

RS 4010: Global Christianity
[What is a Christian?]
Fall 2014
Tuesdays and Thursdays 1:00 pm - 2:25 pm
JUB 204

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Course Description

This course examines global Christianities from the perspectives of history, anthropology, and cultural studies. Our focus will be primarily on the anthropology of Christianity, which is an emerging field of study that differentiates itself from anthropology of religion and studies of Christianity through a number of historical and methodological criteria. In this course we will consider how narratives of the global correspond to and feed into localized religious practices. Readings for this course will focus on the study of global Christianities as a discipline and will explore the socio-religious power-dynamics of Christianity as both hegemonic and marginal traditions. Our examination will focus on themes of mediation, culture and conversion, multiple modernities, neoliberalism, and post-secularism.

A Note about Sensitivity: Many people have strong and personal views when it comes to the topic of Christian faith in a global context. In this class, you are encouraged to hold strong opinions and to share these opinions with your classmates in a respectful manner. You are expected to listen politely to, and offer your own analysis of, doctrines/traditions/practices/beliefs you may not share. In many cases we will be looking for the cultural logic within a viewpoint that may seem utterly foreign or appalling. Students who disrupt this process by being intolerant, dismissive, or unfair in their criticism will be asked to leave. If you are offended by something that is discussed in class, please come and speak to Dr. King about it. When dealing with “hot” topics it is best to keep communication lines open rather than to allow hurt feelings to stew.

Required Texts

The following texts are available for purchase or rent in the bookstore, they are also widely available through online bookstores (such as Amazon). Omri Elisha’s book can be read online through the MTSU library e-reader system and there is a copy of both books available for use in the library from the course reserves desk.

Charles E. Farhadian (ed.), (2012). *Introducing World Christianity*. Walden, MA: Wiley-Blackwell.

Omri Elisha (2011). *Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches*. Berkeley: University of California Press.

All other required readings (see syllabus) are posted on Desire 2 Learn (<https://elearn.mtsu.edu/>). Please bring these readings with you to class. Please notify me immediately if there are any problems with the pdf files. If you object to printing these readings because of environmental or economic concerns, take extensive notes (with quotes and page numbers) to bring with you to class. If you experience difficulty with D2L please contact the MTSU Helpdesk at 615-898-5345 or help@mtsu.edu

Expectations, Policies, and Common Courtesy

Attendance: Attendance is absolutely necessary for a course such as this. You will not perform well in the course if you do not attend regularly. Two absences are permitted. Please consider these as an employer's "sick days" or "personal days"—you can use them for whatever reason you wish, but you only have two, so you should use them wisely. Further absences will result in a considerable reduction of your overall grade and may result in a failing grade for the course. Should you miss a class you are responsible to find out what you missed from one of your colleagues in the class; Prof. King will not provide notes or an overview.

Punctuality: Please arrive on time and plan to remain for the entire class. Unless you become ill, do not begin packing up your books because this is distracting to everyone. If you know in advance that you cannot stay for the entire class, please sit next to the door and exit quietly. If you arrive late it is your responsibility to notify the professor after class has ended so that I can mark you as late, rather than absent on the attendance sheet. Students who regularly arrive late to class will have points deducted from their grade.

Readings: My expectation is that you will complete the readings before the class for which they are assigned. I also expect that you will ask questions for clarification about the readings either at the beginning of class or during my office hours. Lecture material will begin where the readings end: I will not be offering an overview of the readings during class but rather will use them as a "jumping off point" for a more advanced (and I hope more intellectually intriguing) conversation. If this sounds hard, that's a good thing! It is supposed to be challenging ☺

Courtesy in Class: Other than to respond to or ask a question, please do not converse during lectures (even quiet whispering is distracting and disrespectful of your fellow students and your professor). Please turn off (or silence) all cell phones before the class begins. Students who plan to spend the lecture time checking email, facebook, or texting are invited to sit at the back of the classroom or leave. Students are encouraged to limit their use of technology in the classroom and to take notes 'the old fashioned way' with a pen and paper. Studies have shown that overall the use of computers and other fancy technological gadgets distracts students and alienates them from their learning environment.

