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## **Narrative Section of a Successful Application**

The attached document contains the grant narrative and selected portions of a previously-funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the current Institutes guidelines, which reflect the most recent information and instructions, at <https://www.neh.gov/grants/education/institutes-k-12-educators>

Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: *Religious Worlds of New York:  
Teaching the Everyday Life of American Religious Diversity*

Institution: Interfaith Center of New York

Project Director: Henry Goldschmidt

Grant Program: Institutes for K-12 Educators (Level II)

# **Religious Worlds of New York: Teaching the Everyday Life of American Religious Diversity**

## **Nature of the Request**

The Interfaith Center of New York (ICNY) and Union Theological Seminary (UTS) propose to hold a three week summer institute for school teachers, from July 12th to 30th, 2021, entitled *Religious Worlds of New York: Teaching the Everyday Life of American Religious Diversity*. The institute will serve 25 teachers in grades K-12, with an emphasis on teachers in grades 6-12. The program will have three main goals: It will offer participants an advanced introduction to the religious diversity of the United States; help them engage with the pedagogic and constitutional issues surrounding the study of religion in public and private schools; and offer them a set of pedagogic tools for teaching about contemporary “lived religion,” in addition to the conventional “world religions” curriculum. The institute will help K-12 teachers and students explore the lives of religiously diverse Americans—and thus help them bridge the social divides among their own religious and secular worlds.

We will accomplish these goals in a number of overlapping ways. Participants in the institute will engage with current scholarship on the study of lived religion. They will receive practical, hands-on training to help them facilitate classroom discussions of religion, and to navigate the constitutional issues surrounding the study of religion in American public schools. They will receive advanced introductions to the histories, practices, and beliefs of Judaism, Christianity, Islam, Hinduism, Buddhism, and African diaspora religions from leading scholars of these traditions. These scholarly introductions will be complemented by panel discussions with local religious leaders (reflecting the diversity *within* each religious tradition), site visits to local houses of worship, a walking tour exploring local religious history, and field research in a religiously diverse neighborhood. The institute will focus on these community-based, experiential pedagogies, but participants will also explore classroom strategies for teaching about lived

religion, including the use of literature and case-study texts. Finally, participants will work with experienced teachers to develop brief curriculum units, integrating the study of lived religion into an existing curriculum in any relevant field. In every component of the institute, we will model activities participants can replicate with their students—teaching them *how* to teach the everyday life of American religious diversity.

In addition to a rigorous classroom engagement with current scholarship in religious studies, the institute will offer participants an ethnographic engagement with the religious life of New York City—the “promised city” to generations of immigrants from every corner of the globe and every faith tradition.<sup>1</sup> New York provides an extraordinary, though hardly unique, example of American religious diversity. And, for better or worse, since 9/11 the city has been on the front-line of public debates about this diversity. It is thus an ideal site for teachers from throughout the country to explore the changing face of American religious life.

The institute will be led by Dr. Henry Goldschmidt, the Director of Programs at the Interfaith Center of New York, and formerly an Assistant Professor of Religion at Wesleyan University. Dr. Goldschmidt is a cultural anthropologist and community educator whose research and teaching have focused on the religious diversity of New York. The institute will be held at Union Theological Seminary, and Dr. Goldschmidt will develop the program in partnership with UTS colleagues. ICNY and UTS have held five *Religious Worlds* institutes since 2012, and we are eager to continue this important work in 2021.

### **Project Development**

Past *Religious Worlds* institutes have had both strengths and weaknesses, but they have generally been extraordinarily successful programs. Our 2019 summer scholars described the institute as “amazing and truly life changing,” “the most fulfilling, challenging, and inspiring professional development opportunity I have ever had,” and “the best NEH program I have par-

anticipated in to date” (additional evaluations attached). In previous years our summer scholars have described the institute as “a tremendous experience that will enrich the teaching that takes place in classrooms across the country for decades to come,” “one of the best learning experiences of my life,” and “the kind of work that changes the world.” Applications to the institute have been consistently strong, with 77 applications in 2019, 93 in 2018, and 87 in 2017 (despite the fact that our application process requires a reference letter, unlike most NEH summer programs). Given this successful track-record—as well as substantial changes made to the program in previous years, in response to past evaluations—we have not made any major changes to the program in 2021.

We have, however, made a few key changes to address summer scholars’ critiques of the 2019 program. Whenever possible, we have dedicated additional time to small group conversations growing out of our larger seminar discussions. We have replaced an unsuccessful seminar on teaching religion through material culture with a walking tour exploring Muslim history in Harlem. And above all, we are delighted to report that UTS can once again offer summer scholars air-conditioned on-campus housing. (UTS housing has been well reviewed by summer scholars in previous years, but unfortunately was not available in 2019.) These modest changes will make the 2021 institute an even richer experience for our summer scholars.

### **Intellectual Rationale**

There is a broad consensus among scholars and educators that the secular, academic study of religion should be an essential component of American K-12 education. If students are to be truly educated in American history, global studies, literature, philosophy, or the arts, they must have a rich understanding of religious practice and belief. Moreover, in an America that is often divided along religious lines—divisions that may be seen, all too clearly, in the disturbing rise of hate crimes against religious minorities in recent years—the study of religious diversity is

far more than a matter of academic interest.<sup>2</sup> A wide range of educators, policy makers, and faith leaders have advocated the academic study of religion as a way to bridge the divides among diverse religious communities, as well as the sometimes deeper divide between religious and secular Americans. Effective teaching about religious diversity is essential to the health of our multicultural democracy.<sup>3</sup>

Yet the study of religion has not fared well in American schools, and unfortunately it seems to have fared worst of all in the public schools charged with preparing young Americans for effective citizenship. Too many textbooks downplay the role of religion in contemporary societies, relegating the study of religion to ancient history curricula, if they address it at all.<sup>4</sup> Too many teachers are unprepared to teach effectively about religion, or to draw the sometimes subtle distinctions between constitutional and unconstitutional religious studies pedagogies.<sup>5</sup> Indeed, too many Americans mistakenly believe that the academic study of religion in our public schools is, in itself, a violation of the First Amendment.<sup>6</sup> It is thus vitally important to support and expand the study of religion in America's K-12 schools.

The question remains, however: What do our students need to know about religious diversity, and how is it best taught? The vast majority of K-12 curricula for the study of religion are still structured by the "world religions" pedagogic model that was dominant in academic religious studies in the mid-twentieth century. The *Religious Worlds* institute, however, will draw upon contemporary scholarship to encourage a shift towards the study of "lived religion" in American schools.

