Term Information

Effective Term	Spring 2026

General Information

Course Bulletin Listing/Subject Area	Civics, Law, and Leadership
Fiscal Unit/Academic Org	Chase Center for Civics - D4260
College/Academic Group	Office of Academic Affairs
Level/Career	Undergraduate
Course Number/Catalog	3212
Course Title	Christianity, Government, and Law
Transcript Abbreviation	Christian Law Govt
Course Description	This course explores the interaction of Christianity with government and law from the Roman era to the present day, considering questions including: how has Christianity influenced ideas of law, civic virtue, and individual rights? Is there a connection between Christianity and governmental structures such as republicanism or monarchy? Is the United States a Christian nation, or a secular regime?
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	
Electronically Enforced	Yes

Cross-Listings

Cross-Listings	

Subject/CIP Code

Subject/CIP Code	30.0000
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Citizenship for a Diverse and Just World

Course Details

Course goals or learning objectives/outcomes

- Students analyze how Christianity has shaped the development of American institutions, critically interpret primary sources from major Christian thinkers on politics and law, think critically about tensions between spiritual and temporal authority.

Content Topic List

- Law and Government in the New Testament Era and the Early Church; St. Augustine and Imperial Christianity; Natural Law and Political Authority; The Reformation and Political Authority; Religious Freedom and Toleration; Liberalism and Secularism

Sought Concurrence

Yes

Attachments

- Concurrence - ASC, Glenn, Education, Law.pdf: Concurrence Exchanges

  (Concurrence. Owner: Fortier,Jeremy)
- CIVICLL 3212 - Syllabus (v2).pdf: Syllabus (v2)

  (Syllabus. Owner: Fortier,Jeremy)
- CIVICLL 3212 - GE Worksheet (v2).pdf: GE Worksheet (v2)

  (Other Supporting Documentation. Owner: Fortier,Jeremy)
- CIVICLL 3212 - Cover Letter.pdf: Memo Regarding Resubmission

  (Cover Letter. Owner: Fortier,Jeremy)

Comments

- Please see feedback email sent to department 10-09-2025 RLS *(by Steele,Rachel Lea on 10/09/2025 05:15 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Fortier,Jeremy	08/26/2025 03:50 PM	Submitted for Approval
Approved	Fortier,Jeremy	08/26/2025 03:51 PM	Unit Approval
Approved	Reed,Kathryn Marie	08/26/2025 05:37 PM	College Approval
Revision Requested	Steele,Rachel Lea	10/09/2025 05:15 PM	ASCCAO Approval
Submitted	Fortier,Jeremy	11/24/2025 07:10 PM	Submitted for Approval
Approved	Fortier,Jeremy	11/24/2025 07:10 PM	Unit Approval
Approved	Reed,Kathryn Marie	11/25/2025 10:32 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	11/25/2025 10:32 AM	ASCCAO Approval

THE OHIO STATE UNIVERSITY
CHASE CENTER FOR CIVICS, CULTURE, AND SOCIETY

James Hooks
The Chase Center of Civics, Culture, and Society
Hooks.98@osu.edu
3/11/2025

To the Submittee,

Thank you for the helpful feedback on my proposed course. I have substantially revised the syllabus for your consideration, according to your eight recommendations.

1. ***Currently, the course is focused on the study of Christianity and its existence with and relationship to government and the law, rather than being focused on citizenship, diversity, and justice (as experienced by a variety of different populations) in a Judeo-Christian legal framework.***

The course now places greater emphasis on how diverse communities have interacted with, contested, and reinterpreted Christian legal and political ideas. It discusses the condition of Black, Jewish, and Muslim communities struggled and interaction with manifestations of Christian imperialism and nationalism, as well as the experience of women under religious patriarchy. In so doing, from a multi-disciplinary perspective, students now engage in religious studies, politics, law, and history with references to out-of-classroom experiences in addressing racism, liberation, economic inequality, gender, and nationalism. This course will also be designed to explore a range of perspectives on these issues, not only from diverse chronological viewpoints from the ancient to the modern world, but also from diverse global perspectives spanning from Africa, to Asia, to Europe, and into the Americas. Such an eclectic approach discourages a monolithic interpretation of Christianity while demonstrating the contested nature of Christian civic thought both globally and historically, as students analyze how various 'Christianities' have constructed differing ideas of citizenship and inclusion through diverse conceptions of government and law.

2. ***The Subcommittee finds that the connection between Christianity and Citizenship for a Diverse and Just World is not strongly demonstrated via the descriptions in the GEN Submission form, nor explicit in the syllabus, and they ask that this be more developed and explicitly expressed. They note that one of the functions of the Subcommittee is to be a "proxy" for students who will take the course. Thus, they are reviewing the syllabus with an eye toward "signposting" for students how the course is connected to the Theme – the syllabus is, in many ways, the evidence of the claims made by the form. The Subcommittee offers the friendly observation that making the connection between Christianity and Citizenship for a Diverse and Just World stronger and more explicit may help the course to increase its level of rigor (see item "c" below).***

In order to address this concern, I have made several significant changes. Firstly, I have changed the course descriptions for each of the 14 weeks to better signpost connections to the GEN Theme of Citizenship in a Just and Diverse World. Secondly, I have also remade the Course Learning Objectives, so that they align with the ELOs more clearly. (See below).

Course Objective: Analyze how Christian thought and institutions have contributed to historical and contemporary conceptions of citizenship, justice, and political belonging across diverse societies.

ELO 1.1: Engage in critical and logical thinking about the topic or idea of the theme.

ELO 3.1: Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

ELO 4.2: Analyze and critique the intersection of concepts of justice, difference, citizenship, and how they interact with cultural traditions, structures of power, and/or advocacy for social change.

Course Objective: Interpret primary and secondary sources to understand how ideas of law, conscience, and authority developed within Christian traditions and interacted with other faiths, cultures, and political systems.

ELO 1.1: Engage in critical and logical thinking about the topic or idea of the theme.

ELO 2.1: Identify, describe, and synthesize approaches or experiences as they apply to the theme.

ELO 3.1: Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

ELO 3.2: Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

ELO 4.1: Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

Course Objective: Evaluate competing perspectives on civic virtue, moral obligation, and inclusion, considering how Christian frameworks have supported and challenged equality and diversity in different contexts.

ELO 1.1: Engage in critical and logical thinking about the topic or idea of the theme.

ELO 2.1: Identify, describe, and synthesize approaches or experiences as they apply to the theme.

ELO 3.1: Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

ELO 4.1: Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

ELO 4.2: Analyze and critique the intersection of concepts of justice, difference, citizenship, and how they interact with cultural traditions, structures of power, and/or advocacy for social change.

Course Objective: Reflect critically on their own assumptions about religion, politics, and law, developing ethical reasoning about pluralism, tolerance, and civic responsibility in a globalized world.

ELO 1.2: Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.

ELO 3.2: Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

ELO 4.1: Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

Course Objective: Communicate informed and nuanced arguments both in writing and discussion that connect historical ideas of governance and faith to contemporary issues of citizenship, law, and justice.

ELO 2.1: Identify, describe, and synthesize approaches or experiences as they apply to the theme.

ELO 2.2: Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

ELO 3.2: Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

ELO 4.2: Analyze and critique the intersection of concepts of justice, difference, citizenship, and how they interact with cultural traditions, structures of power, and/or advocacy for social change.

Course Objective: Demonstrate the ability to integrate historical understanding with practical reflection on the challenges of living in a diverse democratic society.

ELO 2.2: Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

ELO 3.2: Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

ELO 4.1: Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

3. *The Subcommittee asks that the Center enhance the rigor of the course so that it is an "advanced, in-depth, and scholarly exploration" of the theme. Currently, the course's readings and assignments are not commensurate with synthesis, critical thinking, or scholarly exploration at an advanced level. The*

> *Subcommittee asks that the Center augment the course's materials to include a variety of scholarly readings, so that students have the opportunity to engage with a range of different scholarly perspectives for their interpretation of the primary texts, the topics of citizenship, justice and diversity, and the issues under debate. For example, the Subcommittee observes that the students will read "Letter from a Birmingham City Jail", a text that is required in many foundations-level GEN courses, but it is unclear from the materials provided how students will engage with this differently or in a more in-depth manner than they do in the typical introductory-level GEN Foundations courses. Additionally, while the Subcommittee appreciates the pedagogical purpose of the Gobbet-style essays, they do not believe that these, in conjunction only with two multiple choice and short essay exams, allow students to demonstrate mastery of "critical and logical thinking about…the theme" (ELO 1.1), "identify[ing], describe[ing], and synthesize[ing] approaches…as they apply to the theme" (ELO 2.1), or "demonstrat[ing] a developing sense of self as a learner" (2.2).*

In order to make sure that students are exposed to rigorous viewpoints from a variety of cutting-edge scholars, I have included *The Oxford Handbook of Christianity and Law* (2024) as a core textbook for this class. These readings will apply to Weeks 2, 3, 4, 5, 7, 8, 9, 12, 13, 14, and add significant interpretative frameworks for the primary sources. For example, in the provided instance of Martin Luther King Jr., students will read the *Letter from a Birmingham Jail* in the light of Vincent Lloyd's "Christianity and Racial Justice" and Raphael Domingo's "Christianity, Solidarity, and Law" which underscore that Christian legal traditions cannot be understood apart from their role in shaping—and being reshaped by—struggles over racial, gender, and social equality. In addition to this, students will read Martin Luther King Jr. through the perspective of Gustavo Gutiérrez who redefines Christian theology as a form of critical reflection on governments, social reality, and human suffering, arguing that faith cannot be separated from the pursuit of justice and the transformation of conditions that perpetuate exclusion.

In response to the committee's critical point on the assignments, I have made several changes to the assessment methods:

1. Biweekly Reading Quizzes: These short quizzes check comprehension and emphasize the ability to identify and synthesize key arguments from both primary and secondary sources. Each quiz includes at least one interpretive question that requires students to connect readings conceptually (ELO 1.1 and 2.1). In addition, several quiz prompts invite students to recognize and analyze how differing cultural and historical contexts shape views of law, virtue, and citizenship (ELO 3.1), and to reflect on how those perspectives inform their own understanding of diversity and civic belonging (ELO 3.2).

2. Comparative Analysis Essays (mid-term and final exams): These assignments now require students to compare at least two primary sources in order to identify, describe, and synthesize differing Christian conceptions of civic duty, law, and human equality (ELO 2.1). By evaluating how these thinkers engage questions of power, gender, and moral responsibility across time, students will examine and critique the interaction between justice and difference (ELO 4.1) and analyze how religious, cultural, and social structures shape access to citizenship and inclusion (ELO 4.2).

3. Final Reflection (end of term): Students will assemble reflections at the end of term, connecting them to course themes and to their own intellectual development as learners

> and citizens. This directly addresses ELO 2.2 by fostering metacognition and self-assessment. In addition, students will articulate how their study of diverse traditions and historical experiences of law, governance, and religion informs their developing sense of global and intercultural citizenship (ELO 3.2), and evaluate how concepts of justice and inclusion apply to contemporary civic challenges (ELO 4.1–4.2).

In addition, Gobbets will be designed to focus on the learning outcomes that the committee is looking for. These exercises will break interpretation of sources down into (1) close reading, (2) contextual/historical synthesis, and (3) scholarly significance, so that they explicitly connect to each of the ELOs. They train students in critical and logical thinking (ELO 1.1) by requiring them to identify and analyze key arguments in primary texts with precision. Each Gobbet will thus ask students to read an excerpt closely, define its conceptual structure, and situate it within its theological, political, and historical context—cultivating disciplined reasoning and interpretive clarity, asking students to examine the complexity of the theme through multiple disciplinary lenses (ELO 1.2). They will develop the ability to identify, describe, and synthesize diverse approaches (ELO 2.1), since students must connect each passage to broader traditions of Christian thought and to parallel debates in law and government. The reflective component of each Gobbet—where students relate the text's ideas to their own moral and civic understanding—will supports ELO 2.2, encouraging metacognition and a developing sense of self as a learner. In addition, Gobbets will advance ELOs 3.1 and 3.2 by asking students to engage with a range of perspectives on citizenship, justice, and civic identity across different historical and cultural contexts. Students learn to recognize how Christian, Jewish, Muslim, and secular thinkers have offered differing accounts of law, obligation, and equality, cultivating intercultural competence and empathy as global citizens. Finally, through comparison and reflection, students will examine and critique how these texts represent or challenge social hierarchies—such as those based on gender, race, and power—thus addressing ELOs 4.1 and 4.2 by analyzing the intersections of justice, difference, and advocacy for social change.

4. ***The Subcommittee asks that the Center provide examples of exam questions, Gobbet prompts and any additional writing assignments so that they can better evaluate how students will be assessed on their mastery of the GEN Theme Goals and ELOs. Since 75% of students' final grade for the course comes from these elements, it is important the Subcommittee be able to see how the Center will make the Theme the focus of these assessments.***

In the revised syllabus, the Assignments section now includes demonstrates explicit alignment with the Citizenship for a Diverse and Just World Theme. These new assignment structure is now: Biweekly Reading Quizzes (10%), Gobbets (45%), Comparative Analysis Essay (15%), Midterm and Final Exams (20% each, 40% total), and a Reflective Learning Portfolio (5%).