Email, D2L, and Other Online Communication: Students are expected to write courteously and clearly (no text-messaging abbreviations or slang). All individual communication with the professor should be through her mtsu.edu email address (I do not respond to messages sent through D2L or facebook). Always use your mtsu.edu email address and always include an appropriate summary of the email topic along with the course code in the subject line. Once I have received an email from a student, I will gauge the urgency of the email and reply appropriately. In general, I keep regular business hours and you can expect a reply within two business days.

Discussing Grades: You are welcome to discuss your grades with Prof. King a minimum of 24 hours after you have received work back. Please note that I put a great deal of effort into grading fairly and consistently. Mistakes in calculation do happen, but generally speaking, I take pride in grading well. This means that you must consider very carefully any urge you have to seek to change a grade. Do not think that "it never hurts to ask," as in this case, your request is, in fact, an affront to my academic integrity. If, however, you feel that a genuine mistake has been made or you wish an explanation for the grade you have received, you are always welcome to make an appointment or drop in to office hours. You can expect a two week turnaround from the date that you submit a test, paper, or assignment to the date that it will be returned. I will not return assignments or provide grade information electronically, you must come to class to pick up assignments or make an appointment with me.

Policy on Late Work and Extensions: All assignments are due at the beginning of class (any assignment handed in after the class has commenced will have 10 percent deducted from their mark). All late assignments will be penalized an additional 2 percent per day (including weekends). If you have a problem with the due

date, please see Prof. King in advance (two weeks). If there is an emergency, I will be understanding. Students who miss an assignment due to illness must present me with a formal letter of petition and a doctor's note within one week of returning to school. In the case of a death in your family, documentation (such as an obituary) must be presented. When work is submitted late (even with a valid excuse), I reserve the right to return the assignment to the student with only the grade and no additional comments or suggestions.

Finally, we live in a technological age and, unless a student was born yesterday,¹ he or she is aware that technology has the potential to fail and that the likelihood of such an event doubles the night before a paper is due. With this in mind, students are encouraged to backup assignments regularly; computer failure and other technological mishaps do not qualify for an extension.

MTSU's Academic Misconduct Policy

Middle Tennessee State University takes a strong stance against academic misconduct. Academic Misconduct includes, but is not limited to, plagiarism, cheating, and fabrication.

Academic Misconduct: Plagiarism, cheating, fabrication, or facilitating any such act. For purposes of this section, the following definitions apply.

Plagiarism: The adoption or reproduction of ideas, words, statements, images, or works of another person as one's own without proper acknowledgment. This includes self-plagiarism, which occurs when an author submits material or research from a previous academic exercise to satisfy the requirements of another exercise and uses it without proper citation of its reuse. By placing one's name on work submitted for credit, the student certifies the originality of all work not otherwise identified by appropriate acknowledgements. On written assignments, if verbatim statements are included, the statements must be enclosed by quotation marks or set off from regular text as indented extracts.

A student can avoid being charged with plagiarism by acknowledging sources used. Sources must be acknowledged whenever:

- a) one quotes another person's actual words or replicates all or part of another's product;
- b) one uses another person's ideas, opinions, work, data, or theories, even if they are completely paraphrased in one's own words;
- c) one borrows facts, statistics, or other illustrative materials – unless the information is common knowledge.

Unauthorized collaboration with others on papers or projects can inadvertently lead to a charge of plagiarism. If in doubt, consult your instructor in advance. In addition, it is considered to be plagiarism when you submit as your own any academic exercise (for example, written work) prepared totally or in part by another.

Plagiarism also includes submitting work in which portions were substantially produced by someone acting as a tutor or editor.

Cheating. Using or attempting to use unauthorized materials, information, or study aids in an academic exercise. The term academic exercise includes all forms of work submitted for credit or hours. Cheating is an act of deception by which a student misrepresents or misleadingly demonstrates that he or she has mastered information on an academic exercise that he or she has not mastered, including the giving or receiving of unauthorized help in an academic exercise. This includes unapproved collaboration, which occurs when a student works with others on an academic exercise without the express permission of the professor.

¹ Students born yesterday are not permitted to enroll in RS 4010.

Fabrication. The intentional use of information that the author has invented when he or she states or implies otherwise, or the falsification of research or other findings with the intent to deceive. Examples include, citing information not taken from the source indicated; listing sources in a reference not used in the academic exercise; inventing data or source information for research or other academic exercise.