The world religions model conceptualizes religious diversity in terms of a fixed set of major traditions, each of which is defined by a fixed set of common features: its core doctrines or beliefs, its sacred texts (if any), the life story of its founder (if any), and its major holidays or ritual practices. The religious lives of 1.6 billion Muslims, for example, may be reduced to a discussion of the Five Pillars of Islam, brief selections from the Qur'an, an account of the life of

Mohammad, and a discussion of the customs surrounding the Hajj or Ramadan. Unfortunately, this pedagogic model tends to support a superficial form of “religious literacy”—introducing students to the essential facts, dates, and doctrines of major religious traditions, while failing to convey the depth or complexity of everyday religious life, and thus failing to prepare students for participation in the civic life of their religiously diverse society.<sup>7</sup>

For these and other reasons, many scholars of religion have shifted toward a focus on lived religion. The study of lived religion is grounded in analyses of everyday community life. Scholars of lived religion tend to explore how doctrines, rituals, and texts may shape—and be shaped by—the practical and political concerns of contemporary faith communities. They often question the boundaries of established religions, as well as the definition of “religion” as such. And they pay close attention to the racial, ethnic, gendered, and doctrinal diversity within every religious tradition and community. In short, the study of lived religion takes the analysis of religious diversity out of the rarified realm of doctrine and text, and places it instead within the give-and-take of a multicultural public sphere.<sup>8</sup>

This, we would argue, is the most appropriate model of religious diversity education for American K-12 schools. Our students do need to learn about the doctrines and histories of major religions, but much more than that they need to learn about the religious lives of their diverse neighbors. They need to know how their experiences of American society may be radically different—and not so different at all—from the experiences of their peers living in different religious worlds. By training teachers to teach these aspects of lived religion, the *Religious Worlds* institute is helping to transform the study of religion in American schools.

### **Program of Study**

Following a brief opening discussion, the *Introduction to the Institute* will consist of three interrelated sets of seminars, which will engage participants in the theoretical and pedago-

gic issues at the heart of the program. On Monday, July 12th, Dr. Charles Haynes will lead a discussion of religious liberty in the United States, and a discussion of the pedagogic and constitutional issues surrounding the study of religion in American public schools. These seminars will be framed by readings in Warren Nord and Charles Haynes' co-authored work *Taking Religion Seriously Across the Curriculum*, which advocates—on pedagogic, civic, and constitutional grounds—for more substantial discussion of religion in American K-12 schools. The main focus of these seminars, however, will be the discussion of five key primary texts: selections from John Winthrop's sermon *A Model of Christian Charity* (1630), a brief synopsis of Roger Williams' *The Bloody Tenent of Persecution for Cause of Conscience* (1644), and the full texts of *The Flushing Remonstrance* (1657), George Washington's *Letter to the Jews of Newport* (1790), and the U.S. Supreme Court's landmark decision in *Abington v. Schempp* (1963). The first four texts helped set the terms for discussions of religious diversity in the United States, while the fifth applied the ideal of religious liberty to public education by banning devotional Bible reading in public schools. Following discussion of these texts, Dr. Haynes will also explore a series of concrete examples of religious studies pedagogy, helping participants to distinguish between constitutional and unconstitutional approaches to teaching about religion in American public schools.

On Tuesday and Wednesday, July 13th and 14th, institute director Dr. Henry Goldschmidt will lead a set of seminar discussions and a site visit to introduce the concept of lived religion. He will begin by exploring the basic premises of the academic study of religion, and then turn to the study of lived religion—first asking why K-12 students should study religion at all, then asking why they should study everyday religious life. These discussions will be framed by readings from William Paden's classic text *Religious Worlds: The Comparative Study of Religion*, and then by Robert Orsi's influential essays, "Everyday Miracles: The Study of Lived Religion," and "Is the Study of Lived Religion Irrelevant to the World We Live In?"

Paden’s work offers a sophisticated yet accessible introduction to the field of religious studies, while Orsi’s develops theoretical, pedagogic, and civic arguments for the study of everyday religious life. Our discussion of lived religion will then be fleshed out through a site visit to the Bronx Lourdes grotto, which Orsi describes in “Everyday Miracles.” Dr. Goldschmidt will help participants explore the grotto on Tuesday afternoon, July 13th, then facilitate discussion of their experiences the following morning. This site visit will help to establish the terms for the institute’s community-based, experiential investigations of lived religion.

Following our discussion of the Bronx Lourdes grotto on Wednesday morning, July 14th, the institute’s K-12 leader Eva Abbamonte, and curriculum development mentors Jody Madell, Jacqueline Richard, and Kathy Wildman Zinger will lead a series of workshops exploring classroom strategies for teaching about religion. These sessions will help institute participants wrestle with some of the difficult issues surrounding the study of religion in K-12 schools. How, for example, can teachers offer their students even-handed introductions to contentious issues in religious life? How do they create learning communities, and facilitate class discussions, that welcome and support students of diverse religious and secular backgrounds? How might they incorporate students’ own faith-based perspectives into a secular, academic curriculum? Our discussion of these issues will be framed by readings of two teachers’ guides to the study of religion in American public schools, prepared by the American Academy of Religion and the First Amendment Center. But above all, these workshops will offer our summer scholars an opportunity to share and reflect on their own classroom teaching strategies, successes, and challenges.

The second and longest unit of the institute, *World Religions and Religious Worlds*, will run from Thursday, July 15th, through Monday, July 26th. This unit will offer participants advanced introductions to Judaism, Christianity, Islam, Hinduism, Buddhism, and African diaspora traditions like Santeria and Vodou. As they learn about these six world religions, par-



Participants will also explore classroom and community-based strategies for teaching about diverse religious worlds.

Six of the eight working days in this unit will begin with a scholarly lecture and discussion, providing an introduction to a religious tradition. These introductions will be offered by: Dr. Hasia Diner on Judaism, Dr. Morris Davis on Christianity, Dr. Ali Asani on Islam, Dr. Jack Hawley on Hinduism, Dr. Laura Harrington on Buddhism, and Dr. Elizabeth McAlister on African diaspora religions. Each introductory session will be framed by optional readings on the tradition in question and its place in American life. For some participants these sessions will be a refresher course on familiar material, and for others they will offer an essential (though inevitably partial) introduction to American religious diversity.

These scholarly lectures and seminar discussions will be complemented by panel discussions with local religious leaders. Each panel will include three or four clergy members and lay leaders chosen to represent, as well as possible, the diversity within their religious tradition. Each panelist will give a brief presentation exploring their personal faith and/or community life, but the focus of these sessions will be an open dialogue between panelists and participants, facilitated by institute director Henry Goldschmidt. These conversations will be followed (generally on the same day) by site visits to local houses of worship. We will visit a broad range of institutions—from the city's oldest and largest Hindu temple, in Flushing, Queens, to a Zen Buddhist temple in a converted rowhouse on the Upper West Side; from a historic Black Baptist church in Harlem to a mosque in a renovated tenement building. At some sites we will attend and observe a prayer service, and at others we will tour the space with a community leader. Institute director Henry Goldschmidt will lead each site visit, and facilitate conversations afterward, for participants to reflect together on their experiences.<sup>9</sup>

The panel discussions and site visits will serve two equally important purposes in the institute curriculum. First, they will complement the scholarly lectures and discussions by offer-

ing an ethnographic introduction to American religious diversity. Participants will put human faces on that diversity by engaging directly with religious leaders, and will have first-hand experiences, however brief, of the various traditions they are studying. Second, the panel discussions and site visits will serve as models for community-based education programs that teachers can replicate, in some cases, with their own students.<sup>10</sup> Many K-12 teachers are understandably reluctant to invite religious leaders to speak with their students, or bring students to visit local houses of worship. This is especially true in public schools, where a religious diversity program gone awry can raise serious First Amendment concerns. We will thus use our panel discussions and site visits to train participants to develop pedagogically and constitutionally sound community-based religious diversity programs. How, we will ask, should teachers prepare a religious leader to speak with their students, or prepare students to visit a house of worship? What kinds of religious sites and experiences are appropriate—or not—for students at different grade levels? How do you prevent students from taking a single site or speaker as the face or voice of an internally diverse tradition? How, in short, can teachers offer their students an experiential understanding of religious diversity, while maintaining a secular, academic curriculum? We will explore these questions throughout the institute, and in an in-depth closing discussion on Thursday afternoon, July 29th.

