

**COLLEGE OF EDUCATION  
NEW COURSE PROPOSAL FORM**

**COURSE NUMBER/NAME** BEF 484: Church, State, and American Public Education

- A. Complete the University of Alabama *Course Inventory* form and attach it as the cover page to this request.
- B. Attach a syllabus for the course which includes:
1. Course number, title and number of credit hours
  2. Catalog course description, including all prerequisites.
  3. Course goals and specific educational objectives for each major instructional unit.
  4. Required text(s) and/or readings.
  5. Description of required clinical experiences and assignments, if appropriate.
  6. Description of assignments.
  7. Number and nature of examinations, including policy for make-up tests.
  8. Grading procedures for tests and assignments.
  9. Procedures for determining final grades.
  10. Attendance policy.
  11. Policy on academic misconduct.
  12. Policy on reasonable accommodation.
  13. Course bibliography, if appropriate.
- C. Provide the following information for review by the Department Head.
1. Describe the rationale for the course.

**This course will be part of a series of courses students must take to fulfill a minor in Educational Policy. The course considers the important role that religion played in the establishment of public schools in the United States. It examines pertinent issues related to the “separation of church and state” that have continued to influence public schools (e.g., prayer in school, the teaching of evolution, funding for private or parochial schools, etc.). It delves into how many current educational policies (e.g., charter schools and other policies about school choice, tuition vouchers, core curriculum requirements, privatized education) have their roots in debates about the separation of church and state.**

2. Name the proposer of the course and any other faculty who are qualified to teach the course. Describe any specific qualifications and capabilities an individual must have to teach this course.

**Dr. Natalie Adams is the proposer of the course. She has taught the graduate level course BEF 512: Church and State several times. Her most recent book, *Just Trying to Have School: Working through Desegregation in Mississippi, 1965-1971* specifically looks at how policies established during the early years of school desegregation (e.g., freedom of choice, paying private school teachers with public school funds, the creation of private segregationist academies using school board resources and funds) were intricately tied to arguments about religion, race, and public education. The last chapter of the book provides an in-depth analysis of current policies in Mississippi, particularly charter schools, tuition vouchers for children with disabilities to attend private schools, and a proposed**

**constitutional amendment to alter funding for public schools, that are directly tied to policies first created in the 1960s to either stave off wholesale school desegregation or to funnel money into private schools. Other faculty with research interests in religion and educational policy could also teach this course.**

3. Indicate the programs(s) of study, majors (s), and/or minors, or other general curriculum in which this course will be included.

**This course will be part of the Educational Policy Studies minor in the Social and Cultural Studies program in the Department of Educational Leadership, Policy, and Technology Studies. We anticipate students outside the College of Education, particularly those in the College of Arts & Sciences and Communication and Information Sciences (which require their students to have a minor) to pursue this minor.**

4. Indicate how frequently and during which semesters the class will be offered.

**We intend to offer this course once every year. We have yet to determine the course rotation for the courses.**

5. If a fee will be charged for the course, indicate the amount of the fee and describe how the fee will be used.

N/A

6. Describe the system of evaluation that will be used to determine whether the course should continue to be offered in the future. Discuss the types of data that will be collected and the procedures that will be used to determine the effectiveness of the course.

**To determine the effectiveness of the course, we will rely on course evaluation forms that students complete. To determine whether or not the course should continue, we will look at enrollment figures, demand for course, and student feedback.**

D. Provide the following information for review by the Department Head and the Dean:

1. Describe the resources that will be needed to support the course (e.g., allocation of faculty, space, equipment, library materials, computers, travel, consultant honoraria, and/or other needs). Also, indicate how these needs will be met (e.g., course deletion and reallocation of faculty load).

No additional resources will be needed to support the course. Dr. Adams currently has a .25 appointment in Social and Cultural Studies. She will alternate teaching this course and a doctoral seminar once a year.

RECOMMEND FOR APPROVAL:

  
Department Head

11-7-17  
(date)

E. Provide the following information for review by the Curriculum Committee:

1. New Course Proposal Form with required signatures
2. List other courses, if any, which duplicate content to be covered in the proposed course and describe discussion with the faculty in the units offering those courses regarding the need for/appropriateness of the course duplication.

We currently have BEF 512: Church and State, which does duplicate this course somewhat. We will probably either delete the graduate-level course or slash-list it with this new course, if appropriate. This course will be cross-listed with NEW 484: Church, State and American Education, also developed by Dr. Adams since she has a joint appointment with New College.

3. Describe the impact this course will have on other courses and programs of study (e.g., enrollments, course substitutions, course deletions, and total program hours).

We do not anticipate this course have any detrimental effect on other courses or program of study in the College of Education because the minor in Educational Policy will be primarily targeted for undergraduate students outside the College of Education. Students in the College of Arts & Sciences and the College of Communication and Information Sciences are required to pursue a minor outside their program and/or College. We anticipate this minor will be a huge draw to a number of such students.

4. If the course will be cross-listed with another department, attach a written statement from the appropriate department/area head(s) that the materials submitted are required by all departments/areas involved in teaching the course.

