

DOWNLOAD PDF CIVIL RELIGIONS AND THE PROBLEM OF RACE IN THE NEW MILLENNIUM.

Chapter 1 : The Most Significant Racial/Ethnic Issue of the Decade - The Color Line

Get this from a library! Southern civil religions in conflict: civil rights and the culture wars. [Andrew Michael Manis] -- "In this book, Andrew Manis shows how two conflicting civil religions emerged in the South during the civil rights movement, each with its own understanding of America's calling and destiny as a

However, the jig is up, and the traitors to the Republic are going all out with an in-your-face gun grab. Where the politicians collude with the perps in working the Hegelian Dialectic: Each European country that legislated against gun rights experienced mass shootings prior to the new laws regulating firearms. Whenever a false flag school massacre this one may also be a total hoax is so obvious, the government-sponsored terror operation simply loses its punch. And so it has and rather quickly, too. In fact, there were so many clues during the immediate cover-up that many investigators are still scratching their heads in total disbelief. Do they really think the US citizenry is that stupid?! How could so many serious screw-ups at Florida crime scene not be done on purpose? However, there is much, MUCH more going on with this gun-grabbing initiative than meets the eye. Many other Deep State traitors have also been revealed to the extent that the globalists had to change the national conversation and change it fast! Even more significantly, these heretofore ultra-classified bombshells are about to explode throughout the Alt Media. Hence, a shocking false flag attack was ordered by the controllers to majorly distract the populace. Incidentally, this is precisely why the Mexican border still remains open. The architects of the North American Union know that the U. The same clique of criminally insane psychopaths, who led the Bolshevik Revolution their family bloodlines, of course, has been tasked with carrying out this multi-decade takeover of the USA that was commenced in earnest with Federal Reserve Act. They deliberately chose the 100th year anniversary of the Russian Revolution to inaugurate their treasonous Purple Revolution. George Soros has both funded and spearheaded the national gun control movement according to his own statements. Former Milwaukee Sheriff David Clark has already called Soros out for using high school students to push unconstitutional gun control as follows: There is enough hard evidence on the Internet to indict and convict the whole NWO criminal cabal. Because of this stark reality, the most visible perps have never been so desperate. As a result, the American people can expect there to be more mass shootings and bombings until something really starts to give. The patriot movement will NOT budge an inch where it concerns gun control. After all, this is exactly why Pizzagate was blown wide open just before the presidential election. Why it was exposed just before the election As for the carefully hidden architects of the New World Order agenda, they are genetically hardwired to do whatever it takes to accomplish their utterly absurd and ill-fated goals. After all, they are real cowards at heart. Given this devolving scenario, any attempts to foist a One World Government onto the planetary civilization will fail dismally. And so many of them are. The reality, however, is that these stone-cold traitors actually come from every race and religion, profession and political persuasion, gender and sexual orientation.

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Chapter 2 : Editorial: Christian Mission and the Third Millennium by The Editors | Articles | First Things

2 The Crisis of Race in the New Millennium It is not accurate or, for these times, bold enough to just say that America has a race problem; America is a race problem.

Saito of the University of Southern California writes: S as a result. Psychologist Janet Helms suggested that the norming behaviors of social institutions of education, government, and healthcare are organized around the "birthright of I do not admit that a wrong has been done to these people by the fact that a stronger race, a higher-grade race, a more worldly wise race to put it that way, has come in and taken their place. Notions of white supremacy and Aryan racial superiority were combined in the 19th century, with white supremacists maintaining the belief that white people were members of an Aryan " master race " which was superior to other races, particularly the Jews , who were described as the "Semitic race", Slavs , and Gypsies , which they associated with "cultural sterility". Rosenberg promoted the Nordic theory , which regarded Nordics as the "master race", superior to all others, including other Aryans Indo-Europeans. The Menace of the Under-man. Die Drohung des Untermenschen The Nazis used the Mendelian inheritance theory to argue that social traits were innate, claiming that there was a racial nature associated with certain general traits such as inventiveness or criminal behavior. Apartheid and Baasskap A number of Southern African nations experienced severe racial tension and conflict during global decolonization , particularly as white Africans of European ancestry fought to protect their preferential social and political status. Racial segregation in South Africa began in colonial times under the Dutch Empire , and it continued when the British took over the Cape of Good Hope in . Apartheid was introduced as an officially structured policy by the Afrikaner -dominated National Party after the general election of . White racial advantages occur at both a collective and an individual level ceteris paribus , i. Legal scholar Frances Lee Ansley explains this definition as follows: By "white supremacy" I do not mean to allude only to the self-conscious racism of white supremacist hate groups. I refer instead to a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings. Some anti-racist educators, such as Betita Martinez and the Challenging White Supremacy workshop, also use the term in this way. The term expresses historic continuities between a pre-1960s civil rights movement era of open white supremacism and the current racial power structure of the United States. It also expresses the visceral impact of structural racism through "provocative and brutal" language that characterizes racism as "nefarious, global, systemic, and constant". John McWhorter , a specialist in language and race relations, has described its use as straying from its commonly accepted meaning to encompass less extreme issues, thereby cheapening the term and potentially derailing productive discussion. He claims that the term should be reserved for those who are trying to promote the idea that whites are inherently superior to blacks and not used to characterize less blatantly racist beliefs or actions. The German philosopher Arthur Schopenhauer attributed cultural primacy to the white race: The highest civilization and culture, apart from the ancient Hindus and Egyptians , are found exclusively among the white races; and even with many dark peoples, the ruling caste or race is fairer in colour than the rest and has, therefore, evidently immigrated, for example, the Brahmans , the Incas , and the rulers of the South Sea Islands. All this is due to the fact that necessity is the mother of invention because those tribes that emigrated early to the north, and there gradually became white, had to develop all their intellectual powers and invent and perfect all the arts in their struggle with need, want and misery, which in their many forms were brought about by the climate. Many white supremacist groups are based on the concept of preserving genetic purity, and do not focus solely on discrimination based on skin color. It was combined with a eugenics programme that aimed for racial hygiene through compulsory sterilization of sick individuals and extermination of Untermenschen "subhumans": Slavs , Jews and Romani , which eventually culminated in the Holocaust. Some white supremacists identify

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themselves as Odinists , although many Odinists reject white supremacy. Some white supremacist groups, such as the South African Boeremag , conflate elements of Christianity and Odinism. Creativity formerly known as "The World Church of the Creator" is atheistic and it denounces Christianity and other theistic religions. Widespread access to the Internet has led to a dramatic increase in white supremacist websites.

