

Chapter 4

How Does a Religious Lens Impact the Story?

Ken Carano, Western Oregon University

Figure 1. Women's March, January 21, 2017



Note. Highsmith, C. M. (2017). *The Women's March was a worldwide protest on January 21, 2017, to advocate legislation and policies regarding human rights and other issues, including women's rights, immigration reform, healthcare reform, reproductive rights, the natural environment, LGBTQ rights, racial equality, freedom of religion, and workers' rights* [Photograph]. Library of Congress. <https://www.loc.gov/item/2018699695/>

How Does a Religious Lens Impact the Story?

C3 Disciplinary Focus World History, U.S. History	C3 Inquiry Focus Evaluating primary sources and communicating conclusions	Content Topic Religion's Influence on Societal Actions
<p>C3 Focus Indicators</p> <p>D1: Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources. (D1.5.9-12)</p> <p>D2: Describe and analyze examples of how religions are internally diverse at both macro levels (sects and divisions within traditions) and micro levels (differences within specific religious communities). (D2.Rel.2.9-12)</p> <p>Describe and analyze examples of how religions evolve and change over time in response to differing social, historical, and political contexts. (D2.Rel.3.9-12)</p> <p>Describe and analyze examples of how religions are embedded in all aspects of culture and cannot only be isolated to the “private” sphere. (D2.Rel.4.9-12)</p> <p>Interpret how beliefs, behaviors, and experiences of belonging to various communities affect and are affected by other social, political, and cultural forces. (D2.Rel.8.9-12)</p> <p>D3: Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims. (D3.3.9-12)</p> <p>D4: Apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts. (D4.8.9-12)</p>		
<p>Suggested Grade Levels 9-12</p>	<p>Resources Cited throughout the chapter and in Appendices</p>	<p>Time Required Variable</p>

The study of religions is an essential part of the social studies curriculum provided it entails an academically and constitutionally sound methodology (NCSS, 2021). Learning about religion's influence on societies is essential to understanding social studies content (Greenawalt, 2005; Passe & Willox, 2009). Without studying religion's influence, students cannot fully understand a range of topics, such as the Crusades, the edicts of Pope Benedict, the United States' creation and treatment of Indigenous peoples and enslaved peoples, the Civil Rights Movement, the Israeli-Palestinian conflict, and the formation of India and Pakistan, among others. Additionally, students will have an incomplete understanding of issues at the root of more recent topics, such as 9/11, and positions by some religious groups on abortion and LGBTQ+ issues.

Unfortunately, religion is essentially ignored, or at best superficial, in textbooks pertaining to the majority of historical topics (Prothero, 2010; Haynes, 2019). Additionally, research indicates U.S. students are woefully uninformed about religions' role in culture, past and current history, and civic life (Pew Forum on Religion and Public Life, 2010; Prothero, 2007). One reason for this is that teachers in the United States often have a misunderstanding of the role of religion in schools, which leads to teachers frequently avoiding the topic's inclusion (Passe & Willox, 2009). The reality is that incorporating religion into social studies involves identifying conscious and unconscious assumptions about one's religious identity and its influence on one's beliefs, behaviors, and communities of belonging in all aspects of life (NCSS, 2013). The teaching of aspects of religion can also be deemed controversial in some school districts. Therefore, prior to providing some inquiry activities, in this chapter, key court decisions on the constitutionality of religion in U.S. public schools are explored, and a rationale and framework are discussed that teachers can use in order to comfortably incorporate religion within Constitutional guidelines.

The Constitutionality of Religion in U.S. Public Schools

Educators should understand the First Amendment's protection of freedom of expression and religion, rights, and limitations associated with academic freedom, and key Supreme Court decisions that focus on religion in schools (Moore, 2012). Many people in the U.S. believe that the Constitution places greater restrictions on teaching about religion in public schools than it actually does. Additionally, surveys show that a large proportion of Americans misunderstand the First Amendment's protection of freedom of expression and religion (Pew Forum on Religion and Public Life, 2010). "Academic freedom for social studies educators and students includes the right and responsibility to study, investigate, present, interpret, discuss, and debate relevant facts, issues, and ideas" (Collum, 2016, p. 186).

Teachers should also have a solid grasp of landmark Supreme Court cases pertaining to this topic. Table 1 summarizes major cases.

The key imperative that appears to tie together all these landmark decisions is the Lemon Test, which posits that when teaching religion in the classroom (1) the curriculum must have a primarily secular purpose, (2) its principal effect neither aids nor inhibits religion, and (3) government and religion are not excessively entangled. This is also at the core of the NCSS position statement on teaching religion in the classroom. In 2000, twenty-one organizations joined with NCSS and the U.S. Department of Education to circulate a document to public schools about religion's constitutionality in public schools (NCSS, 2013). These guidelines, based on guidelines published by the Public Education Religion Studies Center at Wright State University which help distinguish between teaching about religion and proselytizing, state:

- The school's approach to religion is *academic*, not *devotional*.
- The school strives for student *awareness* of religions but does not press for student *acceptance* of any religion.

- The school sponsors *study* about religion, not the *practice* of religion.
- The school may *expose* students to a diversity of religious views but may not *impose* any particular view.
- The school *educates* about all religions; it does not *promote* or denigrate religion.
- The school *informs* the students about various beliefs; it does not seek to *conform* students to any particular belief. (Haynes, 2008, p. 3)

Table 1. Landmark Supreme Court Cases Pertaining to Classroom

Supreme Court Case	Summary
<i>Zorach v. Clauson</i> (1952)	Upheld New York City’s “released time” policy that permitted public school children to leave campus during school hours to attend religious instruction and services. This decision evolved into the Lemon Test (see <i>Lemon v. Kurtzman</i> below) for acceptable state accommodation of religion.
<i>Engle v. Vitale</i> (1962)	Ruled that voluntary prayer in public schools violated the Constitution’s First Amendment prohibition of a state establishment of religion.
<i>Abington School District v. Schempp</i> (1963)	Ruled that school-sponsored Bible reading or prayer in public schools is unconstitutional.
<i>Lemon v. Kurtzman</i> (1971)	Established a three-pronged test (The Lemon Test) for the constitutionality of a statute: (1) it has a primarily secular purpose; (2) its principal effect neither aids nor inhibits religion; and (3) government and religion are not excessively entangled.
<i>Stone v. Graham</i> (1980)	Applying the Lemon Test, declared that a Kentucky state law mandating the display of the Ten Commandments in public school classrooms violated the Establishment Clause because it had no secular legislative purpose. The Court also found that by legislatively mandating posting of the Ten Commandments, the state was providing official support of religion, a violation of the Establishment Clause.
<i>Edwards v. Aquillard</i> (1987)	Found that a Louisiana law mandating instruction in creation science whenever evolution was taught in public schools violated the Establishment Clause. The ruling did not outlaw the teaching of creation science; it held only that states could not require science teachers to teach it.
<i>Board of Education of Westside Community School v. Mergens</i> (1990)	Asserted that secondary schools allowing “non-curriculum related clubs to meet on school ground must also allow religious and political clubs the same right, as long as these clubs are initiated and led by students.”
<i>Good News Club et al. v. Milford Central School</i> (2001)	Established that allowing religious clubs to meet on school grounds ensures neutrality and provides equal protection to all citizens.

Rationale For Classroom Practice: Why Teach Religious Studies

Religion, or lack thereof, is at the foundation of a society's beliefs and actions. As Passe and Willox (2009) state, "We cannot teach history without teaching about religion any more than we could prepare beer without using yeast. Something crucial would be missing" (p. 103).

Building a knowledge of religions is also crucial for understanding history, politics, the arts, and humans' relationship to geography. Its study helps us to understand human existence in a greater cultural context and its relation to economic, political, and social institutions (NCSS, 2021).

Studying religion's influence can also lead to a greater understanding of its impact and engage people of differing backgrounds with respect for one another. Ultimately, when using inquiry while studying religion's influence or through a religious perspective, one is not evaluating the theological question of what religious perspective is "true." Rather, primary and secondary sources are used to analyze how religious values and interpretations both influence and are influenced by individuals and communities (NCSS, 2013).