Alongside our site visits to houses of worship, on Thursday afternoon, July 22nd, Katherine Merriman will lead a walking tour exploring Muslim history and social movements in Harlem, followed by discussion of the pedagogic issues surrounding such tours.<sup>11</sup> This place-based approach to religious history will complement our engagement with present-day religious communities. While the institute will focus, above all, on such community-based, experiential pedagogies, it will also explore school-based, classroom strategies for teaching about lived religion, including the use of literature and case-study documents. On Monday morning, July 19th, Dr. Josef Sorett will lead a discussion of James Baldwin's classic novel *Go Tell it on the*

*Mountain*, which portrays family and community life at a Pentecostal church in mid-twentieth century Harlem. And on Thursday morning, July 22nd, Alexis Salomone will lead a workshop exploring the Pluralism Project’s case-study method for the study of American religious diversity.<sup>12</sup> These sessions will ask what students can learn about everyday religious life by reading both fiction and non-fiction texts.

The third unit of the institute, *Sacred Gotham: Locating “Religion” in the Everyday Life of the City*, will extend our community-based, ethnographic pedagogy to a consideration of the concept of religion itself. While our visits to local houses of worship will explore clearly defined religious traditions, in the last week of the institute participants will broaden their focus by tracing the presence of “religion”—however this complex term might be defined—in social and ritual spaces on Manhattan’s Upper West Side. The unit will be framed by readings in Brent Nongbri’s *Before Religion* and David Chidester’s *Authentic Fakes*, which examine the history of the concept of religion, and the contested boundaries between religious and secular. After a brief discussion of these texts, on Tuesday morning, July 27th, participants will conduct field research, in small groups, at the Cathedral of Saint John the Divine—the world’s largest gothic cathedral, located just a few blocks from UTS in Morningside Heights. They will explore the Cathedral’s many social spaces, architectural details, visual symbols, ritual objects, and art installations—trying to distinguish, if possible, between religious and secular dimensions of the sprawling site. Each research group will present its findings that afternoon, and discuss the definition of “religion” that emerged in its work.

On Wednesday, July 28th, participants will conduct similar fieldwork projects on the streets of the Upper West Side. Each research group will be assigned a small area of the neighborhood, and asked to document local religious life. They will be encouraged to look for “religion” in unexpected places—in houses of worship, but also in monuments, murals, graffiti, businesses, street life, and so on. They will document the presence of religion by taking field-

notes and photographs, collecting material culture, and potentially talking to neighborhood residents. At the end of the day, each research group will prepare an informal report on its findings, which they will present and discuss on Thursday morning, July 29th. As with our discussion of Saint John's, this conversation will use participants' field research to raise fundamental questions about the nature of religion and its role in social life. These concluding seminars will complement our earlier discussions of specific faith traditions—deepening participants' engagement with the academic study of religion, and modeling an inquiry-based field research project they may be able to replicate with their own students.

Finally, over the course of the institute participants will work independently on very modest, focused *curriculum development projects*. They will be asked to incorporate the study of lived religion into an existing curriculum in any relevant field, by adding a site visit or guest speaker(s), discussion of a novel or film, or any other appropriate learning activity. They will need to articulate the pedagogic goals of the activity they design, describe its relationship to the broader curriculum, and think through the practical details of its execution. Participants will be supported in these projects by a team of four experienced middle- and high school teachers, from public, private, and parochial schools. These mentors will lead small group discussions of the curriculum development process, and work with individual participants on their projects. Participants will present and discuss their projects on Friday, July 30th, and we will make these projects available to download from the *Religious Worlds* institute website.

### **Project Faculty and Staff**

The institute will be led by **Dr. Henry Goldschmidt**, the Director of Programs at the Interfaith Center of New York, and formerly Assistant Professor of Religion at Wesleyan University. Dr. Goldschmidt is a cultural anthropologist, community educator, interfaith organizer, and scholar of religion. Among other publications, he is the author of *Race and Religion among*

*the Chosen Peoples of Crown Heights* and coeditor of *Race, Nation, and Religion in the Americas*. In his work at ICNY, he develops religious diversity education programs for K-12 teachers and students, social workers, religious leaders, and the general public. Through the *Religious Worlds* institute, numerous programs for local students, and scholarly publishing in the field, he has worked to rethink the study of religion in K-12 schools.

Dr. Goldschmidt will manage the institute's presence on campus at Union Theological Seminary in partnership with a number of UTS colleagues, including Vice President for Finance and Operations **Brent Dickman**; Head Librarian **Matthew Baker**; Director of Housing and Campus Services **Michael Orzechowski**; and a graduate student (to be hired in October 2020) who will serve as program assistant and site coordinator.

Dr. Goldschmidt will develop and implement the institute's curriculum in partnership with K-12 Leader **Eva Abbamonte**, who teaches in the Middle Division History Department at the Horace Mann School, including a course exploring the role of religion in ancient societies and today's New York, and has served as a curriculum development mentor for all five *Religious Worlds* institutes. In the unlikely event that Dr. Goldschmidt is unable to direct the 2021 institute, Ms. Abbamonte has also agreed to serve as replacement co-director, along with curriculum development mentor **Jacqueline Richard**, an educator and artist who currently teaches at the Convent of the Sacred Heart, has taught courses in social justice, world religions, and Christian ethics at other independent Catholic schools in the New York City metro area, and served as a curriculum development mentor in the 2019 *Religious Worlds* institute.