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Chapter 3 : Race and Justice In The New Millennium | Tony Brown's Journal

*Rev. Wyatt Tee Walker, pastor of Canaan Baptist Church of Christ in New York City, has a long list of accomplishments as a religious and civil rights leader. He has articulated his concerns for the social and moral future of the nation in a new book, *Race, Justice and Culture*.*

In your new home, you will love as you are loved and know as you are known. The same impulse is promoted today by the philosopher Richard Rorty in his Massie Lectures published under the title of *Achieving Our Country*: Rorty frankly describes as utopian the vision of social justice that he calls a religion. And I call to mankind. Be not curious about God. For I who am curious about each am not curious about God. But this tapestry, too, will eventually have to be torn to shreds in order that a larger one may be woven, in order that the past may not obstruct the future. We have seen that Reinhold Niebuhr, among others, did not think the theological baggage of the Social Gospel Movement was all that heavy. Richard Niebuhr, famously described the creed of liberal Protestantism: Even the God without wrath and Christ without a cross are discarded as impedimenta of a tradition that is superseded by a religion of the utterly new thing. Rome and the Atheist have gained: These two shall fight it out—these two; Protestantism being retained For base of operations sly by Atheism. More than a century later, the most culturally assertive form of Protestantism is very different. Coming out from the losing side of the modernist-fundamentalist battles of the early twentieth century, what is now called evangelical Protestantism is in a position of undoubted strength in American life. Demographically, and especially in the South, those who call themselves evangelicals are typically of old White-Anglo-Saxon-Protestant stock. Many evangelicals, on the other hand, are emphatic in asserting that this is Christian America, or at least it used to be. To which it is added, in tones sometimes belligerent, that they are going to take back their country. Other evangelicals, probably a growing number, say that Christian America is a lost cause. Some say it with sorrow, others say it was misbegotten from the beginning and deserves to be lost; both say that the new reality is post-Christian America. Post-Christian America, however, is still post-Christian America, an idea that makes no sense apart from the history and ambiguous present of Christian America. Christianity in America comes in three main forms of approximately equal size: And there are the Mormons, or the Church of Jesus Christ of Latter-Day Saints, who many Christians do not recognize as Christian, but whose cultural and political influence is by no means limited to the state of Utah. It is conceivable that the black church could again become a major factor in reshaping a wider understanding of the American experiment, but, as I say, that is another story. Our immediate concern is with the three major Christian constellations. The denominations of the Protestant mainline—now increasingly called the oldline or even the sideline—still reflect much of the old establishment of the North and Northeast, but in recent decades have experienced a severe loss in membership, institutional confidence, and cultural influence. Evangelical Protestantism is the religious and, in many ways, the cultural establishment of the South and Southwest. Then there are the somewhat more than sixty million Catholics, at least a quarter of whom are Hispanic, and a majority of those recent immigrants. The history of Catholicism in America is filled with tumult and attended by deep ambivalence toward the idea of Christian America. Although there was a small Catholic presence in the founding period, the masses of Catholic immigrants in the late nineteenth and early twentieth centuries felt like, and were made to feel like, aliens in a Protestant land. It did not need to be said, although anti-Catholics said it at every opportunity, that Christian America means Protestant America. Like most immigrant groups, Catholics desperately wanted to belong, to be accepted as authentic Americans. In some tellings of the Catholic success story, the great achievement is that Catholics had become just like everybody else. They were, at long last, real Americans. Not incidentally, it was at just this time that Will Herberg was writing about the dissolution of Christian America into the civil religion of the American Way of Life. But there was another reason that had to do with Catholic sensibilities shaped by their understanding of the Church. They had local churches and larger denominations, of course, but the really big thing that God was

doing, the thing that mattered in terms of world-historical consequence, was the American experiment itself. Being a Catholic, he did not mean that entirely as a compliment. The earliest Puritans had no doubt that the true Church had moved from the old world to the new. For Catholics, on the other hand, the Church is a determinate people through time, governed by bishops who can be traced by ordination, palm on pate, to the original twelve apostles, and all in communion with Peter, the chief of apostles, through his successor, the bishop of Rome, who is the pope. While many Catholic Americans have no doubt adhered to the religion of the Redeemer Nation and even to the religion of the American Way of Life, such adherence is always in strong tension with membership in the universal Church. In this sense, as has often been remarked, there is an analogy between Catholics and Jews. For both, the civil religions of America have been attenuated by the consciousness of belonging to a people elsewhere. Of course, Protestants of almost all varieties would insist, and rightly so, that they, too, have allegiance to a Church that transcends national belonging. The Church in question, however, tends to be more of a theological construct; certainly it is not marked by the stubbornly institutionalized thus and so-ness of the Catholic Church. The evangelical leaders on the program, by way of sharpest contrast, are considered to be major influences in shaping the direction of the other major party. In view of the growing and perhaps dangerous political polarizations today, it is hard to remember that only a few years ago analysts were more or less agreed on the increasing irrelevance of political parties. There are conservative Catholics who fit into the panel in terms of sharing the views espoused. But the style of political activism represented by a Robertson or Falwell has not been and is not a Catholic thing. A notable exception in American history was Father Charles Coughlin, the Detroit radio priest who rallied millions in support of the New Deal, then turned against Roosevelt and embraced half-baked schemes of a markedly anti-Semitic hue until finally silenced by Church authorities in 1936. There had been nothing like Coughlin before and there has been nothing since. In the 1950s, Bishop Fulton J. Sheen commanded the largest television audience in the nation, but his message of Peace of Mind and the American Way of Life was decidedly apolitical. Complicating the picture is the fact that many Catholic priests and religious honestly disagree with some of the items on the political agenda of conservative evangelical activists. In addition, Catholic immigrant history and its social and economic success was historically associated with the Democratic Party and, very specifically, with labor unions. While in recent years, notably in the Reagan elections, the Catholic vote split between the parties, that Democratic and labor legacy is still powerful. Moreover, most Catholics have their roots in the urban North, and there is more than a little cultural, as well as religious, uneasiness with the revivalist traditions of a South now making its presence so powerfully felt in national politics. From the Catholic perspective, as mentioned earlier, Christian America has been mainly Protestant America. Catholics viewed the Protestant dominance with a mix of suspicion and eagerness to prove that they really belonged, knowing full well that their acceptance could be bestowed or withheld by the Protestants in charge. Here too, there is a significant convergence between Catholic and Jewish experiences. The full social, economic, and cultural enfranchisement of both Jews and Catholics is a post-World War II development. And at least at some centers of influence, it seems likely that Jews feel more enfranchised than Catholics. Wade's decision of 1960 that Kennedy was elected President, some of us thought that the question of whether you Catholics really belong here, whether you understand how we do things here, had been settled. But I must frankly tell you, Archbishop, that in the few months you have been here some of us are asking that question again. One obvious reason for the difference is a heightened consciousness of the evil of anti-Semitism, while the evil of anti-Catholicism generally receives scant attention. Another interesting reality is that the same comment would almost certainly not have been made to, say, Pat Robertson. Robertson traces his lineage, which includes distinguished political and cultural leaders, back to before the founding; and those whom he represents, while their blood may not be as blue, are equally sure that they belong here. In moments of alarm at the state of politics and culture, they, too, speak of post-Christian America. But the underlying, and often explicit, contention is that this once was and can be again Christian America. Another Disestablishment Reinhold Niebuhr was rightly impressed by what he called the ironies of American history, and those ironies are pronounced in the religio-cultural history