N/A

5. Describe how this course will meet specific curricular requirements in the College (e.g., infusion of multiculturalism across the curriculum, inclusion of special needs across the curriculum).

**At the heart of this course is the role of religion in public education. Whereas most classes about diversity and multiculturalism rarely consider religious differences, this topic is the primary focus of this class. Thus it provides a much needed gap in addressing matters of multiculturalism, diversity, pluralism, and inclusion. Further, many policy courses tend to focus on race, class and gender. This course will examine how educational policies are intricately interwoven with our national history and discourse about religion and education.**

**RECOMMEND FOR APPROVAL:** \_\_\_\_\_  
Chair, Curriculum Committee (date)

**APPROVED** \_\_\_\_\_  
Dean (date)

BEF 484: Church, State, and American Education  
Dr. Natalie Adams  
201 Lloyd Hall  
348-4600  
[nadams@ua.edu](mailto:nadams@ua.edu)

### **College of Education Mission:**

Our mission at the Capstone College of Education is to be a leader in Alabama and across the nation in teaching, scholarship, advocacy, and service by developing professionals with pedagogic and disciplinary expertise who advance the intellectual and social conditions of all learners in a globalized society.

### **Vision of the College of Education**

The vision of the College of Education (COE) at The University of Alabama is to develop effective, ethical, and reflective professionals who advance the theme of the COE: Unite, Act, and Lead (UA Leads). This theme undergirds the four overarching ideals of the COE: Ideals of Fairness and Equity, Reflective Stance for Professional Practice, a Commitment to Diversity, and a Culture of Collaboration. The fulfillment of these ideals calls for a commitment to academic excellence and advocacy through active engagement with shifting social and cultural contexts and advanced technological developments that shape the construction, interpretation, and dissemination of knowledge.

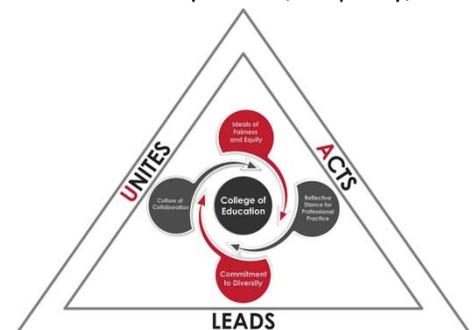
The COE will continue to develop professionals who meet the needs of all learners that may arise from differences in race, social class, language, gender, sexual orientation, gender identity, health, ability, and religious and political affiliations. By engaging in theoretically informed and intellectually advanced advocacy and effective practice our graduates will

**UNITE** with the larger community to collaboratively nurture cultural competence, empathy, and a vision of equity and justice for all learners;

**ACT** to develop the full potential of all learners to be excellent professionals in their fields; and

**LEAD** through continuous research-based critical inquiry of policy and reflective practice to enable transformative change in our diverse local and global communities.

Through excellence in teaching, scholarship, advocacy, and service the COE will facilitate visibility and voice of education leaders beyond the classroom in support of democracy and social justice for all learners in our global society.



### **Dispositions**

We strive to create programs that emphasize Fairness and Equity, Reflective Stance for Professional Practice, a Commitment to Diversity, and a Culture of Collaboration.

### **Course Catalog Description**

A critical look at the role of religion in public education, the separation of church and state in American education and educational policies relevant to the church, state, and education.

### **Course Overview**

This course is an **issues** course examining religion(s) in American public schools. It has four main components: (1) an examination of First amendment principles that set the ethical, legal and pedagogical framework for thinking about the topic of religion and public education, (2) an exploration of the philosophical issues behind legal cases involving religion and education, (3) a study of the long and complex role that religion has played in the development of American public schools, its policies, practices, and curriculum, and (4) an analysis of contemporary policy issues (e.g., tuition vouchers for private schools, the teaching of evolution, charter schools, privatized education) emanating from debates about the contentious role between the church, state, and public education.

This course also strives to enable students to reflect on contemporary social, cultural and ethical issues and to formulate cogent, constructive arguments **in dialogue** with peers and the instructor.

### **Knowledge Base/ Rationale for the Course**

Questions about the place of religion and the role of moral instruction in American public schools are not new. They date back to the beginning of the “common school” movement in the 1830’s and were in many respects carried over from Colonial days. From the 1830’s to the present, public schools have been continuously involved in conflicts over the question of how religion should be treated in schools supported and controlled by civil government. Often these arguments have resulted in violence as in the Bible Riots in the mid 1800’s; more recently, arguments over the role of religion in education have resulted in more subtle acts of resistance and violence, such as the mass exodus of many Christian children from public schools, textbook disclaimers on the teaching of evolution, and community conflicts over prayer at football games. In this course, we will examine the historical, philosophical, legal and educational challenges to understanding the relationship between church and schools.

