THE ACADEMIC STUDY OF RELIGION IN FOUR STATE UNIVERSITIES IN MICHIGAN: CULTURE, CURRICULUM AND COMPLEXITIES

By

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ABSTRACT

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This dissertation examines the development of religion curricula at four state universities in Michigan: Grand Valley State University, Western Michigan University, Michigan State University and the University of Michigan. It analyzes the historical development of these curricula, illustrating that each institution has a unique religion curriculum both influencing and influenced by the cultures of the institution. If a religion curriculum is to remain stable and relevant, four main participants: faculty, students, internal, and external communities need to intentionally consider and integrate curriculum development as part of their dialogues about the academic study of religion in higher education. In addition, the content of the curriculum needs to be in balance with the method of delivery in order for these four participants to be able to achieve synthesis.

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"College curricula do not exist apart from the culture in which they develop; they are products of that culture and both reflect and influence it. Thus, significant curricular changes are invariably and inextricably linked to significant changes in the general society and culture."
--Lawrence W. Levine from *The Opening of the American Mind*

Scope

My dissertation examines the development of religion curricula at four state universities in Michigan: Grand Valley State University, Western Michigan University, Michigan State University and the University of Michigan. I analyze the historical development of these curricula, illustrating that each institution has a unique religion curriculum both influencing and influenced by the cultures of the institution. Since curriculum is both a product and producer of university culture, a careful examination of religion courses alongside the mission, vision and values of the institutions provides an important context for understanding how and why particular institutions developed differing religion curricula, and the administrative structures to support them, as they did. I propose that if a religion curriculum is to remain stable and relevant, four main participants— faculty, students, internal, and external communities— need to intentionally consider and integrate curriculum development as part of their dialogues about the academic study of religion in higher education. In addition, the content of the curriculum (the courses) needs to be in balance with the method of delivery (the curriculum model) in order for these four participants to be able to achieve synthesis.

The nature and characteristics of the culture of any university will change over time, and the curriculum typically changes with them. When institutions go through

administrative reorganizations, or examine campus-wide programming, such as general education or graduation requirements, or undertake assessment tasks for accreditation, faculty members often engage in dialogue about and revise the curriculum accordingly. There are also patterns in curricular development among different institutions that occur in response to major historical events or movements, such as 9/11 or the civil rights movement. Curriculum, in its development, content, function, and rationale, is not static or fixed; it adapts to the changing demographics of students and faculty members, to disciplinary developments and administrative influences, and to the needs of the communities surrounding the university.

It follows, then, that scholars who study religion could benefit by examining curricular changes and patterns because they are relevant to the development and understanding of their discipline. Curriculum, like the development of a discipline, is continually changing within particular historical and cultural contexts. Faculty members, who usually have teaching responsibilities coupled with their scholarship expectations, not only develop and adapt courses to their own research interest areas, but also respond to the needs and demands of their institution's students, administration, and culture. Focusing primarily on specialized topics, or on arguments, theories, or methodologies in the advancement of their disciplinary dialogues, often cause scholars to overlook basic questions about curriculum, models, demographics, and the historical developments of the institutions out of which their disciplinary knowledge develops. Curriculum development then, is a link between the culture of disciplinary knowledge and development, and the cultures of the institution and knowledge communities in which that discipline exists.

The cultures of an institution are also affected by internal and external factors, and these factors change for many and complex reasons. As the socio-economic conditions in Michigan continue to change, and as the function and purpose of state universities responds to the changing needs of society, the complexities of university cultures adapt as well. Likewise, commitments to diversity and multiculturalism have broadened the scope of scholarship in the disciplines and often influenced the nature and directions of curricula. Increasingly, globalization, consumerism, commoditization and corporatization of higher education influence campus climates, scholarship, and curricula. Internal and external forces shape universities and their cultures, disciplinary developments and dialogues, and curriculum.

Curriculum development is connected to and influenced by the surrounding communities of the university, the internal and administrative culture of the university, the faculty, and the students, though the influence of each varies. Scholars do not exist and create scholarship in a vacuum; they are part of a larger cultural system, which includes students, administration and external communities. Curriculum development reflects, illustrates, informs, and describes the culture of the institution and its values, so the examination of the curriculum can and should occur alongside the mission, vision and values of the particular university to provide context. Although each curriculum has its own history that weaves into the story of the culture of an institution, religion curriculum provides a distinctive and recognizable area to explore. The diagram on the following page may be useful:

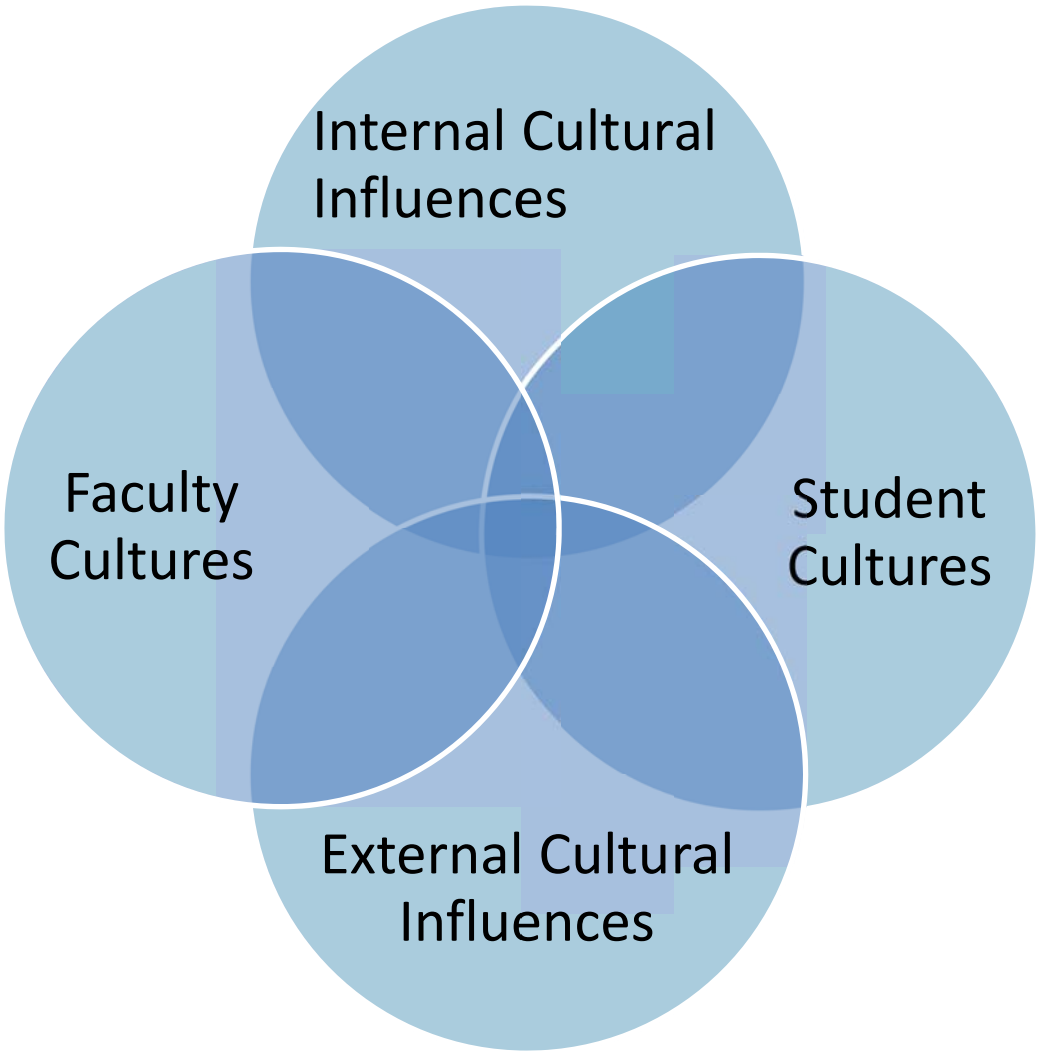

Figure 1:
Curriculum Development as an Intersection of Cultures – The Four Primary Participants
For interpretation of the references to color in this and all other figures, the reader is referred to the electronic version of this dissertation.

One way to help focus the scope of my interests in religion curriculum is through a comparative analysis of thoughtfully selected institutions. There are a wide variety of institutions in higher education, but I focus on state universities. Keeping in mind that universities influence and are influenced by their surrounding communities, I decided to

concentrate my approach geographically as well: universities in Michigan. State universities in Michigan are also distinctive because they have constitutional autonomy and no higher governing board, which has certainly affected their administrative and curricular development. It is important to note that this focus and exploration has its limitations as well, and is by no means intended to be a comprehensive statement for all state institutions or religion curricula. The four institutions I have selected each have very different and distinctive approaches to the academic study of religion, were founded at different times, maintained with a variety of missions and goals, and have typically served different populations of students. I have intentionally excluded denominational colleges because of the variety and complexities of their religious histories and influences. However, as I mention briefly in chapter two, denominational colleges are indeed a key component to this topic, particularly in West Michigan, and I hope to explore and integrate these into my future research. I have also chosen to focus on undergraduate curricula, as this provides an additional commonality necessary for the analysis.

In this dissertation I provide an abbreviated history of general curriculum development alongside the mission, vision and values statements of these four state universities. I then examine the religion curriculum more specifically and the structures in place that developed to support it (or not). Finally, I suggest that a balance between the content and method of delivery of the religion curricula, and the intentional inclusion of the four primary participants, offers an opportunity for synthesis through the process of curriculum development. Curriculum naturally and understandably develops differently at different universities based on the parameters and interplay of faculty members,

students and internal and external influences. My exploration involves three intertwining questions:

1. How have the general curricula and mission statements historically developed at Grand Valley State University, Western Michigan University, Michigan State University and the University of Michigan?
2. How have the religion curricula historically developed and what structures and models have been in place to support them at these institutions?
3. How does curricular development provide a greater opportunity for synthesis for these four participants?

After this introductory chapter, I provide a brief historical overview of religion curriculum in both national and Michigan contexts in chapter two. I then address the first two questions for each of the four institutions, respectively, in chapters three through six. I address the third question in the concluding chapter.

Terminology

It is important for me to be clear in my terminology, particularly in defining the term "culture," which has a well-established and complex history throughout many disciplines. I view curriculum as part of a larger cultural system, as indicated by Diagram 1 above. To describe this larger system, I have found intercultural communication theories and definitions of culture to be most useful in articulating my understanding and perspective of how curriculum functions. In his article "Culture, Communication and Development," F.L. Casmir explains that "culture" refers to

> common, value-based interpretations, artifacts, organizational forms, and practices of a group of humans related to a specific environment. These tend to be seen as "the best" or even "only" ways of dealing with challenges faced. They are more than individual experiences and interpretations. In effect, they depend

> on sharing transmissions and maintenance for the purpose of bringing a group of human beings together in specific efforts or enterprises which are judged significant to the survival, maintenance, continuity of a social system.[1]

The specific environment and social system is academe itself, which is made up of many and complex sub-cultures including, for the scope of this dissertation, the cultures of the four participants. A closer examination of the development of religion curriculum as part of this larger cultural system will help to negotiate and create dialogue between these cultures and provide an alternative perspective on the role of curriculum development in higher education.

By "religion curriculum" I mean specific courses that deal with topics connected to the study of religion. The word "religion" (or an obvious connection or reference to it, such as the History of *Islamic* People) needed to appear in either the course title or catalog description in order to be included. Curriculum is, however, a somewhat elusive construct; it is often difficult to separate a particular course from the program, department, center, institute, college or school, major or concentration, general education program, or thematic structure in which it might exist. For this reason, I also examine the structure or model, which usually takes the form of a major or minor, through which the faculty and institutions deliver the religion curriculum to the students.

From an anthropological perspective, religion curriculum functions as an observable pattern of behavior and an historical artifact; it is both a product of action (a religion course at a particular point in time) and a conditioning element of further action (development of religion curriculum over time). But viewing religion curriculum as a product and producer of a university's culture oversimplifies its significance and role in a larger and more complex culture system. Religion curriculum links institutional culture

and the disciplinary culture of the academic study of religion for faculty members and provides an avenue for students to learn a body of knowledge and apply that knowledge to their communities.

Social anthropologist Clifford Geertz argued that "culture consists of systems of symbolic meaning that serve an essential functional or heuristic purpose. Designed as they are instrumentally, these systems help us survive our contacts with the environment by interpreting them, that is, by translating them into signs so that we can not only better negotiate these relationships but also add the experience of other people to our own."[2] As such, religion curriculum becomes an observable sign through which scholars and institutions create meaning and communicate values to the students and surrounding communities. Geertz also explains that an effective treatment of culture as a symbolic system should occur "by isolating its elements, specifying the internal relationships among those elements, and then characterizing the whole system in some general way—according to the core symbols around which it is organized, the underlying structures of which it is a surface expression, or the ideological principles upon which it is based."[3] In the scope of this dissertation, the courses (core symbols), are internally related to the mission, vision and values (ideological principles).

The curriculum connects to disciplinary knowledge because faculty members create the courses, teach them within the institution's culture, and integrate the content and experiences of teaching into their scholarship and contributions to the discipline while passing such content on to students.[4] While the existence of a particular course can indicate what the faculty and administration value in and of itself, I also consider the mission, vision and values and examine the structures and methods that support the

curriculum (these usually take the form of a major or minor). The balance between the content of the curriculum and the method in which it is offered to the students varies at these institutions, but the potential for synthesis is possible for each of the four main participants.

The terms "mission, vision and values" of each institution are not necessarily or obviously stated directly as such. Any statement in an official capacity (for example, from a university publication, formal minutes, self-study, strategic plan, etc.), that indicates the purpose, direction, goals or objectives of the institution, program, department, or administrative structure to which the religion curriculum is attached, I treat as indicative of the mission, vision or values of the institution. In addition, it is necessary to occasionally examine significant events or controversies that are directly connected to curricular development or institutional history. While such occurrences do not necessarily speak directly to the wording of the mission, vision or values statements, they do often indicate relevant characteristics of the institutional culture and the fluidity of the culture system.

Finally, the idea of "synthesis" is also crucial to this exploration. In his essay, "Access to a Vision: The Paradox of a Liberal Education" Stephen Rowe explains how, in the pursuit of a liberal education, there are three main levels of understanding: content, method, and synthesis. In order to realize the transformative nature of a liberal education, "The key to the third level of synthesis is that content method can each be effective only in the presence of the other, and that their synthesis occurs when they are related to the development of the mature human being."[5] Though it is not necessarily or completely interchangeable with Rowe's idea of the paradoxical nature of a liberal

education, effective curriculum development also requires the balance of content and method in order to provide the opportunity for synthesis. When the content of a particular course or a curriculum are in balance with the method of delivery and structure in which they exist, that is, the major or minor itself, then the process of development has the potential to create synthesis for the four main participants involved with or connected to it.[6] It is my hope that this dissertation will provide the beginning threads of a conversation about how curriculum development can be a mechanism for synthesis and offer ways to more fully engage a discussion about the integration of the values of each of the four participants in higher education.

Rationale

Three main areas of scholarship are relevant to, and provide a context and rationale for my dissertation topic: 1. disciplinary perspectives within the academic study of religion, 2. curriculum studies and development in higher education, and 3. the idea of culture, both in an organizational context and as an organizing concept in American Studies. After briefly highlighting some of the work and research areas relevant to my topic, I will explain how and why my dissertation differs from and develops these areas.

Academic Study of Religion – Disciplinary Perspectives

Although arguments about theory and method within the academic study of religion often dominate the disciplinary discourse, scholars often oversimplify (or ignore completely) the development of curriculum and the cultural context of the universities in which their disciplinary study occurs. Scholars giving greater attention to curricular development and to institutional contexts could gain perspective to their arguments as well as a broader understanding of their discipline's development. In *The University Gets*

Religion, D.G. Hart historically traces the development of religious studies, but only gives an occasional nod to curriculum and its changes, particularly in conjunction with theology or divinity schools. My dissertation historically traces the development of religion curricula within a cultural system, in order to illustrate the complexity of that system and to provide a new perspective on the academic study of religion. Rarely has anyone considered the discipline by examining the curriculum faculty members teach, how students study it, or the culture of the institution in which the teaching and study occurs. My dissertation examines all three.

Some scholars have examined the academic study of religion in a national context, or have attempted to summarize large trends in and characteristics of the discipline in higher education. In their book *Religion on Campus*, Cherry, DeBerg, and Porterfield "found the academic study of religion to be as vital and appealing to undergraduates as religious practice" and examined the general ethos, religious practice, and pedagogies of faculty members at four different institutions in the United States.[7] This is much closer to what I explore, but I approach the academic study of religion from a curricular perspective: what is being studied, how, and in what institution and cultural contexts? I examine the history and development of religion curriculum in four Michigan state universities in order to contribute new questions and perspectives to the dialogues within and about the academic study of religion in higher education.

Curriculum Studies and Development in Higher Education

Scholars have studied curriculum and its development in higher education and have approached the topic in the literature from primarily historical or institutional perspectives. Frederick Rudolph's *Curriculum: A History of the American*

Undergraduate Course of Study Since 1636, first published in 1977, remains the standard starting point and surveys broad changes from a national perspective. Rudolph argues that, "Curricular history is American history and therefore carries the burden of revealing the central purposes and driving directions of American society."[8] While Rudolph's work is sweeping in its historical scope and speaks to curriculum in general, my work is focused on carefully selected state institutions and specific curricula. Although my focus is narrower than Rudolph's, it also points to national patterns and trends within the context of the academic study of religion, as well as raises questions about the relationship between the discipline, the curriculum, and the institutions that support and develop both.

Others have sought to illuminate the breadth or depth to which curriculum functions at different types of institutions in the academy. In his *Handbook on Undergraduate Curriculum*, Arthur Levine organizes his approach to American colleges and universities according to the 1970 Carnegie Commission on Higher Education's categories. He then discusses how these various types of institutions address the curriculum through a wide variety of areas, including General Education, Majors or Concentrations, Basic Skills, Credits and Degrees and Advising. My work occasionally touches on some of the same areas as Levine, particularly Majors and Concentrations, but differs because it explores the curriculum within the contexts of institutional cultures.

In addition, the field of Curriculum Studies, though it often focuses on K-12 curriculum systems, also deals with the ideas and developments of curricular histories. Scholars and administrative professionals who comprise this field often speak about curriculum from a national or theoretical perspective. There is, however, a gap in the

literature between institutional analyses of curriculum and disciplinary considerations, as most of the scholars in this field are interested in assessing curriculum, learning outcomes, or administrative perspectives. Typically, scholars in Curriculum Studies focus separately on institutional histories, or on organizational culture, or on discipline specific discourse, giving only an occasional nod in each of these areas to the integrative function and nature of curriculum development. I view these areas as an interconnected system rather than separately.

In his book *The Opening of the American Mind*, Lawrence Levine offers several chapters on the struggles and evolutions the curriculum and canon faced throughout scholars' changing perceptions about the idea of culture and the purposes for higher education. My approach is similar to Levine's in these chapters, but instead of a national and multi-disciplinary analysis of the changing battleground of the general curriculum, I focus more specifically on religion curriculum in four institutions in Michigan. Our approaches are similar because they highlight, and indeed celebrate, the differences and peculiarities of curriculum in higher education. But my approach, for the reasons mentioned above, differs in both scope and focus.

Many articles from scholars in the *Journal of the American Academy of Religion* have addressed the study of religion in state universities, various aspects of the curriculum, or the idea of culture and religion separately. *The Journal of Higher Education* also has presented a variety of articles on organizational culture and its impact on different dimensions of higher education.[9] The journal *American Quarterly* has addressed the idea of culture, curriculum or programmatic structure within a specific institution. For example, Mechling, Meredith and Wilson's article "American Culture

Studies: The Discipline and Curriculum" draws its analysis and examples from the struggles at the University of California, Davis.[10] And Hausdorff's "American Studies at Michigan State University" uses an historical approach to the development of that program.[11] My exploration of curriculum development and its connections to institutional culture and the academic study of religion blends the approaches of these two articles.

The Idea of Culture: Organizational and American Studies Contexts

American Studies offers interdisciplinary approaches to scholarship and curriculum, as well as fresh and integrative perspectives on the disciplines themselves. American Studies scholars, along with struggling to define the borders and boundaries of their work as a legitimate discipline, have wrestled with the idea of culture and how it can best serve and be used. Indeed, they have been discussing the idea of culture in various forms and the contexts for decades, but not often linked to organizations or curriculum.

Curriculum represents what is valued in and demanded of a university. Creating and maintaining useful and meaningful courses are one of the primary processes and goals that faculty members daily pursue. The process of curricular development connects to the organizational cultures, missions, visions and values of the universities themselves. William G. Tierney's article "Organizational Culture in Higher Education: Defining the Essentials" briefly provides a rationale for examining organizational culture, attempts to define culture in higher education, and presents a case study that emphasizes the essential elements in academic culture. He explains, "Institutions with very similar missions and curricula can perform quite differently because of the way their identities are communicated to internal and external constituents" and argues that while external factors such as demographics, economics and politics influence institutions, they are also

shaped from within.[12] According to Tierney, "This internal dynamic has its roots in the history of the organization and derives its force from the values, processes, and goals held by those most intimately involved in the organization's workings."[13] Curriculum, therefore, is connected inextricably to the institution in which it develops.

American Studies scholars have addressed the methodological problems of their discipline and staked a claim at various times, along with many other disciplines, within the complexities of the idea of culture. In 1963, in his article "American Studies and the Concept of Culture: A Theory and Method" Richard Sykes asks, "What then is American Studies? Briefly defined, it is the study of American culture. Culture is the key concept, the unifying concept, the root word which suggests both theory and method. It is a branch of culture studies, and as such is closer to the social sciences theoretically than to the humanities. It is a specialized branch of cultural anthropology."[14] However, scholars of American Studies, while often dealing with elements of popular or material culture as their subject matter, have not typically focused on or examined their own curriculum per se, or on the organizational culture in which that curriculum develops.

Scholars have discussed, defined, and re-defined various aspects concerning the idea of culture within American Studies and in academe as a whole. Further on in his article, Sykes explains that "American Studies as a branch of modern literate culture studies requires a general theoretical orientation to culture study, and additional special knowledge of the written artifacts that are one of the defining characteristics of modern cultures," and that an interdisciplinary approach to culture has been essential.[15] He continues, "American Studies is interdisciplinary…because the concept of culture around which American Studies revolves cuts across and includes the content of all other

disciplines. These disciplines are, in fact, the means our society uses to communicate a knowledge of culture, and are thus one of the best sources for an investigator of culture."[16] My exploration provides a needed link between the disciplinary culture of the study of religion and the institutional cultures in which religion curricula develop.

Early in the development of American Studies, scholars began to address the methodological problems of and stake a claim within the complexities of the idea of culture. Sykes continues his analysis:

> the student of historical American Studies would gain from explicitly recognizing that real culture…is defined as those documents and artifacts which survive from the historical period under study. These are empirically observable. When he infers avowed or masked patterns he is doing so on the basis of this evidence… The methodological problem then becomes how to infer patterns from the products of behavior, i.e., cultural artifacts.[17]

Curriculum functions as an observable artifact and document through which to explore such patterns. Furthermore, Sykes advocates that an "American Studies method involves three stages of approach. First one perceives a pattern. Certain patterns are obvious, but many are not. Probably the original perception will be an insight or intuition. This will then be stated clearly and explicitly in the form of a hypothesis. The second stage involves proving the hypothesis true or false."[18] The third stage involves disseminating this research on culture to the community of scholars. The majority of my dissertation follows and develops in Sykes' first stage, and my conclusion offers some potential and fruitful areas in which to explore his second stage, hopefully adding to and advancing ideas in several areas of academic scholarship.

How should scholars envision integrating the idea of culture into American Studies? As early as 1956, in his article "'The American Adam' and the state of

American Studies," Roy Harvey Pierce had caught a glimpse of how to incorporate the concept. Pierce speculated, "It may well be that one of the main achievements of the American Studies movement will be its contribution toward a new kind of History, in which intellectual history becomes not a matter of ideas analyzed but of ideas dramatized, ideas so placed in their cultural matrix that they are shown to be possible beliefs."[19] Examining curriculum as part of such a cultural system is a crucial part of this vision. Furthermore, in 1973, Jay Mechling, Robert Merideth and David Wilson, besides articulating other serious problems the field faced, revived the idea of culture as playing an essential role in American Studies. They write,

> the culture concept belongs at the center of an American Studies disciplinary matrix. The necessary if not sufficient condition for engaging in American Studies is an applicable theoretical model of culture in the largest sense, embracing elements ranging from the biological heritage through institutions and belief systems to individual phenomenal experience. The concept locates the terms of our activities as scholars and teachers. If the 'transition to maturity' in American Studies is to be rich in ideas, exciting in debate and efficient in focus, it is to the concept of culture that attention should be paid.[20]

However, due to the complexity of the term "culture," the wide variety of definitions and disciplines claiming culture in their methodologies, and the basic struggles many American Studies programs faced in the structure of the university for mere survival (funding, staffing, legitimacy), others in the field abandoned the idea of culture and continued searching for a distinctive identity and method as a solution to their struggles.

In his 1979 article "The Americanness of American Studies," Robert Berkhofer, Jr. stated, "The paradox of identity therefore results from this attempt to reconcile bureaucratic achievement in absorbing new interests with the concern for a perspective unique to American Studies…If scholars no longer speak confidently of *the* American

mind, they still hope to find at the end of the intellectual rainbow what some call THE METHOD to provide an intellectual unity for the field."[21] Furthermore, "if culture was the supposed unifying concept of the classic American Studies synthesis, then society is the foundation of the new synthesis that seems to be emerging so rapidly. If the idealist-mentalist approach dominated the older scholarship, then a social-materialist approach seems to pervade the newer scholarship, whether focusing upon non-elites, material culture or *mentalite.*"[22] Berkhofer tried to expand the primarily sociological and anthropological disciplinary perspectives of culture to include "larger intellectual orientation that preserves and perpetuates the division between the two cultures of intellectual life: between a scientific outlook and a humanistic view."[23] Through the examination of the development of curricula, my dissertation offers a new way to negotiate and view the complex cultural system of intellectual life in the academy.

Gene Wise added another perspective through which to view the idea of culture and its position in, and relevance to, American Studies. He wrote, "I also suggest that we try to understand our own movement as we would any other experience in America—that is, critically, in cultural and institutional context. As culture critics of American Studies we should ask, *'What imperatives are there in the larger American culture and social structure, and in the culture and social structure of academe, which have made possible the quest for an integrating 'American Studies'?* and *'How have these imperatives changed over time?' "*[24] Wise's idea of paradigm dramas stems from the theater and "views historical ideas…as a sequence of dramatic acts—acts which play on the wider cultural scenes, or historical stages."[25] In defining "paradigm" Wise stated, "The commonest use, at least in historical scholarship, is a paradigm as a consistent pattern of

beliefs held by a person, a group or a culture."[26] He explained how Thomas Kuhn, in *The Structure of Scientific Revolutions* "handled paradigms not only as patterns of belief but also as the characteristic acts which function to dramatize those beliefs.…For Kuhn, then, a paradigm is not just the content of a thought pattern, but, more fundamentally, an actual instance of that pattern of thinking in action."[27] Wise draws his examples from this complex understanding of cultural patterns, or paradigms. For me and in this dissertation, the development of religion curriculum functions as a paradigm drama.

In 1987, Giles Gunn offered another layer of complexity for American Studies scholars to explore, the idea of cultural formations. He explained, "[W]e are now in a position to see that whatever we mean by the United States as a cultural formation, we mean nothing less than a configuration of comparable but often competing regional or sectional or otherwise minority traditions that were, and are, always seeking primacy over one another, or at least are seeking not to be displaced by one another."[28] Gunn calls for a cross-cultural approach, advocates for exploring multiple cultures in American society, and asserts:

> in order for the cross-cultural challenge to be met critically within American Studies, …the field needs to develop a more sophisticated understanding of what cultures consist of and of how they change…it will prove necessary … a more complex model of the relationship between culture and society, and this will entail reformulating the central subject of inquiry in American Studies in terms that are at once more valuational and more political.[29]

Gunn concludes, "The real subject of American Studies should be the structure of experience within culture by means of which certain relations of dominance and subordination are socially maintained in the name of meanings and values…[It] involves an understanding of those qualities in the lived or felt context of their relations, that is, in terms of the whole implied system of hierarchically arranged, hegemonic modalities of

which this or that expression or pattern of behavior is but one variant."[30] While such discussions of hegemony, power, and subordination are beyond the scope of this dissertation, I hope my work will offer additional contextual layers and perspectives about curriculum development as part of an interconnected system for American Studies scholars as well as scholars in other disciplines to explore.

Finally, in his 1990 article "Listening to Learn and Learning to Listen: Popular Culture, Cultural Theory, and American Studies," George Lipsitz proposes that,

> American Studies would be served best by a theory that refuses hypostatization into a method, that grounds itself in the study of concrete cultural practices, that extends the definition of culture to the broadest possible contexts of cultural production and reception, that recognizes the role played by national histories and traditions in cultural contestation, and that understands that struggles over meaning are inevitably struggles over resources.[31]

While I do not suggest that examining curriculum development will point to a grand theory that will usher in a new age for theories or methods in American Studies, I do think that scholars have overlooked curriculum as a way to link many of their discussions about culture and the survival and legitimacy of American Studies in higher education.

Methodology

According to James L. Ratcliff in "What Is the Curriculum and What Should It Be?" curricular models take several different forms. Descriptive or prescriptive models "are primarily concerned with describing the formal and informal organizational structures of institutions and their components" and are based on the premise that the curriculum as a whole has a purpose beyond a single course. Analytic models on the other hand, attempt "to discover the variables that affect student development and describe the nature of those variable interactions."[32] Descriptive and prescriptive models present ways to conceptualize basic and substantive elements of curricula and the

organizational structure of departments, programs and institutions. Analytical models address the relationship and interaction between institutional characteristics and students.[33] My methodology involves both; although it primarily describes the nature and development of religion curricula, it also analyzes the structures and interactions of those curricula within the institutional context. Both describing and analyzing these four curricula shows that curriculum development is shaped by disciplinary and faculty values, the student population, and both internal and external administrative and social factors.

For each institution, I provide a brief institutional history, focusing on key developments in curriculum development and structural organization. Next, I examine university mission, vision and values statements, establishing a complementary record of this part of institutional culture. Finally, I chronologically examine catalogs, course schedules, university publications, departmental (if applicable) self-studies, curriculum committee minutes on religion curriculum, personal correspondence, speeches and any source or written record of what religion courses were taught, when, and in what areas and contexts of the four selected institutions. I analyze the curricular models in order to compare and contrast the different approaches to religion curriculum development at these institutions.

The curricular overview and the mission, vision and values, which are part of the cultures of the university and perpetuate it, provide the background and context of the story of how and why the academic study of religion developed the way it did at each particular institution. The specific religion courses, so to speak, provide the details and

the plot. In essence, my methodology is primarily historical, with a focus on the social history of religion curriculum at these selected universities.

My research on the development of religion curricula at these four institutions in Michigan not only demonstrates that multiple approaches to the study of religion are a natural response to the variety of demands and interests of students and the faculty (other elements needing to be researched), but also illustrates an important link between the institutional cultures and the academic study of religion. Although my research focuses on religion curriculum and speaks most directly to the academic study of religion, I believe my research will have an impact on and provide a model for other disciplines, particularly American Studies.

Both Religious Studies and American Studies have shared similar problems administratively within the university: How and where should the programs, majors/minors, or departments be administrated and housed? What disciplinary or interdisciplinary methodologies are appropriate? Who is qualified and allowed or "borrowed" to teach? What should be taught and why? What do graduates with Religious Studies or American Studies degrees know and have to offer their communities? Religious Studies and American Studies scholars have spent a substantial amount of time arguing for theory, method, validation, identity and indeed, at times, mere existence, in the academy. It is my hope that my dissertation will not only offer a new framework and direction with which to examine and better understand the academic study of religion, but also provide a contribution to American Studies and the complexities and importance of the disciplines, cultures, and curricula in American universities.

Chapter 2 – Religion Curriculum in Higher Education: National and Michigan Contexts and Methodological Complexities in the Study of Religion

"…while it is possible to look at the shaping of American higher education primarily as responses to practical forces and concerns, it is illuminating to recognize that the ideals for which the universities stood and which helped define practical priorities were also shaped by a powerful and distinctly Protestant heritage"
--George Marsden from *The Soul of the American University*

National Historical Overview

Religion curricula have been, explicitly and implicitly, present in higher education in America from the establishment of Harvard in 1636. The various leaders of the colonial churches and denominations educated their young adults to carry on their religious convictions and heritage in the developing country. The first nine colleges started out small and were founded by religious denominations: Harvard and Yale from Puritan branches; The College of New Jersey from the Presbyterians; Dartmouth from the Congregationalists; The College of Rhode Island from the Baptists; The College of William and Mary and King's College from the Anglicans; and Queen's College from the Dutch Reformed. In general, the colonists tolerated religious differences, formed communities and institutions with similar religious belief systems, and valued their religious freedom. Though a well-rounded, classical and liberal education lay at the heart of each of the higher education institutions, religion was invariably a part of the curriculum, either through the nature and presentation of the subject matter or the instruction.

In structure, curriculum, and residential pattern, American colleges drew from the forms and ideology of the Reformation, Renaissance, and English universities. According to historian Frederick Rudolph in his classic book *The American College and University: A History*, the curriculum usually included Latin, Greek, logic, rhetoric, natural

philosophy (later physics), mental and moral philosophy and some mathematics, each course being taught from the religious perspective and worldview of the particular denomination.[34] These subjects were designed to instruct students how to think and act as contributing citizens in a Christian country. Most colleges attracted their students from the upper class, with a curriculum heavy in the study of classical languages, theology, and philosophy. This curriculum, combined with the emphasis on the particular denominations' worldviews as preparation for the ministry, did not appeal to the common man or to those for whom practical concerns, such as farming, took precedence over formal education.

Enlightenment thinkers and writers added much dialogue and debate about the nature and purpose of education in the young country, and more people began to perceive higher education as a tool in the development of the ideology of independence. Faculty members, students and administrators began to reconsider the purpose of the universities, who should attend them, and how their curricula should adjust to serve the emerging nation. Rudolph explains,

> The legacy of the American Revolution to the American college was, then, a heady mixture of French deism, unruly students, state controls and a widely held belief that the colleges were now serving a new responsibility to a new nation: the preparation of young men for responsible citizenship in a republic that must prove itself, the preparation for lives of usefulness of young men who also intended to prove themselves. The curriculum responded accordingly.[35]

The influence of the Enlightenment and the Revolution caused sweeping curricular reforms, mostly in the form of adding new disciplines and courses. Thomas Jefferson proposed to integrate the practical and the public, focus on modern rather than classical languages, and introduce the nature of law and nations into the coursework. Although not all of Jefferson's proposals were implemented during his lifetime, as Rudolph explains,

soon after, King's College "adopted a curriculum which would help young Americans fulfill the functions demanded of them in an aspiring nation," including economics, natural history and French.[36] Other colleges and universities followed the model. The religious traditions and distinctions in doctrine that the various denominations argued about seemed less important than the overall political struggles the country faced and the debates over what constituted educated citizens.

The Great Awakenings of the eighteenth century sparked a rise in religious fervor and denominationalism in the New England states, which later extended to Michigan and the rest of the expanding country through the rising tide of settlers in the mid-nineteenth century. Denominations began founding their own colleges. The strength of the religious ties and the administrative politics that accompanied them varied, but religious perspectives were inevitably a part of the curriculum and valued by the various denominational communities. Many of the smaller Protestant colleges in Michigan at their founding called themselves academies and specifically and intentionally created curricula to prepare their students for entrance into more established institutions of higher education. I discuss two of these in further detail below.

Perhaps even greater influence on curriculum during this time period was the continuing integration of science into higher education; most curricula began to include some form of natural science, anatomy, or chemistry. Although the Yale Report of 1828 defended the classical curriculum, the question remained: to whom exactly should the curriculum appeal? The country was becoming increasingly focused on industry and technology, and many people began viewing higher education as a way to provide specialized and trained graduates to fill the needs of science, production and

manufacturing. As the curriculum broadened at most institutions, a college education also began to attract more students than just elite and upper class white men.

The mid nineteenth century brought a prolific rise in the kinds and numbers of educational institutions, including denominational and state colleges, universities, normal schools, institutes, seminaries, and academies. In his book *A History of American Higher Education*, historian John Thelin explains that "within colleges, curricula were from time to time extended beyond the liberal arts to include medicine, law, engineering, military science, commerce, theology and agriculture."[37] Many institutions were admitting students who demanded more than the classical liberal arts curriculum. As the student populations became more diverse in gender, race and socio-economic status, institutions continued to adapt their curricula to serve increasingly more diverse needs.

In a country founded by those seeking religious freedom, promoting spiritual development through denominational emphasis was an understandable focus for many universities. According to George Marsden in his book *The Outrageous Idea of Christian Scholarship*, prior to the Civil War, there were more than one hundred colleges in the United States, "but none with more than one hundred students. Most of the colleges had denominational connections, had clergymen as presidents and among their other faculty, and taught classical languages and literature."[38] All of the colonial colleges had their roots in various denominations and sectarian politics abounded. Furthermore, as Rudolph explains, the nation needed competent rulers, the church needed an educated clergy, and society itself needed cultured men.[39] And higher education created cultured, Christian men. But, as the nation developed a more pluralistic religious identity, so did universities. The function, purpose, and critique of religion curricula began as well. Promoting

particular denominational perspectives through the curriculum, or even giving attention to Christian ideological perspectives at all, became less of a priority.

The Civil War (1861-1865) created many opportunities for curricular reform as well as the rise and fall of many new educational institutions. As more states created infrastructure and gained resources, ethnically diverse populations, and power, the need and markets for people with a post-secondary education increased. Furthermore, the release of Darwin's *Origin of Species* in 1861 heightened the debate over the divine authority of creation and scripture versus the growing faith in science, evolution, and empiricism. Although most disciplines at first tried to reconcile the Christian worldview with evolution, eventually the lines in the curriculum were drawn. By the 1880s, the curriculum was changing, theory of evolution was being taught in most of the major emerging universities, and skepticism about the place of traditional religious views began increasing.

During this period, Cornell University created a model of curriculum that many mid-western colleges followed. As Thelin explains, there was an increase in the "opportunities for women, and in the diversification of curricula offered by colleges and related institutions, especially in the fields of teacher education, applied sciences, engineering and agriculture."[40] If there was a need, colleges sought to create a course to explain or train for it. The traditional curriculum emphasizing religion and the classics, geared toward the upper class, expanded even further.

In addition, the Morrill Land Grant Act of 1862 had a huge impact on curriculum development at existing institutions and offered land and funding for the development of the land-grant colleges, which further increased diversity in curriculum. Rudolph

describes that “the threshold of opportunity in America had shifted from the land to the factory; in combining the agricultural with the mechanical, the land-grant colleges were uniting the past and the future, two schemes of life.”[41] Many institutions implemented agricultural, mechanical, vocational, and professional curricula during this time. More students had obtained a secondary level of education and began viewing higher education as a way to gain employment. Occupational training and technical education also became legitimate functions of American higher education.

After the Civil War, according to Rudolph, a rise in vocational and professional curricula also began to appear. Higher education, through a variety of non-religious organizations “was institutionalizing new prestige values, the attributes of a successful man of the world, this world, at the expense of those various signs of Christian grace—humility, equality and morality—which had long been the purpose of the colleges to foster.”[42] Increasing secularization of the academy caused the influence of religious denominations at state institutions to decline and theology and religion to become merely subjects to study. In his work, *The Soul of the American University: From Protestant Establishment to Established Non-Belief*, George Marsden explains that, “vocational and technical education had become a legitimate function of American higher education, and everywhere the idea of going to college was being liberated from the class-bound, classical-bound traditions which for so long had defined the American collegiate experience.”[43] Religious perspectives and purposes in higher education curriculum were still present at some public and research-oriented institutions, but rarely held a prominent or primary position.

The establishment of Johns Hopkins University in Baltimore in 1876 also shifted the role of religion curriculum and set the standard for the focus of many universities at this time. Under the vision and administration of Daniel Coit Gilman, Johns Hopkins quickly became the leader in graduate scholarship and research. Gilman listened politely to the denominational religious agendas of his trustees but, as Marsden relates, asserted that "as the spirit of the University should be that of intellectual freedom in pursuit of the truth and of the broadest charity toward those from whom we differ in opinion, it is certain that sectarian and partisan preferences should have no control in the selection of teachers, and should not be apparent in the official work."[44] Johns Hopkins was the first to make graduate and professional education and technical institutes the center of the university, and, according to Marsden, these "were being established with almost no reference to religious concerns. The value-free ideal declared religion irrelevant to scientific inquiry."[45] The institution quickly became the leader in graduate scholarship and professional education and other institutions followed suit by creating their own technical institutes and graduate programs, which further diversified and created specialized niches in the curriculum.

Cardinal John Henry Newman's *Idea of a University* (1852) and John Burgess' *The American University: When Shall It Be? Where Shall It Be? What Shall It Be?* (1884) as well as other national dialogues continued to debate the nature and function of the university and therefore the curriculum. By the end of the nineteenth century a national trend toward secularization in higher education existed. In his book *Religious Studies in Public Universities*, Milton McLean explains,

> In the late nineteenth century, when curricular policies in land-grant colleges, normal schools and state universities were being formulated, the study of religion

> was largely a sectarian enterprise. Courses in Bible were usually taught from a limited Christian perspective, and were often pastoral in intent… A sharp line was drawn between 'religious' and 'secular' learning. In such a climate of opinion, it is not surprising that tax-supported colleges and universities attempted to avoid the teaching of religion.[46]

For more detailed explorations of this process of gradual secularization of higher education culture and curriculum, George Marsden's and Bradley J. Longfield's *The Secularization of the Academy* (1992) and Marsden's later, more comprehensive work *The Soul of the American University* (1994) mentioned above, are excellent resources.