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of the society. In the battle between modernists and fundamentalists, the latter were thoroughly routed, as indelibly recounted by H. Driven into the cultural wilderness—and, in part, fleeing into that wilderness—fundamentalism was, as J. Cameron put it, bagged and stuffed, presumably never to be heard from again. Meanwhile, the liberal heirs of the modernist triumph resumed their hegemony, or appeared to do so. Today it is hard to remember that fifty years ago the National Council of Churches—which included the oldline-liberal denominations—was almost universally acknowledged as the religious establishment of the United States. The NCC and its member churches looked like the re-establishment of the religio-cultural hegemony of the earlier Benevolent Empire, but many things had changed. For one thing, wars, unprecedented atrocities, and the rise of totalitarianisms had not been kind to the gospel of inevitable progress. Unlike the Benevolent Empire, the re-establishment was not a religio-cultural establishment but a purely religious establishment. It was religion in search of a way to make itself useful to the culture, with others defining what is meant by useful. When that movement splintered in the mids between Dr. In the subsequent decades, as the children of the secular counterculture of the s assumed positions of leadership throughout the society, they no longer had any need for the institutions of liberal religion that had once made themselves so useful. The National Council of Churches, once a national institution that seemed comparable to the American Medical Association or Harvard University, was by the end of the century a skeleton of its former self, barely able to pay its bills, pitifully seeking to demonstrate its public relevance by acting as a wholly owned subsidiary of the liberal wing of the Democratic Party. The heirs of the modernists were now in the wilderness into which they had once driven their fundamentalist opponents. Meanwhile, the heirs of the fundamentalists, now calling themselves evangelicals, began in the late s a long march back into the public square, where they now exercise powerful, if not always controlling, influence in the other major party. Only in America, as they say. Some journalists are very thin-skinned when it is suggested that they are hostile to religion. But what might better explain, for instance, the reporting of the statement of Mel Martinez when he was nominated as Secretary of Housing and Urban Development? Louis Post Dispatch, St. That was simply omitted. Obviously, somebody made a decision to omit it. My habit of deference to episcopal authority, bordering on docility, inhibits me from dipping into the file very often. Then there is the Southern bishop who has banned the perpetual exposition of the Blessed Sacrament in parishes. Apparently people who go in for that sort of thing are suspected of being a bit fanatical. And this I have over the years heard dozens of times: Sometimes right and left can both recognize a wrong. And then there are really smart things that bishops say. But the sharp-eyed Joseph Brosnan, who is also a member of Immaculate Conception, my parish here in Manhattan, sends me a full-page advertisement from the September 4, issue. One possibility is that the people who designed the ad were making a subtle pro-life point, knowing full well that, in the era of *Roe v. Wade*, the womb is far from being a safe and secure environment.

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Chapter 4 : White supremacy - Wikipedia

In two new chapters, Manis connects this earlier conflict over civil religion and civil rights with what sociologist James D. Hunter called the "culture wars." In contrast to Hunter and others who have commented on it, Manis views the culture wars as centrally about the problem of race and difference in American life.

Eschatology is a Christian term that means the study of the end of history from a religious perspective. Probably more obscure theological text has been written on this topic than on any other belief in Christendom. The Bible contains many prophecies about the future. The Christian Scriptures New Testament in particular talks extensively about the return of Jesus Christ to this earth. A literal interpretation of the Bible shows that four important events are predicted: Revelation describes an important interval lasting for years when Christ rules. The concept was first proposed by the ancient Persian religion of Zoroastrianism. This is a 7 year interval when a world religious-political leader called the Antichrist takes power. Armageddon is a terrible war provoked by the Antichrist. Most people on earth will die. A series of violent events are predicted in Daniel 9, Matthew 24, and Revelation. Many conservative Protestants believe that faithful "born again" Christians who have previously died will be resurrected, rise from their graves, and ascend to meet Jesus in the sky. Immediately afterwards, "born again" Christians who had not died will also ascend into the air. They will abandon cars, airplanes, factory jobs, homes, families, friends etc. Since the vast majority of humans are not "born again," most people will remain behind on earth. More details on the rapture. Unfortunately, this and various other Biblical passages predicting the future are ambiguous. The events themselves are open to many interpretations. There is no clear indication of either their timing or sequence. Some Christians believe that "millennium" does not mean a time interval of exactly 1, years. Rather it refers to a long interval of time. This leaves the passages open to many conflicting beliefs about the end times. A lot of intra-denominational and inter-denominational strife has resulted from disagreements about end time prophecy. For example, the Roman Catholic Church and most mainline and liberal denominations do not have expectation that a Rapture will occur in the way anticipated by many fundamentalist and other evangelical faith groups. End times beliefs among Protestants: Various Protestant denominations and para-church organizations promote one of six main systems of prophecy concerning the "end times" Historical Premillennialism: This belief was held by a large percentage of Christians "during the first three centuries of the Christian era, and is found in the works of Papias, Irenaeus, Justin Martyr, Tertullian, Hippolytus, Methodius, Commodianus, and Lactantius. Next comes the Rapture. Christ and his Church return to earth to rule for a Millennium. The faithful will spend eternity in the New Jerusalem. It is a gigantic cubical structure, some 1, miles in height, width and depth, which will have descended to Earth. New Jerusalem is a. The forces of evil will have been conquered. The faithful will live during this thousand years of peace in Jerusalem, while occupying spiritual bodies. After this period, all people are judged. Christianity became the official religion of Rome in the fourth century CE. Premillennialism was declared a heresy at the Council of Ephesus. Amillennialism soon became the prevailing doctrine of the Roman Catholic Church and premillennialism was suppressed. Dispensationalism Premillennialism, declared a heresy in ancient times, was reintroduced circa Most people credit John N. Darby with its resurrection. He was a minister of the Church of Ireland, a denomination in the Anglican communion, and the founder of the Plymouth Brethren. However, author Dave MacPherson claims that British pastor Edward Irving was the actual person responsible, and that a conspiracy was organized to give Darby the credit. As in Historic Premillennialism, the Tribulation is believed to precede the second coming of Christ, and the subsequent establishment of the millennial kingdom -- a thousand-year golden age on Earth. The Final Judgment follows the millennium. But, theologians are divided over the timing of the Rapture. Many Premillennialists search world events and signs in the heavens for some indication of the Tribulation, which they anticipate will arrive at any time. All of the theories that have been proposed about the timing of the Rapture appear to contradict some passages in the Bible. The main difficulties with pre-trib are contained

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in the Olivet Prophecy of Jesus. In Matthew 24, Mark 13, and Luke 21, Jesus describes the terrible destruction and loss of life of the tribulation period. The disaster is believed to be so intense that no human Christian or non-Christian alike would remain alive, except that God shortens the duration of the disaster for the sake of the believers. Jesus then continues by describing his return towards earth immediately after the terrible devastation. From this passage, it seems clear that the rapture will follow the Tribulation. The supporters of the "pre-trib" position suggest that Jesus will have a total of three comings:

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Chapter 5 : Southern Civil Religions/Conflict by Andrew M. Manis

Religion in the Civil War has not been so much debated among historians as it has been ignored. Of the thousands of titles dealing with the Civil War, surprisingly few address the significant role that religion played in framing the issues of the conflict.

