

The Historian's Craft: Global Christianities

University of Wisconsin-Madison

HISTORY 201: Spring 2023, 3 credits



Nongenile Masithathu Zenani, Sotho (South Africa), ca. 1970. While South Africa's youth revolted against apartheid, their intellectual foundations were sustained by a powerful moral imaginary grounded in the oral tradition. To understand global Christianity, we must look beyond institutions and teachings to lived experience. Photo by Harold Scheub, copyright University of Wisconsin Digital Collections.

INSTRUCTOR INFORMATION

Paul Grant

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5269 Humanities: office hours: Fridays, 9-11 and by appointment

COURSE DESCRIPTION

This course is about how Christianity became a religion of the Global South (by midcentury half of all Christians will live in Africa), including an overview of how a cross-cultural process has also fundamentally remade the religion. Global Christianity is a geopolitical reality, but so much more—it is also a colorful mosaic of cultural creativity, a foundation for encountering the world, and more. It is both good and bad: some have used it to justify violence, while others have used it for resistance.

Canvas Course URL: <https://canvas.wisc.edu/courses/344593>

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This course in UW-Madison context:

Catalog Description. Conduct original historical research and convey the results to others. Through engagement with archival materials, become historical detectives; practice defining important historical questions, collecting and analyzing evidence, presenting original conclusions, and contributing to ongoing discussions. Confer individually with and receive feedback from instructors to improve skills of historical analysis and communication in both written and spoken formats. May not be repeated for credit.

Requisites. *Satisfied Communications A requirement. Not open to students with credit for History of Science 211.*

Course Designations and Attributes. *Gen Ed - Communication Part B; Breadth – Humanities; Level – Intermediate; L&S Credit - Counts as Liberal Arts and Science credit in L&S*

Instructional Modality. Live in classroom (PLEASE WRITE TO DR. GRANT IF YOU ARE IN ISOLATION OR QUARANTINE!)

Credits. This is a 3-credit course. The credit standard is met by an expectation of a total of 135 hours of student engagement with the course's learning activities (at least 45 hours per credit), which include regularly scheduled instruction, student meeting times during my office hours, reading, writing, field trips, and other student work as described in the syllabus.

LEARNING OUTCOMES

1. **Global Perspective.** Christianity is a world religion making universal claims while translated into many local contexts. Students will learn how to think through this dynamic, as it manifests in over the centuries and in specific cultures.
2. **Historiographical Thinking.** Through the lens of global Christianity, students will learn how to understand how historical scholarship has evolved in response to present-day needs, such as drawing increased attention to early Christian history in China, India, or Sub-Saharan Africa.
3. **Historical Research and Writing.** Students will be able to (1) critically read primary texts; (2) evaluate and formulate historical arguments on the basis of original source evidence, for the purpose of developing original research.
4. **Peer Review.** Students will learn about the peer review process, including writing and receiving feedback and revising their work.
5. **Cross-Cultural Thinking.** This includes a growing capacity to (1) understand human experience in its global, historical contexts; (2) interpret contemporary events, discussions, and assumptions in light of the complexity of the past, and (3) learn how to effectively understand others' values despite deep differences.

REQUIRED TEXTS

1. Klaus Koschorke, Frieder Ludwig & Mariano Delgado (eds.), *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook* (Eerdmans, 2007)
2. Ebenezer Obadare, *Pentecostal Republic: Religion and the Struggle for State Power in Nigeria* (Zed Books, 2018)
3. Additional readings will be available on Canvas; these are indicated with an *asterisk.

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ASSIGNMENTS and GRADING SCALE

Grades are assigned on the basis of accumulation of points over the course of the term (up to 100; see below). In theory, each student could get an A (or could fail). For the most part, you accumulate points through short written work.

Grading scale:

Fewer than 60 points = F; 60-70 = D; 70-77 = C; 78-82 = BC; 83-87 = B; 88-92 = AB; 93 or greater = A

Student work is organized around three skills in the historian's toolkit: research and peer review. historical writing and source analysis, and clear communication.