Framework for Working With Primary Sources

Understanding the complexity of religious influences is critical to understanding human affairs (Moore, 2019). People carry many fundamental misunderstandings and misperceptions about religion and religious traditions; therefore, in order to be able to analyze primary sources through this lens, it is imperative to establish a religious studies framework. These include the following foundational knowledge and understandings that educators can have students analyze:

1. Religions are internally diverse.
2. Religions are dynamic and evolve over time.
3. Religions are embedded in cultures.
4. Religious beliefs affect behaviors and the construction of communities of belonging.
5. Habitual behaviors of religious individuals affect their beliefs and experience of belonging to a religious community.
6. The experience of belonging to a religious community affects a person's beliefs and behaviors. (Marcus, 2019)

Additionally, students should be provided with a comprehensive summary of the world's major religions (see [Virtual Religion Index](#)) that have influenced societies that are a focus of a course curriculum. This overview should include "origins, theological tenets, sacred narratives, social and educational institutions, role in history, structure, required rituals, and how they view social, economic, and political issues" (Moore, 2012, p. 89). It is only after having this foundational understanding that students can begin to have the tools necessary to analyze the influence of religion on societal actions and behaviors.

Connections to the C3 Inquiry Arc

This section explores how the Teaching with Primary Sources pedagogical method of observation, reflection, and questioning can be used with various sources in three inquiries in order to provide models for exploring how underlying religious beliefs tailor historical decisions and behaviors.

Topic: The Influence of Religion on Justifying “Manifest Destiny”

Manifest Destiny provided the United States the rationale for expanding its land without feeling obligated by the consent of other sovereign nations who might be living on that very land. While often glorified as a doctrine that was justified as an inevitable part of the country’s superior form of government to everything that had preceded it, what is less taught is the deep sense that religious influence, specifically early Christian fundamentalism, had on its underlying sense of destiny, which essentially in the words of historian Conrad Cherry (1998) was that “America is a nation called to a special destiny by God” (p. 7). Table 2 provides an overview of the key components of this initial inquiry, while the next three sub-sections break down how this activity fits into the C3 Framework.

Table 2. Manifest Destiny Topic Overview

Religious Frameworks	#3: Religions are embedded in cultures #4: Religious beliefs affect behaviors and the construction of communities of belonging
C3 Framework Focus Indicators	Determining the kinds of sources that will be helpful in answering compelling and supporting questions must take into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources. (D1.5.9-12) Students describe and analyze examples of how religions are embedded in all aspects of culture and cannot only be isolated to the “private” sphere. (D2.Rel.4.9-12) Students interpret how beliefs, behaviors, and experiences of belonging to various communities affect and are affected by other social, political, and cultural forces. (D2.Rel.8.9-12)
Compelling Question	How did white U.S. citizens’ religious beliefs correspond with behaviors related to Manifest Destiny?
Activities	Analyze prints and newspaper articles

Dimension 1

Dimension 1 includes question development and inquiry planning (NCSS, 2013). In order to demonstrate this, while incorporating the guidelines for incorporating religion in the social studies, we will model an activity through the initial C3 Framework three dimensions in order to incorporate religious studies into the social studies curriculum. Determining the kinds of sources that will be helpful in answering compelling and supporting questions must take into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources (D1.5.9-12). In these example procedures, foundational religious framework points #3 (“Religions are embedded in cultures”) and #4 (“Religious beliefs affect behaviors and the construction of communities of belonging”) can be a focal point in an American History course as students analyze primary sources while exploring the compelling question, “How did white U.S. citizens’ religious beliefs correspond with behaviors related to Manifest Destiny?” While exploring the next two sections, readers should reflect on how the various sources are helpful in answering the compelling questions and how questioning and analyzing within the religious guidelines can be utilized to analyze sources.

Dimension 2

It is critical to ground students in understanding how to source, analyze, and contextualize items, as they answer the compelling and supporting questions, from the lens they are attempting to understand: in this case, a religious lens. The religious representation indicators of the C3 Framework can be juxtaposed with the suggested religious studies framework previously discussed in this chapter.

In this activity, students describe and analyze examples of how religions are embedded in all aspects of culture and cannot be isolated only to the “private” sphere (D2.Rel.4.9-12), and students interpret how beliefs, behaviors, and experiences of belonging to various communities affect and are affected by other social, political, and cultural forces (D2.Rel.8.9-12). These correspond with foundational religious framework points #3 (“Religions are embedded in cultures”) and #4 (“Religious beliefs affect behaviors and the construction of communities of belonging”). Students work on these indicators and religious framework points by analyzing a couple of prints and newspaper articles.


Dimension 3

Now that students have established the compelling question and sources being used, we turn to Dimension 3, which builds on Dimension 2. In this section, we discuss ways students can analyze information in order to develop informed answers for an inquiry. In this activity, students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12).

In order to answer the compelling question, students analyze prints and newspaper articles. To begin, they work in pairs to interpret *American Progress* and *Across the continent*, “*Westward the course of empire takes its way*” using the Library of Congress analysis structure (see [Figure 2](#) and [Figure 3](#)). In order to add context so that students are able to understand what some of the buildings are, it may be beneficial to share the Library of Congress summary of Figure 3 with students, which states the following:

Print shows a settlement of log buildings, with school and church, on the edge of the prairie; a steam railroad train is headed west with many passengers and covered wagons are departing for the west as well; Natives on horseback are visible on the right, with a river and mountains in the background on the upper right. (Currier & Ives, 1868)

Figure 2. Analysis of American Progress

	<p>Observe</p> <ul style="list-style-type: none"> • Which character(s) is/are a religious symbol? • How does the lighting differ throughout the image? • Who looks violent? Who looks peaceful? <p>Reflect</p> <ul style="list-style-type: none"> • How do you see religious tension in the image? • What does the lighting suggest of the characters regarding religion? • How does the lady in white reference a religious symbol? <p>Question</p> <ul style="list-style-type: none"> • Whose religious symbols are being highlighted?
--	--

Crofutt, G. A. (ca. 1873). *American Progress* [Print]. Library of Congress. <https://www.loc.gov/item/9750754/>

After students discuss with partners and write answers to the analysis questions, they write a new caption for both images that highlights the themes of religion and Manifest Destiny. The teacher then facilitates a classroom discussion focusing on two of the foundational religious framework points by having students use answers from their analysis to justify opinions on the questions, “How do the images demonstrate the idea of religion being embedded in culture?” and “How do the images demonstrate religious beliefs impacting the construction of communities of belonging?” It is suggested that the most agreed-upon answers are displayed on construction paper in the classroom for students to see as the activity continues.

Figure 3. Analysis of Across the Continent, “Westward the Course of Empire Takes its Way”

	<p>Observe</p> <ul style="list-style-type: none"> • What do you see? • How are the people and objects arranged? • What religious items are in the print or described in the summary? <p>Reflect</p> <ul style="list-style-type: none"> • What does the settlement and technology suggest about the people on the left and the people on the right? • What else can you learn from examining this image? • How does the image demonstrate the idea of religion being embedded in culture? <p>Question</p> <ul style="list-style-type: none"> • What does this image make you wonder about the association between religion and the construction of communities?
--	--

Note. Ives, J. M., & Palmer, F. F. (1868). *Across the continent, “Westward the course of empire takes its way”* [Print]. Library of Congress. <https://www.loc.gov/pictures/item/90708413/>

Next, students, still working with partners, read two newspaper articles and write their answers to the analysis questions (see [Figure 4](#) and [Figure 5](#)). The first article comes from *The Emporia News* in 1861. The second article is from the *Kansas Agitator*, a populist publication that provides an example of an alternative religious view on Manifest Destiny.

Figure 4. Analysis of Newspaper Article

	<p>Observe</p> <ul style="list-style-type: none"> • Describe what you see. • What text stands out to you? <p>Reflect</p> <ul style="list-style-type: none"> • Who do you think was the audience for this publication? • What can you tell was going on during this time of publication? • What can you tell about the author’s point of view on religion’s tie to Manifest Destiny and those who opposed this view? <p>Question</p> <ul style="list-style-type: none"> • What does this article make you wonder about regarding religion’s connection to Manifest Destiny?
--	---

Note. From *The Emporia News* (1861, February 23). Library of Congress. <https://www.loc.gov/item/sn82016419/1861-02-23/ed-1/>

Once the students have completed the article analysis with their partners, they share thoughts in a teacher-facilitated discussion on the two foundational religious framework points, and designated students write agreed-upon answers on the construction paper that is already displayed from the previous source analysis.