In addition to Dr. Goldschmidt, Ms. Abbamonte, and Ms. Richard, the institute's faculty and curriculum development mentors will be (in alphabetical order): **Dr. Ali Asani** is Professor of Indo-Muslim Languages and Cultures at Harvard Divinity School. He is the author of several books and articles, and often conducts workshops on Islam for both high school and college educators. **Dr. Morris Davis** is a historian of American religion, and currently an

Associate Professor of the History of Christianity and Wesleyan/Methodist Studies at Drew University Theological School. **Dr. Hasia Diner** is Professor of American Jewish history at New York University, and author of numerous books on American Jewish and immigrant history. **Dr. Laura Harrington** is a scholar of Tibetan Buddhism, who teaches in the Religion Department at Boston College. Her research focuses on Buddhist material culture, and the role of embodiment and emotion in the production of religious belief. **Dr. John Stratton (Jack) Hawley** is Professor of Religion at Barnard College, Columbia University, and award-winning author or editor of over twenty books on Hinduism and the comparative study of religion. **Dr. Charles Haynes** is the Founding Director of the Religious Freedom Center of the Newseum Institute, and Senior Scholar at the First Amendment Center. He is the principal drafter of widely used consensus guidelines on religious liberty in American public schools. **Jody Madell** teaches at Lyons Community School, a public high school in Brooklyn, including a course with a semester-long world religions unit, and courses that use the cultural resources of New York City to help students understand the world. **Dr. Elizabeth McAlister** is Professor of Religion at Wesleyan University, the author of *Rara! Vodou, Power, and Performance in Haiti and its Diaspora*, and a frequent public speaker on Afro-Caribbean religions. **Katherine Merriman** is a doctoral candidate in Religious Studies at the University of North Carolina at Chapel Hill, visiting instructor at Franklin and Marshall College, and founder of Muslim History Tour NYC. **Alexis Salomone** is the Assistant Director of Harvard University's Pluralism Project, where she leads workshops for teachers using the Project's Case-Study Initiative. **Dr. Josef Sorett** is Associate Professor of Religion and African-American Studies at Columbia University, and author of *Spirit in the Dark: A Religious History of Racial Aesthetics*. **Kathy Wildman Zinger** teaches high school social studies in Newton, MA, and has been a frequent speaker and trainer on the study of religion in American public schools.

## **Institutional Resources**

The Interfaith Center of New York is a secular nonprofit organization, founded in 1997, that works to build relationships among New York City's religious communities and civic institutions, and to educate various publics about the city's religious diversity. While the organization does advocate, in broad terms, for increased tolerance and understanding of religious diversity, it does not seek to advance any particular religious or political positions. Union Theological Seminary is the oldest, and arguably the premier, independent graduate school of theology in the United States. Founded in 1836, UTS has promoted a vision of theological education in which a commitment to ministry and social justice is combined with the highest standards of academic excellence. Though it remains rooted in liberal Christian traditions, it was among the first seminaries in the country to offer a pluralistic theological education.

The UTS campus is a striking space, set apart from the hustle of city life, with gothic revival buildings built around a central Quad. The seminary is surrounded by leading academic institutions, including Columbia University, Barnard College, Teachers College, and the Jewish Theological Seminary, as well as a wide range of restaurants and cafes, scenic Riverside Park, and easy access to subway and bus service. Institute participants will have a full complement of academic resources at their disposal, including the support of research librarians at UTS's Burke Library and Columbia's Butler Library, and IT support at UTS's computer lab. Institute sessions will be held in a multimedia "smart classroom" with seminar seating for 30. UTS on-campus housing is well-reviewed by our past summer scholars and quite affordable (for New York City at least), with air-conditioned dorm rooms for \$1,365, and air-conditioned studio apartments, with private bathrooms and kitchenettes, for \$2,020 (both figures are for the full month of July 2021). Finally, upon completion of the institute, participants will be able to earn three graduate credits from UTS (equivalent to a full semester course) for a fee of \$1,980 (a 50% discount

from UTS's standard fee per credit). For all these reasons, UTS is an ideal setting for summer scholars to reflect on their engagement with the religious worlds of New York.

### **Participant Outreach and Communication**

The proposed institute will appeal to a wide range of teachers in public, private, and faith-based schools—including the relatively small number who teach stand-alone comparative religion courses, as well as the much larger number who teach about religion in global studies, American history, literature, philosophy, the arts, and other fields.

We plan to publicize the institute to teachers with an interest in religious diversity through our contacts with colleagues at organizations like the Religious Freedom Center, the Pluralism Project, Interfaith Youth Corps, and Facing History and Ourselves. We also plan to reach teachers with no preexisting interest in religion through paid advertising at the annual conference of the National Council for the Social Studies, proactive outreach on a wide range of social media platforms, word of mouth from our past summer scholars, and of course the NEH's own publicity for the summer institute program as a whole.

The admissions committee will include institute director Henry Goldschmidt, K-12 leader Eva Abbamonte, and curriculum development mentor Jacqueline Richard. In selecting participants, we will strive for a balance of public, private, and faith-based school teachers; elementary, middle, and high school teachers; teachers in a range of academic fields; and teachers working in distinctive local communities throughout the United States. These diverse perspectives on the study of religion will enrich the dialogue throughout the institute.

As in previous years, we will make detailed information about the institute available to applicants on our website, [www.religiousworldsnyc.org](http://www.religiousworldsnyc.org). Once summer scholars are admitted, we will make course materials, a welcome packet, and other resources available on a shared Google Drive and through hard-copy mailings.



## Dissemination Plan

The *Religious Worlds* institute is ultimately working to enrich, or transform, the study of religion in America's K-12 schools. We are therefore committed to supporting teachers throughout the country, far beyond the small number who attend the institute itself. Our efforts to disseminate the institute's distinctive pedagogy are reflected in scholarly publishing by the institute director, professional development trainings by our summer scholars, and above all on the institute website, [www.religiousworldsnyc.org](http://www.religiousworldsnyc.org), which offers a wide range of resources for K-12 teachers (as recognized by NEH's EDSITEment program, which has included our site in its "Best of the Web" survey of websites recommended for classroom use). We plan to build on this strong foundation in our dissemination efforts following the 2021 institute.

The [Resources for Teachers](#) section of our website already includes: over 100 downloadable curriculum projects created by our past summer scholars; teachers' guides to the study of religion in US public schools prepared by the First Amendment Center, American Academy of Religion, Society of Biblical Literature, and National Council for the Social Studies; links to a wide range of nonprofit organizations supporting the study of religion in K-12 schools; a series of essays on lived religion pedagogy by the institute director; a link to a TEDx talk by one of our past summer scholars; curricular materials published by the NYC Department of Education, the Religious Freedom Center, and others; guidelines for student field research; annotated bibliographies of relevant scholarship in religious studies and other fields; and an annotated bibliography and filmography of novels and films set in American religious communities.

Following the 2021 institute, we plan to expand our online resources by adding a video library of panel discussions with New York religious leaders—offering K-12 students throughout the country an opportunity to encounter the human face of religious diversity, in segments edited for classroom use. We already have nearly 20 hours of video from panel discussions at past

*Religious Worlds* institutes, and we will record additional panels in 2021. This raw footage is difficult to use in class, however, so we will produce a library of approximately fifteen 20-30 minute videos, featuring conversations among diverse religious leaders. We also plan to re-format our website, making it easier to access resources on mobile devices. And we will launch a social media campaign in the winter of 2021-2022, letting teachers know about the resources available on our site. We will track the growing use of the website over the course of this campaign, and invite comments from teachers who have used resources on the site, to better understand the impact of our work.