Finally, founded by the Baptists and emerging with the financial backing of John D. Rockefeller, the University of Chicago set the standard for much of the curricular reforms in the late 1890s and early 1900s. Led by president William Rainey Harper, as Marsden explains, the university "came to epitomize American pragmatism and enterprise applied to higher education."[47] For many years, Harper initiated and nurtured a significant contribution in religion curriculum development: to study the Bible as a standard part of university's curricula.[48]

While the study of the Bible had long been connected with higher education within the context of the worldviews and agenda of the various denominations, Harper wanted to include it on scientific grounds. Marsden details the arguments, stating that there "were 'laws of religious life' just as there were laws of health and physical life... Advances in the scientific study of religion, not only in biblical studies, but notably also in the psychology of religion, now made possible a scientific approach to this part of life as much as any other."[49] In earlier times, the authority of the Bible was taken for granted; colleges and universities, particularly those that still maintained strong denominational ties, merely incorporated it without question. Now, however, the Bible could "be studied

as simply another subject alongside all the rest, if it was studied at all."[50] Study of the Bible typically occurred in English or Literature departments.

As early as 1908, under leading biblical scholar Charles Foster Kent's direction, the University of Iowa offered courses in religion. In 1924, a School of Religion was formally established, offering a wide variety of courses on religious topics and coordinating campus religious programs and ministries. According to Marsden, "The original purpose of the school was not simply the academic study of religion. Rather the school was also explicitly to promote religious interests, to foster sympathy for religion among students and to encourage students to go into religious vocations."[51] One way to accomplish and promote these goals was to endow "Bible Chairs" at the centers of the schools or programs so that men with adequate academic credentials could offer courses in the Bible. In the 1920s, the Bible Chair idea was expanding in some states into larger efforts to establish schools of religion.[52] Marsden explains that in 1922, Kent established a National Council of Schools of Religion (later the National Council of Religion and Higher Education) in order to "reestablish a substantial place for religion in the university curriculum."[53] Faculty members and administrators engaged in these developments and efforts in order to create a separate yet stable organizational structure for religion curricula within higher education.

By the 1930s and 1940s, however, some of the zeal and success for separate schools of religion began to decline. More and more colleges and universities were offering courses in religion and establishing religion departments. Marsden explains that it was in the interest of the administration of the universities to offer the courses within scientific or literary studies, rather than be administered by Bible Chairs or individual

denominations, whose "primary purpose was to promote a religious cause. The result was a hybrid field that typically had Christian form and implicitly Christian direction, but in which specific Christian purposes were subdued."[54] Infused by scientific empiricism and studied abstractly as just another academic discipline, religion curriculum at this time likely would have been unrecognizable to the founders of the denominational and colonial colleges.

As American universities faced a second looming world war, great debates about religion occurred in the academy. According to Marsden, at a 1940 conference on "Science, Philosophy and Religion," almost every speaker addressed the responsibilities of intellectual and religious leadership while arguing that

> democracy was in danger of extinction unless some compelling rationale were provided to underwrite its basic values. Albert Einstein suggested that the conflict between science and religion could not be resolved, and hence true unity cannot be achieved unless religious people give up the idea of a personal God and 'avail themselves of those forces which are capable of cultivating the Good, the True, and the Beautiful in humanity itself.'[55]

This rising tide of secular humanism, coupled with the increase of totalitarian regimes worldwide, caused many Protestant and Catholic colleges and universities (i.e. those who promoted religious authoritarianism) to be viewed as threats to tolerance and free inquiry.[56] The complexities of World War II affected higher education and, according to Marsden, "brought increasing talk of the importance of religion to civilization" and a "wartime religious revival."[57] Even after the war, as Rudolph explains, an expansive program of government-financed education for veterans was implemented and about a third of all veterans postponed their careers and entered college.[58]

The subsequent decades in higher education included a rise in federal funding and grants for research institutions, the establishment of experimental colleges, and the

continued expansion of curricula that dealt with religion, but typically in a non-denominational and discipline-specific manner. Many universities now offered secular courses on the sociology of religion, the psychology of religion, the philosophy of religion, and biblical literature in the classics or English departments. The proliferation of religion curricula and the variety of methodologies by which to approach the study of religion began blurring disciplinary boundaries, causing or forcing many religion scholars to rationalize their place and purpose in the academy.

Finally, as D.G. Hart explains in his book *The University Gets Religion: Religious Studies in American Higher Education*, in 1963 the Supreme Court ruled in *Abington Township School District v. Shempp* "that the practice of Bible reading and prayer in public schools violated the First Amendment and thus was unconstitutional."[59] The court also said, however, that the study of religion "comparatively, historically or in 'its relationship to the advancement of civilization' was part of a complete education…This distinction the teaching *of* or *about* religion was the doorstop by which religious studies could keep the door to the university ajar."[60] In 1964, Hart continues, the professional organization of religious scholars, the National Association of Biblical Instructors (NABI) changed its name to the American Academy of Religion (AAR), "a change that stemmed precisely from the concerns prompted by the Court's decision," and reflected the organization's broader scope of scholarship about religion.[61]

The current mission statement of the AAR declares, "In a world where religion plays so central a role in social, political, and economic events, as well as in the lives of communities and individuals, there is a critical need for ongoing reflection upon and understanding of religious traditions, issues, questions, and values. The American

Academy of Religion's mission is to promote such reflection through excellence in scholarship and teaching in the field of religion."[62] A glance at a program guide for a national AAR conference, or the *Journal of the American Academy of Religion*, will reveal that the academic study of religion flourishes in higher education today.

Michigan Historical Overview

While chapters three through six of this dissertation provide details on the religion curriculum at four state institutions, in order to understand the context and culture in which these institutions were founded, it is necessary to provide a brief historical background of the settlement of Michigan, some of its religious and educational influences, and their overlaps. Some of these influences are best illustrated from details of the founding of denominational colleges, and, while I cannot give attention to all of them, I have chosen two Protestant colleges, Hope and Calvin, to serve in this capacity. While denominational colleges, and indeed the influence of Protestantism in general, have played integral roles in the development of education and curriculum in Michigan in general and West Michigan in particular, they are not the focus of this dissertation, and therefore I must keep them in the background for now.

Although Native American tribes in the area that would eventually become Michigan had their own religious and educational systems, the French were the first settlers to enter the area and fur traders continually sought new lands and resources for their industry. According to historian Willis F. Dunbar in *Michigan: A History of the Wolverine State*, by the winter of 1615-16, Samuel de Champlain, founder of Quebec, had heard rumors of "a great lake forty days' journey to the west" and around 1620, explorer "Etienne Brule…reached the St. Mary's River—the first European to step on

Michigan soil."[63] In 1668, Jesuit Fathers Jacques Marquette and Claude Dablon established the first mission at Sault Saint Marie and more Jesuits arrived soon after. Historian Floyd R. Dain, in his book *Education in the Wilderness*, explains that while making maps, creating trails, describing the flora and fauna of what would become the Upper Peninsula, and establishing missions at the Soo and at Michilimackinack,[64] the Jesuits

> lived with the Indians, learned their languages, shared their food and treated them when they were ill. Above all, they endeavored to win them to the [Catholic] faith. When Mass had been recited and time and place permitted, these seekers of souls became wilderness schoolmasters, instructing Indian youths in the French language and teaching them elementary facts about French geography, government, and customs.[65]

Although the educational efforts of the Jesuits to convert Native Americans in northern Michigan ultimately failed, Dain notes that they did provide a "monumental advance in education" through their reports, observations and descriptions of their encounters.[66] After Antoine de la Mothe Cadillac (whose methods and philosophies essentially worked against the Jesuits) had established Fort Pontchartrain in 1701, at the site that would become Detroit, many of the Odawa and Huron tribes were attracted to that area, and the Jesuits eventually abandoned their northern Michigan missions to regroup.

Cadillac sought support from France to establish an educational program in Detroit to instruct both the Native Americans and the French children of the families that had begun to settle in the area. He urged his superiors for the establishment of a "seminary," but his plans were hindered by the Jesuits and frustrated by lack of funding. According to Dain, "In 1705 he made a final, fruitless attempt to have [the] Canadian Sisters of Charity come to Detroit to minister to the sick and educate the children of both races."[67] After even these efforts failed, Cadillac realized that support for a school was

futile, and he left in 1710 when offered the governorship of Louisiana. Detroit had lost its only true advocate for public education; it would be almost one hundred years before Cadillac's cause for education would be revived.[68]

In 1760, the French surrendered Fort Pontchartrain to the British, ending French rule in Detroit. In the same year Jean-Baptiste Roucout, who holds the distinction of being Michigan's first professional school teacher, arrived and began conducting classes for French children in his small home. There are no certain records of the number of students, or of subjects taught, but, according to Dain, his efforts "must be recognized as the first building in Michigan to be specifically designated as a school."[69] Although by 1763 a few English children began arriving in Detroit, settlers still viewed education as a private matter for individual families, not as a public responsibility or right.[70]

The Revolutionary War (1776-1783) had little effect on the lack of educational advancement in Michigan. Although power, boundaries, and control of key trading areas shifted during this time, the idea of formal education in Michigan still floundered. For the last part of the eighteenth century, the subscription school gained some popularity in Michigan as more Americans arrived in the state. Dain explains that, "A group of interested parents simply hired a schoolmaster to teach a designated curriculum at a stipulated rate for each subject. The school room was usually located in the home of the teacher, in a room rented for the purpose or in a place provided by the subscribers."[71] Parents were expected to share costs of supplies. Several schools functioned in Detroit in this manner at this time.

The Land Ordinance of 1785 provided a method of surveying, dividing, and selling the land in the Northwest Territory, of which Michigan was a part. Dain indicates

that the better known Northwest Ordinance of 1787 established "a framework of government for the people who would live there" and promoted and supported education.[72] Among provisions that encouraged settlement and homesteading of land in the area, as Dunbar explains, the Northwest Ordinance also contained the well-known statement, "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."[73] Incoming settlers still had a difficult time ahead of them, however, as much of the land had not yet been surveyed, roads were scarce, and obtaining supplies was difficult.

In 1792, Britain gave up control of Detroit and other posts in the Northwest Territory. Briefly, from 1801-1802, schoolmaster David Bacon, sent by the Missionary Society of Connecticut, established a schoolhouse in Detroit, but this endeavor ended as, according to Dain, Bacon's religious zeal apparently "alienated many of his students by mixing preaching with teaching."[74] At this same time, the bishop of Baltimore sent two French priests to serve the remote Detroit settlement. One of these was Father Gabriel Richard, who throughout the next thirty years would greatly advance education in the state.

Richard, a university scholar and educator from Paris, played a significant role in the development of education in Detroit, though his earliest efforts to found schools were diminished by small enrollments and interest, and by the 1805 Detroit fire.[75] However, when in that same year Michigan was established as a Territory, Richard realized a great hope and future for the area and renewed his efforts. He had support from Territorial Governor William Hull, Judge Augustus Woodward and the legislation of the territory,

which encouraged and supported education. Furthermore, as Dain explains, "since the governor and judges also constituted the Land Board and had been given wide discretionary powers as to the disposal of the lands granted by Congress, they now had at their command the means to aid the establishment of educational facilities."[76] Thus, for the next several years Richard had tremendous enthusiasm, vision, and means for creating a system of education in Detroit. He spent considerable time and resources trying to promote and advance a school through the already existing St. Anne's parish, as well as to find women teachers to run a school for girls where, as Dain relates, "'languages, ancient and modern, and several sciences, etc.' would be taught." Richard maintained these schools and, "improved their physical setting, supplied additional teaching materials and extended the curriculum."[77] His vision and efforts did not end there.

In 1808, Richard began extensive plans to establish Spring Hill, an educational facility at which he envisioned Native American and French children learning together. He sought governmental support and funding, including direct support of President Thomas Jefferson,[78] who was a strong advocate for educational reform. Dain explains that Richard's educational plan for Spring Hill was tuition free and included vocational training for boys and girls, as well as "reading, writing, orthography, arithmetic, Geography, use of Globes, Grammar, history, natural philosophy, Composition etc." Further instruction in languages and mathematics and, for the girls, sewing, spinning, art and music were also proposed.[79] Richard worked diligently on this vision, even securing the support of Jefferson and the verbal promise of federal funding for the project. Ultimately, however, through several years of bureaucracy, politics and with the outbreak

of the War of 1812, he had to abandon his plans and put his zeal for education on hold for several years.

According to Dain, on August 26, 1817, Judge Woodward "presented the bill which would establish the Catholepistemiad, or the University of Michigania" and the territorial legislation was approved. The Catholepistemiad was "a complete system of education extending from the lowest grade of primary school to the highest level of college."[80] The non-sectarian institution would be run by governor-appointed professors who would have

> complete authority over educational activities within the territory. They could establish schools at all levels wherever they deemed it necessary and appropriate; they could hire instructors, appoint inspectors, select books, determine curriculum; and they were empowered to found and administer 'libraries, museums, athenaeums, botanical gardens, laboratories and other useful literary and scientific institutions.'[81]

Woodward appointed Father Gabriel Richard and Reverend Richard Monteith (a Presbyterian minister) as the first two professors of the comprehensive system, and they immediately began by establishing a primary school and an academy. The Primary School of Detroit's curriculum, Dain explains, included "Reading, Writing, Arithmetic, English Grammar, and Elocution"[82] and the Classical Academy of the City of Detroit's curriculum included instruction in the "French, Latin and Greek languages, Antiquity, English Grammar, Composition, Elocution, Mathematics, Geography, Morals and Ornamental accomplishments."[83] The supporters of the Catholepistemiad attempted to create a comprehensive educational system in the state, but after ten years had failed to do so. It eventually developed into the University of Michigan, left Detroit, and in 1841 moved to Ann Arbor.[84]

The period from 1820-1860 brought waves of immigrants and settlers into Michigan. Roads, railroads, and towns sprung up and supported flourishing mining, lumber, and agricultural industries. As the state grew in population, its value and development of educational systems expanded as well. Even though legislation had been created to reserve and manage lands for schools in the territory, according to Dain, early administrators realized that years might pass before a township acquired sufficient population to qualify for a board of trustees to watch over the lands in the territory, and create and manage schools. The School Act of 1829 established the office of Superintendent of Common Schools and the framers of the Michigan Constitution of 1835 gave the office constitutional status. Because of these actions, Dain argues that "Michigan today can be credited with having provided for a department of public instruction for a longer continuous period than any other state."[85] The settlers and immigrants began supporting educational efforts in the state.

In 1837, Michigan entered the Union as the twenty-sixth state. C. Grey Austin, author of *A Century of Religion at the University of Michigan*, explains, "When Michigan became a state…a Presbyterian home missionary, John D. Pierce, was appointed State Superintendent of Public Instruction, the first to hold the office in this country under a state government."[86] With statehood came a surge of primary and secondary institutions, enthusiastic settlers, and missionaries from numerous denominations energized by the Second Great Awakening. Religion and the administration of education were intertwined from the beginning of statehood and had direct influence on the development of the curriculum. To provide further evidence of this and context for the development of religion curriculum in state universities, I will now briefly highlight two examples from

denominational colleges. The curricular questions, struggles, and visions these two institutions encountered provide a historical foundation and context for many of the issues concerning the development of religion curriculum in state universities in Michigan.

Hope College – Holland

On November 17, 1846, Dutch pastor Albertus Van Raalte arrived in New York with a group of fifty-three settlers, intending to join an existing Dutch settlement in Wisconsin. After seeing the land in several other locations surrounding Lake Michigan, Van Raalte instead decided on a location in West Michigan by the Black River where the city of Holland soon lay. The Dutch colonists were hard-working and, because of their geographic isolation and poverty, became close knit and community oriented. The first few years were difficult, and by 1848 the colonists formed their own classis (governing body).[87] At this time, according to Wynand Wichers, who wrote *A Century of Hope: 1866-1966*, the Holland classis determined that "schools must be promoted and cared for by the churches as being an important part of the Christian calling of God's church on earth."[88] But the kind of school and level of education that the community needed were hotly debated issues.

Van Raalte felt strongly that all children should have access to an elementary education, and he lobbied for a church-controlled secondary school. VanRaalte, Wichers notes, was "a graduate of Leiden University, [and] he could not overlook the need of his people for higher education."[89] He argued for the need for educated ministers and teachers, believed "that the future leadership of a growing church could be met only by recruiting and training Western men for the Western church service" and was convinced

"that higher education was a prime essential in the process of Americanization and for the preservation and extension of the Dutch church in the West."[90] The community spent several years gathering financial resources, books, and securing teachers. In 1851, it opened its first educational academy, the Pioneer School.[91]

The Pioneer School was originally intended to serve as a preparatory school for boys intending to attend Rutgers College, founded by the Dutch Reformed. However, increasing populations in the Holland area and doctrinal conflicts caused a split in the Reformed Church in America (RCA). The Holland classis maintained its affiliation with the RCA and became a part of the larger Chicago Synod. Another denomination, the Christian Reformed Church (CRC) formed from the split, and the educational interests of the Dutch now became divided. The split created greater demands for education for RCA members and also provided regional resources for the Pioneer School. Though starting out small and with little in the way of financial resources, by 1857, under the direction of Revered John Van Vleck, the school had been renamed to the Holland Academy and the quality of work done impressed the examining committee of the Chicago Synod, who, as Wichers explains, reported:

> We examined classes in Vergil, Greek Reader, Arithmetic, Cicero, Greek New Testament, Algebra, Homer, Geometry, and English Grammar. We were surprised at the extent and the accuracy of the information acquired. It is not often that so much is achieved in so short a time, and among such difficulties as those young men have to contend with. The larger part have studied only one year.[92]

In addition to exposure to the classics, the faculty trained students and required them to have substantial practice at oral essays, recitations, dialogues and music.

By 1862, Wichers indicates, enrollments had continued to increase and, with the support of Van Raalte and the classis, Van Vleck maintained "the hope that the

curriculum of the academy would soon be of such an elevated grade as to make it unnecessary for graduates of the academy to enter other institutions of higher learning."[93] With the support of Van Raalte, Van Vleck, the classis, the Synod, and the RCA community in Holland, the Holland Academy was incorporated in 1866 under the terms of the Michigan General College Law as Hope College.[94] In the opening address to the community, Reverend Isaac N. Wyckoff stated that the new college "shall be a seminary of evangelical religion as well as of secular education."[95] The early supporters and leaders of the college were convinced that a well-rounded education integrated the study of religion. That conviction meant formal Bible study and required chapel attendance for all Hope students.[96]

The College's Articles of Association in the incorporation charter stated that "the character and object of the school and of the Corporation are to provide the usual literary and scientific course of study, in connection with sound evangelical religious instruction, according to the standards of the Reformed Church, as based on Holy Scripture."[97] And, as Wichers notes, the new college was allowed to maintain a "Grammar School Department, preparatory for business or for higher courses of study, an Academic Department, qualifying for the degree of Bachelor of Arts" and "such other departments as are in harmony with these Articles of Incorporation."[98] A Department of Sacred Literature was established even before Hope was officially incorporated.[99]

Soon after incorporation, several faculty and community members lobbied for a place for theological studies. This idea quickly became a hot debate. Should they create a school of theology to be a department under the authority of Hope College or create a theological seminary used to train RCA clergy under the control of the General Synod?

Eventually, after much dialogue, the Theological School at Hope College was formed, under the direction of both a Council and a Board of Superintendents, drawn from members of the Synod.[100] The Theological School was disbanded in 1877 and reinstated 1884, as the debate as to the nature and purpose of the curriculum at Hope College continued to develop. [101] Wichers explains, "The Early curriculum included Harmony of the Gospels, Moral Science and two terms of Evidences of Christianity… and a Department of Bible and Ethics was organized."[102] From its very inception, the curriculum at Hope College, like the Reformed Church in America, was firmly grounded in and focused on scripture.

The curriculum did not undergo many other changes at this time. Curricular programs remained heavily classical, and, according to Wichers, in 1887 a four-year normal course was introduced for "the instruction for the due preparation of teachers in the public schools, and at the same time, placing no obstacles in the way of the regular and established course in the college."[103] Typical of most American colleges and universities in this decade, however, the extra-curriculum flourished at Hope. Student organizations, clubs, and inter-collegiate athletics gained popularity across the growing campus.

Students continued to find their voices in campus affairs and even threatened to boycott commencement ceremonies in one dispute.[104] Enrollments were steady in the 1890s and, as Hope gained students and alumni, funding increased for expanding the buildings and resources on campus. New departments entered as well. In 1893, chairs in Chemistry and Physics were established, in 1898 a Department of Education was added, and in 1899 a chair of Biological Science arrived. Wichers explains, "By 1916 all

departments had increased their offerings, which were arranged in five groups: Classical, Philosophical, Natural Science, Modern Language Mathematics and Modern Language English."[105] Students were required to take courses in these categories, but the growing curriculum allowed them to choose some electives as well.

By 1918, World War I had called eighty-one Hope students away for combat and the President of Hope declared his "satisfaction and pride of knowing that Hope College is as ready to serve the nation in its need as she is to serve the church…and as a step in that direction, it proposes to inject its spirit into the Camp and into the Barracks."[106] Hope introduced war extension courses into the curriculum and servicemen were encouraged to take these courses via correspondence.[107] This merging of religion and education into service of God and country and into all aspects of student development continues to be an integral part of Hope's educational vision today.

Wichers explains that Hope, like many other colleges and universities at this time, reevaluated its curriculum as "humanistic studies began to suffer before the onslaught of technology, vocationalism and specialization."[108] The increasing influence of science and economic pressures also loomed. In 1922, Hope's president, Edward D. Dimnent, was able to convince the Synod and the trustees that curricular emphasis should stress that learning was for service and that, as Wichers notes, "the highest service lay in responsible citizenship, and in a dedicated devotion to the Christian cause."[109] The curriculum at Hope needed to prepare students for meaningful Christian lives in an increasingly global and secular society.

Through creative fundraising and generous gifts from RCA benefactors, Hope survived the Great Depression and decades after with growing financial stability. World

War II created accelerated programs for servicemen. These included engineering and military science as well as a lucrative collaboration with the Army, which established a unit of the Army Specialization Training Program.[110] Hope once again provided ways in which students could serve God by serving country.

During the 1950s and 1960s, Hope experienced a surge in enrollments as did many other colleges and universities in Michigan. The curriculum expanded to include international exchange programs. According to Wichers, Hope accumulated many national awards and research grants, which created an intellectual climate "exceptionally favorable for the education of scientists and of scientifically literate laymen."[111] In 1966, Hope celebrated its centennial anniversary and created a Profile Committee to address future planning and development. The committee held foremost in its vision that "under the guidance of Almighty God, Hope College has toiled and persevered to translate dreams and visions into a reality that lives and grows in the lives of its students."[112]

A current examination of Hope's curriculum reveals that religion curriculum continues to flourish and respond to contemporary issues. All students are required to take two religion courses as part of their general education program. Course topics vary from semester to semester and recent offerings at the introductory (100) level include: The Bible in the Real World, Earth and Ethics, The Many Faces of American Christianity, The Big Questions, and Christianity and Chinese Religions.[113] Religion majors are required to take four courses at the 200 level (primarily introductory courses to biblical literature, the history of Christianity, theology and world religions), five courses at the 300 level (increased biblical, historical and theological studies as well as courses in ministry) and three courses at the 400 level, which include seminars, special

topics, internships and independent studies.[114] The course selection is varied and students can often tailor curriculum choices to their individual needs and interests. The Religion Department at Hope College has approximately sixty majors and twenty-five minors each year.[115]

Calvin College – Grand Rapids

In 1857, a small group of struggling churches left the Reformed Church of America in Holland, Michigan and began calling themselves the True Holland Reformed Church, renaming themselves in 1890 to the Christian Reformed Church (CRC).[116] After little success obtaining financial or ministerial support from the Netherlands, the group created their own governing body, a General Assembly (later Synod), moved to Grand Rapids, Michigan, and drafted plans to prepare students for the ministry in 1863. According to John J. Timmerman, author of *Promises to Keep: A Centennial History of Calvin College*, on February 18, 1876, Reverend Egbert Boer began teaching students "Dutch, Latin, Greek, Hebrew, General History and Dutch History, Geography, Psychology, Logic, Rhetoric,…Dogmatics, Hermeneutics, Exegetics, Isagogics, Church History, Symbolism, and Practical Theology."[117] It took him seven years to do this. From these ambitious beginnings the Theological School, as it was called, quickly gained community support and more faculty members. Like Hope College, the Theological School started out with a handful of students, most of whom planned on becoming clergy.

In 1876, the CRC, following the example of Hope College, founded Calvin College.[118] The first building on Williams Street was small, but the rigor of the coursework and the academic excellence of the students who studied there quickly earned the school a respected reputation. By 1878, according to Timmerman, students were

required to take four years of literary studies, including two years of seminary. Furthermore, Calvin was incorporated under the laws of Michigan.[119] The CRC supported the new institution and the growing numbers of students who enrolled.

As elementary and secondary schools increased in Grand Rapids, the need for trained teachers became greater as well. The General Assembly planned to separate the theological and literary departments of the Theological School and, as Timmerman notes, to expand the curricula so that "youth would receive proper preparation for Christian school teaching. They would become acquainted with Reformed perspectives as they applied to teaching and they would be spared the unsettling influences of the American public schools and colleges."[120] The early Calvinists struggled with whether they should flee the lost and sinful worldly culture, restricting, as much as possible, their life to family and church, or whether they should confront the opposing cultures directly from a scholarly Christian Reformed perspective. Administrative and curricular debates reflected this struggle. One value clear from the start, however, according to Timmerman, was a "dynamic faith in a living God revealed in Scripture" and that value would remain evident throughout Calvin's curricular future.[121]

Prior to 1894, only pre-seminary students were allowed into the literary department, a rigorous four-year engagement predominantly comprised of studying six languages and passing an oral examination afterward. The curriculum was designed, from the start, for pre-seminary students. However, in 1894, the Synod of the Christian Reformed Church approved a resolution for the Theological School, and stated "those who do not wish to be prepared for the ministry, may be admitted to studies in the Literary Department after satisfactorily passing [an] entrance exam."[122] This resolution

created a dramatic increase in enrollments. In 1900, the Synod appointed two more professors, opened the academy to the study of purposes other than Seminary, and added a fifth year of Theology to the curriculum for those who did want to pursue the seminary.[123]

By 1913, according to Timmerman, the curriculum included, in three main pathways (seminary preparatory, classical, and modern classical), "Latin, Greek, German, French, Dutch, Hebrew, English, Bible Study, History of Education, Public Speaking, Logic, Psychology, Sociology, History, History of Philosophy, Mathematics, and Political Economy."[124] This variety in the curriculum served a greater need within the community, was grounded in the traditional liberal arts, and caused such an increase in enrollment from the Reformed community that a new and larger building was purchased in 1916 on Franklin Street.[125]

The liberal arts curriculum that Calvin offered in 1921 was intended to be an important means by which the institution hoped to achieve its religious ideals through education. As stated in the catalog in 1921, and found in successive catalogs until very recently,

> The aim of the college is to give young people an education that is Christian, in the larger and deeper sense that all class work, all the student's intellectual, emotional and imaginative activities shall be permeated with the spirit and teaching of Christianity. Calvin's curriculum was, however, borrowed, not specifically designed by the faculty to fit the unique goals of the institution.[126]

The college continued to struggle in its development and its relationship with the governing body of the CRC and American society. Clashes were often tense and unpleasant. Should the college seek to assimilate and "Americanize" its students to

society or strive to transform that society to the Reformed perspective? This conflict was often mirrored in the curriculum.

Calvin began to look much like other denominational and liberal arts colleges of the era as it tried to prepare its students, while maintaining their religious convictions and heritage, in an increasingly secular academic world. By 1957, Calvin modified its language requirements and courses so that pre-seminary students could receive a regular A.B. degree. Dr. William H. Jellema initiated an extensive assessment of the curriculum and in 1958 he published the monograph, *The Curriculum in a Liberal Arts College*. In this work Jellema contended that

> if 'education is for wisdom' in the deepest Calvinistic sense, Calvin's curriculum failed because it did 'not curricularly insure liberal education.' The wisdom that Calvin's traditional curriculum yields is naturalistic. In the first two years only Bible and history acquaint the student curricularly with a different mind, and then only if the right history course is chosen; in the latter years the only required subjects that insure the same end are philosophy and more Bible.[127]

Jellema insisted that a curriculum aimed at "the man of God completely furnished" should have an intrinsic design insuring such a goal. The curriculum would acquaint the student with the mind a Christian man ought to think with and the fundamental perspectives that should determine his entire way of looking at life. He added, "No student is liberally educated who is not familiar from the inside with the Pagan Mind, both on its idealistic and materialistic side, the Christian Mind (Middle Ages and the Reformation), and the Renaissance-Contemporary Mind."[128] A curriculum that insured this would not only acquaint students with the Christian mind in its deepest dimensions, but force them to judge other minds on its terms. Whether confronting views of the modern mind engaged in the system of nature, or the classical mind limited to rational or humanistic dimensions, students would meet these perspectives with the basic

commitments of the Christian mind.[129] Jellema then presented a more concrete pattern of courses designed to fill the needs of a Christian liberal education, but his proposals were too radical for the times and were not seriously considered by the faculty. They did, however, reemerge in part a few years later at Grand Valley, as he was a key planner of that institution's founding curriculum.

Jellema's ideas acted as a catalyst to additional discussion and committee work on curriculum reform. In 1963, Calvin's Curriculum Study Committee met over one hundred times. And in 1965, Nicholas Wolterstorff published the book *Christian Liberal Arts Education*. In this book Wolterstorff argued that a "Christian education does not consist in a preparation for a flight from life, nor a genteel contemplation of it, nor a successful adaptation to it. Christian education proceeds from faith, instructs according to its imperatives and helps in maturing a student to live the Christian life in the world."[130] Wolterstorff also argued that "the primary focus of a Christian liberal arts education…[is] on teachers and students together engaging in various scholarly disciplines, directed and enlightened in their inquiries by the Word of God," which has arguably been at the heart of Calvin's focus from the start.[131]

Wolterstorff laid out a plan for a new Christian liberal arts curriculum called the "4-1-4" or thirty-six courses plus three Interim courses (an Interim course was an intense, seventeen day course taught between semesters) in four years. The rigorous schedule also included a mandatory course called Christian Perspectives on Learning. According to Timmerman, the course used various media, was taught interdepartmentally, and examined "contemporary alternatives and challenges to Christianity."[132] It also addressed how Reformed Christian students should respond to challenges, through critical

examination and reflection, regarding their Calvin educational experience.[133] The "4-1-4" curriculum was hotly debated through the mid-1970s.

A current examination of religion curriculum at Calvin reveals a general major in religion as well as a teaching major for students in secondary education. Students are also "encouraged to design group majors, such as Religion and Philosophy, Religion and History or Religion and Sociology."[134] Courses vary by topic but students majoring in religion must take one course each in the following categories: Old Testament, New Testament, Historical Theology, Systematic Theology, and Religious Studies. In addition, they must take four electives (two from lower level courses and two from upper level courses) as well as participate in a seminar course. The major in religion at Calvin "is designed for students seeking a strong background in biblical and theological studies as preparation for various professions, for graduate education, or for Christian service generally. It is not limited to students preparing for the ordained ministry."[135] The Religion Department at Calvin supports approximately sixty majors and twenty minors each year.[136]

Methodological Complexities in the Academic Study of Religion

The above examples illustrate many of the issues that Michigan denominational colleges faced in their curricula and the roles and relationships religious affiliations had with institutional organization and missions. Such issues become even more complex with state institutions; as secularization and disciplinary boundaries became more pronounced in higher education, religious affiliations and the rationale behind and for religion curriculum typically became more suspect. Religion scholars, like scholars in most disciplines, necessarily engaged a struggle to balance scholarship, teaching, and

service responsibilities. Increasing pressures from the tenure system for faculty members to publish and make contributions to the development of their disciplines often overshadowed or replaced arguments about curriculum and its function.

According to Jon R. Stone in his book *The Craft of Religious Studies,* Wilfred Cantwell Smith articulated a fundamental problem of the late twentieth century in the academic study of religion: "separating the essence of religion from its myriad of manifestations."[137] The study of religion includes thoughts, perceptions, communities, activities, objects, human culture and human existence. Beyond defining these aspects of religion, "religious studies has occupied itself with the search for a method—a way—by which religion can be properly and effectively studied. If such a method exists, one might ask, does it differ from those of other disciplines in the academy?"[138] Smith also later argued that "Academic method is what all scholars have in common, not what differentiates them."[139] According to Stone, this quest for a method, the history of the development of religious studies "as a legitimate field of inquiry alongside other academic disciplines… traces its birth to 1873, when the German linguist Max Muller, coined the term 'Religionswissenschaft' (science of religion)."[140] Stone explains that Muller's method

> though a decided break from theology, was primarily philological, examining linguistic developments in pre-literate societies in order to discover the essence of religion, which, he believed, was the personification of natural phenomena. Though its methods were modestly comparative, adding insights from the anthropological findings of its day and even adopting theoretical terminology from the newer disciplines of sociology and psychology, the science of religion remained well within the wider disciplinary orbit of philosophy.[141]

Shortly after, Stone continues, "this new field of inquiry branched out into several different areas and became known as 'die Religionsgeschichteschule'" (history of

religions) and since its disciplinary foundations lay in history and literature, early methodological discussions centered around textual and linguistic problems.[142]

The methodological debate and critiques continued to grow in complexity, particularly at the University of Chicago, as scholars questioned how personal religious faith could affect objectivity. In their collection of essays *The History of Religions: Essays in Methodology* (1959) authors Mircea Eliade and Joseph Kitagawa attempted to distinguish the history of religions from other disciplines in the academy by arguing "the phenomenon of man as a religious being."[143] In the preface to this volume, scholar Jerald Brauer wrote,

> …it will not be easy for the history of religions to establish itself as one of the leading scholarly activities in the modern university. In fact, the great danger is that it will be completely absorbed by certain other fields. The history of religions deals with materials handled also by philosophy of religion, psychology, sociology, anthropology, history and theology. Its problem is to demonstrate that it is not merely ancillary to these other studies but is a discipline in its own right, drawing upon, yet making unique additions to, these areas of knowledge.[144]

The essayists in this collection based their ideas on the premise that "there is something unique or *sui generis* about religion, [and] those who study it must do so without reducing its essence to something other than itself, as sociologists and psychologists tended to do."[145] The study of religion "as such" must have its own set of rules and methodologies that make it different from other disciplines. Stone argues that, although "Eliade and the Chicago School were largely unsuccessful in setting forth a theoretical approach to the study of religion that was both unique and unifying, the question they raised still begs an answer: Is there a methodology—a way to study religion—that is unique to the history of religions, or to the field we now call Religious Studies?"[146] Scholars' focus on finding appropriate methodologies for studying religion dominated the

discourse within the discipline and so neglected to explore the development of or context for religion curriculum within particular institutions.

Russell T. McCutcheon in *Manufacturing Religion: The Discourse on Sui Generis Religion and the Politics of Nostalgia* argues directly against the Eliade school of thought. He makes the case that religion studied and taught by the *sui generis* method is unscholarly and self-reflexive because it limits and defines humans as believers in creeds.[147] Thus, the human subject is "constricted and estranged from historical interrelations, manufactured into a subject informed only by beliefs and limited by interpretations that are not in the least concerned with investigating the material relations of these human subjects."[148] McCutcheon continues his critique that *sui generis* approaches are detrimental to the study of religion and the academy in general and that scholars of religion must defer to more "explicit and testable theories of religion."[149] He even examines the textbooks used by those using the sui generis approach and argues they are perpetuating the school of thought as well. In *Critics Not Caretakers: Redescribing the Public Study of Religion* he argues again that "the study of religion can be rethought as the study of an ordinary aspect of social, historical existence"[150] conflicting with those from the Eliade school of thought who argue that there is something unique or special about religion. While McCutcheon and those who side with him represent a minority in the vast field of religious studies, he does provide a useful and alternative perspective for understanding the complexities and positions in the ongoing debate about how scholars should study religion and how the discipline functions in the academy.

In addition to debates on the methodology of religious studies, there have also been ongoing critiques about its theoretical position. In *The Transformation of American Religion: The Story of a Late Twentieth Century Awakening*, religion scholar Amanda Porterfield explains that, "The academic study of religion debate about the merit of ideas …takes place in the context of a larger question about the role of theory in religious studies. Theories of religion provide frameworks of interpretation to help organize the massive jumble of religious stuff—symbols, rituals, artifacts, stories, doctrines, communities, institutions, and histories."[151] Although theories can offer insight to the meaning of these things, Porterfield argues they "can also overshadowed [sic] the stuff of religion and, in some cases, even function as a substitute for it."[152] For example, the theories of ultimate concern (Tillich), sacred space (Eliade), the hero myth (Campbell) and archetypal symbols (Jung) were useful to sort, organize and interpret the details and ideas in religions. Porterfield explains that

> in religious studies courses, these theories enabled many students to think about religion as a universal human phenomenon, to learn about religions other than their own, and to appreciate certain aspects of their own traditions in new and often exciting ways. But at the same time, the utilization of these theories led some to make theory the object of study in a way that oversimplified the nature of religion and denigrated some of its most prevalent and important aspects.[153]

While the organization and interpretation of the many details and ideas in the study of religion is certainly a practical methodology, an examination of the religion curriculum that examines such content could also help historically contextualize theoretical perspectives.

There have also been many scholars critiquing the role and function the academic study of religion plays in higher education. Donald Wiebe, in *The Politics of Religious Studies*, argues that

> if the academic study of religion wishes to be taken seriously as a contributor to knowledge about our world, it will have to concede the boundaries set by the ideal of scientific knowledge that characterizes the university. It will have to recognize the limits of explanation and theory and be content to explain the subject-matter—and nothing more—rather than show itself a form of political or religious behavior (or an injunction to such action). A study of religion directed toward spiritual liberation of the individual or of the human race as a whole, toward the moral welfare of the human race, or toward any ulterior end than that of knowledge itself should not find a home in the university.[154]

In direct contrast to Wiebe and many others, George Marsden—who, in his earlier work *The Soul of the American University: From Protestant Establishment to Established Non-belief* illustrated the decline and separation of religion in higher education—offers another critique in *The Outrageous Idea of Christian Scholarship*. In this text, Marsden argues that there essentially needs to be *more* integration and articulation of faith and belief into scholarship by scholars who profess to be Christian.

He questions why all but a tiny minority keep quiet about the intellectual implications of their faith and submit to a dominant university culture in which explicit religious perspectives, particularly Christian perspectives, "are increasingly considered unscientific and unprofessional."[155] He continues, "Even though many academics are religious, they would consider it outrageous to speak of the relationship of their faith to their scholarship. That is not only true in religious studies, but in almost every discipline, no matter how relevant religious beliefs might potentially be to academic interpretation."[156] One of his goals, therefore, in his critique is to explain how "without resorting to dogmatism or heavy-handed moralizing, Christian faith can be of great relevance to contemporary scholarship of the highest standards."[157] Marsden offers yet another position for religious studies to consider and thus adds another layer of complexity to the dialogue about the discipline.

Finally, there are scholars who argue and advocate for the study of religion from a wide variety of other disciplines and perspectives. Robert N. Bellah, Peter Berger and Steve Bruce advocate for sociological approaches. Abraham Maslow and William James speak to psychological approaches to religion. And others call for a more empirical and scientific study of religion, such as Todd Tremlin's *Minds and Gods: The Cognitive Foundations of Religion* and E. Thomas Lawson and Robert McCauley in *Rethinking Religion: Connecting Cognition and Culture*, which contextualizes the idea of religion, particularly ritual structures, with cognitive theory.[158]

In short, there are scholars who offer perspectives on religion from practically every discipline in the academy, but only occasionally do any give attention to curriculum development in the process. Just like scholars in any other discipline, scholars of religion have struggled with the variety of approaches, theories, methods, perspectives and arguments as well as with issues of resources, curricular duplication, accountability, changing demographics of students. It is my hope to provide another layer to this disciplinary dialogue: examination of religion curriculum development and the cultures that are connected to it in state universities in Michigan.

Chapter Three – Religion Curriculum at Grand Valley State University: An Emerging Major and Minor?

"It is liberal education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It prepares him to fill any post with credit, and to master any subject with facility."

-Cardinal John Henry Newman

At the heart and soul of Grand Valley, through the many transformations and evolutions over its first half century, lies the idea of liberal education. Exactly how the pursuit of liberal education manifested itself in the institution has changed throughout the institution's growth, but a broad range of courses and innovative learning environments, designed to engage students in self-reflection and rigorous academics has been a part of Grand Valley's mission from the start. The institution has primarily served West Michigan and the surrounding regions by providing a comprehensive and career-oriented liberal arts education focused on community engagement. In this chapter, I provide a brief institutional and curricular history. Next, through highlighting organizational distinctions and characteristics, I examine the missions, visions and values of the four primary undergraduate "cluster" colleges from Grand Valley's early development to the present. Finally, I will trace the development, expansion, decline and current re-emergence of religion curriculum within these shifting organizational contexts and cultures.