Facilitation. Helping or attempting to help another to violate a provision of the institutional code of academic misconduct.

Examples include, but are not limited to:

- a) letting another individual copy your homework, test answer, etc.;
- b) giving your assignment, paper, homework, etc. to another student for any reason without permission of the instructor;
- c) giving test questions to another individual that has not yet taken the exam.

To be clear: going online and taking information without proper citations, copying parts of other student's work, creating information for the purposes of making your paper seem more official, or anything involving taking someone else's thoughts or ideas without proper attribution is **academic misconduct**. If you work together on an assignment when it is not allowed, it is **academic misconduct**. If you hand in a paper (or part of a paper) to more than one class, it is **academic misconduct**. If you have a question about an assignment, please come see me to clarify. Any student suspected of committing academic misconduct will be required to meet with me to discuss the situation. I do not allow any "do overs." All cases of academic misconduct will be reported to the Office of Academic Affairs for violating the academic honesty requirements in the student handbook. They will also result in failure for the course. Remember – ignorance is NOT a defense.

Accommodations for Students with Disabilities

ADA accommodation requests (temporary or permanent) are determined only by Disability & Access Center. Students are responsible for contacting the Disability & Access Center Office at 615.898.2783 to obtain ADA accommodations and for providing the instructor with the accommodation letter from Disability & Access Center.

Accessibility concerns affect many of us and I want you to know that I care deeply about making your learning experience one in which we can all participate fully. Please do not delay in contacting the Disability and Access Center to obtain your accommodation letter, ideally for known issues you should get these letters to me within the first two weeks of class.

Tennessee Lottery Scholarship Holders

Do you have a lottery scholarship? To retain the Tennessee Education Lottery Scholarship eligibility, you must earn a cumulative TELS GPA of 2.75 after 24 and 48 attempted hours and a cumulative TELS GPA of 3.0 thereafter. A grade of C, D, F, FA, or I in this class may negatively impact TELS eligibility.

If you drop this class, withdraw, or if you stop attending this class you may lose eligibility for your lottery scholarship, and you will not be able to regain eligibility at a later time.

For additional Lottery rules, please refer to your Lottery Statement of Understanding form (<http://www.mtsu.edu/financial-aid/forms/LOTFOD.pdf>) or contact your MT One Stop Enrollment Counselor (<http://www.mtsu.edu/one-stop/counselor.php>).

Course Requirements and Assessment

This course is designed to foster participation and dialogue. It is my hope that in this course you will learn a much about the learning process as you do about the subject matter. With this in mind, the course adopts what is known as a "learner centered" pedagogy. You will be expected to be an active participant in your own learning experience, as well as that of the other students in the class. You will also be given a fair amount of choice when it comes to assignments. For example, you will be able to choose what type of final assignment you would like to undertake.

1 - 10% for class attendance, participation, and general engagement.

This includes class attendance, participation, and general engagement. Online discussion opportunities (via facebook) will be set up for students to augment their participation and involvement in class. Students are expected to come prepared to discuss the assigned readings at each class session in a thoughtful and lively manner. Attendance is only a necessary pre-condition for participation, not a measure of it. The participation grade is based not only on attendance but, more importantly, on preparation and engagement of material for class discussions as evidenced by asking questions and active participation in class discussions.

2 – 15% for Interruption Seminars

During the second class of the term you will be placed into groups of five which will be responsible for leading discussion for one hour on one day of each Interruption Unit. These units are organized around regional variations of Christianity and draw primarily from the Farhadian textbook.

This assignment will evaluate your ability to organize and communicate ideas. I am as interested in how you *teach* the material as I am in how much information you have gathered (note: that I say teach, not present). With this in mind, you will be provided with resources on pedagogical practices intended to engage students in active learning. For this assignment, you will be evaluated by me, the other students in the class, and by the others members in your group.

Dates:

Europe (Sept. 11)

Africa (Sept. 30)

Asia (Oct. 16)

America (Nov. 6)

Pacific (Dec. 2)

3 – 30% for three Position Papers (3 x 10%)

Students must write THREE position papers (although you may hand in a total of four and use your best three out of four towards their final mark). Each position is worth 10 percent for a total of 30 percent. You must have completed at least one of the Position Papers by the end of September (this means that if you do not do the first one, you will have to do the second one).