Figure 5. *Analysis of Newspaper Article*

<p style="text-align: center;">Rev. Dr. Lorimer on Expansion.</p> <p>Rev. Dr. Lorimer delivered an address before the Christian Endeavor convention at Tremont Temple, in Boston, Feb. 2d. Here is a portion of the address, as reported by the Herald:</p> <p>“The most magnificent panorama of imperial expansion that ever dazzled the imagination was presented by Satan to Christ when he offered Him all the kingdoms of the world. And yet, the Master declined. To many people His rejection of such an empire must seem unreasonable, unpatriotic and unphilanthropic. Did it not occur to Him that if He attached these nations to Palestine, He would be able to do them immense good? Did He not realize that He was responsible for their welfare, that they could not better their own conditions, and that they had been put under His control by manifest destiny? No; He appears to have been oblivious to all such arguments.</p> <p style="text-align: center;">* * * * *</p> <p>“Christianity has nothing to gain in foreign lands if its presence is secured there by the policy of a government whose methods are essentially imperialistic. The proof of this is furnished by the incontestable fact that the success of American missions in alien lands, without annexation or colonization, has been more remarkable among the natives than those that have been backed by the prestige of imperialism. . . . Heretofore, America has been regarded by the heathen as being free from the crimes committed against them by others, and hence, the gospel from the lips of Christ’s ambassadors has received respectful attention. But let her attitude change; let her become like all the rest, and let the enforcement of her sovereignty lead to outrages and executions, and her imperialism will be as pernicious to Christianity as was that of Rome.</p> <p>“Christianity must expand. We are set for its triumphs everywhere; but let us not for a moment suppose that this can be secured by the slimy and crooked arts of worldly politics.”</p>	<p>Observe</p> <ul style="list-style-type: none"> • Describe what you see. • What text stands out to you? <p>Reflect</p> <ul style="list-style-type: none"> • Who do you think was the audience for this publication? • What can you tell about the author’s point of view on religion’s tie to Manifest Destiny and those who opposed this view? <p>Question</p> <ul style="list-style-type: none"> • What does this article make you wonder about religion’s connection to Manifest Destiny?
---	--

Note. From *Kansas Agitator* (1899, March 24). Library of Congress. <https://www.loc.gov/item/sn83040052/1899-03-24/ed-1/>

For the formative assessment, in order to demonstrate their understandings and abilities to use evidence from multiple sources while supporting their claims, students could write their own newspaper entry. They should include a headline and an argument-based response that cites evidence gathered from the analyzed sources and captures their main argument in the compelling question, “How did white U.S. citizens’ religious beliefs correspond with behaviors related to Manifest Destiny?”

Topic: Women and Islam

Studies consistently show that children prefer same-gender protagonists (Chick & Heilman-Houser, 2000; McCabe et al., 2011). Unfortunately, female voices have largely been absent from classrooms (Scheiner-Fisher & Russell, 2012). Recently, however, online collections of primary sources related to women's history, as well as primary source document books marketed to history and social studies instructors, have increased (Libressco & Balantic, 2013). This increased access to primary sources provides opportunities for a more equitable balance of women being included in the curriculum. One way of incorporating women's history is to look at the syncretism of religion and culture through women's experiences, which will be discussed in this section. Table 3 provides an overview of the key components of this second inquiry example.

Table 3. Women and Islam Topic Overview

Religious Frameworks	#2: Religions are dynamic and evolve over time #3: Religions are embedded in cultures
C3 Framework Focus Indicators	Students can describe and analyze examples of how religions evolve and change over time in response to differing social, historical, and political contexts (D2.Rel.3.9-12). Students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12).
Compelling Question	How do the voices and experiences of Islamic women differentiate across cultures?
Activities	Primary source analysis activities that include articles, photos, and videos.

Dimension 1

No country, culture, or group is monolithic, static, nor stays the same indefinitely. There are many variables impacting peoples' perspectives and peoples' opportunities. In the public-school classroom, even though proselytizing is officially prohibited, religion still largely has an underlying influence, as Protestantism is often an unstated underlying moral compass in many schools (James et al., 2014). As a result, students may have misconceptions, as women are often a misunderstood and stereotyped topic within Islam, even though Muslim women have been an influential and critical part of world and U.S. history (see [Figure 7](#) for a small sample). From misconceptions about women's role and rights, to images of Muslim women covered from head to foot, this is an area often misconstrued by non-Muslims in the Western world. In fact, no verse in the Quran directly permits or prohibits the rule of men over women. Rather, the culture of the local Muslim community greatly influences the ever-changing socio-political circumstances just like religious groups in any other locale (Elius, 2010).

In this example, which could be used in courses such as history, geography, or global studies, there is a focus on religious framework point #2 (“Religions are dynamic and evolve over time”) and point #3 (“Religions are embedded in cultures”). Multiple sources are demonstrated to show how students can explore how culture and religion evolve and often overlap when looking at Muslim women in order to answer the compelling question, “How do the voices and experiences of Islamic women differentiate across cultures?”

Dimension 2

While focusing on the religious framework point #2 (“Religions are dynamic and evolve over time”) and point #3 (“Religions are embedded in cultures”) in the second example activity, students can describe and analyze examples of how religions evolve and change over time in response to differing social, historical, and political contexts (D2.Rel.3.9-12). Students work on this indicator and religious framework point through a series of primary source analysis activities utilizing Library of Congress primary sources that include articles, photos, and videos.

Dimension 3

Similar to the previous activity, students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12). The teacher could start the activity by having the students reading two short articles that focus on the influence culture has on religion (see Figure 6 for the articles). As students read the articles, they should answer the following two questions on a sheet of paper.

1. In what ways do you see culture influencing Islamic experience differently?
2. In what ways do you see culture impact religion in your own local community and across the country?

After providing students a few minutes to articulate their answers, the teacher should invite students to share with others. As students share answers, the teacher (or students) record the answers on a chart displayed in the front of the class titled “Cultural Influences on Religions” in order for the students to see these answers as they go through the remainder of the activity.

Figure 6. *Cultural Influences on Religion*

Mehboob, S. (2020, December 28). *Gender roles in Islam: Equity or equality?* <https://www.whyislam.org/roles/>

Pew Research Center (2019, December 31). *Muslim views on women in society.* <https://www.pewforum.org/2013/04/30/the-worlds-muslims-religion-politics-society-women-in-society/>

Next, the teacher facilitates a series of primary source analysis activities using Library of Congress primary sources that include videos, photos, and articles. First, students watch

about five and a half minutes (29:30–35:00) of a longer video, “[Reformist Voices of Islam: Mediating Religion and Modernity](#).” Prior to watching the video clip, the instructor should inform students that the person speaking is an Islamist scholar and also a Muslim woman. During the video, she discusses reformist discourse in Islam and stereotypes in Islam. When addressing Islamic women, she uses examples such as the reality of forced marriages and equity for women. While watching the video clip, students will answer the following questions.

1. How does the speaker’s appearance and background challenge perceptions of Muslim women?
2. How does the speaker’s discussion of “compulsion in faith” apply to Muslim women and the idea of forced marriage?
3. How does the speaker’s discussion of equity in Islam challenge perceptions of Muslim women?
4. How does her interpretation of the Quran and the goals of the prophet Muhammad challenge other interpretations and how does this apply to Muslim women?

Students follow this up by watching an eleven-minute video interview of a Muslim woman titled “[Profiles of Remarkable Women: Abla Amawi](#).” During the video, students provide answers to the following questions.

1. How does the appearance of Abla Amawi challenge your perceptions of Muslim women?
2. How does Abla Amawi’s background (i.e., education, career, etc.) challenge your perceptions of Muslim women?
3. How does Abla Amawi’s marriage situation and role of being a mother challenge your perceptions of Muslim women?

A third video clip students could watch is “[Muslim American Journeys Listening Event](#)” in which a group of Muslim Americans talk about their differing cultural experiences of being Muslim in the United States. The video is an hour and a half, but it is recommended (based on time) that the teacher choose a couple of the speakers so the students can compare their experiences. After watching the third video, students work in small groups to compare and contrast each other’s answers and develop questions they have about how this new information has changed perceptions based on previous sources they have been analyzing.