According to the Gospel of Matthew, the last word of the resurrected Lord to his disciples was this: And yet, with 1. At least two sectors of Christian leadership, Roman Catholic and evangelical Protestant, are determined that the next century will be marked by a dramatic resurgence of missionary endeavor. The document received slight attention in the general media—and, indeed, in the Catholic press—but it could turn out to be the most important encyclical of this pontificate. While the number of evangelicals including fundamentalists does not begin to match the million Catholics in the world, their ranks are rapidly increasing—sometimes, as in Latin America, at the expense of Catholics. Thousands of evangelicals recently gathered in Urbana, Illinois, to plan and launch by the end of the millennium nothing less than the evangelization of the world. Missiologists pointed to signs that we are witnessing the initial stages of a worldwide movement of unprecedented dimensions. It is reported that 3, new churches are opened every week. In China 28, people convert to Christianity each day. In Africa it is 20, per day. When the Roman Catholic missionary enterprise is included, the renewed assertiveness of Christianity on the world scene is even more impressive. While undoubtedly testifying to the vitality of the church, that missionary assertiveness is a puzzle and scandal to many non-Christians. Many view it as a threat both to civil peace and interreligious understanding. Not surprisingly, these are the churches that, while still possessing considerable status and resources in the West, constitute a fast-declining and dispirited minority in world Christianity. Secularists are puzzled and scandalized by the resurgent Christian mission because they were misled to believe that this is not the way history would turn out. It has been a secular dogma that, as people became more enlightened, religion would either wither away or be limited to what people do in the confines of their solitude. A remarkable portion of our cultural elites is still in thrall to that dogma. Such people are sincerely offended by the missionary claim that some religions are true and others false. They reflexively associate such claims with fanaticism and the wars of religion that in earlier centuries almost destroyed civil society. They tend to be blind to the fact that the massively destructive fanaticisms of this century, notably Nazism and Communism, were explicitly and adamantly anti-Christian in character. Far from being fanatical or coercive, the Christian mission is essential to civil peace. As he has on many previous occasions, the Pope contends that respect for the person, and especially respect for freedom of conscience, is the bedrock of human rights and democratic governance. Such respect, says John Paul, is itself grounded in the Christian message of man made in the image of God and destined for communion with God through Jesus Christ. Unlike many evangelicals and most fundamentalists, Catholics do not believe that non-Christians are necessarily lost eternally. The Catholic teaching is captured in the phrase, *anima naturaliter Christiana*: As grace builds on nature, so grace builds on whatever truth, including religious truth, non-Christians may possess. The man who wishes to understand himself thoroughly must draw near to Christ. The redemption that took place through the cross has definitively restored to man his dignity and given back meaning to his life in the world. The Pope contends for an authentic pluralism that calls for intense engagement between Christians and non-Christians on the assumption that our deepest differences make all the difference in this world and the next. The most pressing questions are raised with respect to Judaism and Islam. Jews who have thought religiously about the relationship between Judaism and Christianity generally understand the inherently missionary nature of the latter. Believing Jews, on the other hand, recognize that there are critical differences between Judaism and Christianity that will not be resolved short of the Messianic Age. While believing Jew and believing Christian have a common faith in the God of Abraham, Isaac, and Jacob, and while they have a common and frequently troubled border of historical experience, and while they have a common horizon of eschatological hope, both understand that the

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inescapable difference is over what to make of Jesus, whom Christians call the Christ. Moreover, in the American situation many thoughtful Jews recognize that they, too, have a social stake, if not a religious stake, in the vitality of Christianity. There can be no doubt, however, that if Christians think that vital Christianity requires Christian mission, including Christian mission to Jews, that poses a problem for Jews. The appropriate response to the problem, our colleague Rabbi David Novak and others have urged, is not for Jews to demand that Christians stop being vitally Christian. The appropriate response is for Jews to become more vitally Jewish, to ground themselves more firmly in the belief and observance that make possible and necessary the Jewish-Christian encounter until the End Time. Islam is something else. One of the most unusual features of the Gulf crisis is that Americans were, with self-consciously moral intention, coming to the aid of countries that are militantly contemptuous of the religion and morality of most Americans. Oddly enough, among Arab countries, Iraq was the exception in its tolerance of Christianity. In much of the Arab world, it is a capital crime for a Muslim to become a Christian. In *Redemptoris Missio*, the Pope does not mention Islam by name, but the message is unmistakable: Her mission does not restrict freedom, but rather promotes it. The church proposes; she imposes nothing. She respects individuals and cultures, and she honors the sanctuary of conscience. To those who for various reasons oppose missionary activity, the church repeats: Open the doors to Christ! And yet, the Gulf war may have set in motion basic changes that will affect also the future of Christianity in the worlds of Islam. Saudi Arabia and other Arab nations were at first exceedingly nervous about permitting the military forces of the infidels on their sacred land. In the fall of there were embarrassing contentions over public worship by Christians and Jews, and U. At least for the time it took to defeat Iraq, the Arab host countries became more religiously tolerant after a while. In addition, the myth of Arab nationalism, driven by Islamic passions, was dealt a severe blow by the war. Arabs were divided not only politically and militarily, but also religiously, with the most prestigious religious authorities endorsing cooperation with the victorious allied forces. While those religious authorities cannot be expected to welcome the Christian mission, the painful ambivalence of Islamic culture toward the West has undoubtedly been intensified. The pressure to move toward democracy—“which of necessity includes religious freedom”—will likely increase in the years ahead. Increased interaction with the West may well insinuate democratic ideas into Islamic culture. Islamic religious authorities, as well as despotic Arab rulers, will certainly view this as a threat. At the same time, it is a challenge that could elicit from Islam an effort to find religious legitimations for democracy within its own tradition. Naipaul has tellingly analyzed the ways in which Muslim societies have tried to take the economic and technological benefits of the West while rejecting the political and economic institutions that produce those benefits. Most of all, they reject the culture that undergirds those institutions. That could, to the possible benefit of Islam, change in the future. The rise of the West continues to be the story line of our time, and almost certainly well into the next millennium. Christianity began in the Middle East, and the majority of Christians today live in countries that are ordinarily thought to be non-Western. But wherever Christianity is projected in the world today, it is a Christianity that has been refracted through the experience of the West—an experience that Christianity has also shaped. Call it cultural imperialism or call it Providential purpose, such is the undeniable fact. Third Worldist ideologues in the Geneva-based World Council of Churches notwithstanding, the Christian mission today is, for the most part, defined by centers in the West—in Rome and in the energies of American evangelicalism. Certainly there is much in Western culture, especially in the popular culture now exported everywhere, that is incompatible with the Christian message. Certainly Christians in the West need to be challenged by the devotion and thought patterns of Christians in other cultures. And certainly the Christian gospel must never be identified uncritically with any cultural expression. The God to whom that gospel witnesses stands in transcendent judgment over all cultures. That being said—and said again and again—however, the story line of world history, driven in large part by the Christian mission, will likely continue to be the rise of the West. That reality will be, for better and for worse, the dominant factor in defining the third millennium.

Chapter 6 : History of Religion in America

The Souls of Mixed Folk examines representations of mixed race in literature and the arts that redefine new millennial aesthetics and politics. Focusing on black-white mixes, Elam analyzes expressive works- novels, drama, graphic narrative, late-night television, art installations- as artistic rejoinders to the perception that post-Civil Rights politics are bereft and post-Black art is apolitical.

Temple University ABSTRACT Race has always been a significant sociological theme, from the founding of the field and the formulation of the "classical" theoretical statements to the present. Since the 19th century, sociological perspectives on race have developed and changed, always reflecting shifts in large-scale political processes. In the "classical" period colonialism and biologicistic racism held sway. As the 20th century dawned, sociology came to be dominated by US-based figures. In the aftermath of WWII, with the destruction of European colonialism, the rise of the civil rights movement, and the surge in migration on a world scale, the sociology of race became a central topic. The field moved towards a more critical, more egalitarian awareness of race, focused particularly on the overcoming of prejudice and discrimination. Although recognition of these problems increased and political reforms made some headway in combating them, racial injustice and inequality were not overcome. As the global and domestic politics of race entered a new period of crisis and uncertainty, so too has the field of sociology. To tackle the themes of race and racism once again in the new millennium, sociology must develop more effective racial theory. The key tasks will be the formulation of a more adequate comparative historical sociology of race, the development of a deeper understanding of the micro-macro linkages that shape racial issues, and the recognition of the pervasiveness of racial politics in contemporary society. This is a challenging, but also exciting agenda. The field must not shrink from addressing it. This uncertain situation extends into the field of sociology, which has since its founding devoted great attention to racial themes. The extent of the literature on the race concept alone, not to mention the mountains of empirical studies that focus on racial issues, presents difficulties for any attempt at theoretical overview and synthesis. A wide range of concepts from both the classical and modern traditions can readily be applied to racial matters. Variations among national and cultural understandings of the meaning of race cry out for comparative approaches. World history has arguably been racialized at least since the rise of the "modern world system"; racial hierarchy remains global even in the postcolonial present; and "popular" concepts of race, however variegated, remain in general everyday use almost everywhere. Thus any effective sociological theory of race seems to require, at a minimum, comparative historical and political components, some sort of sociology of culture or knowledge, and an adequate micro-sociological account. Over the past few decades, interest in racial matters, and the pace at which racial dynamics have been changing worldwide, have both increased dramatically. Controversy over the meaning and significance of race was greatly heightened after World War II. The war itself had significant racial dimensions, and left a legacy of revulsion at racism and genocide. The social movements and revolutionary upsurges that succeeded the war and brought the colonial era to an end, also raised the problematic of race to a new level of prominence. The civil rights movement in the United States and the anti-apartheid mobilization in South Africa are but the most prominent examples of this. As it gained its independence, the postcolonial world was quickly embroiled in the competition of the Cold War, a situation that placed not only the legacy of imperial rule but also the racial policies of the superpowers especially those of the U. All these developments raised significant questions about the meaning of race. I begin with an account of the origins of the race concept. Here I consider how the theme of "race," though prefigured in earlier ages, only took on its present range of meanings with the rise of modernity. The deep interconnection between the development of the "modern world system" -- of capitalism, seaborne empire, and slavery -- and the exfoliation of a worldwide process of racialization, is not in doubt. Next I examine how sociological theory has addressed the linkage between modernity and race. I argue that, not surprisingly, the sociological study of race has been shaped by large-scale political processes. The founding