Position Papers should be between 3-4 pages in length (double spaced, 12 point font) and should consist of an engagement with the core themes and topics present within the specific unit as well as those which emerge from within the course in general. The position paper should not be a summary of the articles/arguments, although some summary may be required in order to make your point. The intention is that students will

begin the process of thinking critically about each unit's theme by bringing the readings within that unit into conversation with each other. You are not required to use any secondary sources for this assignment although you may if you desire. All sources should be cited appropriately. All position papers are due the week following the week which we wrap up discussion of a particular unit. You must submit position papers in class and online.

Due Dates:

Unit One – Introductory Matters (Sept. 9)

Unit Two – Sincerity (Sept. 23)

Unit Three – Language Ideologies (Oct. 16)

Unit Four – Economies (Nov. 4)

Unit Five – Mediation and Mission (Nov. 25)

4 – 20% for Preparation Exercises for the Final Assignment

- a) 2.5% for Final Assignment Free-write (in class – October 23)
- b) 10% for Assignment Proposal and Bibliography (November 11 – due in class)
- c) 5% for class workshop on papers (in class – November 18)
- d) 2.5% for Progress Report (due by email November 23rd at 11:59pm)

5 – 25% for Final Paper/Project (due December 4th, in class and online)

This assignment explores a particular anthropological or analytical problem concerning Christianity. There are a number of viable options for this assignment and you are encouraged to choose an assignment that aligns with your own particular learning needs. This assignment is due Thursday, December 4th. It is worth 25 percent of your final grade.

Option One: Research Paper (8 – 10 pages, 12 point font)

The first is to consider the works of one of the scholars on the syllabus in more depth, or in comparison with another scholar also on the syllabus. This paper would resemble a standard research paper and should include a well-developed argument and in-depth research into the thinking of one (or more) of the theorists/anthropologists whose work we have discussed. This paper should have a thesis statement and a clearly developed argument.

Option Two: Cultural Analysis (8 – 10 pages, 12 point font)

The second is to analyze a contemporary Christian community or phenomenon following the models of the scholars that we have studied and apply some of the core themes from our class to a particular site (in doing so, you would be expected to draw upon and bring your data into conversation with the scholars and sources we have read throughout the term). You are not permitted to write about a religious community with which you are actively involved but you may draw on personal experiences in order to highlight your scholarly discussion.

If you have previously enrolled in RS3030: Mapping Religious Diversity and would like to write an expanded version of your fieldsite paper please speak with me about particular guidelines.

Option Three: What is a Christian?

The final option may be of interest to students who are technologically savvy. For this option, you may choose to create a short video highlighting and explaining for a non-expert audience some of the key themes with which we have worked (for example, you might choose to create a video on sincerity or Protestant language ideologies). In this assignment I would like you to think about how you might explain our project of challenging and de-centering Christian identity in such a way that does not privilege North American varieties of Christianity. You should draw upon the readings that we have examined in class and may also use any of your own personal experiences traveling abroad or interacting with local religious communities as well as popular media sources. Along with the video, you should submit a brief written assignment (3-4 pages) outlining the approach that you have taken, why you have chosen certain definitions, images, examples, etc. You should conclude by discussing how you think this video might be received.

Further Assignment Details

In each case, I expect the papers to be written in a formal matter. Please think of this assignment as a scholarly work and assume a tone and style similar to that used by the authors whom we have read in class (videos may of course be less formal in tone). Late assignments will be penalized 10% for being late, plus 2% for each additional day (including weekends).

Grading Scale

A → 90% or above	C+ → 73% to 76%	D+ → 59% to 62%
B+ → 86% to 89%	C → 68% to 72%	D → 54% to 58%
B → 81% to 85%	C- → 63% to 67%	D- → 50% to 53%
B- → 77% to 80%		F → 49% or below

Schedule and Readings

This course is divided into five thematic sections (units) which represent topics of interest to both scholars and Christian communities that we will be investigating over the course of the semester. These units are intentionally designed to de-orient our understanding of Christianity through a process of de-centering and de-privileging American Christianities' normative location without shifting to a regionalized approach to the study of global Christianities (which I see as equally problematic for reasons that I hope will soon become clear). However, in-between each of these de-centralizing units, we will take a break (an 'interruption') to look regionally at global Christianity by reading the sections of the *Introducing World Christianity* textbook. This approach is both confusing and disconcerting, which is precisely the point! What does it mean to 'interrupt' by drawing our attention to regionalism and the geographic? How does this approach differ from the thematic which we have allowed to dominate our course of study?