Gobbet Essays (25%):

> Each Gobbet assigns a brief primary-source excerpt and asks students to complete three sections—(1) close reading, (2) contextual/historical synthesis, and (3) reflection connecting the passage to the Theme's concepts of citizenship and justice. These assess

ELOs 1.1, 1.2, 2.1, 2.2, 3.1, 3.2, 4.1, and 4.2, cultivating interpretive precision, historical understanding, intercultural reflection, and critical engagement with justice amid difference. During each week, class is assigned an excerpt from a primary source, and students may choose any of these excepts for their Gobbet analysis. An example of an excerpt is listed below:

> *Please provide a one-page close analysis of the following text which (1) introduces the text, (2) contains a close reading section, which highlights the key words, literary devices, assumptions, etc, (3) which contextualizes the excerpt in light of the overall theme of the document, and (4) synthesizes the document in a broader historical or social context (during this section, you may also cite contemporary scholarship in order to reflect upon significance).*
>
> *Again, if Absolute Sovereignty be not necessary in a State, how comes it to be so in a Family? or if in a Family why not in a State; since no Reason can be alledg'd for the one that will not hold more strongly for the other? If the Authority of the Husband so far as it extends, is sacred and inalienable, why not of the Prince? … For if Arbitrary Power is evil in itself, and an improper Method of Governing Rational and Free Agents it ought not to be Practis'd any where; Nor is it less, but rather more mischievous in Families than in Kingdoms, by how much 10000 Tyrants are worse than one. If all Men are born free, how is it that all Women are born slaves? as they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect … Men as well as Women, derive their Hopes of Salvation. Nor is it promis'd to either Sex on any other Terms besides Perseverance in Faith, Charity, Holiness and Sobriety… Sense is a Portion that GOD Himself has been pleas'd to distribute to both Sexes with an Impartial Hand, but Learning is what Men have engross'd to themselves, and one can't but admire their great Improvements!*
>
> -- Mary Astell, Some Reflections on Marriage

Midterm and Final Exams (50%):

Both exams combine short-answer and essay questions that ask students to integrate historical, philosophical, and theological reasoning with reflection on diversity and inclusion. Such questions will align with ELOs 1.1 and 1.2 by requiring advanced, critical analysis of an enduring idea; with ELO 2.1 through synthesis of theological and civic perspectives; with ELOs 3.1 and 3.2 by inviting intercultural and interfaith reflection on difference; and with ELOs 4.1 and 4.2 by examining how justice, diversity, and power intersect in historical and contemporary contexts. An example of the essay question is listed below:

> Please write a short essay in respond to the following prompt (citing two or more sources from the course thus far):
>
> *Rabbi Jonathan Sacks once wrote 'The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his*?' *Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine.*

Weekly Reading Quizzes (10%):

Biweekly quizzes test comprehension and conceptual synthesis across primary and secondary readings. Each quiz includes interpretive questions prompting students to connect ideas of law, justice, and diversity across cultural contexts (ELOs 1.1, 2.1, and 3.1). Questions on these quizzes are designed synthetically so that students are not only being tested on simple details, but encouraged to analyse and compare readings from various primary and secondary sources. An example of a short answer question is:

'How does Mary Astell's critique of female subjugation in the family relate to Locke's social contract theory?' or 'Identify one point of agreement and one of disagreement between Doerfler's account of Roman imperial law and Strawn's account of biblical law regarding civic belonging.'

Participation (10%):

Classes will consist of lectures which intentionally break the class down into small groups for discussion, followed by elicitation methos throughout. Many of the questions which relate to perennial issues of identity and diversity will be asked with a Socratic methodology, so as to encourage viewpoint diversity and the practice of active listening. Civic habits of toleration and active listening will be encouraged with the aim of forming open-minded and tolerant citizens.

Reflective Learning Paper (5%):

At the end of the term, students will also be asked to write a short self-reflective essay, to examine how their ideas have evolved throughout the course and to encourage reflection, self-assessment, and creativity. This meets the requirements of ELO 2.2, developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. It also relates strongly to ELO 3.2, as students identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

5. **The Subcommittee appreciates the interdisciplinarity of the primary texts that is noted on the GEN submission form (ELO 2.1). However, they do not see this interdisciplinarity developed further in the course design, and they ask that the Center include additional opportunities for students to "identify, describe, and synthesize" approaches from different fields.**

This criticism has been remediated through adding the *Oxford Handbook of Christianity and Law* (2024) which, along with other secondary sources, helps to bring a variety of different scholarly fields and approaches into the course material. The course includes scholars who address

Feminism (Springboard), Race (Lloyd), Legal History (Helmholz and Condorelli), Roman Law (Doerfler), Medieval History (Helmholz), Enlightenment History (Herzog), Religious Studies (Wright and Strawn), Intellectual History (Siedentop and Lloyd), Political Philosophy (Witte and Taylor), Political Theology (Wolterstorff & Gutiérrez), Ethics (Domingo and Cochran), Sociology of Religion (Bellah), International Law (Walker), and Jurisprudence (Crane and Slotte). Students will have the opportunity to synthesize these different approaches in the assignments, listed above.

6. **The Subcommittee appreciates the value of robust classroom discussion; however, they note that it is difficult (if not impossible) to utilize this as a fair and consistent tool for assessment of the GEN ELOs for every student in the course. The Subcommittee asks that the Center minimize the use of classroom discussion to meet the goals and ELOs, instead focusing on written assignments, projects, presentations, or other products produced by students.**

In response to this, I have reduced the participation/attendance mark to 10%, and added a written reflection component (5%) at the end of the course. I have also made sure to indicate that the discussion will be more than surface level, but instead, a vital component of building habits that cannot be gained through written work alone. This intentional pedagogical design of in-class communication will meet the following ELOs:

> ELO 1.1: These structured discussions cultivate critical and logical thinking as students analyze complex texts and competing arguments in real time, building vital communication habits and skills.
>
> ELO 2.1: Group dialogues require students to identify, describe, and synthesize differing perspectives on law, justice, and citizenship, applying scholarly reasoning collaboratively in a non-privatized way (whereas written work is inherently private and does not require an exchange of viewpoint diversity).
>
> ELO 2.2: The Socratic format and small-group design promote reflective engagement and self-assessment as students refine their arguments through interaction, building a developing sense of self as a learner and citizen.
>
> ELO 3.1: Discussions in class expose students to a range of local and diverse perspectives of other students on what constitutes citizenship, allowing them to analyze how such ideas differ across cultures and traditions.
>
> ELO 3.2: The focus on active listening and intercultural dialogue helps students apply the knowledge, skills, and dispositions required for intercultural competence as global citizens.
>
> ELO 4.1: Through open conversation about difference, diversity, and inclusion, students examine and evaluate various lived experiences and expressions of justice within social and historical contexts.
>
> ELO 4.2: By debating issues of justice amid difference—religious, cultural, or philosophical—students analyze how citizenship, justice, and power intersect, learning to critique and advocate constructively for social change.

7. **The Subcommittee asks that the Center incorporate into the course schedule opportunities for students to demonstrate their "developing sense of self as a learner" (ELO 2.2) in an assessable manner. While the Subcommittee notes and appreciates the presence of activities that focus on students' ability to critique and improve their own writing, this ELO is focused on students' awareness of their own learning and reflection on/analysis of the ways that their thinking has changed over the duration of the course. While the Subcommittee acknowledges that there are many methods for assessing this ELO, they offer the friendly suggestion that asking students to complete a graded reflection on course topics at the beginning, mid-point, and end of the semester can be a simple and effective way to meet this ELO.**

The syllabus now integrates multiple reflective components that align directly with ELO 2.2, emphasizing awareness of one's intellectual growth. This is most clear in the addition of the Final Reflection Essay (Week 14), which is A 500-word essay (5%) where students synthesize their intellectual and civic development throughout the term, responding to the prompt already listed in the syllabus: "How has your understanding of citizenship, justice, and diversity evolved through engagement with the course?" In addition, students will be encouraged to think about this theme throughout the course in their classroom discussions, especially small groups, where students will be asked to speak about how their ideas about citizenship, inclusion, and diversity have changed based on the course material throughout the duration of the course.

8. **The Subcommittee asks that the Center re-phrase the statement which describes the way in which this course fits into the new General Education Curriculum (syllabus pg. 2 under "GEN Goals and Expected Learning Outcomes"). Since this is a 3-credit hour course, it does not, in and of itself, "fulfill" the GEN Theme. As the requirement is for students to earn 4-6 credit hours in this category, stating that a single course fulfills the requirement can be confusing or misleading for students. Instead, the reviewing faculty suggest wording such as "Civics, Law, and Leadership 3212 is an approved course in the GEN Theme: Citizenship for a Diverse and Just World category."**

Noted: this change has been made. Thank you for the clarity on this.

As requested, I have substantially reworked this course to meet each point of the subcommittee by adding sources, refining learning outcomes, reworking course descriptions, and remaking assignments. I thank you for your constructive feedback and look forward to being in touch.

Sincerely,

James Hooks, DPhil (oxon)

Assistant Professor,
Chase Center for Civics, Culture, and Society
The Ohio State University

CIVICLL 3212: Christianity, Government, and Law

Term: Spring 2026
Credit Hours: 3
Instructor: Dr. James M. Hooks
Meeting Day/Time: TBD

Email: Hooks.98@osu.edu
Phone: 352-286-0588
Office Hours: Tuesdays and Thursdays or by appointment
Office Location: CSE 5057A

I. Course Overview:

Throughout this course, students will critically evaluate how diverse Christian conceptions of law and authority have informed debates about inclusion, justice, and civic belonging—core questions of citizenship in a diverse and just world (ELO 1.1, 1.2, 3.1, 4.1, 4.2). Throughout this course, students will explore how diverse communities have interacted with, contested, and reinterpreted Christian legal and political ideas (ELO 4.1, 4.2). Beginning with early Christianity's engagement with Roman law and Jewish conceptions of Torah, this class will trace the emergence of Christian political traditions through Imperial and monastic models, medieval monarchy and canon law, and Renaissance theories of republicanism and natural law (ELO 1.1, 2.1, 3.1). In the modern era, students consider Christianity's diverse roles in shaping movements for civil rights, women's equality, and liberation theology, as well as its complicity in nationalist and fascist regimes that distorted Christian symbols to suppress pluralism and human dignity (ELO 3.1). Students will also discuss the condition of Black, Jewish, and Muslim communities and their interaction with manifestations of Christian imperialism and nationalism, as well as the experience of women under religious patriarchy (ELO 3.1, 4.1, 4.2). By doing so from a multi-disciplinary perspective, students will engage in religious studies, politics, law, and history with references to out-of-classroom experiences in addressing racism, liberation, economic inequality, gender, and nationalism (ELO 2.1, 4.2). This course will also be designed to explore a range of perspectives on these issues, not only from diverse chronological viewpoints from the ancient to the modern world, but also from diverse global perspectives spanning from Africa, to Asia, to Europe, and into the Americas. By examining these contrasting trajectories, students will analyze how various 'Christianities' have constructed differing ideas of citizenship and inclusion through diverse conceptions of government and law (ELO 4.1, 4.2). Such an eclectic approach discourages a monolithic interpretation of Christianity while demonstrating the contested nature of Christian civic thought both globally and historically.

II. Course Objectives:

By the end of this course, students will be able to:

- Analyze how Christian thought and institutions have contributed to historical and contemporary conceptions of citizenship, justice, and political belonging across diverse societies (ELO 1.1, 3.1, 4.2).
- Interpret primary and secondary sources to understand how ideas of law, conscience, and authority developed within Christian traditions and interacted with other faiths, cultures, and political systems (ELO 1.1, 2.1, 3.1, 3.2, 4.1).
- Evaluate competing perspectives on civic virtue, moral obligation, and inclusion, considering how Christian frameworks have supported and challenged equality and diversity in different contexts (ELO 1.1, 2.1, 3.1, 4.1, 4.2).
- Reflect critically on their own assumptions about religion, politics, and law, developing ethical reasoning about pluralism, tolerance, and civic responsibility in a globalized world (ELO 1.2, 3.2, 4.1).
- Communicate informed and nuanced arguments—both in writing and discussion—that connect historical ideas of governance and faith to contemporary questions of citizenship and justice (ELO 2.1, 2.2, 3.2, 4.2).
- Demonstrate the ability to integrate historical understanding with practical reflection on the challenges of living in a diverse democratic society (ELO 2.2, 3.2, 4.1).

III. GEN Goals and Expected Learning Outcomes:

CLL3212 is an approved course in the ***GE Theme: Citizenship for a Just and Diverse World*** category.

GEN Goals

- **Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.
- **Goal 2:** Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in the future.
- **Goal 3:** Successful students will explore and analyze a range of perspectives on local, national, or global citizenship and apply the knowledge, skills, and dispositions that constitute citizenship.
- **Goal 4:** Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

Expected Learning Outcomes

Successful students will be able to:

1.1. Engage in critical and logical thinking about the topic or idea of the theme.

1.2 Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.

2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.

2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

3.1. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

3.2. Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

4.1. Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

4.2. Analyze and critique the intersection of concepts of justice, difference, citizenship, and how they interact with cultural traditions, structures of power, and/or advocacy for social change.

How this course connects to *Citizenship for a Diverse and Just World*:

Citizenship is intrinsically tied to conceptions of government and law, which define the duties and responsibilities within the constitutional framework of the civitas. Among other major world religions, Christianity has a long global history of diverse reflection about government and law, spanning from Asia, Africa, Europe, and the Americas. This course explores the complex connection between Christianity, Law, and Government, and how this major world religion has (and continues to) impact diverse conceptions of citizenship and inclusion (ELO 3.1, 4.1, 4.2). Moreover, it highlights moments when Christian ideas of government and law were used both to justify and to critique systems of power (ELO 4.2). These subjects have become questions of recent scholarship as seen from the recent *Oxford Handbook of Christianity and Law* (2024), as well as Larry Seidentop's influential *Inventing the Individual* (2019). In addition to learning from cutting edge secondary scholarship, students will also be asked to directly engage in primary historical sources, forming their own critical analysis about contemporary scholarly debate at a level of study beyond the Foundations component (ELO 1.1, 1.2). This course is multidisciplinary, as students engage in religious studies, politics, and history with references to out-of-classroom experiences in addressing racism, liberation, economic inequality, gender, and nationalism (ELO 2.1, 3.1, 2.2, 3.2). This course is also designed to explore a range of perspectives on these issues, not only from diverse chronological viewpoints from the ancient to the modern world, but also from diverse global perspectives spanning from Africa, to Asia, to Europe, and into the Americas (ELO 3.1, 4.1). Such an eclectic approach discourages a monolithic interpretation of Christianity while demonstrating the contested nature of Christian civic thought both globally and historically, as students analyze how various 'Christianities' have constructed differing ideas of citizenship and inclusion through diverse conceptions of government and law.