Research: Term paper of original historical research 30%

Components:

Two individual conferences with instructor (ungraded but required)	0%
Research proposal (due in class, March 27)	3%
Annotated bibliography (due in class, April 10)	2%
Complete draft (due in Teams, May 1)	5%
Revised Final Draft (due on paper, May 5):	20%

Historical Writing: 32%

Components:

Reading Logs: reading notes combined with source references. 4 x 2% = 8%

Historiographical essays (ca. 750 words): 3 x 4% = 12%
Prompts and drop boxes in Canvas.

1. Lamin Sanneh on translation and diffusion, due Feb. 19
2. Where is the "West" in the Koschorke source collection?, due March 26.
3. Ebenezer Obadare on Nigerian Pentecostalism, due April 16

Primary Source essays (ca. 750 words): 3 x 4% = 12%
Prompts and drop boxes in Canvas.

1. Early Colonial Mexico: due Feb. 26.
2. Hagiography and Controversy (Walatta-Petros): due March 12.
3. Resisting Colonial Religion (Sheep and the Shining Stone): due April 3.

Communication: 38%

Components:

<u>Participation:</u>	10%
Self-introduction + comments on others' (week 2)	2.5%
Comment on others' presentations (week 12)	2.5%
Overall value of participation and listening to peers	5%

Craft Writing: Fifty-word sentence exercises, done in class: 5 x 1% = 5%

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Oral Communication:

23%

In-class mini-lecture (5-7 minutes), weeks 7-9	10%
In-class presentation, April 24:	10%
Exit Interview (during exam week):	3%

Grading complaints

I entertain grading complaints, but I require live discussion. If you wish for me to reconsider a score, you must: 1) Submit a formal request to me (by email), and 2) come to discuss the issue in person, justifying your complaint substantially (as in: explaining your answer/argument). I can be quite generous, but this formality is part of your learning experience.

ASSIGNMENT DESCRIPTIONS:

Research

You will write a 10-page (2500 words) research paper on an individual person or a theme or topic we have dealt with in the course. You will need to discuss the topic with Dr. Grant ahead of time.

To help you break down and prepare for this task, there will be a research proposal of 3 pages (750-800 words), a source list (bibliography), and a complete draft due ahead of the final submission. You will also present your findings to the class, and receive feedback and questions from your peers and instructor. In the skill workshop, which will constitute part of class time each week, you will learn all the steps you need to write this paper.

On April 24 (the second-last week) you will be asked to give a 5-7 minute presentation of your research. As in the Research Presentation, you will be graded on your ability to stick to the required time frame; the clarity and organization of your lecture and your ability to field questions concisely at the end.

Your complete draft will be turned in to Dr. Grant and shared with other students, so that you can get and respond to feedback on your work. This paper will be graded on the depth and breadth of your research, the clarity and importance of your argument, and the written execution of your narrative. The final paper will be due on paper by May 5.

Historical Writing

If the main outcome is the term paper, in this course you will also cultivate your historical writing skills. Building from smallest to biggest:

- You will keep reading notes, sufficiently organized to be used in your writing. These “reading logs” will be regularly submitted.

You will compose eight short (750 word) essays, in two general categories:

- Primary source analyses.
- Historiographical evaluations. Instructions for both to follow in class.

Communication

This course satisfies the university’s Comm B requirement and thus requires you to work on your skills in public speaking and communication. These come in four forms:

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- Craft Writing: smaller exercises to develop your skill at clarity and elegance in communication will supplement your formal historical writing.
- Group process: part of your grade comes from your work at thoughtful interaction with your classmates, both written (peer reviews) and spoken (including thoughtful listening).
- Public speaking: each student will present twice before the class – during the middle of the semester, on one of the common readings, and at the end, on the term paper research findings.
- Exit interviews. At the end of the term, each student will have an individual conversation with the instructor, ascertaining next steps, whether in historical research or career.