statements of sociological theory, the so-called "classics," were above all concerned to explain the emergence of modernity in Europe. Dealing with "social problems" such as crime, poverty, and disease; addressing urbanization, stratification, and underdevelopment; and confronting social psychological issues as well, analysts again and again had recourse to racial themes. Contemporary approaches to the race concept have by and large parted with the biologism of the past, although some vestigial viewpoints of this type can still be detected such as those of The Bell Curve authors. The sociology of race was vastly stimulated by the political, cultural, and demographic shifts that took shape in the postwar decades. So now, racial theory finds itself in a new quandary. Empires have been ended and Jim Crow and apartheid abolished at least officially. How then is continuing racial inequality and bias to be explained? Some would argue that since racial injustice is at least tendentially diminishing, the race concept is finally being obviated: Others note that this new situation -- of "multiculturalism" or "diversification" -- provides a much prettier fig leaf for policies of laissez-faire vis-a-vis continuing racial exclusion and inequality than any intransigent white supremacy could ever have offered. But whatever political disagreements underlie the ongoing difficulties of racial theory, there can be little doubt that these difficulties persist. In the final section of this paper, I offer some notes toward a new racial theory. Any such account must take seriously the reformed present situation: It must also note the continuing presence of racial signification and racial identity, as well as the ongoing social structural salience of race. Racial theory must now demonstrate comparative and historical capabilities, as well as addressing the formidable problem of the micro-macro linkage that inheres in racial dynamics. As this already suggests, such a theory would also incorporate elements let us call them "revisionist" elements of recent political sociology: Over the past two decades, "racial formation" theory has made the most serious attempt to fulfill this mission. This is obviously no small assignment; only the contours of such a new theoretical approach to race can be outlined here. But I am confident that these notes, however elliptical, will facilitate access to a substantial body of work already underway, not only on race, but on the great multitude of issues, both substantive and conceptual, that it intersects. After all, the theme of "race" is situated where "meaning" meets "social structure," where identity frames inequality. Yes, the Crusades and the Inquisition and the Mediterranean slave trade were important rehearsals for modern systems of racial differentiation, but in terms of scale and inexorability the race concept only began to attain its familiar meanings at the end of the middle ages. At this point it would be useful to say what I mean by "race. Although the concept of race appeals to biologically-based human characteristics so called "phenotypes" , selection of these particular human features for purposes of racial signification is always and necessarily a social and historical process. There is no biological basis for distinguishing human groups along the lines of "race," and the sociohistorical categories employed to differentiate among these groups reveal themselves, upon serious examination, to be imprecise if not completely arbitrary Omi and Winant The idea of "race" began to take shape with the rise of a world political economy. The onset of global economic integration, the dawn of seaborne empire, the conquest of the Americas, and the rise of the Atlantic slave trade, were all key elements in the genealogy of race. The concept emerged over time as a kind of world-historical bricolage, an accretive process that was in part theoretical, [Footnote 1: Though intimated throughout the world in innumerable ways, racial categorization of human beings was a European invention. It was an outcome of the same world-historical processes that created European nation-states and empires, built the "dark satanic mills" of Britain and the even more dark and satanic sugar mills of the Brazilian Reconcavo and the Caribbean , and explained it all by means of Enlightenment rationality. But this is not to say that the European attainment of imperial and world-encompassing power "gave rise" to race. Indeed it is just as easy to argue the opposite: We must recognize all these issues as deeply racialized matters. Herbert Spencer, the usual example cited as the ur-sociologist, reads as a biological determinist today, preoccupied as he is with human evolution and the ranking of groups according to their "natural" characteristics. Early treatments of the race concept in Europe and the United States combined a supposedly biologicistic or "natural history"-based conceptions of with a high degree of arbitrariness, if not outright incoherence, in their application. Numerous groups qualified as "races": See the discussion of "racial formation" below. His denunciation in Capital of the

depredation, despoliation, and plunder of the non-European world in pursuit of "primitive accumulation," [Footnote 3: These idyllic proceedings are the chief momenta of primitive accumulation. On their heels treads the commercial war of the European nations with the globe for a theater. But his insistence that the colonized "pre-capitalist" societies would ultimately benefit from their enmeshment in the brutal clutches of the European powers hints to present-day readers that he was not entirely immune to the hierarchization of the world that characterized the imperial Europe of his day. In fairness, Weber also recognizes racism, notably anti-black racism in the U. See his remarks on U. See Lewis ; , Racial categories are employed as "social types" in Suicide, for example. They can hardly be expected to have remained totally immune from the racial ideology of their times. But that is precisely the point: In its "classical" early statements, it was racially marked by the time and place of its birth. Nor is it hard to understand why race was promoted to a more central sociological concern as the discipline acquired a foothold -- indeed its headquarters -- in the U. This was, after all, a country where African slavery was still an artifact of living memory, where the frontier had only recently been declared "closed," where immigration was a flood stage, and where debates over the propriety of imperial activity in the Phillipines, for example were still current. At the beginning of the 20th century, a nearly comprehensive view of the race concept still located it at the biological level. On this account, races were "natural": Over the centuries such approaches had accomplished a wide range of explanatory work. Both the defense of slavery and its critique abolitionism had appealed to "natural" criteria in support of their views. In a similar vein the holocaust visited upon indigenous peoples, as well as the absorption of large numbers of former Mexican, Spanish, and Asian subjects through war and coercive immigration policies, had been justified as "natural," inevitable forms of human progress. The Chicago theorists, particularly Park, proposed a deterministic version of this argument in the form of a "race relations cycle" through which macro-social encounters between "peoples" were argued to pass. The four stages of the "cycle" were held to succeed each other more or less inevitably: Residues of the "natural history" logic of race can be detected here, to be sure, but there is also something of a social constructionism at work. In the late 19th and early 20th centuries the impact of social Darwinism was enormous not merely on Herbert Spencer , and the arguments of eugenics also acquired great support. But as the world racial system underwent significant shifts in the early 20th century. As labor demands grew more complex and the agenda of democratization gradually assumed greater importance, biologicistic racial theories became increasingly obsolete. The resurgence of anticolonial movements in Africa and Asia a century after the success of such movements in the Americas , the spreading of democratic demands to countries considered "backward" and "uncivilized," and the increased mobility both geographic and economic of ex-slaves and former peasants during and after WWI, all motivated the gradual but inexorable development of a more sophisticated social scientific approach to race. The two early 20th century examples of pathbreaking racial theorizing that require mention here are, first, the pioneering study by W. Du Bois of black life in Philadelphia Du Bois [] , and the extensive body of work on racial matters that formed a crucial component of the Chicago School of sociology. Both these pioneers were oriented by the pragmatism that was the most original, and remains the most important, contribution of North American sociological theory. While Du Bois was not entirely ignored by the "mainstream" of the field, he was hardly given his due recognition either. As noted, Du Bois was associated with Weber, whom he had come to know in Berlin. As Elijah Anderson points out in his introduction to the centennial reissue of *The Philadelphia Negro* [], the tendency to attribute these innovations to more "mainstream" sociologists for many years banished Du Bois from his rightful place in the disciplinary canon. The large body of work on race produced by the researchers of the Chicago School also demonstrates the influence of pragmatism and progressivism. Oriented by a "social problems" approach and consciously viewing the city of Chicago as a sociological laboratory, the Chicago sociologists authored a group of studies focusing on crime, poverty, "slums," etc. The approaches that developed in Chicago were notable for their attentiveness to their empirical subjects, and for their intrinsically democratic orientation.