This course will rely on effective methods of assessment from assignments so that students will meet these learning objectives. The course will use reading quizzes every two weeks, with questions designed to ensure that students can identify, synthesize, and describe the arguments from the readings (ELO 1.1, 1.2). An example of a short answer question is: 'How does Mary Astell's critique of female subjugation in the family relate to Locke's social contract theory'? Such questions are designed synthetically so that students are not only being quizzed on simple details, but encouraged to analyse and compare readings from various primary and secondary sources. The Midterm and Final exams are designed to do the same thing, except also to engage in critical and logical thinking across a broad range of political, culture, national, and global communities through its essay questions that respond to an essay prompt such as the following: *Rabbi Jonathan Sacks once wrote 'The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his*?' *Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine* (ELO 3.1, 4.1, 4.2). In addition to quizzes and exams, students will be asked to write 'Gobbets', a written analysis of an excerpt designed to encourage critical

and logical thinking about diverse conceptions of citizenship. These essays engage in a series of analytical approaches including: (1) a paragraph on close critical, descriptive and analytical reading of the excerpt, (2) paragraphs on synthetic connections of the excerpt to its broader literary and historical context, (3) a final reflection on how the ideas in the readings relate to broader political, cultural, natural, global, and historical communities, as well as secondary scholarship (ELO 1.2, 3.1, 4.1, 4.2). Gobbet excerpts will be placed at the end of *each* week—see the Weekly Schedule below. At the end of the term, students will also be asked to write a short self-reflective essay, to examine how their ideas have evolved throughout the course and to encourage reflection, self-assessment, and creativity (ELO 2.2). Finally, students will be graded on classroom participation and discussion. Rules of civil engagement will be discussed and assessed throughout the course, so that students will be graded on thoughtfully engaging with diverse viewpoints on religion (or non-religion) with both respect and critical examination (ELO 2.2, 3.2).

IV. Course Textbooks:

E-reserve readings:

All readings not in textbooks will be available on our Carmen site under the Weekly Module during which they are assigned.

Textbooks, all of which are all available for purchase on Amazon:

The Oxford Handbook of Christianity and Law (Oxford University Press, 2024), ISBN 9780197606759; Larry Siedentop, *Inventing the Individual* (Harvard University Press, 2019), ISBN 9780674979888; *A Sourcebook in Christian Political Thought: From Irenaeus to Grotius,* eds. Oliver O'Donovan and Joan Lockwood O'Donovan (Eerdmans, 1999), ISBN 9780802842091

The *Oxford Handbook of Christianity and Law* (2024), along with other secondary sources, helps to bring a variety of different scholarly fields and approaches into the course material (ELO 1.2, 3.1). The course includes scholars who address Feminism (Springboard), Race (Lloyd), Legal History (Helmholz and Condorelli), Roman Law (Doerfler), Medieval History (Helmholz), Enlightenment History (Herzog), Religious Studies (Wright and Strawn), Intellectual History (Siedentop and Lloyd), Political Philosophy (Witte and Taylor), Political Theology (Wolterstorff & Gutiérrez), Ethics (Domingo and Cochran), Sociology of Religion (Bellah), International Law (Walker), and Jurisprudence (Crane and Slotte). Students will have the opportunity to synthesize these different approaches in the assignments, listed below.

V. Assignments and Grading

Active Participation and Attendance: *10%*	Midterm Exam: *25%*	Weekly Reading Quiz: *10%*
Gobbet Essays: *25%*	Final Exam: *25%*	Final Reflection: *5%*

<u>Participation and Attendance:</u>

Each class will consist of a 50-minute lecture and a 30-minute classroom discussion component. Each week, students will be assigned an excerpt from within a particular reading to read closely. During classroom discussion period, students will be graded on how they engage with the primary source materials in discussion. This portion of the grade also includes attendance, preparation for weekly sessions, and meaningful participation in both large-group discussions and small-group activities. To receive full points, please note these policies:

- Students are expected to attend every class session. For each unexcused absence from class, students will be docked 5% of their participation grade. Missing classes for illness or religious holidays does not count, but for an absence to be considered excused, you must contact the instructor within one week of the absence with verifiable documentation. This documentation could be in the form of an official letter from a doctor, note from an OSU coach or advisor, or email from a company about a career interview. Please reach out to the instructor with any questions about this policy.
- Consistent, high-quality participation—including respectful listening, contributing to discussion, and building on peers' insights—is expected each week (ELO 2.2, 3.2). Occasional informal writing or group exercises may be used to facilitate discussion and deepen reflection. Students will be docked 1 point of their participation grade (*1/100 pts*) for every day they do not bring their assigned text *or* do not speak up in class. *If you are struggling to participate in discussion, please come to office hours or reach out to the instructor.*
- Be sure to arrive on time for class. Excessive tardiness will lead to a reduction in your participation grade. There will be a three-day grace period (meaning that there will be no grade penalty for the first three days a student is late to class), but after that, you will be docked 1 point of your participation grade (1/100) for each day you come to class late.
- Late work will only be accepted if you present verifiable documentation for an excusable absence.

Classes will consist of lectures which intentionally break the class down into small groups for discussion, followed by elicitation methos throughout. Many of the questions which relate to perennial issues of identity and diversity will be asked with a Socrate methodology, so as to encourage viewpoint diversity and the practice of active listening (ELO 2.1, 3.2). Civic habits of toleration and active listening will be encouraged with the aim of forming open-minded and tolerant citizens (ELO 3.2).

Participation Rubric:

A	Comes to each class with questions. Engages others, respects others, and elevates discussion.
B	Attends regularly but is typically an infrequent participant in discussion.
C	Does not attend class regularly and rarely engages in discussion
D	Has missed a significant number of classes or has never engaged in discussion.

<u>Gobbet Essays:</u>

This course will provide students with a unique focus on critical examination, logical thinking, and synthesis though the 'Gobbet' which is a genre of writing invented at Oxford to help students learn how to closely read a primary source text (ELO 1.1, 1.2, 3.1). Each consists of a one-page close analysis of one section of an original text which (1) introduces the text, (2) contains a close reading section, which highlights the key words, literary devices, assumptions, etc, (3) which contextualizes the excerpt in light of the overall theme of the document, and (4) synthesizes the document in a broader historical or social context (during this section, students may also cite contemporary scholarship in order to reflect upon significance).

Analysis of original source material will allow students to go deeper into the material, to apply their general understanding of each historical period and to learn how to interpret texts critically and thoughtfully. Students will be asked to complete 3 written 'Gobbets' throughout the course of the year, submitted on Carmen as a pdf. The top two scores will be counted for the final grade, while the lowest will be omitted. Gobbets will be due by 11:59 pm on Jan 30th, March 13th, and April 3rd.

Each Gobbet assigns a brief primary-source excerpt and asks students to complete three sections—(1) close reading, (2) contextual/historical synthesis, and (3) reflection connecting the passage to the Theme's concepts of citizenship and justice. These assess ELOs 1.1, 1.2, 2.1, 2.2, 3.1, 3.2, 4.1, and 4.2, cultivating interpretive precision, historical understanding, intercultural reflection, and critical engagement with justice amid difference. They will develop the ability to identify, describe, and synthesize diverse approaches (ELO 2.1), since students must connect each passage to broader traditions of Christian thought and to parallel debates in law and government. The reflective component of each Gobbet—where students relate the text's ideas to their own moral and civic understanding—will supports ELO 2.2, encouraging metacognition and a developing sense of self as a learner. In addition, Gobbets will advance ELOs 3.1 and 3.2 by asking students to engage with a range of perspectives on citizenship, justice, and civic identity across different historical and cultural contexts. Students learn to recognize how Christian, Jewish, Muslim, and secular thinkers have offered differing accounts of law, obligation, and equality, cultivating intercultural competence and empathy as global citizens. Finally, through comparison and reflection, students will examine and critique how these texts represent or challenge social hierarchies—such as those based on gender, race, and power—thus addressing ELOs 4.1 and 4.2 by analyzing the intersections of justice, difference, and advocacy for social change.

During each week, class is assigned an excerpt from a primary source, and students may choose any of these excepts for their Gobbet analysis. An example of an excerpt is listed below:

> *Please provide a one-page close analysis of the following text which (1) introduces the text, (2) contains a close reading section, which highlights the key words, literary devices, assumptions, etc, (3) which contextualizes the excerpt in light of the overall theme of the document, and (4) synthesizes the document in a broader historical or social context (during this section, you may also cite contemporary scholarship in order to reflect upon significance).*
>
> *Again, if Absolute Sovereignty be not necessary in a State, how comes it to be so in a Family? or if in a Family why not in a State; since no Reason can be alledg'd for the one that will not hold more strongly for the other? If the Authority of the Husband so far as it extends, is sacred and inalienable, why not of the Prince? … For if Arbitrary Power is evil in itself, and an improper Method of Governing Rational and Free Agents it ought not to be Practis'd any where; Nor is it less, but rather more mischievous in Families than in Kingdoms, by how much 10000 Tyrants are worse than one. If all Men are born free, how is it that all Women are born slaves? as they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect … Men as well as Women, derive their Hopes of Salvation. Nor is it promis'd to either Sex on any other Terms besides Perseverance in Faith, Charity, Holiness and Sobriety… Sense is a Portion that GOD Himself has been pleas'd to distribute to both Sexes with an Impartial Hand, but Learning is what Men have engross'd to themselves, and one can't but admire their great Improvements!*
>
> -- Mary Astell, Some Reflections on Marriage

<u>Reading Quizzes</u>

Bi-weekly reading quizzes will be given where students describe and analyze a range of perspectives on what constitutes citizenship (ELO 1.1, 1.2). Quizzes will consist of 10 multiple choice or short answer questions.

Biweekly quizzes test comprehension and conceptual synthesis across primary and secondary readings. Each quiz includes interpretive questions prompting students to connect ideas of law, justice, and diversity across cultural contexts (ELOs 1.1, 2.1, and 3.1). Questions on these quizzes are designed synthetically so that students

are not only being tested on simple details, but encouraged to analyse and compare readings from various primary and secondary sources. An example of a short answer question is:

> *'How does Mary Astell's critique of female subjugation in the family relate to Locke's social contract theory?' or 'Identify one point of agreement and one of disagreement between Doerfler's account of Roman imperial law and Strawn's account of biblical law regarding civic belonging.'*

Midterm and Final Exam:

Students will take two 80-minute exams, composed of multiple-choice questions and a short essay. The essay will be analytical, asking students to compare at least two sources in the course in order to identify, describe, and synthesize differing conceptions of law and government.

Both exams combine short-answer and essay questions that ask students to integrate historical, philosophical, and theological reasoning with reflection on diversity and inclusion. Such questions will align with ELOs 1.1 and 1.2 by requiring advanced, critical analysis of an enduring idea; with ELO 2.1 through synthesis of theological and civic perspectives; with ELOs 3.1 and 3.2 by inviting intercultural and interfaith reflection on difference; and with ELOs 4.1 and 4.2 by examining how justice, diversity, and power intersect in historical and contemporary contexts. An example of the essay question is listed below:

> Please write a short essay in respond to the following prompt:
>
> *Rabbi Jonathan Sacks once wrote 'The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his?' Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine.*

Final Reflection (ELO 2.2):

At the end of the term students will answer the following question in 500 words (uploaded to Carmen):

> *How has your understanding of citizenship, justice, and diversity evolved through engagement with the course?*

Grading Scale:

A	93 – 100%	C	73 – 76.9%
A–	90 – 92.9%	C–	70 – 72.9%
B+	87 – 89.9%	D+	67 – 69.9%
B	83 – 86.9%	D	60 – 66.9%
B–	80 – 82.9%	E	Below 60%
C+	77 – 79.9%		

VI. Weekly Schedule

WEEK 1: THE CONTEXT OF CHRISTIANITY

Christianity emerged within a remarkably diverse world shaped by Imperial Rome and Second Temple Judaism. The Roman conception of law was grounded in ancient Greco-Roman ideals of civic virtue and public order—aiming not merely to secure individual liberty but to cultivate citizens who served the common good. At the same time, Jewish communities under Roman occupation upheld their own legal and religious traditions, derived from the Torah and centered on a covenantal promise of human flourishing and moral responsibility. These overlapping systems of belief and governance—imperial, republican, and covenantal—offered contrasting visions of justice, authority, and inclusion. In this formative encounter between empires and faiths, religion, law, and government were deeply intertwined, shaping enduring debates about citizenship, diversity, and the moral foundations of political life.

13 January Class Introduction & Government, Law and Religion in Greece and Rome

Textbook Reading:

> Larry Siedentop, *Inventing the Individual* (2015), "Ch. 1. The Ancient Family," "Ch. 2. The Ancient City," "Ch. 3. The Ancient Cosmos," pp. 7-47.
>
> Aristotle, 'The Politics' in *Aristotle: The Politics and the Constitution of Athens,* edited by Stephen Everson (Cambridge University Press, 1996), p. 11.

Reading Excerpt:

> *Every State is a community of some kind, and every community is established with a view to some good; for everyone always acts in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good.*
>
> -- Aristotle, *Politics*

15 January Government and Law in Second Temple Judaism

Textbook Reading:

N.T. Wright, *The New Testament and the People of God* (Minneapolis, 1992), pp. 215-219, 224-232.

The Bible, New International Version, Exodus 20; Deuteronomy 6; Leviticus 19; Psalm 19.

Reading Excerpt:

The Lord said to Moses, Speak to the entire assembly of Israel and say to them: Be holy because I, the Lord your God, am holy. Each of you must respect your mother and father, and you must observe my Sabbaths. I am the Lord your God. Do not turn to idols or make metal gods for yourselves. I am the Lord your God. When you sacrifice a fellowship offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf. It shall be eaten on the day you sacrifice it or on the next day; anything left over until the third day must be burned up. If any of it is eaten on the third day, it is impure and will not be accepted. Whoever eats it will be held responsible because they have desecrated what is holy to the Lord; they must be cut off from their people. When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the Lord your God. Do not steal. Do not lie. Do not deceive one another. Do not swear falsely by my name and so profane the name of your God. I am the Lord. Do not defraud or rob your neighbor. Do not hold back the wages of a hired worker overnight. Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the Lord. Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly. Do not go about spreading slander among your people. Do not do anything that endangers your neighbor's life. I am the Lord. Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt. Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord. Keep my decrees. Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material.

-- Leviticus 19:1-19 (NIV)

WEEK 2: THE LONG-AWAITED MESSIAH?

Early Christianity emerged as an apocalyptic and transformative movement within the pluralistic world of the Roman Empire. Proclaiming that a new age had dawned and that the "kingdom of God" transcended earthly powers, early Christians reimagined the boundaries of community and allegiance. The movement's foremost missionary, Saul of Tarsus—later known as the Apostle Paul—interpreted the Jewish Law in radically inclusive terms, teaching that people of all nations could enter into God's covenant without the traditional ethnic and ritual distinctions of the Torah. This redefinition of belonging challenged prevailing assumptions about identity, citizenship, and law in a multicultural empire. As Christianity spread throughout the gentile world, its followers sought to live as conscientious citizens while refusing to worship the emperor or the Roman gods, raising enduring questions about the relationship between faith, loyalty, and the demands of civic life in a diverse society.