### **Course Methods**

Lecture, small group and whole group discussion, reflective dialogue, group presentations, and individual presentations

### **Student Learning Outcomes**

The educational experiences in this course will give students the opportunity for the following:

- Develop an understanding of the role religion has played in the history of public education

- Examine the First Amendment and various court rulings which impact issues about religion and public education
- Understand in a meaningful way the arguments put forward by proponents and opponents of current policies related to religion, public education, and the separation of church and state
- Explore the linkages between contemporary educational policies to historical debates about the role of religion in schools and the separation of church and state
- Develop critical thinking skills by way of analysis and assessment of the strengths and weaknesses of a variety of viewpoints on the role of religion in public schools

### **Possible Course Texts and Readings**

DeFattore, J. (2004). *The Fourth R: Conflicts Over Religion in America's Public Schools*. Yale University Press.

Fraser, J. (1999). *Between church and state: Religion and public education in a multicultural America*. New York: St. Martins.

Greenawait, K. (2005). *Does God Belong in Public Schools?* Princeton Press.

Nash, R. (1999). *Faith, hype and clarity: Teaching about religion in American schools and colleges*. New York: Teachers College Press.

Nord, W. (2010). *Does God Make a Difference? Taking Religion Seriously in our Schools and University*. Oxford University Press.

Macedo, S. (2000). *Diversity and Distrust: Civic Education in a Multicultural Democracy*. Harvard University Press.

Moore, D. (2007). *Overcoming religious illiteracy: A Multicultural Approach to the Study of Religion in Secondary Education*. Palgrave Macmillan.

Prothero, S. (2007). *Religious Literacy: What Every American Needs to Know—and Doesn't*. San Francisco, CA: Harper San Francisco.

Waggoner, M. (Ed.). *Religion in the Public Schools: Negotiating the New Commons*. Rowman & Littlefield.

Wexler, J. (2009). *Holy Hullabalos: A Road Trip to the Battlegrounds of the Church/State Wars*. Beacon Press.

### **Course Assignments:**

1. Participation: (20%) This is a seminar in which you are expected to learn from every possible source—from your readings, from your peers, your life experiences, your professor. Active and

informed participation is crucial to understanding this material, so you will be graded on a balance of quality and quantity of participation. Students are expected to attend each class, complete all required readings in advance, contribute to class discussions, and submit assignments on time. In addition, students are expected to come to class with 5 discussion questions based on the assigned readings. Diverse points of view will be presented in the course readings, and they are likewise welcomed in the ensuing discussion. In the interest of maintaining an ongoing, constructive dialogue about topics that can be rather contentious, you are expected to demonstrate mutual respect and civility in the classroom. Since this is a seminar, I expect each of you to take responsibility for making the class discussions meaningful, insightful, and rigorous. This, of course, means that you are expected to attend all whole group and small group discussions.

2. Legal Cases (10%): You will research several legal cases relevant to the topic of religion and education. You will provide a written summary of the case for the rest of the class and present it in class.
3. Short papers (30%): You will write two reflection papers, each 4-5 pages in length. Each paper will be 15% of your grade. You will be asked to draw upon the readings to write about a topic provide by the instructor. Late papers are penalized a letter grade per day.
4. Student presentations (15%): Groups of two or three students will lead the discussion on a particular policy issue related to our class readings. Early in the semester you will form your groups, and receive guidelines, grading criteria, and your assigned policy. All members of the group will receive the same grade for this assignment.
5. Final paper (25%): You will submit a sustained, well-written scholarly argument (8-10 pages) about an aspect of religion and public education that you find challenging, compelling, or curious. Topics must be approved by me no later than the 6<sup>th</sup> week of the semester. A one-page proposal will be due by the 8<sup>th</sup> week of the semester. Your paper must draw upon course readings, but additional research is expected. More details about expectations and grading criteria will be given early in the semester.

Written Assignments. All materials for the course should be carefully prepared, processed, and proofread. APA style should be followed. Please see policy on plagiarism below.

## Grading Scale

### Grade Scale

A +	97 - 100	B +	87 – 89	C +	77 – 79	D +	67 – 69
A	93 – 96	B	83 – 86	C	73 – 76	D	63 – 66
A -	90 – 92	B -	80 – 82	C -	70 – 72	D -	60 – 62
						F	59 or lower

*Please note that I do not give "Incompletes/I" for this course. All late work will be penalized with lowering your letter grade for every day late.*

## **Policies**

Attendance policy: Successful seminars depend on class attendance, in-class participation and collaboration. Consequently, class attendance is mandatory. All students may take two (2) free absences to handle whatever comes up in your life (e.g., weddings, overslept, family reunion, football game). No excuses or explanations are required. However, after two unexcused absences, your participation grade will be lowered. **Students who wish to earn high grades in this course must have unblemished attendance records.**

Excused absences must be verifiable by supporting documentation, and must consist of one of three types:

- a pre-arranged absence for UA-related or demonstrably urgent purposes. Instructor must have notice at least one week prior to the absence; OR
- a documented emergency, serious injury, or sudden / serious illness; or
- certain religious observances that would be affected by regular class meetings.