Another source for students to investigate while exploring the compelling question (“How do the voices and experiences of Islamic women differentiate across cultures?”) is photographs. Students could work in groups of three to four to investigate photographs at their table. While analyzing each photograph, students should pay special attention to the details of fashion, locale in which the Muslim women are being photographed, how each confirms or contrasts with student initial beliefs, and compare the similarities and differences across the time periods and countries of each photo. [Appendices A-E](#) provide some example photos of Muslim women from different eras and cultures that could be used.

Third, students review a series of short articles and analyze each in order to identify (1) how Muslim women’s roles have changed, (2) how Muslim women’s treatment differs across cultures, and (3) how it counters or confirms students’ beliefs on culture’s intersection with religion. [Global Legal Monitor](#), on the Library of Congress website, is a good place to find short articles to read on this topic. Educators can put in the keywords “women’s rights” while there and find hundreds of articles to choose from. For the chapter example, students could read the articles in Figure 7 and put their answers in a graphic organizer ([Table 4](#)).

Figure 7. Articles on Muslim Women

<p>Egypt: Fatwa Permits Females to Have Permanent Tattoos (From October 18, 2017) https://www.loc.gov/item/global-legal-monitor/2017-10-18/egypt-fatwa-permits-females-to-have-permanent-tattoos</p> <p>Saudi Arabia: Royal Decree Allows Women to Be Issued Driving Licenses (from October 3, 2017) http://www.loc.gov/law/foreign-news/article/saudi-arabia-royal-decree-allows-women-to-be-issued-driving-licenses/</p> <p>Afghanistan: New Law Places Restrictions on Women (from June 12, 2009) http://www.loc.gov/law/foreign-news/article/afghanistan-new-law-places-restrictions-on-women/</p> <p>The Role of Islamic Law in Tunisia’s Constitution and Legislation Post-Arab Spring (2013) http://www.loc.gov/law/help/role-of-islamic-law/tunisia-constitution.php (note: specifically, look at the section on “Legal and Constitutional Rights of Women.”)</p> <p>Indonesia: Province Drafts Regulation Banning Provocative Clothing (from December 28, 2017) https://www.loc.gov/law/foreign-news/article/indonesia-province-drafts-regulation-banning-provocative-clothing/</p>
--

The teacher could have the students read each article individually, or put students in groups, and have each student read one article, put their answer about how Muslim women’s roles have changed into the graphic organizer, and then answer the next two questions in the graphic organizer as a group once each student has read their article.

Table 4. *Graphic Organizer*

Article	How Muslim Women’s Roles Changed	How Muslim Women’s Treatment Differs Between Nations	How Counters/ Confirms Beliefs on Intersection with Religion
Egypt: Fatwa Permits Females to Have Permanent Tattoos			
Saudi Arabia: Royal Decree Allows Women to Be Issued Driving Licenses			
Afghanistan: New Law Places Restrictions on Women			
The Role of Islamic Law in Tunisia’s Constitution and Legislation Post-Arab Spring			
Indonesia: Province Drafts Regulation Banning Provocative Clothing			

Upon completing the reading and graphic organizer discussion within groups, the teacher could lead a full class discussion on student thoughts. For the formative assessment, students may express learning by doing an activity (i.e., written, poster, presentation, etc.) that uses evidence from each of the sources (videos, photographs, articles) to demonstrate how cultures differed in how Muslim women’s roles have changed within and across cultures by using the research analysis they have completed in the three activities and demonstrates an understanding of the compelling question, “How do the voices and actions of Islamic women differentiate across cultures?”

Topic: Christianity and the Civil Rights Movement

Christianity in the United States has never been monolithic (Harrington 2007). Like adherents of any religion, Christians, often depending on the denomination, choose to accentuate some Biblical teachings and deemphasize others. During the Civil Rights Movement, leaders of the movement, such as Dr. Martin Luther King, Jr., often turned to their Christian faith for sustenance. On the other hand, Christian theology was used by others to perpetuate social injustices (Booker, 2014). While learning about the Civil Rights Movement, students should be exposed to the underlying religious influence on all sides. Many of those involved in as well as fighting against civil rights for non-white people drew their motivation from their religious faith. Within this context, Christian teachings should be analyzed as a complex mix of conflicting injunctions and expectations, which cannot be separated from the culture in which they evolved. This culture, as well as being religious, is also economic and socio-political. Therefore, to accurately examine the role that Christian teachings had in influencing those for and against the Civil Rights Movement, one must *also* examine the “politics of Christianity” at that time (see Table 5 for an overview of the key components of this activity example).

Table 5. Christianity and the Civil Rights Movement Topic Overview

Religious Frameworks	#1: Religions are internally diverse
C3 Framework Focus Indicators	Primary sources from multiple points of views represented will be reviewed to answer the compelling question (D1.5.9-12)
	Students analyze and describe the internal diversity of a religion (D2.Rel.2.9-12)
	Students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12)
Compelling Question	What impact did Christian beliefs play in the Civil Rights Era?
Activities	Analyze written documents, photographs, and oral histories.

Dimension 1

Harvey (2016) argues that the Civil Rights Movement would not have succeeded without the spiritual empowerment of the Black church, as many early Civil Rights activists saw God as the author of “the social change” that would free them from the clutches of white supremacy. Fred Shuttlesworth, a movement leader, referred to the Civil Rights Movement as a “religious crusade” (Chappell 2004). In his “Letter From Birmingham Jail,” Martin Luther King, Jr., wrote of his Christian duty “to carry the gospel of freedom” across the United States. He compared civil rights protestors’ acts of civil disobedience to the resistance of the Biblical dissidents, Shadrach, Meshach, and Abednego (King, 1963). In 1955, L. Nelson Bell, editor of *Southern*

Presbyterian, laid out an evangelical position by declaring opposition to segregation to be un-Christian and foolish. He further stated that racial barriers were established by God. Also during this time, some leading evangelical journals, such as *Southern Presbyterian* and *Christian Life*, became forums for resistance to desegregation (Blackwelder, 1979). Politically, many evangelicals of that time opposed all civil rights legislation which advanced African American equality. It was argued that this activism fell within their conceptions of sin and that Christians should instead focus on personal regeneration rather than systemic change (Evans, 2009).

Clearly, while often overlooked, peoples' religious ideologies played a key role in their perceptions. In this activity, students explore the ways religious faith inspired, influenced, and attempted to suppress social change and the Civil Rights Movement. The foundational religious framework point #1 ("Religions are internally diverse") underlies this activity. Primary sources from multiple points of views represented will be reviewed to answer the compelling question (D1.5.9-12), "What impact did Christian beliefs play in the Civil Rights Era?"

Dimension 2

As students answer the compelling and supporting questions, they will be sourcing, analyzing, and contextualizing items. In this final activity example, students analyze and describe the internal diversity of a religion (D2.Rel.2.9-12). This corresponds to religious framework point #1. Students work on this indicator and religious framework by analyzing written documents, photographs, and oral histories.

Figure 8. *School Integration Protest March*



Note. Bledsoe, J. T. (1959). *Men and boys marching from the Arkansas State Capitol to Central High School to protest school integration, with signs reading “Save our Constitution Follow-Faubus” and “Governor Faubus please save our Christian America,” Little Rock, Arkansas* [Photograph]. Library of Congress. <https://www.loc.gov/item/2021792151/>

Dimension 3

In this activity, students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12). To begin, students analyze a [flier advertising an event](#) with Dr. Martin Luther King, Jr., by using the following questions:

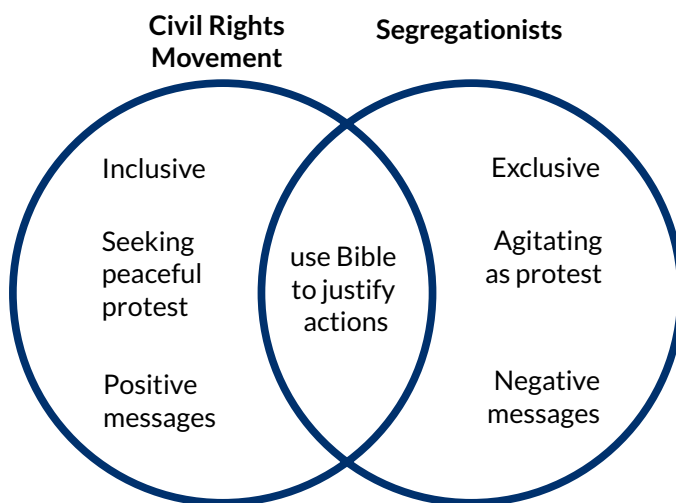
1. What event is this flyer promoting?
2. Why is this event important for the Civil Rights Movement?
3. How is Christianity used to defend equal rights for all people?