Our purpose is three-fold: first, we will gain an understanding of the ways that certain manifestations of Christian belief, identity, and practice are interpreted by anthropologists and scholars of religion. Second, we will think beyond traditional categories of religiosity to tease out critical themes that might initially appear to have little to do with Christianity, in doing so, we will develop an appreciation for global differences and focus our efforts on learning to hear a multitude of different voices. Third, we will begin to answer a seemingly simple question: "what is a Christian?", but as we will likely discover, this question complicates and challenges our preconceived categories and those held by Christians, theologians, anthropologists, and scholars of religion.

UNIT ONE: INTRODUCTORY MATTERS

Tuesday, August 26 – Introduction, Syllabus Overview, Course Goals

- Farhadian: "Forward" by Robert W. Hefner (pp. ix-x) and "Introduction" by Charles E. Farhadian (pp. 1-4).

Thursday, August 28 – The Great Debate

- Joel Robbins (2003). "What is a Christian? Notes Toward an Anthropology of Christianity." *Religion* 33: 191–199.
- William Garriott and Kevin O'Neill (2008). "Who is a Christian?: Toward a Dialogical Approach in the Anthropology of Christianity." *Anthropological Theory* 8(4): 381–398.

Tuesday, September 2 – Christian Believers

- Malcolm Ruel (2002). "Christians as Believers," pp. 99-133 in Michael Lambek (ed.), *A Reader in the Anthropology of Religion*. Malden, MA: Blackwell.
- Olivia Harris (2006). "The Eternal Return of Conversion: Christianity as Contested Domain in Highland Bolivia," pp. 51-76 in Fenella Cannell (ed.), *The Anthropology of Christianity*. Durham: Duke University Press.

Thursday, September 4 – The Social Scientist and the Believer

- Brian Howell (2007). "The Repugnant Cultural Other Speaks Back: Christian Identity as Ethnographic 'Standpoint.'" *Anthropological Theory* 7(4): 371–391.
- Watch this online lecture by Tanya Luhrmann in preparation for today's class: <<http://luhrmann.net/when-god-talks-back/video-of-vineyard-talk/>>.

INTERRUPTION: CHRISTIANITY IN EUROPE

Tuesday, September 9

Position Paper #1 due today

- Farhadian: "Christianity in Western Europe: Mission Fields, Old and New" by Simon Coleman (pp. 65-76).
- Tiina Sepp (2012). "Stories of Santiago Pilgrims: Tradition through Creativity," pp. 301-327 in Marion Bowman and Ülo Valk (eds.), *Vernacular Religion in Everyday Life: Expressions of Belief*. Sheffield, UK: Equinox.
- Film (viewed in class): *Dunkles, Rätselhaftes Österreich*

Thursday, September 11

- Farhadian: "Christianity in Eastern Europe: A Story of Pain, Glory, Persecution, and Freedom" by Peter Kuzmic (pp. 77-90).
- Ágnes Hesz (2012). "Hidden Messages: Dream Narratives About the Dead as Indirect Communication," pp. 140-160 in Marion Bowman and Ülo Valk (eds.), *Vernacular Religion in Everyday Life: Expressions of Belief*. Sheffield, UK: Equinox.
- **Interruption Seminar #1 – Christianity in Europe**
 - Presenters: _____
 - _____
 - _____
 - _____
 - _____

UNIT TWO: SINCERITY

Tuesday, September 16 – Interiority and Christian Subjectivities

- Webb Keane (2002). "Sincerity, Modernity and the Protestants." *Cultural Anthropology* 17(1):65-92.
- Joel Robbins (2008). "On Not Knowing Other Minds: Confession, Intention, and Linguistic Exchange in a Papua New Guinea Community." *Anthropological Quarterly* 81(2): 421-429.