Students seeking to have an absence characterized as excused bear the sole burden of demonstrating that the absence qualifies according to the criteria set forth above. Instructor has sole discretion to accept or deny documentation presented in support of a petition for an excused absence.

Tardiness: three late arrivals or early departures from class will constitute missing one full class.

Dismissals: A student dismissed from or counted absent from a class meeting for violating any policy, will counted absent for that entire class meeting period.

All absences: students are responsible for all material covered in missed class meetings.

**Email policy**: I will do my best to respond to your messages promptly, but be advised that it may be 24+ hours before I can get back to you. Emails sent between Friday afternoon and Monday morning may take a little longer to reply to. If you send me a question that is addressed in materials available to you through Blackboard, your syllabus, or in prior correspondence from me, my reply may simply refer you to those sources. To save your time and mine, I strongly recommend that you consult all class materials – carefully – before sending questions to which you already have answers.

## **Electronic Devices**:

- Please silence all electronic devices during class.
- If you are expecting an important call or other important communication during class, please advise me **before** class begins so that we can take steps to assure that you do not disrupt class.

- Electronic devices may only be used for purposes related to class work. This policy specifically excludes the use of any device in the manner described in the Student Conduct paragraph above.
- Unauthorized use of electronic devices can result in your being counted absent and asked to leave the classroom.

## **UNIVERSITY POLICIES**

**Read the following very carefully. Please note that enrollment in this course, together with the opportunity to review this document, will be considered your agreement to abide by these policies.**

**Student Conduct:** [The UA Code of Student Conduct](#) applies during all class sessions and activities. By way of clarification, mutual respect is required of all participants in this class – students and teachers alike. In whatever forum or under whatever circumstances the class meets, hear out your classmates and afford them the same courtesy you would like them to show you. Disrespectful, disruptive, distracting, violent, aggressive, or otherwise inappropriate conduct will be punished.

If you distract others in class with repeated or continual disruptive behavior, I will count you absent and I will ask you to leave the room. If you engage in activity that repeatedly or continually distracts your attention from the class, including talking to others instead of engaging in class, sleeping in class, using email for non-course related purposes, using social media sites or technologies, texting or similar technologies, or any other similar activity, I will count you absent and may ask you to leave the room.

Inappropriate conduct may result in lower grades in this class, disciplinary action deemed appropriate by the College of Arts and Sciences or University of Alabama, or intervention by the University of Alabama Police Department.

**Academic Misconduct Policy:** All students in attendance at The University of Alabama are expected to be honorable and to observe standards of conduct appropriate to a community of scholars. The University of Alabama expects from its students a higher standard of conduct than the minimum required to avoid discipline. At the beginning of each semester and on examinations and projects, the professor, department, or division may require that each student sign the following Academic Honor Pledge: “I promise or affirm that I will not at any time be involved with cheating, plagiarism, fabrication, or misrepresentation while enrolled as a student at The University of Alabama. I have read the Academic Honor Code, which explains disciplinary procedure resulting from the aforementioned. I understand that violation of this code will result in penalties as severe as indefinite suspension from the University.” See the [Code of Student Conduct](#) for more information.

**Plagiarism and the Use of Plagiarism Detection Software:** The University of Alabama is committed to helping students to uphold the ethical standards of academic integrity in all areas of study. Students agree that their enrollment in this course allows the instructor the right to use electronic devices to help prevent plagiarism. All course materials are subject to submission to Turnitin.com for the purpose of detecting textual similarities. Turnitin.com will be used as a source document to help students avoid plagiarism in written documents.

I read all assignments thoroughly. Proper citation (e.g., quotation marks, blocked quotes, in-text citations) should be used if words are copied directly from the readings. If you paraphrase something

(i.e., use the ideas but not the exact words), you must also cite the reference. If you do not use standard referencing rules, you are probably committing plagiarism. All of the following are plagiarism:

- work done for another class,
- submitting someone else's work as your own,
- copying and pasting from the Internet (or any source) without source attribution.

**The consequence for plagiarism is a zero on the given assignment and referral to the Associate Dean for any further action she might wish to take. Resubmitting the assignment is not an option.** The University takes plagiarism very seriously. Accordingly I have to enforce a zero-tolerance attitude regardless of what my previous relationship may be to you. If you are unsure if you are plagiarizing, ASK ME FOR GUIDANCE, OR SEEK HELP FROM THE UA WRITING CENTER

Pledge: "I promise or affirm that I will not at any time be involved with cheating, plagiarism, fabrication, or misrepresentation while enrolled as a student at The University of Alabama. I have read the Academic Honor Code, which explains disciplinary procedure resulting from the aforementioned. I understand that violation of this code will result in penalties as severe as indefinite suspension from the University." See the [Code of Student Conduct](#) for more information.

**Disability Statement:** If you are registered with the Office of Disability Services, please make an appointment with me as soon as possible to discuss any course accommodations that may be necessary. If you have a disability, but have not contacted the Office of Disability Services, please call (205) 348-4285 (Voice) or (205) 348-3081 (TTY) or visit 1000 Houser Hall to register for services. Students who may need course adaptations because of a disability are welcome to make an appointment to see me during office hours. Students with disabilities must be registered with the Office of Disability Services, 1000 Houser Hall, before receiving academic adjustments.

