President JD Vance on Immigrant Neighbors (2024–2025) • The Springfield Pet-Eating Hoax (2024) and JD Vance's response
Wednesday 10/21	**Submit your final draft of the Current Event Analysis, revised in light of my comments**

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 10/26	**Before Class:** • "Introduction" and "Chapter 1: Christianity and American National Identity" in *White Christian Privilege: The Illusion of Religious Equality in America*, by Khyati Joshi • "Race and Religion in what's now the United States," Keeping It 101: A Killjoy's Introduction to Religion Podcast **In Class, we will read excerpts from the following primary sources:** • Thomas Jefferson. "Thomas Jefferson to the Danbury Baptist Association, 1 January 1802." Founders Online, National Archives. • Abington School District v. Schempp, 374 U.S. 203 (1963). https://supreme.justia.com/cases/federal/us/374/203/. • Obergefell v. Hodges, 576 U.S. 644 (2015). https://supreme.justia.com/cases/federal/us/576/644/. • Reynolds v. United States, 98 U.S. 145 (1879). https://supreme.justia.com/cases/federal/us/98/145/. • Mahmoud v. Taylor, 606 U.S. ____ (2025), https://supreme.justia.com/cases/federal/us/606/24-297/ • Kennedy v. Bremerton School District, 597 U.S. ____ (2022), https://supreme.justia.com/cases/federal/us/597/21-418

Schedule of Classes and Assigned Readings

Schedule of Classes	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
Monday 11/2	**Before Class:** • "Chapter 2: Christianity and the Construction of White Supremacy" and "Chapter 3: Immigration, Citizenship, and White Christian Supremacy," in *White Christian Privilege: The Illusion of Religious Equality in America*, by Khyati Joshi • "White American Evangelicalism + Racism = BFF," Keeping It 101: A Killjoy's Introduction to Religion Podcast **In Class, we will read excerpts from the following primary sources:** • Laws and Acts regarding Naturalization, Immigration, and Citizenship from 1790 to 1965 • *Takao Ozawa v. United States*, 260 U.S. 178 (1922) • *United States v. Bhagat Singh Thind*, 261 U.S. 204 (1923) • *United States v. Wong Kim Ark,* 169 U.S. 649 (1898) • Senator David A. Reed, "America of the Melting Pot Comes to End" (*New York Times*, April 27, 1924) • Executive Order 14160, "Protecting the Meaning and Value of American Citizenship" (January 20, 2025) • *Trump, President of the United States, et al. v. Barbara* et al., 609 U.S. ____ (2026)
Wednesday 11/6	**Submit your first draft of your Thesis-Driven Essay**

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 11/9	**Before Class:** • "Chapter 4: Everyday Christian Privilege" and "Chapter 6: Making Meaning and Making Change," in *White Christian Privilege: The Illusion of Religious Equality in America*, by Khyati Joshi • "Who Is to Say Modern Yoga Practitioners Have It AllWrong?: On Hindu Origins and Yogaphobia," by Andrea R. Jain in *Journal of the American Academy of Religion*, June 2014, Vol. 82, No. 2, pp. 427–459. • **Optional**: "The Great Yoga Debate: Aseem Shukla v Deepak Chopra," by Mat McDermott **In Class, we will read some case studies as well as excerpts from primary sources:** • Powell, Seth D. "The Yoga Case: The Imbrication of Yoga and Religion in Sedlock v. Baird." Paper presented at the American Academy of Religion Annual Meeting, San Diego, November 23, 2014. • "An Exercise of Faith," Case A and B • *Sedlock v. Baird*, 235 Cal. App. 4th 874 (2015). • Mohler, R. Albert, Jr. "The Subtle Body — Should Christians Practice Yoga?" AlbertMohler.com, September 20, 2010 • Chopra, Deepak, and Aseem Shukla. "The Great Yoga Debate: Aseem Shukla v Deepak Chopra." Washington Post, "On Faith" (April 19–30, 2010). Text preserved by the Hindu American Foundation. • Dean Broyles, "Sedlock v. Baird (Yoga trial): Reaction to Tentative Ruling," News Release (National Center for Law & Policy, July 1, 2013)

Schedule of Classes and Assigned Readings

Schedule of Classes	Assignment Due Date	No Class

Day	Required Readings &/or Assignment
Monday 11/16	**Before Class:** • "Introduction," "Chapter 1: 'Islam is not a religion,'" and "Chapter 2: 'I think Islam hates us,'" in Asma Uddin's *When Islam Is Not a Religion: Inside America's Fight for Religious Freedom* **In Class, we will read excerpts from primary sources:** • *Reynolds v. United States*, 98 U.S. 145 (1879) • *United States v. Seeger*, 380 U.S. 163 (1965) • *Masterpiece Cakeshop, Ltd. v. Colorado Civil Rights Commission*, 584 U.S. ____ (2018) • Executive Order 13769, "Protecting the Nation from Foreign Terrorist Entry into the United States" (Jan. 27, 2017) • *Trump v. Hawaii*, 585 U.S. ____ (2018). • We will also discuss Khizr Khan at DNC 2016