Thursday, September 18 – Textual Cosmologies, Bible Reading and Relating

- James Bielo (2008). "On the Failure of Meaning: Bible Reading and the Anthropology of Christianity." *Culture and Religion* 9(1): 1-21.
- Eva Keller (2006) "Scripture Study as Normal Science: Seventh Day Adventist Practice of the East Coast of Madagascar," pp. 273-294 in Fenella Cannell (ed.), *The Anthropology of Christianity*. Durham: Duke University Press.

INTERRUPTION: CHRISTIANITY IN AFRICA

Tuesday, September 23

Position Paper #2 due today

- Farhadian: "Middle Eastern and North African Christianity: Persisting in the Lands of Islam" by Heather J. Sharkey (pp. 7-20)
- Farhadian: "Christian Belongings in East Africa: Flocking to the Churches" by Ben Knighton (pp. 21-35)
- Film (viewed in class): *Holy Hustlers*

Thursday, September 25 – Rosh Hashanah (no class)

Tuesday, September 30

- Farhadian: "West African Christianity: Padres, Pastors, Prophets and Pentecostals" by Ogbu Kalu (pp. 36-50).
- Farhadian: "Christianity in Southern Africa: The Aesthetics of Well-Being" by Frederick Klaitz (pp. 51-62)

- **Interruption Seminar #2 – Christianity in Africa**

- Presenters: _____

UNIT THREE: LANGUAGE IDEOLOGIES

Thursday, October 2 – Voices and Speakers

- Fenella Cannell (1999). "Spirit Mediums and Séance Forms: Changing Relations to the Spirit World," pp. 88-107 in Fenella Cannell (ed.), *Power and Intimacy in the Christian Philippines*. Cambridge: Cambridge University Press.
- Jon Bialecki, "No Caller ID for the Soul: Demonization, Charisms, and the Unstable Subject of Protestant Language Ideology." *Anthropological Quarterly* 84(2011): 679-703.

Tuesday, October 7 – Discourse and Discursive Praxis

- Matthew Tomlinson (2007). "The Limits of Meaning in Fijian Methodist Sermons," pp. 129-146 in Matthew Engelke and Matt Tomlinson (eds.), *The Limits of Meaning: Case Studies in the Anthropology of Christianity*. New York: Berghahn Books.
- Rebekka King, "Still, Already, Yet: A Linguistic Analysis of the Use of Eschatological Adverbs by Progressive Christians."

Thursday, October 9 – Prayer

- Robin Shoaps (2002). "Pray Earnestly: Textual Construction of Personal Involvement in Pentecostal Prayer and Song." *Journal of Linguistic Anthropology* 12(1): 34-71.
- Susan Harding (2000), "Speaking is Believing," pp. 33-60 in *The Book of Jerry Falwell: Fundamentalist Language and Politics*. Princeton: Princeton University Press.

INTERRUPTION: CHRISTIANITY IN ASIA

Tuesday, October 14 – Fall Break (no class)

Thursday, October 16

Position Paper #3 due today

- Farhadian: "Christianity in South Asia: Negotiating Religious Pluralism" by Arun Jones (pp. 93-107).
- Farhadian: "Christianity in Southeast Asia: Similarity and Difference in a Culturally Diverse Region" by Barbara Watson Andaya (pp. 108-121).
- Farhadian: "Christianity in East Asia: Evangelicalism and the March First Independence Movement in Korea" by Timothy S. Lee (pp. 122-136).
- Video (watch before class): Short clip from *Around the World in 80 Faiths*.

- **Interruption Seminar #3 – Christianity in Asia**

- Presenters: _____

UNIT FOUR: ECONOMIES

Tuesday, October 21 – Prosperity

- Simon Coleman (2011). "Prosperity Unbound?: Debating the Sacrificial Economy." *Research in Economic Anthropology* 31: 23-45.
- Naomi Haynes (2012). "Pentecostalism and the Morality of Money: Prosperity, Inequality and Religious Sociality on the Zambian Copperbelt." *Journal of the Royal Anthropological Institute* 18(1): 123-139.

Thursday, October 23 – Ambition I

In class free write exercise

- Omri Elisa (2011). *Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches*. Chs. 1-4 (pp. 1-120).

Tuesday, October 28 – Ambition II

- Omri Elisa (2011). *Moral Ambition: Mobilization and Social Outreach in Evangelical Megachurches*. Chs. 5-7, Epilogue (pp. 121-222).