After analyzing the flyer, students analyze a [photograph of pro-segregation protestors](#) by answering the following questions:

1. What is happening in this picture?
2. What observations do you have about the people who are gathered with signs?
3. What are other ways that the protestor’s sign “[Jeremiah 11:3-6](#)” could be interpreted?
4. How are they using Christianity to defend segregation?

Students complete a Venn Diagram (see Figure 9 for an example) that compares and contrasts how the two groups used Christianity to justify their conflicting positions. Once completed, the teacher facilitates a classroom discussion and has students put their responses on chart paper in a location of the classroom that can remain displayed throughout the remainder of the activity.

Figure 9. Example Venn Diagram



Another method that would benefit students when exploring this compelling question is Martin Luther King’s discourse with a white Alabama clergyman while he was in Birmingham Jail. Students would benefit from analyzing [the original letter](#) the white clergyman sent and Martin Luther King’s response [Letter From Birmingham Jail](#), in which, while confined in jail for protesting the treatment of African Americans, he responds to their criticism of him and the Civil Rights Movement’s actions. An analysis of the letters can provide students rich insights into the contrast between these white Christian leaders and Martin Luther King, Jr., his perception of Christianity’s role in the Civil Rights Movement, and his belief that some white Christian leaders had failed in their roles to stand up for justice and had misrepresented or remained silent about the Civil Rights Movement’s alignment with Biblical principles. To read the letters, students should use the Library of Congress’s primary sources analysis tool and write out their answers as they read. Depending on time and grade level, students could also be put in groups of three to four and be assigned sections in order to make the reading more manageable (see Table 6 for suggested questions).


Table 6. Analysis Questions for Letter from Birmingham Jail

Observe	Reflect	Question
<p>When was this letter written?</p> <p>Who wrote this letter?</p> <p>Who was the audience for this letter?</p> <p>Where was the author while writing this letter?</p>	<p>What is the religious context of this letter?</p> <p>How does Martin Luther King Jr. tie “just” and “unjust” laws to religion and the Civil Rights Movement?</p> <p>What can you learn about Christianity’s impact on or against the Civil Rights Movement from reading this letter?</p> <p>What can be implied about Martin Luther King Jr’s opinion on the role of white Christian churches towards the Civil Rights Movement?</p>	<p>What does this letter make you wonder about religion’s connection to the Civil Rights Movement?</p>

As a summative assessment for this activity, students could apply their insights gained from reading the letters by having students write an opinion piece, from the perspective of Martin Luther King, Jr., that uses points made in *Letter From Birmingham Jail* to connect white church leaders he was critical of to the actions taken by people in the photograph of a 1960 protest.

A third activity uses snippets of two interviews and transcripts from Civil Rights Movement participants that can be accessed from the Library of Congress’ [Civil Rights History Project](#). The first interview is with Joseph Echols Lowery, a United Methodist minister and leader in the Civil Rights Movement. Students listen to approximately seven minutes of the interview (23:00–30:00) and analyze the interview using the Teaching With Primary Source Teaching Analysis Tool (see Figure 10 for a link to the interview and the analysis questions) in order to look at impacts of Christian beliefs on the Civil Rights Movement. Additionally, as a supplement to watching and listening to the interview, students can be provided [the transcripts](#) to follow along and highlight key parts as they analyze. Pages 10–12 of the transcript correspond to the portion that students will be watching.


Figure 10. *Joseph Echols Lowery Oral History Interview Primary Source Analysis Questions*

	<p>Observe</p> <ul style="list-style-type: none">• When did this interview take place?• What words or phrases are unfamiliar to you?• What other details do you notice? <p>Reflect</p> <ul style="list-style-type: none">• Why was a preacher often among the leadership in the Civil Rights Movement?• How did this Civil Rights leader feel that Jesus related to the Civil Rights Movement?• What can you learn about Christianity's impact on the Civil Rights Movement from watching this interview? <p>Question</p> <ul style="list-style-type: none">• What does this interview make you wonder about religion's connection to the Civil Rights Movement?
---	---

Lowery, J. E. I., Mosnier, J., & Civil Rights History Project. (2011). *Joseph Echols Lowery oral history interview conducted by Joseph Mosnier in Atlanta, Georgia* [Video]. Library of Congress. <https://www.loc.gov/item/2015669122/>

The second interview is with C. T. Vivian, minister, author, a close friend of Martin Luther King, Jr., and a leader in the Civil Rights Movement. In this interview, two short snippets are recommended. The first runs 0:30:00–0:34:00, and the second suggested clip starts at 1:06:55 and runs 5 minutes. In the initial clip, C. T. Vivian talks about going into the ministry and how that impacted him and fellow clergymen with running the Civil Rights Movement. In the second clip, he shares thoughts and interactions with white Southern Christians during that time. Similar to the previous interview, students can be provided [the transcripts](#). If the transcripts are provided, as a supplement, students can specifically follow along with the audio-visual interview by reading lines 667–725 for the initial C. T. Vivian snippet and lines 1553–1653 for the second portion. Students analyze the interview using the Teaching With Primary Source Teaching Analysis Tool (see Figure 11 for a link to the interview and the analysis questions).

Figure 11. C. T. Vivian Oral History Interview Primary Source Analysis Questions

	<p>Observe</p> <ul style="list-style-type: none">• When did this interview take place?• What words or phrases are unfamiliar to you?• What other details do you notice? <p>Reflect</p> <ul style="list-style-type: none">• Why were civil rights' leaders who went to seminary so involved in the movement?• How does the interviewee contrast the Civil Rights Movement's Christian message to the white Christians' (he spoke to) understanding of a Christian doctrine? <p>Question</p> <ul style="list-style-type: none">• What does this interview make you wonder about religion's connection to the Civil Rights Movement?
---	---

Vivian, C. T., Branch, T., & Civil Rights History Project. (2011). *C. T. Vivian oral history interview conducted by Taylor Branch in Atlanta, Georgia* [Video]. Library of Congress. <https://www.loc.gov/item/2015669105/>

Note. This activity example uses two Black American male voices. Black female voices, many of whom had critical leadership roles, could also be used in the activity through accessing interviews at Library of Congress' [Civil Rights History Project](#).

For the summative assignment, students are encouraged to compare and contrast these two Civil Rights leaders' thoughts on Christianity's influence on the Civil Rights Movement and on Southern whites and then share their answers with each other in a teacher-facilitated discussion. This will further provide them background resources to answer the compelling question "What Impact did Christian beliefs play in the Civil Rights Era?" For a formative assessment, and in order to demonstrate their understandings and abilities to use evidence from multiple sources while supporting their claims, it is recommended that students construct a visual representation (i.e., poster, presentation, or video) that cites information gathered through analyzing the sources in this lesson.

Dimension 4: Taking Informed Action

Through the previous activities, students should be gaining a greater understanding of how religion impacts personal and societal experiences and perspectives. With this new understanding, students can take informed action in a variety of ways. For example, Muetterties and Swan's (2019) four category ranges, from smaller to grander, of taking informed action (be informed, be engaged, be a leader, be the change) could be used. Each step provides foundations for moving towards the next step. Depending on course time or needs, students can gain valuable learning by only engaging in the initial step, as well as

spending additional time to take informed action through multiple steps. For example, after working on the Women and Islam or Christianity and Civil Rights Movement topic, students could look at the impact of people’s religions on a more recent social movement, such as the Women’s March, when taking informed action using these categories (see Table 7).

Table 7. Taking Informed Action on a Social Issue

Taking Informed Action Type	Example Taking Informed Action Activity
Be Informed	Learn how people, who identify with a religion in which you are less familiar, correlates to their stance on a social issue. Learn how your own misconceptions and stereotypes of this religion may change as a result of being more informed.
Be Engaged	Write a suggested textbook revision of religion’s role on a social issue (i.e., The Women’s March).
Be a Leader	Organize a group of students to suggest textbook revisions on religion’s role on a social movement (i.e., Women’s March).
Be the Change	Submit revisions of religion’s role on social issue (i.e., Women’s) to a textbook publisher.