20 January Law and Government in the New Testament Era

Textbook Reading:

Siedentop, "Epilogue: Christianity and Secularism," pp. 349-363, "Ch. 4. The World Turned Upside Down: Paul," pp. 51-66.

Brent A. Strawn, 'Christianity Law and the Bible' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 3-17.

The Bible (New International Version), Matthew 5; Mark 12; Luke 17; Romans 3.

Reading Excerpt:

For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before God, because "the righteous will live by faith." The law is not based on faith; on the contrary, it says, "The person who does these things will live by them." Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

-- Galatians 3:10-14 (NIV)

22 January Law and Government in the Early Church

Textbook Reading:

Siedentop, "Ch. 5. The Truth Within: Moral Equality," pp. 67-78.

Maria Doerfler, 'Christianity and Roman Law' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 18-30.

'Letter to Diognetus' and 'To Autolycus' in *A Sourcebook in Christian Political Thought: From Irenaeus to Grotius*, pp. 12-14.

Reading Excerpt:

For the distinction between Christians and other men is neither in country nor language nor customs… while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. They dwell in their own fatherlands but as if sojourners in them; they share all things as citizens, and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country. They marry as all men, they bear children, but they do not expose their offspring… They obey the appointed laws, and surpass the laws in their own lives… They are put to death and they gain life.

-- *Letter to Diognetus*

WEEK 3: CONSTANTINE AND THE IMPERIAL CHURCH

****** The first Gobbet essay is due at the end of this week, Friday before midnight******

Once persecuted under Roman authority, the early Christian movement underwent a dramatic transformation when Emperor Constantine claimed a vision of the Christian God. Though baptized only on his deathbed, Constantine's legalization of Christianity initiated a new fusion of empire and faith that reshaped the moral and political imagination of the ancient world. In this emerging Christian commonwealth, imperial law and religious authority became intertwined, culminating in foundational legal works such as the Codex Justinianeus. Churches, art, and sacred relics flourished as symbols of cultural and civic identity, while new questions arose about wealth, power, and virtue in a diverse and changing society.

In response, the monastic movement sought a countercultural form of citizenship—one defined not by imperial privilege but by self-sacrifice, humility, and service. Together, these developments reveal how faith and governance interacted to redefine belonging, justice, and the moral responsibilities of community life.

27 January Constantine and Imperial Christianity

Textbook Reading:

Siedentop, "Ch. 6. Heroism Redefined," pp. 79-87.

David Wagchal, 'Christianity and Byzantine Law'; Mattias Schoeckel, 'Germanic Christianity and the Law' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 45-69.

Eusebius of Caesarea, "A Speech on the Dedication of the Holy Sepulchre Church" and "A Speech for the Thirtieth Anniversary of Constantine's Accession" in *A Sourcebook in Christian Political Thought*, pp. 56-65.

Justinian, "Codex" & "Novella" " in *A Sourcebook in Christian Political Thought*, pp. 189-194.

Reading Excerpt:

And thus by the express appointment of the same God, two roots of blessing, the Roman empire and the doctrine of Christian piety, sprang up together for the benefit of men. For before this time, the various countries of the world, as Syria, Asia, Macedonian, Egypt, and Arabia, had been severally subject to different rulers. The Jewish people, again, had established their dominion in the land of Palestine. And these nations, in every village, city and district, actuated by some insane spirit, were engaged in incessant and murderous war and conflict. But two mighty powers, starting from the same point, the Roman empire which henceforth was swayed by a single sovereign and the Christian religion, subdued and reconciled these contending elements. Our Savior's mighty power destroyed at once the many governments and the many gods of the powers of darkness, and proclaimed to all men, both rude and civilized, to the extremities of the earth, the sole sovereignty of God himself.

-- Eusebius, *Speech on the Dedication of the Holy Sepulchre Church*

29 January The Desert Fathers: The Kingdom of Heaven and Its Laws

Textbook Reading:

Siedentop, "Ch. 7. A New Form of Association: Monasticism," pp. 88-99.

Athanasius, *The Life of St. Anthony*, New Advent (https://www.newadvent.org/fathers/2811.htm), from "Prologue" to "How he left the fort, and how monasticism began to flourish in Egypt."

Reading Excerpt:

Antony you must know was by descent an Egyptian: his parents were of good family and possessed considerable wealth, and as they were Christians he also was reared in the same Faith… [H]e entered the church, and it happened the Gospel was being read, and he heard the Lord saying to the rich man Matthew 19:21, 'If you would be perfect, go and sell that you have and give to the poor; and come follow Me and you shall have treasure in heaven.' Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave the possessions of his forefathers to the villagers — they were three hundred acres, productive and very fair — that they should be no more a clog upon himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake... [H]e persuaded many to embrace the solitary

life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonised by monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens.

-- Athanasius, *The Life of St. Anthony*

WEEK 4: CATHOLIC THOUGHT DURING THE EMPIRE'S FALL AND THE RISE OF FEUDALISM

The fall of the Western Roman Empire ushered in a new era of Christian reflection on government, law, and civic life. While many pagan Romans attributed the empire's decline to Christianity's rejection of the traditional gods, Augustine's City of God offered a profound alternative: Rome fell not because of faith, but because of moral decay and the loss of civic virtue. In Augustine's view, believers in the "City of God" live intermingled with those of the "City of Man," sharing the same civic spaces while oriented toward different ends. This vision affirmed the coexistence of diverse moral communities within the same political order, offering a framework for negotiating justice, power, and religious difference. As political authority fragmented after Rome's fall, new local rulers and cultures emerged across Europe. The coronation of Charlemagne in 800 signaled a renewed attempt to define kingship as a sacred office—an effort to unite moral authority and political governance in the pursuit of a more just and ordered society.

3 February Augustine's City of God: Two Loves, Two Governments and Two Laws

Textbook Reading:

Siedentop, "Ch. 8. The Weakness of the Will: Augustine," pp. 100-110.

Joseph Lossl, 'Law and the Church Fathers' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 31-44.

Augustine, "The City of God" in *A Sourcebook in Christian Political Thought*, pp. 137-163.

Reading Excerpt:

We see then that the two cities were created by two kinds of love: the earthly city was created by self-love reaching the point of contempt for God, the heavenly city by the love of God carried as far as contempt of self. In fact, the earthly city glories in itself, the heavenly City glories in the Lord. The former looks for glory from men, the latter finds its highest glory in God, the witness of a good conscience.

-- Augustine of Hippo, *City of God*

5 February Charlemagne and the Rise of Christian Feudalism

Textbook Reading:

Siedentop, Ch. 9. "Shaping New Attitudes and Habits," "Ch. 10. Distinguishing Spiritual from Temporal Power," "Ch. 11. Barbarian Codes, Roman Law, and Christian Institutions," "Ch. 12. The Carolingian Compromise", pp. 113-162.

Jonas of Orléans, 'The Institution of the King,' in *A Sourcebook in Christian Political Thought*, pp. 216-220.

Reading Excerpt:

The specific service of royalty is to govern the people of God and to rule it with equity and justice, devising policies for its peace and concord. The king himself should be before all else the defender of the churches and of the servants of God. It is

the duty of kings, too, to provide conscientiously for the welfare of the priests and the continuance of their ministry. Under the protection of their arms the church of Christ should be secure, and the vulnerability of window, orphans, and other destitute persons, of all, indeed, who are in any kind of want, should find protection.

-- Jonas of Orléans, *The Institution of the King*

WEEK 5: CHRISTIANITY IN THE HIGH MIDDLE AGES: MONARCHY AND NATURAL LAW

Despite Charlemagne's efforts to unify Western Europe under a single Christian monarchy, his empire fragmented after his death as heirs divided the realm into emerging kingdoms—France, the Holy Roman Empire, Italy, and Spain—each cultivating distinct political and cultural identities. In this diverse and evolving landscape, the Catholic Church became a powerful unifying institution, asserting spiritual and political authority across linguistic and regional boundaries. The papacy's claims to universal sovereignty fostered both unity and division, deepening tensions with the Greek-speaking East and contributing to the eventual schism between Eastern and Western Christianity. At the same time, the rise and expansion of Islamic civilization brought new centers of learning, law, and governance across North Africa, the Iberian Peninsula, and the Near East. Contact between Christian and Muslim scholars—especially in Spain and Sicily—introduced Western thinkers to classical Greek philosophy, mathematics, and jurisprudence preserved and developed in the Islamic world. This intellectual exchange helped shape the scholastic revival, in which figures such as Thomas Aquinas drew on Aristotle and his Muslim commentators to articulate enduring theories of natural law, moral equality, and the common good. In this period of cultural encounter and debate, conceptions of justice, virtue, and civic order were reframed through dialogue across faiths, languages, and empires.

10 February Papal Supremacy and the Investiture Controversy

Textbook Reading:

Siedentop, Ch. 15. "The Papal Revolution: A Constitution for Europe," "Ch. 16. Natural Law and Natural Rights," "Ch. 17. Centralization and the New Sense of Justice," "Ch. 18. The Democratizing of Reason," pp. 237-251.

R.H. Helmholz, 'The Development of Classical Canon Law'; Orazio Condorelli, 'Christianity and Medieval Civil Law' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 85-111.

Jonas of Orléans, "Dictatus Papae" & "Letter 8.21" in *A Sourcebook in Christian Political Thought*, pp. 242-9.

Reading Excerpt:

Remember the words of our Lord and Saviour Jesus Christ: 'Thou art Peter and upon this rock I will build my Church…. Whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. 16:18f.). Are kings excepted here? Or are they not of the sheep which the Son of God committed to St. Peter? Who, I ask, thinks himself excluded from this universal grant of power of binging and loosing to St. Peter unless, perchance, that unhappy man who, being unwilling to bear the yoke of the Lord, subjects himself to the burden of the Devil and refuses to be numbered in the flock of Christ?

-- Gregory VII, *Letter 8.21*

12 February Aquinas: Natural Law and Monarchy

Textbook Reading:

Siedentop, "Ch. 21. Popular Aspirations and the Friars," "Ch. 22. The Defence of Egalitarian Moral Intuitions," pp. 281-305.

Jean Porter 'Law in the Context of Medieval Scholasticism' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 70-84.

Thomas Aquinas, "On Kingship" and "Summa Theologia" in *A Sourcebook in Christian Political Thought*, pp. 330-335, 342-361.

Reading Excerpt:

Law is a rule and measure…. Amongst them intelligent creatures are ranked under divine Providence the more nobly because they take part in Providence by their own providing for themselves and others. Thus they join in and make their own the eternal Reason... Now this sharing in the Eternal Law by intelligent creatures is what we call 'natural law' … As we have seen, law is a kind of dictate of the practical reason… The guidance of human conduct requires a divine law besides natural law … because of the untrustworthiness of human judgement… Since human law is not enough, the complement of divine law is needed to check and guide what goes on within us… [Moreover] human law cannot forbid or punish all wrongdoing,… Hence the need for a divine law which misses nothing and leaves no evil unforbidden or unpunished.
-- Thomas Aquinas, *Summa Theologiae*

WEEK 6: CONCILIARISM AND REPUBLICANISM IN THE RENAISSANCE

By the Late Middle Ages, the Latin West again entered a period of fragmentation and reform. The doctrine of papal supremacy failed to bring political stability, as rival popes in France and Italy each claimed legitimate authority. However, across Italy, a humanist renaissance was unfolding, as scholars returned to the Greco-Roman sources in their original languages and rediscovered ancient models of civic virtue and republican government. Within both Church and society, reformers began to argue that just governance required counsel, accountability, and the participation of many rather than the rule of one. These conciliar and humanist ideals encouraged new reflections on shared responsibility and the moral equality of citizens. Drawing on Aristotle and classical philosophy, late medieval thinkers laid the groundwork for early modern ideas of social contract, consent, and the common good—concepts that continue to shape diverse traditions of justice and civic life.

17 February Midterm

19 February Conciliarism and Republicanism in Renaissance Italy

Textbook Reading:

Siedentop, "Ch. 24. Struggling for Representative Government in the Church," "Ch. 25. Dispensing with the Renaissance," pp. 321-348.

Marsilius of Padua, "Defensor Pacis" in *A Sourcebook in Christian Political Thought*, pp. 427-452.

Reading Excerpt:

Let us say, then, in accordance with the truth and the counsel of Aristotle in the Politics *that the legislator, or the primary and proper efficient cause of law, is the people or the whole body of citizens, or the weightier part thereof, through its election*

or will expressed by words in the general assembly of the citizens… the best law is made only through the hearing and command of the entire multitude, I prove by assuming with Aristotle in the Politics *that the best law is that which is made for the common benefit of the citizens… Since, therefore, it pertains to the whole body of the citizens to generate the form, that is, the law, according to which all civil acts must be regulated, it will be seen that it pertains to the same whole body to determine this form's matter… Now it remains to show that not only did Christ himself refuse rulership or coercive judgement in this world, whereby he furnished an example for his apostles and disciples and their successors to do likewise, but also he taught by words and showed by example that all men, both priests and non-priests, should be subject in property and in person to the coercive judgement of rulers of this world… By virtue of the words of Scripture, therefore, no bishop or church is the head or leader of the rest, as such. For the only absolute head of the church and foundation of the faith… is Christ himself…. There is another, and proper, sense in which a bishop or church can be understood to be or to have been the head and leader of the other bishops and churches. This proper headship is derived from the authority of the general council… It is… the head bishop's duty to hold the leading seat or position among all the bishops and clergymen at the general council, to propose questions for deliberation, to review the discussions in the presence of the whole council… [and] teach these results and answer questions about them.*

-- Marsilius of Padua, *Defensor Pacis*

WEEK 7: LUTHER'S TWO KINGDOMS AND CALVIN'S GODLY REPUBLIC

Despite its power, conciliarism ultimately deepened division in Western Christendom, leading to the election of a third pope at Pisa and further fragmentation of authority. Out of this crisis of legitimacy emerged a new wave of reformers—soon called Protestants—who looked to Scripture rather than ecclesiastical hierarchy as the highest source of truth. The movement's most famous figure, Martin Luther, transformed ideas of faith, law, and civic duty through his doctrine of the "Two Kingdoms." He distinguished between the spiritual realm, where grace and faith govern, and the worldly realm, where magistrates maintain justice through law. Across Europe, diverse reformations unfolded. In Switzerland, John Calvin articulated an equally comprehensive vision for Christian life and political order, arguing that divine law should inform both civil and ecclesiastical governance. For Calvin, law was not merely a restraint but a guide to virtue, and obedience to rulers was conditional on their fidelity to justice and moral truth. Together, these movements redefined conscience, authority, and participation in public life, inviting new reflections on freedom, accountability, and the moral responsibilities of citizenship within a plural and contested world.