ADDITIONAL COURSE GUIDELINES

Microsoft. Your @wisc.edu email address comes with a rich suite of tools for academic writing. Students will be expected to use these (rather than Google or Apple), especially OneDrive, Word, and Teams.

Covid-19. If we are forced online, or if the instructor is quarantined, we will meet over Teams.

Attendance. Aside from the unpredictable, students are expected to commit to full attendance and participation. To miss a single session is to miss an entire week. Students who miss more than two seminars will see a reduction in their participation grade.

Late Work. All assignments are due on the day indicated below (sometimes on paper, and sometimes online). All work submitted late without prior arrangement will receive a five-point grade reduction each day (e.g., an 85% grade would become an 80% after one day late).

COURSE SCHEDULE

K# = Koschorke document collection; # refers to document number.

* = Reading available on Canvas.

Week 1: The Big Picture

Meeting: January 30

Distributed and discussed in class: Todd Johnson, “Studying Christianity as a Global Phenomenon,” *Overseas Ministry Study Center Occasional*, Dec. 12, 2022.

<https://omsc.ptsem.edu/studying-christianity-as-a-global-phenomenon/>

Read (before next meeting):

Primary Sources:

*Selected New Testament passages

K1: India: St. Thomas Christians

K2: South Asia: Nestorians and Armenians

K3: Jews and Christians in China

K111: Sudan: traces of Nubian Christianity (1540)

Peer Reviewed:

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Philip Jenkins, "Christianity Moves South." In Frans Wijsen and Robert Schreiter, eds. *Global Christianity: Contested Claims*. Amsterdam: BRILL, 2007.

<https://ebookcentral.proquest.com/lib/wisc/reader.action?docID=556494>

Write (by end of week):

Self-introduction (Canvas; may be video recorded)

Week 2: Early Global Christianities

Meeting: February 6

In-class work: fifty-word sentence #1

Read:

Peer Reviewed:

Vince Bantu, *A Multitude of All Peoples: Engaging Ancient Christianity's Global Identity*, InterVarsity Press Academic, 72-118 (chapter 2).

<https://ebookcentral.proquest.com/lib/wisc/detail.action?docID=6126860>

Write:

Reading Log #1

Week 3: Frontier Innovations + Biography

Meeting: February 13

Read:

Primary Sources:

*Kongo sources

K14b Jesuits on Filipino indigenous religion (1604)

K16: India: Mass conversion of the Paravas (1535-1538)

K108: Sahel: Leo Africanus on Africa (1526)

K110: Ethiopia: recognition of Egypt's Coptic Patriarch (1540)

Peer Reviewed:

*Anicka Fast, "Biography as a Bridge within the Global Church," *Journal of African Christian Biography* Vol. 7, No. 2/3 (April-July 2022). <https://dacb.org/resources/journal/7--2-3/7--2-3-JACB-ap-jul2022-ejournal.pdf>

*Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*. New York: Orbis Books, 2009, chapter 2 (pages 56-96).

Write (by Feb. 19):

Short essay #1 (historiographical): Lamin Sanneh on translation and diffusion.

Week 4: Re/Conquista

Meeting: February 20

In-class work: fifty-word sentence #2

Distributed and discussed in class:

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- *Huejotzingo (Mexico) Council letter to Spanish King
- **Spirit Child* (the nativity, in Nahuatl)

Read:

Primary Sources:

- K219: Hispaniola: On the religion of the Tainos (1498)
- K226: Pope Paul III on the Humanity of the Indians (1537)
- K235: Mexico: Religious Dialogue between Aztecs and Franciscans (1524)
- K236: Mexico: Sahagún on the Rehabilitation of the Aztec Culture (1577)
- K241: Peru: Monasteries, Hospitals, and the University in Lima (1629)
- K242: Mexico: The cult of the Virgin of Guadalupe (1649)
- K245: Andes: Morning Prayer of the Christian Quechua

Peer Reviewed:

Yanna Yannakakis, "Native Christianity and Communal Justice in Colonial Mexico: An Ambivalent History," in Arun H. Jones (ed.), *Christian Interculture: Texts and Voices from Colonial and Postcolonial Worlds*. University Park: Penn State University Press, 2021.
<https://muse-jhu-edu.ezproxy.library.wisc.edu/book/82339>

Write:

Short essay #2 (source analysis): Spirit Child

Week 5: Global Reformations

Meeting: February 27

Read:

Primary Sources:

- *Teresa of Avila, *The Way of Perfection* (1565) (excerpts)
- *Galawdewos, *The Life of Walatta Petros* (excerpts)
- K121: Angola: Congo King complains about unfit priests (1514)
- K122: Angola: Congo King complains about slave trade (1526)
- K10: Jesuits in India (1542)
- K11: Jesuits in Moluccas (1548)
- K12: Jesuits in Japan (1548-9)
- K13: Jesuit plans for China (1552)
- K132: Benin: The King of Warri to the Pope (1652)
- K250: Paraguay: Jesuit Reductions (1629-1630)
- K251: Paraguay: Everyday Life in the Reductions (1697)
- K252: Paraguay: Sunday in the Reductions (1771)
- K43: India: William Carey's Journal, 11 Jan. 1796
- K44: India: Letter from William Ward, 1811
- K46a: India: Anglicans and the St. Thomas Christians (1812)

Peer Reviewed:

Haruko Nawata Ward, "In Search of Kirishitan Women: Martyrs' Voices in the Early Modern Jesuit Mission Literature in Japan," in Arun H. Jones (ed.), *Christian Interculture: Texts and Voices from Colonial and Postcolonial Worlds*. University Park: Penn State University Press, 2021. <https://muse-jhu-edu.ezproxy.library.wisc.edu/book/82339>

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Write:

Reading Log #2

Week 6: Afro-Atlantic Christianities

Meeting: March 6

In-class work: fifty-word sentence #3

Read:

Primary Sources

K255: Brazil: African protests in Rome (1684 and 1686)

K256: West Indies: Jean Labat on African slave religion (ca. 1700)

K142d: Ghana: Christian Protten's letter of application to the Moravian Brotherhood (1735)

*Olaudah Equiano, *Interesting Narrative*, excerpts

*Olaudah Equiano, open letter to James Ramsey

K267: Cuba: Afro-Caribbean religion (ca. 1880)

Peer Reviewed

Henry Louis Gates, Jr. *The Black Church*. New York: Penguin, 2021, 1-61.

Write:

Short essay #3 (source analysis): Walatta-Petros

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SPRING BREAK: NO MEETING MARCH 13

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Week 7: Revolutions

Meet: March 20

Student Mini-Lectures: cohort 1 of 3 (5 minutes each)

Read:

Primary Sources:

K145: William Wilberforce: abolitionist speech at parliament (1789)

K148: Sierra Leone: Freed Slaves from Canada (1792)

K259: Mexico: Creole protest to Spanish King (1771)

K260: Peru: Uprising of Túpac Amaru II (1780-1781)

K266: Colombia: Political Catechism (1814)

Peer Reviewed:

Mallampalli, Chandra. "The Orientalist Framework of Christian Conversion in India: Three Venues of 'Inducement' from Colonial Times to the Present." In Joel Cabrita, David Maxwell, and Emma Wild-Wood, eds. *Relocating World Christianity*, (Leiden, The Netherlands: Brill, 2017) doi: https://doi-org.ezproxy.library.wisc.edu/10.1163/9789004355026_008

Write:

Short essay #3 (historiographical): Where is the "West" in Koschorke?