**Non-Discrimination Policy:** The University of Alabama is committed to providing an inclusive environment that is free from harassment or discrimination based on race, genetic information, color, religion, ethnicity, national origin, sex, sexual orientation, gender expression, age, ability, or veteran status. The University of Alabama prohibits any verbal or physical conduct that threatens or endangers the health or safety of any individual or group, including physical abuse, verbal abuse, threats, stalking, intimidation, harassment, sexual misconduct, coercion, and/or other communication or conduct that creates a hostile living or learning environment. For a full articulation of the non-discrimination policies applicable in this class, please consult the [Student Handbook](#).

**UA Emergency Communications:** The University's primary communication tool for sending out information is through its website: [www.ua.edu](http://www.ua.edu). In the event of an emergency, students should consult that site for further directions. Further, I will do my best to assure that you are apprised of any emergency affecting normal class meetings using Blackboard Learn.

**Severe Weather Guidelines:** The guiding principle at The University of Alabama is to promote the personal safety of our students, faculty and staff during severe weather events. It is impossible to develop policies which anticipate every weather-related emergency. These guidelines are intended to provide additional assistance for responding to severe weather on campus.

UA is a residential campus with many students living on or near campus. In general classes will remain in session until the National Weather Service issues safety warnings for the city of Tuscaloosa. Clearly, some students and faculty commute from adjacent counties. These counties may experience weather related problems not encountered in Tuscaloosa. Individuals should follow the advice of the National Weather Service for that area taking the necessary precautions to ensure personal safety. Whenever the National Weather Service and the Emergency Management Agency issue a warning, people in the path of the storm (tornado or severe thunderstorm) should take immediate life saving actions.

When West Alabama is under a severe weather advisory, conditions can change rapidly. It is imperative to get to where you can receive information from the [National Weather Service](#) and to follow the instructions provided. Personal safety should dictate the actions that faculty, staff and students take.

The Office of University Relations will disseminate the latest information regarding conditions on campus in the following ways:

- Weather advisory posted on the UA homepage
- Weather advisory sent out through UA Alerts to faculty, staff and students
- Weather advisory broadcast over WVUA at 90.7 FM
- Weather advisory broadcast over Alabama Public Radio (WUAL) at 91.5 FM
- Weather advisory broadcast over WVUA-TV/WUOA-TV, and on the website at <http://wvuatv.com/content/weather>. WVUA-TV Home Team Weather provides a free service you can subscribe to which allows you to receive weather warnings for Tuscaloosa via e-mail or cell phone. Check <http://wvuatv.com/content/free-email-weather-alerts> for more details and to sign up for weather alerts.

In the case of a tornado warning (tornado has been sighted or detected by radar; sirens activated), all university activities are automatically suspended, including all classes and laboratories. If you are in a building, please move immediately to the lowest level and toward the center of the building away from windows (interior classrooms, offices, or corridors) and remain there until the tornado warning has expired. Classes in session when the tornado warning is issued can resume immediately after the warning has expired at the discretion of the instructor. Classes that have not yet begun will resume 30 minutes after the tornado warning has expired provided at least half of the class period remains.

**UAct Statement:**

The University of Alabama is committed to an ethical, inclusive community defined by respect and civility. The UAct website ([www.ua.edu/uact](http://www.ua.edu/uact)) provides extensive information on how to report or obtain assistance with a variety of issues, including issues related to dating violence, domestic violence, stalking, sexual assault, sexual violence or other Title IX violations, illegal discrimination, harassment, child abuse or neglect, hazing, threat assessment, retaliation, and ethical violations or fraud.

**Tentative Topical Course Outline**

- I. Introduction: Religion and the Aims of Public Education
- II. Church, State and School in the Constitution and Common School Era

- III. Religion, Secularism, and the Rise of the Market in Education
- IV. Whose Prayers, Whose Bible, Whose Science?
- V. Culture Wars and Constitutional Wars about the Place of Religion in Public Schools in the 20<sup>th</sup> Century
- VI. The Supreme Court and Religion
- VII. "School Choice" and the Birth of Private Segregationist Academies
- VIII. Current Debates about Religion in Public Schools
- IX. Contemporary Policy Issues
- X. Future of Public, Private, and Parochial Schooling

### **Other Resources**

Anderson, R. (2004). Religion & spirituality in the public schools. New York: Peter Lang.

Bates, S. (1994). Battleground: One mother's crusade, the Religious Right, and the struggle for our schools

Bawer, B. (1997). Stealing Jesus: how fundamentalism betrays Christianity.

Beaudoin, T. (1998). Virtual faith: the irreverent spiritual quest of Generation X.

Bell, D. (1996). Gospel choirs: Psalms of survival in an alien land called home.

Bellah, R. et al (1985/1996). Habits of the heart: individualism and commitment in American life.

Blacker, D. (1997). Dying to teach: the educator's search for immortality.