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 11/23	**Before Class:** • "Chapter 3: 'What is religious freedom, anyway?,'" "Chapter 4: 'You have to deal with the mosques,'" and "Chapter 5: 'What is sharia and why does it matter?'" of Asma Uddin's *When Islam Is Not a Religion: Inside America's Fight for Religious Freedom* • "The Supreme Court Will Choose Between Church and State Once Again," by Matt Ford in *The New Republic* **In Class, we will read excerpts from primary sources—not all, but here is a running list of possibilities:** • *Sherbert v. Verner*, 374 U.S. 398 (1963) • *Employment Division v.* Smith, 494 U.S. 872 (1990) • Religious Freedom Restoration Act of 1993, 42 U.S.C. § 2000bb • *St. Mary Catholic Parish v. Roy* (10th Cir. 2025; cert. granted, No. 25-581) • *Torcaso v. Watkins*, 367 U.S. 488 (1961) • *United States v. Meyers*, 95 F.3d 1475 (10th Cir. 1996) • News stories and background relevant to *Perez v. City of San Antonio*, No. 26-15, a petition for certiorari filed in the U.S. Supreme Court on June 26, 2026 • *Apache Stronghold v. United States* (2025), and relevant news stories and court decisions • Religious Land Use and Institutionalized Persons Act (RLUIPA), 42 U.S.C. § 2000cc • *Islamic Society of Basking Ridge v. Township of Bernards* (D.N.J. 2016) • News items, videos, and other material relevant to the City Council Meeting in McKinney, Texas (August 4, 2026), re. mosque and zoning • Oklahoma State Question 755, the "Save Our State" Amendment (2010) and other relevant material • *Awad v. Ziriax*, 670 F.3d 1111 (10th Cir. 2012)

Thanksgiving Break – NO CLASS Wednesday 11/25

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Sunday 11/29*	**Submit your final draft of your Thesis-Driven Essay**
Monday 11/30	**Before Class:** • "Chapter 6: 'If you hate terror, stay here,'" "Chapter 7: 'Why hijab?,'" and "Chapter 8: 'Who you gonna call? Religious Liberty Task Force!'" of *When Islam is not a Religion*, by Asma T. Uddin. **In Class, we will read excerpts from primary sources—not all, but here is a running list of possibilities:** • Hayes Brown, "America: Choosing Security Over Liberty Since 1798," in *Foreign Policy* • Karen J. Greenberg, "Liberty Is Security: The Lesson Not Drawn From Post-9/11 Government Overreach" • *Hassan v. City of New York*, 804 F.3d 277 (3d Cir. 2015) • *EEOC v. Abercrombie & Fitch Stores*, Inc., 575 U.S. 768 (2015) • *Burwell v. Hobby Lobby Stores*, Inc., 573 U.S. 682 (2014) • Jeff Sessions, "Religious Liberty: Our First Freedom and Why It Matters" (DOJ, July 30, 2018) • Stephen Colbert, "Religious Liberty Task Force" (*The Late Show*, 2018) • Executive Order 14291, "Establishment of the Religious Liberty Commission" (May 1, 2025) • "President Trump Announces Religious Liberty Commission Members" • "President Donald Trump Names Advisory Board Members to the Religious Liberty Commission" • Executive Order, "Eradicating Anti-Christian Bias" (February 2025) • Department of Education letter to UNC-Chapel Hill / Duke-UNC CMES (August 29, 2019) • IHRA Working Definition of Antisemitism • Executive Order, "Additional Measures to Combat Anti-Semitism" (January 29, 2025)

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 12/7	**Before Class:** • "Chapter 8: Sources of Division in the American Political Culture" and "Chapter 9: Religion's Role in Social Healing" in *Civil Religion and the Renewal of American Politics* by Amy E. Black and Douglas L. Koopman • Axel Marc Oaks Takacs, "Interreligious Learning and Multireligious Solidarity in the Civil Rights Movement" (St. Joseph Parish talk, 2023). **In Class plan and sources:** • Watch *Stranger at the Gate*, dir. Joshua Seftel (The New Yorker, 2022), ~30 min. • *Hands Across the Hills: A Grassroots Project to Bridge America's Political Divide* (Amherst, MA: Off the Common Books, 2024). • Assigned excerpts: the Vision Statement; ch. 4, "Guns, Coal, and Trump: 'Changing Minds Is Not the Goal'" (opening); and from ch. 6, "Limitations & Shortcomings," the "Class Divide" and "Bringing in the Whole Community" reflections • Martin Luther King Jr., "Pilgrimage to Nonviolence" (from *Stride Toward Freedom*, 1958) • Abraham Joshua Heschel, "Religion and Race" (address, 1963) • Malcolm X, "Letter from Mecca" (April 1964)

Schedule of Classes and Assigned Readings

Schedule of Classes | **Assignment Due Date** | **No Class**

Day	Required Readings &/or Assignment
Monday 12/14	**Before Class:** • "Chapter 10: Alternative Visions of National Identity" and "Chapter 11: Conclusion" in *Civil Religion and the Renewal of American Politics* by Amy E. Black and Douglas L. Koopman • "Smart Grrl Summer: Religious Nationalism," Keeping It 101: A Killjoy's Introduction to Religion Podcast • TBD: Essay on Christian Nationalism in current Trump administration **In Class:** • Closing discussion
Tuesday 12/22 **10:10AM – 12:10PM**	**Final Project Presentations**