Brief Institutional and Curricular History

In 1956, a committee of the Grand Rapids Board of Education and local entrepreneurs reported the need for a new four-year college in the area sufficient to serve the 10,000 high school graduates projected to arrive in the next fifteen years. In 1960, a group of ten men, including prominent businessman William Seidman, formed the

Committee to Establish a Four-Year College (CEFYC) in the eight-county area surrounding Grand Rapids and founded the institution of Grand Valley.[159] In 1962, James H. Zumberge, who had come from the University of Michigan, was elected Grand Valley State College's first president. According to historian and education professor John X. Jamrich, many thought that the appointment of Zumberge would cause the institution to ignore the practical needs of the surrounding community and become a replica of the undergraduate program at the University of Michigan, calling Grand Valley a potential "Harvard of the West."[160] Furthermore, William "Harry" Jellema, who had spent the latter part of his career at Calvin College as a proponent of a classical liberal arts curriculum, was also a part of the early dialogues on curriculum and planning for the new institution. According to historian Anthony Travis, the earliest planners were divided about what the nature of the new institution should be. Travis explains,

> The civic leaders represented by Bill Seidman wished to see a college dedicated to a liberal arts base but with professional programs that admitted students with a solid 'C' high school GPA. They accurately reflected the desires of most local civic leaders for a regional college aimed at educating the future local work force. The relatively small but academically respected community faction led by Harry Jellema favored a small elite pubic liberal arts college.[161]

Despite the differences in opinion, under the new Michigan Constitution of 1962 the institution and its board achieved constitutional status, and Grand Valley State College became the first new four-year institution in Michigan in sixty years.[162] The remarkable conflicts and story of these founders, fundraisers and visionaries, the obstacles they had to overcome and the support they received from other Michigan universities, citizens and businesses is detailed in *A Study of the Establishment of Grand Valley State College*,

written by Marinus Matthius Swets. Swets wrote and published the dissertation in 1963, the same year the first catalog appeared and the first group of students arrived on campus.

Grand Valley is located on an 876 acre campus near the town of Allendale, approximately twelve miles west of Grand Rapids. The Grand River borders the campus on the east and most of Grand Valley's facilities sit on plateaus among deep wooded ravines. Early catalogs note that the founders had given careful thought and attention to humanistic and social aspects of learning and their relationship to physical and organizational environments. Organizers and faculty members created Grand Valley with the 'college within a college' design in mind. They envisioned and planned separate college societies and affiliations, each society having attributes of a small college, designated buildings and shared spaces for students, classrooms, study areas, and offices. Early catalogs state that students would

> become identified with a particular collegiate society, and much of their life on campus will involve the activities and social contacts that their own society affords its members. Membership in a collegiate society smaller than the total college enrollment allows each student an especially meaningful experience in collegiate living. At the same time, students would ordinarily be permitted to share in the course offerings of societies other than their own…The day will come when the college will be known by its distinctive collegiate societies, and then their founders may recall with pride their part in having started them on their way.[163]

This plan of organization encouraged a close working relationship among the students and their instructors.[164] From the earliest planning stages, the founders of Grand Valley had decentralization and innovation in mind as well as humanization of its education, curriculum and administration. The facilities and interest in the experimental college grew rapidly.

From the start, the institution fostered close scholarly relationships between students and faculty members, centered on the idea of liberal education. Early catalogs declared that a liberal education "is successful not only as it imparts knowledge but as it brings a working familiarity with the most effective ways of gaining knowledge and expressing ideas. What to know and think can be taught to students by impersonal means, but how to know and think requires that faculty and students intimately share in scholarly experiences."[165] Professors strongly emphasized individualized instruction and experimental pedagogies. At the heart of its system was the tutorial session, during which two or three students met with their professor at regularly scheduled hours for suggestions and critiques related to each student's needs. Through these tutorial sessions, professors encouraged students to undertake programs of independent study and create individualized study plans that encompassed a liberal education.

In the first few years, enrollments were small, but Grand Valley began growing vigorously. The first catalog, for the 1964-65 academic year, maintained that "mere size does not make a college great. Quality in education does. It is to the best in teaching and learning that this college is dedicated."[166] Students were admitted with the expectation that they would actively pursue and benefit from a liberal education and graduate "as alert, fair, concerned citizens of a complicated human world."[167] Although this expectation remained at the heart of Grand Valley's mission, there was also a growing core of students who wanted a more practical curriculum and programs that would help them secure jobs in West Michigan and throughout the state after graduation.

In the first years of the young institution, Grand Valley provided a program of liberal education for all its first-year students through a common curriculum known as the

Foundation Program. Through Foundation requirements and subsequent courses chosen within a particular distributional pattern, the 1965-66 catalog explained that each student was "expected to explore subjects representative of all principal disciplines."[168] Another rather unusual aspect of the academic program proposed for Grand Valley was the nature of the freshman course requirements. All first year students, regardless of their aspirations in a major field, had to take a highly structured course load during the first year. In essence, this freshman curriculum consisted of nine courses: three in the humanities, three in social studies and three in science and mathematics. The only variation on this program was a choice of one of three foreign languages—German, French, or Russian—as part of the humanities requirement. Other than that, no substitutions were permitted. Indeed, during the first academic year, 1963-64, when all students were freshmen, only courses in the Foundation Program were taught.[169]

As a new college, Grand Valley prided itself on its non-traditional approaches and innovative pedagogies. Catalogs highlighted the fact that professors sought to "accommodate the multiple needs and interests of its growing student body and…vary its ways of teaching to make more personal and meaningful the learning experiences of each student."[170] Grand Valley was not alone in its endeavors and visions. Experimental and innovative colleges, schools, and programs were being founded in many other higher education institutions in Michigan and throughout the United States at this time, to varying degrees of success. However, according to Travis, "the new college was admitting students with indifferent high school records but had designed a first year curriculum more appropriate for a selective liberal arts college."[171] The goal of creating a distinctive and liberal arts college seemingly conflicted with the goals of business

leaders, local politicians, and academically average high school students, who wanted a college that focused not on the liberal arts, but on professional education programs and training for careers in the local area.[172]

The North Central Association (NCA) was the accrediting body for the area, and Grand Valley State College (GVSC) became accredited when all four years of its program were in operation. Although official accreditation by NCA did not arrive until 1967, the University of Michigan, Michigan State University, Wayne State University and Western Michigan University had already indicated that they would accept GVSC credits for transfer.[173] In the early years, Grand Valley offered its students a program of liberal education based on courses in the humanities, the natural sciences, and in social studies. The program allowed students to achieve basic skills and knowledge in a variety of subject areas. Through courses in specific majors, it also prepared them for careers or graduate work at other universities.

The young institution attracted a wide variety of students and enrollments rose steadily each year. In his President's Report of 1964-1968, Zumberge explained, "To protect the small group concept as the college expanded, all elements of the college, including the Board of Control, administration, faculty, and students, supported the idea of a decentralized campus…None of these college groupings was to exceed 1500 students and 75 faculty members (20:1 student-faculty)."[174] The original College of Arts and Sciences (CAS) was the largest, and offered courses while other colleges were being planned. CAS emphasized a traditional curriculum and encouraged students to specialize in a major. The next college (or 'collegiate society' or 'cluster college' as they were also called) was the School of General Studies. Later renamed Thomas Jefferson College

(TJC), it was authorized in 1968 and emphasized individualized and innovative curriculum design. William James College (WJC) followed in 1971 and emphasized a career orientation integrated with individually designed study plans and coursework. College IV followed in 1973, and, according to the 1976-77 catalog, provided particular instruction modules that "could be studied away from the campus at the individual's own pace."[175] Each college created its own set of guiding principles, objectives, grading systems, courses, and pedagogical approaches.

In 1968, the hiring of the second president of the university, Arend "Don" Lubbers, inaugurated an administrative leadership and culture that, remarkably, would last for the next thirty-two years. Lubbers, a West Michigan native and graduate of nearby Hope College, was fully aware of the potential and struggles the young college faced and was eager for the challenge to shape and guide the growing institution. According to Travis,

> President Lubbers, an acute observer of political forces, realized shortly after his arrival that the institution needed to go down two different roads at once. The local community (civic leaders and students) as well as the state government were increasing their pressure on the college to create undergraduate and graduate programs in the areas of business, nursing, public administration, criminal justice, etc. Such areas of study were becoming extremely popular with students at other state regional comprehensive institutions.[176]

However, Lubbers was also a strong proponent for the intrinsic value of a liberal education. Over the length of his tenure at the institution, Lubbers faced many difficult decisions regarding these two tensions, and carefully nurtured the survival of and vision for Grand Valley through his exceptional leadership abilities.

According to Stephen Rowe, Professor of Philosophy at Grand Valley and author of *Old Hopes for a New Place: The Legacy of Arend D. Lubbers at Grand Valley*

State University, Lubbers' vision was distinguished by "education and learning, supported by (and supportive of) a democratic understanding of public life, and grounded in a strong religious commitment."[177] While Lubbers had his own personal religious beliefs, his religious commitment to and work at the university, according to Rowe, was more of a public or civil religion that emphasized learning. Lubbers believed that "learning moves in two directions: first it leads to objective, new knowledge for all who care to contemplate it; second, it adds to an individual's capacity for deeper personal understanding…Understanding properly sought, learned, and applied contributes to the transformation of people and, thus, to their spiritual growth."[178] Rowe explains further that Lubbers viewed the work of the university as a "sacred profession" and that his educational vision could be summed up in a single statement: "There is no more important profession than the one that deals with knowledge in the search for truth and understanding."[179] Lubbers' vision and philosophy were inextricably intertwined with the struggles the young institution faced; he was committed to its meaningful growth, service, students, the faculty and staff, and the surrounding community.

The turmoil of the 1960s, the disintegration of many experimental and alternative forms of higher education, and the rapid deterioration of Michigan's economic situation did not bode well for Grand Valley. In the 1969-70 academic year, and under Lubbers' newly established presidency, Grand Valley reorganized and, as a result, "each of the cluster colleges gained an amount of autonomy which is probably unparalleled at other state-supported institutions of higher education."[180] This autonomy created tremendous freedom for students and faculty members to work closely together to design individualized programs of study. It also served to create a "perfect storm" environment

for the increasingly divided factions arguing about the scope and purpose of the curriculum and competing for ever-shrinking resources in the institution.[181] On January 10, 1973, Governor William Milliken approved a bill changing the name of the institution from Grand Valley State College to Grand Valley State Colleges, which more accurately described the character of the institution and its educational concept.[182]

By the1976-77 academic year there were a total of six colleges, the four undergraduate mentioned above and two additional graduate colleges. The 1977-79 catalog explains,

> The idea behind this division is simple—students benefit most when they are allowed to choose the educational path best suited to their needs, interests and capabilities, and faculty members become better teachers when they work in the teaching environment in which they feel most comfortable. The separate-colleges concept also helps create an atmosphere of personalized education.[183]

The idea of maintaining separate colleges and continued emphasis on individual programs of study and liberal education remained at the heart and vision of a strong core of the faculty and students at the institution. However, confusion regarding the differing organizational structures of the colleges by the surrounding West Michigan community, overlapping within the curriculum, and increasing economic difficulties in Michigan began to erode at the functionality and practicality of maintaining such an individualized approach in higher education. Conflicts began to emerge. Many of these conflicts centered around TJC, and I briefly highlight these within the details of the mission, vision and values of that college below.

The 1970s saw economic struggles in Michigan and increasing pressures from the state. Year after year Grand Valley was forced to cut budgets, reassess and provide rationale for programs, and justify similar curricula among the differing colleges. The

institution, in the midst of great debates and disillusionment by many of the founding faculty members and administrators, eventually was forced to abandon the 'college within a college' idea.[184] By the early 1980s, one by one, the individual colleges had disbanded. Most of the curriculum and the faculty merged into CAS.

In the 1982-83 academic year, the institution substantially restructured itself and returned to the name Grand Valley State College. The more streamlined and conventional curriculum, re-organization of programs, and transparency in the objectives and vision for Grand Valley had a dramatic effect, particularly on enrollment. By the 1983-1984 academic year, enrollment in both undergraduate and graduate programs began increasing, and has done so every year since. In the 1987-88 academic year, the institution renamed itself Grand Valley State University and organized most of its departments and programs within divisions and schools. Structurally and administratively, the institution now looked and functioned more like other universities in the state. Confusion from the surrounding community quieted.

Finally, after enrollment had surpassed 22,000 students, the university restructured again in the 2004-2005 academic year. GVSU had, in a way, come full circle, re-establishing colleges as the primary units of organization, such as the College of Liberal Arts and Sciences (CLAS) and the newly created Brooks College of Interdisciplinary Studies. Brooks College became the dynamic and integrative home for most of the area studies, the Honors College, Women and Gender Studies, Environmental Studies, developing interdisciplinary programs, study abroad programs, and the sustainability initiative. It also contains the Liberal Studies Department, which carries on the spirit of WJC and the early cluster colleges' values of individualized and self-

designed study plans, while leading many dialogues and events that promote the value and philosophy of a liberal education.

Mission, Vision and Values – A Brief History

In and prior to the 1982-83 academic year, the Grand Valley catalog listed and explained the objectives and goals for each of the four individual colleges separately and to varying degrees of detail. While each college remained committed to the idea of a liberal education, exactly how the colleges explained and manifested that commitment in the statements describing their distinctive identities and characteristics varied. A brief description of these missions, visions and values statements follows:

College of Arts and Sciences (CAS)

The founders of this first academic program and cluster college at Grand Valley were committed to the tenet of high quality undergraduate education that emphasized a broad range of course work during the freshmen and sophomore years and culminated in a specialized field or major program during the junior and senior years. Students could choose majors in the traditional fields of knowledge generally categorized as the humanities, social studies, and science and mathematics. In addition, the college offered courses that prepared a student for teaching at the elementary or secondary level.[185] This program, started in 1963, was unusual compared to other colleges that categorized themselves as liberal arts institutions. As Zumberge's 1962-64 Presidential Report explains, "it involved a public institution supported by tax dollars. In the United States, almost all of the 'true' liberal arts colleges are to be found in the private rather than the public sector or [sic] higher education."[186] Liberal education lay at the heart and mission of CAS, and was the focus of its majors, learning objectives, and goals.

According to Zumberge, "the best kind of education was that which took place between professor and students in the small group environment; hence, they emphasized discussion sessions, seminar-like classes, and the tutorial experience" in CAS.[187] Dialogue about study plans, coursework, future career interests, or whatever the current needs and questions of the students dictated the direction and vision. At the start of the institution, since enrollments and student to faculty ratios were small, individualized and personalized attention were highly valued and part of the goals and mission of CAS.

Thomas Jefferson College (TJC)

In the 1970-71 catalog, TJC described itself as "a four-year liberal arts college with a freely structured experimental program offering unusual opportunities for interdisciplinary approaches to learning. It is designed for the student who is as interested in human problems and current intellectual issues as he is in specialization in a given subject."[188] Like all of the cluster colleges at Grand Valley, TJC was committed to the idea of decentralization and valued an individualized approach to students' educational paths.

Students and faculty members at TJC were free to work out their own policies regulating personnel, grading, curriculum, method of governance, development and spending. Policy decisions did not have to be ratified by an all-college senate, which insured the unique identity of TJC. New projects and ideas were initiated quickly, sometimes within hours, and if the experiments proved unsuccessful they were dropped just as quickly. In the 1976-77 catalog, the faculty explained, "This capacity to change rapidly and continuously seems to lie at the heart of experimental education. It also seems to encourage the generation of creative solutions to the problems facing higher

education."[189] The flexibility of the curriculum was, in part, possible because of the low student to faculty ratio.

TJC emphasized process-skills education. The 1977-79 catalog explained that process-skills education was "based on the assumption that the truly educated person needs certain information and the skills essential for organizing and making meaningful use of information."[190] Every course in TJC examined a particular body of knowledge from the perspective of increasing students' capacities in one of five process-skills areas: establishing identity, problem-solving, creating, valuing and implementing/performing. There were no specific course requirements for graduation. Faculty advisors worked closely with students to "assess needs, interests, strengths, weaknesses, short-term goals, long-range plans and preferred styles of learning."[191] Students and faculty members designed a learning program that best satisfied these characteristics. Work was graded as satisfactory/unsatisfactory. Students could earn a Bachelor of Philosophy (B.Ph.) or a Bachelor of Social Work (B.S.W.) degree.[192]

The introductory prose of the TJC section of the 1976-77 catalog offers a series of belief statements regarding rejection of specialization, grading systems, and departmentalized knowledge, as well as statements advocating for a balance of information and action, problem solving, the nature of knowledge, and enjoyable learning. TJC declared that college "should be a setting for the emergence of values, creativity and knowledge through inquiry rather than an authoritative transmitter of established values and knowledge" and tried to integrate this mission in its courses.[193]

The entire TJC curriculum was organized according to the above mentioned five process-skills, which students could apply to any particular learning experience. Thus,

for example, students could study art history as a problem-solving course with the emphasis on basic information, terms and concepts, or as a course in which values, judgment, decision-making and choice were the emphasis.[194] Exactly how students decided to approach their coursework was determined on an individual basis in collaboration with the faculty.

The mission and curriculum at TJC were, according to the 1971-72 catalog, characterized by "responsive stability,"[195] which also allowed students to determine their own educational goals and choose the courses that best related to those goals. TJC offered traditional as well as interdisciplinary content in its courses, but the modes of learning available at TJC were held in higher regard and deemed more important than any specific content. Essentially there were seven modes of learning available to the students: Exams, Seminars, Special Studies, Group Special Studies, Individualized General Studies, Independent Projects and Senior Projects. TJC maintained a commitment to flexibility, focused inquiry, and student-centered learning in all of its objectives and goals. TJC's commitment to flexibility in course design and openness to individual student modes of learning and inquiry were essential values, as well as primary reasons why conflicts about the college emerged.

Extreme budgetary pressure, internal politics and shrinking enrollments combined, more often than not, to put TJC into a malevolent media spotlight. The perception in the conservative, surrounding community was that TJC students were throwback hippies who lacked both rigor in their education and employable goals for their future. Grand Valley historian Lynn Mapes explains that the perceptions about TJC became increasingly problematic, "as the more unusual classes and independent studies

attracted critical attention from the local community, *The Grand Rapids Press*, as well as college accrediting agencies. Backpacking, Indian flute making, the student staying silent for a month raised the 'flakiness' image that was difficult for TJC to counteract."[196] A closer examination of any one of the "conflicts" usually reveals that the students were indeed held to rigorous standards and assessments of their educational studies and experiments, or were not given credit. The educational practices and student experiences were in line with the alternative approaches and mission TJC fostered. However, the surrounding community began to equate and associate all of Grand Valley with TJC and these conflicts, the perceptions became real enough. Virginia Elaine Hines, a TJC alumna, wrote a more detailed and personal account of much of the above in her dissertation, "Thomas Jefferson College: The Rise and Fall of Ultra-Liberal Arts at Grand Valley State Colleges (Michigan)." Although the students and faculty mounted an impressive resistance to the proposal to close TJC, it dissolved in 1979.

William James College (WJC)

The philosophy of William James, nineteenth century physician, psychologist, physiologist, philosopher and teacher, shaped the mission and goals of this college. The WJC planning task force stated that William James "was justly associated with a pragmatic approach to social, technical and economic areas, with a pluralistic attitude toward the physical and social sciences he pursued, and with an urbane humanism in his personal life."[197] At the heart of WJC was the pursuit of a liberal education through the merging of career and education.

WJC offered career and community-oriented concentration programs in computers and management, arts and media, urban and environmental studies and social

relations. Each student, with the aid of a faculty advisor, designed an individualized academic program responsive to the student's needs and purposes in life and work. Studies lead to the Bachelor of Science (B.S.) or the Bachelor of Social Work (B.S.W.) degree.[198] WJC's concentration programs maintained both a theoretical and a practical emphasis. Most courses were interdisciplinary (also called transdisciplinary or multidisciplinary in places) and were concerned with solving problems rather than studying subjects. WJC students developed independent study projects and participated in internships and projects within area communities. Like TJC, there were no grades. Academic work was evaluated as 'credit,' 'incomplete,' or 'no credit.' An important goal—to which most members of the WJC community were personally committed—was "to enable students and faculty to lead personally meaningful lives of action in the public world."[199] WJC believed students and faculty members grew best when they were actively involved with the problems, and more importantly, the solutions to those problems, in the world around them.

The intellectual mission of WJC included exploring literary, philosophical, and scientific traditions, as well as perspectives from the natural and behavioral sciences. Students and professors worked in close collaboration at WJC to create an integrative process of liberal education, which enabled both to find fulfillment in their lives and work. In a visionary statement from the 1976-77 catalog, WJC declared, "We want to find ways to bring together our careers and our personal lives, our practical experiences and our ideals. We hope not only to prepare our students for the future job market, but to enable them to create new types of jobs."[200] This attempt at synthesis was most clearly evident in the Synoptic Program and Lecture Series, which permeated the activities,

thinking and curriculum of the college, and promoted the discovery and merging of vocation and avocation.[201]

In May, 1973, the WJC Council created a "Statement of Principles and Objectives," which in essence more clearly outlined the mission, vision and values of the college. They were:

> 1. WJC aims to be person-centered, fostering intellectual and personal growth within a community of learners.
>
> 2. WJC aims to be future-oriented, connecting our programs and activities with humanity's projected needs.
>
> 3. WJC aims to be career-directed, with programs and activities designed to enable persons to do personally satisfying and socially useful work, as well as to enable those who wish, to move on to advanced study.[202]

In addition to the three operating principles, the faculty in WJC did not make the traditional distinction between 'career education' and 'liberal arts education.' Rather, they believed career-oriented subjects could be studied and taught in a liberally educative manner. They championed that

> one's career, one's vocation—the way one acts for good or ill in the public world or in organizations and institutions—is one of the critical determinants, perhaps the most critical determinant, of personal identity and potentiality for personal growth. We think a person's potential is largely a function of the public contexts in which that person acts and the public responsibilities which he or she assumes.[203]

WJC maintained a non-departmental form of organization so that problems rather than disciplines remained the focus of the educational enterprise. Students in the college created programs rather than declared majors, and in doing so worked to foster pluralistic and transdisciplinary perspectives. Originally these programs included concentration in four main areas: Administration and Information Management, Arts and Media, Urban and Environmental Studies and Social Relations, but students could also design their own

concentrations. Neither courses nor faculty members were confined to or associated with any one program, "making the actual concentrations in programs the constructs of individual students according to their individual aims and goals."[204] WJC promoted integration throughout learning experiences, both in and outside the classroom, which manifested in students receiving academic credit for internships, independent studies, and practicum experiences in their surrounding communities.[205]

WJC was characterized as a close-knit and integrated learning community. When the college disbanded in 1981, many of the current students, alumni, and faculty members were heartbroken and disillusioned. However, the spirit of WJC is very much alive and well in the present day Liberal Studies major, which still offers student designed study plans, interdisciplinary and integrative learning experiences, practica and senior seminars. Furthermore, the Liberal Studies department maintains the William James Synoptic Lecture, advises more than two hundred fifty majors, is growing rapidly, and is reconnecting with WJC alumni through various events and media.[206]

College IV

College IV was founded in 1973 as the fourth college at Grand Valley State Colleges. It focused on and fostered the professional and career interests of all students. New programs were offered to prepare students for specific careers, and at the same time, College IV recognized occupational education that students had completed at a community or junior college. Career updates and professional advancement were available through several programs. College IV was, like TJC and WJC, based on the values of a liberal education. It recognized that for graduates to meet the challenges of a rapidly changing society they must be skilled in communication, interpersonal relations

and problem solving. It stressed understanding of basic scientific principles, organizations, management, and the basic values that inform both individuals and society. College IV offered interdisciplinary majors in humanities, social science or natural science leading to the Bachelor of Applied Science or Bachelor of Arts degree.[207]

Like TJC and WJC, College IV stressed flexibility through a variety of instructional styles, from "classes and individual work to weekend courses and learning via media such as television and cassette tapes."[208] Professors directed individualized learning experiences that allowed students to demonstrate mastery of the material at their own pace. With personal attention and carefully designed instructional materials and "learning modules," the faculty helped students achieve their educational and career goals in a manner appropriate to individual abilities, backgrounds, and schedules. Students had to complete courses or satisfy, through assessment, requirements in each of the five general competencies, which were: basic concepts, communication, problem solving, social interaction and value clarification.[209]

Students in College IV could achieve the five general competencies in three main paths through the curriculum: The divisional curriculum, the competency curriculum and the career curriculum. The 1976-77 catalog explained the divisional curriculum "includes liberal arts studies in the humanities, natural sciences and social sciences. The competency curriculum includes mastery of skills in basic concepts, communication, problem solving, social interaction and value clarification. The career curriculum includes preparations in the professional fields of advertising and public relations, applied studies and occupational safety."[210] This college appealed to many non-traditional and

transfer students for its facilitation of the learning modules and self-directed study and pace.

By the 1983-1984 academic year, College IV followed TJC and WJC and merged into CAS. A series of statements philosophically describing the newly renamed Grand Valley State College and its scope, goals and purposes now occurred at the beginning of the catalog instead of throughout. Curriculum was no longer listed under separate colleges, but instead alphabetically by departments, programs or schools. In the 1983-84 catalog, Grand Valley listed for the first time a statement at the beginning of the publication that addressed "The College and Its Objectives." This section has remained in every catalog, with a variety of changes, through the present.

In the 2003-2004 academic year, after many animated meetings and dialogues, GVSU revised its mission vision and values statements to its present wording. The mission became a very streamlined: "Grand Valley State University educates students to shape their lives, their professions and their societies. The university contributes to the enrichment of society through excellent teaching, active scholarship and public service."[211] The vision statements draw upon and merge many of the ideas, goals and objectives of TJC, WJC, and College IV detailed above. Values statements elaborate on ideas present at the founding of Grand Valley as well, including effective teaching, liberal education, active scholarship, diversity, community, and service. It is not difficult to see how the current mission, vision and values of the institution have been a work in progress through the various organizational structures that have come and gone since 1960.

Religion Curriculum History

Religion curriculum at Grand Valley has had almost fifty years of history, appearing in a variety of colleges, departments and programs. The importance of studying religion has been an issue and concern of faculty members and administrators from the founding of the college to the present; how, where and in what capacity the study should occur has been debated through the years. The following section chronologically describes specific religion courses that have appeared and a few attempts, most of which were unsuccessful, at establishing a formal place or structure for the academic study of religion at Grand Valley.

1960 – 1969: Humble Beginnings

During the early years of this decade, the young institution had yet to evolve into its separate colleges, and no specific religion courses (or any courses for that matter) appeared in the first catalogs. In the 1963-1964 academic year, the first year students were admitted to Grand Valley, all students were required to take courses in the Foundation program. The following academic year, within the College of Arts and Sciences, a course opened for Philosophy majors called Advanced Study (499). This course presented a variety of philosophical topics for students to choose, including the Philosophy of Religion. This course appeared until the 1966-1967 year, when "Philosophy of Religion" was dropped from the description of Advanced Study and added as its own course with the description: "A study of such topics as the nature of religion, the arguments for and against the existence of God, the nature and validity of religious experience, and the relationship between faith and reason."[212] The 1967-1969 catalog added a Comparative Religion course for Anthropology and Sociology majors,

which explored, “A cross-cultural study of the development and function of religious beliefs and magical practices in primitive and contemporary society; cults, sects, denominations, and nativistic movements.”[213] These two courses were the small foundation upon which Grand Valley would build its religion curriculum.

1970 – 1979: The Golden Years

The two above mentioned courses remained on the books throughout the decade but with the establishment of TJC and WJC, religion courses were prolific and course descriptions became more and more elaborate. In the 1970-1971 academic year, TJC added courses on the History of Far, Middle and Near Eastern Religions, covering Taoism, Shintoism, Confucianism, Hinduism, Sikhism, Jainism, Buddhism, Judaism, Zoroastrianism, Christianity and Islam. TJC also added its own Philosophy of Religion course with the description, “Examines knowledge of the world's religious traditions as they have answered the following four questions: A. From where or from what do we come? B. With what or whom have we to do? C. What is man and where is he bound? D. Why do men suffer?”; a Psychology of Religion course which, “Examines knowledge of ‘religion as salvation,’ and the experience of the world's religious traditions as they have developed their classical patterns of salvation through: A. The way of works. B. The way of devotion C. The way of knowledge”; as well as a Sociology of Religion course which “Examines knowledge of religions as social patterns and experience of the world's religious traditions as they have lived out their relationship with the sacred and the transcendent in community by means of myth, ritual and sacrament.”[214] Courses in TJC that dealt with religion primarily fell under the Problem Solving process skills area, but because of the reluctance to adapt and maintain traditional collegiate procedures, many of

these courses had no descriptions beyond a mere mention of a title in the catalog, such as Shamanism, History of Spiritual Disciplines, or Myth and Ritual.

Already the religion curriculum began to show signs and areas of potential overlap and confusion. Students could take a Philosophy of Religion course through CAS or TJC. Students could pursue Comparative Religion through the Anthropology/Sociology major, or explore the Sociology of Religion through TJC, or enroll in The Religious Experience course in WJC through the Social Relations Program. While each of these courses offered different approaches and perspectives from which to explore the study of religion, the flexibility of each college and the growth and fertility of curriculum development created an environment that appeared to duplicate, particularly to those who did not identify with the experimental and innovative nature of the cluster college system.

Additional courses arrived, though these were not always listed in the main catalog but instead on flyers, in course schedules or departmental announcements for seminars. These included: Introduction to Religion; Phenomenology of Religion; Old Testament Literature; Existential Religion; Experiential Theology; Science and Religion; Judaism: Psychology and Identity; Intertestamental Literature; Cultural Backgrounds of the Old Testament; and Magic, Science and Religion, among many others. WJC began contributing to the religion curriculum by 1973 in its Social Relations Program. It added: Religion in America; Primitive Religions; The Religious Experience; Family, Religion and Education; and Humanistic Religion courses, the latter of which explored

> Selected readings from four modern religious humanists--Hannah Arndt, William James, Alan Watts and H.N. Wieman, and discussion of their implications for our contemporary situation. Topics for discussion will include: the religious function of life which is common to all human beings; appeals which we can make to one

> another across the boundaries of our particular tribes, cults, nations, churches, etc. as human beings; and the senses in which humanistic religion might be an important resource for dealing with contemporary crises.[215]

As the decade progressed, the choices and courses continued growing. College IV added a World Religions course in 1976 while CAS brainstormed about creating a Religious Studies Program and solicited the help of interested students and faculty members.[216]

Another noteworthy development to give religion curriculum a more formal place and structure was the attempt to create a Religious Studies Institute (RSI). Grand Valley already had an International Studies Institute, an Urban and Environmental Studies Institute, an Educational Studies Institute and a Developmental Skills Institute, so the idea and structure were familiar. The planners of the RSI proposed to meet the needs of three specific, large constituencies—the students on campus, the adults in the greater Grand Rapids area and others in the immediate West Michigan community. According to the 1976-77 catalog, the goal of the RSI would be "to assist these constituencies in their development of an appreciation, approval and acceptance of the broad scope and nature of religion, historical religious traditions and the scholarship which enlightens us about religion"[217] The RSI would provide an administrative structure and resources for organizing the existing religion courses throughout the campus.

The RSI had four main objectives: 1. Offering and coordinating a set of curricular offerings each academic term on campus, 2. Offering and coordinating public service and personal enrichment conferences, workshops and seminars off campus, 3. Providing academic and career counseling for students interested in religion-related professions, and 4. Doing research and developing publications, thus providing sound information for the community about religion. The planners of the RSI believed, quoting Supreme Court

Justice Clark, "that one's education is not complete without a study of comparative religion and its relation to the advancement of civilization."[218] They expected that the program would assist persons who wished to teach about religion and the academic study of it. They planned to develop courses in content and methodology as well as new courses such as Religion, Public Schools and the Supreme Court and Teaching About Values Clarification, in order to assist undergraduates as well as secondary education majors or teachers who desired new information and experiences with the academic study of religion for their high school course offerings.[219]

Hugh E. ("Bud") Haggard and Erv Bode were the primary co-investigators into the feasibility of RSI. They gathered data during the 1974-75 academic year from the students, faculty, staff, administration, and others in the West Michigan community. In their report they wrote,

> As we now see it, the RSI would serve these two communities of persons—GVSC and the larger Western Michigan population—in two specific ways. First, it would be a coordinating agency to facilitate the public service courses in the area of religion which would be offered by the several faculty within GVSC. Second, it would be a clearing house for students who are interested in religion to assist them in the development of individual academic undergraduate programs (majors, minors, concentrations, interdisciplinary area programs, etc.).[220]

Surveys solicited suggestions for speakers for the RSI to bring to campus, for grading (C/NC) or evaluation systems, and for course titles, locations, and interest areas for additional subjects or courses. Some of these were: religion and the arts, religion and literature, religion and the environment, religion and culture, religion and economics, as well as history and literature of world religions.

In a memo to the RSI committee, responding to the article, "College Religion: Catechism or Discipline?" by Andrew R. Eickhoff, Haggard indicated he agreed with,

and that the RSI should align with, the following six guidelines: 1. Religion should be taught in a department of religion or separately organized, 2. The university must have total control over the staff, 3. The university must have total control over the curriculum, 4. Denominational courses should not appear, 5. Teaching staff should be from varied backgrounds so that the RSI will not reflect only one point of view, and 6. The men brought in to teach must be without any formal pastoral responsibilities. Haggard explained, "The role perception of most religion teachers in undergraduate religion departments is considerably different from that of a professor in a theological seminary."[221] Haggard was the primary champion and impetus behind the RSI and he secured approval for budgets, teaching and workload releases and administrative staffing.

Although Haggard came very close to establishing a formal home for religion curriculum through the RSI, he and his family were tragically killed in a car accident on February 15, 1980. This led to great sadness on campus for the tremendous loss, administrative disillusionment, and eventual abandonment of the idea to create a structure and place for the study of religion at GVSC at the time. After Haggard's loss, the plans and support for RSI disappeared in the severe budget cuts of the early 80s. In essence, the RSI died before it could begin.

The Campus Ministry Council was also founded in the mid-1970s and became Grand Valley's recognized agency for interdenominational work on campus. In addition to conducting worship services for students on or near campus, the Council sponsored courses in religion, Bible study groups, speakers, retreats, discussions and personal counseling services.[222] Though the organization did not have a primary influence on the

curriculum, students and faculty members often included it in their dialogues and considerations about the role and place of religion on campus.

1980 – 1999: The Decline and Recovery

By the 1980-1981 academic year, religion curriculum, GVSC enrollment, and the feasibility of the 'college within a college' model were all in decline. CAS still offered Comparative Religion through the Sociology/Anthropology Department, Introduction to the Philosophy of Religion and Philosophy of Religion through the Philosophy Department as well as Psychology of Religion through the Psychology Department. WJC students could pursue the study of religion through individualized study plans in the Liberal Studies Program, which offered the course The Religious Experience, which explored, "Religious experience as fundamental to human experience. We will consider the place, interpretation and sources of religious experiences-- and, as much as possible, their implications as well."[223] College IV, which had been renamed to Kirkhof College, offered no courses, and TJC was dissolved entirely.

With the reorganization in the 1982-1983 academic year, only five religion courses, in four departments, remained in the curriculum: Anthropology (which had separated from Sociology), offered Comparative Religion; History offered The Arab World (later called The Islamic World); Philosophy offered Introduction to the Philosophy of Religion and The Philosophy of Religion; and Psychology offered The Psychology of Religion. The Introduction to the Philosophy of Religion was deleted in 1985 and the remaining four courses remained unchanged through 1999, with the exceptions of a few variations in pre-requisites or frequency and timing of offerings.

2000 – Present: The Rebirth?

In 2000, the faculty and administration at Grand Valley restructured the General Education program and created "Themes" as part of the graduation requirements. Students had to take a minimum of three upper level courses, from three separate disciplines, to satisfy their Theme requirements. The Religion Theme sparked the creation, or revival, of several religion courses in order to offer sufficient choices for the student population, which had continued to grow every year. Philosophy added Medieval Great Philosophers, which emphasized key figures in the development of religious thinking in the time period, the Liberal Studies Program created Scriptures as Literature, the Classics Department added Ancient Religions, History added History of East Asian Religions, Sociology offered Sociology of Religion and the Political Science Department added Religion and Politics in America to the curriculum. These courses typically were not only connected to the Religion Theme, but also imbedded into another area of the General Education program, such as the Supplemental Writing Skills requirement. Interest in religion course increased after 9/11, and the Religion Theme became one of the most popular choices for students. The growth in the Religion Theme curriculum and a variety of Special Topics courses such as Women and Religion and Religion and Terrorism also helped increase student interest.

After the most recent reorganization of the university and the establishment of the Brooks College of Interdisciplinary Studies, and through the aid of the faculty in the Liberal Studies Department and collaboration from other colleges, dialogues about the feasibility of a Religious Studies program began. The program would be facilitated and administered through Brooks College and sparked great interest and debates as to the

nature and approach of the religion curriculum and how it would best be administered and serve the students. These conversations no doubt echoed those that had occurred at GVSU years before.

Analysis and Conclusion

In the early years of Grand Valley, faculty members designed religion courses in congruence with the cultures and missions of each of the individual colleges. For example, CAS created more traditional approaches to the study of religion within declared majors such as Philosophy and Sociology. TJC, with its problem solving and individualized approaches to curriculum design, offered a much wider variety of courses dependent upon and determined by student needs. WJC religion courses focused on the individual as well as career and vocation, and the courses blended content with pragmatism; for example, The Religious Experience, Humanistic Religion, Religion and Family courses. College IV, with its practical and functional approach offered only one course on world religion. The religion curriculum developed in congruence with the missions, visions and values of the various colleges and the faculty and students who taught and learned there.

What the students actually learned was individualized and dependent upon their goals and study plans. Two students with comparable religion coursework, if taken in different colleges or with different goals or foci, could have emerged with degrees and an understanding of religion that had little in common in terms of content. This approach offered students a great deal of flexibility and opportunity to customize their studies and integrate their academic and professional career choices. It also offered faculty members many pedagogical possibilities for meaningful and intentional collaboration with students

and colleagues alike. The experimental college and individualized curriculum model, however, did not gain the support of the external communities. The administration was forced to abandon the idea and develop a more conventional model.

Each of the colleges had great appeal to different students, and the custom-designed programs and study plans offered ample and diverse opportunities for self-reflection that extended far beyond the courses concerning religion. The Synoptic Lectures and Program often dealt with religious topics, brought in religion scholars, and created widespread and well-attended events. The RSI envisioned a larger merging of the Grand Valley and Grand Rapids communities in the study of religion. In short, the academic study and exploration of religion, at least through the late 70s, was encouraged, promoted and nurtured on individual and institutional levels. Yet, because of the turbulent growth and conflicts in the scope, mission, and direction of the young institution that were present from the founding, a formalized and secure structure for religion curriculum was never firmly established.

Another possible reason that a religion curriculum did not take root at Grand Valley in the 1970s when the curriculum was exploding and the cluster colleges were expanding (which would have been the most likely time), relates to larger movements in American society, particularly, Theodore Roszak's idea of "counter culture." In his book *The Making of a Counter Culture*, Roszak argues that starting after the end of World War II and lasting through, approximately, 1972, "Questions about the quality and purpose of life, about experience and consciousness, about the rationality and permanence of industrial growth, about our long term relations with the natural environment arose more readily in America."[224] The founding of experimental colleges,

innovative pedagogies, and student-centered learning proliferated in higher education in the 60s and 70s in the United States. However, most of these attempts had failed or been transformed and assimilated by the early 80s. Many faculty members and students at Grand Valley had, through the innovative approaches to establish meaningful and alternative educational programs in TJC and WJC, viewed their colleges as a viable way to respond to, and in many ways reject, traditional forms of mass education. But with the closing of each college, many saw the countercultures they had worked hard to establish and maintain, struggle and die. In short, Roszak's increasingly complex mainstream society and culture devoted to consumption, abundance and "technocracy" had pushed back.[225]

The explosion of religion curriculum at Grand Valley in the 1970s occurred partly because of the autonomy and flexibility of the colleges, and partly because of the creative and passionate commitment of the faculty to doing something different, innovative and experimental at Grand Valley. However, practical concerns such as how to continue individualized educational plans for students with increasingly practical yet diverse career goals, misunderstandings and misperceptions from community, highly publicized conflicts arising from unsustainable counter-culture movements in the alternative educational model, overlap in curriculum, vicious economic struggles in the state, and the conservative nature of West Michigan in general, made the young institution even more carefully scrutinized and accountable for its structure, budget, mission and curriculum. Finally, these combined elements created the most dangerous threat of all: enrollments began to decrease by the late 70s and early 80s. Without students, Grand Valley would die.

A reorganized and traditional structure that was easily understood by the surrounding community, a lean and transparent budget and administration, a streamlined curriculum, and greater options for professional programs, all helped transform Grand Valley into a conventional institution of higher education that engaged each of the four main participants. Faculty members developed and organized the curriculum according to disciplinary structures that created a wide variety of majors and career options for students. With the exception of the Liberal Studies major, which is flourishing, student-designed and individualized study plans were eliminated and the curriculum was comparable to those at other state universities. Continued enrollment growth, along with changes in the General Education Program in 2000 and the inclusion of a Religion Theme, sparked renewal of interest in developing a more formalized structure for religion curriculum and student interest began to increase. Finally, the reorganization in 2004 and the establishment of the Brooks College of Interdisciplinary Studies created the structure, stability and administrative support to move into planning stages for an interdisciplinary Religion major and minor.