Bloom, H. (1993). The American religion: the emergence of the post-Christian nation.

Brown, S.W. (1912). The secularization of American education. New York: New York Teachers College Columbia University.

Burthchaell, J. T. (1998). The dying of the light: the disengagement of colleges and universities from their Christian churches.

Carpenter, J. (1998). Revive us again: the reawakening of American fundamentalism.

Carse, J. (1994). Breakfast at the victory: the mysticism of ordinary experience.

Cox, H. (1995). Fire from heaven: the rise of pentacostal spirituality and the reshaping of religion in the twenty-first century.

- Cox, H. (1984). Religion in the secular city: toward a postmodern theology.
- Dewey, J. (1934). A common faith.
- Gaddy, B. et al (1996). School wars: resolving our conflicts over religion and values.
- Gustavo, G. (1973). A theology of liberation: history, politics, and salvation.
- Glazer, S. (1999). The heart of learning: spirituality in education.
- Hahn, T. (1995). Living Buddha, living Christ.
- Hart, D.G. (1999). The university gets religion: religious studies in American Higher Education.
- Hauerwas, S. & Westerhoff, J. (1992). Schooling Christians: "Holy Experiments" in American education.
- Johnson, P. (1997). God and world religions: basic beliefs and themes.
- Juergensmeyer, M. (2000). Terror in the mind of God: the global rise of religious violence.
- Kazanjian, V. & Laurence, P. (Eds.) (2000). Education as transformation: religious pluralism, spirituality, and a new vision for higher education in America.
- Kessler, R. (2000). The soul of education: helping students find connection, compassion, and character at school.
- Larson, E. (1997). Summer for the gods: the Scopes Trial and America's continuing debate over science and religion.
- Lawrence, B. (1989). Defenders of God: the fundamentalist revolt against the modern age.
- Lyon, D. (2000). Jesus in Disneyland: religion in postmodern times.
- Maitland, S. (1995). A big-enough God: a feminist's search for a joyful theology.
- Marsden, G. (1996). The soul of the American university: from Protestant establishment to established nonbelief.
- Marsden, G. & Longfield, B. (1992). The secularization of the academy.
- Miller, K. (1999). Finding Darwin's God: a scientist's search for common ground between god and evolution.
- Moffett, J. (1994). The universal schoolhouse: spiritual awakening through education.
- Moran, G. (1989). Religious education as a second language.

- Nash, R. (2001). Religious pluralism in the academy: opening the dialogue.
- Noonan, J. (1998). The luster of our country: the American experience of religious freedom.
- Nord, W. (1995). Religion and American education.
- Nord, W. & Haynes, C. (1998). Taking religion seriously across the curriculum.
- Noddings, N. (1993). Educating for intelligent belief or unbelief.
- Pannoch, J. & Barr, D. (1968). Religion goes to school.
- Palmer, P. (1983). To know as we are known: a spirituality of education.
- Palmer, P. (1998). The courage to teach: exploring the inner landscape of a teacher's life.
- Parks, S. (2000). Big questions, worthy dreams.
- Peshkin, A. (1988). God's choice: the total world of a fundamentalist Christian school.
- Purpel, D. (1989). The moral and spiritual crises in education: a curriculum for justice and compassion n education.
- Reeves, T. (1996). The empty church: the suicide of liberal Christianity.
- Roof, W. (1999). Spiritual marketplace: baby boomers and the remaking of American religion.
- Russell, L. (1974). Human liberation in a feminist perspective.
- Sears, J. et al (1998). Curriculum, religion and public education: conversations for an enlarging public square.
- Sharma, A. (1995). Our religions.
- Soelle, D. (1995). Theology for skeptics: reflections on God.
- Spong, J. (1998). Why Christianity must change or die: a bishop speaks to believers in exile.
- Ulstein, S. (1995). Growing up fundamentalist: journeys in legalism & grace.
- Welch, S. (1990). A feminist ethic of risk.
- Willimon, W. & Naylor, T. (1995). The abandoned generation: Rethinking higher education.

### **Fundamentalist Texts**

Bates, S. Battleground: One Mother's Crusade, the Religious Right, and the Struggle for our Schools.

S. Hauerwas and J. Westerhoff. Schooling Christians: "Holy Experiments in American Education."

Marsden, G. & Longfield, B. (1992). The Secularization of the Academy.

Peshkin, A. (1988). God's Choice: The Total World of a Fundamentalist Christian School.

### **Prophetic Texts**

Purpel, D. (1989). The Moral and Spiritual Crises in Education: A Curriculum for Justice and Compassion in Education.

Brown, R. Theology in a New Key: Responding to Liberation Themes

Soelle, Thinking about God: An Introduction to Theology

### **Alternative Spirituality Texts**

Dass and Bush, Compassion in Action: Setting out on the Path of Service

Krishnamurti, J. On Education.