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Chapter 7 : Eschatology, end times, & millennialism: Competing theories

During the first decades of the United States, in his words, "new certainties, new communities, new social networks, and new patterns of living were needed in this world of flux and disintegration. For thousands of Americans evangelical religion provided the answer."

It claimed that America had a destiny, manifest, i. Coming later to the venture, the British and especially the New England Puritans carried with them a demanding sense of Providential purpose. John Winthrop, Governor of the Massachusetts Bay Colony, gave the clearest and most far-reaching statement of the idea that God had charged the English settlers in New England with a special and unique Providential mission. For this end, we must be knit together in this work as one man, we must entertain each other in brotherly affection, we must be willing to abridge ourselves of our superfluities for the supply of others necessities. They, however, gave their idea of the millennium a particular American twist. But if it is by the march of revolution and civil liberty, that the way of the Lord is to be prepared, where shall the central energy be found, and from what nation shall the renovating power go forth? At the same time, it makes the nation, itself, an instrument in the coming of the millennium. It was the Mormons, however, who gave the fullest expression to the idea of America as the site of the millennium. The clergy, especially the Calvinistic New England clergy, was very much a Patriot clergy that probably played a greater role in mobilizing support for the revolution than the innumerable anti-British pamphlets produced between and For the most part, their advocacy of the patriot cause was cast in familiar form of the Jeremiad: Americans did not consider their new nation to be simply another nation among nations, but a providentially blessed entity charged to develop and maintain itself as the beacon of liberty and democracy to the world. As is well known, not only was the United States remarkably diverse religiously, its new Constitution, with the first amendment of the Bill of Rights, also established a clear separation of church and state, expressly forbidding the institution of an established Church. It was formally a secular nationâ€”though at the same time a deeply religious societyâ€”sustained by Divine will, whose citizens were expected to subscribe to its founding principals with religious like devotion. Quickly were the revolutionary leaders, especially George Washington and Thomas Jefferson, elevated into Founding Fathers, and the Declaration and Constitution turned into almost sacred relics. Thus the apparently secularized expressions [of these phrases] have a deeper resonance which locates the origins of the American mission very precisely even when they are not explicitly elaborated. It is also the constellation of ideas that has informed American nationalism and its actions at home and abroad to this day. As noted, it was explicitly used it to justify the Spanish American War and its accompanying imperialist goals. It was also a mainstay of the Cold War: The sense of American uniqueness and mission also underlay John F. And President George W. Not surprisingly, however, it remained for Abraham Lincoln to provide the most complex but nonetheless clear statement of the idea that America has a sacred duty to itself and to the world to preserve and protect liberty and democracy. In , as a young man of 28, Lincoln gave an address to the Springfield, Illinois Lyceum. It was a time of great social and political turmoil. Illinois was riven with violence over the question of the abolition of slavery. In Alton, Illinois an anti-abolitionist mob recently had murdered the abolitionist editor, Elijah Lovejoy, destroyed his printing press and burned his office and house. In this atmosphere of intense political strife, Lincoln used his Lyceum address to call his fellow Illinoisans and Americans to turn to the basic democratic and liberal tenets the American national creedâ€”the American Civil Religionâ€”and embrace them and hold them as deeply as they held their private religious beliefs. Only such a common national faith, he argued, could provide the real and lasting foundation that would hold the sprawling, diverse, and conflict-ridden nation together. During the Civil War Lincoln found these beliefs sharply challenged and at the same time gave them their most eloquent and powerful expression. Lincoln had always kept his questing and often skeptical spirituality closely guarded, but as the war ground relentlessly on, his beliefs and speeches took on not a sectarian but a deeply Old Testament tone. The cadence and words of his Gettysburg Address

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accentuate his message: He knew that nations often, if not always, claimed God or the Gods for their side.

Guiding Student Discussion At first glance, it may seem rather difficult to engage students in a discussion of religion and Manifest Destiny. Teaching strategies will obviously depend on the particular composition of your classes. In a classroom in Queens, New York the most diverse political jurisdiction in the country well over half its students or their parents are likely to be born outside of the United States and at least half will adhere to faiths other than Christianity. Clearly a very different student population than a teacher in Troy, Ohio, for example, might face. Perhaps the best initial strategy is to open up the issues the topic raises: Do many or any of them believe that God does play a role in the action and fate of nations? What have been various consequences when the United States and other nations claims a special providence and mission from God? This discussion should lead into a more historically oriented discussion that can best be conducted through the use of key primary documents. *Religious Interpretations of American Destiny*, is a superb anthology with three centuries of primary documents on religious interpretations of American destiny. The introductions to the various sections and documents are also especially helpful. *Scholars Debate* The vast scholarly literature that bears on this subject is less a debate than a range of works on different periods and from different disciplines and perspectives. *Religious Interpretations of American Destiny* On Manifest Destiny itself, two older books, Albert K. But see also Sam Haynes and Christopher Morris, eds. *Manifest Destiny and Empire* Perry Miller, *Errand into the Wilderness* remains an essential source for the Puritan sense of mission. *Civil Religion, Church and State* On particular topics, Jan Shipps, *Mormonism: Moorhead, Yankee Protestants and the Civil War*, , are particularly useful. He is the author of *From Office to Profession: Social Imagination and American Culture* He is currently at work on a book entitled *Theatres of the Mind: Knowledge and Democracy in 19th-Century America*.

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Chapter 8 : American civil religion - Wikipedia

Recently, the notion of civil religion has been resurgent in the social sciences, and following in the footsteps of Wilson, this book attempts to bring the concept back to history as well. 1 Although the definition of the.