In addition to these online resources, our summer scholars will communicate directly with their peers through conference presentations and professional development trainings. Over the past few years, 10-12 of our summer scholars have shared their experiences in the *Religious Worlds* institute by offering workshops for colleagues at their schools or districts, and in one case by speaking at a conference of the National Council for the Social Studies. We will catalyze such efforts during the 2021-2022 school year, by providing modest funding to 8-10 of our 2021 summer scholars, to cover the cost of offering such workshops for colleagues, or speaking at academic and professional conferences. (See the “Consultant Services” section of our Budget Justification for details on the administration of these funds.)

Finally, over the past few years, institute director Henry Goldschmidt has published two essays in edited volumes and an article in a peer-reviewed journal, reflecting on K-12 lived religion pedagogies.<sup>13</sup> In the winter/spring of 2022, Dr. Goldschmidt will co-author an article with 3-4 of our summer scholars (from 2021 and/or previous years) highlighting the curriculum projects available on the institute website. We plan to submit this article to the NCSS journal *Social Education*, and have discussed it informally with the journal editor. In all of these ways, the *Religious Worlds* institute will support the work of K-12 teachers throughout the United States—far beyond the 25 summer scholars who join us in July 2021.

## References

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<sup>1</sup> The phrase “promised city” is borrowed from Moses Rischin’s classic social history of Jewish settlement on Manhattan’s Lower East Side. See Rischin, *The Promised City: New York's Jews, 1870-1914* (Cambridge, MA: Harvard University Press, 1962).

<sup>2</sup> National tracking of hate crimes is incomplete and controversial, but FBI annual reports have found substantial increases in hate crimes against American Jews and Muslims from 2014 to 2018. For the most recent available figures see <https://ucr.fbi.gov/hate-crime/2018>, and for a discussion of key trends and reporting issues see <https://www.splcenter.org/20180415/hate-crimes-explained>.

<sup>3</sup> For relatively recent discussions of the pedagogic and civic significance of learning about religious diversity in American K-12 schools, see for example: Warren Nord, *Does God Make a Difference? Taking Religion Seriously in Our Schools and Universities* (New York: Oxford U. Press, 2010); Emile Lester, *Teaching about Religions: A Democratic Approach for Public Schools* (Ann Arbor: University of Michigan Press, 2011); Diane Moore, *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* (New York: Palgrave Macmillan, 2007); Warren Nord and Charles Haynes, *Taking Religion Seriously Across the Curriculum* (Alexandria and Nashville, The Association for Supervision and Curriculum Development and the First Amendment Center, 1998); Charles Haynes and Oliver Thomas (writers and editors), *Finding Common Ground: A Guide to Religious Liberty in Public Schools* (Nashville: The First Amendment Center, 2001); and the conference proceedings, *Teaching About Religion in the Public Schools: Where Do We Go From Here?* (The First Amendment Center and the Pew Forum for Religion and Public Life, 2003).

<sup>4</sup> On the inadequate treatment of religion in K-12 school textbooks see, for example, Warren Nord, *Religion and American Education: Rethinking a National Dilemma* (Chapel Hill: The University of North Carolina Press, 1995), pp. 138-159. And on the limited role of religion in multicultural curricula devoted to the study of diversity see James Fraser, *Between Church and State: Religion and Public Education in a Multicultural America* (New York: Saint Martin’s Press, 1999), pp. 4-7.

<sup>5</sup> See the calls for improved teacher education in religious studies in the American Academy of Religion’s *Guidelines for Teaching About Religion in K-12 Public Schools in the United States* (AAR Religion in the Schools Task Force, 2010), pp. 18-20; and in Warren Nord and Charles Haynes, *Taking Religion Seriously Across the Curriculum* (cited above in note #3), pp. 55-57.

<sup>6</sup> In June of 2010, a survey by the Pew Forum on Religion and Public Life found that 64% of Americans mistakenly believe it is unconstitutional for a public school to offer a course on comparative religion. See <http://www.pewforum.org/2010/09/28/u-s-religious-knowledge-survey-who-knows-what-about-religion>.

<sup>7</sup> For influential critiques of the world religions model in academic religious studies see, for example, Tomoko Masuzawa, *The Invention of World Religions: Or, How European Universalism was Preserved in the Language of Pluralism* (Chicago: The University of Chicago Press, 2005) and J. Z. Smith, “A Matter of Class: Taxonomies of Religion,” in *The Harvard Theological Review*, no. 89 (1996), 387-403. For similar critiques of K-12 world religions pedagogy, see David Chidester, “Global Citizenship, Cultural Citizenship, and World Religions in Religion Education” (Occasional Paper Series, #1, South African Human Sciences Research Council, 2002) and Henry Goldschmidt, “From World Religions to Lived Religion: Towards a Pedagogy of Civic Engagement in Secondary School Religious Studies Curricula,” in *Civility, Religious Pluralism, and Education*, eds. Vincent Biondo & Andrew Fiala (New York: Routledge, 2014), pp. 177-192.

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<sup>8</sup> This description of recent research in religious studies characterizes the work of a broad range of scholars, not all of whom see themselves as exploring “lived religion,” per se. For research explicitly focused on lived religion see, for example, Robert Orsi, *The Madonna of 115<sup>th</sup> Street: Faith and Community in Italian Harlem, 1880-1950* (New Haven: Yale University Press, 1985); Meredith McGuire, *Lived Religion: Faith and Practice in Everyday Life* (New York: Oxford University Press, 2008); the essays in David Hall (ed.), *Lived Religion in America: Toward a History of Practice* (Princeton: Princeton University Press, 1997); and the essays in Nancy Ammerman (ed.), *Everyday Religion: Observing Modern Religious Lives* (New York: Oxford University Press, 2007). For programmatic statements about the importance of studying lived religion see Robert Orsi’s essay, “Everyday Miracles: The Study of Lived Religion,” in David Hall’s collection (just cited), pp. 3-21; and Orsi’s presidential address to the Society for the Scientific Study of Religion, “Is the Study of Lived Religion Irrelevant to the World We Live In?” published in the *Journal for the Scientific Study of Religion*, Vol. 42, No. 2 (2003), pp. 169-174.

<sup>9</sup> We have not listed specific speakers for panel discussions in this proposal, and the site visits we have described may be subject to change closer to the date of the institute. ICNY has an extensive network of relationships with local religious leaders and congregations, who often speak at our programs and host visits like these, but few can commit to participation 17 months in advance. The site visits we have listed in the institute schedule are all congregations we’ve visited in past *Religious Worlds* institutes, and the attached resumes also include biographies of panelists from our 2019 institute, which illustrate the range of voices we plan to include in 2021.

<sup>10</sup> On the importance of community-based religious diversity education programs see Goldschmidt, “From World Religions to Lived Religion” (cited above in note #7), and “Being There: What Do Students Learn by Visiting Houses of Worship?” in *CrossCurrents*, Vol. 68, No. 3 (2018), Pp. 394-411. On the broader significance of K-12 community-based education see, for example, Gregory Smith and David Sobel, *Place- and Community-Based Education in Schools* (New York: Routledge, 2010) and Michael Umphrey, *The Power of Community-Centered Education: Teaching as a Craft of Place* (New York: Rowman and Littlefield, 2007).

