

University of Wisconsin-Madison, Department of History
History 201, The Historian's Craft
Slavery and Religion



Instructor: Dr. Justine Walden

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Fall 2021-2022

Thurs, 3:30-5:25

5245 Mosse Humanities

Office Hours: Friday afternoon via Zoom and by appointment

Course Overview, Description, and Learning Goals

In this class we will examine the long and fraught relationship between religion and enslavement. For in both theory and in practice, the two have long been intimately interlinked—though not necessarily in ways you might expect. Our range will be roughly the fifteenth through the nineteenth century. You will learn about, and become conversant in the topics of:

- Justifications for, practices of, and attitudes toward enslavement in the Greco-Roman world (e.g., Aristotle)
- Diverse forms of servitude in Christian Europe during the middle ages
- The launching and development of the Transatlantic slave trade
- The persistence of enslavement on the Mediterranean littoral and religious justifications for enslavement in this space
- Muslim practices of and attitudes toward enslavement; the Trans-Saharan Trade
- The role of the Christian bible in justifying enslavement, promoting racial ideologies, and stirring ideals of freedom and liberty among the enslaved
- The role of Catholic missionaries in conversionary efforts and ameliorating conditions for enslaved people

- Distinctions and debates which occurred in Iberian countries over the enslavement of indigenous peoples
- Beliefs and practices in African traditional religion and Catholicism in Kongo-Angola, Central West Africa
- Catholicism in traditional African religion in Diaspora (South America; the Caribbean)
- Protestants and the enslavement of people of African descent in North America
- Protestant Christianity as a spur to antislavery in the British Atlantic

We will read both primary and secondary documents to explore questions and problems in the use of evidence and the writing of historical narratives. In the course of our investigations, we will engage with a wide variety of topics, including history of the trans-Atlantic slave trade and the complexity and paradoxes of Christianity. Through reading various sources closely, you will learn to “think like a historian”, and throughout the semester, we will work on the core skills involved in researching and writing an academic history paper. You will learn how to conduct library research, build a bibliography, evaluate and contextualize evidence, adjudicate variances in historical interpretation, summarize rhetorical and historical positions, and how to construct cogent, persuasive, and evidentiary-based historical arguments both oral and written. All of these skills are central to the craft of history as well as to communication in general.

Course Texts

All course readings will be made available to you in the form of .pdfs which you can download from Canvas. However you are expected to print out all readings in hard copy format and bring your marked-up copies of these readings to class discussion each and every week.

Assignments and Grading Structure

40%—8-10 page Final Research Paper. Your core focus for this course is and should continue to be an 8-10 page research paper that engages with sources and topics addressed in this course. This paper must focus upon the interpretation or exposition of some form or forms of primary evidence to construct its main argument. The paper can evaluate these sources as evidence. Much of your core work of this course will consist of drafting, commenting upon, and rewriting this paper multiple times so as to strengthen its argument. This paper must have a bibliography, footnotes, etcetera. It is due on the last day of our course meeting. You will receive more detailed instructions about this assignment in an additional handout.

20%—Two 5-6 Page Drafts of Final Paper. 20% of your course grade will consist of submitting and workshopping drafts of your final paper. As with the final paper, these drafts must reckon with primary evidence and must advance a clear and cogent thesis that pertains to

course themes. The two five-page papers can represent substantially revised drafts of the same paper (meaning, they include new or additional sources, interpretations, and arguments) or can consist of completely different sections of your final paper that you wish to present so as to obtain feedback and constructive critique.

10%—Oral Presentation. In pairs, you will deliver a 10-15 minute oral presentation. These presentations will either consist of summaries of that week's readings or will recapitulate the argument of chapters in K. Gerbner's *Protestant Slavery* in the week that we read that book.

30%—Participation and Discussion. Participation comprises 30% of your grade in this course. To participate effectively, you must read and thoroughly consider the assigned material each week **before** arriving in class. To ensure that you are adequately prepared for these discussions, you will submit a weekly 500-word reflection piece on that week's readings the night before class (due by midnight each week). This discussion post or reflection piece should express your observations, discuss and summarize arguments made in the readings, and/or raise questions about the readings. These submissions will not be graded, but will be assessed on a check/check +/check – scale.