Carse, J. Breakfast at the Victory: The Mysticism of Ordinary Experience

Kopp, S. If you Meet the Buddha on the Road, Kill Him! The Pilgrimage of Psychotherapy Patients

### **Post-Theist Texts**

Cupitt, D. After God: The Future of Religion

Spong, J. Why Christianity Must Change or Die: A Bishop Speaks to Believers in Exile

### **Website resources:**

**[www.teachingaboutreligion.org](http://www.teachingaboutreligion.org)**

[www.freedomforum.org](http://www.freedomforum.org)

[www.freedomforum.org/fac/index.htm](http://www.freedomforum.org/fac/index.htm) - U.S. Supreme Court Files (since 1990)

[www.adl.org/religion\\_ps/default.asp](http://www.adl.org/religion_ps/default.asp) (Anti-Defamation League)

[www.religioustolerance.org](http://www.religioustolerance.org)

[www4.law.cornell.edu/uscode/20/4071.html](http://www4.law.cornell.edu/uscode/20/4071.html) (Equal Access Act)

[www.ed.gov/Speeches/08-1995/religion.html](http://www.ed.gov/Speeches/08-1995/religion.html) (report from Richard Riley about religious expression in public schools)

[www.rj.org.rac](http://www.rj.org.rac) (Religious Action Center of Reform Judaism)

[www.aasa.org](http://www.aasa.org) (American Association of School Administrators)

[www.pta.org](http://www.pta.org) (National PTA)

[www.clsnet.com](http://www.clsnet.com) (Christian Legal Society)

[www.nae.net](http://www.nae.net) (National Association of Evangelicals)

[www.nsba.org](http://www.nsba.org) (National School Board Association)

[www.ed.gov/inits/religionandschools](http://www.ed.gov/inits/religionandschools) (U.S. Department of Education)

[www.atheists.org](http://www.atheists.org)

[www.interfaithalliance.org](http://www.interfaithalliance.org)

[www.bridge-builders.org](http://www.bridge-builders.org)

[www.teachingreligion.com](http://www.teachingreligion.com)

[www.resourcingchristianity.org](http://www.resourcingchristianity.org) (you may want to particularly check out “Study Guide on Religion and Higher Education)

[www.spirituality.ucla.edu/research](http://www.spirituality.ucla.edu/research)

<http://www.prayer-in-public-school.com>

<http://pewforum.org/issues/display>

<http://www.csuchico.edu/rs/index.html>

## Important Court Cases Related to Religion and Education

*Everson v. Board of Education* (1947) – Can the cost of public transportation for children attending parochial schools be supported with public money?

*Engel v. Vitale* (1962) – Can audible and public nondenominational prayer be offered in school by school officials?

*Abington v. Schempp* (1963) – Can Bible verses or the Lord's Prayer be publicly read or recited in school under official school sanction?

*Epperson v. Arkansas* (1968) – Can the state of Arkansas uphold a law prohibiting the teaching of evolution?

*Board of Education v. Allen* (1968) – Can school textbooks be loaned to private parochial schools?

*Lemon v. Kurtzman* (1971) – Can public subsidies be used to support the teaching of secular subjects in parochial schools?

*Wisconsin v. Yoder* (1972) – Can certain groups be exempted from mandatory school attendance on religious grounds?

*Committee v. Nyquist* (1973) – Can parents with children attending parochial school be reimbursed by the state?

*Stone v. Graham* (1980) – Is it lawful to display the Ten Commandments in public schools?

*Widmar v. Vincent* (1981) – Can a student religious group hold religious services in University facilities?

*Aguilar v. Felton* (1985) – Can public school teachers, supported by Title I funds, teach parochial school students on the grounds of the parochial schools?

*Grand Rapids v. Ball* (1985) – Can public monies be used to support the special education of parochial school children (remedial and enrichment) in a shared-time program with public school teachers?

*Wallace v. Jaffree* (1985) – Can a state pass a law requiring a moment of silent meditation or voluntary prayer at the beginning of the school day?

*Witters v. Washington Department of Services for the Blind* (1986) – Can state vocational rehabilitation aid be used by a blind student to pursue religion vocation at a Christian college?

*Edwards v. Aguillard* (1987) – Can a state pass a law requiring the equal or balanced treatment of creationism and evolution in the science curriculum?

*Mozert v. Hawkins* (1988) – Can children be forced to read materials objectionable to their religious faith?

*Lee v. Weisman* (1992) – Can school prayer be offered at graduation ceremonies?

*Rosenberger v. Rectors of the University of Virginia* (1995) – Can university fees be used to fund the publishing of a Christian magazine?

*Agostini V. Felton* (1997) – Is the original *Aguilar v. Felton* ruling still valid?

*Board of Trustees of the University of Wisconsin System v. Southworth* (2000) – Can university fees be used to support political and ideological campus organizations that some students may find offensive?

*White v. Denver Seminary* (2001) – Is a seminary obligated to observe the Americans with Disabilities Act when its academic catalog and other media proclaim that the school observes the ADA as a standard?

*Zelman v. Simmons-Harris* (2002) – Can vouchers be used to send children to religious schools in Cleveland, Ohio?