PinIt Instapaper Pocket Email Print Our nation, at its best, pursues the ideal that what we look like and where we come from should not determine the benefits, burdens, or responsibilities that we bear in our society. Because we believe that all people are created equal in terms of rights, dignity, and the potential to achieve great things, we see inequality based on race, gender, and other social characteristics as not only unfortunate but unjust. The value of equality, democratic voice, physical and economic security, social mobility, a shared sense of responsibility for one another, and a chance to start over after misfortune or missteps -- what many Americans call redemption -- are the moral pillars of the American ideal of opportunity. Many Americans of goodwill who want to reduce poverty believe that race is no longer relevant to understanding the problem, or to fashioning solutions for it. This view often reflects compassion as well as pragmatism. But we cannot solve the problem of poverty -- or, indeed, be the country that we aspire to be -- unless we honestly unravel the complex and continuing connection between poverty and race. Experience shows, moreover, that reductions in poverty do not reliably reduce racial inequality, nor do they inevitably reach low-income people of color. Rising economic tides do not reliably lift all boats. In , after a decade of remarkable economic prosperity, the poverty rate among African Americans and Latinos taken together was still 2. This disparity was stunning, yet it was the smallest difference in poverty rates between whites and others in more than three decades. And from to , as the economy slowed, poverty rates for most communities of color increased more dramatically than they did for whites, widening the racial poverty gap. From to , while the overall number of poor Americans declined by almost 1 million, to 37 million, poverty rates for most communities of color actually increased. Reductions in poverty do not inevitably close racial poverty gaps, nor do they reach all ethnic communities equally. Poor people of color are also increasingly more likely than whites to find themselves living in high-poverty neighborhoods with limited resources and limited options. Low-income Latino families were three times as likely as low-income white families to live in these neighborhoods in , but 5. Low-income blacks were 3. These numbers are troubling not because living among poor people is somehow harmful in itself, but because concentrated high-poverty communities are far more likely to be cut off from quality schools, housing, health care, affordable consumer credit, and other pathways out of poverty. And African Americans and Latinos are increasingly more likely than whites to live in those communities. Today, low-income blacks are more than three times as likely as poor whites to be in "deep poverty" -- meaning below half the poverty line -- while poor Latinos are more than twice as likely. The Persistence of Discrimination Modern and historical forces combine to keep many communities of color disconnected from networks of economic opportunity and upward mobility. Among those forces is persistent racial discrimination that, while subtler than in past decades, continues to deny opportunity to millions of Americans. Decent employment and housing are milestones on the road out of poverty. Yet these are areas in which racial discrimination stubbornly persists. While the open hostility and "Whites Only" signs of the Jim Crow era have largely disappeared, research shows that identically qualified candidates for jobs and housing enjoy significantly different opportunities depending on their race. In recent studies in Milwaukee and New York City, meanwhile, live "tester pairs" with comparable qualifications but of differing races tested not only the effect of race on job prospects but also the impact of an apparent criminal record. In Milwaukee, whites reporting a criminal record were more likely to receive a callback from employers than were blacks without a criminal record. In New York, Latinos and African Americans without criminal records received fewer callbacks than did similarly situated whites, and at rates comparable to whites with a criminal record. Similar patterns hamper the access of people of color to quality housing near good schools and jobs. Research by the U. Department of Housing and Urban Development HUD shows that people of color receive less information

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from real-estate agents, are shown fewer units, and are frequently steered away from predominantly white neighborhoods. In addition to identifying barriers facing African Americans and Latinos, this research found significant levels of discrimination against Asian Americans, and that Native American renters may face the highest discrimination rates up to 29 percent of all. This kind of discrimination is largely invisible to its victims, who do not know that they have received inaccurate information or been steered away from desirable neighborhoods and jobs. But its influence on the perpetuation of poverty is nonetheless powerful. The Present Legacy of Past Discrimination These modern discriminatory practices often combine with historical patterns. In New Orleans, for example, as in many other cities, low-income African Americans were intentionally concentrated in segregated, low-lying neighborhoods and public-housing developments at least into the s. In , when Hurricane Katrina struck and the levees broke, black neighborhoods were most at risk of devastation. And when HUD announced that it would close habitable public-housing developments in New Orleans rather than clean and reopen them, it was African Americans who were primarily prevented from returning home and rebuilding. This and other failures to rebuild and invest have exacerbated poverty -- already at high levels -- among these New Orleanians. In the case of Native Americans, a quarter of whom are poor, our government continues to play a more flagrant role in thwarting pathways out of poverty. Unlike other racial and ethnic groups, most Native Americans are members of sovereign tribal nations with a recognized status under our Constitution. After more than a decade of litigation, and multiple findings of governmental wrongdoing, the United States is trying to settle these cases for a tiny fraction of what it owes. The trust-fund cases, of course, are just the latest in a string of broken promises by our government. But focusing as they do on dollars and cents, they offer an important window into the economic status that Native American communities and tribes might enjoy today if the U. Meanwhile, the growing diversity spurred by new immigrant communities adds to the complexity of contemporary poverty. Asian American communities, for example, are culturally, linguistically, and geographically diverse, and they span a particularly broad socioeconomic spectrum. While the Asian American poverty rate mirrored that of the country as a whole, Southeast Asian communities reflected far higher levels. Hmong men experienced the highest poverty level Researchers such as Martin Gilens and Herman Gray have repeatedly found that the mainstream media depict poor people as people of color -- primarily African Americans -- at rates far higher than their actual representation in the population. And that depiction, the research finds, interacts with societal biases to erode support for antipoverty programs that could reach all poor people. Gilens found, for instance, that while blacks represented only 29 percent of poor Americans at the time he did his research, 65 percent of poor Americans shown on television news were black. In a more detailed analysis of TV newsmagazines in particular, Gilens found a generally unflattering framing of the poor, but the presentation of poor African Americans was more negative still. The most "sympathetic" subgroups of the poor -- such as the working poor and the elderly -- were underrepresented on these shows, while unemployed working-age adults were overrepresented. And those disparities were greater for African Americans than for others, creating an even more unflattering and inaccurate picture of the black poor. Gray similarly found that poor African Americans were depicted as especially dysfunctional and undeserving of assistance, with an emphasis on violence, poor choices, and dependency. As Gray notes, "The black underclass appears as a menace and a source of social disorganization in news accounts of black urban crime, gang violence, drug use, teenage pregnancy, riots, homelessness, and general aimlessness. These racial effects are especially pronounced when the poor person in the story is a black single mother. In one study, more than twice the number of respondents supported individual solutions like the one that says poor people "should get a job" over societal solutions such as increased education or social services when the single mother was black. This research should not be surprising. Ronald Reagan, among others, effectively used the "racialized" mental image of the African American "welfare queen" to undermine support for antipoverty efforts. And the media face of welfare recipients has long been a black one, despite the fact that African Americans have represented a minority of the welfare population. But this research also makes clear that unpacking and disputing racial stereotypes is important to rebuilding a shared sense of responsibility for

reducing poverty in all of our communities. Removing Racial Barriers We cannot hope to address poverty in a meaningful or lasting way without addressing race-based barriers to opportunity. The most effective solutions will take on these challenges together. That means, for example, job-training programs that prepare low-income workers for a globalized economy, combined with antidiscrimination enforcement that ensures equal access to those programs and the jobs to which they lead. Similarly, strengthening the right to organize is important in helping low-wage workers to move out of poverty, but it must be combined with civil-rights efforts that root out the racial exclusion that has sometimes infected union locals. And it means combining comprehensive immigration reform that offers newcomers a pathway to citizenship with living wages and labor protections that root out exploitation and discourage racial hierarchy. Another crucial step is reducing financial barriers to college by increasing the share of need-based grants over student loans and better coordinating private-sector scholarship aid -- for example, funds for federal Pell Grants should be at least double current levels. But colleges should also retain the flexibility to consider racial and socioeconomic background as two factors among many, in order to promote a diverse student body as well as diverse workers and leaders once these students graduate. Guaranteed health care for all is critical, and it must be combined with protections against poor quality and unequal access that, research shows, affect people of color irrespective of their insurance status. Finally, we must begin planning for opportunity in the way we design metropolitan regions, transportation systems, housing, hospitals, and schools. That means, for example, creating incentives for mixed-income neighborhoods that are well-publicized and truly open to people of all races and backgrounds. A particularly promising approach involves requiring an "opportunity impact statement" when public funds are to be used for development projects. The statement would explain, for example, whether a new highway will connect low-income communities to good jobs and schools, or serve only affluent communities. It would detail where and how job opportunities would flow from the project, and whether different communities would share the burden of environmental and other effects rather than having the project reinforce traditional patterns of inequality. When we think about race and poverty in terms of the shared values and linked fate of our people, our approach to politics as well as policy begins to change. Instead of balancing a list of constituencies and identity groups, our task becomes one of moving forward together as a diverse but cohesive society, addressing through unity the forces that have historically divided us. PinIt Instapaper Pocket Email Print About the Author Alan Jenkins is the executive director of The Opportunity Agenda , a communications, research, and advocacy organization with the mission of building the national will to expand opportunity in America.