Your participation grade will also include the completion of 2-3 short research exercises in which you will familiarize yourself with library and online resources and construct an annotated bibliography for your final research paper.

Note: If you are shy or not used to speaking in group meetings, fear not: you are not alone. Speaking with and before your peers is a skill developed over time and through practice, and our course meetings and discussions are meant to provide a safe space where you can try out your speaking skills-- discussing, explaining, critiquing, etcetera— in front of other people. If you find speaking in our course sessions extremely difficult, please let me know so that we can work together on ways that will make it easier for you.

Weekly Themes, Readings, and Skills

* = primary texts	
Week 1 (Sep 9): Introduction: Theoretical Frameworks; Definitions; Evidentiary Challenges	
	Review structure, assignments, themes, expectations, sign up for oral presentations
Week 2 (Sep 16): Ancient (Greco-Roman) Slavery; Aristotle	
	<p>Pagden, A. "From Nature's Slaves to Nature's Children", in <i>The Fall of Natural Man. The American Indian and the Origins of Comparative Ethnology</i>, Cambridge University Press, 1982, pp. 57-108</p> <p>Aristotle, <i>The Politics</i>* (Excerpts)</p> <p>Due: Discussion Post Discuss Library Assignments and Final Project</p>
Week 3 (Sep 23): Biblical Slavery; Augustine	
	<p>Pauline Epistles on Slavery (Excerpts)*</p> <p>Mosaic Law on Slavery (Excerpts, pp. 1-9)*</p> <p>St. Augustine, <i>City of God</i>. in <i>Nicene and Post-Nicene Fathers</i>, Vol. 2. Ed. P. Schaff (Buffalo, NY: Christian Literature Publishing Co., 1887). (Excerpts)*</p> <p>Killingray, M., "The Bible, Slavery and Onesimus", <i>Anvil</i>, V. 24 No. 2, 2007, pp. 85-95.</p> <p>18th and 19th-century references to Onesimus* (in-class exercise)*</p> <p>Due: Discussion post Exercise 1: Navigating libraries</p>
Week 4 (Sep 30): Medieval and Mediterranean Enslavement	
	<p>Verlinden, C. "Medieval 'Slavers' ", <i>Explorations in Economic History</i>, Vol. 7, No. 1-2, 1969, pp 1-14</p> <p>Salzmann, A. "Migrants in Chains: On the Enslavement of Muslims in Renaissance and Enlightenment Europe", <i>Religions</i> 2013, 4, 391-411.</p>

	<p>Burns, R., Ed. "Las Siete Partidas" in <i>The Medieval Church: the World of Clerics and Laymen (Partida I)</i>, Vol 1. University of Pennsylvania Press, 2000. (Excerpts), pp. 1-10.*</p> <p>Watson, A, Ed. <i>The Digest of Justinian</i>. University of Pennsylvania Press, 1998, Vols. I-IV (Excerpts), pp. 1-16*</p> <p>Due: Discussion post</p>
<p>Week 5 (Oct 7): Slavery and Islam</p>	
	<p>Hunwick, J., "Aḥmad Bābā on Slavery." <i>Sudanic Africa</i>, Vol. 11 (2000), pp. 131-139.</p> <p>Wilkins, C. "Slavery and Household Formation in Ottoman Aleppo, 1640-1700," <i>Journal of the Economic and Social History of the Orient</i>, Vol. 56, No. 3, 2013, pp. 345-391.</p> <p>Lydon, G. "Slavery, exchange and Islamic law : a glimpse from the archives of Mali and Mauritania", <i>African Economic History</i>, 2005, No. 33, pp. 117-148.</p> <p>Cleaveland, T. "Ahmad Baba al-Timbukti and his Islamic critique of racial slavery in the Maghrib", <i>Journal of North African Studies</i>, Vol. 20, No. 1, 315-332, pp. 42-64.</p> <p>Ludlow, J. "The Tribute of Children, 1493", in E.M. Tappan, Ed., <i>The World's Story</i>, Vol. VI, Boston: Houghton Mifflin, 1914, pp. 491-494.*</p> <p>Due: Discussion Post Oral presentations Discuss Annotated Bibliography</p> <p>Recommended/Additional</p> <p>Seng, Y. "Fugitives and Factotums: Slaves in Early Sixteenth-Century Istanbul," <i>Journal of the Economic and Social History of the Orient</i>, 1996, Vol. 39, No. 2, 1996, pp. 136-169.</p> <p>Cohen, M. "The Legal Position of Jews in Islam," <i>Under Crescent and Cross: the Jews In the Middle Ages</i>. Princeton University Press, 2008, pp. 52-74.</p>