In 2005, the Brooks College provided space, an atmosphere and context of stability, as well as resources for faculty members and administration to explore the idea of a religion major and minor. An interdisciplinary committee formed and drafted a prospectus. The major and minor proposed the creation of several new courses, but primarily drew upon already-existing courses. The prospectus was approved by the Provost in 2007. An interdisciplinary committee drafted the Final Plan, which entered the curriculum approval process in Fall 2011. The proposed curriculum for the major and minor includes five main components:

1. An individual study plan and emphasis area for each student, designed in collaboration with an advisor.
2. Two core courses (Introduction to Religious Studies and a Capstone course).
3. Three Global Traditions courses (for example: Christianity/Global Traditions or Islam/Global Traditions).
4. Two Topics courses, which are primarily already-existing courses throughout the university (for example: Classics 315-Ancient Religions or History 342-History of East Asian Religions).
5. Two courses dealing with disciplinary perspectives (for example: Philosophy of Religion or Sociology of Religion).
6. Two additional electives.

Majors and minors may pursue either a B.A. or B.S. and must complete the cognate courses for these as well. The Religious Studies Program will be administered through the Brooks College of Interdisciplinary Studies and will draw faculty members from all colleges to teach its courses.

Students who graduate with this major will have both structure and flexibility to create their own study plan that can be oriented toward their individual career goals and plans. They will also have grounding in the methodological approaches to the study of religion, three courses in global traditions, two courses that deal with disciplinary perspectives, two topics courses that come from existing courses in the curriculum and two electives.[226] They will also have the opportunity to create independent studies and research courses, and will have a culminating capstone class with other majors. The major provides both content and a flexible method in which students and faculty members can synthesize a rigorous study of religion that prepares students for a wide variety of careers. It also offers ways to integrate and apply the academic study of religion into the community.

The newly emerging major and minor at Grand Valley has intentionally considered and balanced the involvement of students, the faculty, administration and

external participants. When the curriculum becomes available in Fall 2012, there are many people among these four communities who will be attentively watching and assessing the effectiveness of its interdisciplinary and flexible content and model. Also, faculty members active in Grand Valley's Kaufman Interfaith Institute, which was created and designed to promote interfaith understanding and dialogue, have strongly supported the new curriculum. The greater Grand Rapids community has named 2012 as The Year of Interfaith Understanding and is actively sponsoring a wide variety of events and speakers that will provide a robust co-curriculum.[227] The potential for synthesis is present; the reality is still emerging.

Chapter Four – Religion Curriculum at Western Michigan University: A Comparative and Humanistic Approach

"Religion courses are designed to give students (1) an understanding of the nature and role of religion in human societies, both past and present, both non-Western and Western, (2) a grasp of the various methods used by scholars to describe and explain religion, to assess achievements of these methods, and to develop new methods for increasing their knowledge of religious thought and practice, (3) an opportunity for raising questions about the present and future significance of religious thought and practice."

From the Preamble to the Religion Department Curriculum
Western Michigan University 1977-78 Catalog

As indicated in Chapter Two, the first attempt at creating a comprehensive system of public education in Michigan came in 1817 with the establishment and subsequent failure of the Catholepistemiad, the remnants of which eventually became the University of Michigan. In the twenty years between the founding of that institution and Michigan gaining statehood in 1837, settlers were attracted to the Michigan frontier primarily for the opportunity to gain land, and were not particularly concerned with schools or the preparation of teachers for them. Yet, as the demand for a basic education for the growing population increased, new problems and questions arose: How should the state staff the growing number of common schools? Who should be responsible for training teachers? What constituted adequate training? What role should the university play in this process? In his doctoral dissertation, *Michigan State Normal Schools and Teachers Colleges in Transition, with Special Reference to Western Michigan College of Education*, Avis Leo Sebaly explained that the first Superintendent of Public Instruction, John Pierce, planned for seven branches of the University of Michigan throughout the state. These branches would train teachers for the common schools and to prepare students for entrance to the University.

By 1840, Pierce was implementing his plan, and branches had been established at Detroit, Monroe, Tecumseh, Pontiac, White Pigeon, Niles, and Kalamazoo. Students could gain entrance to these branches with satisfactory completion of an entrance examination in reading, spelling, grammar, arithmetic and geography.[228] Such entrance exams were a common practice throughout the expanding country. However, because of difficulties in communication, financial deficits, and low enrollments, by the middle of the decade, the University of Michigan could no longer financially support these branches. Although legislators and advocates for education knew that the state needed some sort of public system of institutions to bridge the gap between the growing number of common schools and the University, they hotly debated the nature and scope of such a system. According to Sebaly, the branches "did, however, even in their failure, lay part of the foundation for the establishment of a normal school for no public institution was available to prepare teachers for the common schools of the state."[229] Present day Western Michigan University (WMU) was founded as such a normal school, in order to provide training for teachers to serve the state. In this chapter, I will provide a brief institutional and curricular historiography of WMU, explain the tensions and consistencies to the continually shifting mission, vision and values of the university, and highlight the key developments in the religion curriculum.

Brief Institutional and Curricular History

On May 27, 1903, Michigan Governor Aaron T. Bliss signed a bill that provided for the establishment of Western State Normal School and gave the Michigan State Board of Education the task of selecting a location for the new institution.[230] Three normal schools, which had the primary purpose of training teachers for the emerging K-12

systems in the state, had already been established: The State Normal School at Ypsilanti (later Eastern Michigan University), Central Normal School at Mt. Pleasant (later Central Michigan University), and Northern State Normal School at Marquette (later Northern Michigan University), but there were no institutions to serve the southwest part of the state. Two months after Bliss signed the bill, founders and advocates for the school selected Kalamazoo as their site.[231] Kalamazoo, located halfway between Chicago and Detroit, was quickly increasing in population, commerce, and industrial development. The local residents welcomed the idea of establishing such an institution.

Dwight B. Waldo was chosen as the school's first principal. Born in 1864, Waldo had lived in nearby Plainwell during his childhood and was familiar with educational systems in the state. He had attended Michigan Agricultural College and Albion College, had experience as a faculty member, and had been principal at Northern State Normal School.[232] Upon being appointed, Waldo immediately began hiring teachers and outlining curriculum. Although state normal schools were expected to follow a basic pattern in courses, along with the proscribed curriculum, Waldo proposed an innovative rural school department, since most of the teachers that trained at Western would be teaching in rural schools.[233] According to Sebaly, "Western was established in an era when the rural leaders were not sure what the future held for the farmer," and recent developments in railroads, labor saving agricultural equipment, the telephone, daily newspapers, mail delivery and the rise of mail order stores were transforming the landscape of rural life in Michigan. [234] Waldo's rural program was innovative and timely.

According to historian James O. Knauss, author of *The First Fifty Years: A History of Western Michigan College of Education, 1903 – 1953*, in addition to Waldo's

rural school department, teachers also could select "history, civics, science, mathematics, psychology, methods, English, drawing, manual training, domestic science and physical education."[235] These areas of study formed the foundation of Western's curriculum. Students and faculty members in the early years of the institution held a common understanding that the purpose and focus of the institution centered on teacher training and preparation.

In the early years, students attending Western had three options (called general courses) in which to structure their curriculum choices: 1. A life certificate course, 2. A three-year certificate course, or 3. A rural school course.[236] According to Knauss, the life certificate course formed the basis of later curriculum development in the institution and "could be completed in two years by graduates of approved four-year high schools, but a preparatory course of two years was attached, for those students who had only completed two years of high school work."[237] Students completing the life certificate course could specialize in five areas: 1. music and drawing, 2. public school music, 3. kindergarten, 4. manual training, or 5. domestic economy, and, as the title indicates, the certificate was valid in Michigan for their lifetime.[238] Students completing the three-year course received a certificate that allowed them to teach any grade below the tenth, was good for three years, and could be renewed for an additional three. The rural school course required seven terms to complete, was open to students who had completed the eighth grade, and also allowed graduates of the program to teach for three years, with a possible three year renewal.[239] The variety of these options quickly attracted growing numbers of students to the new institution.

Western State Normal School followed the above basic curricular structure for its first decade, but in 1913, the institution's first shift in purpose and direction occurred. According to Sebaly, Western graduates who had earned a life certificate, could now receive fifty-six credit hours toward a degree at the University of Michigan.[240] And, in 1915, Western was placed on the approved list of the North Central Association of Colleges and Secondary Schools. The following year the organization that eventually became the National Council for Accreditation of Teacher Education also approved Western.[241] By 1917, enrollment was nearing 1000, and according to Knauss, the curriculum was thoroughly revised, mainly through restructuring the paths toward the general life certificates, now called normal life certificates, and including "early elementary, later elementary, junior high, household art and rural school" instruction in the increasing number of courses.[242] Furthermore, during this same year, the State Board of Education authorized each of the normal schools in Michigan to offer a third year of coursework beyond the two already required for the life certificate. As Knauss explains, "This was the first step leading to lengthened teacher preparation" and the increase in preparation time also allowed Western to more easily adapt to the subsequent developments to the education system by the State Board in the next several years.[243]

In 1918, the Board authorized teacher training institutions to develop curricula that would lead to the development of the Bachelor's degree. Western's curriculum continued to primarily focus on teacher preparation, but, in 1924, Western granted its first Bachelor of Science degrees (in manual arts and physical education for women) and a Bachelor of Arts degree in music.[244] President Waldo was an advocate for further increasing the length of time for preparation for teachers to four years. In his article,

"Should the Two Year Normal Schools, Become Four Year Teachers Colleges? Why?" he stated, "The four year teacher training institution will not be looked down on upon by the universities, land grant colleges and private colleges, with the result that the damaging inferiority complex sometimes found in normal schools will disappear." He also maintained, "The teachers' colleges will attract a strong staff of competent instructors, because trained scholarly teachers of attractive personality prefer to teach in institutions of high scholastic standards."[245] Waldo's arguments indicate that in the developing higher education system in the state, there was a hierarchical structure among the existing institutions, and he thought Western should seek a higher status by broadening the scope and purpose of the institution. He continued to support increasing time and coursework for teacher preparation and expanding the curriculum. In 1927, according to Knauss, "the state legislature gave recognition to the curricular changes made in the preceding decade by passing a law making Michigan's three normal schools officially teachers' colleges" and Western State Normal School became Western State Teachers College.[246]

The process of requiring teachers to increase their training and preparation time continued and, by 1931, a new life certificate, "the three-year certificate" was in place at Western.[247] This certificate was put into place to address the reality that increasing numbers of students were entering Western with a high school education. Knauss explains that the increase in students with a secondary education, along with the increase in time required to obtain the certificate, caused the faculty to develop more courses and curricula to fit the demand. And, just one year later, the State Board "ordered that four years of training would be henceforth required to obtain a life certificate."[248] Students

who were already enrolled had time to complete their work under the previous requirements, but by 1936, all students at Western seeking a life certificate had to complete four years at the institution.

Toward the end of his term, Waldo also encountered increasing tensions among the faculty of the young institution. Knauss notes that in 1904 there were twelve departments facilitating a total of seventy-eight courses, all with an emphasis on teacher training, and Waldo had hand-picked most of the faculty. By 1936, there were twenty-three departments, including, "agriculture, art, biology, chemistry, commerce, education and psychology, English, geography and geology, handwriting, home economics, Latin, library, manual arts, mathematics, modern languages, music, physical education for men and for women, physics, rural education, social science, speech and directed teaching" with a total of 580 courses.[249] Many of the courses were still focused toward pre-professional training, but many were non-teaching professions, including business administration, dentistry, engineering, forestry, journalism, law and pharmacy.[250] Some of these areas of study required increasingly specialized and trained faculty members in very particular subject matters, who often had not attended a teacher training institution themselves, and who cared more for research than for the practical applications of their subject. There was an increasing tension between the faculty in the "academic departments" and those in the Education Department. As Knauss explains,

> The members of the latter, knowing the needs of the public schools and having studied educational problems, often feel that their academic brethren lack understanding, or at least sympathetic understanding, of the complexities and implications of the educational problems. They fear that the subject matter teachers are often narrow factual specialists who live in their individualized ivory towers. On the other hand, the academic teachers are afraid that many of the professional educators are doctrinaire theorists who are wafted to and fro by the shifting breezes that blow from graduate schools of education. They suspect that

> many of the teachers of education prefer to stress reasons, thought and attitudes with no adequate basis of facts.[251]

All students were also required to take a Principles of Teaching course, which involved elements of general and educational psychology. Sebaly explains that although, "this emphasis on the historical and philosophical background of public education was in line with the State Board of Education policy that prospective teachers should have information about the Michigan system of public education," it no longer made sense for students being prepared for other professions.[252] Such tensions remained through the end of Waldo's presidency and continued for several decades.

Further financial pressures stemming from the Great Depression impacted Western in the 1930s. Historian Leo Stine, in his case history *Western—A Twentieth Century University*, contends, "It was the combination of President and faculty who were successful in bringing the institution through a great depression when there were strong pressures within the state legislature to close the institution."[253] Though the institution was only twenty-five years old, state appropriations were cut by almost half and Waldo had to make up the difference through reductions in faculty salaries, layoffs, terminations and reductions in operational costs.[254] However, by the end of the Depression, Western had survived and enrollments began to slowly increase again.

In 1936, President Waldo deemed thirty-three years at the institution sufficient and the responsibility of leadership at the institution fell to its second president, Paul V. Sangren, who would remain president for the next twenty-four years. Such longevity in the tenures of these two men certainly provided stability and consistency in the administration of the young institution. Each had to rise to particular challenges in the rapid growth of Western; Waldo laying the foundations and vision, Sangren developing

and building upon those foundations and vision. The Sangren years were characterized by great growth in enrollments, facilities, and diversity in curriculum.

Knauss explains that the major curricular and administrative challenges that Sangren faced over the beginning of his term lay in four main areas: 1. The increase in educational curricula as a result of the change in the requirements to complete the life certificate, 2. Very rapidly increasing non-teaching curricula, 3. The establishment of a General Education curriculum, and 4., "a further attempt to secure greater mutual appreciation on the part of professional educators and academic teachers."[255] This last challenge was rooted in some of the same tensions that Waldo faced as to the nature and purpose of the institution and in the development of its mission, vision and value statements below.

In 1938, the State Board approved a plan to allow each of the teacher's colleges to develop graduate courses. According to Knauss, the University of Michigan had to approve instructors, courses, and the credentials of the graduate students who "had satisfactorily completed twenty-four semester hours of graduate work and had written an acceptable thesis, or thirty semester hours without any thesis."[256] This added to the tensions already existing in the institution as to its direction and purpose, but as a result, Western created a Graduate Division and graduate council. Enrollments in the division started slowly, but had increased dramatically by the end of Sangren's presidency.[257]

Also noteworthy was Sangren's encouragement for Western to participate in a three year Teacher Education Study, conducted by the American Council on Education from 1939-1942. Though beyond the scope of this work, the Study had a large impact on the faculty, research, and development of Western, including creating adult education and

guidance programs. The greatest expansion of the curricula occurred in business education, music, home economics, special education, vocational aviation, occupational therapy and librarianship.[258] These areas continued to expand with the formation of a committee to explore the development of General Education courses.

Knauss notes that the committee, which developed out of the Teacher Education Study, had the objective to guard against the growing trend of over-specialization. It also developed a plan "whereby the students would obtain a broad general background of knowledge which would make them conscious of the relationships of the various fields and of the social implications of all knowledge."[259] The courses that made up the foundation of this General Education program typically cut across departmental lines, for example, the History Department offered a course in the foundations of Western Civilization, and the Economics, Political Science and Sociology departments offered a course in the introduction to contemporary society. The hard sciences offered other courses, primarily at the freshman and sophomore levels.

In 1941, Western State Teachers College became Western Michigan College of Education. Though the institution had only recently begun to gain ground from the Depression, in the 1940s it experienced a sharp decrease in enrollments during World War II and then a dramatic surge after through the Serviceman's Readjustment Act (G.I. Bill). Like other higher education institutions at the time, Western's curriculum expanded tremendously. By the end of the decade, each student pursuing a bachelor's degree was required to take a minimum of twenty-four semester hours of General Education courses including communication, physical science and social science.[260]

The developing scope and expansion of the campus and curriculum over the next three decades, coupled with the increasing numbers of students seeking bachelor's degrees created a wide variety of majors and minors. In 1955, Western Michigan College of Education shortened its name to Western Michigan College to better reflect this expansion. This new name was short lived because the curriculum was no longer primarily focused on teacher education and training, offered a wide variety of professional and academic curricula, and had growing graduate programs granting Master's degrees. According to Stine, Sangren "had recommended to the State Board of Education a change in the organization of the institution in 1956," which was approved, and the state legislature subsequently approved a final change in name to the present-day Western Michigan University.[261]

A university, both in terms of administration and curriculum, is more complex than a college, and Stine notes that Western "accepted the obligations to change, expand its offerings, and to provide greater depth for its students" primarily through course changes, the development of undergraduate curricula and the growth of graduate curricula.[262] Western reorganized its four academic schools (Applied Arts, Arts and Sciences, Business, and Education) into Colleges and each expanded the numbers of its majors. In addition, the College of General Studies was created in 1966 to facilitate the general education components for all students, the College of Fine Arts was created by 1972, and the College of Health and Human Services by 1977. Programs and majors in the latter of these two Colleges were often moved from other colleges, but the end result was the same: students now had access to a huge variety of programs, majors, technical

and vocational career options, and graduate studies at an institution dedicated to providing a comprehensive education to the communities it served.[263]

Currently, Western's profile offers over 140 undergraduate programs, 67 master's programs and 29 doctoral programs. According to their website, WMU "is Michigan's fourth largest higher education institution, attracting a diverse and culturally rich student body from across the United States and some 80 other countries. Its nearly 900 full-time faculty members have been trained at some of the world's finest institutions and they bring to the University a global perspective that enhances the learning environment."[264] Although the institution started out with a much more specific and focused purpose than it holds today, graduating responsible and culturally sensitive citizens who support and give back to their communities, has remained central to Western's programs, departments, and curricula.

Mission, Vision and Values – A Brief History

From the start, Western's mission, vision and values, like those of other normal schools, centered on training teachers. The first *Western Michigan State Bulletin*, the predecessor of the present day catalog and first published for the 1904-05 academic year, notes that the fundamental purpose of the school was to train students who expected to teach in public school systems. Western also offered training for teachers who wanted to improve their skills and knowledge for their profession. The catalog explained that the curriculum, methodology and "the spirit of the school are largely determined by this special purpose… At the Western Normal no reasonable effort will be spared to secure the best results in professional training. As far as practicable, the personal needs of each student will be taken into consideration. Character, scholarship, teaching efficiency and

true professional spirit, are all emphasized."[265] A commitment to training teachers provided the foundation for Western's institutional culture.

While the Waldo years were characterized by organizing the administration, building the faculty, and creating the vision for the future of the institution, the Sangren era focused on the growth of the campus facilities and expansion of the curriculum and co-curriculum. Sangren pushed for facilities and programs that encouraged students and faculty members to integrate their values into their education. Sangren took great pride in the Kanley Memorial Chapel, completed in 1951. Located in the center of the new West Campus, it contained a narthex, auditorium with seating for 350, choir loft and robing rooms, organ practicing rooms, and offices. According to Knauss, Sangren expressed, "Our interest in this chapel is in religion as a life and not as a subject."[266] The 1952-53 catalog highlighted and described the tower and new building as "a non-sectarian Chapel designed to serve all religious groups. Events in the Chapel include weddings, college Chapel services, and meetings of campus religious groups."[267] And there were a wide variety of religious groups on campus.

Western valued and encouraged religious organizations and social opportunities for its students. These included: The Canterbury Club (Episcopal students); Alpha Psi, a chapter of Gamma Delta for Lutheran students; Hillel Counsellorship for Jewish students; Inter-Church Student Fellowship (an inter-denominational student group sponsored by four local churches); Inter-Varsity Christian Fellowship; The Newman Club (for Catholic students); the Y.W.C.A.; and a Religious Council. The 1952-53 catalog stated that "the life of the spirit is an integral part of the life of man and that the college has an obligation to facilitate the participation of students in activities of their respective faiths which make

for the development of the whole man, the Religious Council functions as a coordinating agency to that end."[268] While such organizations do not necessarily speak directly to curriculum development, they do indicate that the institution provided and nurtured a co-curricular culture that included tolerance, dialogue and opportunities to learn about differing religious perspectives.

In his 1956 article, "Religion at a State-Owned Institution: The Western Michigan College Story," Leonard Gernant, Dean of the Chapel, explained that the mission and philosophical vision concerning the role of religion on campus was based on three main tenets:

> First, parents who send their children to college have a right to expect that opportunities will be provided in the campus community to strengthen the religious faith that students bring with them. Second, it is the function of the college to help create a permissive atmosphere conducive to the free growth of religious programs officially sponsored by regularly organized denominational groups of any faith. And third, if faculty members are to make their own contributions to the religious program, in class or outside of class, they must do so not by order or direction, but of their own volition and in the same atmosphere of academic freedom that prevails in the teaching of all subject matter.[269]

While Gernant's comments were primarily relevant to religion as praxis for students, and thus were more directed to the co-curriculum than the curriculum, they are useful in illustrating the complex ways in which religion influenced the campus cultures at Western. Also, in noting the parental perspective, Gernant placed the campus in direct relationship to the surrounding communities. Although Western remained committed locally, it also began expanding globally.

In 1959, according to Stine, Western established the Institute of Regional Studies and by doing so secured "the interest of the University in the Non-Western world."[270] Later renamed the Institute of International and Area Studies (IIAS), its programs

included Latin America, Africa, Asia and Slavic Studies and it later developed minors in Far East-South East Asia, and Russia-Eastern Europe. In 1960, the Institute received a $144,000 grant from the Carnegie Foundation that assisted in faculty training, library development, study abroad and campus seminars.[271] Western was establishing roots and connections globally and such opportunities benefited students, attracted professors, and expanded programming.

Furthermore, the institution was gaining an international reputation in and connections with the non-Western world. With its relationship with the Agency for International Development, Western established a poly-technical college in Nigeria, numerous arrangements for study abroad for students, teaching exchange programs for faculty members, and special programs for study in sub-Saharan Africa, Southeastern and Middle Asia.[272] By the mid-1960s, Western was unique in its requirement for students to engage in non-Western world coursework. And, in 1966, Western received the Institute of International Education's Distinguished Service Award for its contributions to the development of international understanding.[273] Such opportunities, requirements, accolades, and institutional support helped create a culture at Western that promoted global perspectives and understanding.

Martin R. Joe Gagie, editor of *Western Michigan University: A Pictorial History*, notes that Western created many international venues including "area studies programs and centers, staffing of a doctoral studies in educational leadership at the University of Guam, its annual International Travel/Study Night, Honors College seminars, many study abroad programs… [and] by 1977 there were 790 international students from 60 countries

enrolled at Western."[274] Students and faculty members could engage ideas, people, and opportunities with international and multicultural perspectives.

In the 1966-67 catalog, Western claimed commitment to serving the educational, cultural and intellectual needs of Michigan citizens and its students. Introductory prose stated, "The education of young men and women to become teachers, the purpose for which the university was created, continues to be one of Western's primary concerns, although it has developed into a multi-university. Western ranks second in the nation in the number of certified teachers educated annually."[275] The academic organization of the institution now included schools of Applied Arts and Sciences, Business, Education, General Studies, Liberal Arts and Sciences and Graduate Studies.[276] Faculty members responded to these new educational options by expanding the curriculum within the growing numbers of departments and programs.

The 1966-67 catalog also stated that the program of study for the first and second years was organized, "To provide the student with a general education which includes and integration of knowledge, skill, and perspective with regard to the process of communication, the social sciences, the natural sciences and the humanities;" and also, "To prepare the student for undertaking more advanced and specialized work embraced in the curricula of the third and fourth years or for more advanced work elsewhere."[277] The institution graduated students who planned for careers in teaching, but other programs, such as aviation technology and occupational therapy, began to gain national and international recognition and reputation. Students were attracted to the institution for many reasons and these statements illustrate Western's recognition of its multi-purpose mission.

The1968-69 catalog acknowledged the history of the institution's mission and affirmed:

> Western Michigan University, created by the legislature in 1903, ranks fourth among the States institutions of higher education in number of students, diversity, complexity and level of programs. Organized as a school to educate men and women for the teaching profession, Western has developed into a multi-purpose university, yet it continues to meet its original obligation. In 1966, Western ranked second among all colleges and Universities in the nation in the number of its graduating seniors who were certified teachers. Western occupies a unique place in Michigan's system of higher education. It fills a special niche capably with quality programs in all its areas and with certain programs offered only at Western. It is the intent of Western to send into society students who will serve well Michigan's industries, schools, hospitals, businesses, libraries, colleges and universities.[278]

But such niche programs needed professors with very specific training. Thus, tension remained between those who advocated for a teacher and educational training focus and those who wanted a more traditional approach and structure to the institution, centered on academic disciplines. The 1968-69 catalog emphasized that the educational goals of Western Michigan University were

> to develop in each student the ability to think objectively and critically so that he may be capable of assessing the validity of the information with which he is confronted and his own response to his environment—to introduce him to the world in which the educated and responsible citizen must live—to provide him with a foundation for tenable values—to provide each student with sufficient knowledge in a discipline, or a group of related disciplines, so that he will have an understanding of its methodology, some initial competence in the field and an appreciation of the vastness of knowledge still to be explored.[279]

This was indeed a far broader series of goals and sense of purpose than teacher preparation and training with which the institution began. The institution was committed to liberal and general education values on the one hand, and disciplinary specialization and research on the other. While these two value systems are not necessarily or

inherently conflicting, commitment to one or the other often results in competition for resources and curricular support.

The current mission of the institution declares that,

> Western Michigan University is a student-centered research university, building intellectual inquiry, investigation, and discovery into all undergraduate, graduate and professional programs. The University provides leadership in teaching, research, learning, and public service. Nationally recognized and internationally engaged, the University:
>
> - Forges a responsive and ethical academic community
> - Develops foundations for achievement in pluralistic societies
> - Incorporates participation from diverse individuals in decision making
> - Contributes to technological and economic development
> - Engenders an awareness and appreciation of the arts[280]

In addition, to work toward fulfillment of this mission, Western has claimed pursuit of the following nine goals:

> 1. To foster a safe, civil and healthy University community, 2. To provide access to academic programs at reasonable cost and in multiple settings, 3. To strengthen interdisciplinary collaboration and international programs, 4. To increase diversity within the student body, faculty, and staff through institutional practices and programs, 5. To recognize excellence in the teaching, research, learning, creative work, scholarship, and service contributions of students, faculty and staff, 6. To conduct ongoing assessment activities and engage in continuous improvement initiatives within the University, 7. To establish life-long relationships between alumni and the University, 8. To advance responsible environmental stewardship, and 9. To support community and regional partnerships that elevate civic, cultural, social and economic life.[281]

Although the emphasis of being a teacher-training institution has faded from the current mission statement, Western remains committed to providing its students a well-rounded education, career preparation, and graduate research. And the institution continues to value and support its faculty, staff and relationships with the surrounding communities.

Religion Curriculum History

Charles Foster Kent, in *The Undergraduate Courses in Religion at the Tax-Supported Colleges and Universities in America* notes that as early as the 1922-23 academic year, Western Michigan Normal School offered a course entitled The English Bible.[282] Though many normal schools offered such courses, treating the Bible as literature, this was the first opportunity for students at Western. Additional religion courses followed, scattered throughout other departments and programs. Through the years, Western's catalog did not merely list courses in its certificate, programmatic, or departmental arrangements. Catalogs also added sub-categories, substantive preambles, and career and professional options that could result from the curricula. For example, the History major offered The History of the Far East, Ancient Greece and Rome, Renaissance and Reformation and The Modern Near East, all of which dealt in part with aspects of religion and religious influences in those geographic areas or time periods. However, no programs, certificates or departments were devoted solely to the exploration or study of religion until much later in the institution's history.

The next courses specifically dealing with religion appeared in the 1948-49 catalog under the Division of Social Sciences and the Philosophy major. History of Philosophy: Greek and Christian Philosophy included study of "The great thinkers of the Greeks and Romans, Plato, Aristotle, Stoicism, etc. The church fathers and the schoolmen of the Middle Ages up to the Renaissance."[283] Two years later, Great Religions of the World provided "Analysis of religious experiences and of the types of religious phenomena. Primitive religions, Mythology. Religions of India, China and Japan. Persian Religion. The religion of the Old and New Testament, Judaism and

Christianity. Islam."[284] These courses were the foundation of the religion curriculum at Western.

In the 1950s, the Sociology and Anthropology department began to offer religion courses under the following nine categories: Theory; Social Problems; Social Psychology; Anthropology; Community and Class; Social Work; Research; Marriage and Family; and Independent Studies. Examples of early courses include The Sociology of Religious Institutions, which involved, "A study of the role of religious institutions and beliefs, with particular reference to the United States; the relation between religion and other aspects of society. The course considers social factors affecting the development of different types of religious institutions and the influence of religion on American society."[285] The Sociology and Anthropology department also offered People and Cultures of North Africa and the Middle East, as well as a course on Cultural Ecology, part of which dealt with religious aspects of culture. Aside from these few courses, no program options or administrative structures specifically for the study of religion appeared at Western.

According to Robert Michaelsen, author of *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*, in 1953, "Western was chosen as one of fifteen teacher education institutions for the Danforth Foundation-financed project on teacher education and religion […] and a committee was given the task of studying the relevance of religion in the curricular offerings. [They recommended] that a department of philosophy and religion be established."[286] Western followed the committee's recommendation. Michaelsen notes that the committee originally intended to "use the well-established practice of many other state-owned

institutions [and] employ local clergy," who would be qualified to teach religion courses at the institution.[287] The committee, however, could not gain unanimous support for this model. In 1958, Dr. Cornelius Lowe was appointed as a regular faculty member and became the first chair of the Department of Religion and Philosophy.[288] The program flourished under his leadership.

In 1960, the History Department added a course on The Medieval Church, which explored "the impact on Christianity of classical culture, and the barbarian invasions; the church and feudalism; church-state relations; the rise and fall of papal theocracy, scholasticism, and mysticism."[289] The Anthropology of Religion, added in 1968, examined "anthropological theories and findings relating to the origin, nature, and function of religion as a universal category of culture. A scientific cross-cultural consideration of religious beliefs and practices and their relation to concepts of the nature of the universe. The role of religion in revitalistic reactions to culture contact."[290] With the newly formed Department of Philosophy and Religion and these additional courses, the support and structure for the study of religion became more visible and defined.

Another noteworthy development that follows Western's original purpose for teacher preparation and involves religion curriculum was a training program for ministerial vocations. Starting in the 1966-67 academic year, Western's School of Liberal Arts and Sciences offered a Pre-Professional Curricula, which trained students for particular professions and vocations, including Christian Ministry. The catalog warned that, "It should be noted, however, that the courses outlined are only suggested plans to illustrate in general the kinds of program that pre-professional students should follow. […] It cannot be emphasized too strongly that the student should exercise care to see to it

that the specific requirements will have been met."[291] The Christian Ministry program included the basic recommendations of the American Association of Theological Schools, declaring that "most seminaries urge that undergraduates major in a humanistic field such as Philosophy, History, or Literature. Many seminaries, especially those which have the highest reputation for excellence, recommend a major in Religion at the undergraduate level" and advising:

A. Minimum of 124 credit hours
B. Course Requirements:
    1. General Studies requirements (described on page 20 of the 1966-67 catalog)
    2. Foreign language 16 hours (4 semesters of German, French, Latin, or Greek
    3. Religion 16 hours (minor in religion)
    4. Philosophy 12 hours (Philosophy 200, 300 , 301)
    5. Political Science 200, 3 hours
    6. Physical Education or Military Science (4-8 hours)
    7. Remaining 33 hours of Electives
C. Degree Requirements must be met.[292]

The Pre-Professional program outlined above was not mandatory, but students deviating from it were required to gain approval from the Head of the Department of Philosophy and Religion. This program illustrated the tension between the practical, but diminishing, teacher-oriented track in the curriculum and the increasing prominence of the academic study of religion at the institution. The Pre-Professional program disappeared from the catalog by 1970, as the academic study of religion continued to grow.

The 1966-67 Catalog was also the last year in which religion courses were listed collectively under the Philosophy and Religion Department. No less than twenty-five courses appeared, ranging from Catholic and Protestant Theology, Myth and Ritual, Introductions to the Old and New Testaments, Religion and Social Ethics, and a variety of seminars. The following year, in the 1967-68 Catalog, the Philosophy and Religion

departments were first listed separately. The Philosophy Department offered four courses dealing with religion: The Philosophy of Religion, 20th Century Philosophers of Religion, Metaphysics, and a new course on Asian Thought: China. The newly formed Religion Department housed the remaining courses, added three seminars, and a significant preamble to their course listings. This statement outlined the ideological and disciplinary rationale of the new department and curriculum:

> The very fact that in both past and present men and cultures have defined their humanity in either religious or non-religious terms is to understand that man's religiousness, wherever it appears, in whatever form, is a problem to be dealt with on various levels and in various ways. To study religion in the university means to be engaged in an academic discipline which is in the process of developing methods of description and analysis appropriate to this subject matter.
>
> Religion as an academic discipline is allied with the social sciences and the humanities. It affirms the validity of the methods and insights of these scholarly endeavors. It also stands on its own feet and uses methods not reducible either to those of the social sciences or the humanities. It affirms the contributions of the social sciences and the humanities because religious experiences and expressions are human. Because they are human they are eminently available for psychological, social and cultural analyses and interpretations. But it affirms the autonomy of the discipline of religion because different peoples and cultures have defined their humanness in a variety of forms. Such definitions can be understood and affirmed as human possibilities within the contemporary world. Thus the discipline of religion has a constructive as well as an analytical aspect.
>
> The autonomy of the discipline is reflected not so much in the data themselves (for such data are available to all), but in the structuring of the data in such a matter that man's definition of his humanness is revealed within the fabric of his psychological, social, and cultural life.[293]

A major in religion consisted of a minimum of 28 hours and included Introduction to Religion. At least one course from the following: History of Christian or Jewish Thought, the History and Phenomenology of Religions, the Philosophy of Religion, or Religion and Culture was also required. The catalog advised students to take cognate courses in history, Latin, or Greek. The suggested cognates, many of which were upper

level courses, indicate that from the start of the department, faculty members were concerned with providing a rigorous and integrative approach to the study of religion. They were also in the process of transitioning and restructuring the existing courses to align with their vision for the department's future.

Reorganizing the existing courses in its first year, the newly formed Religion Department categorized their courses under the following seven headings:

> **1. Introductory Course:** Introduction to Religion, which was "an introductory study of the basic problems, issues, and concepts in religion with an emphasis on the historical and cultural contexts in which religions have emerged."
>
> **2. History of Christian Thought**: The Catholic Tradition: Trent to Vatican II, Moral Theology, 20th Century Catholic Theologians, 20th Century Protestant Theologians, and two seminars, one in Patristic and Medieval Theology and the other in Reformation and Post-Reformation Theology.
>
> **3. History of Jewish Thought:** The Jewish Tradition, which involved "A comprehensive survey of the development of Judaism from its pre-exilic roots to the present. Attention will focus on the problem of the nature and continuity of the Jewish religion within the context of Near Eastern, Greek and Western Culture" and a seminar in Contemporary Jewish Thought.
>
> **4. History and Phenomenology of Religions:** Myth and Ritual, Primitive Religions, Religions of Africa, India, China and Japan, and Seminars in Hinduism and Buddhism as well as one in Non-Western Religions.
>
> **5. Philosophy of Religion:** Two courses, cross-listed in the Philosophy Department, which were The Philosophy of Religion and 20th Century Philosophers of Religion.
>
> **6. Religion and Culture:** The Shaping of Religion in America, Religion and Culture in the 19th and 20th Centuries, Modern Challenges to Christianity, Religion and Social Ethics, and The Religious Quest in Modern Literature.
>
> **7. Biblical Studies:** Introduction to the Old and New Testament courses as well as an Independent Study option.[294]

But this first year was primarily a transition. According to Brian Wilson, former chair and professor in the department, "The program was redesigned with four components: Historical Studies, Morphological and Phenomenological Studies (later changed to Comparative Studies), Methodological Studies, and Constructive Studies. In so doing, Western's was the first religion department in the United States to build a program that paid as much attention to Non-Western religions as it did to those of the West."[295] In the 1968-69 Catalog, just one year later, the Department of Religion completely revised its preamble to the curriculum, and lengthened and substantially enhanced its course descriptions. Although significantly more explicit, it is useful to view this statement in its entirety because it provides the scope and context in which religion curriculum at Western developed and remains today. The statement also outlined the revised and streamlined subcategories, now called Fields, for newly-developing curriculum. The preamble now read:

> The study of religion in a public university is universal in scope and theoretical in intent. It is universal rather than parochial because the course offerings are not confined to any particular religious tradition such as the Judeo-Christian heritage peculiar to Western culture, but are attempts to consider the religious experiences and expressions of mankind. It is theoretical rather than practical in that students are challenged to learn and think about religion both critically and constructively. There is no explicit attempt to make the students more religious.
>
> Since religion is a basic mode of experiencing, expressing, and appropriating humanness, the study of religion can contribute to an appreciative awareness of that humanness. Thus its purpose is generally humanistic, at least as far as the education or undergraduates is concerned. The various courses which comprise the curriculum in Religion can serve to deepen the student's self-understanding both within the context of Western culture and in the light of cross-cultural perspectives. This humanistic emphasis should not, however, obscure the fact that courses in Religion can be useful to students who wish to continue the study of religion on a graduate level, to students who plan to go into professional religious work, or to students who need to deepen their knowledge of other cultures.

> The data for the study of religion are drawn from many sources, including the disciplines of anthropology, archaeology, sociology, psychology, history, philosophy, and from the arts. But in the Department of Religion these data are structured and interpreted in terms of an autonomous discipline which is specifically designed to consider the nature and history of man's encounter with the sacred.
>
> In the context of this discipline that data are approached in four different ways, and the courses are thus listed under four specified fields of study. In the Field of Historical Studies, the focus is on the development of various religious traditions and on the development of religion in different periods and places. The Field of Morphological and Phenomenological Studies approaches religious phenomena through the study of recurring religious patterns, forms or structures as they can be discerned regardless of time or place. This Field is considered with the structure of religion rather than the history of religion. The Field of Methodological Studies is analytical and critical in its approach to religion. An important element in this Field is a disciplined consideration of how to study religion. The Field of Constructive Studies is especially concerned with the poser of religious situation, the significance of new religious forms, and the religious possibilities for the future which emerge in and through ecumenical and cross-cultural perspectives.[296]

Such a sweeping and detailed description of the rationale and scope for the academic study of religion at Western is noteworthy because it articulates the vision and comparative ideologies of the department. Faculty members certainly discuss ideas and contexts when developing curricula, but rarely do statements like these appear in a catalog today.

At this time, the department also revised the parameters and requirements of degree completion to match its new statement and categories as well: A major consisted of 28 hours and included REL 200 - Introduction to Religion, two courses in the Field of Historical Studies, and at least one course from each of the remaining three Fields mentioned above. Two of the courses needed to be at the 500 level or above. A minor consisted of a minimum of 16 hours including REL 200, one course in Historical Studies

and two in the remaining three Fields.[297] After taking the introductory course, students now found the curriculum organized in the following manner:

> **1. Historical Studies:** Included Prehistoric and Primitive Religions; Protohistoric Religions: Ancient Near East, Greece and Rome, MesoAmerica; Religion in the Indian Tradition; Religion in the Chinese and Japanese Traditions; African Religions; The Christian Tradition; The Jewish Tradition; The Islamic Tradition and Historical Studies in Religion.
>
> **2. Morphological and Phenomenological Studies in Religion:** Included The Myth and Ritual; Religious Forms in Modern Literature; and Morphology and Phenomenology of Religion, which involved "Method in the most general sense refers to a way of organizing data with a specific goal in mind. This course will attempt to organize selected religious data in terms of forms (morphe) and structures (phenomenology). The specific purpose of the course will be to elucidate both the specificity of religious structures and their comprehensiveness. Types of data to be included are Divine forms, cultic practices, initiatory scenarios, religious symbols, etc."
>
> **3. Methodological Studies in Religion:** Included The Philosophy of Religion, The History of the Study of Religion and Methodological Studies in Religion, which offered, "Topics to be announced in the time schedule. The content of the course will vary from semester to semester. Students may repeat the course for credit as long as the subject matter is different. Topics such as the following will be studied: Philosophical and Cultural Approaches to Religion, Psychological and Sociological Approaches to Religion, Myth and Symbol in Religion and Literature, Theological Method, Hermeneutics and Exegesis, Theological Method."
>
> **4. Constructive Studies in Religion:** Included Studies in Contemporary Theology; The Religious Quest in Modern Literature; Religion and Social Ethics; and Constructive Studies in Religion.[298]

In philosophical congruence with its institution's historical roots, the Department of Religion established a Teaching minor in the field of the Academic Study of Religions as part of the Elementary and Secondary Teaching Curricula at Western. The teaching minor, which led to state certification, required a minimum of 22 semester hours, including Introduction to Religion, African Religions, one course in either Christian, Jewish or Islamic religions, one course within Comparative Studies, an additional

Historical Studies course or Methodological Studies course and, finally, REL 521 – The Teaching of Religion in the Public School. This course focused on:

> methods and issues involved in the teaching of religion in the public school. Particular attention is given to the problems of constitutionality, the distinction between the academic study of religion and religious instruction, and the question of meaning. Various approaches to the teaching of religion are critically evaluated. Teaching methods appropriate to the level of instruction, availability, organization, selection and use of materials are discussed.[299]

Although the details are beyond the scope of this dissertation, it is noteworthy that in 1990 the Department developed a graduate program and began accepting Master's candidates.[300] The curriculum expanded to include graduate courses on World Religions, Theory and Method in Comparative Religion, as well as several courses each studying aspects of Christianity, Islam, Judaism, Buddhism, Hinduism, Chinese and Japanese Religions as well as Religion in America. A doctoral program followed briefly in 1995, but was removed a few years later.[301] With core of six full-time faculty members, the department continues to offer a rigorous, humanistic and global approach to the study of religion at the Master's and undergraduate levels and produce scholars well-trained in Comparative Religion.