<sup>11</sup> See <https://muslimhistorytournyc.org> for detailed information about Ms. Merriman’s popular walking tours, including press coverage and testimonials.

<sup>12</sup> The Pluralism Project at Harvard University is one of the leading national organizations supporting religious diversity education. See <http://www.pluralism.org/casestudy> for more information about their case-study initiative.

<sup>13</sup> See Goldschmidt, “From World Religions to Lived Religion” (cited above in note #7); “Being There” (cited above in note #10), and “Teaching Lived Religion through Literature: Classroom Strategies for Community-Based Learning,” in *Teaching about Religion in the Social Studies Classroom*, ed. Charles Haynes (Silver Spring: National Council for the Social Studies, 2019), pp. 53-60.

***Religious Worlds of New York***  
**Attachment 2: Schedule, Timeline, and Resources**

**July 2021 Institute Schedule:**

Readings and activities in green are optional. Optional readings will enrich your understanding of the issues we address, but will not be a focus of class discussions. Background readings on specific religious traditions are highly recommended if you are not familiar with the tradition in question.

**Introduction to the Institute**

**Monday, July 12**

8:30 Coffee and Light Refreshments

9:00 Welcome, Orientation, and Introductions, Henry Goldschmidt

Reading: Christopher Cotter and David Robertson, “The World Religions Paradigm in Contemporary Religious Studies,” in *After World Religions*, eds. Cotter and Robertson (Routledge, 2016), pp 1-20.

Henry Goldschmidt, “From World Religions to Lived Religion: Towards a Pedagogy of Civic Engagement in Secondary School Religious Studies Curricula,” in *Civility, Religious Pluralism, and Education*, eds. Vincent Biondo & Andrew Fiala (Routledge, 2014), pp 177-192.

10:30 Break

10:45 Religious Liberty in American History and Ideals, Charles Haynes

Reading: John Winthrop, *A Model of Christian Charity*, selection (1630)

Roger Williams, *The Bloody Tenent of Persecution for Cause of Conscience*, summary (1644)

*The Flushing Remonstrance* (1657)

Moses Seixas, *Letter to President George Washington* (1790)

George Washington, *Letter to the Jews of Newport* (1790)

12:15 Lunch

- 1:30 Teaching About Religion in Public and Private Schools, Charles Haynes
- Reading: U.S. Supreme Court, *Abington v. Schempp* (1963)  
Warren Nord and Charles Haynes, *Taking Religion Seriously Across the Curriculum* (ASCD and First Amendment Center, 1998), Introduction, chapters 1, 2, and 8.
- Optional: You may also want to read any other chapters that are relevant to your teaching. It's an extremely helpful book even you don't accept its broad arguments about religion, secularism, and public education.
- 3:00 Small Group Discussions of Constitutional Issues in Teaching about Religion, with closing reflections facilitated by Charles Haynes
- 4:30 Done with Seminars, but . . .
- 5:00 Welcome to New York – Wine and Cheese Reception, Sponsored by ICNY and UTS

## Tuesday, July 13

- 8:30 Coffee and Light Refreshments
- 9:00 The Critical, Comparative Analysis of Religion, Henry Goldschmidt
- Reading: William Paden, *Religious Worlds: The Comparative Study of Religion* (Beacon Press, 1988), Preface, Intro., Chapters 1, 2, and 3.
- Optional: You may also want to read at least one out of chapters 4 to 7 in Paden, which illustrate his comparative method to the study of religion. Chapter 6 on “Gods” is fascinating, but take your pick.
- 10:30 Small Group Discussions: Why Teach about Religion? What do my Students Gain?
- 11:15 Break
- 11:30 The Study of Everyday Religious Life, Henry Goldschmidt
- Reading: Robert Orsi, “Everyday Miracles: The Study of Lived Religion,” in *Lived Religion in America: Toward a History of Practice*, ed. David Hall (Princeton U. Press, 1997), pp. 3-21.
- Robert Orsi, “Is the Study of Lived Religion Irrelevant to the World We Live In?” in the *Journal for the Scientific Study of Religion*, vol. 42, no. 2 (2003), pp. 169-174.
- 1:00 Lunch

2:00 Bus leaves Union Theological Seminary for Site Visit to “Bronx Lourdes” grotto, led by Henry Goldschmidt

4:30-ish Return to UTS and Done for the Day

### **Wednesday, July 14**

8:30 Coffee and Light Refreshments

9:00 Debrief / Discussion of Site Visit to “Bronx Lourdes” Grotto, Henry Goldschmidt

10:00 Break

10:15 Classroom Strategies for Teaching about Religion – Raising the Issues, Henry Goldschmidt

Readings: First Amendment Center, *Teacher’s Guide to Religion in the Public Schools* (2001)

American Academy of Religion, *Guidelines for Teaching about Religion in K-12 Public Schools in the United States* (2010)

10:30 Classroom Strategies Continued – Creating Inclusive Learning Communities for the Study of Religion, Eva Abbamonte, Jody Madell, Jacqueline Richard, and Kathy Wildman Zinger

11:30 Lunch

12:30 Classroom Strategies Continued – Workshops with Our Curriculum Mentors

45 minutes each, in groups of 12-13 (half of the institute) rotating between workshops, with a break from 2:00 - 2:15

- ❖ Dialogue Tools for Civil Discourse, Jody Madell and Jacqueline Richard
- ❖ Student-Centered Learning in the Study of Religion, Jody Madell and Jacqueline Richard
- ❖ Making Tough Choices in Curricular Planning, Eva Abbamonte and Kathy Wildman Zinger
- ❖ Engaging with Parents and Local Communities, Eva Abbamonte and Kathy Wildman Zinger

3:45 Introductory Discussion of Curriculum Development Projects, Henry Goldschmidt

4:00 Done for the Day

## World Religions and Religious Worlds

### Thursday, July 15

8:30 Coffee and Light Refreshments

9:00 Introduction to Christianity and Christian Communities, Morrey Davis

Optional: Linda Woodhead, *Christianity: A Very Short Introduction* (Oxford University Press, 2003), chaps 1 and 2.

Catherine Albanese, "Understanding Christian Diversity in America," in *American Christianities: A History of Dominance and Diversity*, eds. Catherine Brekus and W. Clark Gilpin (University of North Carolina Press, 2011), pp. 29-58.

10:30 Break

10:45 Panel Discussion with New York Christian Clergy and Lay Leaders, facilitated by Henry Goldschmidt

12:15 Lunch

1:30 Introduction to Burke Library, and to Web-Based Resources for the Study of Religion, with Burke Staff and Henry Goldschmidt

2:30 Done for the Day, or Appointments with Burke Research Librarians, and . . .