Thursday, October 30 – Charity

- Erica Bornstein (2007). "Rituals without Final Acts: Prayer and Success in World Vision Zimbabwe's Humanitarian Work," pp. 85-103 in Matthew Engelke and Matt Tomlinson (eds.), *The Limits of Meaning: Case Studies in the Anthropology of Christianity*. New York: Berghahn Books.

INTERRUPTION: CHRISTIANITY IN THE AMERICAS

Tuesday, November 4

Position Paper #4 due today

- Farhadian: "Christianity in North America: Changes and Challenges in the Promised Land" by Kevin J. Christiano (pp. 139-153).
- Farhadian: "Central America and the Caribbean: Christianity on the Periphery" by Virginia Garrand-Burnett (pp. 154-170).
- Film (viewed in class): Hell House

Thursday, November 6

- Farhadian: "Christianity in Latin America: Changing Churches in a Changing Continent" by Samuel Escobar (pp. 171-185)
- Farhadian: "Brazilian Charisma: Pentecostalized Christianity in Latin America's Largest Nation" by R. Andrew Chestnut (pp. 186-200).

- **Interruption Seminar #4 – Christianity in the Americas**

- Presenters: _____

UNIT FIVE: MEDIATION AND MISSION

Tuesday, November 11 – Thinking Globally

Paper proposal and bibliography due today

- Matthew Engelke (2004). "Text and Performance in an African Christian Church: The Book 'Live and Direct' in Zimbabwe." *American Ethnologist* 31: 76-91.
- Brian Howell (2009). "Local Language and Global Faith: Choosing Church Language in the Philippines," pp. 89-121 in Howell and Zehner (eds.), *Power and Identity in the Global Church: Six Case Studies*. Pasadena, CA: William Carey Library Press.

Thursday, November 13 – Confession and Conversion

- William C. James (1998). "Sacred Death: The Belcher Island Massacre," pp. 101-130 in William C. James, *Locations of the Sacred: Essays on Religion, Literature and Canadian Culture*. Waterloo, ON: Wilfrid Laurier University Press.

- Danilyn Rutherford (2006). "The Bible Meets the Idol" Writing and Conversion in Biak, Irian Jaya, Indonesia," pp. 240-272 in Fenella Cannell (ed.), *The Anthropology of Christianity*. Durham: Duke University Press.

Tuesday, November 18 – Rupture and Imagination

Final Project Workshop (in class)

- Joel Robbins (2006). "Afterward: On Limits, Ruptures, Meaning and Meaningless," pp. 211-223 in Matthew Engelke and Matt Tomlinson (eds.), *The Limits of Meaning: Case Studies in the Anthropology of Christianity*. New York: Berghahn.
- Matthew Engelke (2010). "Number and the Imagination of Global Christianity: Or, Mediation and Immediacy in the Work of Alain Badiou." *Global Christianity, Global Critique. Special issue of South Atlantic Quarterly* 109(4): 811-829.

Thursday, November 20 → TBA

INTERRUPTION: CHRISTIANITY IN THE PACIFIC

Tuesday, November 25

Position Paper #5 due today

→ there is no class today, Dr. King is away at the American Academy of Religion meetings but you are expected to do the readings and watch the film.

- Farhadian: "Christianity in Australia and New Zealand: Faith and Politics in Secular Soil" by Marion Maddox (pp. 203-217).
- Farhadian: "Christianity in Polynesia: Transforming the Islands" by Ian Breward (pp. 218-229).
- Film (view online): *Peace Child*

Thursday, November 27 –Thanksgiving Holiday (no class).

Tuesday, December 2

- Farhadian: "Christianity in Micronesia: The Interplay between Church and Culture" by Francis X. Hezel (pp. 230-243).
- Farhadian: "Christianity in Melanesia: Transforming the Warrior Spirit" by Garry W. Trompf (pp. 244-258).

- **Interruption Seminar #5 – Christianity in the Pacific**

- Presenters: _____

Final Papers are due on December 4th. There is no final exam for this course. Students may pick up their final papers/projects from Dr. King during the scheduled exam slot (Thursday, December 11 from 1:00 - 3:00 p.m.). During that time you will have a chance to discuss your paper with Dr. King (doing so will earn you additional bonus marks on the final paper).