Stereotypes of Muslim men and women being violent extremists continue to be perpetuated in the United States (Marinov & Stockemer, 2020). Taking informed action can be utilized to counter these misconceptions. Using this example of the women’s march and Muslim women in order to be *informed*, students could begin by looking at common Muslim stereotypes in the United States (for an example, see this [article on The Conversation](#)) before exploring the photograph in Figure 12 (Muslim Women at the Women’s March) and using the analysis questions in the figure. Notice that the initial two reflection questions used are based on religious frameworks #3 and #5.

Figure 12. *Muslim Women at the Women’s March*



This image shows two Muslim women who attended the Women’s March in 2017, sharing a moment.

Observe

1. Describe what you see.
2. What are the Muslim women at the front wearing?

Reflect

1. How does this demonstrate religion is embedded in culture?
2. How might this photo demonstrate how the experience of belonging to a religious community affects a person’s beliefs and behaviors?
3. How does this disrupt stereotypes of Muslims in the United States?

Question

1. What does this photo make you wonder about Muslim women’s thoughts on the Women’s March?

Note. Highsmith, C. M. (2017). *The Women’s March was a worldwide protest on January 21, 2017, to advocate legislation and policies regarding human rights and other issues, including women’s rights, immigration reform, healthcare reform, reproductive rights, the natural environment, LGBTQ rights, racial equality, freedom of religion, and workers’ rights* [Photograph]. Library of Congress. <https://www.loc.gov/item/2018699695/>

After students have discussed their reflections of the photograph, they should read the words of Muslim women who have been involved in the Women’s March, both in the United States and elsewhere. Here are two articles students could read.

1. [Pakistan’s Women’s March: Shaking patriarchy ‘to its core’](#)
2. [Speech at the Women’s March on Washington – Jan. 21, 2017](#)

While reading these articles, students reflect on similar questions that they had while reflecting on the photograph.

1. How does this demonstrate religion is embedded in culture?
2. How might these articles demonstrate how the experience of belonging to a religious community affects a person’s beliefs and behaviors?
3. How does this disrupt stereotypes of Muslims in the United States?

Once students have become better informed, they can *be engaged* by looking through their course textbook’s discussion of the Women’s March and writing a suggested revision, citing the evidence they learned from analyzing the photograph and articles they read. Students could take this a step further and *be a leader* by looking up how to contact their textbook publisher and organizing a group of students to explore Muslim women’s role in the march further, make additional revision suggestions, peer review each other’s work, and make edits, before coming together to synthesize each other’s work in a single product. Finally, once peer

review and final edits have taken place, this group of students can *be the change* by submitting these revision suggestions to the publisher.

For a second example when wanting to further explore religion and social issues at a more local level, students can use the example in Table 8, in order to take informed action about the underlying influences religion has on society while addressing the religious framework of how “religions are embedded in cultures” and ways in which this can have unforeseen impacts on some children. Students could begin by choosing a religious group that they are not as familiar with at the local level in order to spark engagement in the community in which they live. For example, Asian Americans are the fastest growing racial or ethnic group in the United States (Budiman & Ruiz, 2021). Therefore, students may be interested in investigating how the school vacation calendar impacts students from what is traditionally considered an eastern religion, such as Hinduism, compared to Christianity.

Table 8. Taking Informed Action at a Local Level

Taking Informed Action Type	Example Taking Informed Action Activity
Be Informed	Learn about a religious group’s stance on holiday calendars in the local school district. Learn about how students of different religious groups may be impacted differently by school district holiday policy.
Be Engaged	Write a suggested school district calendar vacation days revision that is more equitable for a diverse base of religions
Be a Leader	Organize a group of students to suggest school district calendar vacation days that are more equitable for a diverse base of religions.
Be the Change	Submit school district calendar vacation days revisions to the local school board.

In this scenario, in order to *be informed* about a religious group’s stance on holiday calendars in the local school district, students learn how Hindu students, whose religion is not embedded in the United States educational system’s cultural fabric, are often impacted differently by school district holiday policies. To get started, students should begin by familiarizing themselves with a Christian holiday calendar and Hindu holiday calendar and comparing them to their school district’s vacation day calendar. Public school students from nearly every district in the United States will discover that the Christian holiday calendar has far more days that correlate to a school’s vacation days for students (Russo, 2020). Next, students could read “[Why Not Close School on Diwali.](#)” The article describes the reasons for and processes a tenth-grade Hindu public school student in Pennsylvania went through in her attempt to get the local school board to make a Hindu holiday an official day off in the school

district. Students could read this in order to become informed on the impacts of getting further behind in learning at school than their peers, who do not have a similar issue of school still being in session during their own holidays. Additionally, the article provides a framework for students to *be engaged* in suggesting more equitable vacation day revisions and how they *can be a leader* in organizing their peers to *be the change* in requesting the local school board to make vacation revisions that are more equitable for people practicing a diversity of religions that have not been a traditional part of the local culture.

Conclusion

Teachers must acknowledge the influence and importance of the impact religion has in history. At the same time, incorporating religion in the social studies classroom can be controversial. Therefore, it is recommended that educators become familiar with the constitutionality of religion in the classroom and follow a clear framework for including religion in the classroom (such as the one used in this chapter) that addresses the complexities, diverseness, and evolutions of religion, and how it influences societies' behaviors while, at the same time, avoiding stereotyping people from religious groups or proselytizing.

As can be seen from this chapter, incorporating a religious framework to analyze historic themes provides a more critical understanding of events. When using inquiry to analyze primary sources through a religious framework, it is important to use analysis questions that explain and communicate religions' influence. The activities in this chapter model a religious framework that allows one to frame analysis questions that can be used employing the Teaching With Primary Sources Analysis Tool. In addition, it should be noted that while this chapter's examples were limited to incorporating only a couple of religions into this religious framework, the framework can be used with additional religions. To aid one's inquiry progression, Figure 13 provides a sampling of ideas with a diversity of religions that fit into the religious framework, as well as additional places to find digital primary sources at the Library of Congress and outside the Library of Congress in which educators can find materials to explore religion's influence on events.

Figure 13. Additional Resources

Examples for Incorporating the Religion Framework Into Topics
<p>Indigenous North American Religion: Have students analyze images of a tribal nation powwow (framework #3: Religions are embedded in cultures). For further details on working with a local tribal nation see the <i>How Does an Indigenous Critical Orientation Change the Story?</i> chapter.</p> <p>Zulu: Students could compare and contrast historical images of the African Indigenous religion, predominately located in southern Africa and embedded in the local culture. The religion is syncretic, and many Zulu are now Christian while still retaining traditional religious elements, such as ancestor worship. (framework #2: Religions are dynamic and evolve over time).</p> <p>Hinduism: Students could look at Hindu writings and juxtapose them with images of the influence of the religion on India's social structure, including its historical caste system (framework #4: Religious beliefs affect behaviors and the construction of communities of belonging).</p> <p>Confucianism: Students can explore Confucianism's influence on the Code of Bushido through document analysis (framework #6: The experience of belonging to a religious community affects a person's beliefs and behaviors).</p>
Library of Congress Resources
<p>The Civil Rights History Project: A collection of articles and essays about and with people in the Civil Rights Movement. https://www.loc.gov/folklife/civilrights/survey/view_collection.php?coll_id=1007</p> <p>Chronicling America: a resource for historical online newspapers. https://chroniclingamerica.loc.gov/</p> <p>Global Legal Monitor: A resource for locating articles on the intersection between religion and women's rights in various countries. https://www.loc.gov/collections/global-legal-monitor/?q=women%27s+rights</p>
Outside of the Library of Congress
<p>Archive Grid: Free database that allows one to search by person or topic. https://researchworks.oclc.org/archivegrid/?p=1&q=civil+rights+churches</p> <p>Religious Studies Web guide: A listing of Christian libraries and archives. https://libguides.ucalgary.ca/religiousstudieswebguide</p> <p>9 Inspiring Muslim Women Shattering Stereotypes https://www.globalfundforwomen.org/9-inspiring-muslim-women-shattering-stereotypes/</p> <p>25 Influential American Muslims https://www.cnn.com/interactive/2018/05/us/influential-muslims/</p> <p>Muslim Views on Women in Society https://www.pewresearch.org/religion/2013/04/30/the-worlds-muslims-religion-politics-society-women-in-society/</p> <p>Sisterhood: Digital Magazine Spotlighting Diverse Muslim Women Voices https://sister-hood.com/</p> <p>The Sikh Coalition: Resources for Educators https://www.sikhcoalition.org/get-involved/resources-for-educators/</p>