8:00 Optional site visit to Zhikr service at Dergah al-Farah (progressive Sufi mosque)  
Meet at the dergah, 245 West Broadway.

### Friday, July 16

8:30 Coffee and Light Refreshments

9:00 Introduction to Islam and Muslim Communities, Ali Asani

Reading: Ali Asani, "Enhancing Religious Literacy in a Liberal Arts Education Through the Study of Islam and Muslim Societies," in *The Harvard Sampler*, eds. Shephard, Kosslyn, and Hammonds (Harvard UP, 2011), pp 1-31.

Optional: Carl Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World* (U. of North Carolina Press, 2004), Chaps 2, 3, and 4

Edward Curtis, "Peril and Possibility: Muslim Life in the United States" in *Islam in World Cultures: Comparative Perspectives*, ed. R. M. Feener (ABC-CLIO, 2004), pp. 283-307.



- 10:30 Break
- 10:45 Panel Discussion with New York Muslim Clergy and Lay Leaders, facilitated by Henry Goldschmidt
- 12:15 Quick lunch together at Union (provided by the institute)
- 12:45 Cabs leave Union Theological Seminary for site visit to Jumma service at the Mosque of Islamic Brotherhood, led by Henry Goldschmidt
- 3:30-ish Done for the Day, at the Mosque of Islamic Brotherhood

### **Saturday, July 17**

No institute activities. Relax and enjoy the city!

### **Sunday, July 18**

- 10:30 Site visit to Sunday morning service at Convent Avenue Baptist Church, led by Henry Goldschmidt. Meet at the church, 420 West 145th Street @ Convent Avenue.

### **Monday, July 19**

- 8:30 Coffee and Light Refreshments
- 9:00 Debrief / Discussion of Site Visits to the Mosque of Islamic Brotherhood and Convent Avenue Baptist Church, Henry Goldschmidt
- Optional:** Sarah Sayeed, Aisha al-Adawiya, and Ihsan Bagby, *Women and the American Mosque*. Islamic Society of North America, 2013.
- 10:00 Break
- 10:15 Exploring Religious Worlds (and specifically Harlem churches) Through Literature, Josef Sorett
- Reading:** James Baldwin, *Go Tell it on the Mountain* (Dial Press, 2000 [1953])
- Optional:** Henry Goldschmidt, "Teaching Lived Religion through Literature: Classroom Strategies for Community-Based Learning," in *Teaching About Religion in the Social Studies Classroom*, ed. Charles Haynes (National Council for the Social Studies, 2019), pp. 53-60.

- 11:45 Small Group Discussions of Teaching Religion with Literature: What Texts Have You Used (or Would You Use) and Why?
- 12:45 Lunch
- 2:00 Curriculum Development Group Meetings with Mentors
- 4:00 Done for the Day – or Research Time for Curriculum Development Projects
- 5:00 Special Late Hours at Burke Library, from 5:00 to 7:00 pm – Research librarians available to discuss curriculum development projects

## Tuesday, July 20

- 8:30 Coffee and Light Refreshments
- 9:00 Introduction to Hinduism and Hindu Communities, Jack Hawley
- Optional: Diana Eck, *Darsan: Seeing the Divine Image in Hinduism* (Columbia U. Press, 1985), Chap. 1 and Afterward
- Sitansu Chakravarti, *Hinduism: A Way of Life* (Motilal Banarsidass, 1991), pp. 23-43
- Prema Kurien, *A Place at the Multicultural Table: The Development of an American Hinduism* (Rutgers U. Press, 2007), Chapter 3
- John Stratton Hawley, “Global Hinduism in Gotham,” in *Asian American Religions: Borders and Boundaries*, eds. Tony Carnes and Fenggang Yang (New York U. Press, 2004), pp. 112-137
- 10:30 Break
- 10:45 Panel Discussion with New York Hindu Clergy and Lay Leaders, facilitated by Henry Goldschmidt
- 12:15 Bus leaves Union Theological Seminary for Site Visit to the Hindu Temple Society of North America, led by Henry Goldschmidt.
- Lunch together at the temple canteen (provided by the institute).
- 4:30-ish Return to UTS and Done for the Day

## Wednesday, July 21

- 8:30 Coffee and Light Refreshments
- 9:00 Introduction to Buddhism and Buddhist Communities, Laura Harrington
- Reading: Robert Buswell & Donald Lopez, "10 Misperceptions about Buddhism"  
A series of blog posts published online in *Tricycle: The Buddhist Review*  
(2014)
- Optional: Scott Mitchell, *Buddhism in America: Global Religion, Local Context*  
(Bloomsbury Academic, 2016), Intro, chaps. 1, 4, 5, and 6.
- 10:30 Break
- 10:45 Panel Discussion with New York Buddhist Clergy and Lay Leaders, facilitated by  
Henry Goldschmidt
- 12:15 Lunch
- 1:30 Subway from Union Theological Seminary for Site Visit to Chogyesa Zen Temple  
of New York, led by Henry Goldschmidt
- 3:30-ish Done for the Day, at Chogyesa Temple

## Thursday, July 22

- 8:30 Coffee and Light Refreshments
- 9:00 Debrief / Discussion of Site Visits to the Hindu Temple Society of North America  
and Chogyesa Zen Temple of New York, Henry Goldschmidt
- 10:00 Break
- 10:15 Exploring the Ties and Tensions among Religious Worlds, with the Pluralism Project's  
Case Study Method, Alexis Salomone
- Reading: Ellie Pierce, "What is at Stake? Exploring the Problems of Pluralism"  
in *The Journal of Inter-Religious Studies*, # 15 (August 2015).  
The Pluralism Project, Harvard University, "A Call to Prayer," A and B  
Cases
- Optional: John Boehrer and Marty Linsky, "Teaching with Cases: Learning to  
Question," in *New Directions for Teaching and Learning*, no. 42, pp.  
41-57 (Summer 1990).
- 1:00 Lunch

- 2:00 Walking Tour Exploring Muslim History in Harlem, led by Katherine Merriman
- 4:00 Discussion of Neighborhood Walking Tours and K-12 Pedagogy, led by Katherine Merriman and Henry Goldschmidt
- Optional: Gillian Judson, *A Walking Curriculum: Evoking Wonder and Developing Sense of Place* (Centre for Imagination in Research, Culture, and Education, 2018), chaps 1 and 6.
- 5:00 Done for the Day

### Friday, July 23

- 8:30 Coffee and Light Refreshments
- 9:00 Introduction to Judaism and Jewish Communities, Hasia Diner
- Optional: Hasia Diner, *A New Promised Land: A History of Jews in America* (Oxford University Press, 2003).  
Chapters 2, 3, and 4 (on the major waves of American Jewish immigration and settlement) are particularly recommended if you have time.
- John Leach (ed.), *A Teacher's Guide to Religion in American Life* (Oxford University Press, 2003).  
*A New Promised Land* is one of a series of 25 books on American religious history for young adult readers, published by Oxford University Press. These are great resources for teachers, so we have included a copy of the teacher's guide to the series as a whole.
- 10:30 Break
- 10:45 Panel Discussion with New York Jewish Clergy and Lay Leaders, facilitated by Henry Goldschmidt
- 12:15 Afternoon off – or Research Time for Curriculum Development Projects
- 6:30 Site Visit to Kabbalat Shabbat service at Congregation B'nai Jeshurun, 257 West 88th Street
- Optional: Ayala Fader, Mark Kligman, Rolando Matalon, Marcelo Bronstein, and Felicia Sol, *Spirituality at B'nai Jeshurun: Reflections of Two Scholars and Three Rabbis*. S3K Synagogue Studies Institute, 2009.