Term Paper Prospectus, due on paper

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Week 8: Indigenous Innovations

Meeting: March 20

Student Mini-Lectures: cohort 2 of 3

In-class work: fifty-word sentence #4

In-class work: International Missionary Photography Archive, with Paul Jenkins, "Reading an Image in the Other Context: A Visual Essay," <https://crcc.usc.edu/reading-an-image-in-the-other-context-a-visual-essay/>

Read:

Primary Sources:

K33: Korea: autonomously founded Christian communities (1789-1796)

K272: Peru: A. von Humboldt on Indian Religiosity in the Andes (1801)

K164: Uganda: Christians at the Buganda Royal Court (1869-1890)

*The tale of sheep and python's shining stone (Nigeria, 1906)

Peer Reviewed:

*Paul Grant, *How the Missionaries Became Shrine Priests*

Write:

Short essay #4 (source analysis): Sheep and the Shining Stone

Week 9: Industrial Imperialism

Meeting: April 3

Field Trip: Memorial Library Special Collections

Student Mini-Lectures: cohort 3 of 3

Read:

Primary Sources:

*David Livingstone, "Civilization, Commerce, and Christianity"

*excerpt on the *Osu* from Chinua Achebe's *Things Fall Apart*

*excerpt on the *Osu* from Chinua Achebe's *No Longer at Ease*

K55: China: Forced Missionary Protectorate (1842 and 1860)

K56: Japan: Gradual Steps toward Legality (1848-1878)

K167a-g: Scramble for Africa

K168a-b: African Christians and imperial wars

K169a-b: African Christians and adaptation of European ideas

Peer Reviewed:

Ebenezer Obadare, *Pentecostal Republic* (roughly first half)

Write:

Reading Log #3

Final Paper, annotated sources list (due on paper)

Week 10: Strange New People

Meet: April 10

Read:

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Primary Sources:

*Madhav Sadashiv Golwalkar, *We* (1938, excerpts)
K91: North Korea: Kim Il Sung on the Sermon on the Mount
K94: Burma: Buddhist Nationalism and the Churches
K209: Steve Biko: Black Consciousness (1973)
K210: Manas Buthelezi: Black Theology (1973)
K82: Gandhi on Christian Conversion (1920)
K83a: P. Chenchiah, "Jesus and Non-Christian Faiths" (excerpts)
K83b: V.S. Azariah, letter to J. Mott, 1939
K185a: Alexander Akinyele, Tambaram report (1939)
K185b: Albert Luthuli, Tambaram memories (1962)
K90a-c: China: Christians in the People's Republic
K92: North Vietnam: one million Christians flee (1954)

Peer Reviewed

Ebenezer Obadare, *Pentecostal Republic* (roughly second half)

Write:

Short essay #6 (historiographical): Pentecostal Republic

Week 11: Anticolonialism

Meeting: April 17

Mental Health Week: aside from Monday's seminar, no readings or assignments.

Week 12: Student Presentations

Meeting: April 24

In-class work: Student research presentations (5 minutes each)

Read:

Primary Sources:

*Grace Iwhere (Nigeria), *My Initiation into the Water Spirit World* (1990s, excerpts)
K286: Brazil: Beginnings of the Pentecostal Movement (1911)
K60: South Asia: Migrants as Multipliers (1854)
K96: South Korea: explosive church growth

Peer Reviewed:

1. Kwabena Asamoah-Gyadu, "Symbolising Charismatic Influence: Contemporary African Pentecostalism and Its Global Aspirations." In Joel Cabrita, David Maxwell, and Emma Wild-Wood, eds. *Relocating World Christianity*, (Leiden, The Netherlands: Brill, 2017).
https://doi-org.ezproxy.library.wisc.edu/10.1163/9789004355026_014
2. Leslie Fesenmyer, "Ambivalent Belonging: Born-Again Christians between Africa and Europe," *Journal of Religion in Africa* 52, 1-2 (2022): 119-145,
<https://doi.org/10.1163/15700666-12340221>

Write:

Reading Log #4

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At least 5 comments or questions on other student presentations (Canvas), due Wednesday 4/26
Complete draft of research paper due (Teams) by beginning of class on May 1.

Week 13: Pentecostalism + Migration

Meeting: May 1

In Class Work: Various Igbo (Nigeria) Pentecostal music videos (links also in Canvas)
fifty-word sentence #5

EXAM WEEK (No exam)

Exit Interviews (individually, with Dr. Grant)

Final paper due May 5, on paper