Analysis and Conclusion

To better indicate the critical and cross-cultural nature of the academic study of religion, the department changed its name to Comparative Religion in 1994, and curricular offerings and enrollments remained fairly steady for the next decade. Consistent with the catalog statements of the past thirty years, the Department of Comparative Religion offers undergraduate courses designed with an historical and contemporary understanding of the nature and role of Western and non-Western religions

in human societies. It also provides an understanding of the "various methods used by scholars to describe and explain religion, to assess achievements of these methods, and to develop new methods for increasing their knowledge of religious thought and practice."[302] Many of the courses offered satisfy General Education requirements and students may pursue either a major or a minor as a "good preparation for graduate study in religion, for the teaching of the academic study of religion in the public schools, and for a vocation associated with religion."[303] Thus, the Department of Comparative Religion provides a curriculum that is both practical and scholarly and appeals to students headed for a variety of career paths.

In the early 2000s, a major in religion consisted of a minimum of 28 hours and included:

- REL 1000 - Religions of the World and REL 2000 - Introduction to the Study of Religion
- one course in the field of Historical Studies, and
- two courses from the remaining three fields (Constructive Studies, Methodological Studies, Comparative Studies). Two of these courses may be at the 4000/5000 level.

A minor in religion consisted of a minimum of 16 hours and included:

- REL 2000 - Introduction to the Study of Religion
- one course is recommended in the field of Historical Studies
- the remaining course should be taken in any of the remaining fields

As of 2011, the department offers students a streamlined curriculum that emphasizes

- an understanding of the nature and role of religion in human societies, both past and present, both non-Western and Western,
- a grasp of the various methods used by scholars to describe and explain religion, and the means to assess achievements of these methods as well as develop new methods for increasing their knowledge of religious thought and practice, and
- an opportunity for raising questions about the present and future significance of religious thought and practice.[304]

The department continues the tradition of providing rhetoric and rationale for prospective students by explaining that the major and minor are "designed for those who, whether they are religious or not, want to know more about religion, the role and significance of religion in societies today and in the past, and the ways in which academics think about and analyze religion and related concepts."[305] Students pursuing the academic study of religion through this curriculum explore the idea of religion as a concept, as well as historically analyze specific world religions and the relationships of culture through various components of it such as "myths, rituals, doctrines, and institutions." They also "compare, evaluate, and employ academic definitions and theories of religion"[306] that will develop the "knowledge and skills relevant to and useful in a large and growing range of careers and professions, including health care, nonprofit and public sector careers, culture and the arts, journalism, religious vocations, and business and marketing."[307] The department maintains a healthy rapport with its graduates and has many distinguished alumni and Presidential Scholars among its ranks. [308]

Effective fall of 2011, the Department of Comparative Religion slightly revised its major and minor. It still contains 28 credits, but includes the following categories and requirements:

- REL 2000 - Introduction to the Study of Religion
- Either REL 2010 – Buddhism or REL 2040 – Religion in India
- Either REL 2050 – Christianity or REL 3025 – The Qur'an
- Two Comparative and Theoretical Topics courses: REL 3115 – Myth and Its Study and REL 3340 – Religion in Modern Society
- REL 4500 Capstone Seminar in Religion/Baccalaureate Writing Course and 12 credits of electives, which can include REL 1000 and REL 4000, 5000-level courses

The minor requires 16 credit hours minimum, has an online option, and includes four courses**:**

- REL 2000 - Introduction to the Study of Religion
- One Traditions and Regions course
- One Comparative and Theoretical Topics course
- One 1000 to 3000-level elective course

From its establishment in 1903, Western's development, focus, mission, and curriculum is best understood in the context of a teacher training institution of higher education in the state. Western has, through a variety of shifting roles and relationships it has been asked to create, been a place of teaching, scholarship and responsible service to its community. It has expanded with collegiality and tolerance and remained connected to the vision and commitment of its faculty and administration. Though the roots of the institution were grounded locally and regionally in teaching, and present day branches of the institution continue to graduate for that profession within Michigan, Western has become widely recognized for its contributions to other professions, scholarship, and global service as well. Perhaps the longevity and commitment of service by Waldo and Sangren helped too; both were committed to attracting an internationally recognized faculty and developing programs, tolerance, and global perspectives.

At the heart of the curricular development of Western, lies the question, what is the purpose of higher education, in particular, what is the purpose of *this* institution? While it did not start out as an institution of higher education, but as a teacher training normal school, Western, like others in the state, evolved into an institution that could answer that question in a variety of ways as it grew. And it included the four main participants in the process.

Students who major in comparative religion at Western have an understanding of the theoretical and methodological approaches to the study of religion and exposure to both monotheistic and non-monotheistic traditions. They learn from a humanistic and comparative approach and through a model of curriculum that is grounded in rigorous study from multiple disciplinary perspectives. They emerge with an understanding of the many practical applications and relationships that religion intersects, and are prepared for a wide variety of careers or further graduate work.

Western, from the start, considered each of the four main participants: faculty, students, internal administration and the surrounding communities as it developed its curriculum and mission. These communities transformed the institution from a normal school in a rural and agriculturally based economy, to a thriving university committed to liberal education in metropolitan area with a strong commitment to the arts and global perspectives. Throughout its evolutions in identifying as a normal school, a teachers college and, finally, a state university, Western has supported its faculty, enriched the surrounding community and provided a quality education for students, who graduate as informed and engaged citizens.

Chapter 5 – Religion Curriculum at Michigan State University: A Land Grant Approach

"The day has forever gone by when an enlightened liberal education was deemed useless for a farmer. Agriculture has risen into a science which demands not alone bodily labor, but active, vigorous, cultivated intellect"

Bela Hubbard, 1850
Qtd. in J. Bruce McCristal's *The Spirit of Michigan State*

Article Ten, Section Two of Michigan's 1835 Constitution states, "The legislature shall encourage, by all suitable means, the promotion of intellectual, scientific and agricultural improvement."[309] Although this declaration does not specifically refer to educational systems, as early as 1849, members of the Michigan Agricultural Society and prominent members of various state communities began to push for agricultural education in Michigan. Bela Hubbard, a Detroit farm owner and geologist, wrote a memorandum to the Michigan legislature in 1850 arguing for an institution focused on agricultural education. The legislature passed a joint resolution asking Congress for land to support a mechanic arts and agricultural school in Michigan, but it was not until 1862 that Congress officially responded with the Morrill Act. Thus, the founding of Michigan State in 1855 actually predates the Morrill Act; the institution holds the distinction of being one of the first land grant colleges in the country.

In this chapter I will provide brief institutional and curricular history of Michigan State University, with particular emphasis on what is currently called the College of Liberal Arts and Sciences. Next, I will highlight key developments of the mission, vision and values of the institution to provide the contexts for the development of the religion curriculum at the institution. I will then examine the evolution of that curriculum in greater detail, with particular emphasis on recent developments and their significance.

Brief Institutional and Curricular History

On February 12, 1855 the Agricultural College of the State of Michigan was created by a senate bill (Act No. 130). According to historian Willis Dunbar, in *Michigan: A History of the Wolverine State*, the site of the institution that would eventually become Michigan State University lay ten miles east of Lansing and contained salt springs and swamp lands.[310] The nine faculty members and staff could be paid no more than $5,000 per year, and tuition was free for in-state students.[311] Madison Kuhn, in *Michigan State: The First Hundred Years*, explained that the initial curriculum of the first agricultural college in America innovatively "promised a training that would be at once scientific, liberal and practical."[312] J. Bruce McCristal, in *The Spirit of Michigan State*, notes that the first president, Joseph R. Williams, indicated the new institution was

> [e]stablished on no precedent, it is alike a pioneer in the march of men and the march of mind. A great advantage of such colleges as this will be that the farmer will learn to observe, learn to think, learn to learn. Every man who acquires the information attainable in a college like ours, should become a perpetual teacher and example in his vicinity. A farmer is a citizen, obliged to bear his portion of public burdens. He should speak and write with ease and vigor. He should be qualified to keep farm accounts. A farmer should be a chemist, a farmer should receive instruction in the veterinary art, entomology and the principles of natural philosophy. A farmer should perpetually bear in mind that one generation of men hold the earth in trust for the next. […] The Institution should be good enough for the proudest, and cheap enough for the poorest.[313]

Kinsley S. Bingham, governor of Michigan at this time, added, "One of the highest objects to be attained by the establishment of an Agricultural College is to elevate and dignify the character of labor. This can only be attained by increased amount of knowledge, by making the laborer intelligent."[314] Thus, from the start, the founders of the institution that would eventually be called Michigan State University recognized the importance of educating the whole person, of providing an education that was well-

rounded and practical, and of preparing students to contribute in their communities, which were primarily agricultural.

Admission, Kuhn explains, "required proficiency only in grammar, arithmetic, spelling, writing and geography, ignoring Greek, Latin and elementary algebra required by classical colleges. [The new College] recognized that the student who attended one of the few academies or high schools was destined for the professions and would be an unlikely candidate for instruction in scientific agriculture."[315] Science replaced the traditional Greek, Latin, French and German found at other colleges and universities. Kuhn notes, "This was one of the distinctive contributions of the land-grant college movement."[316] From the beginning the institution recognized the value of an integrated education that was both practical and useful, yet also offered opportunities to engage the liberal arts.

In the first few years, there was little need to rush creating a specific curriculum. However, the curriculum had solidified enough to include two years of chemistry and math, one year of mechanics, engineering and biology, and one term of geology, astronomy and physics. The rest of the curriculum included the liberal arts: ethics, logic, psychology, ancient history, English language and literature, economy, geography and constitutional law. Kuhn explains, "No undergraduate in a traditional college was required to study as much science and yet few took much more in the liberal arts save foreign language."[317] Thus, the curriculum focused on the sciences, but opportunities to choose additional options existed.

In the early years, there were rumors of the campus moving or closing, but these proved false each time they surfaced. The endeavor in East Lansing grew steadily in

enrollment, funding, support and scope. In 1870, ten women students, ranging in age from sixteen to twenty-three, were admitted. This was a first for any college in Michigan. Theophilus C. Abbot, the institution's third president, stated, "They [the women] studied chemistry, botany, horticulture, floriculture, trigonometry, surveying, entomology, bookkeeping, and other branches. Their progress was rapid and their improvements marked."[318] Various developments and innovations in agriculture and veterinary medicine helped build the reputation of the College. In 1881, students could find steam heat, telephones and a new Library-Museum building on campus. Enrollment had climbed above two hundred. Oscar Clute, who graduated from the institution in 1862 and became its fifth president in 1889, stated that the Michigan Agricultural College (MAC, as it was now called, though not officially renamed until 1909), "had its origins in the minds of men who were firm believers in a new order in education."[319] Clute's successor, Lewis G. Gorton, added, "The work of education should be so conducted as to make a well-rounded soul."[320] The inclusion of women, increasing enrollments, and expanding technology cultivated a creative environment in which the faculty, administrators and students valued a humane educational experience with practical applications and innovations.

In 1907, United States president Theodore Roosevelt gave the keynote address for the College's fiftieth anniversary. According to Lyle Blair, in *A Short History of Michigan State,* Roosevelt addressed both the American farmer and land-grant institutions in general when he asked, "How can life on the farm be kept on the highest level, and […] be so improved, dignified and brightened as to awaken and keep alive the pride and loyalty of the farmer's boys and girls, of the farmer's wife, and of the farmer

himself?"[321] The MAC president, and others at that time, stressed the importance of giving back to the surrounding agricultural community, and questioned what typed of education was best suited to foster such an ideal. Several College faculty members and administrators had accepted positions in federal agencies and departments, indicating a growing national presence and reputation, as well as respect and support for the MAC and the kind of education it encompassed. By 1911, the College had grown to thirty departments, 1,700 students, 33,000 books and 466 periodicals in the library.[322]

Paul L. Dressel, author of *College to University: The Hannah Years at Michigan State – 1935-1969* explains,

> In the early 1920s Michigan Agricultural College (MAC) was entering a new stage of development and taking on a new character. It had achieved recognition and a reputation, especially among land-grant institutions, for instruction, extension, and applied research in agriculture, in home economics, and to a lesser extent, in veterinary medicine and engineering. The institution was now beginning to develop majors in the liberal arts and sciences and new career programs based upon these disciplines.[323]

The curriculum expanded to include an "applied science" division as committees deemed this name more appropriate to the College's tradition than "Science and Arts." Ninety-eight freshmen were attracted to the program in 1920 and the faculty approved seventy-three new courses, which contributed to the rising numbers of students each year.[324] Because the MAC had broadened its curriculum to such an extent, talk began again about changing the name of the College. In 1925, the institution was renamed Michigan State College of Agriculture and Applied Science, or MSC for short.

During the presidency of David Friday (1922-23), the faculty had converted the Applied Science division of MSC to the division of Science and Liberal Arts. Kuhn explains, "In the beginning students might major only in bacteriology, botany, chemistry

and entomology although they could minor in economics, sociology, English and English literature, history, political science, mathematics, French, German, Spanish, physics or zoology."[325] Students consistently asked to expand electives into minors and minors into majors, causing faculty members to create new courses in each department of the division. President Friday also expanded graduate studies and encouraged the Engineering faculty to include courses in accounting, business law, economics and industrial management.[326]

There were originally seven departments in the division of Science and Liberal Arts housed in Morrill Hall. Morrill, for whom the Land Grant Act of 1862 was named and, according to Kuhn, "whose legislation endowed colleges 'where the leading object shall be, without excluding other scientific and classical studies… to promote the liberal and practical education' of the people" would likely have approved of the diverse curriculum.[327] Blair adds that in 1924 the division had become so large that the institution established two separate divisions: Applied Science and Liberal Arts.[328]

The Liberal Arts division grew quickly and offered majors in art, music, English, modern languages, history, political science, economics, sociology, mathematics, and, after 1927, philosophy and psychology. It composed an attractive yet practical curriculum comparable to that in any liberal arts college, and also acknowledged the importance of integrating students' religious development into campus life. Indeed, according to McCristal, President Shaw stated at the dedication of Beaumont Tower in 1929 that he "would like to have associated with this idea of inspiration, the idea of the matter of standards. Inspired to do what? Inspired to advance and to elevate and to live up to higher standards—scholastically, socially, morally and spiritually in all our

affairs."[329] The tower stands on the site of the Old College Hall, the first building on campus, and the first place where scientific agriculture was taught in America alongside a liberal arts curriculum. The faculty responded to Shaw's call for integrated higher standards accordingly, and as Kuhn notes, "During the first two years of Shaw's presidency almost every liberal arts department added courses." [330] By the early 1930s the college had become a very different institution, in both curriculum and administrative structure.[331]

In the early 1940s, a discussion about required general education, or a General College for all students, began to surface. The GI Bill of 1944 had created a surge in enrollment but, according to McCristal, President Hannah believed and argued that every student at MSC was there

> in order to become an educated man or woman: a person with social poise, with 'a good control of his native tongue able to speak, to read and write with reasonable fluency' and 'with an understanding and appreciation of literature and art and music', with a reasonable comprehension of the laws of nature and the laws of men, with an appreciation of the spiritual values without which no life is complete and adequate and finally the knowledge and skills that will help one make a living.[332]

At the March faculty meeting in 1944, President Hannah warned the staff that American victory would bring veterans back to the campus in overwhelming numbers and that the normal enrollment would resume its annual increase. If the curriculum of the College needed revision, any changes must be accomplished in the interlude before the veterans returned. He pointed out that although the function of a university was to provide a well-rounded education, many of the graduates were not able to realize this because, in recent years, the courses in the liberal arts had been partially displaced by studies designed to prepare the students for a particular vocation.[333] Blair explains,

> The faculty studied the situation. They conceived a solution for the problem and, after several months, approved a plan for the creation of a new school—the Basic College. The new school was established in the late Spring of 1944, with its own distinct staff. It taught courses in English, natural science, social science, and the humanities. These courses were required of all students at Michigan State, whatever their major might be and whatever their intended occupation, be it agriculture, engineering, chemistry or journalism.[334]

The formation of the Basic College required all freshmen and sophomores to take comprehensive exams and experience an integrated learning program. Willis F. Dunbar, in *The Michigan Record in Higher Education,* explains that students were required to take four courses, one each in communications skills, social science, humanities and natural science. Each course extended throughout one year and the comprehensive exam was eventually abolished.[335] The institution now required a well-rounded liberal education for all students without impairing their preparation for specialized employment.

By 1949, the School of Science and Arts had expanded to six divisions: Biological Science, Fine Arts, Language and Literature, Mathematics and Physical Science, and Social Science. Faculty members typically taught in several departments simultaneously, laying the foundations of interdisciplinary and integrated research, and course offerings. For example, Harry H. Kimber headed the departments of history, sociology-anthropology, foreign studies, and religion.[336] The curriculum continued expanding to meet the needs of the increasing enrollments each year, particularly with the surge in the years after World War II.

The College of Arts and Letters (CAL) was officially established in 1960, and became the new home for programs and departments in what was formally known as the Liberal Arts Division. But the dialogue about the nature and scope of the new College

was not finished. On October 1, 1961, Provost Clifford E. Erickson sent a letter written by Dean Paul A. Varg to the Academic Council, to the Council of Deans, to the Department Chairmen and Directors and to the Educational Policies Committee.[337] Attempting to define the boundaries, goals and vision of the newly formed College, Varg called for a "preciseness of language" and "clear thinking" as well as outlined what distinguished the new College from the others. [338] Varg acknowledged the ability "to cope with this world, […] to maintain our integrity in an ever-changing society. Our function is not to solve problems, but to recognize that problems are the very nature of human existence."[339] In addition, recognizing the importance of cultivating the whole person, Varg offered a foundation for the department of religion and clarified that, "In teaching religion our aim is not commitment but an understanding of religion as an expression of man's encounter with the unknowable, unpredictable and inexplicable."[340] Varg concluded his reflections by stating, "If this College were to be guided by a motto, let it be the words of Matthew Arnold 'to see life steadily and see it whole.' […] Whatever our field or subject matter, our role is to assure our considerations of it with our own best thought and the best thought of the ages."[341] Varg's reflections about the nature and role of the College provided a strong foundation from which the Department of Religion would develop and grow.

Today, according to their website, graduates from the College of Arts and Letters have "achieved success in many different fields, including business, government, human services, education, law, communications and the arts […] and have always demonstrated the capacity to continue to learn and thrive long after graduation."[342] The faculty and administration, not only in CAL, but throughout the various programs and structures in

the institution, have sought to create balanced curricula and offer students a practical yet integrated education focused on service to their communities.

The current profile states that Michigan State encompasses a 5,200-acre campus with 2,100 acres in existing or planned development, has 577 buildings including 83 with instructional space, and maintains 15,000 acres throughout Michigan used for agricultural, animal, and forestry research. It facilitates more than 200 programs of study offered by 17 degree-granting colleges. Students from every county in Michigan, every state in the country and approximately 130 other countries attend.[343] With more than 150 years of service to the state and its citizens, education and opportunities at MSU have grown in breadth and depth and enabled its faculty, students and graduates to become major contributors worldwide.

Mission, Vision and Values – A Brief History

From its founding, the administration and faculty of the Agricultural College of the State of Michigan had the goals of educating the whole person, and this included spiritual aspects. While at first there were no specific religion courses in the curriculum, the College recognized the importance religion played in the lives of its students. Kuhn explains, "Although this was a tax-supported institution without church affiliation, it assumed a responsibility for the religious instruction of its students. At 5:30 each morning the second bell summoned all to morning prayers in the first floor chemistry lecture room of College Hall."[344] This became known as chapel. Each professor took turns reading from the Bible, praying and leading hymns. Because the Lansing and Okemos churches were too far away, the faculty often invited clergy from these towns to conduct a Sunday afternoon service.

Many state colleges had their roots in religious activities and denominational influences and with some courses and programs staffed by local clergy, but by the end of 1920s, the Michigan Agricultural College was moving away from this practice. The institution, like others at this time, was also beginning to use a more secularized language and to draw a clearer line between religious activities in the co-curriculum and the academic study of religion in the formal curriculum.

The 1962-63 Catalog listed a statement from President John Hannah in the introductory pages of the catalog that outlined some of the key principles and values of the institution. Hannah stated that the University held to "what should be the fundamental purposes of every university—to seek the truth, to teach the truth, and to preserve the truth."[345] Hannah suggested that the entire state was MSU's campus and that, "In all our programs, our goal is to serve the people of the state by increasing their knowledge and helping them to make practical applications of that knowledge." Hannah explained,

> We believe that an educated man in a democracy is one who is trained and conditioned to be an effective citizen. He need not necessarily be a man who has attained great wealth, or professional distinction, or high public office. He may not be known far beyond the borders of his own community.
>
> But he will have been educated to contribute to society *economically* to the limits of his creative and productive skills.
>
> He will have been educated to contribute *socially* by his understanding of the world around him and his tolerance for the rights and opinions of others.
>
> He will have been educated to contribute *morally* by his acceptance and observance of the fundamental values.
>
> And he will have been educated to contribute *politically* by his reasoned, thinking approach to political issues, his rejection of demagogic appeals and his willingness and ability to lead or to follow with equal intelligence. […].

> We strive to contribute to the preservation and further advancement of our country, for men and women so educated will have confidence in America, her principles and her destiny, and faith in America's ability to lead the world into an era of peace and understanding.[346]

Hannah's statement remained in the catalog for the next ten years and was followed by a statement from President Clifton R. Wharton, Jr. beginning with the 1970-71 Catalog.

Wharton declared that universities were being transformed "at a breathless pace into a character far different than even a few years ago" and were "no longer removed from the current concerns of major segments of our society."[347] Wharton emphasized the importance of the individual and that, "Each individual is essential because of his humanness, and this humanness is absolutely vital in today's megaversity." He continued,

> Education is a central component in the realization of each person's inherent potential. Education affects his choice of values and goals, and most important, his ability to accomplish them. Society is now being called upon to assure that, regardless of the inherent differences among men, each should be allowed to develop his abilities to the fullest. The accomplishment of this objective entails a broad mandate to American educational institutions.[348]

Wharton's statement concluded by affirming that "Michigan State University, with its vast array of resources, can do much to implement changes in society that will lead to improvements in the human condition…" and it would "continue to provide positive impact and dynamic service to the individuals who compose it and the society of which it is a part."[349] Wharton's statement remained in the catalog until the end of the decade.

In 1982, the university created a formalized mission statement, which directly developed from several of Hannah's key points in his statement from the 1960s. In it, Michigan State claimed a "unique position in the state's educational system. As a respected research and teaching university, it is committed to intellectual leadership, and to excellence in both developing new knowledge and conveying that knowledge to its

students and the public."[350] After a substantial narrative highlighting the key historical developments in the institution, particularly its commitments to research and public service, MSU affirmed,

> Underlying all educational programs is the belief that an educated person is one who becomes an effective and productive citizen. Such a person contributes to society intellectually, through analytical abilities and in the insightful use of knowledge; economically, through productive applications of skills; socially through an understanding and appreciation of the world and for the individual and group beliefs and traditions; ethically though sensitivity and faithfulness to examined values; and politically through the use of reason in affairs of state.[351]

The statement also acknowledged MSU's commitment to graduating educated students who, through their experiences with active learning processes, were ready to become responsible leaders. MSU's mission declared it fulfilled "the fundamental purposes of all major institutions of higher education: to seek, to teach, and to preserve knowledge. As a land-grant institution, this university meets these objectives in all its formal and informal educational programs, in basic and applied research, and in public service."[352] MSU articulated its ongoing relationship to the state by affirming, "Education of its citizens is the state's best investment in its future. Michigan State University has honored, and will continue to honor, this public trust."[353] This commitment to enrichment of students and society has been clear from the founding of the institution. The mission statement remained the same for the next twenty-five years.

The most recent revision of the university's vision statement occurred in 2008. MSU currently affirms,

> We are an inclusive, academic community known for our traditionally strong academic disciplines and professional programs, and our liberal arts foundation. Our cross- and interdisciplinary enterprises connect the sciences, humanities, and professions in practical, sustainable, and innovative ways to address society's rapidly changing needs.[354]

And, as a public, research-intensive, land-grant university, MSU intends to advance knowledge and transform lives by:

- Providing outstanding undergraduate, graduate, and professional education to promising, qualified students in order to prepare them to contribute fully to society as globally engaged citizen leaders.
- Conducting research of the highest caliber that seeks to answer questions and create solutions in order to expand human understanding and make a positive difference, both locally and globally.
- Advancing outreach, engagement, and economic development activities that are innovative, research-driven, and lead to a better quality of life for individuals and communities, at home and around the world.[355]

Furthermore, the current president of the University, Lou Anna K. Simon, created a statement on core values that declares,

> Michigan State University was founded on the visionary idea that practical knowledge could be combined with traditional scientific and classical studies to create a rigorous higher education curriculum that would be good enough for the proudest and open to the poorest. This bold experiment was overwhelmingly successful. […] Underlying our success is a firm set of institutional values that we hold to be the core of our civil engagement with one another and with the society we serve.[356]

The above statements and priorities acknowledge the history of the institution and its connections and commitment to actively seek practical and positive ways to improve the lives of not only the students who attend, but also the surrounding communities, both local and global.

In addition to university-wide statements, which have to be broad enough to provide focus and direction to all programs and endeavors, it is useful to briefly examine CAL's mission statement as well, as it provides a more direct and ideological context for the Religious Studies Department. In 2006, CAL's mission claimed to honor and

maintain a curriculum and tradition which "provide[d] opportunities for students to develop skills that will serve them for a lifetime" and in which,

> Students in the college explore human expression, human experience, and human values through a wide variety of subjects including the creative and performing arts, languages and literatures, history, art history, philosophy, and religious studies, as well as the interdisciplinary fields of American studies, ancient studies, humanities, humanities pre-law, and women's studies.[357]

Currently, the College has the goals of educating its students for global awareness, creativity, and inclusive democracy through all of its departments and programs. The website claims commitment to prepare students for work and life in a "dramatically changing global environment" and to "provide them with the skills needed to understand these changes and their impact on social justice and the fabric of our cultural environment" in that preparation. [358] In pursuing human values in a global context, the College seeks to cultivate, "critical and creative thinkers who address the challenge of becoming world citizens by composing persuasive, artistic, and philosophical artifacts that engage students to contribute to the development of a more humane world. Curricula within the College emphasize creativity as well as careful argument, innovation as well as tradition, expression as well as introspection."[359] The Religious Studies Department, as illustrated below, gave careful attention to this mission in its recent revisioning and revival.

Religion Curriculum History

In his article "Religion in a State University," Harry H. Kimber explains three basic principles that MSU followed and that the early curriculum supported. First, "the religious life of the student body is a matter of necessary and proper concern for the college faculty and administration," second, "that religion as an integral part of a culture

and a proper field of knowledge must receive recognition in the curriculum" and, finally, "a clear-cut distinction must be maintained between religious activities as such and religion as a subject to be taught in the curriculum."[360] These three principles—along with the idea that students who attended MSU would develop intellectually and morally to become useful and contributing citizens—created the atmosphere and foundation for the earliest religion curriculum.

In *The Undergraduate Courses in Religion at the Tax- Supported Colleges and Universities in America,* Charles Foster Kent notes that as early as the 1922-23 academic year, Michigan Agricultural College had one religion course, Bible as Literature, in the catalog. This course, offered through the English and Modern Languages department, entailed "A brief discussion of the forms of Biblical literature, both prose and verse, is followed by a study of several of the individual books of the English Bible, emphasis being placed upon those books which combine high excellence of literary form with exceptional nobility of content."[361] In the following academic year this course title changed to The English Old Testament as Literature and another course was added, The English New Testament. These two courses formed the beginning of religion curriculum at the institution.

In the 1923-24 Catalog, under the heading Religious Education, three additional courses were listed: Fundamental Moral and Religious Concepts, which attempted "to fix student thought upon the teaching of Jesus in so far as they are revealed in the gospels. The personality of Jesus is given a chance to reveal itself," a course entitled Christianity and Social Problems, which "beginning with some of the latter prophets, traces the long struggle of the human race to achieve justice in their social, economic, and

religious relationships. An historical background is presented for the clearer definition of Christianity" and, finally, a course entitled Christ and Science, which

> points out 'the social use and moral control of the new knowledge that has been thrown up in the fields of the living sciences.' Occasional lectures are offered by department professors on such subjects as 'Bacteriology and Human Need,' 'Botany and Its Religious Purpose,' 'Chemistry and Social Betterment,' 'Zoology: What Lies Behind and Before the Race.' The course proposes a synthesis which will lead students to see truth as a unit and to interpret knowledge of facts in terms of significance and service.[362]

These three courses, along with the above mentioned courses on the Bible, comprised the religion curriculum at the institution for the next decade.

The 1930s saw a gradual increase in course offerings in Religious Education: Modern Social Problems of Christianity, Religion in Modern Life, which explored "basic questions in religion, such as the existence and character of God, the efficacy of prayer, and the validity of religious experience. The religious conclusions of the major philosophers will be surveyed as background, but the main emphasis will be on modern thought," The Life and Teaching of Jesus, and a course entitled Biographies, which was "a study of such men as Bradford, Penn, Edwards, Washington, Jefferson, John Quincy Adams, John Brown, Lincoln, Lee, Emerson, Theodore Roosevelt, William James, Woodrow Wilson."[363] The catalog also listed an Introduction to Christianity course, a Philosophy of Christianity Course and an Ethics of Christianity course.[364] Courses remained grouped in the catalog under Religious Education, but a formal, administrative home for the curriculum did not emerge until 1948.

In the 1946-48 Catalog, the Philosophy Department offered a Philosophy of Religion course, which explored "an interpretation of facts of religious experience as presented by the historian, psychologist, and sociologist, with special emphasis upon the

relation of religion to moral values." The Sociology Department listed a course entitled The Sociology of Religion, Knowledge, and the Arts, which was "an analysis of the relationship between religion and the social structures: the sociological background of the diverse ways of thinking and reasoning; social factors affecting the forms and styles of music and the fine arts."[365] These two departments, however, could neither support the growing demand for new courses about religion, nor offer a permanent home for the courses that already existed.

Robert S. Michaelsen, in *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*, notes that a Department of Religion was created in 1948 within the Division of Social Science of the College of Science and Arts, and Harry H. Kimber served as the first chair.[366] Although newly added introductory courses on Protestantism, Catholicism and Judaism were taught by clergy, Kimber made it clear that faculty members must teach descriptively, that denominational indoctrination was unacceptable, and that students were free and encouraged to enroll in courses dealing with faiths other than their own.[367] Early faculty members in the Religion Department included Robert T. Anderson, Frances M. Donahue, and Peter B. Fischer.

The content of the introductory courses in Judaism, Roman Catholicism and Protestantism, according to Michaelsen, primarily dealt with "the essential teachings, beliefs, ethical outlooks and religious practices of the major religious traditions."[368] Titles included Introduction to Christianity, The Protestant Reformation, Old Testament, New Testament, Life of Christ, Writings of Paul, Eastern Christianity, Christian Ethics, Christian Thought, Classics of Christian Literature, Religion in American Culture, Religion and the Social Order, Comparative Religion and Religious Trends in the Far

East.[369] The 1949-51 Catalog indicates a rapidly expanding religion curriculum, including Introduction to Religion, The Life of Jesus, Christian Thought (The Formation of Creeds and The Meaning of Creeds) Christian Theology, Jewish Institutions, Customs and Rituals, Modern Jewish Movements, and The Protestant Reformation.[370] These courses formed the basic core of the curriculum for the first decade of the department.

An official undergraduate major in Religion was approved for the 1963-64 academic year.[371] The Catalogue Material for the Proposed Major affirmed,

> The courses offered in the Department of Religion are designed for students who wish to become acquainted with the essential teachings, beliefs, ethical outlooks, and religious practices of the major religious traditions and for those who wish to study Religion as an integral field of knowledge and concern. Courses are offered at all levels for inclusion in various programs of liberal education. Students who desire to emphasize the study of Religion may do so by taking a major in this Department; such a major will consist of course given in this Department together with relevant courses offered in other departments of the University.[372]

Under the leadership of Robert T. Anderson, appointed chair in 1970, and who remained chair for eighteen years, the curriculum expanded greatly in this decade.[373] In 1973, the Religion Department changed its name to the Religious Studies Department and included a much wider variety of courses. Although a majority still focused on historical approaches to Christianity, other religious traditions appeared as well. Students could choose from Judaic Studies, Classical Judaism: Ezra to Maimonides, Modern Judaism: Maimonides to the Present, Islam, Life of Muhammad and the Qur'an, Hinduism, Confucianism and Taoism, Shinto and Japan's New Religions, Hinayana Buddhism, Indian and East Asian Mahayana Buddhism, Religious Dimensions in Literature, American Civil Religion, Religious Groups in Modern America and an Individual Readings course.[374] In addition, several introductory courses appeared, such as

Understanding Religious Man, which focused on the "nature of religion; character of reality; symbolism, myth, sacred space, sacred time; rationalism and the nature of religious knowledge; religion and morals, psychology of religious experience; societal function of religion."[375] Finally, the department began to offer "Studies" courses in various religious traditions and in Sacred Literatures. According to the 1979-80 catalog, these courses offered "opportunities for inquiry in depth of a variety of themes, topics or problems in several areas. They are planned for advanced students who have some familiarity with the general area in question."[376] The content of these courses varied and made for flexible and diverse subject areas.

In the 1980s and 90s, the number of religion courses at MSU began to decrease. While most of the same core courses on Christianity and Judaism were still offered, some of the Eastern traditions courses began disappearing. A few new courses emerged, such as Issues in Science and Religion, which explored the "History of relationships between science and religion. Methods of science and religion. Attempts at resolution of conflicts and formation of new synthesis" and Denominations in America, in which students examined "Religious denominations in America, their origin, history, beliefs, sociology, influence, strengths, tensions; distinctions among sect, cult and denominations; analysis of trends pointing to alternate futures; ecumenical movement."[377] The establishment of two programs outside the department may have contributed to some of the decrease in courses during this period.

Beyond the administration of the Department of Religious Studies, MSU also developed a Muslim Studies Program and a Jewish Studies Program to students interested in pursuing these areas. The specialization in Muslim Studies was supported and

encouraged through the efforts of Mohammed Ayoob. It is administered through the James Madison College, acknowledges the growing number of Muslim communities globally and explores, "the rich diversity of these Muslim communities. It encourages students to acquire a solid background in the history, religion, and culture of the Muslim peoples in general, while exploring in depth particular Muslim communities in Asia, Africa, Europe and the Americas."[378] The specialization promoted cross-cultural, interdisciplinary and multi-disciplinary approaches with a strong emphasis on research and disseminating knowledge to multiple communities, locally and globally. The Jewish Studies Program was established in 1992 and, according to their website, "introduces students to the history and religion, culture and civilization of the Jewish people. Courses survey these themes from biblical times to the present; from ancient Israel to Europe, the United States and modern Israel; from the Inquisition to the Holocaust; and from biblical texts to modern Hebrew."[379] The program emphasizes study abroad opportunities, graduate work, professional and career development.

The department and curriculum recently underwent a substantial transformation and revision through the implementation of the process of moratorium. Echoing a previous moratorium in 1990, in the 2003-04 academic year, Dean Wendy Wilkins imposed another on the department. Wilkins wanted to move the College away from the more traditional humanities. The moratorium froze enrollment and demoralized the faculty while scrutiny of the department and curriculum ensued.[380] After intense dialogues, reflection, substantial faculty turnover, and a revisioning of the curriculum, a newly organized and structured Department of Religious Studies emerged when the moratorium was lifted. In 2007, in response to the moratorium, the department created a

Self Study explaining and outlining the curriculum and direction of the department, and firmly connected both to the mission, vision and values of the university. According to the Self Study, there is now a "new collective vision for the curriculum of the department" and that vision includes new faculty, new courses, more intentional and integrated learning opportunities for students, and a clearer articulation on the successes of alumni and practicality of the religious studies major.[381]

The majority of the current faculty members in the department were not hired when the moratorium was imposed. According to the Self Study, "Since 1998 three senior faculty have retired; four tenure-stream faculty have been hired, as have two fixed-term faculty. […] A viable curriculum should reflect the strengths of the faculty as it now stands and allow for future changes and expansions."[382] Faculty members teach courses that are connected to their research interest areas and their projects and scholarship indicates breadth and depth in their specializations.

The department continues to update its curriculum and course offerings, has revised the major requirements, and added a minor and new specialization in Religion and American Culture. New courses and themes that are complementary and attractive to students in other programs include Sacred Music, Sacred Places, New Religions, Philosophy of Religion, Islam and more.[383] The structure for the new major clearly indicates where the courses fit into the curriculum as a whole, course characteristics, principal learning outcomes, and assessment measures. The curriculum is justified and future oriented, with course content firmly grounded in contemporary disciplinary practices.

According to the departmental website, students who pursue Religious Studies will develop the capacity for analysis, interpretation and comparison and build an individualized body of knowledge about historical and modern religion. The website explains, "Although some in the past argued that religion would fade away in the modern era, in fact today it is more vital than ever."[384] The statement applies to the study of religion, to the often-present, student-posed question, "What sort of a job can I get with a Religious Studies major?" and to the newly structured major as well. A redesigned website and newsletter, with a clear student-centered emphasis are now available, as well as FAQs for students and parents. Co-curricular activities and opportunities for students to get involved are prevalent. Alumni have offered success stories about the practicality and marketability of the major. The department has created a transparent and clearly articulated major that will appeal to a wide variety of learners and career goals.

The Religious Studies Department also has student-run organizations, both formal and informal. In Fall 2009, the Campus Interfaith Council (CIC) began. The CIC "seeks to promote relationships between peoples of differing faiths, work to integrate a religious aspect into student life, and encourage interfaith cooperation and understanding, and aid students in maintaining personal religious identities through dialogue, community service and collaborative events."[385] The CIC offers students bi-monthly meetings and engaging ways to connect with others of differing belief systems and sponsor events for individual and collective transformation through the co-curriculum. The Religious Studies Student Discussion Group also meets to talk about topics connected to religion and departmentally sponsored speakers and events. These two organizations interact via Facebook groups, meet regularly, and present students with various and diverse co-

curricular opportunities to apply and practice the knowledge and theories gained through their coursework.

As of 2011, the Department of Religious Studies added a series of University-wide statements on Liberal Learning and clearly stated University goals and outcomes to their current and prospective students:

> Religious Studies belongs to the tradition of liberal arts education that informs the best of American higher education. A liberal arts foundation enhances the potential that MSU graduates will be outstanding leaders and life-long learners. These liberal learning goals are intended to provide a framework for students' active engagement in learning both in and out of the classroom.[386]

Students pursuing a major or minor in Religious Studies will engage in analytical thinking, develop cultural understanding, effective citizenship and communication skills, and practice integrative reasoning.[387] The content of the curriculum contains specific and measurable outcomes that are aligned with both College and University mission, vision and value statements. The department also fosters strong connections with the community through alumni spotlights, a wide variety of lectures and co-curricular events, and its newly developed REL 493 Internship course, which facilitates student placement in community centers and non-profit organizations.

Analysis and Conclusion

While the content of the curriculum is relevant, so is its method of delivery, and at Michigan State, the Religious Studies major provides a core group of foundational and methodology courses and enough flexibility in upper level courses to explore particular traditions or aspects of religion for which the students have interest. As of 2009, to complete the major and obtain a B.A. in Religious Studies, students must complete either Exploring Religion or Introduction to Biblical Literature and take both Religion in

America and Methods and Theories in the Study of Religion. They must pick two of either Judaism, Christianity, or Islam, which offers a solid grounding in monotheistic traditions, and pick two from the following: Native American Religions, Hinduism, Religions of South Asia, Buddhism in South Asia, Southeast Asian Religions or African Religion. Students have a wide variety of upper level courses to choose from, including: Muhammad and Early Muslim Community, Bhakti Hinduism, Modern Hindu Thought, Advanced Topics in the Philosophy of Religion, Advanced Readings in American Religion, The Ritual Process, Comparative Studies in Religion, Independent Study, Special Topics in Religious Studies, and Religious Studies Internship. Students must also complete a Senior Thesis or Project and can pick up to six additional credits to attain the 34 required for the major.[388]

For a minor in Religious Studies, students must complete 15 – 19 credits, including an intro level course, two from the 300 level courses, one 400 level course and an additional 3-6 credits per approval.[389] The department also offers a minor in Religion in the Americas, in which the student must complete 15-18 credits:

1. At least one of the following courses:
   Exploring Religion
   Religion in America

2. At least three of the following courses
   Islam in North America
   Music and Spirituality in the U.S
   Magic and Mysticism
   Native American Religions
   Evangelicalism in the U.S
   Religion and U.S. Literature
   New Religions and the World

3. One of the following courses

Advanced Readings in American Religion
Special Topics in Religious Studies

This is a standard approach to both the major and minor in undergraduate religious studies programs, introducing students to the study of religion and its theoretical and methodological approaches, exploring the major monotheistic and non-monotheistic traditions, and allowing the student to focus in on particular areas of interest in upper level coursework. There is choice and flexibility for the students and the curriculum model is based on departmental expertise. Overall, such a model provides students with a well-rounded approach and a global understanding of religious traditions.