## Saturday, July 24

No institute activities. Relax and enjoy the city!

## Sunday, July 25

No required institute activities. Relax and enjoy the city! And/or:

Optional institute barbecue at Henry's house – more details closer to the date.

## Monday, July 26

8:30 Coffee and Light Refreshments

9:00 Introduction to African Diaspora Religious Traditions and Communities, Elizabeth McAlister

Optional: Joseph Murphy, *Working the Spirit: Ceremonies of the African Diaspora* (Beacon Press, 1995), chapters 1, 2, 4, and 7

Karen McCarthy Brown, "Staying Grounded in a High-Rise Building: Ecological Dissonance and Ritual Accommodation in Haitian Vodou." In *Gods of the City: Religion and the American Urban Landscape*, ed. Robert Orsi (Indiana U. Press, 1999), pp. 79-102.

10:30 Break

10:45 Panel Discussion with African Diaspora Clergy and Lay Leaders, facilitated by Henry Goldschmidt

12:15 Lunch

1:30 Subway from Union Theological Seminary to Vodou Temple and Cultural Center in Brownsville, Brooklyn – Site Visit, Dinner, and (maybe) Vodou Ceremony, led by Henry Goldschmidt and temple members

6:00 Done for the Day – Maybe. We are officially planning to visit from 3:00 to 6:00, but the priest is going to cook a Haitian dinner for us, and last time we visited (in 2019) the congregation's devotional songs turned into a brief Vodou ceremony. We may be there late, but you can leave whenever you need to – we'll be close to the 3 and L trains in Brooklyn.

## **Sacred Gotham: Locating “Religion” in the Everyday Life of the City**

### **Tuesday, July 27**

- 8:30 Coffee and Light Refreshments
- 9:00 Introduction to Sacred Gotham: Problematizing the Concepts of “Religion,” “Sacred,” and “Secular,” Henry Goldschmidt
- Reading: Brent Nongbri, *Before Religion: A History of a Modern Concept* (Yale University Press, 2013), Intro. and Chap. 1  
David Chidester, *Authentic Fakes: Religion and American Popular Culture* (University of California Press, 2005), Chap. 2
- 9:30 Break, and walk to Saint John’s
- 10:00 Field Research: Locating “Religion” at the Cathedral of Saint John the Divine. Meet at the Cathedral, on Amsterdam Avenue and 112th Street.
- 12:00 Lunch
- 1:00 Reflecting on “Religion” at the Cathedral of Saint John the Divine, facilitated by Henry Goldschmidt
- 2:15 Break
- 2:30 Curriculum Development Group Meetings with Mentors
- 4:30 Done for the Day – or Research/Writing Time for CD Projects
- 5:00 **Special Late Hours at Burke Library, from 5:00 to 7:00 pm – Research librarians available to discuss curriculum development projects**

### **Wednesday, July 28**

- 8:30 Coffee and Light Refreshments
- 9:00 Field Research: Locating “Religion” on the Streets of the Upper West Side
- 3:00 Return to UTS. Prepare Presentations on the Meanings of “Religion” in your Field-work Area
- 4:00 Done for the Day – or Research/Writing Time for CD Projects

## Thursday, July 29

8:30 Coffee and Light Refreshments

9:00 Presentations and Reflections on the Meanings of “Religion” on the Upper West Side

Each research team will present a brief slide show of its fieldwork findings, and discuss the definition of “religion” that emerged in its research.

11:30 Lunch

12:30 Concluding reflection on panel discussions, site visits, walking tour, and fieldwork project, focusing on strategies and challenges for community-based religious diversity education in public, private, and faith-based schools.

Would programs like these work in your school? How else can you introduce your students to everyday life of American religious diversity? What aspects of our work in the institute can and can’t you translate into your teaching?

Part 1 in small groups. Brief Break. Part 2 facilitated by Henry Goldschmidt.

Optional: Michael Umphrey, *The Power of Community-Centered Education: Teaching as a Craft of Place* (Rowman & Littlefield, 2007), chapters 1 and 8

Henry Goldschmidt, “Being There: What do Students Learn by Visiting Houses of Worship?” in *CrossCurrents*, Vol 68, No 3, Pp 394-411 (September 2018)

Linda K. Wertheimer, *Faith Ed: Teaching about Religion in an Age of Intolerance* (Beacon Press, 2015), chap. 2

3:30 Done for the Day – or Time to Finish up CD Projects

***Curriculum Development Projects due in Google Drive Folder by 6:00 pm***

## Friday, July 30

8:30 Coffee and Light Refreshments

9:00 Presentation and Discussion of Curriculum Development Projects

Part 1 in small groups. Brief Break. Part 2 facilitated by Henry Goldschmidt.

12:00 Farewell and Institute Evaluations

12:30 Done for the Day – and for the Summer

## **Timeline of Dissemination Activities:**

### **October 2020**

Reformat institute website, with mobile responsive design – required for participant outreach before institute, and dissemination of online resources afterward. *Personnel: Institute Director, Program Assistant, Web Designer.*

### **June – July 2021**

Prepare written guidelines for summer scholars interested in receiving funding to support professional development workshops or conference presentations during dissemination period. Distribute guidelines and discuss with summer scholars during institute. *Personnel: Institute Director.*

### **July 2021**

Videotape panel discussions with religious leaders, for use in online video library of dialogues edited for classroom use. *Personnel: Institute Director, Videographer.*

### **September – November 2021**

Identify key themes and excerpts in panel discussion footage, then edit to create online video library. *Personnel: Institute Director, Editorial Assistant, Videographer.*

Reformat summer scholars' curriculum development projects, then post downloadable files on institute website. *Personnel: Institute Director, Editorial Assistant.*

### **September 2021 – September 2022**

Summer scholars conduct professional development workshops and conference presentations, sharing insights from summer institute with their peers, then report back on this work. *Personnel: 8-10 summer scholars acting as dissemination speakers/trainers.*

### **December 2021 – April 2022**

Social media campaign highlighting resources on institute website, and inviting teachers to comment on any resources they use in class. *Personnel: Institute Director, Editorial Assistant, Social Media Consultant.*

### **January – June 2022**

Institute director collaborates with summer scholars (from 2021 and/or previous years) to write scholarly article on lived religion pedagogy, highlighting 3-4 curriculum projects available on institute website. Submit to *Social Education* for publication (hopefully!). *Personnel: Institute Director and 3-4 summer scholar co-authors.*