24 February Luther's Two Kingdoms

Textbook Reading:

Justo Gonzalez, *The Story of Christianity: The Reformation to the Present Day* (Harper Collins, 1985), vol. 2, pp. 14-37.

Martin Luther, "Temporal Authority: To What Extent It Should Be Obeyed" in *A Sourcebook in Christian Political Thought*, pp. 585-602.

Reading Excerpt:

The law of this temporal sword has existed from the beginning of the world… Hence it is certain and clear enough that it is God's will that the temporal sword and law be used for the punishment of the wicked and the protection of the upright… Here we must divide the children of Adam and all mankind into two classes, the first belonging to the kingdom of God, the second to the kingdom of the World…. If all the world were composed of real Christians, that is, true believers, there would be no need for nor benefits from prince, king, lord, sword, or law. They would serve no purpose since Christians have in their heart the Holy Spirit, who both teaches and makes them do injustice to no one, to love everyone, and to suffer injustice

and even death willingly and cheerfully at the hands of anyone…. Heresy can never be restrained by force. One will have to tackle the problem in some other way, for heresy must be opposed and dealt with otherwise than with the sword. Here God's word must do the fighting. If it does not succeed, certainly the temporal power will not succeed either, even if it were to drench the world with blood. Heresy is a spiritual matter which you cannot hack to pieces with iron, consume with fire, or drown with water. God's word avails here…. Among Christians there shall and can be no authority; rather all are alike subject to one another… What, then, are the priests and bishops? Answer: Their government is not a matter of authority or power, but a service and an office, for they are neither higher nor better than other Christians. Therefore, they should impose no law or decree on others without their will and consent. Their ruling is rather nothing more than the inculcating of God's word.

-- Martin Luther, *Temporal Authority*

26 February Calvin's Godly Republic and the Three Ways of the Law

Textbook Reading:

Gonzalez, pp. 60-69.

John Witte Jr., 'The Protestant Reformations and Law' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 125-137.

John Calvin, "Institutes of the Christian Religion" in *A Sourcebook in Christian Political Thought*, pp. 662-681.

Reading Excerpt:

No polity can be successfully established unless piety be its first case, and that those laws are absurd which disregard the rights of God, and consult only for men… Hence in Scripture holy kings are especially praised for restoring the worship of God when corrupted or overthrown, or for taking care that religion flourished under them in purity and safety…. This rebukes the folly of those who would neglect the care of divine things and devote themselves merely to the administration of justice among men… We must attend to the well-known division which distributes the whole law of God, as promulgated by Moses, into the moral, the ceremonial, and the judicial law, and we must attend to each of these parts, in order to understand how far they do, or do not, pertain to us… The moral law, then (to begin with it), being contained under two heads, the one of which simply enjoins us to worship God with pure faith and piety, the other to embrace men with sincere affection, is the true and eternal rule of righteousness prescribed to the men of all nations and of all times… The ceremonial law of the Jews was a tutelage… until the fulness of the time should come when he was fully to manifest his wisdom to the world… The judicial law, given them as a kind of polity, delivered certain forms of equity and justice… Now, as it is evident that the law of God which we call moral is nothing else than the testimony of natural law, and of that conscience which God has engraven on the minds of men.

-- John Calvin, *Institutes of the Christian Religion*

WEEK 8: ANGLICANISM AND THE RADICAL REFORMATION

Across the Channel, England charted its own distinct course of Reformation, blending theology with national identity and political sovereignty. Rejecting papal authority after being denied an annulment, Henry VIII declared himself head of the Church of England, asserting that a Christian monarch could govern both civil and ecclesiastical affairs within his realm. Under this arrangement, the Church became a vital civic institution, as bishops in the House of Lords shaped legislation and moral policy. Henry's successors, Edward VI and Elizabeth I, refined this vision into a "middle way" that sought to unify a divided

nation. Incorporating elements of continental Protestantism while preserving aspects of Catholic liturgy and art, the English Church embodied a fragile balance between tradition and reform—an early experiment in religious diversity within a single political community. Meanwhile, a different current of the Reformation took shape across Europe and England: the Radical Reformation. Movements such as the Anabaptists, Mennonites, and Quakers promoted egalitarian ideals, rejecting coercion in matters of faith and emphasizing liberty of conscience and communal equality. These radical views challenged prevailing hierarchies and inspired new debates about civic inclusion, dissent, and the rightful limits of state power—debates that would reverberate through the Münster Rebellion, the English Civil War, and the long evolution of democratic thought.

3 March The Protestant Church of England: Monarch as Head of the Church

Textbook Reading:

Gonzalez, pp. 70-85.

T. Jeremy Gunn, 'The Church of England and Protestant Established Churches in Europe,' pp. 153-167.

Richard Hooker, "Laws of Ecclesiastical Polity" in *A Sourcebook in Christian Political Thought*, pp. 745-756.

Reading Excerpt:

Laws natural do always bind; laws positive not so, but only after they have been expressly and wittingly imposed… Laws that concern supernatural duties are all positive, and either concern men supernaturally as men, or else as parts of a supernatural society, which society we call the church. To concern men as men supernaturally is to concern them as duties which belong of necessity to all, and yet could not have been known by any to belong unto them, unless God had opened them himself, inasmuch as they do not depend upon any natural ground at all out of which they may be deduced… The church, being a supernatural society, doth differ from natural societies in this: that the person unto whom we associate ourselves in the one are men simply considered as men, but they to whom we be joined in the other are God, angels and holy men.

-- Richard Hooker, *Laws of Ecclesiastical Polity*

5 March Egalitarianism in The Radical Reformation

Textbook Reading:

Gonzalez, pp. 53-60, 158-163, 196-204.

Julia Rivers, 'Christianity and Equality' in *The Oxford Handbook of Christianity Government and Law* (Oxford University Press, 2024), pp. 778-789.

Gerard Winstanley, *The True Levellers Standard* (1649) https://www.diggers.org/diggers-ENGLISH-1649/True-Levellers-Standard-Advanced-1649.pdf

Reading Excerpt:

In the beginning of Time, the great Creator Reason, made the Earth to be a Common Treasury… Man had Dominion given to him over the Beasts, Birds, and Fishes, but not one word was spoken in the beginning, That one branch of mankind should rule over another. And the Reason is this, Every single man, Male and Female, is a perfect Creature of himself… But since humane flesh (that king of Beasts) began to delight himself in the objects of the Creation, more than in

the Spirit… he fell into blindness of mind and weakness of heart… And then… from the time of the Son of man… the Spirit is rising up in strength. O thou teaching and ruling power of the earthly man, thou hast been an oppressor, by imprisonment, impoverishing, and martyrdom; and all thy power and wit, hath been to make Laws, and execute them against such a stand for universal Liberty… England is not a Free People, till the Poor that have no Land, have a free allowance to dig and labour the Commons, and so live comfortably… That all the Prophecies, Visions, and Revelations of Scriptures, of Prophets, and Apostles, concerning the calling of the Jews, the Restoration of Israel, and making of that People, the Inheritors of the whole Earth; doth all seat themselves in this Work of making the Earth a Common Treasury.

-- Gerrard Winstanley, *The True Levellers Standard*

WEEK 9: INTERNATIONAL LAW AND CHRISTIANITY IN EARLY AMERICA

****** The second Gobbet essay is due at the end of this week, Friday before midnight******

As we have seen, Christianity has long reflected on the idea of natural law: the belief that God endowed creation with moral principles discoverable through reason and ordered toward human flourishing. With the rise of the early modern nation-state, Christian thinkers extended this reflection beyond domestic life to the international sphere, asking whether nature also provides a "law of nations" to govern relations among diverse peoples. The Dutch jurist Hugo Grotius, an Arminian critic of Reformed orthodoxy, became the most influential voice in articulating this emerging global ethic of justice and cooperation. These intellectual developments unfolded amid expanding global trade, exploration, and migration. Persecution and the search for conscience-based community drove many Christians to the New World, where they experimented with new forms of governance and liberty. In this context, figures such as the Anglican philosopher John Locke and the Baptist theologian Roger Williams advanced radical arguments for religious toleration and the equality of all persons before both God and law. Their ideas resonated deeply in the debates surrounding revolution and self-government: could Christians, bound by conscience and justice, rightfully resist imperial power? These questions of faith, freedom, and moral responsibility helped define the foundations of modern citizenship in an increasingly diverse and interconnected world.

10 March The Law of Nations

Textbook Reading:

Gonzalez, pp. 180-184.

Neil Walker, 'Christianity and International Law'; Jennifer A. Herdt, 'Christianity and Natural Law and Natural Rights' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 530-545, 581-592.

Grotius, "The Right of War and Peace" in *A Sourcebook in Christian Political Thought*, pp.792-820.

Reading Excerpt:

Though man is an animal, he is an extraordinary one… Among these distinctive features of human behavior is desire for society–by which is meant not any kind of herding together, but peaceable society with members of the same species, organized appropriately to human rational capacities… These observations would have a place even were we to accept the infamous premise that God did not exist… It is a principle of natural Right to observe agreements. It was necessary for human society for there to be some means by which one might bind oneself, and no other natural means can be imagined. And this principle is the source from which civil Rights derived; for in the formation of a civil society or in its subjection to a ruler or rulers, a promise is made… The mother of natural Right is human nature, which would include us to one

another's society even if we had no needs at all. The mother of civil Right, on the other hand, is obligation created by agreement, and since this derives its force from natural Right, nature may be said to be its grandmother… But just as the Rights of any civil society have that society's interest in view, so it was possible for Rights to arise by consent among all or most civil societies, Rights which served the interest not of particular society but of the whole international community… This is what is called the Right of nations (ius gentium), when we distinguish it from natural Right (ius naturae)… If a citizen who breaches civil Right for his own immediate interest destroys the fabric which protects the enduring interests of himself and his posterity, so a people that violates natural Rights and the Rights of nations, undermine the supporters of its own future… If there is no community which can be preserved without Right, as Aristotle demonstrated… there is certainly a need for Right in the community which unites either the whole human race or a number of peoples… Yet natural right is not susceptible of change, even by God. For though God's power is immeasurable, yet there are things to which it does not reach… God could not make twice two anything other than four, nor something evil in itself other than evil.

-- Grotius, *The Right of War and Peace*

12 March Religious Freedom and Revolution in Early America

Textbook Reading:

Gonzalez, pp. 217-226.

Tamar Herzog, 'Christianity and Law in the Early Americas'; 'Christianity and Law in the Enlightenment' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 168-195.

John Locke, "Letter concerning Toleration" in *Second Treatise of Government and A Letter Concerning Toleration*, ed. Mark Goldie (Oxford, 2016), pp. 121–168.

Jonathan Boucher, "On Civil Liberty, Passive Obedience and Non-Resistance (1774)" in *American Political Thought*, eds. Isaac Kramnick and Theodore Lowi (New York, 2009), pp. 113–118.

Jonathan Mayhew, "A Discourse Concerning Unlimited Submission and Non-Resistance to the Higher Powers (1750)" in *American Political Thought*, eds. Isaac Kramnick and Theodore Lowi (New York, 2009), pp. 43–52.

Reading Excerpt:

The Care of Souls is not committed to the Civil Magistrate any more than to other Men. It is not committed unto him, I say, by God; because it appears not that God has ever given any such Authority to one Man over another, as to compell any one to his Religion. Nor can any such Power be vested in the Magistrate by the Consent of the People; because no man can so far abandon the care of his own Salvation, as blindly to leave it to the choice of any other, whether Prince or Subject, to prescribe to him what Faith or Worship he shall embrace. For no Man can, if he would, conform his Faith to the Dictates, of another… The care of Souls cannot belong to the Civil Magistrate, because his Power consists only in outward force: But true and saving Religion consists in the inward perswasion of the Mind; without which nothing can be acceptable to God.

-- John Locke, *A Letter Concerning Toleration*

WEEK 10: SPRING BREAK (NO CLASS)

WEEK 11: EARLY CHRISTIAN VIEWS ON WOMEN'S RIGHTS

The early modern period witnessed Christian thought taking bold and often unexpected turns, especially regarding the moral and legal status of women in society. Drawing on traditional Anglican theology, Mary Astell challenged prevailing assumptions about gender and authority, arguing that if arbitrary rule in government violated natural rights, the same principle must apply within marriage. In her view, women—created equally in the image of God—deserved education, dignity, and participation in public life. These challenges to inequality continued in new forms during the Great Awakening, when Evangelical movements began to link spiritual renewal with moral reform. Evangelicals emphasized the transformative power of conscience and sought to reshape society in light of divine justice. Among them, the lawyer and clergyman Martin Madan argued for legal protections for working-class women who were exploited and abandoned, highlighting the social and civic responsibilities of Christian faith. Together, these voices reveal how religious conviction inspired critical reflection on law, gender, and human dignity—planting seeds for modern debates about equality, inclusion, and the moral foundations of citizenship in a diverse society.

24 March Mary Astell: A High Tory Approach

Textbook Reading:

Patricia Springborg, *Astell: Political Writings*, edited by Patricia Springborg (Cambridge University Press, 1996), pp. 1-26.

Mary Astell, "Some Reflections on Marriage" in *Astell: Political Writings*, edited by Patricia Springborg (Cambridge University Press, 1996), pp. 7-31.

Reading Excerpt:

Again, if Absolute Sovereignty be not necessary in a State, how comes it to be so in a Family? or if in a Family why not in a State; since no Reason can be alledg'd for the one that will not hold more strongly for the other? If the Authority of the Husband so far as it extends, is sacred and inalienable, why not of the Prince? … For if Arbitrary Power is evil in itself, and an improper Method of Governing Rational and Free Agents it ought not to be Practis'd any where; Nor is it less, but rather more mischievous in Families than in Kingdoms, by how much 10000 Tyrants are worse than one. If all Men are born free, how is it that all Women are born slaves? as they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect … Men as well as Women, derive their Hopes of Salvation. Nor is it promis'd to either Sex on any other Terms besides Perseverance in Faith, Charity, Holiness and Sobriety… Sense is a Portion that GOD Himself has been pleas'd to distribute to both Sexes with an Impartial Hand, but Learning is what Men have engross'd to themselves, and one can't but admire their great Improvements!