#### Sample Summary of Court Case

*Everson v, Board of Education* (1947)

Can the cost of public transportation for children attending parochial schools be supported with public money?

**Facts of the Case:** A New Jersey statute authorized local school districts to make rules and contracts for the transportation of children to and from schools. The Board of Education from Ewing Township authorized reimbursement to parents forced to bus their children to school using regular public

transportation. Part of this money was used to pay for transportation of some children in the community to Catholic parochial schools. A district taxpayer filed suit in a State court challenging the right of the Board to reimburse parents of parochial school students. He argued that the statute violated both the State and Federal Constitution. The Supreme Court voted 5-4 in favor of upholding the New Jersey plan. As the Court noted, the case was based on two arguments: First, the law authorized the state to take money from some people and give it to others for their own private purposes, a violation of the Due Process Clause of the 14<sup>th</sup> Amendment. Second, the law forced taxpayers to support religious education at Catholic schools, thus resulting in using State power to support religion – a violation of the First Amendment. The Court rejected both arguments. The first argument was rejected on the grounds that the tax was for a public purpose – educating children – and so the fact that it coincided with someone’s personal desire does not render the law unconstitutional. The second argument was also rejected. According to the Court, providing transportation is analogous to providing police protection along the same transportation routes; it benefits everyone and therefore should not be refused to some because of the religious nature of their end destination.

**Significance of the Case:** This case reinforced the precedent of government money financing portions of religious, sectarian, education by having those funds applied to activities other than direct religious education.

Sources used: [http://religiousfreedom.lib.virginia.edu/court/ever\\_v\\_boar.html](http://religiousfreedom.lib.virginia.edu/court/ever_v_boar.html)  
<http://www.schoolprayer.com/courts/everson.html>

# THE UNIVERSITY OF ALABAMA

## Course Inventory

Date 10/3/17 Department ELPTS College Education

PROPOSAL TO OFFER A NEW COURSE, CHANGE AN EXISTING COURSE; OR DELETE AN EXISTING COURSE

(Please attach a copy of course syllabus for Office of Academic Affairs)

Course No. BEF 484

Add  Change \_\_\_\_\_ Inactivate \_\_\_\_\_

Type of modification:

Title \_\_\_\_\_ Description \_\_\_\_\_ Credit hours 3

Type \_\_\_\_\_ Grade \_\_\_\_\_

Number \_\_\_\_\_ Old \_\_\_\_\_  
New \_\_\_\_\_

Classification of Instructional Programs (CIP) # \_\_\_\_\_

Title Church, State and American Education

Short Title (30 characters or less) Church, State & Am Ed

FILL IN ALL REMAINING PARTS FOR A NEW COURSE, BUT MARK ONLY THE APPLICABLE PORTIONS FOR CHANGES TO AN EXISTING COURSE.

DESCRIPTION:

A critical look at the role of religion in public education, the separation of church and state  
in American education and educational policies relevant to the church, state and education

1. Credit Hours 3

2. Prerequisites none

3. Corequisites \_\_\_\_\_

4. Cross Listed (Equivalent Courses) NEW 484: Church, State and American Education  
Cross listed courses refer to the same course offered at the same level by different departments at the same time in the same room.

5. Slash Listed (Equivalent Courses) None  
Slash listed courses refer to the courses offered by the same department at different levels.

„ Please note policy regarding slash listing of courses for undergraduate and graduate credit on reverse side of this page. Attach separate forms for graduate and undergraduate slash-listed courses, and ensure that the catalog descriptions and course requirements reflect the graduate/undergraduate differentiation.

6. Mark one of the following course grading patterns:

(a) Letter grade  \_\_\_\_\_

(b) Pass/fail \_\_\_\_\_

7. Indicate one of the following types of instruction:

(a) Seminar  \_\_\_\_\_

(c) Independent Study \_\_\_\_\_

(e) Thesis/Dissertation \_\_\_\_\_

(g) Recitation/Discussion/Quiz \_\_\_\_\_

(i) Activity/Performance/Studio \_\_\_\_\_

(k) Research \_\_\_\_\_

(m) Blended \_\_\_\_\_

(b) Lecture \_\_\_\_\_

(d) Laboratory \_\_\_\_\_

(f) Field Experience \_\_\_\_\_

(h) Lecture/Laboratory \_\_\_\_\_

(j) Clinic \_\_\_\_\_

(l) Online \_\_\_\_\_

(n) Lec w/Recitation/  
Discussion/Quiz \_\_\_\_\_

8. Attributes

(a) Service Learning \_\_\_\_\_

(b) Honors \_\_\_\_\_

9. If this is a change for an existing course, indicate the nature of the change, and whether substantive changes have been made in either course content or requirements, and list programs that might be affected by the change.

10. Maximum Repeat: 3 (Total number of credit hours; not total number of times)

11. If the content of this course might overlap with other existing courses, describe your efforts to consult other departments about potential course duplication.

This course is part of the newly created Educational Policy Studies minor, so our team has  
done a comprehensive review to ensure our courses are unique and appropriate.

Department Head: Claire Major

Signature

10/3/17

Date