Religious Studies at Michigan State has struggled periodically with administrative and budgetary support, staffing issues, enrollments, and even justifications for its own existence at times, but it has emerged as a vibrant and future-oriented department. Its curriculum connects to both institutional and College mission statements and provides clear and viable learning outcomes for its majors. The department's 2007 Self Study laid out a concrete and descriptive preamble that helped contextualize the importance of the study of religion and its complex role in higher education. The department also recognized that in order to ask better questions and gain insights about religion, scholars often borrowed from other disciplines or identified with other sub-fields, such as philosophy, anthropology, sociology or history.[390] Such interdisciplinary endeavors indicate strength and provide an opportunity for students to engage a variety of perspectives and methodologies, expand their knowledge, and understand other cultures and themselves.

The department has emerged from the most recent moratorium with a curriculum that provides a broad based and grounded exposure to religious traditions (both monotheistic and non), as well as theory and methods in the study of religion, and a variety of electives and areas of focus for students interested in the study of religion. The program at MSU offers a wide variety of speakers and community events for its majors and even non-majors. Other programs and departments, both within MSU and at other institutions, faced struggles similar to those of the MSU Department of Religious Studies. There is much to learn from their experience and perseverance. Quoting Walter Capps, their Self Study declares, "What distinguishes Religious Studies from any of its individual component parts is its composite nature: it consists of all of these methodological operations, and all of these selective foci of interest working together."[391] It is evident that many faculty members, staff, students, and administrators have thought deeply and worked diligently to create the program—and the future—that now exists for Religious Studies at MSU.

Chapter Six – Religion Curriculum at The University of Michigan: Many Possibilities, Few Paths

"There was an original vision that characterized the Chicago School. This was the contention that in secular America and in its universities religion mattered, as a theme in the national past and as a presence in the present. Second, it argued that the study of religious history belonged not only in the seminaries and archives of denominations, but also in the rough-and-tumble of the secular university, where no religious meanings were privileged and where each historian had to make a case for the value of his or her story."

Jerald C. Brauer and Martin E. Marty
From the Introduction to: *God's People in the Ivory Tower: Religion in the Early American University*

A discussion about religion curriculum development and higher education in Michigan could not be complete without attention to the oldest and arguably most influential institution in the state, the University of Michigan. Spanning almost two hundred years of history, intertwined with the histories of the universities discussed in earlier chapters, and connected to the politics and government of the state from its earliest days, there is little hope to provide a comprehensive view about much of anything related to this complex and colossal institution of higher education. Early catalogs state that the University of Michigan was an essential part of the territory's educational system and that by 1804, through an act of Congress,

> a township of land in Michigan was set apart for the support of a University, and in 1817 preliminary steps were taken by the Territorial Government for its organization. In 1821 Trustees were appointed, and in 1824 another township of land was devoted to its support by Congress. In 1841 the first building was erected, and the University proper was opened.[392]

In a modest attempt to address my topic as I did in previous chapters, I will first provide a brief institutional and curricular history, with a particular focus on how the administration addressed sectarianism and supported dialogue about religion and its place in the curriculum. I will then examine the mission, vision and values of the institution,

particularly in the College of Literature, Science and the Arts (LSA), where the majority of courses about religion appeared. Finally, I will highlight the myriad ways religion curriculum has developed over the years in a wide variety of structures, institutes, schools, and centers at the University of Michigan, Ann Arbor, as well as on the Flint and Dearborn campuses.

Brief Institutional and Curricular History

Historian Floyd R. Dain, author of *Education in the Wilderness,* explains that on August 26, 1817, Judge Augustus B. Woodward, along with Judge John Griffin and the secretary of the Michigan territory, William Woodbridge, proposed and drafted the territorial law that established the Catholepistemiad, a system of education from primary school to the university. The first Constitution of Michigan required the establishment of a Primary School in every township that would be kept open and run, without requiring tuition, for at least three months each year. In larger villages, or wherever communities shared resources, townships united and established Union Schools, which employed a number of teachers, combined materials, and divided labor to create Classical and Scientific Academies and Preparatory Schools for students desiring entrance to the University.[393] The Catholepistemiad was the first and only attempt at a complete and comprehensive system of education throughout the territory.

According to Howard Peckham, author of *The Making of the University of Michigan: 1817-1992,* Woodward had modeled his plan after Napoleon's Imperial University of France, founded a decade earlier and which was not a university at all, but a centralized system of state supported schools throughout the country directed by a minister of public instruction. The system would be organized under thirteen

professorships, the last of which, Ennoeica, or intellectual sciences, included psychology and religion. The professor of Ennoeica would also be vice-president of the institution. Woodward's plan was innovative and bold, particularly with the emphases on science and economics, which deviated from the traditional classical curriculum.[394] Woodward's and the other founders' hopes and goals were for the Catholepistemiad to organize, promote, streamline, and systematically regulate all of the levels of the developing system of education in the territory and, eventually, the state.

Father Gabriel Richard and Reverend Richard Monteith promoted and advocated a noteworthy pedagogical approach in their newly developing educational endeavors: the Lancasterian system. Named for Englishman Joseph Lancaster and already well-established in many schools in the East,[395] the methodology involved the opportunity for mass education through a rigidly-structured system of students helping students. Richard and Monteith sought out and secured well-known educator Lemuel Shattuck, who was skilled in the Lancaster system.[396] Although the Catholepistemiad, its innovative pedagogies and its early supporters envisioned a comprehensive educational system, historian Willis F. Dunbar, author of *Michigan: A History of the Wolverine State*, notes the scope and centralized control was abandoned a decade later.[397] The core of the system remained and developed into the University of Michigan, which moved to Ann Arbor in 1841.

C. Grey Austin, author of *A Century of Religion at the University of Michigan* explains that the University of Michigan

> was the first of the state institutions to attain the full stature of a University, the first to be completely under public control, the first large institution to be coeducational, and the first state university to provide for the teaching of education, forestry, and engineering. Similarly, while it cannot be claimed with

> certainty that Michigan was the home of the first college YMCA, it is clear that this development, along with many of the early denominational programs, the University-sponsored Student Religious Association and even the contemporary pattern of Religious Affairs, was a response to the need of the local situation and without precedent from other institutions.[398]

Students, parents and the surrounding denominational communities expected that religion would have a place on campus, but what that place and role would be remained open for much debate on campus. The University of Michigan maintained The Christian Association, Union Missionary Society, YMCA, Christian Library Association, Student Christian Association, Ministerial Band and the YWCA. Austin explains that, "The University of Michigan was never intended to be a sectarian school, though it was intended to have a distinctly religious atmosphere. From the beginning, leaders of the various churches were active in its faculty and administration."[399] Early denominational involvements in the university included: Unitarian, Episcopal, Presbyterian, Methodist, Roman Catholic, Disciples of Christ, Baptist, and Congregational influences. Religious cooperation linked the University with the Federation of Christian Workers, Conference of Christian Workers in State Universities, the First School of Religion the Christian Association, and the Student Religious Association. These programs and organizations often relied on financial and administrative support from the various denominations. But, as Peckham notes, the institution stated in an annual report "that no trustee, professor, or student should be barred from appointment or admission because of religious beliefs."[400] The administration publicly and intentionally gave no denomination or religious perspective superiority over another.

The first students, six freshmen, one sophomore, and twenty-three to the preparatory school, were admitted in 1841. According to Peckham, the freshmen "were

enrolled in a curriculum that included rhetoric, grammar, Latin literature and Roman antiquities, Greek literature and antiquities, algebra, geometry, and natural science" and the sophomore studied "advanced mathematics, surveying, rhetoric, logic, ancient history, and Greek philosophy."[401] In addition to these subjects, students at Michigan were required to attend daily chapel, which began at 5:00 a.m. and, on Sundays, to visit one of the town's churches. Peckham writes,

> This decidedly Christian stance of a nonsectarian, government-supported institution was defended in the Regents' report to the superintendent in 1841: 'Whatever varieties of sect exist in these United States, the great mass of the population profess and attachment to Christianity and, as a people, avow themselves to be Christian. There is common ground occupied by them, all-sufficient for cooperation in an institution of learning, and for the presence of religious influence… Attempts made to exclude all religious influence whatever from the colleges, have only rendered them the sectarian of an atheistical or infidel party or faction, and so offended and disgusted the majority of the population agreeing in their respect for a common Christianity, that they have withdrawn their support…'[402]

Peckham also notes that "nonsectarian" meant no favoritism toward any denomination, not religious indifference. As the population in the recently established state continued to grow, most denominations were founding their own colleges and curricula; the role they were to play at the University of Michigan was less clear.[403]

Although most belonged to particular churches, the early presidents of the University attempted to maintain openness to all denominations. For example, Henry Philip Tappan, president from 1852-1863, was an ordained minister. But Peckham notes that Tappan believed that "as a University President he ought to attend the various churches in Ann Arbor instead of associating himself exclusively with the Presbyterian. Such tolerance pleased neither the Presbyterians, who thought he was dissatisfied with them, nor the other denominations, who regarded his circulation as indifference to any

creed."[404] Tappan also made conscientious efforts to select and secure faculty members based on their research and scholarship, not their denominational or church affiliations. Peckham continues, "in short, to make the University genuinely nonsectarian, was interpreted by the denominations of the state as evidence that the University was a 'godless' institution, undeserving of the legislative support it sought and which they hoped to procure for their own colleges."[405] Furthermore, in the spring of 1869, President Erastus Haven, a Methodist minister, preached in a Unitarian Church in Detroit for several Sundays. According to Peckham, "Several newspapers and church papers professed to be shocked and wondered what kind of religious instruction the students must receive under such an administration." Haven responded, "'It is not a godless education that they fear, but a Christian education not communicated through the forms and channels over which they preside.'"[406] He left the institution shortly thereafter. Although early presidents and faculty members, many of whom were also clergy, often struggled with how and where religion was to be integrated into the institution, the University continued to grow rapidly, develop curriculum, and add programs to its three main departments, the Department of Science, Literature and the Arts, the Department of Medicine and Surgery, and the Department of Law.[407]

In 1871, James Burrill Angell became president and led the institution for almost forty years. Harlan Hatcher, author of *The University of Michigan: 140 Years from Michigan Wilderness to a World Center of Learning! (1817-1957)* explains, "These were the years of great industrial expansion in the United States, of the completion of the transcontinental railways, and of the rise of corporations, including Ford and General Motors in Detroit, and the expansion of the copper and iron-ore industries in

Michigan."[408] The programs and curriculum at Michigan expanded as well. The School of Dentistry was founded in 1875, The College of Pharmacy in 1876, The School of Nursing in 1891. Programs in teaching, political science, forestry, sanitary science, journalism, public speaking, neurology, psychiatry, naval architecture and marine engineering, landscape design and business administration also developed at this time.[409]

In 1903, President Angell gave the opening address at the Founding Convention of the Religious Education Association (REA) and spoke about "The Next Step Forward in Religious Education.[410] And, a few years later in 1910, the University of Michigan hosted the conference. D.G. Hart, author of *The University gets Religion: Religious Studies in American Higher Education*, notes that membership in the REA was made up of influential individuals "from a variety of educational, moral, and religious organizations" who thought that "the study of religion in higher education had found a justification that was plausible to other academics and consistent with the mission of the university."[411] Biblical scholar and Yale Professor Benjamin W. Bacon argued that the scientific study of the Bible and religion was appropriate to advanced learning in higher education. Hart notes,

> the study of and teaching of religion occurred in a more or less happenstance fashion, with different organizations and individuals taking up the cause. What united these efforts, even though lacking institutional organization, was Bacon's argument that religious studies primarily had to be scientific, coupled with his belief that the study of religion would make students religious.[412]

While making students religious was not a stated function of the University of Michigan, the institution often acknowledged the multiple levels of development it sought to nurture and develop in its students.

The 1916-17 Catalogue contains a lengthy statement about the "Aids to Moral and Religious Culture" that the University encouraged and facilitated. The statement began with an invitation for students to attend the various churches in Ann Arbor, including "Baptist, Congregationalist, the Disciples, English Lutheran, German Lutheran, German Methodist, Methodist Episcopal, Presbyterian, Protestant Episcopal, Roman Catholic and Unitarian."[413] It then highlighted the Students' Christian Association (SCA), which "devotes itself to moral and religious culture" on campus "through voluntary Bible and Mission Study, religious education, religious meetings, social service and deputation work, personal attention, and cooperation with the churches and student Guilds."[414] Furthermore, the Tappan Presbyterian Association housed "a theological library of several thousand volumes" with the purpose of maintaining "courses of lectures upon church history and church work."[415] The university provided multiple opportunities for students and faculty members to discuss religion, participate in religious organizations, and develop their own individual understanding and beliefs, but fewer opportunities in the classroom to examine religion as an academic subject.

The early 1930s and the Great Depression caused the same strains and stresses on the faculty and students at the University of Michigan as it did at other institutions of higher education in the state. According to Peckham, "Each of the major church denominations maintained a center and special program on the weekends for University students. An assistant minister or campus pastor gave most or all of his time to counseling students, yet Ruthven felt that the University itself should evince more religious interest."[416] He appointed a counselor of religious education, the Reverend Edward W. Blakeman, a former Methodist minister who, Peckham notes, had an advisory

faculty committee and "close association with the campus rabbi, the campus priest, and the student pastors provided by the Protestant churches."[417] In addition to these counseling resources, in 1936, the Student Christian Association donated Lane Hall to the institution to be used as a center for religious study and activities. And a year later, according to Peckham, the University founded the Student Religious Association, which was available to all students interested in religious activities. Blakeman became the director and served as an advisor on religious affairs to Ruthven for the next fifteen years.[418]

The early 1940s saw an increase of three trends concerning religion in higher education: fear and disillusionment about the lack of religious values, the rise of secularism, and an increase in religious pluralism. Some scholars began to again look at higher education as the place and venue to rekindle faith and values through a more formalized approach to the study of religion. Some called for ways to more formally integrate values and faith into the University. Peckham notes that the Provost at Michigan held religion "was worthy of intellectual inquiry and should be a part of our educational program."[419] And Merrimon Cuninggim, author of *The College Seeks Religion,* explains that "Educators have been persuaded to give religion a chance as they have viewed the state of the world with increasing alarm. This state is, of course, secularism, but it is also much more—a general rottenness at the core of human life."[420] George Marsden, author of *The Soul of the American University: From Protestant Establishment to Established Non-Belief* documents the rise of secularism at great length as well. In addition to tensions connected to secularism, an increase of scholarship and curriculum about non-Christian religions also added tensions concerning religious

pluralism in higher education. These three trends manifested themselves at University of Michigan for the next several decades.

In his article "A Mess of Pottage: The Debate Over Religious Pluralism at the University of Michigan, 1944-48" author Philip Harrold details the conflict between Blakeman, who was nearing the end of his career at the institution, and Franklin Littell, who had recently been appointed director of the SRA. According to Harrold, these two men "were situated at the boundary between ideology and practice. In this microcosm of the religious-education movement, definitions of religion, democracy, and the nation were contested in a highly charged atmosphere of campus politics."[421] Blakeman mistrusted religious sectarianism on campus and sought to foster loyalty, support and higher "communal meanings and values" in students.[422] He believed that student groups should think and act with a global perspective and also blend harmoniously with other student groups. For Blakeman, according to Harrold, "'Group loyalty' was the proper goal of religion, the 'group' in this case being the American democratic state as reflected in the microcosm of the public university."[423] Littell, however, "insisted that the various faiths, denominations, and campus guilds should serve as '*primary* religious groups' for the spiritual and intellectual formation of students… [and] that diversity within the Christian community would serve as a sign of vigor and would enhance the profile of religion on campus."[424] The conflict between the two men continued for several years and eventually resulted in Blakeman resigning a year early and Littell pursuing his plans for increasing and supporting individual denominational groups' influence and events on campus. According to Harrold, the conflict indicated "how individuals might hold to very different understandings of religion as well as contradictory approaches to fostering

it on a university campus, and yet share a fundamental concern for the functional role of religious experience at the national level."[425] This conflict is yet another example of the differing views about how interaction with and integration of religion occurred within the institution.

After Blakeman's resignation, the Student Religious Association was directed by Reverend DeWitt C. Baldwin, who started a Religion-in-Life Week with a variety of guest lecturers.[426] Interest in campus events concerning religion increased, including hosting more national conferences. And, in 1956, the University created the Office of Religious Affairs (ORA). Peckham explains that the purpose of the ORA was "to encourage the religious growth of students through the special campus pastors of various denominations and through recognition of religion in instructional programs as a valid area of intellectual inquiry."[427]

In a memo dated April 2 1959, the ORA detailed its function and the scope of its responsibilities to the Michigan campuses, stating

> In assuming the support within its official structure of a variety of personnel services, the University has committed itself to the task of educating the whole person. In designating religious affairs as one of these services, religion is accepted as a factor contributing to this education. The basic concerns of the ORA are the individual student and the community within which he lives; and specifically with those elements within the community which affect his religious life and growth.[428]

The ORA took responsibility for religious affairs at the institution and claimed to operate

> from a perspective different from that of any other agency working with religion. The Committee on Studies in Religion is concerned with academic offerings, and the institutions of the various religious traditions work from a variety of points of view with religion as a way of life, not without concern for the intellectual aspects of religion but sufficiently outside the structure of the University's academic framework. […] The ORA is the only agency responsible for working from a perspective which will permit an overview of the entire pattern of religious affairs on the campus, to the end that a balanced variety of experience, both academic

> and non-academic, but always worth of the support of the University, may be available to the entire campus community.[429]

The self-stated tasks of the ORA were to provide clear interpretation of the place of religion at the University of Michigan and other institutions, to communicate awareness of trends and relationships among the many religious groups, the faculty, staff, and students on campus, to sponsor events and distribute religious resources, to promote campus acceptance of and the validity of religion as an area of intellectual inquiry, and to provide counseling and advice concerning religion the campus community.[430]

In addition to the establishment of the ORA, the 1950s saw a huge expansion of the University of Michigan. In 1952, the groundbreaking for the North Campus occurred. The campus contained additional laboratories, instructional and service buildings, housing for married students and would be the eventual home for most of Engineering, the Schools of Music and Education and the College of Architecture and Design.[431] The University of Michigan founded campuses at Flint in 1956 and at Dearborn in 1959. The curriculum expanded accordingly at these campuses as well.

The University of Michigan has, from the start, supported and encouraged student religious organizations and events that initiated and promoted dialogue about religions. In the fall of 1958, the University of Michigan hosted the National Consultative Conference, which provided space for and dialogues about the roles and complexities of religion in state universities. In his article "A Centennial of Student Religious Work," written in 1959 and reflecting on that conference, Dewitt C. Baldwin stated,

> From the time of its founding, the Board of Regents and the Administration at the University of Michigan have maintained a judicious and friendly attitude toward student religious life. When the student body was predominantly Protestant, the university held daily chapel services. As the student body constituency changed, policies and practices in this and other areas of student religious life were

> modified. The fact that campus and church student religious groups have flourished during the intervening years and that, in the words of Dr. Clarence P. Shedd, 'the University of Michigan is recognized as a conspicuous center for experimentation' in the area of student religious work, attest to the cordial and friendly attitude toward religion on this campus.[432]

This cordial and friendly attitude, however, did not yet include an administrative or departmental structure for the curriculum. While dozens of courses dealing with various aspects of religion existed at the time, and many conferences, dialogues and speakers were invited on campus with religious topics, the institution maintained a decentralized approach to establishing a formalized curriculum specific to the study of religion.

Mission, Vision and Values – A Brief History

The earliest catalogs of the University of Michigan indicated that the institution maintained a responsibility for the morals of its students and required each student to "attend prayers daily in the College Chapel, and to attend public worship on the Sabbath, at such one of the churches in the village of Ann Arbor, as his parents or guardians may direct."[433] In its early years, the University took its job of *in loco parentis* seriously. But, as enrollments grew rapidly in the early 1900s, the institution also grew in diversity of religious influences. Not only home to a wide variety of Christian denominations, the University began developing an international reputation and tolerance for non-Christian religious perspectives as well. While its primary service was still focused on the state, the University from the start recognized and fostered a leadership role among higher education institutions, particularly in research and professional development.

In a section entitled "The University and the State," the 1916-17 General Register (the University of Michigan catalog) offered a preamble to the listings of the general

curriculum offered an introduction and scope to the purpose and function of the institution. It read:

> The University of Michigan is a part of the public educational system of the State. The governing body of the institution is a Board of Regents, elected by popular vote for terms of eight years, as provided in the Constitution of the State. In accordance with the laws of the State, the University aims to complete and crown the work that is begun in the public schools by furnishing ample facilities for liberal education in literature, science, and the arts, and for thorough professional study of engineering, architecture, medicine, law, pharmacy and dentistry. […] While Michigan has endowed her University primarily for the higher education of her own sons and daughters, it must be understood that she also opens the doors of the institution to all students wherever their homes. It is this broad, generous, and hospitable spirit that the University has been founded, and that it endeavors to do its work.[434]

Indicating a rapidly growing and rigorous demand for admission, the 1925-26 General Register altered the end of the statement to: "While Michigan has endowed her University primarily for the higher education of her own sons and daughters, it must be understood that she also opens the door of the institution to all persons who are qualified for admission."[435] While these statements provided a broad framework and scope, because of the varied nature and scope of the numerous and diverse colleges and schools that were developing, no unified mission or vision existed for the institution as a whole.

The importance of developing and nurturing of the religious aspects of the students' lives was still evident in the introductory language of the General Register. For example, the 1955-56 General Register noted,

> At the entrance to Angell Hall, the following quotation from the Northwest Ordinance appears: 'Religion, morality, and knowledge being necessary to good government and to the happiness of mankind, schools and the means of education shall forever be encouraged.' In recognizing religion as one of the strongest influences in shaping the mental attitudes of its students, the University maintains Lane Hall as a center for extracurricular activities and studies in the field of religion for the students of the University. It is the headquarters of the Student Religious Association. Lectures, educational programs, discussions, and retreats are arranged by the student members under the guidance of the Co-ordinator of

> Religious Affairs and his staff. Students are urged by the University to continue their own church affiliations when they come to Ann Arbor. A list of religious counselors and consultants is posted in University buildings.[436]

While Lane Hall was open to students from every program or major, each of the colleges and schools began developing their more specific missions and goals by the early 1960s. For that reason, it is useful to focus in more specifically on the mission, vision and values of LSA, where the majority of courses dealing with religion were housed.

Although the importance of a liberal education was evident in most of the colleges in the institution, LSA, the largest college, claimed a direct responsibility to this goal. The introductory language about the College in the 1967-68 General Register explained that,

> The curriculum of the College is an affirmation of the faculty's faith in a four-year program of liberal studies—that is, studies which will help prepare a student to live a good life as an individual and as a member of a community. There are two major phases in such a program: A wide experience of the different kinds of thinking and understanding, and an intensive study of some particular field of interest. Breadth and depth of learning are equally important.
>
> Accordingly, every student must, before graduation, work in each of the major fields of study: English composition, a foreign language, the humanities, the social sciences, and the natural sciences. These requirements are intended to ensure that every graduate of this College will have personal experience with the content, method and system of values of the various disciplines by which men try to understand themselves and the world in which they live.
>
> Before graduation, every student must also choose a particular field of study in which he plans to acquire a deeper and more intimate knowledge. This field may be within a department of study such as anthropology or zoology, but it may also cut across departmental lines and be centered in an area or topic which has its own unity.[437]

This broad introduction was accompanied by a more detailed explanation of the College in its own publication and course guide, called The Bulletin, which further noted:

> The College of Literature, Science and the Arts is a public liberal arts college dedicated to the discovery and transmission of knowledge. In its classrooms,

laboratories, and libraries may be found faculty and student working at the frontiers of virtually every significant area of learning.

As one of the nation's major undergraduate institutions, the College is able to offer to a large, yet select, number of young men and women and unparalleled opportunity to develop their intellectual capabilities. By offering students the freedom to explore a wide variety of subjects and by requiring high standards of performance, the College attempts to help each student realize his full intellectual potential.

As a branch of the State of Michigan's educational system, the College provides unique services for the people of the state; in addition to the faculty's direct contributions to education, business, and government, the College serves the state indirectly by aiding its outstanding young people to prepare themselves intellectually and vocationally to assume responsible roles in society.

As a community of scholars who share the conviction that the good life is the fully examined life, the College operates on the assumption that man can successfully cope with his problems only after he has attained some insight into the nature of his physical, social, and moral environment; for this reason the College insists that the proper subjects for study are not merely techniques and skills, but the liberal arts: the concepts, values, and basic principles which characterize civilized man.

In all of these activities the faculty and student who comprise the College are committed to the pursuit of excellence.

As its primary goal, the College aims at expanding the intellectual frontiers of each student by stimulating him to explore the unknown and by providing him with the knowledge, not in the narrow sense of facts alone, but in the broadest sense of new awareness about man and his surroundings. The College hopes to help every student understand himself and the world around him. In addition, the College strives to give a student the ability to compare, contrast, analyze, classify, discriminate, criticize, evaluate, and choose intelligently from among the myriad experiences and ideas which confront him.

Specifically, the College attempts to insure intellectual growth by stipulating a threefold division of study. Each student is expected to devote approximately one-third of his college work to "distribution courses" which acquaint him with the content and methodology of the major divisions of learning: his own language, a foreign language, social science, natural science and humanities. Furthermore, each student is required to devote another third of his efforts to the study in depth of some one "concentration" subject. Finally, each student is encouraged to devote the remaining third of his college experience to "electives" chosen for their inherent interest. It is the hope of the College that this division will introduce each student to the basic elements of his culture, provide him with

> the grounding for pursuing a vocation, and stimulate him to continue throughout his life the quest for enduring values which transcend mere daily existence.[438]

Beginning in 1997, the Studies in Religion Program also articulated its own statement about the scope and vision for studying religion in the institution, which was to provide students with "a basic knowledge of the history, psychology, philosophy, and anthropology of religion" through promoting "an understanding of diverse religious traditions" and examining "religious questions which arise in all cultures." The program did not seek "to inculcate a particular doctrine or faith but rather to broaden and deepen a student's knowledge and understanding of religious traditions."[439] This statement appeared at the beginning of all subsequent course listings until the program disbanded.

The current mission of the University of Michigan is "to serve the people of Michigan and the world through preeminence in creating, communicating, preserving and applying knowledge, art, and academic values, and in developing leaders and citizens who will challenge the present and enrich the future."[440] And the current mission of LSA is "To achieve pre-eminence in creating, preserving and applying knowledge and academic values, to enrich the lives of students, and to transform them into leaders and citizens who challenge the present and illuminate the future.[441]

Religion Curriculum History

The University of Michigan has stressed the importance of religion in the lives of its students and fostered discussions of and about religious matters from the founding of the institution, but the formal place for and scope of a religion curriculum has been much more fluid throughout its history. In the early years, students interested in studying religion could do so through Judeo-Christian traditions and from literary, historical, or philosophical perspectives. As the institution grew to include a greater diversity of global

traditions, there were a few attempts to create structures and models through which students could pursue studying religion, but none of these manifested into any lasting system or methodology for the academic pursuit of discipline.

The 1916-17 Catalogue, under the curricular listings of the LSA, lists a program of "Semitics, Including Studies in the English Bible and the History of Religions," which sought to attract students seeking a "liberal culture…the study of classical and modern languages…a special study of Semitics… ancient history…art and archeology…ethics and theology… and missionary service in the orient."[442] While the Semitics curriculum focused on a variety of languages, including Hebrew, Assyrian, Aramaic and Arabic, a section on Semitic History and Literature listed courses about religion. First semester offerings included the course Introduction to the Literature of the Old Testament, which involved, "A critical inquiry concerning the Old Testament documents, including the Apocrypha. Special attention is given to the value of the writings for historical study and to their place in the development of religion" as well as Israelitish History and Prophecy, which dealt with "the developments and the mutual relations of history and prophecy in the great creative period of Israel's religion, from the 9th to the 7th century B.C."[443]

Second semester study in Semitics for the 1916-17 academic year added a course on the History of Israel, the continuation of the Old Testament literature course and The Bible as Literature, a "critical study of the chief literary masterpieces of the Bible, from the literary standpoint, as contributions to world literature. Particular attention will be given to the Book of Job, The Psalms, and examples of Hebrew poetry and oratory as exemplified in the prophets. The American Revised Version will constitute the text-book." A sub heading also listed The History of Religions, and included a course entitled

The Religions of the Semites, which surveyed "the religions of Babylonia, (Egypt), Palestine, and Arabia, in their mutual relations," and a course called The Ethnic Faiths, which explored "the great living Ethnic Faiths of India, Persia and Japan."[444]

In addition to the Semitics program, the LAS offered additional religion courses in other departments. The English Department offered The English Bible— Its Literary Aspects and Influence, which used The King James Version and aimed to "acquaint the student with the Scripture Story as material for literary allusion and illustration."[445] The Philosophy Department's Philosophy of Religion course was recommended to "students who proposed to follow the ministry, and to those who are interested in the relation of religion to modern life."[446] These few courses formulate the origins of the religion curriculum at the University of Michigan.

Although Charles Foster Kent, in *The Undergraduate Courses in Religion at the Tax- Supported Colleges and Universities in America,* notes that the 1922-23 academic year, the University of Michigan had six courses dealing with religion: English Bible (I and II)—Its Literary Aspects and Influence, Synoptic Gospels, Acts and John, Pauline Epistles, and the Making of the Bible, a careful look at the catalogue as a whole indicates the above mentioned courses as well. [447] But these courses were scattered, maintained by a variety of faculty members and departments, no unified or administrative structure to support them, and no formal way for students to approach the study of religion.

In his article "And the Walls Came Tumbling Down: The Michigan School of Religion, 1920-1930" author Peter Laipson provides details of a noteworthy manifestation of religion curriculum in the university. Between 1925 and 1927, the Michigan School of Religion (MSR), was "an independent institution on the campus of

the University of Michigan… [that] offered some forty classes each semester in various topics in the study of religion" and was unique in that it attempted to be non-denominational, and avoided being managed by local sects.[448] According to Laipson, the aim of the MSR was "to make accessible, principally to the undergraduates of the state institutions of higher learning, courses in the history of religion corresponding to those now offered in such privately supported colleges and universities as Harvard, Yale, Dartmouth, and the University of Chicago."[449] In September 1925, the MSR offered thirty-six classes under five rubrics: "Religion and Civilization, Religion and Thought, Religion and Conduct, Religion and Institutions and Religion and Feeling. Thirty-one of these courses already were being taught at the university by ordinary faculty for full credit and were simply cross-registered; visiting faculty at the MSR offered an additional five each semester."[450] Because the MSR was riddled with contention and conflicting agendas of the administration and faculty who ran the program, and because its commitment to a non-sectarian approach had alienated the local pastors and churches that could have helped promote the school and recruit students, the visionary program ended in a mere two years.

Robert S. Michaelsen, author of *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*, explains that The University of Michigan maintained and promoted its religion courses without a traditional department, drawing on inter-departmental faculty and a committee to oversee the curriculum and appointments. For example, the History Department ran courses in early Christian history and thought, the Classics Department ran courses on the New Testament and related literatures, the Philosophy Department ran courses on medieval

religious philosophy and modern religious thought, and the Near Eastern Studies Department ran courses on Near Eastern history in the Hellenistic-Roman period with a concentration on post-biblical Judaism.[451] From the beginning, the University of Michigan administered its religion curriculum through collaboration, integration and innovative programs, courses and organizations and with the academic rigor and reputation for which the institution was known.

The 1944-45 General Register lists a Degree Program in Religion and Ethics "for those students who wish to concentrate during the last two years of their undergraduate course in this general field."[452] Students could examine religion as an aspect of civilization and take courses in anthropology, history, oriental languages, philosophy, physics or sociology. They could also approach religion as an aspect of thought and select from courses in astronomy, education, zoology and philosophy. Studying religion as an aspect of social relations included courses such as Primitive Religion, The Bible as Living Literature, The History of Israel and the History of Religions, and The Geography and Ethnology of the Near East. [more here/WWII and GI Bill mention]

By the 1955-56 General Register, students who wished to study religion could follow a "Studies in Religion" program, which was created from courses in many of the above-mentioned departments and was "intended for students who wish to make religion a primary field of study in connection with intensive work in some specific department. The concern of that part of the program which deals with religion is not to teach any particular doctrine or faith, but to broaden the student's knowledge and understanding of religion, whatever his faith may be."[453] Students pursuing this path were required to take 36 hours, 18 from courses in the major department and 18 from a pre-approved list of

courses, including: Primitive Religion, The Gospels of Mark and Matthew, Early Christian Art and Archaeology, Greek Mythology, Basic Roman Ideas, The English Bible: Its Literary Aspects and Influence, Religious Literature in America, Readings in Chinese Thought, The Church and State, The Intellectual History of Medieval Europe, Biblical Hebrew, Social and Religious Thought of the Hebrew Prophets, Muslim History and Civilization, Ethics, Problems of Religion, Philosophy of Religion, Psychology of Religion, and Religious Institutions, which was "an analysis of the structure and functioning of religious groups, with particular reference to contemporary society."[454] While there was variance from year to year in the frequency of the courses offered, at any given time students had a minimum of twenty courses to choose from across the curriculum that dealt with various aspects about religion.

The 1980s saw a wide variety of courses in the curriculum, including many of the previously mentioned courses as well as many new ones. REL 310 – Religion in the Afro-American Experience offered a "general survey of the religious experience of Afro-Americans, concentrating on developments in the religious life of Black people in America"[455] and REL 312 – The Church and American Society, examined

> …the impact which religion has had upon the society. The emergence of a powerful religiously based right makes the question of what happens when religion and society clash more important. This course is a survey of the ways in which religion and society are influenced by each other in America. The course is divided into three sections. Section one explores the religious underpinnings of American society. Section two explores the changing nature of American society as a result of urbanization, secularization, and changing ethics. Section three looks at how religious groups have tried to come to grips with the contemporary American society. It will cover a number of different responses, from the positive thinking of Norman Vincent Peale to the evangelical revivals of Oral Roberts and Billy Graham, to the social and political activism of Martin Luther King and Jerry Falwell. The role of newer personality cults will also be explored.[456]

Several courses dealing with mysticism also appeared, including REL 425 – Great Mystics of India of the 19th and 20th Centuries, REL 324 – The Biblical and Patristic Roots of Christian Mysticism and REL 325 – Mysticism and the Early English Mystic, a course which explored "the early English mystics in the English translation of the original Middle English and Latin texts and glances at the antecedents in western Christianity. No prerequisites are necessary, though acquaintance with other Christian writings, especially the Bible, would contribute to full understanding and appreciation of the English mystical tradition."[457] Other religion courses were often cross listed with other departments and programs, including psychology, sociology, classical civilization, ancient and biblical studies and general near east studies.

Along with their general education and university requirements, LSA students at the University of Michigan gain further depth by focusing their study in "concentrations." Concentrations are comparable to majors at other institutions, and several of these involve, at least in part, the study of religion. According to the College's website, "The concentration requirement provides the opportunity to acquire in-depth knowledge in one academic discipline while developing and refining skills that will serve students in a wide array of academic and non-academic endeavors."[458] Students could construct concentrations that dealt with religion from a variety of disciplinary perspectives, including religious studies.

The Religious Studies Concentration required students to take two pre-requisite courses, Introduction to World Religions: Near Eastern and Introduction to the Study of Asian Religions. Students could then pick two from Problems of Religion, Psychology of

Religion, Anthropology of Religion: Ritual, Sanctity and Adaptation or Religion and Society. With the approval of a concentration advisor, students then needed 18 additional credits that could be taken through a single department and perspective, for example "Religion as an Idea" (Philosophy), "Religion as a Cultural Force through Time" (History), "Religion as a Social Phenomenon" (Anthropology, Psychology or Sociology), "Religion as a Subject of Expression" (English or History of Art) or "Religion as a Tradition" (Area Studies or Linguistics).[459] These options provided students with multiple paths and approaches to studying religion, and much flexibility, but no necessary or common understanding was required or facilitated through this coursework.

In the spring of 2000, the LSA stopped offering a concentration in religious studies in general, but students at the University of Michigan could still construct their own program to study religion through the Individual Concentration Program (ICP). According to the ICP website, "Students interested in developing an ICP must meet with the ICP advisor to discuss goals, academic options, and procedures. After this initial discussion, a formal application may be submitted. This application must include:

1. an intellectual statement containing a coherent rationale for the proposed program;
2. a comprehensive academic plan of at least 30 upper-level credits;
3. an unofficial transcript; and
4. a letter of recommendation from two faculty members from two LS&A departments offering courses in the student's defined concentration. These faculty should have discussed the proposed program with the student and support the proposal."[460]

The Fall 2009 Course Bulletin listed forty five courses in Religion, all cross-listed with other departments, programs and concentrations.

Starting in the Fall of 2010, the LSA began offering more specific concentrations in a variety of religions, allowing students to explore Judaic Studies, Near Eastern Studies and Asian Studies, but while these concentrations could very easily include aspects about religion in their curricula, religion would not necessarily have to be dealt with as a primary component. For example, Judaic Studies "offers students the opportunity to broaden their knowledge of international affairs, historical change and religious phenomena. The concentration introduces students to the history and cultures of the Jewish people, and explores the world from distinctive Jewish perspectives."[461] Studying Jewish Culture, Literature and History could provide some exposure to the religion, the content and methodologies involved would depend on the backgrounds of the faculty and there is no standardized curriculum that can demonstrate what specific knowledge about Judaism or learning outcomes the students could gain. This pattern follows in the other areas studies as well.

In another area that could potentially include the study of Islam, LSA also created the Near Eastern Studies Concentration in 2010. According to their website, the division of Arabic, Armenian, Persian, Turkish, and Islamic Studies (AAPTIS) offers "instruction at the introductory to the advanced levels in medieval and modern Arabic, Armenian, Persian, and Turkish languages and literatures. Courses in the histories and cultures of select regions represented by these language groups are also offered as are a wide range of topics in *Islamic studies*" [italics mine]. [462] Although all Near Eastern Studies students must complete the prerequisite course AAPTIS 100 - Peoples of the Middle East, which is "an introductory course on the diversity of peoples, cultures, economies, and politics of the Middle East. *Topics include religion (Judaism, Islam, Christianity),*[italics mine]

cities and nomads, women in the Middle East, economic change, social and political systems, and the world's first civilizations of Mesopotamia and Egypt."[463] But again, the study of the religious aspects is not required and a student could concentrate in these areas without gaining much knowledge about the religions at all.

Students could also approach the study of religion through the International Institute (II) which,

> advances the exchange of knowledge, ideas, and resources across U-M's campus and with partnering institutions worldwide. Working actively with its centers and other academic units, the institute expands and enriches instructional programs, advances language study, and provides funding to students and faculty for research and study overseas. The II also brings leading scholars together to address national and international problems and collaborates with other academic units to recruit faculty members with international expertise.[464]

Each of the eighteen centers and programs maintains its own mission and scope, but most offer connections to and suggestions for courses and concentration options for students interested in these areas. While the scope of the II primarily emphasizes international business, security, government and development, there are intrinsic overlaps with religion as well. The centers and programs that offer the most connections with religion curriculum are: the Center for Chinese Studies, the Islamic Studies Program, the Center for Japanese Studies, the Center for Korean Studies, the Center for Middle Eastern and North African Studies, Latin American and Caribbean Studies, the Center for South Asian Studies, and the Center for Southeast Asian Studies. However, the II has the same problem with its approach that the above-mentioned Judaic and Near Eastern Studies concentrations have; there is no guarantee that students would get consistent or substantive knowledge through these curricula.

The University also has free-standing centers that are not affiliated with the II that have the potential to offer students a curriculum to study religion. For example, in 2007, the Jean and Samuel Frankel Center for Judaic Studies was founded. The current website states,

> Since 1976 Jewish Studies at the University of Michigan has thrived as an interdisciplinary endeavor drawing on the rich resources of a diverse faculty, educating undergraduate and graduate students, and engaging the community. With the inauguration of the Frankel Institute for Advanced Judaic Studies in 2007, the University of Michigan is a premiere site for Jewish Studies in the United States.[465]

While students would certainly have the opportunity to study some religious aspects of Judaism, again, there is no indication from the curriculum listed in the Frankel Center that the academic study of religion or any theoretical or methodological approaches would necessarily be covered.

Analysis and Conclusion – Flint and Dearborn Campuses

Religion curriculum at the Ann Arbor campus has had a long history with a variety of models, but has resulted in no formalized structure for students to pursue the study of religion; The Flint and Dearborn campuses, however, each provide a minor in Religious Studies and so merit a brief discussion here. In 1956, the University of Michigan founded Flint College of the University of Michigan, a two-year, senior level campus in Flint. According to Peckham, by 1970 it "was stagnating with a student body of less than 2000" and was confined to one building.[466] Also in 1956, the University accepted a gift of land from the Ford Motor Company and began offering upper division and master's level courses at the Dearborn Center, which offered work-study and degree programs in engineering and business administration. Like the University of Michigan – Flint (UM-Flint), the University of Michigan – Dearborn (UMD) campus also struggled

with enrollment within the first dozen years of its existence. According to Peckham, in 1971 the University more firmly committed to the idea of both campuses and "The University of Michigan – Flint and The University of Michigan – Dearborn were created as four-year colleges. Chancellors were appointed, and each campus had a full administrative structure, increased autonomy and fiscal support."[467] Enrollments increased and the faculty developed curricula that served increasingly diverse student populations in both urban areas. Both campuses developed Religious Studies minors for students, each with its own focus and scope and aligned with the mission, vision and values of the institution.

The University of Michigan – Flint

According to their website, UM-Flint has "embraced the importance of 'doing' as fundamental to each student's growth" and, as part of the reputable University of Michigan educational system, the campus is "committed to the creation and development of the next generation leaders. Their vision explains, "At UM-Flint, the best leaders become immersed in issues, explore varying points of view, seek input from others, and become as familiar with realities as they do theories."[468] Faculty members at UM-Flint have developed research and service-learning projects that align the curriculum with their community's most-pressing issues. The website articulates, "Such projects bring learning to life, address community needs, and fulfill students' desires to contribute to 'something bigger than themselves.' Action-oriented academics are at the heart of the University of Michigan – Flint experience—and why our graduates are so highly sought by employers looking for leaders who know how to get things done."[469] This practical approach is

embedded in the mission, in the general education curriculum and in the idea of a liberal education.