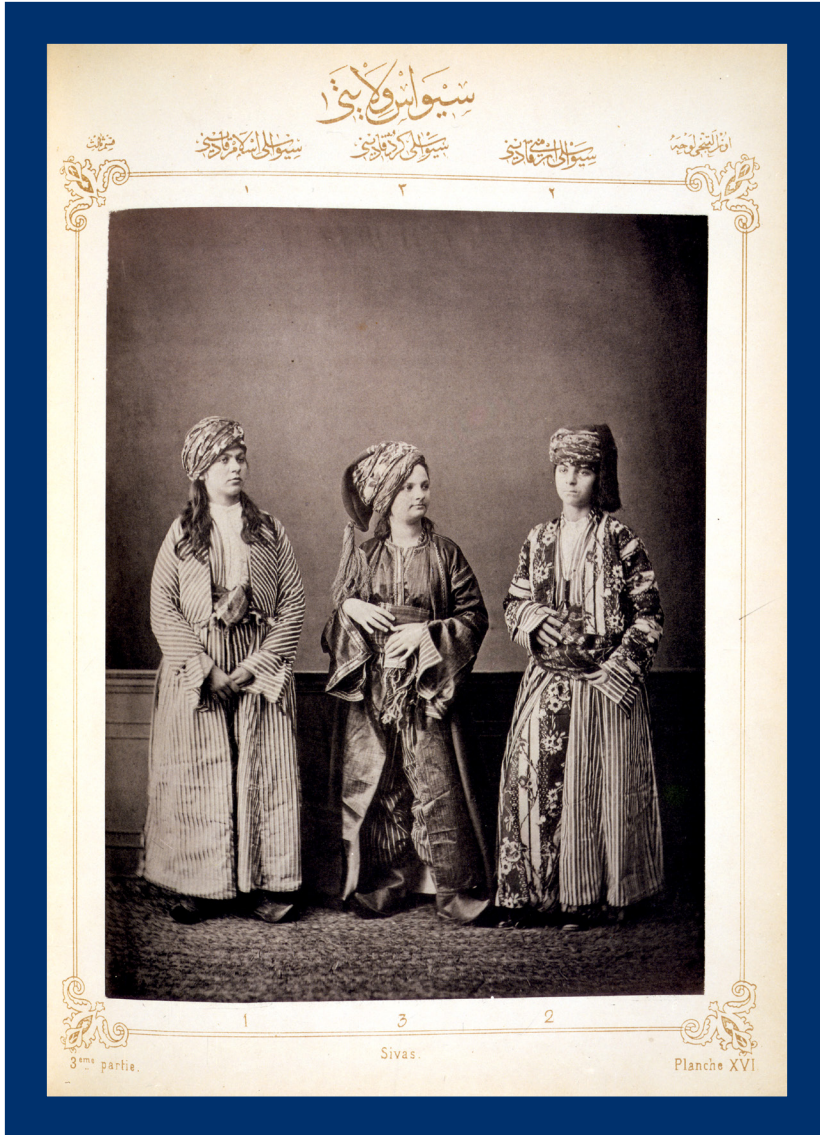
References

- Blackwelder, J. K. (1979). Southern white fundamentalists and the Civil Rights Movement. *Phylon*, 40(4), 334–341.
- Booker, V. (2014). Civil rights movement? Rethinking 1950s and 1960s political activism for African American religious history. *Journal of African Religions*, 2(2), 211–243.
- Budiman, A., & Ruiz, N. G. (2021). *Asian Americans are the fastest-growing racial or ethnic group in the U.S.* Pew Research. <https://www.pewresearch.org/fact-tank/2021/04/09/asian-americans-are-the-fastest-growing-racial-or-ethnic-group-in-the-u-s/>
- Chappell, D. L. (2004). *A stone of hope: prophetic religion and the death of Jim Crow*. The University of North Carolina Press.
- Cherry, C. (Ed.). (1998). *God's new Israel: Religious interpretations of American destiny*. UNC Press.
- Chick, K., & Heilman-Houser, R. (2000). Children's literature choices: Gender stereotypes prevail. *Pennsylvania Reads: Journal of the Keystone State Reading Association*, 1(2), 3–13.
- Collum, M. (2016). Academic Freedom and the Social Studies Educator. *Social Education*, 80(3), 186–186.
- Currier, N., & Ives, J. M. (1868). *Across the continent, "Westward the course of empire takes its way"* (Summary). Library of Congress. <https://www.loc.gov/pictures/item/90708413/>.
- Elius, M. (2010). Islamic view of women leadership as head of the state: A critical analysis. *Arts Faculty Journal*, 4, 195–205.
- Greenawalt, K. (2005). *Does God belong in public schools?* Princeton University Press.
- Harrington, C. (2007). *A force overlooked: Mainline churches' influence on America civil rights movements since the mid-twentieth century*. <https://uncw.edu/csurf/explorations/documents/volume%209%202014/harrington.pdf>
- Harvey, P. (2016). Civil rights movement and religion in America. In *Oxford Research Encyclopaedia of Religion*. Retrieved March 10, 2020, from <https://doi.org/10.1093/acrefore/9780199340378.013.492>
- Haynes, C. C. (2008). *A teacher's guide to religion in the public schools*. First Amendment Center. <https://eric.ed.gov/?id=ED440022>
- Haynes, C. C. (2019). Why religious literacy matters. In C. C. Haynes (Ed.), *Teaching about religion in the social studies classroom* (pp. 5–7). National Council for the Social Studies.
- James, J. H., Schweber, S., Kunzman, R., Barton, K. C., & Logan, K. (2014). *Religion in the classroom: Dilemmas for democratic education*. Routledge.
- King, M. L. (1963). Letter from Birmingham jail. *The Atlantic Monthly*, 222(2), 78–85.
- Libresco, A. S., & Balantic, J. (2013). Nurturing students' analytical skills with primary sources: A women's history case study. *The Oregon Journal of the Social Studies*, 1(1), 58–68.
- Marcus, B. (2019). Teaching about religion in public schools. In C. C. Haynes (Ed.), *Teaching about religion in the social studies classroom* (pp. 11–20). National Council for the Social Studies.

- Marinov, R., & Stockemer, D. (2020). The spread of anti-Islamic sentiment: A comparison between the United States and Western Europe. *Politics & Policy*, 48(3), 402–441.
- McCabe, J., Fairchild, E., Grauerholz, L., Pescosolido, B. A., & Tope, D. (2011). Gender in twentieth-century children's books: Patterns of disparity in titles and central characters. *Gender & Society*, 25(2), 197–226.
- Moore, D. L. (2019). Methodological assumptions and analytical frameworks for teaching about religions. In C. C. Haynes (Ed.), *Teaching about religion in the social studies classroom* (pp. 85–90). National Council for the Social Studies.
- Moore, J. R. (2012). Teaching about religion in social studies: The first amendment and academic freedom. *Social Studies Research and Practice*, 7(2), 86–97.
- Muetterties, C., & Swan, K. (2019). Be the change: Guiding students to take informed action. *Social Education*, 83(4), 232–237.
- National Council for the Social Studies. (2013). *The college, career, and civic life (C3) framework for social studies state standards: Guidance for enhancing the rigor of K-12 civics, economics, geography, and history*. A Religious Studies Companion Document was added as a supplement to the C3 Framework in 2017. The entire Framework is accessible at <https://www.socialstudies.org/standards/c3>.
- National Council for the Social Studies. (2021). *Study about religions in the social studies classroom: A position statement of the National Council for the Social Studies*. <https://www.socialstudies.org/position-statements/study-of-religion-in-social-studies>
- Passe, J., & Willox, L. (2009). Teaching religion in America's public schools: A necessary disruption. *The Social Studies*, 100(3), 102–106. <http://doi.org/10.3200/TSS.100.3.102-106>
- Pew Forum on Religion and Public Life. (2010). *U.S. religious knowledge survey: Who knows what about religion*. Pew Research. <http://pewforum.org/U-S-Religious-Knowledge-Survey-Who-Knows-What-About-Religion.aspx>
- Prothero, S. (2007). *Religious literacy: What every American needs to know—And doesn't*. HarperCollins.
- Prothero, S. (2010). *God is not one: The eight rival religions that run the world—And why their differences matter*. HarperCollins.
- Russo, C. J. (2020, December 14). *In-depth analysis, research, news and ideas from leading academics and researchers*. The Conversation. Retrieved October 28, 2021, from <https://theconversation.com/on-the-first-day-of-christmas-teachers-got-a-legal-headache-over-blurring-the-line-between-church-and-state-146278>
- Scheiner-Fisher, C., & Russell, W. B. (2012). Using historical films to promote gender equity in the history curriculum. *The Social Studies*, 103(6), 221–225.