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Chapter 9 : As the New Millennium Begins by Richard John Neuhaus | Articles | First Things

For both, the civil religions of America have been attenuated by the consciousness of belonging to a people elsewhere. Of course, Protestants of almost all varieties would insist, and rightly so, that they, too, have allegiance to a Church that transcends national belonging.

History of Religion in America Introduction The issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. Its history includes the emergence of utopian experiments , religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America. The role of religion among American Indians For untold generations before Europeans came to America, native peoples celebrated the bounty given to them by the Great Spirit. Across America, such Indian tribes as the Algonquians , the Iroquois , Sioux , and the Seminoles worshiped the Great Spirit, who could be found in animals as well as inanimate objects. As white colonists drove Indians onto reservations, the fervency of their religious practices increased, even as Christian missionaries made inroads that influenced their spirituality. Colonial religious splintering Religious persecution and iron-fisted rule by state-affiliated Christianity in Europe began to loosen its hold in the 16th century when, for the sake of debate, Martin Luther nailed his 95 theses on the door of the Castle Church in Wittenburg, Germany. In later attempts to free themselves from the tie of the state governmental system imposed by the Church of England Anglican Church , such denominations as the Reformed-Presbyterian churches and the European Free Church were formed. Those religious parents gave birth to the next wave of Christian denominations. Reforms were brought by the Puritans to the American colonies. As later cries for reform and renewal took place, further splintering occurred among the Methodists , Pentecostals, Fundamentalists and Adventists, each bearing a diminished resemblance to their original parents. Evangelical movement roots and branches Evangelism has played an integral part in the history of religion in America, from colonial times to the present, while its methods of dissemination have changed dramatically. During the Great Awakening of the s, white Protestant evangelists proselytized to black Americans. During the 19th century, Methodists held camp meetings in the frontier states. Evangelism turned to elaborate crusades in the 20th century when such preachers as Billy Sunday attempted to convince nonbelievers that they should "jump ship" from their ancestral Christian denominations. Tent revivals, broadcast by radio and television, were dynamic with charismatic preachers who captured the attention of millions of people. While they were relegated to cable TV networks, evangelistic websites slowly began to crop up on the Internet during the early s. Because of the anonymous nature of that interactive communication tool, people felt more comfortable sharing their personal beliefs and faith over the Internet with a large audience, or with one unknown person. Media evangelists incorporated multimedia presentations with sound, the written word, movies and video technologies. To prevent a return to a centralized, overbearing government, the Bill of Rights was added to the Constitution, without which ratification by Virginia and New York would not have occurred. To fully understand the impact of the spread of Christian denominations in America, it is important to look at them and their origins individually. Listed below is a brief summary of those denominations, beginning with a proto-denomination, the Puritans. Puritans The Puritans came to the New England colonies to escape religious persecution. The Puritans later gave birth to the Baptists and the Congregationalists. Using the New Testament as their model, they believed that each congregation and each person individually was responsible to God. Their belief that their destiny was predetermined, their self-imposed isolation, and religious exclusivity, would later lead to witch hunts beginning in The Puritans also were responsible for the first free schooling in America and established the first American college, Harvard College , in Cambridge, Massachusetts. Congregationalists Based on the Calvinist Reformed tradition and strictly opposed to external authorities,

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Congregationalists came to New England and established the Plymouth Colony in 1620. As part of the Separatist movement, Congregationalists broke from the Anglican Church and established independent congregations in which God was the absolute authority. Prone to splintering, those congregations experienced a great number of local schisms during the first Great Awakening in the 1730s. During the 1800s, membership declined as their Methodist and Baptist cousins continued to gain strength. Unitarianism developed as an offshoot of Congregationalism, initially due to disagreement over the reality of the Trinity. Over the years, their resistance to dependence and external secular and clerical authority has lessened. Many Congregationalist churches have subsequently merged with other churches from the Reformed tradition. Today their membership in the U.S. is approximately 1.5 million. Methodists The tap root of Methodism was a group of Oxford University students, amongst whom were its founders, John and Charles Wesley. Asbury promoted circuit riding and thus increased American Methodism to 1.5 million, by the time of his death in 1808. One of the more liberal Christian denominations, the United Methodist Church has become the second-largest Protestant denomination in America with 8.5 million members. Lutherans In no other American Christian denomination did national origin play such an important role in its history as the Lutheran Church. The Lutherans settled on the East Coast and American Midwest, and celebrated worship services in their native tongues. From their first foothold in 1639, Lutherans began to establish a sum total of synods. In the late 19th century, they began to merge as the Americanization process eliminated the language barriers that had previously kept them separate. After many previous mergers, three of the larger Lutheran bodies came together in 1937 to become the Evangelical Lutheran Church in America (ELCA), which currently counts more than half of the Lutheran membership in the U.S. A more conservative branch is the Missouri Synod. Presbyterians Bearing little resemblance to the liturgy, structure, and tradition associated with the Roman Catholic Church, the Presbyterian and Reformed churches share a common origin in the teachings of John Calvin and the 16th century Swiss Reformation. By definition, the Presbyterian denomination is anchored in an active, representational leadership style for both ministers and lay members. Presbyterians mostly came from England, Scotland, and Ireland. William Penn, whose writings about freedom of conscience while imprisoned in England formed the basis of religious understanding for Quakers around the world. Penn established what would later be called Pennsylvania, an American religious sanctuary in the late 17th century. He believed in religious toleration, fair trade with Native Americans, and equal rights for women. They also shared an abhorrence of violence. Major liturgical denominations in the colonies The oldest Christian churches: Roman Catholicism, Anglicanism, and Eastern Orthodoxy, have left their unique stamp on the history of religion in America. They practice an allegiance to certain creeds or doctrines that originated in the early centuries of the Christian church, and profess a succession of leadership from the founding of the Christian church at Pentecost. Roman Catholicism Even though it was not the first to arrive in the colonies, Roman Catholicism ranks as the largest Christian tradition in the U.S. Arriving with the Spanish in what is now Florida in 1565, and in the southwest and on the Pacific coast when Junipero Serra began to build missions in California, they received additional members when a group of colonists settled in Maryland in 1634. Roman Catholics had at one time held tightly to their cultural roots, but later joined the rest of American society. The American church has continued its allegiance to the pope, even though many of its members disagree with him on such issues as birth control, abortion, and women in the priesthood. Their worship services are similar in some ways to those of Roman Catholicism, and their clergy orders are the same: They espouse an inclusive policy toward membership. Orthodoxy in America consists of more than a dozen church bodies whose national origin is reflected by their names, such as the Greek Orthodox Archdiocese, Romanian Orthodox Episcopate of America, and the Russian Orthodox Church Outside Russia. Eastern Orthodox beliefs are based on holy tradition, or doctrines from early Christianity, and the Bible. The decrees of church councils and the writings of early church fathers establish the authority of church beliefs. Their clergy consist of bishops, priests, and deacons. Their worship services are the most elaborate of all Christian traditions.