-- Mary Astell, *Some Reflections on Marriage*

26 March Evangelical Approaches to Law, Gospel, and Legal Reform for Women

Textbook Reading:

Gonzalez, pp. 228-230.

Bruce Hindmarsh, *The Spirit of Early Evangelicalism: True Religion in a Modern World* (Oxford University Press, 2017), pp. 180-203.

Martin Madan, *A Treatise on Female Ruin*, vol. 1, (London, 1680), pp. iii-iv, 18-44.

Reading Excerpt:

To trace the Causes of Female Ruin, to point out a Remedy against it, in an Age when its Increase is most alarmingly progressive, is a Work, which, surely, at the first Mention of it, ought to recommend itself to the most serious Consideration of every Well-wisher to the Peace, good Order, Comfort, and Welfare of Society… One Thing is very certain, that the Security and Promotion of the Female Sex, is one great Object of the Divine Law—but it is as certain, that we have departed from the System of the Divine Government, and that in the Eye of our Municipal Laws, Women are of less Consequence than the Beasts of the Field—for it is less penal to seduce, defile, and abandon to Prostitution and Ruin, a thousand Women, married or unmarried, than to steal, kill, or even maliciously to maim or wound, an Ox or a Sheep.

-- Martin Madan, *A Treatise on Female Ruin*

WEEK 12: CHRISTIAN SOCIAL TEACHING AND CHRISTIAN FASCISM

****** The third Gobbet essay is due at the end of this week, Friday before midnight******

In the wake of the Industrial Revolution and the rise of modern secularism, Christians continued to wrestle with the ethical dimensions of government, law, and social order throughout the nineteenth and twentieth centuries. Catholic and Reformed traditions of social teaching offered some of the most sustained critiques of modern capitalism and political individualism, calling for societies rooted in solidarity, moral responsibility, and the dignity of all persons. These movements sought to balance liberty with justice, recognizing the global inequalities and cultural diversity that industrial modernity produced. Yet the same period revealed the dangers of faith distorted by power. In Nazi Germany, the "German Christian" movement fused theology with nationalism, promoting racial hierarchy and obedience to tyranny. In response, other believers—such as the authors of the Barmen Declaration and the theologian Dietrich Bonhoeffer—invoked conscience and divine law to resist fascism, even at the cost of their lives. Together, these episodes illustrate how religious conviction can either reinforce oppression or serve as a catalyst for justice and human dignity. The moral choices faced by these communities continue to shape how citizens today reflect on law, conscience, and the defense of human rights in a diverse and contested world.

31 March Modern Catholic and Reformed Social Teaching

Textbook Reading:

Gonzalez, pp. 300-302.

Daniel A. Crane, 'Christianity and Economic Law'; Nicholas Wolterstorff, 'Christianity, Love, and Justice'; Pamela Slotte, 'Christianity and Human Dignity' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 501-513, 753-777.

Pope Leo XIII, *Rerum Novarum* (1891). https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

Abraham Kuyper, *Our Program, A Christian Political Manifesto* (Lexam Press, 2015), pp. 5-7, 17-24, 27-47. https://www.google.com/books/edition/Our_Program/VysuCwAAQBAJ?hl=en&gbpv=1&dq=Kuyper+Our+Program,+A+Christian+Political+Manifesto&pg=PR6&printsec=frontcover

Reading Excerpt:

Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding

themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong in the mass of the needy, should be specially cared for and protected by the government… The working man, too, has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." In this respect all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all." No man may with impunity outrage that human dignity which God Himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven.

-- Pope Leo XIII, *Rerum Novarum*

2 April The German Christian Movement, The Barmen Declaration and Bonhoeffer

Textbook Reading:

Gonzalez, pp. 360-367.

Joachim Hossenfelder, "Principles of the Religious Movement of German Christians, Issued in June 1932" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 339-341.

"The Barmen Declaration" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 236-242.

Dietrich Bonhoeffer, "The Arian Clauses" in J.S. Conway, *The Nazi Persecution of the Churches, 1933-1945* (Vancouver, 1997), pp. 217-225.

Reading Excerpt:

We see in race, nationality and nation, orders of life given and entrusted to us by God, to care for the preservation of which is for us God's law. For these reasons, racial [mixing] has to be opposed. On the strength of its experience, the German Foreign Mission has been admonishing the German nation for a long time: 'Keep your race pure!' and has told us that faith in Christ does not destroy but heightens and sanctifies the race… We reject the spirit of Christian cosmopolitanism… [T]he movement of 'German Christians' are an appeal to… form the direction of a future Evangelical Reich Church… Reforming our creed for the benefit of the German nation.

-- Joachim Hossenfelder, *Principles of the religious movement of German Christians, Issued in June 1932*

WEEK 13: LIBERATION THEOLOGY AND CHRISTIAN LIBERALISM

Christianity's long engagement with liberty reveals both its moral challenges and its transformative potential. Throughout history, Christian ideas have been invoked to justify oppression and tyranny, yet they have also fueled powerful movements for reform, equality, and freedom. In the modern era, liberation theology emerged as a global movement—first articulated in Latin America and later influencing Africa, Asia, and the United States—arguing that true Christianity must identify with the suffering and the oppressed. Drawing on the biblical narratives of Israel's deliverance and the compassion of Jesus, liberation theologians linked faith to social justice and the pursuit of human dignity. In the United States,

these ideas deeply shaped the civil rights movement. Martin Luther King Jr., a Baptist minister and theologian, grounded his vision of nonviolent resistance and democratic equality in a Christian understanding of law, conscience, and love of neighbor. Alongside liberation theology, other modern traditions of Christian political thought explored how faith can sustain freedom and civic participation in pluralistic societies. Together, these perspectives affirm that Christianity, when interpreted through its most humane and inclusive principles, provides a moral foundation for liberty, human rights, and the ongoing pursuit of justice in a diverse society.

14 April Liberation Theology and Civil Rights

Textbook Reading:

Gonzalez, pp. 382-383, 394-397.

Vincent Lloyd, 'Christianity and Racial Justice'; Raphael Domingo, 'Christianity, Solidarity, and Law' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 726-737, 831-842.

Gustavo Gutierrez, *A Theology of Liberation: History, Politics and Salvation* (1973), pp. 147-157.

Martin Luther King, Jr., "Letter from a Birmingham City Jail" in *Princeton Readings in Political Thought*, ed. Cohen (Princeton, 2018), pp. 621–631.

Reading Excerpt:

Non-violent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored… We know through painful experience that freedom is never voluntarily given by the oppressor… We waited more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed towards gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter… You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glace it may seem rather paradoxical for us consciously to break laws… The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that 'an unjust law is no law at all'… We should never forget that everything Hitler Adolf did in Germany was legal.

Martin Luther King, Jr., *Letter from a Birmingham City Jail*

16 April Christian Approaches to Liberalism

Textbook Reading:

Os Guinness, *The Global Public Square* (Intervarsity Press, 2013), pp. 63-97.

Steven D. Smith, 'Christianity and the Law of Religious Freedom' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 605-616.

Wolterstorff, *The Mighty and the Almighty* (Cambridge University Press, 2012), pp. 53-66, 157-171.

Reading Excerpt:

In the last quarter of the twentieth century there was a great deal of discussion about so-called mediating structures, the idea behind calling them "mediating structures" being that they mediate between the state and individuals. Both Kuyper and the

mediating-structures theorists argue that the presence and vitality of social entities independent of the state are indispensable to the health of society; their vigor puts a brake on the expansionist tendencies of the state. What is nearly missing in the mediating-structures theorists, however, is… a discussion of the rights of such entities and of the way in which their rights place limits on the authority of the state… If we have a natural right to establish social entities with authority structures to serve our common good, the state perforce does not have a right to forbid us to do so. "Neither the life of science nor of art, nor of agriculture, nor of industry, nor of commerce, nor of navigation, nor of the family, nor of human relationship may be coerced to suit itself to the grace of the government. The State may never become an octopus, which stifles the whole of life". That which an institution has the authority to do, the state is not permitted to prevent it from doing. Institutions with authority structures have moral rights against the state.

-- Wolterstorff, *The Mighty and the Almighty*

WEEK 14: THE PLACE OF CHRISTIANITY IN AMERICAN LAW AND GOVERNMENT

How far should we separate church and state—and how far did the Founders intend that separation to go? The relationship between Christianity and American law remains one of the most contested issues in the history of citizenship and governance. This final unit examines the Declaration of Independence and the U.S. Constitution, exploring how ideas of faith, reason, and natural rights shaped the founding vision of liberty and justice. Students will analyze a range of perspectives on the proper role of religion in public life—from claims that America was founded as a Christian nation to arguments for a fully secular state that protects freedom of conscience for all. In considering these debates, students will grapple with enduring questions about inclusion, equality, and civic responsibility in a pluralistic democracy, forming their own informed judgments about the moral and constitutional foundations of religious liberty in the modern world.

21 April Christianity in American Law

Textbook Reading:

George, Robert (2016) "Natural Law, God, and Human Dignity," *The Chautauqua Journal*: Vol. 1, Article 8, pp. 1-16. https://encompass.eku.edu/tcj/vol1/iss1/8

Robert F. Cochran Jr., 'Christianity and Legal Ethics'; Gerhard Robbers, 'Christianity and the Law of Church-State Relations' in *The Oxford Handbook of Christianity Government and Law* (2024), pp. 713-725, 635-648.

Charles Taylor, "How to Define Secularism" in *Boundaries of Toleration* (Columbia University Press, 2014), pp. 59-78.

Reading Excerpt:

Indeed, the point of state neutrality is precisely to avoid favoring or disfavoring not just religion positions but any basic position, religion or non-religious. We can't favor Christianity over Islam, but also religion over against non-belief in religion or vice versa… In the U.S. case the whole range of comprehensive views, or deeper reasons, were the original case variants of (Protestant) Christianity, stretching to a smattering of Deists. Subsequent history had widened the palette of views beyond Christianity and then beyond religion. But in the original case the positions between which the state must be neutral were all religious. Hence the First Amendment: Congress shall pass no law establishing religion or impeding the free

exercise thereof… Thus, in the 1830s, a judge of the Supreme Court could argue that while the First Amendment forbade the identification of the federal government with any church, since all the churches were Christian (and in effect Protestant), one could invoke the principles of Christianity in interpreting the law… As late as 1890, thirty-seven of the forty-two existing states recognized the authority of God in the preambles or in the text of their constitutions. A unanimous judgement of the Supreme Court of 1892 declared that if one wanted to describe 'American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth… that this is a Christian nation.'

-- Charles Taylor, *How to Define Secularism*

23 April Christianity in American Government & Course Conclusion

Textbook Reading:

Robert N. Bellah, "Religion in America" in *Daedalus*, No. 1 (Winter, 1967), pp. 1-21.

Nathan S. Chapman, 'Christianity and Law in North America Today', pp. 239-251.

Mark David Hall, *Did America Have a Christian Founding?* (Thomas Nelson, 2020), pp. 3, 11-18, 42-45, 59, 89-101.

Reading Excerpt:

Civil religion is… the existence of God, the life to come, the reward of virtue and the punishment of vice, and the exclusion of religious intolerance. All other religious opinions are outside the cognizance of the state and may be freely held by citizens. While the phrase civil religion was not used, to the best of my knowledge, by the founding fathers… it is clear that similar ideas, as part of the cultural climate of the late-eighteenth century, were to be found among the Americans… The words and acts of the founding fathers, especially the first few presidents, shaped the form and tone of the civil religion as it had been maintained ever since. Though much is selectively derived from Christianity, this religion is clearly not itself Christianity. For one thing, neither Washington nor Adams nor Jefferson mentions Christ in his inaugural address; nor do any of the subsequent presidents, although not one of them fails to mention God. The God of the civil religion is not only rather 'unitarian,' he is also on the austere side, much more related to order, law, and right than to salvation and love. Even though he is somewhat deist in cast, he is by no means a watchmaker God.

-- Robert N. Bellah, *Religion in America*

VII. University Policy Statements

For classroom policies on Academic Misconduct, AI, Disability, Religious Accommodations, Intellectual Diversity, Grievances, and Harassment/Discrimination/Sexual Misconduct please visit: https://ugeducation.osu.edu/academics/standard-syllabus/standard-syllabus-statements

For classroom policies on copyright, counseling, and content warning please visit: https://ugeducation.osu.edu/academics/standard-syllabus/optional-syllabus-statements

General syllabus resources are here: https://ugeducation.osu.edu/academics/syllabus-policies-statements

GE Theme course submission worksheet: Citizenship for a Diverse and Just World

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Citizenship)

In a sentence or two, explain how this class "fits' within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

(enter text here)

Please see responses in the Appendix below.

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing "readings" without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their "coverage" in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
ELO 1.1 Engage in critical and logical thinking.	
ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	
ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	

Example responses for proposals within "Citizenship" (from Sociology 3200, Comm 2850, French 2803):

***ELO 1.1** Engage in critical and logical thinking.*	*This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:* *Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;* *Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;* *Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)*

	Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3) *Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.*
***ELO 2.1** Identify, describe, and synthesize approaches or experiences.*	*Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.* *<u>Lecture</u>* *Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.* *<u>Reading</u>* *The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.* *<u>Discussions</u>* *Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide* *information from sources they've found outside the lecture materials. In this way, they are able to* *explore areas of particular interest to them and practice the skills they will need to gather information* *about current events, analyze this information, and communicate it with others.* *Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.*
***ELO 2.2** Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.*	*Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.* *Some examples of events and sites:* *The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces*

	Jazz-Age Montmartre, where a small community of African-Americans–including actress and singer Josephine Baker, who was just inducted into the French Pantheon–settled and worked after World War I. *The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps* *The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.*

Goals and ELOs unique to Citizenship for a Diverse and Just World

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their "coverage" in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

GOAL 4: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.	
ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
ELO 4.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	
ELO 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.	

Example responses for proposals within "Citizenship" (Hist/Relig. Studies 3680, Music 3364; Soc 3200):

***ELO 3.1** Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural,*	*Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship.*

national, global, and/or historical communities.	*Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.* *The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.*
ELO 3.2 *Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.*	*This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.*
ELO 4.1 *Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.*	*Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).* *In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is*

	*"right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.*
ELO 4.2 *Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.*	*As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.*

Appendix.