The 2010-2011 Catalog at UM-Flint explains that the courses comprising a Religious Studies minor emphasize the development of critical thinking skills, effective speaking and writing, and the ability "to make careful judgments on the basis of explicit goals and values, and to understand Western traditions and their relation to other traditions."[470] The interdisciplinary minor explores "some of the major western and non-western religious traditions in terms of their major historical movements and figures, dominant conceptual concerns, and central literary and philosophical perspectives" both historically and in today's society. [471]

The Religious Studies minor at UM-Flint approaches "the study of religion as a doorway to understanding human nature and history, and hence an appropriate focus for a liberal education."[472] As aligned with the institution's mission and focus, the minor prepares students for a variety of careers, including social work, law, or seminary. It requires twenty-one credits of coursework, at least nine credits from each of the following two categories:

A. African Religions; African Religions and Philosophy; World Religions; The Bible as Literature: The Hebrew Bible/Old Testament; The Bible as Literature: The New Testament and Lost Gospels; Philosophical Foundations of the World Religions; Philosophy of Religion; and Religion in American Society.
B. The Black Church and Civil Rights Movement; The History of African American Religion; Islamic Civilization to 1500; Islamic Civilization since

1500; Introduction to Islam and the Modern "Middle East"; Islam and Political Change; Medieval Philosophy; Mythological Thought; and Existentialism.[473]

While there is some structure and flexibility for students to pick the courses most meaningful and relevant to their education and career paths, there is still not a common or underlying curriculum required of all students who are interested in studying about religion. Also, the absence of a theoretical or methodological course indicates that students with a Religious Studies minor at UM-Flint may have very different knowledge bases and disciplinary exposure to the academic study of religion.

The University of Michigan – Dearborn

From its founding, UMD has been influenced by interactions with the businesses and industries in the region and its curricula have offered degrees in the arts and sciences, education, engineering, computer science and management. According to the institution's website, students will "learn and grow, explore new ideas, and acquire the knowledge and skills they need to achieve their personal and professional goals. [They] will have a broad knowledge of the many fields of human achievement, and will be prepared for their careers with imagination, reasoning, and creative problem-solving abilities."[474] UMD students gain practical experiences and engagement through internships and service learning in the community.

The current mission of UMD states that the institution is

> An interactive, student-centered institution committed to excellence in teaching and learning. We offer undergraduate, graduate, and professional education to a diverse, highly motivated, and talented student body. Our programs are responsive to the changing needs of society; relevant to the goals of our students and community partners; rich in opportunities for independent and collaborative study, research, and practical application; and reflective of the traditions of

> excellence, innovation, and leadership that distinguish the University of Michigan.[475]

UMD accomplishes this mission by:

- Providing a strong foundation in the liberal arts and sciences;
- Providing the knowledge and skills essential for career and personal success;
- Integrating teaching, research and service in ways that enhance the learning experience;
- Providing a dynamic environment where innovation, openness, and creativity are fostered;
- Using advanced technologies to meet changing educational needs and establish links with the global community; and
- Forging partnerships with business, industry, educational institutions, and government agencies.[476]

UMD is located in one of the most culturally, ethnically and religiously diverse regions in the United States, which claims a history of religious centers dating to 1701. Their website highlights this, stating,

> Since the establishment of that first place of worship, Ste. Anne de Detroit Roman Catholic Church, Southeastern Michigan has become home to people of many faiths, including a wide array of Christians, Jews, Muslims, Sikhs, Janis, Buddhists, Baha'is, and others. It is impossible to understand even our own Western cultural context without some detailed knowledge of the traditions, influence and rationale of its religious underpinnings. Thus, the Religious Studies Program at UM-Dearborn has been established to provide a focus for discussions of the ethical standards and the cultural orientations which have been fostered by various religions.[477]

UMD's vision statement focuses on metropolitan Detroit and contends that "a university needs to be an active partner in addressing the challenges its communities face. We seek to bring the knowledge resources of the university into engagement with the needs of the people of southeastern Michigan. We aim to achieve a major impact in meeting the needs of our regions evolving economy, environment and culture."[478] The College of Arts,

Sciences and Letters (CASL), or "castle" as it is commonly called, offers many interdisciplinary and college wide programs, including the religious studies minor.

In 2001, faculty members at UMD in CASL established a Center for the Study of Religion and Society. According to their website, the Center was designed to serve a number of purposes:

- Provide a focus for interdisciplinary and multidisciplinary scholarly research on Religion and its relationship to American society.
- House and support the existing interdisciplinary minor in Religious Studies.
- Coordinate with other activities on campus related to religion, the Harvard Pluralism Project being one example.
- Serve as a point of contact for members of the metropolitan community interested in issues related to religion and to engage that community in a dialog about those issues.[479]

Faculty members affiliated with the Center and who teach courses in the Religious Studies minor come from many disciplines including History, Anthropology, English, Political Science, Psychology, and Philosophy. Some are involved in research and service learning projects with their students throughout religious communities in Dearborn and Detroit.

Students pursuing the Religious Studies minor at UMD must take either Philosophy and Religion or Religions of the World and then fifteen credits of upper division courses, which comprise the majority of the religion courses at Dearborn. These courses are primarily interdisciplinary in scope and include: Introduction to Gospel Music; Women in Medieval Art and Religion; Religion and Literature; Religion and Politics; Religion and Culture; Myth, Magic and Mind; Philosophy of Religion; Sociology of Religion among many others. All course selections must be approved by the

director of the minor. Like UM-Flint, the UMD minor offers students a wide variety of upper level course options dealing with religion, but there is no guarantee that two students pursuing the minor at this institution would have the same knowledge base or theoretical grounding with this model.

At the University of Michigan, courses about religion have been present since the early 1920s. But, there has been little formal administrative structure to support the academic study of religion, no departments established to consolidate the curriculum or systematically approach the discipline, and no core faculty who solely teach in the field. Although there have been a variety of schools, centers, institutes, and concentrations (both structured and individualized) where students interested in studying about religion can do so, the lack of a consistent structure and home for the curriculum has created an environment for inconsistent learning outcomes. And, because the University of Michigan has left the process up to individual students, even with the minors at UM-Flint and UMD, there is no guarantee that those taking the same courses would necessarily emerge from them with a measurable, basic, or even common knowledge base.

Dialogues, conferences, student organizations and a healthy co-curriculum on a wide variety of religious topics and traditions through the years have kept the subject matter accessible to students and faculty members who are interested in it, but the responsibility for making sense of the variety of courses and opportunities, and, more importantly, the organized and systematic approach to the study of religion, is left up to the students. And, because of the lack of explanation by the institution of the relevance of religion to students' formal or general education and to the faculty's professional interests, and the marginalization of religion to the co-curriculum by the administration,

and exclusion of the external participants in these processes, religion curriculum has remained decentralized at Ann Arbor. None of the four participants have significant opportunities to create dialogue about or synthesis through the religion curriculum or its development. The minors at the Dearborn and Flint campuses remain the only structured way students can pursue the study of religion at the University of Michigan, and even these campuses do not provide a common learning experience or measurable outcomes connected solely to the discipline.

Chapter Seven – Conclusions: Religion Curriculum Development as Synthesis and Intercultural Dialogue

> "Modern man is a specialist and specialization requires knowledge of a particular discipline or profession. But such depth itself becomes a form of existential dilettantism unless, standing in his specialty, the specialist sees his work as related to his life, his discipline as related to other disciplines, and his knowledge as related to the world of action and value. If this is breadth, it is also a more profound depth—a depth without which we cannot hope to live in the modern world."
>
> William Kolb
> "A College Plan Designed for Flexibility"
> In Joseph Axelrod's *New Patterns in Undergraduate Education: Emerging Curriculum Models for the American College*[480]

> "Curriculum development is founded on curriculum study, and is its applied branch. Its object is the betterment of schools through the improvement of teaching and learning. Its characteristic insistence is that ideas should encounter the discipline of practice and that practice should be principled by ideas. The curriculum development movement is an attack on the separation of theory and practice."[481]
>
> Roger Stenhouse, qtd. in "Curriculum Development"
> *Encyclopedia of Educational Research*

Sitting in a University Curriculum Committee (UCC) meeting, listening to faculty members from a variety of departments and disciplines discuss the minutiae of a proposal to revise a Master's program, I found myself wondering how my view of curriculum as a transformative process of substantive content and dialogue meaningfully arranged with development of the students in mind, and grounded in the mission, vision and values of our institution, could be reduced to questions about pre-requisites, typos, confusion about dual listing, and catalog copy discrepancies. Newly appointed to a tenure-track position, this was my first venture into a university-wide service commitment, and I soon discovered that UCC differed in many ways from my previous experience on my own College's committee. I knew little about the history of the program we were considering,

the faculty, or the students. I sensed among the participants political tensions, frustrations, confusion, and at times suspicion, as well as a genuine desire to see the program through the curriculum development process. I listened to arguments about fiscal responsibility and questions about the feasibility of jobs in the community for graduates of the program. There was a genuine respect and commitment to ensure that the program offered a rigorous curriculum and would benefit our students while they pursued the degree and after they graduated. The committee scrutinized each course, its relevance, and impact on enrollments in this program and on other departments. After nearly an hour and a half of discussion, the proposal was tabled and with the decision to request further information and support from the proposers.[482] The UCC would review it all again upon resubmission.

How could this experience possibly connect to my own ideas of what my research about curriculum development involved? I would never teach courses in this program. How could I assess its value to our students? I would have no contact with these students. How could my commitment and responsibility to this committee help me understand my own thinking about religion curriculum and how it is connected to the academic study of religion? This program developed from completely different disciplines than I knew. How did this process affect the final plan for a Religious Studies major and minor my department was working on? Were there connections I could make or problems I could avoid that this proposal had with our own proposal for a major and minor? How and why was the curriculum proposal we were considering connected to the discipline(s) from which it was created? How did any of what we were doing on this curriculum committee matter to students or connect to the community beyond the university? The entire process

of developing curriculum seemed chaotic, time-consuming, disconnected even from the people involved with developing it, and almost pointless to me after this meeting.

General Models of Curriculum

My examination of religion curricula at Michigan universities showed that each institution arrived at its own models and structures and that these curricular models changed according to the needs of the institutions over their varied histories. I have demonstrated that a balance between the content and method of delivery of the religion curricula, and the intentional inclusion of the four primary participants, offers an opportunity for synthesis through the process of curriculum development. In order to contextualize this work and its contributions to the three main disciplines to which it connects—Religious Studies, Michigan History and the study of Higher Education—it is useful to provide a brief discussion about curricular models in general in order to think about the significance of religion curricular development in particular. In his book *New Patterns in Undergraduate Education: Emerging Curriculum Models for the American College,* Joseph Axelrod provides a valuable reflection on the shift in curricular models since the late 1960s. He calls these "old" and "new" models and claims that the new models attempt to address five main weaknesses in the old models. He writes:

1. The old models fostered standardization in the curriculum and depersonalization in the relations between faculty and student and between student and student. The new models are experimenting with the formation of 'primary groups' of students and faculty who work together and care about each other.
2. The old models set breadth in a student's education against depth and, on the whole, achieved neither. The new models have liberated themselves from this opposition and seek a new principle of unity. The distinctions between general and specialized education, liberal arts and professional curricula, transfer and terminal programs are no longer useful.

3. The old models built a wall between the campus and the surrounding community and between the campus and the world at large. In the new models, involvement in the off-campus community and the world at large has become an integral part of the curricular structures.
4. In the old models, teaching was mainly telling, and learning was mainly receiving and repeating. In the new models, faculty members become learners and students become, in a sense, teachers. Classrooms following the new models exhibit a new pattern of authority and status.
5. The old models did everything by count—class hours, course credits, grade points—and 'excellent' students turned out to be the best gamesmen. The new models are seeking to escape the yoke of number and have redefined 'excellence.'[483]

Axelrod adds, "If the new models are widely followed they will change the face and spirit of American undergraduate education."[484] One need only take a look at the variety of the religion curricula discussed in this dissertation to see that the characteristics of Axelrod's "new" models are visible and at three of the four institutions, even when only examining catalogs and mission statements.

In post-secondary education, the most stable and familiar curricular models take the form of majors and minors and offer students a particular body of knowledge, through a disciplinary perspective, and within the structure and resources of a department. Of course, the faculty members in that department typically have specialization in that discipline and are responsible for teaching and research that will both transmit the information and ideas to students and develop it through scholarship to the greater academic community as well. With these structures and responsibilities in place, faculty members tend to expand their particular interest and areas of scholarship through developing courses in the curriculum. Daniel and Laurel Tanner in *Curriculum Development: Theory Into Practice* explain

> The engagement of university scholars in the pursuit of specialized knowledge, within the departmentalized structure of the university, mitigates against thinking about the curriculum beyond compartmentalized and specialized domains.

> Curricular change tends to occur mainly within each domain by means of accretion, deletion, and certain modifications of courses and programs. [...] Departments add new courses to their offerings, modify old courses, and occasionally delete a course here and there. But rarely does the faculty of a high school or a college engage in comprehensive and systematic curriculum development and evaluation that transcends departmental lines.[485]

If a faculty member leaves the department, often a gap in the curriculum occurs. And when new faculty members arrive, they often create new courses or advocate for their area of expertise to be included in the core classes of the major or minor, or at least be created to offer as electives. This interaction between the faculty and curriculum often creates a sense of "ownership" by faculty members for a particular course and limits the curriculum to the expertise of the department.

This traditional pattern of curriculum development through a major or a minor often becomes more complicated with interdisciplinary structures or fields, or as new knowledge and areas of study between the disciplines emerge. Interdisciplinary majors and minors are frequently housed in disciplinary departments, creating additional tension on the faculty, which I will discuss further below. In *The Handbook of the Undergraduate Curriculum*, author Carol Geary Schneider, drawing from the report of the American Association of Colleges and Universities (AAC&U) *The Challenge of Connected Learning*, proposed that majors should

> be restructured as a locus for integrative learning, a center through which students bring different parts of their intellectual explorations together, in personally and societally meaningful syntheses [and that the] majors assume a dual obligation: to ground students in a particular set of dialogues to the perspectives of other communities in the academy and in the larger society.[486]

Such an integrative view on the major and minor offers a challenge to faculty members, whether they work from disciplinary or interdisciplinary perspectives: to rethink and revision curriculum models in order to better participate in such dialogues with students

and communities within and outside of their institutions. The challenge is particularly significant for those engaged with religion curricula as well.

Specific Models of Religion Curriculum

In 2007, the AAC&U published a report, "College Learning for the New Global Century", and suggested four essential learning outcomes for all American college students:

- **Knowledge of Human Cultures and the Physical and Natural World**, "focused by engagement with big questions, both contemporary and enduring."
- **Intellectual and Practical Skills**, including "critical and creative thinking," "inquiry and analysis," and "written and oral communication."
- **Personal and Social Responsibility**, including "civic knowledge and engagement — local and global," "intercultural knowledge and competence," and "ethical reasoning and action."
- **Integrative Learning**, including the synthesis and "application of knowledge, skills, and responsibilities to new settings and complex problems."[487]

Departments have become responsible for demonstrating how students are fulfilling learning outcomes and for providing evidence of that learning. Accreditation teams examine curriculum closely and assessment and development are linked to strategic plans and budgets. Put simply, there is a much greater influence from and accountability to outside sources on the internal workings of and justification for particular courses and curriculum within an institution. Most meetings of professional organizations include tracks on best practices in or across the curriculum as well as assessment and evaluation workshops and sessions. Programs and departments must have self-studies, strategic plans and assessment measures in place to justify their curricula and budgets.

The American Academy of Religion (AAR), in the article "The Religious Studies Major in a Post 9/11 World: New Challenges, New Opportunities" responded to these learning outcomes. They noted,

> For many of us in the field of religious studies, these 'new directions' for American college students seemed anything but novel. The four essential outcomes embraced by the AAC&U outline themes that religious studies has been focusing on for decades: intercultural learning, engagement of big questions, critical thinking and writing, moral reasoning, and the application of all of these skills to new global contexts and lived behaviors. It is safe to say that few disciplines in the academy more centrally and more naturally address the AAC&U outcomes than does the field of religious studies.[488]

The AAR concluded that "The discipline must continue to work to articulate the distinctiveness of the religious studies endeavor and to define the specific characteristics and value of the religious studies major" and made the following recommendations:

1. Beginning in 2009, the AAR should parallel its highly successful "Syllabus Project" web pages by launching a new web feature, "The Major Project," compiling discipline-wide information on central aspects of the undergraduate major.

2. In light of a growing consensus about the characteristics of the religious studies major, the discipline and its members should work to distinguish the religious studies major from undergraduate majors in theology, history, philosophy, sociology, classics, and other distinct disciplines.[489]

Defining a major or minor in general is a formidable task, even for a very clearly defined discipline or field. Defining the religion major adds layers of complexity discussed in earlier chapters to the task as well. While not trying to speak for all majors at every institution, the AAR did arrive at some characteristics that could be useful when developing religion curriculum. They state that the religious studies major is, by its very nature:

- **Intercultural and Comparative**: The major explores more than one religious tradition and engages the phenomena of religion comparatively across and within cultures.
- **Multi-disciplinary**: The major promotes the understanding and application of a range of methodological and theoretical approaches to religious phenomena.
- **Critical:** The major teaches students to examine and engage religious phenomena, including issues of ethical and social responsibility, from a perspective of critical inquiry and analysis of both the other and the self.

- **Integrative:** The major applies theoretical knowledge of religious phenomena to lived, practical contexts, both historical and current.
- **Creative and Constructive:** The major employs knowledge of religious phenomena and the skills of religious studies in the solving of complex problems, including those raised in the personal and social engagement of issues of life, death, love, violence, suffering, and meaning.[490]

There are obvious connections between the characteristics of the religious studies major and the AAC&U outcomes of liberal education; the two are compatible and articulating this compatibility could help departments or programs define the parameters of their religion curriculum. The AAR also stresses the importance of articulating these characteristics "to assist our colleagues in their discussions with administrators who might otherwise blend the lines between the study of religion and its practice, to make clear to others and to ourselves the links between the discipline and the essential components of a liberal education."[491] Faculty members can align the courses in a religion major and minor with these essential learning outcomes and the values of a liberal education, and typically do. The four religion curricula I examined in this dissertation are certainly aligned as well, though the extent to which each institution has articulated these connections varies.[492] Historically, religion majors and minors have most often followed either a seminary model or a comparative model. A seminary model, called such because originally it was designed to train students for the ministry, contains a significant amount of courses in biblical scripture and theology and is usually centered on the Judeo-Christian traditions, doctrine and history. A comparative model includes religions beyond Judaism and Christianity, typically operates from multi-cultural not theological perspectives, provides theoretical and multi-disciplinary approaches to the study of religion and, as much as possible with the expertise of the faculty members, treats each religion studied equally. With these two models, the former usually develops

into a form of the latter. The curricula at the University of Michigan, Michigan State and Western started primarily with a seminary model, but each expanded differently as the institutions developed their missions, visions and values (and in particular the global dimensions of these), as indicated in earlier chapters. All three are comparative in nature now. Grand Valley, by contrast and partly because it was only recently developed in 2010, is intentionally interdisciplinary and integrative in nature. The AAR notes that "there is a very real shift occurring in the field of religious studies—not a shift away from the study of Western religions per se, but one away from the study of Christianity in isolation."[493] The curricula examined in this dissertation certainly support this claim.

Finally, while from the founding of their programs, most state institutions have internally tried to be transparent about the nature and scope of their religion curriculum, more recently their accountability emerges from professional or accrediting organizations. Often through strategic planning and assessment directives, faculty members are required to connect courses to the departmental mission, as well as to vision and values statements, and to provide evidence that their students are achieving specific skill sets and learning outcomes. The AAR notes,

> The challenges to the religious studies major are thus multiple: rapid growth, especially in public universities; a pronounced if uneven shift away from a seminary and toward a comparative model for the major; a range of misperceptions about the major and its goals on the part of administrators and colleagues; new, emerging subfields and interdisciplinary emphases; questions posed about the content of the major and its assessment; and the rapid and newfound growth of religious studies in community college contexts.[494]

While these challenges are significant, a greater understanding of religion curriculum development and an appreciation of how and why that development occurred at their own

institutions, can help faculty members who teach religion envision and engage the most beneficial and productive directions for the future.

Four Main Participants in Curriculum Development

My exploration of religion curricula at state universities in Michigan revealed that there are four main participants most directly involved in curriculum development: 1. The students (through the co-curriculum, career orientation, service learning, connection to major, minor, and with their Millennial Generation characteristics fully engaged), 2. The faculty (through the main areas of their responsibilities: teaching, service, scholarship), 3. Internal institutional influences (such as administration, the development of mission, vision and values statements, assessment and accreditation teams) and 4. External influences (such as economic conditions, perception of the surrounding communities, interaction and PR, changing demographics, parents and perhaps most importantly, alumni). These four participants each have an influence, stake and investment in playing an active role in curriculum development.

Thinking about the development of religion curriculum over time, I realized that at each of the institutions, these four participants influenced the process of how and why curriculum developed as it did. While many of these factors were beyond the scope of my examination, faculty influence, student influence, internal/institutional influences such as administration, budgetary concerns and mission, vision and values statements, and external influences, such as changing demographics, economic concerns, community perceptions/public relations all affected the complex process of curriculum development. To the extent that the curriculum, or even a particular course, was able to allow each of these four participants to be in balance and dialogue with the others, it was stable. To the

extent that one of these four participants became a dominant factor, the curriculum was at risk. By "in balance" I mean that each area was allowed to have an influence and input on the curriculum, and by "at risk" I mean that the curriculum was in jeopardy of being eliminated or revised.

At the four institutions I have explored, the religion curricula at Grand Valley and Michigan State have seen the greatest amount of overall change and development. For example, at Grand Valley in the early 1980s, the faculty and students engaged in a very wide variety of religion courses, but many of which, from the perspective of the internal administrative forces as well as the external community, appeared to be redundant or superficial.[495] Because of this negative perception from these two influences, and despite strong advocacy from the faculty and students, the curriculum was necessarily streamlined from the push back from both internal administration and increasing economic pressures from the state. The institution as a whole restructured and the curriculum shrank until enrollments began increasing again. Religion curriculum, until very recently, remained a lower priority.

At Michigan State, a comparable scenario evolved, but not because of curriculum overlap. Here, internal administrative forces pushed back through the process of moratoria and questioned the financial feasibility and relevance of the religion curriculum. At MSU, the primary reason for the scrutiny of religion was administrative, economic, and a lack of transparent connection to the mission, vision and values of the university and college. While the faculty and students again advocated that the curriculum belonged in the university, a clearer case had to be made, twice, while the

major and minor were put in moratorium. The end of the process, each time, resulted in a satisfied administration and a more stable curriculum.

At Western Michigan, religion curriculum has remained fairly consistent and stable, despite large shifts in growth and missions of the institution. Western's Comparative Religion major created a strong case for a humanistic approach to studying religion, which was clearly aligned with the liberal education values of the institution. When the undergraduate program expanded to include a Master's degree, this rationale was maintained, but with the inclusion of a Ph.D. program, the faculty was stretched too thinly, resources from the administration were much harder to attain, and the Ph.D. had to be dropped. In short, the undergraduate curriculum was supported by all four areas, but further desire by faculty members and students for a Ph.D. caused a push-back from internal and external influences that could not support additional curriculum.

At the University of Michigan, students have had a wide variety of rigorous courses to choose from that explore religion, but there has not been a consistent major for them to pursue. While the Religious Studies Concentration provided some structure for several years, and the Individual Concentration Program could facilitate an exposure to the subject, students were basically left to their own individual choices in constructing a plan of study. In short, there was no consistency or guarantee that two students interested in studying religion would have a common knowledge base or assessable learning outcomes. The addition of minors at the Flint and Dearborn campuses does provide some structure and commonality for students, but each of these models leaves so much choice over the content of the coursework up to the students that there is little opportunity for continuity in the shared knowledge they are likely to master.

Values and Synthesis in the Curriculum

Curriculum is a crucible in which the values of the faculty, students, internal and external participants play out. Students need to understand the value of the content and methodology of a course and how they will apply it to their future. Faculty members must understand and communicate the value of what they contribute both in the classroom and in scholarship and service, and have to balance and integrate all three areas. The administration has to understand how the curriculum is connected to the overall values of the institution and how it is assessed and measured. The external community needs to understand the value of and engage the curriculum as well; this usually manifests in community service projects, internships or career opportunities. Healthy curriculum is connected to and needs to be in balance with the values of these four participants if they are to achieve synthesis.

Recommendations for Curriculum Development as Synthesis – Student Perspectives

Writing this final chapter coincided with revising the syllabus for a core course in our major, LIB 100 – Introduction to Liberal Education. Even though I have taught the course for more than ten years and it is a part of our general education program, rethinking it each semester is daunting, as I have to continually adapt to the changing demographics of my students. More often than not, students enter LIB 100 with an "I just have to endure this class so I can cross it off my Gen Ed requirement list" attitude. As I began sketching out new discussion questions for Paulo Freire's idea of the Banking Concept and Plato's Allegory of the Cave, among others, I reflected about how

transformative these readings have been for past students and braced myself for the barrage of questions: “Why do we have to take this course?” and “What is liberal education?” and “Why do I need to know this material?” and “What is the point of Gen Ed classes anyway?” and “Why can’t I just take classes in my major?” and “This class is just another way Grand Valley wants my money” and “How will I ever use this in my career as a (fill in the blank)?” I realized that my students’ experience and understanding of this course, and any other that they took, was very different from my own experience and understanding of the course, and what the course meant. They would not know the history of the course, the rationale, what went into planning it or developing the assignments.

Yes, we would go over course objectives, methods of evaluation, and the AAC&U’s Liberal Education and America’s Promise (LEAP) learning outcomes they were to reflect on and develop throughout the course, but they would not know me, I would not know them, and yet once again we would all commit to fifteen weeks of a teaching and learning process with each other, though with different motivations. I also thought about the newly hired faculty members in the department, who were teaching LIB 100 for the first time. What would their experience be with the course, and how would that shape their students’ perceptions about liberal education differently than my students’? Those teaching or taking different sections LIB 100, to some extent, were not teaching or taking the same course at all.

My thinking about how student values intersect with curriculum development revealed that their voice and influence has the least impact of the four participants. Characteristics of the Millennial Generation have been well-documented. In *The*

Millennials Go to College, authors Neil Howe and William Strauss explain how today's students are sheltered, and need to be connected to broader values and see the applicability of the content of their courses. In his article "A Look at New Curriculum Models for Undergraduate Education," Paul L. Dressel asserts that,

> The college or university which is concerned with the ethical development of the student should help him to become aware of his own values, to see differences in the values held by his associates and among peoples of vastly different cultures, and to recognize some of the factors underlying these value systems. Finally, it should encourage him to reassess his own set of values. To plan a series of experiences that will accomplish this is an arduous task, and one which will never be achieved in unrelated individual courses.[496]

This assessment of values is embedded in the way I teach LIB 100, but is also highly compatible with other areas of study and especially with religion curriculum.

In *When Hope and Fear Collide: A Portrait of Today's College Student*, authors Arthur Levine and Jeannette Cureton discuss that in terms of curriculum, students today need a curriculum that highlights, emphasizes communication, the study of human heritage, an understanding of environmental issues, an understanding of their own individual roles in order to develop a sense of efficacy and an understanding of their own and respect for others' values. Levine explains,

> Students must learn the meaning of values, be able to distinguish between values and facts, understand the difference between relative and absolute values, and differentiate between good, better, and best values. They also need to develop mechanisms for weighing and choosing among values. Finally, they need to comprehend how values function in our society and in their lives: the changing nature of values over time, how values fit into cultures, the place of values in an individual's life, and what happens to minority values in a society.[497]

Although students may have difficulty articulating their values at first, I have discovered in LIB 100 that when discussing liberal education and vocation, they are eager to incorporate such discussions. At Grand Valley and Michigan State in particular, students

took an active role in advocating for the inclusion and continuation of religion curriculum, to differing outcomes. While any proposal for new curriculum would secure student surveys, input and interest, once the curriculum is established, students seemingly lose their voices as to the content or methodology of the courses, at least until the final course evaluations. The popularity of websites like Rate My Professor.com or Pick a Prof indicate however, that although the higher education system itself does not offer much for them in terms of feedback about curricular development in general, they do want a way to have their voices heard.

Millennial students do have an ongoing and engaging commitment to the co-curriculum, however. Student organizations abound, and many of these deal with religious aspects and opportunities to engage discussion and development of values and value systems. Those teaching and organizing religion curriculum must pay attention to and synchronize class topics and activities with the co-curriculum; speakers, panels, service learning as well as fellowships have been widely present on campuses since the 1960's. While the Millennials may not be as active and engaged as students in that period of time, Levine notes that they are a generation that "believes they can make a difference, and the curriculum must give them the skills, knowledge, and experience to perform."[498] Faculty members can structure their courses accordingly.

Recommendations: 1. Students should gain awareness of the full extent and opportunities of their religion curriculum. While this includes understanding the requirements of the major and minor, or departmental guidelines, students should also be aware that relevant courses may lie outside these structures as well. 2. Students should gain experience and take advantage of co-curricular opportunities that are connected to

religion topics and discussions. These could include speakers, conferences, student organizations or community events. Participation in the co-curriculum has been well-documented to enhance the undergraduate experience and retention rates, and to create valuable connections and networking for students. 3. Students should seek to engage faculty members and administration (particularly student services and career development and internship opportunities that allow for integration of perspectives about religion) in conversations. It is in the best interests of institutions to help students, regardless of major or concentration to find ways to apply and use their degrees after graduation.

Recommendations for Curriculum Development as Synthesis – Faculty Perspectives

Faculty members are typically evaluated and promoted in three areas: teaching, service and scholarship, and these responsibilities are prioritized differently by faculty based on what kind of work is most highly valued at their particular institution. Michigan State and the University of Michigan, being Research I institutions, have placed a very strong value and priority on scholarship for decades. Western Michigan, even with its various transitions from normal school to teacher's college, is currently ranked as a "research university with high research activity"[499] by the Carnegie Foundation for the Advancement of Teaching. And Grand Valley, though only fifty years old, has also embedded research and active scholarship into its mission, vision and values statements. While faculty members are responsible for all three areas, I am going to focus here on the scholarship, as that area seems to have the greatest impact on faculty culture and creates the largest imbalance with curriculum development.

At each of these institutions, faculty members experience a strong expectation to produce scholarship, and this expectation holds more weight in decisions or conversations about full-time positions, tenure-track positions and promotion and tenure decisions.[500] In *Promotion and Tenure: Community and Socialization in Academe,* authors William G. Tierney and Estela Mara Bensimon state that, "Such a view coincides with analysis by other scholars such as Roger Geiger (1993) and Burton Clark. Clark writes, for example, that 'the discipline rather than the institution tends to become the dominant force in the in the working lives of academics. If this view is correct, the research—a disciplinary activity—takes precedence over the primarily institutional activities of teaching and service."[501] This indicates an inherent and structural imbalance in the lives of the faculty. Tierney and Bensimon also state that, "The result is that the conversations about the purpose of the institution, or dedication to the work and life of the campus has fallen into disfavor, if not disrepute."[502] Since curriculum development typically falls under teaching or service responsibilities, and scholarship is more highly valued, it is no wonder that professors avoid or ignore conversations or thinking about curriculum development.

Tierney and Bensimon also discuss many of the problems and barriers teacher-scholars in postsecondary education face within the tenure system. They state that, "the beliefs one holds about the academy inevitably frame how one acts in a postsecondary institution. Far too often, the actors in an institution believe that there is only one possible interpretation of the organization. Consequently, decisions are made in an instrumental fashion with neither a vision of what could be nor an understanding of the cultural context in which the institution exists."[503] Understanding and accepting curriculum

development as both a form of scholarship and method of intercultural communication among the four primary participants offers greater opportunities for faculty members to achieve synthesis between their teaching and scholarship responsibilities.

In his work *Scholarship Reconsidered*, Ernest Boyer lays out a broader framework for thinking about scholarship and challenges institutions to view it in four main categories: the scholarship of discovery, the scholarship of integration, the scholarship of application and the scholarship of teaching. Boyer advocates for a more creative view of the professoriate and that "we need a climate in which colleges and universities are less imitative, taking pride in their uniqueness. It's time to end the suffocating practice in which colleges and universities measure themselves far too frequently by external status rather than by values determined by their own distinctive mission."[504] My exploration of religion curriculum development is very compatible with Boyer's ideas on scholarship and can offer faculty members a way to find a greater synthesis in their areas of responsibility, if they can get the institutional support for their efforts.

Primary support for curriculum development typically comes from within departmental structures, so it is important for faculty members striving for synthesis to consider the structures in which that curriculum will develop. In his 1972 article "Religion in the University: Changing Consciousness, Changing Structures," Robert Bellah argues that, "The department of religion has emerged in the American University as a place for the study of the whole range of […] religions, including…a wide range of theoretical and methodological approaches, including especially those of the social sciences: anthropology, sociology, and psychology."[505] Such a wide range of

backgrounds and disciplines is not surprising, since more state universities are or have shifted to comparative or interdisciplinary models. Bellah also notes that "The department of religion as it has taken shape, particularly in the last ten years, represents a form of religious consciousness not wholly reconcilable with that of the traditional seminary or the secular university."[506] The Department of Religious Studies at Michigan State demonstrates the importance and opportunity to study religion is valuable and can be completely in line with the mission, vision and values of the university. The decentralized approach at the University of Michigan Ann Arbor illustrates what happens to the curriculum—and more importantly to students interested in studying religion—when there is no formalized structure for support. And, as the emerging program at Grand Valley indicates, even at younger institutions, the demand for a formalized and supported structure for the study of religion is present. Faculty members need to be aware of the dynamics of their departments and institutions, and cultivate ways, particularly in the promotion and tenure process, in which curriculum development is respected and rewarded.

Recommendations: 1. Refuse to view curriculum as something static or fixed. 2. Be able to articulate exactly how each course connects to and satisfies departmental, college or university values, goals or missions… this is particularly important in terms of assessment and identifying learning outcomes and skills for graduates/students. Create solid rubrics that can demonstrate this. 3. Make sure syllabi of record are appropriate, current, and communicated to all faculty members, particularly contingent and adjunct faculty. A course is only as strong as the most ineffective faculty member who is teaching it. Faculty workshops, training, and dialogue are essential in creating effective

pedagogies and assignments. 4. While seemingly obvious, faculty members must know their students. Millennial students have particular characteristics and what has worked for seasoned faculty members in years past, may no longer work as well in the classroom. Technology, online courses, new ways of presenting and disseminating information is essential. 5. Whenever possible, integrate religion curriculum into general education programs, as well as university requirements, and cross-list and collaborate with other departments, majors and/or minors. This may require more flexibility of disciplinary boundaries and a greater acceptance, appreciation and reward of interdisciplinary scholarship and collaboration.

Recommendations for Curriculum Development as Synthesis – Internal/Institutional Participants Perspectives

In times of upheaval, or when reflection and analysis is no longer a choice, the intentional examination of what courses a department offers, who teaches them, and why they are important, that is, the examination of the value of the curriculum, becomes a necessity. Perhaps, however, such an in depth consideration of the curriculum should not be reserved for such times. To the extent the curriculum is intentionally aligned with administrative structures, goals and values is the extent that the curriculum is stable, and safe in the academy. Many times, however, economic values and quantifiable factors hold more influence: is demand for the course sufficient, are enrollments consistent, and is staffing efficient? Once a course has been created and available for a few semesters, it may seem secure. The difficulty lies in intentionally and transparently communicating the importance and alignment of the course and curriculum with institutional values, not just the economic ones.

Institutional support for religion curriculum is essential. The AAR notes,

> Unlike a number of undergraduate disciplines that have accrediting bodies enforcing uniform content for the major or that spring from long-established disciplinary histories, religious studies is relatively new and evolving. Its strong interdisciplinary content complicates assessment further, as the major often straddles multiple departments. A final problem is the relative lack of reliable data collected by departments and the discipline about the career paths of students graduating with undergraduate degrees in religious studies.[507]

Internal participants who are in a position to promote religion curriculum and gather information that can help develop it must do so. Working on curriculum and assessment committees, strategic planning, developing links to the co-curriculum are all essential processes in which synthesis can occur. Internal participants are perhaps the most influential voices in creating and connecting dialogues among the other participants.

Recommendations: 1. Be aware and knowledgeable of curriculum, its structures and nuances. 2. Seek ways to help the faculty balance teaching, service and scholarship and reward faculty members for activities that integrate all three. This could include easier ways to reward those who team teach, or who pursue joint appointments, interdisciplinary scholarship, and service connected to curriculum development. 3. Establish and nurture the student and community voices in dialogues about curriculum. 4. Make sure curriculum policies and procedures and resources are transparent, adequately distributed, and understood. 5. Increase data gathering and analysis about curriculum and its development. 6. Include feedback about curriculum in climate studies, self-studies and assessment procedures.

Recommendations for Curriculum Development as Synthesis – External Participants Perspectives

The Society for Values in Higher Education is an organization that can help foster and integrate dialogue about religion curriculum development among the four participants; they have been doing so since 1923. Formerly called The National Council

for Schools of Religion, The National Council for Religion in Higher Education, and Society for Religion in Higher Education,[508] what is now the Society for Values in Higher Education declares that it is "a fellowship of teachers and others who care deeply about ethical issues—such as integrity, diversity, social justice and civic responsibility—facing higher education and the wider society. We believe that such values call for study, reflection, discussion, and action."[509] Several of the organization's projects, including Institute on Religion Curriculum and Culture in Higher Education have gathered data about religion curriculum in higher education. [510] With funding and support ten different campuses, the organization has developed programs to address religious illiteracy and curricular and co-curricular programs related to issues of religion and public life. They have also stressed the need for better integration between higher education institutions and their surrounding communities.[511]

Creating service learning experiences, encouraging study abroad opportunities, facilitating community based projects and internships, and soliciting alumni feedback on curriculum are ways institutions can allow external participants to have a greater voice in curriculum development. Greater involvement of external participants and reflection on their underlying values can support curriculum development, secure resources and networking connections for students, and enhance the co-curriculum. Although often overlooked in discussions about curriculum development, external participants offer great value and perspective and can enrich the process for the other three participants. Recommendations: 1. Be aware of what courses, programs and majors are offered in the institution 2. Seek to cultivate co-curricular events and volunteer opportunities that could allow for faculty, student and administrative participation and engagement with religion in the community. 3. Reconnect with graduates of institutions via fundraising and development, but also to their departments and programs as well, and invite them to serve as resources and a networking system for current students/majors. 4. Foster stronger

relationships with career service and service learning offices. 5. Collaborate with student academic organizations and participate in campus events through the co-curriculum. The co-curriculum often has very identifiable learning outcomes and direct connections to the curriculum. 6. Offer financial incentives for programs for demonstrated and transparent learning outcomes that are actively integrated into the community. 7. Promote alumni participation in curricular development processes.

Conclusions

At the beginning of this dissertation, I argued that curriculum development is a part of a cultural system that includes faculty, student, internal and external cultures. I now realize that my methodology of examining curriculum via course catalogs and mission statements was not nearly as complex as it needs to be. Successful curriculum development requires an ongoing series of dialogues between the four main participants, indeed four cultures: the faculty, students, and internal and external communities connected to and creating the institution. In short, curriculum development is a series of cultural interactions and dialogues among these participants. In their book *Communication, Conflict and the Management of Difference* authors Stephen Littlejohn and Kathy Domenici define culture as "a set of fundamental ideas, practices and experiences of a group of people that are symbolically transmitted generation to generation through a learning process" and explain that there are three characteristics of a cultural system. [512] These are: Cultural Abstractions (values, morals, ideas about how things fit together), Cultural Artifacts (products of the culture, such as courses, syllabi, degrees, jobs or positions) and Language and Communication.[513] My methodology focused primarily on one aspect of this system, the artifacts, mainly the courses and

majors as curriculum development. I learned that curriculum development, if viewed holistically and if the faculty, students, and internal and external participants each have a voice in the conversation, can create synthesis and become part of a much larger and more meaningful conversation. While this dissertation examined the development of religion curriculum in state universities in Michigan, the development of religion curriculum at each of the institutions shows the variety and interplay of the interactions of the four main participants. I conclude by contextualizing my work into the disciplines of Religious Studies, Michigan History, and Higher Education and by pointing to several potentially productive areas for future research.

Because of the interdisciplinary nature of this dissertation, addressing how and why it contributes to three main disciplines to which it connects— Religious Studies, Michigan History, and the study of Higher Education— both situates this work and points to future directions ripe for additional research. First, although Religious Studies as a discipline has addressed curriculum development in some ways, like most other disciplines it has treated curriculum as peripheral topic, discussing it primarily in terms of best practices or collections of syllabi. While some of the AAR's efforts, particularly the white papers on the major and minor are helpful, they are merely a starting point and still take the underlying position that curriculum is mechanism for delivering content, not the means of creating synthesis. This dissertation hopefully offers a way for curriculum development to take a more central and meaningful place in the dialogues of the discipline. Secondly, this work contributes to Michigan History via its intersections with institutional and educational histories, and to a lesser extent, denominational influences in the state. In order to provide a more complete picture of this topic, adding both oral

histories from the institutions and including denominational colleges would help deepen and broaden my work.