	<p>Ben-Naeh, Y. "Blond, tall, with honey-colored eyes: Jewish ownership of slaves in the Ottoman Empire", <i>Jewish History</i> (2006) 20, Nov 2006, pp. 315-332.</p> <p>Kane, O.O., "The Growth and Political Economy of Islamic Scholarship in the Bilad al-Sudan," in <i>Beyond Timbuktu An Intellectual History of Muslim West Africa</i>, Harvard University Press 2016, pp. 41-59.</p> <p>Nast, H. "Islam, Gender, and Slavery in West Africa Circa 1500: A Spatial Archaeology of the Kano Palace, Northern Nigeria," <i>Annals of the Association of American Geographers</i>, Mar 1996, Vol. 86, No. 1., pp. 44-77.</p> <p>Klein, M. "Sexuality and Slavery in the Western Sudan," in <i>Sex, Power, and Slavery</i>, Ed. G. Campbell, and E. Elbourne, Ohio University Press, 2014, pp. 61-82.</p> <p>Veinstein, G., "On The Ottoman Janissaries (Fourteenth-Nineteenth Centuries)", in Zürcher, E.J, Ed. <i>Fighting for a living : a comparative history of military labour 1500-2000</i> Amsterdam University Press, 2013, pp. 116-135.</p>
<p>Week 6 (Oct 14): Iberian Expansion and the TransAtlantic Slave Trade</p>	
	<p>Russell-Wood, A.J.R. "Iberian Expansion and the Issue of Black Slavery: Changing Portuguese Attitudes, 1440-1770", <i>American Historical Review</i>, Vol. 83, No. 1, Feb., 1978, pp. 16-42.</p> <p>Manning, P. "Why Africans? The Rise of the Slave Trade to 1700", in <i>Slavery and African life: Occidental, Oriental, and African Slave Trades</i>, Cambridge University Press, 1990, pp. 27-37.</p> <p>Landers, J. "Africans in the Spanish Colonies," <i>Historical Archaeology</i> 1997, Vol. 31, No. 1, 1997) pp. 84-103.</p> <p>Papal Bulls on Slavery, pp. 1-6*</p> <p>Due: Discussion post Annotated Bibliography Workshopping</p>
<p>Week 7 (Oct 21): Iberian Debates on Indigenous Enslavement</p>	

	<p><i>Las Casas, Sepulveda, and The Debates at Valladolid (1550-1551)</i> (Excerpts)*</p> <p><i>Vitoria on the Evangelization of Unbelievers, (1534-35)</i> (Excerpts)*</p> <p>Urbano, F.C., "The Debate of Valladolid (1550–1551): Background, Discussions, and Results of the Debate between Juan Ginés de Sepúlveda and Bartolomé de las Casas," in Tellkamp, J.A., Ed. In <i>A companion to early modern Spanish imperial political and social thought</i>, Leiden Boston: Brill, 2020, pp. 222-251.</p> <p>Due: Discussion post</p> <p>Recommended and Additional</p> <p>Capizzi, J.. "The Children of God: Natural Slavery in the Thought of Aquinas and Vitoria", <i>Theological Studies</i> 63 2002, pp. 31-52.</p> <p>de Souza, J.B.A. "Las Casas, Alonso de Sandoval and the defence of black slavery", <i>Topoi</i>, Vol.2, 2006</p>
<p>Week 8 (Oct 28): Traditional African Religion and Catholicism in Africa</p>	
	<p>Thompson, R.F., <i>Flash of the Spirit: African & Afro-American Art & Philosophy</i>, Random House, 2010. pp. 3-31, 84-93 103-115, 117-135.</p> <p>MacGaffey, W. "Complexity, astonishment and power: the visual vocabulary of Kongo Minkisi", <i>Journal of Southern African Studies</i>, V14, N.2, 1988, pp. 188-203.</p> <p>Fromont, C. "Under the sign of the cross in the Kingdom of Kongo : religious conversion and visual correlation," in <i>Art of conversion : Christian visual culture in the Kingdom of Kongo</i>. Ch 2, pp. 65-108.</p> <p>Primary Documents on African Religion*, pp. 1-6.</p> <p>Janzen, J. and MacGaffey, W., <i>An anthology of Kongo religion : primary texts from Lower Zaïre</i>, University of Kansas, 1974, pp. 6...86 [30]*</p> <p>Due: Discussion post Oral presentations</p>