In a sentence or two, explain how this class "fits' within the focal Theme.
This course understands citizenship as a political status and evolving cultural concept that is intimately shaped by religious values, institutions, and belief systems. Likewise, this course understands the concept of "a diverse and just world" as encompassing the reality of cultural pluralism and the ethical ideal of justice, or the equitable and fair treatment of *all* persons. "Christianity, Government, and Law" understands concepts of justice—like citizenship—as inextricably linked to religion in general and Christianity in particular. This course centers around Christianity's role in shaping concepts of law, authority, and civic identity across a wide range of historical periods and regimes. Students will learn to think critically about tensions between spiritual and temporal authority and the use of religion to both oppress and liberate. They will also assess how Christian doctrines evolved in response to institutional, cultural, and legal change.

ELO 1.1:

Students will engage in critical and logical thinking about Christianity's role in shaping ideas about citizenship for a diverse and just world through a combination of readings, class discussion, and gobbet essays. Students will closely analyze a wide range of primary and secondary sources on the relationship between Christianity, government, and law. Primary sources will include Aristotle's "The Politics," in Week 1, excerpts from The Bible, in Week 2, and John Calvin's "Institutes of the Christian Religion, in Week 7. This course will also require students to engage with cutting edge historical scholarship on the interaction between Christianity and the law, including Larry Siedentop's *Inventing the Individual* in Week 1 and Justo Gonzalez's *The Story of Christianity*, in Week 7. Through their reading assignments, students will engage in historically grounded, critical analysis of Christianity's role in shaping concepts of law, authority, and civic identity across a wide range of historical periods and regimes. In class discussion, students will learn to think critically about tensions between spiritual and temporal authority in their readings of Martin Luther's "Temporal Authority: To What Extent It Should Be Obeyed" (1523) and Richard Hooker's "Laws of Ecclesiastical Polity," (~1593) and the use of religion to both oppress (in the case of the German Christian Movement, which students will learn about in Week 12) and liberate (in the case of Liberation Theology, Martin Luther King Jr. and the Civil Rights Movement, which students will learn about in Week 13). Students will also assess how Christian doctrines evolved in response to institutional, cultural, and legal change. These sorts of activities will help students develop logical and evidence-based arguments about how religious ideas developed in history, how various thinkers responded to internal dissent and external pressures, and how religious, economic, and political motivations intertwined.

The course will also use reading quizzes every two weeks, with questions designed to ensure that students can identify, synthesize, and describe the arguments from the readings. These short quizzes check comprehension and emphasize the ability to identify and synthesize key arguments from both primary and secondary sources. Each quiz includes at least one interpretive question that requires students to connect readings conceptually

In addition to quizzes and exams, students will be asked to write 'Gobbets', a written analysis of an excerpt designed to encourage critical and logical thinking about diverse conceptions of citizenship. These essays engage in a series of analytical approaches including: (1) a paragraph on close critical, descriptive and analytical reading of the excerpt, (2) paragraphs on synthetic connections of the excerpt to its broader literary and historical context, (3) a final reflection connecting the passage to the Theme's concepts of citizenship and justice, as well as secondary scholarship. This activity will help students cultivate interpretive precision, historical understanding, intercultural reflection, and critical engagement with justice amid difference. During each week, class is assigned an excerpt from

a primary source, and students may choose any of these excepts for their Gobbet analysis. An example of an excerpt is listed below:

Please provide a one-page close analysis of the following text which (1) introduces the text, (2) contains a close reading section, which highlights the key words, literary devices, assumptions, etc, (3) which contextualizes the excerpt in light of the overall theme of the document, and (4) synthesizes the document in a broader historical or social context (during this section, you may also cite contemporary scholarship in order to reflect upon significance).

Again, if Absolute Sovereignty be not necessary in a State, how comes it to be so in a Family? or if in a Family why not in a State; since no Reason can be alledg'd for the one that will not hold more strongly for the other? If the Authority of the Husband so far as it extends, is sacred and inalienable, why not of the Prince? … For if Arbitrary Power is evil in itself, and an improper Method of Governing Rational and Free Agents it ought not to be Practis'd any where; Nor is it less, but rather more mischievous in Families than in Kingdoms, by how much 10000 Tyrants are worse than one. If all Men are born free, how is it that all Women are born slaves? as they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect … Men as well as Women, derive their Hopes of Salvation. Nor is it promis'd to either Sex on any other Terms besides Perseverance in Faith, Charity, Holiness and Sobriety… Sense is a Portion that GOD Himself has been pleas'd to distribute to both Sexes with an Impartial Hand, but Learning is what Men have engross'd to themselves, and one can't but admire their great Improvements!

-- Mary Astell, Some Reflections on Marriage

ELO 1.2:

The course engages with critical secondary scholarship on the history of Christianity (through scholars such as Larry Siedentop and Justo Gonzalez) as well as a variety of contemporary critical modern theologies, such as liberation theology (Week 13), feminist approaches to religion (Week 11), and theology of law (Week 14). Through a combination of gobbet assignments, close readings, and exams, students will explore foundational and contested Christian political ideas at a high level of detail. In their gobbet essays, for example, students will practice historically grounded, logical analysis of how beliefs and practices evolved within—and in reaction to—broader cultural systems. For example, in one gobbet, they will be asked to explain how Pope Leo XIII's *Rerum Novarum* (1891) addressed the social and economic upheaval of industrialization and the unjust treatment of the working class. These "Gobbet" essays challenge students to engage in a series of analytical approaches including: (1) a paragraph on close critical, descriptive and analytical reading of the excerpt, (2) paragraphs on synthetic connections of the excerpt to its broader literary and historical context, (3) a final reflection connecting the passage to the Theme's concepts of citizenship and justice, as well as secondary scholarship. Each Gobbet will thus ask students to read an excerpt closely, define its conceptual structure, and situate it within its theological, political, and historical context—cultivating disciplined reasoning and interpretive clarity, asking students to examine the complexity of the theme through multiple disciplinary lenses.

In order to make sure that students are exposed to rigorous viewpoints from a variety of cutting-edge scholars, I have included *The Oxford Handbook of Christianity and Law* (2024) as a core textbook for this class. These readings will apply to Weeks 2, 3, 4, 5, 7, 8, 9, 12, 13, 14, and add significant interpretative frameworks for the primary sources. The *Oxford Handbook of Christianity and Law* (2024), along with other secondary sources, helps to bring a variety of different scholarly fields and approaches into the course material. The course includes scholars who address Feminism (Springboard), Race (Lloyd), Legal History (Helmholz and Condorelli), Roman Law (Doerfler), Medieval History (Helmholz), Enlightenment History (Herzog), Religious Studies (Wright and

Strawn), Intellectual History (Siedentop and Lloyd), Political Philosophy (Witte and Taylor), Political Theology (Wolterstorff & Gutiérrez), Ethics (Domingo and Cochran), Sociology of Religion (Bellah), International Law (Walker), and Jurisprudence (Crane and Slotte). Students will have the opportunity to synthesize these different approaches in the assignments, listed above.

In the provided instance of Martin Luther King Jr., students will read the *Letter from a Birmingham Jail* in the light of Vincent Lloyd's "Christianity and Racial Justice" and Raphael Domingo's "Christianity, Solidarity, and Law" which underscore that Christian legal traditions cannot be understood apart from their role in shaping—and being reshaped by—struggles over racial, gender, and social equality. In addition to this, students will read Martin Luther King Jr. through the perspective of Gustavo Gutiérrez who redefines Christian theology as a form of critical reflection on governments, social reality, and human suffering, arguing that faith cannot be separated from the pursuit of justice and the transformation of conditions that perpetuate exclusion.

The course will also use reading quizzes every two weeks, with questions designed to ensure that students can identify, synthesize, and describe the arguments from the readings. An example of a short answer question is: 'How does Mary Astell's critique of female subjugation in the family relate to Locke's social contract theory'? Such questions are designed synthetically so that students are not only being quizzed on simple details, but encouraged to analyze and compare readings from various primary and secondary sources.

ELO. 2.1:
Through its interdisciplinary design, the course synthesizes perspectives from theology (Augustine's "The City of God" in Week 4), philosophy (John Locke's "Letter Concerning Toleration," in Week 9), political theory (Grotius's "The Right of War and Peace" in Week 9), and legal history (Robert George's "Natural Law, God, and Human Dignity," in Week 14). Students integrate insights from past courses (e.g., foundations in government, ethics, or religion) while also connecting readings to contemporary issues in American and global civic life, such as religious liberty, pluralism, and protest. In classroom discussions and written assignments, students will be asked to identify and describe these competing perspectives. Students' gobbet assignments will also challenge them to closely analyze perspectives in primary source texts. A Gobbet typically consists of 4 paragraphs. The 1st introduces the text. The 2nd is a close reading section, which highlights the key words, literary devices, assumptions, etc. The 3rd paragraph contextualizes the excerpt in light of the overall theme of the document. Finally, the 4th paragraph contextualizes the document in a broader historical or social context. Analysis of original source material (e.g. Athanasius's The Life of St. Anthony and Eusebius of Caesarea's "A Speech on the Dedication of the Holy Sepulchre Church") will allow students to go deeper into the material, to apply their general understanding of each historical period and to learn how to interpret texts critically and thoughtfully. Students' Comparative Analysis Essays also require students to compare at least two primary sources in order to identify, describe, and synthesize differing Christian conceptions of civic duty, law, and human equality

The course will use reading quizzes every two weeks, with questions designed to ensure that students can identify, synthesize, and describe the arguments from the readings. An example of a short answer question is: 'How does Mary Astell's critique of female subjugation in the family relate to Locke's social contract theory'? Or "'Identify one point of agreement and one of disagreement between Doerfler's account of Roman imperial law and Strawn's account of biblical law regarding civic belonging." Such questions are designed synthetically so that students are not only being quizzed on simple details, but encouraged to analyze and compare readings from various primary and secondary sources.

ELO 2.2:

This course is structured to help students develop as independent thinkers through progressive interpretive assignments that will help them develop a sense of self as learners. Beginning in Week 3, students complete a series of increasingly complex gobbet essays, requiring them to identify, explain, and assess key theological-political arguments (e.g. Non-Resistance to Higher Powers, in Week 9, and Liberation Theology, in Week 13) from unfamiliar historical texts. These writing exercises are scaffolded to build personal skills in self-assessment and reflection. In the final weeks, students are asked to apply insights from earlier readings to contemporary debates about justice, pluralism, and civil disobedience—such as interpreting King's Letter from Birmingham Jail or Bonhoeffer's critique of fascist ideology. By revisiting themes of power, resistance, and legitimacy in different historical moments, students are pushed to reassess prior assumptions and apply course concepts to real-world contexts.

Activity Example: At the end of the term, students will also be asked to write a short self-reflective essay, to examine how their ideas have evolved throughout the course and to encourage reflection, self-assessment, and creativity (see p. 5). This 500-word essay directly addresses ELO 2.2 by fostering metacognition and self-assessment. Students will synthesize their intellectual and civic development throughout the term, responding to the prompt already listed in the syllabus: "How has your understanding of citizenship, justice, and diversity evolved through engagement with the course?" In addition, students will be encouraged to think about this theme throughout the course in their classroom discussions, especially small groups, where students will be asked to speak about how their ideas about citizenship, inclusion, and diversity have changed based on the course material throughout the duration of the course.

ELO 3.1:

The *Oxford Handbook of Christianity and Law* (2024), along with other secondary sources, helps to bring a variety of different scholarly fields and approaches into the course material. The course includes scholars who address Feminism (Springboard), Race (Lloyd), Legal History (Helmholz and Condorelli), Roman Law (Doerfler), Medieval History (Helmholz), Enlightenment History (Herzog), Religious Studies (Wright and Strawn), Intellectual History (Siedentop and Lloyd), Political Philosophy (Witte and Taylor), Political Theology (Wolterstorff & Gutiérrez), Ethics (Domingo and Cochran), Sociology of Religion (Bellah), International Law (Walker), and Jurisprudence (Crane and Slotte). Students will have the opportunity to synthesize these different approaches in the assignments, several of which are listed below.

This course offers students a wide-ranging historical and geographic exploration of Christian approaches to political life and citizenship. Chronologically, the course spans from ancient Rome and Israel, the Medieval period, the Renaissance, the Protestant Reformations, the modern pre- and post-war periods, and into the present day. It covers thinkers from a variety of geographical and ethnic backgrounds, including Africa, Germany, France, Italy, England, Switzerland, Holland, and Latin America. Short answer essays in students' two 90-minute exams will require them to analyze how citizenship has been variously conceived—as obedience, resistance, participation, or moral witness—across different eras, cultures, and regimes.

The course will also use reading quizzes every two weeks, with questions designed to ensure that students can identify, synthesize, and describe the arguments from the readings. Several quiz prompts invite students to recognize and analyze how differing cultural and historical contexts shape views of law, virtue, and citizenship, and to reflect on how those perspectives inform their own understanding of diversity and civic belonging.

In addition, Gobbets will advance ELO 3.1 by asking students to engage with a range of perspectives

on citizenship, justice, and civic identity across different historical and cultural contexts. Students learn to recognize how Christian, Jewish, Muslim, and secular thinkers have offered differing accounts of law, obligation, and equality, cultivating intercultural competence and empathy as global citizens.

The Midterm and Final exams are designed to help students engage in critical and logical thinking across a broad range of political, culture, national, and global communities. For example, students will be asked to respond to essay prompts such as the following: *Rabbi Jonathan Sacks once wrote* '*The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his*?' *Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine.*

ELO 3.2:
This course fosters intercultural competence by requiring students to engage seriously with theological and political traditions that span different civilizations, religious communities, and cultural frameworks. Students study Christian approaches to law and authority across contexts as varied as Imperial Rome, medieval Europe, early modern England and Geneva, colonial and revolutionary America, postcolonial Latin America, and Nazi-era Germany. Authors include not only dominant voices within European Christianity but also dissenting and reformist thinkers such as Roger Williams, Mary Astell, and liberation theologians, who challenge prevailing norms of civic belonging and power. In confronting these diverse views, students are asked to reflect on their own assumptions and to cultivate dispositions—such as intellectual humility, empathy, and fairness—that are essential for responsible global citizenship in a diverse world. Finally, students will be graded on classroom participation and discussion, challenging them to practice civil discourse. Rules of civil engagement will be discussed and assessed throughout the course, so that students will be graded on thoughtfully engaging with diverse viewpoints on religion (or non-religion) with both respect and critical examination.

Classes will consist of lectures which intentionally break the class down into small groups for discussion, followed by elicitation methos throughout. Many of the questions which relate to perennial issues of identity and diversity will be asked with a Socrate methodology, so as to encourage viewpoint diversity and the practice of active listening. Civic habits of toleration and active listening will be encouraged with the aim of forming open-minded and tolerant citizens.