Although this work is a starting point, further exploration of the importance and influence of Michigan's constitutional autonomy in higher education is another key area to explore; comparing this system to other states with and without constitutional autonomy would help contextualize this work nationally. Finally, the study of Higher Education also contains many opportunities to benefit from this work. While my ideas of including all four participants and working toward greater integration and synthesis are helpful, my work also helps provide the framework for more meaningful discussions on the purposes and functions of higher education itself. Curriculum and the processes that develop it are deeply integrated into the system of higher education; my recommendations listed above can be starting points for the four participants to more intentionally and transparently engage these processes.

In "Supporting Curriculum Development" authors G. Roger Sell and Barbara Lounsberry advocate, as I have in this dissertation, that curriculum development should be linked with faculty development and organizational development.[514] They explain,

> If well-conceived and appropriately coordinated, such a multifaceted approach can lead to faculty empowerment, better teaching, stronger institutions, and a high-quality curriculum strategically aimed at clearly defined outcomes and fine-tuned by regular review. From this approach can come faculty, not under siege, but with a firm sense of the institution's mission and how its curriculum works to fulfill its promise. This process can encourage faculty to focus on common concerns, and thus enhance collegiality. Perhaps most important, faculty and organizational development linked with curriculum development can maintain institutional vitality.[515]

Religion as a concept or a field is complex enough to maintain disciplinary boundaries *and* be interdisciplinary, and certainly, the development of religion curriculum has room for a multiplicity of approaches and structures in higher education. The academic study of religion, with its numerous methodologies, multiple functions and varieties of locations within higher education cause it to be a fruitful arena for new perspectives and interdisciplinary scholarship, including its intersections with curriculum development. While it cannot speak for or to all of the complexities within the study of religion curriculum development, it is my hope that by adding a challenge to include the voices of these four participants, this dissertation has contributed a small part to the ongoing conversations about religion in higher education and encouraged an opportunity for synthesis.

APPENDIX

Chapter 1 Endnotes

[1] Casmir, Fred L. "Culture, Communication and Development," in *Culture, Communication and Development*, ed. Fred L Casmir (Norwood, NJ: Ablex, 1991), 7-8.

[2] Qtd. in Gunn, Giles, "American Studies as Cultural Criticism," in *Culture of Criticism of Criticism and the Criticism of Culture*, (Oxford UK: Oxford University Press, 1987): 164.

[3] Geertz, "Thick Description: Toward an Interpretation of Culture," in *Interpretation of Cultures; Selected Essays*, (New York: Basic Books, 1973), 17. Geertz goes on to argue that this treatment of symbolic cultural systems should include consideration of behavioral or social action elements as well. In terms of this dissertation, this would involve a closer examination, perhaps through interviews, of the activities of the faculty who created the religion courses, the experiences of students who took the courses and/or the administrators involved in supporting the curriculum development. Such interviews, while certainly a currently unexplored and valuable future research area, are beyond the scope of this work.

[4] This, of course, assumes a seamless integration of the three main areas of faculty responsibilities: teaching, scholarship and service. Unfortunately, in my experience, there is often a disconnect between how faculty members view, and are rewarded by, teaching and scholarship. Perhaps in a tangential way, this exploration of curriculum will offer opportunities to reflect on how better to integrate scholarship and teaching.

[5] Rowe, Stephen, "Access to a Vision: The Paradox of a Liberal Education," in *Reflection and Engagement: Liberal Education at GVSU*, ed. Judy Whipps (Acton, MA: Copley Custom Publishing, 2009), 387.

[6] Achieving synthesis in a particular course is often a matter of pedagogy. While obviously related and essential in this process, a discussion about it is beyond the scope of this dissertation.

[7] Cherry, Conrad et al, *Religion on Campus*, (Chapel Hill, NC: University of North Carolina Press, 2003), 283.

[8] Rudolph, Frederick, *Curriculum: A History of the American Undergraduate Course of Study Since 1636*, (San Francisco: Jossey-Bass Publishers, 1978), 24.

[9] For example, see the Thematic Issue on Religion and American Popular Culture (1996): LXIV (4), the report "Religion in the Curriculum: Association for Supervision and Curriculum Development" (1987) LV (3): 569-588, or Elizabeth Bounds' "Three-Ring Circus at a Combustible Crossroads: Teaching Religion as a Core Curriculum in the *Journal of the American Academy of Religion*. In the *Journal of Higher Education* see Courtney Thornton and Audrey Jaeger's "The Role of Culture in Institutional and Individual Approaches to Civic Responsibility at Research Universities," 59, no. 2 (2008): 160-182, Adriana Kezar and Peter Eckel's "The Effect of Institutional Culture and Change Strategies in Higher Education," 73, no.4 (2002): 435-460 or Douglas Torra's "Alternative Inquiry Paradigms, Faculty Cultures and the Definition of Academic Lives," 68, no. 6, (1997): 679-705.

[10] Mechling, Jay, Robert Merideth and David Wilson, "American Culture Studies: The Discipline And the Curriculum." *American Quarterly.* 25, no. 4 (1973): 363-389. The authors discuss that American Studies as a discipline lacks a sense of itself, the academic environment, and its subject. They also acknowledge that "the culture concept belongs at the center of an American Studies disciplinary matrix." They then comment on curricular characteristics at several universities and detail their own institution, University of California, Davis.

[11] Hausdorff, Don. "American Studies at Michigan State University" *American Quarterly*. 22, no. 2, part 2 (1970): 546-559. Hausdorff details the development of the American Studies program at Michigan State from its origins in 1963 through 1970. He focuses on administrative structures, and spends substantial time discussing particular courses and curricular development.

[12] Tierney, William G., "Organizational Culture in Higher Education: Defining the Essentials," *Journal of Higher Education*, 59, no. 1 (1988): 3.

[13] Tierney, "Organizational Culture," 3.

[14] Sykes, Richard E., "American Studies and the Concept of Culture: A Theory and Method," *American Quarterly* 15, no. 2, part 2 (1963): 254.

[15] Sykes, "American Studies," 255.

[16] Ibid., 256.

[17] Ibid., 264.

[18] Ibid., 265.

[19] Ibid., 264.

[20] Mechling et al., "American Culture Studies," 368.

[21] Berkhofer, Jr., Robert F., "The Americanness of American Studies," *American Quarterly*, 31, no. 3 (1979): 342.

[22] Berkhofer, "Americanness," 343.

[23] Ibid., 344.

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[25] Wise, "'Paradigm Dramas,'" 169.

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[29] Ibid., 164.

[30] Ibid., 167.

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[32] Ratcliff, James L. "What is a Curriculum and What Should It Be?" in *The Handbook of the Undergraduate Curriculum: A Comprehensive Guide to Purposes, Structures, Practices, and Change*, (San Francisco: Jossey-Bass Publishers, 1997), 11.

[33] Ratcliff, "What is a Curriculum," 11.

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[34] Rudolph, Frederick, *The American College and University*, (Athens, GA: University of Georgia Press, 1990), 26.
[35] Rudolph, *American College*, 40.
[36] Ibid., 36.
[37] Thelin, John R., *A History of American Higher Education*, (Baltimore: Johns Hopkins University Press, 2004), 42.
[38] Marsden, George M., *The Outrageous Idea of Christian Scholarship*, (New York: Oxford University Press, 1997), 16.
[39] Rudolph, *American College*, 5-6.
[40] Thelin, *History*, 75.
[41] Rudolph, *American College*, 252.
[42] Ibid., 148-9.
[43] Marsden, George M., *The Soul of the American University: From Protestant Establishment to Established Non-Belief*, (New York: Oxford University Press, 1994), 263.
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[45] Ibid., 154.
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[48] Ibid., 243.
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[54] Ibid., 337.
[55] Ibid., 382.
[56] Ibid., 384.
[57] Ibid., 383.
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[59] Hart, Darryl G., *The University Gets Religion: Religious Studies in American Higher Education*, (Baltimore: Johns Hopkins University Press, 1999), 200.
[60] Hart, *University Gets Religion*, 201.
[61] Ibid., 202.
[62] American Academy of Religion. "Mission Statement." http://www.aarweb.org.
[63] Dunbar, Willis F. and George May, Michigan*: A History of the Wolverine State*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 18-19.
[64] Dain, Floyd R., *Education in the Wilderness*, (Lansing, MI: The Michigan Historical Commission, 1968), 7.
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[70] Ibid., 16-17.
[71] Ibid., 22.
[72] Ibid., 40.
[73] Dunbar, *Michigan: A History*, 97.
[74] Dain, *Education*, 31.
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[76] Ibid., 41.
[77] Ibid., 41-42.
[78] Ibid., 44.
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[80] Ibid, 80-81.
[81] Ibid., 81.
[82] Ibid., 82.
[83] Ibid.
[84] Dunbar, *Michigan: A History*, 279.
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[117] Timmerman, *Promises,* 13.
[118] Dunbar, *Michigan: A History*, 599.
[119] Timmerman, *Promises,* 16.
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[138] Stone, *Craft*, 3.
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[149] Ibid., 193.
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[151] Porterfield, Amanda, *The Transformation of American Religion: The Story of a Late Twentieth Century Awakening*, (New York: Oxford University Press, 2001), 225.
[152] Porterfield, *Transformation*, 225.
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[154] Wiebe, Donald, The *Politics of Religious Studies: The Conflict with Theology of Academy*, (New York: St. Martin's Press, 1999), xiii.
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Chapter 3 Endnotes

[158] Lawson argues that our brains are essentially "hard-wired" to be receptive to ritual and thus religion.
[159] Swets, Marinus. *A Study of the Establishment of Grand Valley State College.* (Dissertation from Michigan State University, 1963), 9.
[160] Jamrich. "GVSU: A Justification for Its Creation." www.gvsu.edu/gvhistory. The website, created and supervised by GVSU History Professors Anthony Travis and Lynn Mapes, is no longer available. Created prior to the fiftieth anniversary of GVSU, it was the only comprehensive written record of GVSU history. With the advent of the fifty year anniversary, additional resources and histories were established.
[161] Travis. "The Struggle to Found a New College." and "A Clash of Educational Philosophies." www.gvsu.edu/gvhistory. Other details concerning the events and conflicts leading up to the founding of the institution can be discerned from the Russell Report of 1958 and the Jamrich Report of 1959.
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[163] Grand Valley State College 1966-67 Catalog, 28.
[164] Grand Valley State College 1964-65 Catalog, 11.
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[166] Grand Valley State College 1964-65 Catalog, 11.
[167] Grand Valley State College 1965-66 Catalog, 10.
[168] Ibid., 21.
[169] Zumberge, James, *Grand Valley State College: Its Developmental Years 1964-1968*, (Allendale, MI: Grand Valley State College, 1969), 5-6.
[170] Grand Valley State Colleges 1970-71 Catalog, 4.
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[173] Grand Valley State College 1964-65 Catalog,16.
[174] Zumberge, James, Report *of the President – Grand Valley State College 1962-64: An Account of the Formative Years of a New Liberal Arts College in Michigan*, (Allendale, MI: Grand Valley State College), 6.
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[177] Rowe, Stephen, *Old Hopes for a New Place: The Legacy of Arend D. Lubbers at Grand Valley State University*, (East Lansing, MI: Michigan State University Press, 2006), 2.
[178] Rowe, *Old Hopes*, 6.
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[181] See Travis "Fiscal Troubles." and "A Near Death Experience: Grand Valley State Colleges, 1973-82." http://www.gvsu.edu/gvhistory.
[182] Grand Valley State College Self Study for Accreditation at a Higher Degree Level. Part 1: Academic Programs and Cluster of Colleges, 1.
[183] Grand Valley State Colleges 1977-79 Catalog, 9.
[184] See Travis, www.gvsu.edu/gvhistory under the histories of the various colleges.
[185] Zumberge, *Report*, 5.
[186] Ibid., 5.
[187] Ibid., 6.
[188] Grand Valley State Colleges 1970-71 Catalog, 132.
[189] Grand Valley State Colleges 1976-77 Catalog, 96.
[190] Grand Valley State Colleges 1977-79 Catalog, 10.
[191] Ibid., 10.
[192] Grand Valley State Colleges 1977-79 Catalog, 10-11.
[193] Grand Valley State Colleges 1976-77 Catalog, 98.
[194] Ibid., 92.
[195] Grand Valley State Colleges 1971-72 Catalog, 176.
[196] Lynn Mapes, "Thomas Jefferson College." and "The Death of TJC." www.gvsu.edu/gvhistory. Mapes goes into greater detail on the site.
[197] Grand Valley State Colleges 1976-77 Catalog, 106.
[198] Grand Valley State Colleges 1977-79 Catalog, 11.
[199] Ibid., 11.
[200] Grand Valley State Colleges 1976-77 Catalog, 106.
[201] From the Robert Frost poem, *Two Tramps in Mud Time*: "My object in living is to unite my avocation and vocation as my two eyes make one in sight."
[202] Grand Valley State Colleges 1976-77 Catalog, 106.
[203] Ibid., 106.
[204] Ibid., 106-107.
[205] Ibid., 107.
[206] See Barbara Roos' "An Unfinished Conversation" and "The Conversation Continues" at the following websites: http://vimeo.com/unfinishedconversation , http://vimeo.com/continuingconversation and

http://faculty.gvsu.edu/roosb/conversation/libed/libed.html. These sites offer the video-story of WJC, blogs, and contact information for WJC alumni who wish to reconnect with Grand Valley. DVDs of each are also available.

[207] Grand Valley State Colleges 1976-77 Catalog, 130.

[208] Ibid., 130.

[209] Ibid., 131.

[210] Ibid., 132.

[211] Grand Valley State University 2003-04 Catalog, 2.

[212] Grand Valley State Colleges 1966-67 Catalog, 61.

[213] Ibid., 29.

[214] Grand Valley State Colleges 1970-71 Catalog, 100-101.

[215] Grand Valley State Colleges 1976-77 Catalog, 72.

[216] Ibid., 72.

[217] Ibid., 148.

[218] GVSC 1976-77 Catalog, 148.

[219] Ibid., 148.

[220] GVSU Archives "Religious Studies Institute" folder (A79-5), 4-2.

[221] GVSU Archives, "Religious Studies Institute" folder (A79-5), 4-2.

[222] GVSC 1976-77 Catalog, 6.

[223] GVSC 1980-81 Catalog, 10.

[224] Roszak, Theodore, *The Making of a Counter Culture*, (Berkeley, CA: University of California Press, 1995), xxvi. Roszak contextualizes the political, environmental and technological turmoil as emerging from an Age of Affluence from (approximately) 1942 – 1972. During this time, he argues, an elusive yet rigorous counterculture movement pushed back against the foundations of the traditional establishment and questioned the "very meaning of reality, sanity and human purpose" (xxvi). The development of religion curriculum at Grand Valley, as well as some of the conflicts that arose in TJC, are small illustrations of Rosazk's argument.

[225] Roszak, *Making*, 5.

[226] Currently this category requires three courses. Since it includes both monotheistic and non-monotheistic traditions, a student could focus on either (depth), or take a combination of both (breadth). These courses emphasize the global aspects and connections in the traditions.

[227] See http://www.gvsu.edu/interfaith/welcome-to-the-kaufman-interfaith-institute-89.htm and http://www.gvsu.edu/2012interfaith/ for a variety of events that are planned for the upcoming year. Grand Valley faculty members Douglas Kindschi, Sheldon Kopperl and Stephen Rowe (whose years as faculty at the institution total more than 100) have supported and advocated for the new Religious Studies major and minor and they have fostered community support for it as well. Several community members active in the Year of Interfaith Understanding also wrote letters of support for the Religious Studies major and minor Final Plan.

[228] Sebaly, Avis Leo, *Michigan State Normal Schools and Teachers Colleges in Transition, with Special Reference to Western Michigan College of Education*, (Unpublished doctoral dissertation submitted to the University of Michigan, 1950), 45.
[229] Sebaly, *Michigan*, 55.
[230] James O. Knauss, *The First Fifty Years: A History of Western Michigan College of Education 1903-1953*, (Kalamazoo, MI: Western Michigan College of Education, 1953), 4.
[231] Knauss, *First Fifty*, 6. There was considerable struggle and bureaucracy to overcome even after the selection of the site. Early advocates for Western had to raise and pass a bond, gain clear possession of the title to Prospect Hill, and, of course, fund and construct the first building.
[232] Knauss, *First Fifty*, 8.
[233] Ibid., 8.
[234] Sebaly, *Michigan*, 196.
[235] Knauss, *First Fifty*, 9.
[236] Ibid., 46.
[237] Ibid.
[238] Ibid.
[239] Ibid.
[240] Sebaly, *Michigan*, 414.
[241] Western Michigan University 1966-67 Catalog, 12.
[242] Knauss, *First Fifty*, 50.
[243] Ibid., 52.
[244] Ibid., 53.
[245] Ibid., 54.
[246] Ibid.
[247] Ibid., 55.
[248] Ibid.
[249] Ibid., 57.
[250] Ibid., 56. A pre-professional program in Christian Ministry was added in 1959 and is detailed in the religion curriculum section.
[251] Ibid., 60.
[252] Sebaly, *Michigan*, 381.
[253] Stine, Leo Clair, *Western – A Twentieth Century University*, (Kalamazoo, MI: New Issues Press, 1980), 6.
[254] Stine, *Western*, 7. Waldo did this in the most serious and humane way possible, Stine argues. Retirement age faculty members were retired, others resigned voluntarily, some were granted sabbatical with half-pay, some took leaves without pay, only a few had to be released unconditionally.
[255] Knauss, *First Fifty*, 66.
[256] Ibid., 68.
[257] Ibid. In the summer session of 1939 eleven courses were offered and 154 students enrolled. In 1951-52 there were twenty-eight courses and 209 students.
[258] Ibid., 75-76.
[259] Ibid., 77.

[260] Ibid., 78. Some options were permitted, for example, Rhetoric could be substituted for communication and students had choices between biology and geography.
[261] Stine, *Western*, 18.
[262] Ibid., 26.
[263] Ibid., 27.
[264] Western Michigan University, "About WMU." http://www.wmich.edu/about/profile/
[265] Bulletin of the Western State Normal School, 1904-05, Summer Term, 8.
[266] Knauss, *First Fifty*, 43.
[267] Western Michigan University 1952-53 Bulletin, 64.
[268] Western Michigan University 1952 Bulletin, 64-65.
[269] Gernant, Leonard, "Religion at a State-Owned Institution: The Western Michigan College Story," *Religious Education* 19, Jan./Dec. (1957): 375.
[270] Stine, *Western*, 111.
[271] Ibid., 111.
[272] Gagie, Martin R.J., *Western Michigan University: A Pictorial History*, (Kalamazoo, MI: Western Michigan University, 1978), 2.
[273] Gagie, *Western*, 2.
[274] Ibid., 39.
[275] Western Michigan University 1966-67 Catalog, 11.
[276] Ibid., 11.
[277] Ibid., 12.
[278] Western Michigan University 1968-69 Catalog, 11.
[279] Ibid., 11.
[280] Western Michigan University, "Mission." http://www.wmich.edu/about/mission/
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[282] Kent, Charles Foster, *The Undergraduate Courses in Religion at the Tax-Supported Colleges and Universities in America*, (New Haven CT: Bulletin of the National Council on Religion in Higher Education, n.d.), 20.
[283] Western Michigan University 1948-49 Bulletin, 245.
[284] Western Michigan University 1951-52 Bulletin, 274.
[285] Western Michigan University 1956-57 Bulletin, 280.
[286] Michaelsen, Robert S., *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*, (New Haven, CT: The Society for Religion in Higher Education, 1965), 43.
[287] Michaelsen, *Study of Religion*, 43.
[288] Stine, *Western*, 227.
[289] Western Michigan University 1960-61 Catalog, 242.
[290] Western Michigan University 1966-67 Catalog, 247.
[291] Ibid., 252.
[292] Ibid.
[293] Ibid., 386.
[294] Ibid., 387.
[295] Western Michigan University Department of Comparative Religion. "History." http://www.wmich.edu/religion/history.html

[296] Western Michigan University 1968-69 Catalog, 405-406. The statement is also significant because it indicates the changing role of the catalog itself and the role it plays in attracting students to the study of religion. Most of today's catalogs are stark by comparison, with little or no preambles present, course descriptions often limited (in some cases to fifty words or less) and it is difficult to get a sense of the values and scope of the department and courses from such short text compilations. Western, out of the four institutions examined in this dissertation, has retained, even to the present, the most descriptive and detailed language in its printed catalogs. This most certainly has aided and attracted students to the option of studying religion in the institution.

[297] Ibid., 406.

[298] Ibid., 407.

[299] Western Michigan University 1977-78 Catalog, 337.

[300] Wilson, Brian, "History - Department of Comparative Religion: 1956 to Present." http://www.wmich.edu/religion/about/history.html

[301] Interview. Brian Wilson. 29 September 2009. Though the Ph.D. program was well-received, simultaneous cutbacks in funding and an abrupt decline in the numbers of the faculty (due to retirement and who were not replaced) in the department made supporting it impossible. The Master's program allows 8-10 graduate students admission per academic year, depending on aid needs. The undergraduate program has maintained about 60 majors consistently for the past ten years.

[302] Western Michigan University Department of Comparative Religion. "Undergraduate Programs." http://www.wmich.edu/religion/undergrad_programs.html

[303] Western Michigan University Department of Comparative Religion. "Undergraduate Programs." http://www.wmich.edu/religion/undergrad_programs.html

[304] Western Michigan University Department of Comparative Religion. "Homepage." http://www.wmich.edu/religion/

[305] Western Michigan University Department of Comparative Religion. "Undergraduate Curriculum." http://www.wmich.edu/religion/academics/index.html

[306] Western Michigan University Department of Comparative Religion. "Undergraduate Curriculum." http://www.wmich.edu/religion/academics/index.html

[307] Western Michigan University Department of Comparative Religion. "Undergraduate Curriculum." http://www.wmich.edu/religion/academics/index.html

[81] The Presidential Scholars Award honors WMU's outstanding senior students, as nominated by the faculty of each academic department. The scholars are chosen on the basis of their general academic excellence, academic and/or artistic excellence in the department's program, and their intellectual and/or artistic promise. See: http://www.wmich.edu/marketing/scholarships/presidential.html

Chapter 5 Endnotes

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[312] Kuhn, Madison. *Michigan State: The First Hundred Years*, (East Lansing, MI: Michigan State University Press, 1955), v.
[313] qtd. in McCristal, *Spirit*, 11.
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[315] Kuhn, *Michigan State*, 24.
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[321] Blair, Lyle and Madison Kuhn, *A Short History of Michigan State*, (East Lansing, MI: Michigan State College Press, 1955), 24.
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[323] Dressel, Paul L., *College to University: The Hannah Years at Michigan State – 1935-1969*, (East Lansing, MI: Michigan State University Publications, 1987), 31.
[324] Kuhn, *Michigan State*, 276.
[325] Ibid., 279.
[326] McCristal, *Spirit*, 63.
[327] Kuhn, *Michigan State*, 366.
[328] Blair, *Short History*, 28.
[329] qtd. in McCristal, *Spirit*, 71.
[330] Kuhn, *Michigan State*, 335.
[331] Dressel, *College to University*, 31.
[332] McCristal, *Spirit*, 93.
[333] Blair, *Short History*, 31.
[334] Ibid., 31.
[335] Dunbar, Willis, *The Michigan Record in Higher Education*, (Detroit: Wayne State University Press, 1963), 334.
[336] Kuhn, *Michigan State*, 339.
[337] Varg, Paul, Letter to the Educational Policies Committee, (Michigan State University Archive and Historical Collections: Folder 15.9): par. 2.
[338] Ibid., par. 3.
[339] Ibid., par. 4.
[340] Ibid., par. 5.
[341] Ibid., par. 9.
[342] Michigan State University, "College of Arts and Letters." http://www.cal.msu.edu/about/facts.html
[343] Michigan State University. "About MSU." http://www.msu.edu/thisismsu/facts.html
[344] Kuhn, *Michigan State*, 27.
[345] Michigan State University 1962-63 Catalog, 9.
[346] Ibid., 9.

[347] Michigan State University 1970-71Catalog, 9.
[348] Ibid., 9.
[349] Ibid., 9.
[350] Michigan State University, "Mission Statement,"(Approved by the MSU Board of Trustees, June 24-25, 1982).
[351] Ibid..
[352] Ibid.
[353] Ibid.
[354] Michigan State University, "Mission Statement." http://president.msu.edu/mission.php
[355] Ibid.
[356] Michigan State University, "Core Values." http://president.msu.edu/core_values.php?statement_values,
[357] "College of Arts and Letters." Michigan State University. http://www.cal.msu.edu/about/facts.html With recent economic tensions in the state, MSU has once again begun examining the fiscal feasibility of many programs and curricula.
[358] Michigan State University, College of Arts and Letters. "Engaging the World" flyer. Found at http://www.cal.msu.edu/Mission.php
[359] Michigan State University College of Arts and Letters. "Mission Statement." http://www.cal.msu.edu/Mission.php
[360] Kimber, Harry H., "Religion in a State University," *The Journal of Higher Education*, 22, no. 6 (1951) : 293.
[361] Michigan Agricultural College 1922-23 Catalog, 137-38.
[362] Michigan Agricultural College 1923-24 Catalog, 197. All three courses were taught by Ray Bennett Weaver, Assistant Professor of English.
[363] Michigan State College 1935-36 Catalog, 199.
[364] Ibid., 200. At this time, the department of Philosophy and Psychology was a single unit.
[365] Michigan State College 1946-48 Catalog, 403, 448.
[366] Michaelsen, Robert S., *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*, (New Haven, CT: The Society for Religion in Higher Education, 1965), 32.
[367] Michigan State University Department of Religious Studies Self Study, 08.15.2007, 4.
[368] Michaelsen, *Study of Religion*, 32.
[369] Michaelsen, *Study of Religion*, 33-4.
[370] Michigan State College 1949-51 Catalog, 427-428.
[371] Michigan State University Archives: UA 16.102.
[372] Michigan State University Archives: UA 5-1526, 19.
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[380] Michigan State University Department of Religious Studies Self Study, 08.15.2007, 6.
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[383] Michigan State University, "The Department of Religious Studies." http://www.religiousstudies.msu.edu/get-a-major-or-minor
[384] Michigan State University, "The Department of Religious Studies." http://www.religiousstudies.msu.edu
[385] Michigan State University, "The Department of Religious Studies." http://www.religiousstudies.msu.edu/news-and-events
[386] Michigan State University Department of Religious Studies. "Homepage." http://www.religiousstudies.msu.edu/liberal-learning-goals
[387] Ibid.
[388] MSU Department of Religious Studies "Checklist of Requirements for a Minor in Religious Studies." http://www.religiousstudies.msu.edu/get-a-major-or-minor
[389] Ibid.
[390] Michigan State University Department of Religious Studies Self Study, 08.15.2007, 3.
[391] Ibid., 3.

Chapter 6 Endnotes

[392] The University of Michigan, 1865-66 General Register, 49.
[393] Ibid., 13.
[394] Peckham, Howard H., *The Making of the University of Michigan: 1817-1992* (Ann Arbor, MI: University of Michigan Press, 1994), 5-6. The thirteen *didaxiim*, or professorships, included: 1. Catholepistemia, or universal science (the professor of this would be president of the institution), 2. Anthropoglossica, or literature and languages, 3. Mathematica, or mathematics, 4. Physionostica, or natural history, 5. Physiosophica, or philosophy, 6. Astronomia, or astronomy, 7. Chymia, or chemistry, 8. Iatrica, or medical sciences, 9. Oeconomica, or economics, 10. Ethica, or ethics, 11. Polemitactia, or military science, 12. Diegetica, or history, and 13. Ennoeica, or intellectual sciences.
[395] Dain, Floyd R. *Education in the Wilderness* (Lansing, MI: The Michigan Historical Commission, 1968), 88.
[396] Dain, *Education*, 91.
[397] Dunbar, Willis F., *Michigan: A History of the Wolverine State* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 279.
[398] Austin, C. Grey, *A Century of Religion at The University of Michigan* (Ann Arbor, MI: The University of Michigan, 1957), vii –viii.
[399] Austin, *Century of Religion*, vii-viii.
[400] Peckham, *Making*, 10.
[401] Ibid., 24.

[402] Ibid., 25.
[403] Albion (United Methodist Church) was founded in 1835, Hope College (Reformed Church in America) in 1866, Calvin College (Christian Reformed Church) in 1876, Aquinas (Roman Catholic) in 1886, and Alma (Presbyterian Church) in 1886, for example.
[404] Peckham, *Making*, 44.
[405] Ibid., 45.
[406] Ibid., 71.
[407] The University of Michigan, 1864-65 General Register, 41.
[408] Hatcher, Harlan, *The University of Michigan: 140 Years from Michigan Wilderness to a World Center of Learning! (1817-1957)* (New York: The Newcomen Society in North America, 1958), 15.
[409] Hatcher, *University*, 16.
[410] Baldwin, DeWitt C. "A Centennial of Student Religious Work," *Religious Education*, 54, Jan./Dec. (1959): 86.
[411] Hart, Darryl G. *The University Gets Religion: Religious Studies in American Higher Education* (Baltimore: Johns Hopkins University Press, 1999), 67- 68.
[412] Hart, *University*, 68-9. Hart also notes that the REA's purpose was "to coordinate the work of religious education in its various components, which included departments of universities and colleges, theological seminaries, elementary and secondary public schools, private schools, teacher training, churches and pastors, Sunday schools, young peoples' societies, the home, libraries, the press, art and music, and the YMCA and YWCA." He notes that the REA's efforts were typical of the way mainstream Protestants thought about religion and higher education.
[413] The University of Michigan, 1916-17 General Register, 70.
[414] Ibid., 70. Guilds, the catalogue explains, were primarily comprised of students and were "organized in several of the churches both for religious and moral culture and for social entertainment." Some of these included The Hobart Guild (connected with St. Andrews Church and the Protestant Episcopal denomination), The Wesleyan Guild (affiliated with the Methodist Episcopal Church) and The Baptist Students' Guild (for those associated with the First Baptist Church).
[415] Ibid., 71.
[416] Peckham, *Making*, 210.
[417] Ibid., 210.
[418] Ibid., 211.
[419] Ibid., 239.
[420] Cuninggim, Merrimon. *The College Seeks Religion*, (New Haven, CT: Yale University Press, 1947), 222.
[421] Harrold, Philip, "'A Mess of Pottage': The Debate over Religious Pluralism at the University of Michigan, 1944-48, " *The Michigan Historical Review*, 24, no. 2 (1998): 4.
[422] Harrold, "Mess," 6.
[423] Ibid., 6.
[424] Ibid., 7.
[425] Ibid., 15-16.

[426] Ibid., 15-16.
[427] Peckham, *Making,* 257.
[428] The University of Michigan Bentley Historical Library, Office of Ethics and Religion Box 17 87299 BI f272, "Office of Religious Affairs – Purpose and Function" folder.
[429] Ibid.
[430] Ibid.
[431] Hatcher, *University,* 26.
[432] Baldwin, DeWitt C., "Centennial," 85.
[433] The University of Michigan, 1843-44 General Register, 14.
[434] The University of Michigan, 1916-17 General Register, 49.
[435] The University of Michigan, 1925-26 General Register, 76.
[436] The University of Michigan, 1955-56 General Register, 46-47.
[437] The University of Michigan, 1967-68 General Register, 24.
[438] The University of Michigan, 1967-68 Bulletin, 5-6. In the mid-1970s the Office of Publication stopped printing catalogs, and thus individual Colleges became responsible for printing their own publications. The Bulletin became the primary source for indicating the mission, vision and values of CLSA.
[439] The University of Michigan. "College of Literature, Science and Arts – First Year Course Guide: Religion," Fall 1997.
[440] The University of Michigan. "Office of the President." http://www.umich.edu/pres/mission.php
[441] The University of Michigan. "College of Literature, Science and Arts - Mission." http://www.lsa.umich.edu/bulletin/chapter1/mission
[442] The University of Michigan, 1916-1917 General Register, 163.
[443] Ibid., 164.
[444] Ibid., 165.
[445] Ibid., 184.
[446] Ibid., 230.
[447] Kent, Charles Foster, *The Undergraduate Courses in Religion at the Tax-Supported Colleges and Universities in America,* (New Haven, CT: Bulletin of the National Council on Religion in Higher Education, n.d.), 10.
[448] Laipson, Peter. "And the Walls Came Tumbling Down: The Michigan School of Religion, 1920-1930," *The Michigan Historical Review,* 21, no. 2 (1995): 94-95.
[449] Laipson, "And the Walls," 98.
[450] Ibid., 101.
[451] Michaelsen, Robert S. *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities,* (New Haven, CT: The Society for Religion in Higher Education, 1965), 18.
[452] The University of Michigan, 1944-45 General Register, 234.
[453] The University of Michigan, 1955-56 General Register, 246.
[454] Ibid., 201.
[455] University of Michigan. Course Listings LSA. Winter 1982. The course descriptions at this time were often quite detailed. The remainder of this particular course continued: "Various religious impulses within the Black community will be studied,

including traditional Christianity, Islam, Judaism, cultic Christianity (as expressed in the various Pentecostal movements) and other movements which have been described as 'personality cults' such as those led by Father Divine, Daddy Grace, Prophet Jones, and Rev. Ike. A brief survey of the traditional African approach to religion is given as a background for a proper understanding of the ways in which the introduction of Christianity affected African people, followed by a study of the development of religion among Black people in the ante-bellum America. A study of Black religion since 1900 will explore the social and political cross-currents which led to the rise of separatist religious groups early in the twentieth century. The role of mainline churches and their success or failure in translating the needs and aspirations of the Black community to the larger society will be studied in relation to the civil rights struggle of the 1960s and the development of new social-action oriented religious movements. The course will conclude with an exploration of Black religious moods in contemporary society." In addition, course descriptions also included a general breakdown of format, assignments and assessment methods.

[456] University of Michigan. College of Literature, Science and the Arts Course Listings, Religion. Fall 1989.

[457] University of Michigan. College of Literature, Science and the Arts Course Listings, Religion. Winter 1982.

[458] University of Michigan. "College of Literature, Science and Arts – Concentration." http://www.lsa.umich.edu/umich/v/index.jsp

[459] LS&A Course Bulletin 1998-99. http://www.lsa.umich.edu/saa/publications/bulletin/archive/98-99/reli/reli.html

[460] University of Michigan. College of Literature, Science and the Arts. "Individual Concentration Program." www.lsa.umich.edu/icp

[461] University of Michigan. "College of Literature, Science and Arts – Judaic Studies Concentration." http://www.lsa.umich.edu/umich/v/index.jsp

[462] LSA Fall 2011 Course Guide http://www.lsa.umich.edu/cg/cg_results.aspx?termArray=f_11_1860&cgtype=ug&department=AAPTIS&allsections=true&show=40

[463] LSA Fall 2011 Course Guide, http://www.lsa.umich.edu/cg/cg_detail.aspx?content=1860AAPTIS100001&termArray=f_11_1860

[464] The University of Michigan. "International Institute Homepage." http://www.ii.umich.edu/

[465] The University of Michigan. "The Jean and Samuel Center for Judaic Studies Homepage." http://www.lsa.umich.edu/judaic/

[466] Peckham, *Making*, 305.

[467] Ibid., 306.

[468] The University of Michigan-Flint, "About." http://www.umflint.edu/about-umflint.page

[469] Ibid.

[470] The University of Michigan-Flint. "Catalog," http://catalog.umflint.edu/preview_program.php?catoid=5&poid=1133

[471] Ibid.

[472] Ibid.
[473] Ibid.
[474] The University of Michigan-Dearborn, "About Us." www.umd.umich.edu
[475] The University of Michigan-Dearborn, "Mission." http://www.umd.umich.edu/mission/
[476] Ibid.
[477] The University of Michigan-Dearborn, "College of Arts, Sciences and Letters." http://www.casl.umd.umich.edu/index.php?id=653001
[478] The University of Michigan-Dearborn, http://umd.umich.edu
[479] The University of Michigan-Dearborn, "College of Arts, Sciences and Letters." http://www.casl.umd.umich.edu/index.php?id=653001

Chapter 7 Endnotes

[480] Qtd. in Axelrod, Joseph, *New Patterns in Undergraduate Education: Emerging Curriculum Models for the American College* (Durham, NC: Duke University and the United States Office of Education, 1967), 16-17.
[481] Qtd. in Miriam Ben-Peretz. "Curriculum Development." *Encyclopedia of Educational Research. Sixth Edition* (New York: Macmillan Publishing Company, 1992), 256-7.
[482] I have been intentionally vague about the details of this scenario, as this proposal is still active in the curriculum process. Disclosing further details could hinder the neutrality of my role and responsibility in the process.
[483] Axelrod, *New Patterns*, vi.
[484] Ibid.
[485] Tanner, Daniel and Laurel Tanner, *Curriculum Development: Theory Into Practice* (New York: MacMillan Publishing Co. Inc., 1975), 5.
[486] Schneider, Carol Geary, "The Arts and Sciences Major," in *The Handbook of the Undergraduate Curriculum*, ed. Jerry G. Gaff (San Francisco: Jossey Bass, 1997), 250. While Schneider's article was addressing the Arts and Sciences major within the context of liberal education, I think the idea increasingly applies to all majors.
[487] Association of American Colleges and Universities. "College Learning for the New Global Century," https://www.aacu.org/leap/documents/GlobalCentury_ExecSum_3.pdf 3.
[488] The American Academy of Religion (AAR), "The Religious Studies Major in a Post-9/11 World: New Challenges, New Opportunities." The Religion Major and Liberal Education – A White Paper, http://www.aarweb.org/Programs/Religion_Major_and_Liberal_Education/ 3-4.
[489] Ibid., 11. While the Syllabus Project has since been moved to another organization's purview, the AAR continues to discuss the major, most recently at the 2010 annual in Atlanta and through workshops and conferences.
[490] Ibid., 11-12.
[491] Ibid., 11.
[492] In order of clarity and transparency of learning goals and outcomes, I think Michigan State has done the best job, Western second, Grand Valley third (though admittedly

this is still in progress as the major and minor will not officially be available until fall 2012) and the University of Michigan fourth.

[493] AAR, "Religious Studies Major," The Religion Major and Liberal Education – A White Paper. http://www.aarweb.org/Programs/Religion_Major_and_Liberal_Education/ 8.

[494] Ibid, 8.

[495] Although upon closer examination, these courses contained unique learning outcomes and pedagogical approaches, this was not sufficient rationale from the internal and external perspectives.

[496] Dressel, Paul, "A Look at New Curriculum Models for Undergraduate Education," *The Journal of Higher Education* 50, no. 4 (July-Aug. 1979): 392.

[497] Levine, Arthur, *When Hope and Fear Collide: A Portrait of Today's College Student (*San Francisco: Jossey-Bass, 1998), 165.

[498] Levine, *When Hope*, 164.

[499] Western Michigan University. "About WMU homepage." http://www.wmich.edu/about/

[500] Although beyond the scope of this dissertation, these four institutions, mirroring a national trend, are also relying heavily on contingent faculty positions in order to cut budgets and save money in benefits. While this means that not all faculty members have rigorous scholarship expectations, the highest paying and most secure positions require it, and the job market for such positions is highly competitive.

[501] Tierney, William G. and Estela Bensimon, *Promotion and Tenure: Community and Socialization in Academe* (Albany, NY: State University of New York Press, 1996), 11.

[502] Tierney, *Promotion*, 11.

[503] Ibid., 5.

[504] Boyer, Ernest, *Scholarship Reconsidered: Priorities of the Professoriate*, (Princeton, NJ: Carnegie Foundation for the Advancement of Teaching, 1990), xiii.

[505] Bellah, Robert N., "Religion in the University: Changing Consciousness, Changing Structures," in *Religion in the Undergraduate Curriculum: An Analysis and Interpretation*, ed. Claude Welch (Washington D.C.: Association of American Colleges, 1972), 13. In this essay Bellah talks about three forms of religious consciousness: religious orthodoxy, enlightenment orthodoxy and symbolic realism. Controversies within departments of religion in the universities often arise from unresolved conflicts between these three forms and/or from faculty members holding different views within the same department.

[506] Bellah, "Religion," 13.

[507] AAR, "The Religious Studies Major." The Religion Major and Liberal Education – A White Paper. http://www.aarweb.org/Programs/Religion_Major_and_Liberal_Education/

[508] The Society for Values in Higher Education, "History." http://www.svhe.org/content/our-history

[509] The Society for Values in Higher Education, "Mission." http://www.svhe.org/content/our-mission

[510] The Society for Values in Higher Education, "Institute on Religion in Curriculum and Culture of Higher Education." http://www.svhe.org/content/institute-religion-curriculum-and-culture-higher-education%20.

[511] Ibid. Participants in the Institute include Robert Spivey, Florida State University; Miriam Diamond, Northwestern University; Allen Dunn, University of Tennessee, Knoxville and Richard Miller, Indiana University among others.

[512] Littlejohn, Stephen W. and Kathy Domenici, *Communication, Conflict, and the Management of Difference* (Long Grove, IL: Waveland Press, 2007), 94.

[513] Littlejohn, *Communication,* 94.

[514] Student development and external community engagement are also essential.

[515] Sell, G. Robert and Barbara Lounsberry, "Supporting Curriculum Development," in *The Handbook of the Undergraduate Curriculum,* ed. Jerry G. Gaff (San Francisco: Jossey Bass, 1997), 662.

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The American Academy of Religion. "The Religious Studies Major in a Post-9/11 World: New Challenges, New Opportunities." The Religion Major and Liberal Education – A White Paper. http://www.aarweb.org/Programs/Religion_Major_and_Liberal_Education/

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