Appendix A

Studio portrait of models wearing traditional clothing from the province of Sivas, Ottoman Empire



Note. Sébah, P. (1873). Studio portrait of models wearing traditional clothing from the province of Sivas, Ottoman Empire [Photograph]. Library of Congress. <https://www.loc.gov/pictures/item/2004666910/>

Appendix B

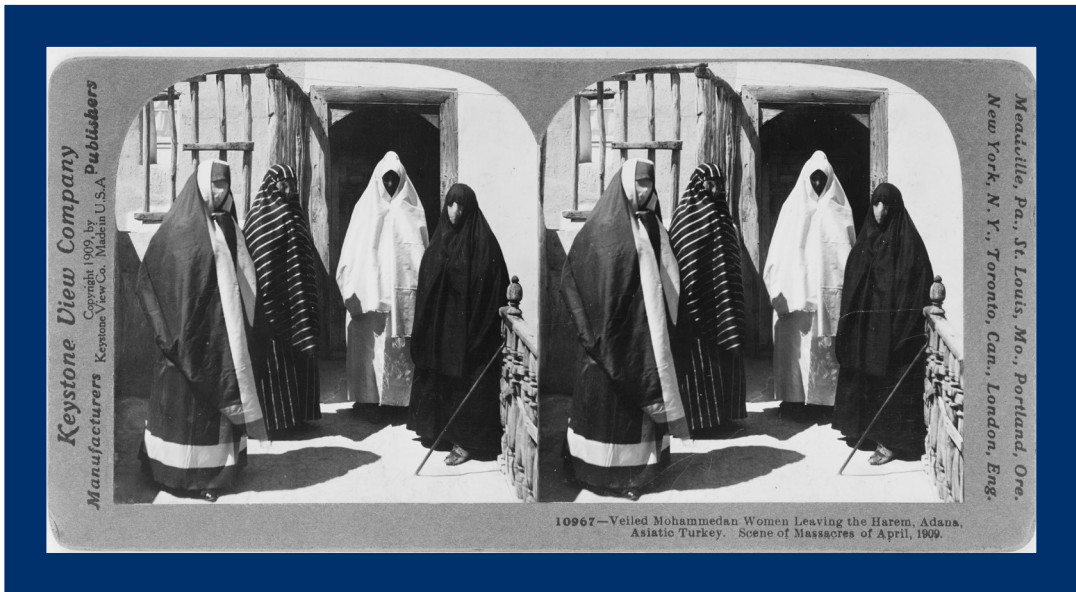
Types and character, etc. Veiled Moslem [i.e., Muslim] women, veils are rapidly disappearing



Note. Matson Photo Service. (1950-1977). *Types and character, etc. Veiled Moslem [i.e., Muslim] women, veils are rapidly disappearing* [Photograph]. Library of Congress. <https://www.loc.gov/pictures/item/2019705750/>

Appendix C

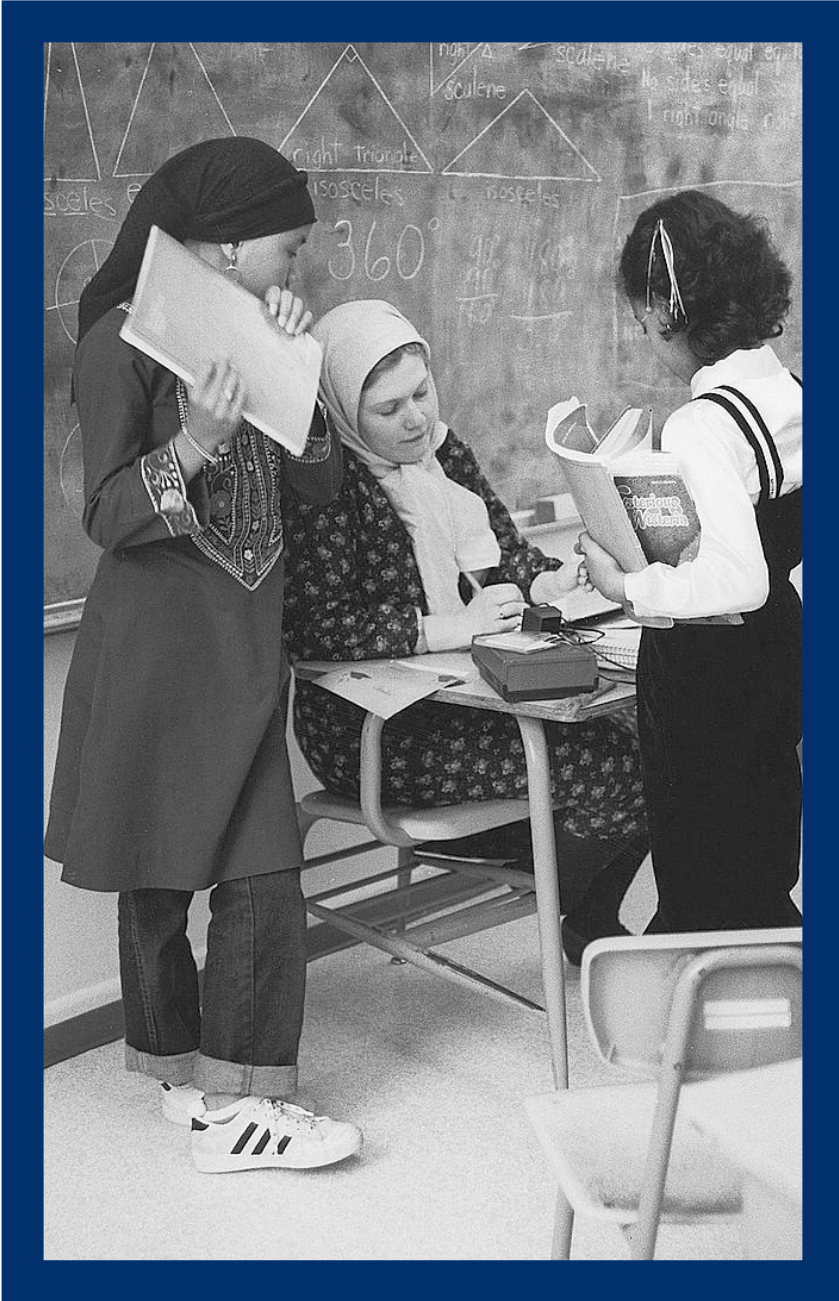
Veiled Mohammedan women leaving the harem, Adana, Asiatic Turkey Scene of massacres of April, 1909.



Note. Keystone View Company. (1909). *Veiled Mohammedan women leaving the harem, Adana, Asiatic Turkey Scene of massacres of April, 1909* [Photograph]. Library of Congress. The title of this 1909 photograph incorrectly uses the word “Mohammedan” instead of “Muslim.” <https://www.loc.gov/pictures/item/200963229/>

Appendix D

Sister Mary Abdi talking over homework assignments with Rohymah Toulas and Lanya Abdul-jabbar at the Islamic School in Seattle, Washington



Note. Dwyer-Shick, S. (1982). *Sister Mary Abdi talking over homework assignments with Rohymah Toulas and Lanya Abdul-jabbar at the Islamic School in Seattle, Washington* [Photograph]. Library of Congress. <https://www.loc.gov/item/awhbib000059/>

Appendix E



Note. Highsmith, C. M. (2017). *The Women's March was a worldwide protest on January 21, 2017, to advocate legislation and policies regarding human rights and other issues, including women's rights, immigration reform, healthcare reform, reproductive rights, the natural environment, LGBTQ rights, racial equality, freedom of religion, and workers' rights* [Photograph]. Library of Congress. <https://www.loc.gov/item/2018699695/>