Activity Example: At the end of the term, students will be asked to write a short self-reflective essay, to examine how their ideas have evolved throughout the course and to encourage reflection, self-assessment, and creativity (see p. 5). As a part of this activity, students will articulate how their study of diverse traditions and historical experiences of law, governance, and religion informs their developing sense of global and intercultural citizenship, and evaluate how concepts of justice and inclusion apply to contemporary civic challenges.

ELO 4.1:

This course enables students to examine and critique how different individuals and communities have been included or excluded from—civic and political life across history. Through readings such as Mary Astell's Some Reflections upon Marriage, students encounter early critiques of legal and social systems that limited women's roles in both religious and civic domains. Theologically rich Christian literature, such as Martin Luther King Jr.'s Letter from Birmingham Jail, challenges students to

consider how systems of racial segregation were justified and resisted using religious and moral arguments. In readings from liberation theologians like Gustavo Gutiérrez, students are asked to wrestle with the relationship between poverty, power, and theological conceptions of compassion and justice. In their midterm and final exam, students will be prompted to interpret these perspectives in their historical contexts and to evaluate the ways in which Christian thinkers responded to real conditions of exclusion, inequality, and marginalization. Students' gobbet assignments will also challenge them to closely analyze these diverse perspectives in primary source texts.

The Midterm and Final exams are designed to help students engage in critical and logical thinking across a broad range of political, culture, national, and global communities. For example, students will be asked to respond to essay prompts such as the following: *Rabbi Jonathan Sacks once wrote* '*The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his*?' *Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine.*

In students' Comparative Analysis Essays, students will compare at least two primary sources in order to identify, describe, and synthesize differing Christian conceptions of civic duty, law, and human equality. By evaluating how these thinkers engage questions of power, gender, and moral responsibility across time, students will examine and critique the interaction between justice and difference, and analyze how religious, cultural, and social structures shape access to citizenship and inclusion.

Through comparison and reflection in their "Gobbet" essays, students will examine and critique how texts represent or challenge social hierarchies—such as those based on gender, race, and power—thus addressing ELO 4.1 by analyzing the intersections of justice, difference, and advocacy for social change.

ELO 4.2:

Throughout this course, students will explore how diverse communities have interacted with, contested, and reinterpreted Christian legal and political ideas. It discusses the condition of Black, Jewish, and Muslim communities struggled and interaction with manifestations of Christian imperialism and nationalism, as well as the experience of women under religious patriarchy. In so doing, from a multi-disciplinary perspective, students now engage in religious studies, politics, law, and history with references to out-of-classroom experiences in addressing racism, liberation, economic inequality, gender, and nationalism. This course will also be designed to explore a range of perspectives on these issues, not only from diverse chronological viewpoints from the ancient to the modern world, but also from diverse global perspectives spanning from Africa, to Asia, to Europe, and into the Americas. Such an eclectic approach discourages a monolithic interpretation of Christianity while demonstrating the contested nature of Christian civic thought both globally and historically, as students analyze how various 'Christianities' have constructed differing ideas of citizenship and inclusion through diverse conceptions of government and law.

The course helps students analyze how concepts of justice, difference, and citizenship are shaped by—and respond to—larger cultural, political, and religious structures. Beginning with Augustine, students consider how early Christians distinguished between spiritual and temporal authority. From there, the course explores debates within medieval Catholicism (Aquinas), early Protestant political theology (Luther & Calvin), and the English and American traditions of toleration (Locke & Roger Williams). These traditions are studied alongside the emergence of political resistance, such as

Bonhoeffer's opposition to Nazism, and calls for theological reform, such as in liberation theology, modern Catholic social teaching, and civil rights advocacy. By spanning multiple time periods and geographic settings—including Rome, medieval Europe, Reformation Geneva, colonial America, 20th-century Germany, and Latin America—the course invites students to see how justice is never abstract, but always tied to questions of political membership, cultural tradition, and social transformation.

Both exams combine short-answer and essay questions that ask students to integrate historical, philosophical, and theological reasoning with reflection on diversity and inclusion. These questions will help students meet ELO 4.2 by challenging them to examine how justice, diversity, and power intersect in historical and contemporary contexts. An example of the essay question is listed below:

> Please write a short essay in respond to the following prompt:
> *Rabbi Jonathan Sacks once wrote 'The test of faith is whether I can make space for difference. Can I recognize God's image in someone who is not in my image, who language, faith, ideal, are different from mine? If I cannot, then I have made God in my image instead of allowing him to remake me in his*?' *Discuss how the doctrine of the 'Imago Dei' has been used in the history of Christianity to relate to conceptions of government and law—you may also include ways that Christians have acted inconsistently with this doctrine.*

In students' Comparative Analysis Essays, students will compare at least two primary sources in order to identify, describe, and synthesize differing Christian conceptions of civic duty, law, and human equality. By evaluating how these thinkers engage questions of power, gender, and moral responsibility across time, students will examine and critique the interaction between justice and difference, and analyze how religious, cultural, and social structures shape access to citizenship and inclusion.

Through comparison and reflection in their "Gobbet" essays, students will examine and critique how texts represent or challenge social hierarchies—such as those based on gender, race, and power—thus addressing ELO 4.2 by analyzing the intersections of justice, difference, and advocacy for social change.

Subject: RE: Chase Course Priorities for GE
Date: Tuesday, August 26, 2025 at 10:07:41 AM Eastern Daylight Time
From: Martin, Andrew
To: Fortier, Jeremy, Schoen, Brian, Vankeerbergen, Bernadette, Daly, Meg
CC: Reed, Katie, Smith, Randy, Strang, Lee
Attachments: image001.png, image002.png

Just an FYI that Comparative Studies grants concurrence for the Christianity, Government and Law course. It also sounds like their faculty that do work on religion will be meeting with Chase leadership next month, which I think will be helpful.
Best
Andrew

THE OHIO STATE UNIVERSITY

Andrew W. Martin
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From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Tuesday, August 26, 2025 9:08 AM
To: Martin, Andrew <martin.1026@osu.edu>; Schoen, Brian <schoen.110@osu.edu>; Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>; Daly, Meg <daly.66@osu.edu>
Cc: Reed, Katie <reed.901@osu.edu>; Smith, Randy <smith.70@osu.edu>; Strang, Lee <strang.69@osu.edu>
Subject: Re: Chase Course Priorities for GE

Hi Andrew,

Regarding concurrence, we have the same information.

COMPSTD has not granted to concurrence for American Witch-hunts or American Religions (though SOCIOL and HISTORY have, after extensive discussions between our units). In fact, I don't believe that COMPSTD has concurred to any course they have received from us.

I would add that the case of American Religions is a bit ambiguous between in an email exchange between Brian Schoen and Hugh Urban, Hugh acknowledged less overlap between that course and offerings from COMPSTD, and in fact suggested that the Chase course suffered from a lack of discussion of non-Christian topics and proposed that we retitle the course to something like "Christianity in America." That implies to me that an absence of content duplication, which I noted in a cover letter when I uploaded the course on curriculum.osu.edu.

Subject: RE: concurrence for most recent courses
Date: Thursday, August 21, 2025 at 2:21:05 PM Eastern Daylight Time
From: Martin, Andrew
To: Fortier, Jeremy
CC: Vankeerbergen, Bernadette
Attachments: image001.png

Yes, this aligns with what I have as well.

Andrew W. Martin
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From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 2:19 PM
To: Martin, Andrew <martin.1026@osu.edu>
Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>
Subject: Re: concurrence for most recent courses

Thanks again, Andrew. For book-keeping purposes, let me note in one place…

Full concurrence is provided by five relevant units in ASC, for four courses:

- Can We Rule Ourselves?
- Profiles in American Leadership
- The Art of Statesmanship
- Toleration and Its Discontents

For one course, "The Great American Novel," ENGLISH provides neither concurrence nor non-concurrence (as expected, on the basis of extensive consultations between ENGLISH and Chase).

"Christianity, Law, and Government" remains to be addressed with COMPSTD. This is the only outstanding concurrence issue among the six courses under discussion.

Apologies for crowding your inbox today, just trying to keep everyone's records as straightforward as possible…

Best - Jeremy

From: Martin, Andrew <martin.1026@osu.edu>

Date: Thursday, August 21, 2025 at 10:47 AM
To: Schoen, Brian <schoen.110@osu.edu>, Fortier, Jeremy <fortier.28@osu.edu>
Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>
Subject: concurrence for most recent courses

Hi Brian and Jeremy
I have now heard back from all the departments queried in the most recent concurrence request (the six courses you set over last week). CEHV, Leadership, History, Political Science, and Philosophy all grant concurrence (as you are aware, English neither granted nor denied concurrence on the Great American Novel course). As you know, there is a faculty member in Comp Studies, Isaac Weiner, who teaches a course that might be similar to the Christianity, Government and Law course. I've asked him to provide feedback by next week, but I might request a few extra days on that course. But that's the only real outstanding issue; I would consider the concurrence request completed for the other five. I know that the Can we Rule Ourselves course was a high priority, so definitely move forward with that.
Best
Andrew

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Subject: RE: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 12:42:53 PM Eastern Daylight Time
From: Greenbaum, Rob
To: Fortier, Jeremy
CC: Schoen, Brian, Clark, Jill
Attachments: image001.png, image002.png

Hi Jeremy,

Thanks for reaching back out. As of late this morning, we've now heard back from our relevant faculty.

We are pleased to provide concurrence with the most recent six classes you sent us:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

The Profiles in American Leadership class does contain some overlap with our 2130 – Leadership in the Public and Nonprofit Sectors class, but the two classes approach leadership in different ways. The Profiles class is a bit more political leadership and theory focused, while ours is aimed more towards the practice of managerial or administrative leadership.

Likewise, there is some overlap between the Can We Rule Ourselves class and our PUBAFRS 2500 Guardians of Democracy: Public Servants over Time course, but, again, the approach is very different.

Good luck with the approval process.

Rob

THE OHIO STATE UNIVERSITY

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https://glenn.osu.edu/rob-greenbaum

Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:51 AM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Rob,

I wanted to circle back regarding the six courses we circulated on 8/11. All six are important but one of them ("Can We Rule Ourselves") is paramount. As a result, we're wedded to the two-week concurrence window but hope we can address any questions or concerns in the interim.

All best,

Jeremy

From: Greenbaum, Rob <greenbaum.3@osu.edu>
Date: Thursday, August 14, 2025 at 9:42 AM
To: Fortier, Jeremy <fortier.28@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: RE: Chase Courses for Concurrence

Hi Jeremy,

Thanks for sharing these additional classes.

Rob

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https://glenn.osu.edu/rob-greenbaum
Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Monday, August 11, 2025 8:47 PM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Rob,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

We'll be adding a few more courses yet), but is enough for now!

Thanks for your time and effort with this,

Jeremy

--

THE OHIO STATE UNIVERSITY
CHASE CENTER FOR CIVICS, CULTURE, AND SOCIETY

Jeremy Fortier
Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society
The Ohio State University
Latest Article: "Why to be a Civic Constitutionalist"

Subject: Re: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 11:45:21 AM Eastern Daylight Time
From: Snyder, Anastasia
To: Fortier, Jeremy
Attachments: image001.png, image.png

Hi Jeremy,

Thanks for following up on your 8/11 email. I apologize for my late reply. EHE has no concurrence issues with any of these courses. Please let me know if you have any questions.

Sincerely,
Tasha

THE OHIO STATE UNIVERSITY

Anastasia R. Snyder
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From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:44 AM
To: Snyder, Anastasia <snyder.893@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Tasha,

I'm obliged to circle back regarding the courses circulated for concurrence on 8/11, partly because we need to add a sixth ("Profiles in American Leadership" – attached to this email), and because while all of the original five are important, one of them ("Can We Rule Ourselves") is of highest priority, so we aim to upload it to curriculum.osu.edu as soon as the two-week window allows. That said, please don't hesitate to let me know if we can be helpful in the meantime!

Thanks so much for your time at the start of the new semester…

All best - Jeremy

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Wednesday, August 13, 2025 at 8:17 AM
To: Strang, Lee <strang.69@osu.edu>
Subject: Fw: Chase Courses for Concurrence

From: Fortier, Jeremy
Sent: Monday, August 11, 2025 5:53:43 PM
To: Snyder, Anastasia <snyder.893@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Tasha,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

--

THE OHIO STATE UNIVERSITY
CHASE CENTER FOR CIVICS, CULTURE, AND SOCIETY
Jeremy Fortier
Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society
The Ohio State University
Latest Article: "Why to be a Civic Constitutionalist"

Thursday, August 21, 2025 at 2:08:25 PM Eastern Daylight Time

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Subject: Re: Chase Center Courses for Concurrence
Date: Thursday, August 14, 2025 at 11:28:51 AM Eastern Daylight Time
From: Ralph, Anne
To: Fortier, Jeremy
CC: Schoen, Brian
Attachments: image001.png, image002.png

Jeremy and Brian,

Thanks for meeting this week and for the coffee! It was great to hear more about your plans.

On the five courses you sent for concurrence (listed in your email), the College of Law is pleased to grant concurrence. The courses all look like great additions.

On the minor, Dean Barnett and the associate deans at Moritz all reviewed the proposal. We are supportive, but also have a question about naming that I would like to discuss with you—namely, whether Chase would consider a different name for the minor that does not include "Law." We are concerned about creating confusion with the new Minor in Law and Public Policy offered by Moritz and Glenn. We also noted that a student could complete the minor without completing any of the courses in the American Constitutionalism track. We hope this might be a "friendly amendment." Please let me know if we may discuss.

I also wanted to be sure to let you know that, as you add new Chase courses that might fit well within the Law and Public Policy minor, we would be glad to consider adding those to the list of approved electives that students can count towards the minor. The list of electives currently eligible for the minor are listed in a drop-down on this page.

Will look forward to speaking more!

Thanks,
Anne

THE OHIO STATE UNIVERSITY

Anne E. Ralph
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Pronouns: she/her/hers

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Monday, August 11, 2025 at 6:55 PM
To: Ralph, Anne <ralph.52@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Center Courses for Concurrence

Hi Anne,

Thanks for your time to chat with Brian and I this morning! As discussed, I'm attaching new a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

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THE OHIO STATE UNIVERSITY
CHASE CENTER FOR CIVICS, CULTURE, AND SOCIETY
Jeremy Fortier
Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society
The Ohio State University
Latest Article: "Why to be a Civic Constitutionalist"