Week 9 (Nov 4): Religion in Diaspora; Confraternities and Community	
	<p>Vanhee, H. "Central African popular Christianity and the making of Haitian Vodou religion," in <i>Central Africans and cultural transformations in the American diaspora</i>, Ed. Heywood, L., pp. 243-264.</p> <p>Kiddy, E. <i>Blacks of the Rosary: Memory and History in Minas Gerais, Brazil</i>. Penn State University Press, 2005, Ch. 1.</p> <p>Mulvey, P, "Black Brothers and Sisters: Membership in the Black Lay Brotherhoods of Colonial Brazil", <i>Luso-Brazilian Review</i>, Vol 17, No. 2 (1980): 253-279.</p> <p>DeWulf, J. "Black Brotherhoods in North America: Afro-Iberian and West-Central African Influences". <i>African Studies Quarterly</i>, Vol 15, No. 3, pp. 19-38.</p> <p>Rowe, E.K. <i>Black Saints in early modern global Catholicism</i>, Cambridge University Press, 2019.</p> <p><i>A Black Irmandade</i>, 1699*</p> <p>Due: Discussion post Oral presentations First 5-page essay draft</p>
Week 10 (Nov 11): The British Atlantic: Protestants, Slavery, and The Curse of Ham	
	<p>Gerbner, K. <i>Christian Slavery : Conversion and Race in the Protestant Atlantic World</i>, U. Pennsylvania Press, 2018, Chapter tbd.</p> <p>Due: Discussion post Oral presentations</p> <p>Recommended and Additional Bashir, H. "Black Excellence and the Curse of Ham: Debating Race and Slavery in the Islamic Tradition," <i>ReOrient</i>, Vol. 5, No. 1 (Autumn 2019), pp. 92-116.</p>
Week 11 (Nov 18): Women and Enslavement	

	<p>Davis, D.B. "Slavery, Sex, and Dehumanization" in Campbell, G., & Elbourne, E. (Eds). <i>Sex, Power, and Slavery</i> (Ohio University Press, 2014).</p> <p>Morgan, J.L. "Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery". <i>Small Axe</i>, V22/1 (2018): 1-17</p> <p>Due: Final Annotated Bibliography on Paper Topic Oral presentations</p>
<p>— 25 Nov Thanksgiving Break —</p>	
<p>Week 12 (Dec 2): Abolition and Christianity; Religion among the Enslaved in Antebellum North America</p>	
	<p>Frey, S and B. Wood, "The Americas: The Survival of African Religions," in Frey and Wood, <i>Come Shouting to Zion</i> (U. North Carolina Press, 1998), pp. 35-62.</p> <p>Due: Second 5-page paper draft; workshopping</p> <p>Recommended and Additional Raboteau, A. <i>His Slave Religion</i>, 1978.</p> <p>Raboteau, A. <i>A fire in the bones: reflections on African-American religious history</i>. Boston: Beacon Press, 2001.</p>
<p>Week 13 (Dec 9): Course Wrap Up and Review</p>	
	<p>Due: Final paper</p>

Course Policies

Attendance. Course attendance is mandatory. You may miss class up to two times without an excuse and without it directly affecting your grade. Beyond these two absences, you must provide documentation for missed class, whether for illness, emergency, or religious holidays. If you will miss a seminar for religious reasons, you must clear this with myself or your TA two weeks in advance.

Paper Instructions and Formatting. Paper topics must be cleared in advance. Final papers must be submitted in hard copy (no email), and all papers must possess an annotated bibliography. Final papers must be no less than ten and no more than twelve double-spaced pages including notes and bibliography. Papers must possess a title along with numbered pages and your name on every page. They must be double-spaced using a standard 12-point font. Pages must be stapled together, and all papers must have an annotated bibliography.

Late Papers and Assignments. Papers are due no later than 5 pm on the date they are due. For each day that an assignment is late, your grade will go down by one-third of a grade, beginning with the day on which they are due until I hold them in my hands. For example, an A level paper will receive an A- if I receive it on the day the paper is due after 5 pm. If I receive the same paper the following day, it will receive a B+. If I receive the day after that, it will get a B, and so on. No responses will be accepted more than one week after the date on which they are due.

Plagiarism and the Rules of Academic Paper Writing. If you draw on someone else's ideas, you must identify that source in footnotes. If you repeat the words of another source, you must enclose them in quotation marks and identify the source in endnotes or footnotes. The first time you refer to a source, the note should include full bibliographical data, meaning the name of the author, the journal or book title, place and date of publication, date of publication, with the relevant page numbers cited. Subsequent references to the same source can consist of a more abbreviated reference. I do not accept quotations from the Web if there is a scholarly alternative in print. Whatever form of citation you use, you must append a bibliography to your paper listing the full bibliographical data for all sources upon which you relied in writing your paper, arranged alphabetically by authors' last names and divided into separate sections for primary and secondary sources.

Help with Writing Academic Papers. Academic paper writing is not especially easy, but it is possible to learn it through repetition and effort. Its style and its requirements may take some getting used to, and even the best paper requires multiple drafts, revisions, and stages of editing. In addition to using course readings as models for standards of writing, there are many

resources available to help you learn how to write more clearly and persuasively and how to construct an argument and support it with evidence. For example, you are always welcome to make an appointment to speak with me about your paper argument and the sources you are using to support it. In addition, assistance with drafting your paper beyond the revisions we will undertake in this course can be found at the the UW campus Writing Center at <https://writing.wisc.edu/> and the **History Lab** at <https://history.wisc.edu/undergraduate-program/the-history-lab/>

Additional Course Policies

Covid Policies

On campus, all employees, instructors, and students are required to wear appropriate and properly fitting face coverings inside all campus buildings. Please arrive in class with your hands washed and your face properly masked. If anyone in the room is not wearing a properly fitted mask, the History Department has instructed us to halt class and if necessary, evacuate the classroom. If you feel any symptoms of illness, you should not come to campus.

Again, if you have any symptoms, you should stay home and immediately get tested, and you can monitor your symptoms using the [COVID-19 Symptom Tracker](#) daily. Free testing is available to everyone on campus. Click here for testing locations and more [information on testing](#) and test results.

Quarantine and Isolation

I will make every effort to accommodate your academic progress if you become ill or must isolate or quarantine. Your progress and grade will not be put at risk by staying out of class because of experiencing possible-COVID19 related symptoms. Should you be unable to attend class, we will utilize Canvas and other workarounds to communicate and keep you up to date in your work.

COVID Test Results

If a positive case of Covid-19 is identified within this course, I will be alerted of it, but will not be told of who it is. I will follow university directives concerning Protective Health Information (PHI) and contact tracing. Unless I hear from the contact tracers, there is no reason to believe that any course members require isolation for quarantine. For other campus guidance, see [test results and what to do if you test positive for COVID-19](#).

Classroom Covid Policies

- Please limit sharing of materials (papers, books, writing utensils, etc.) with others in class. No food or beverages are allowed in classrooms, but you can consume these during break
- There are supplies in the classroom to clean desks and seats, disinfectant wipes for your hands, and an air purifier.
- Please continue to be aware of and sensitive to others around you, particularly those who may be struggling or having difficulties.