

Missionaries and Converts in the Early Modern World

HISD04H3

Thu, 10am-12pm, BV 355

Instructor	Prof. E. Natalie Rothman	Phone	(416) 287-7159
Office	H324	E-mail	rothman[at]utsc.utoronto.ca
Office Hours	Tuesdays 1pm-3pm	Course Website	http://intranet.utsc.utoronto.ca

Description:

This D-level seminar will explore how early modern people thought about and practiced community, belief, and ritual, and situate these thoughts and practices within the context of early imperialism and colonialism. We will look at religious conversion in relation to other social processes, and examine whether the “globalization of Christianity” is a useful paradigm through which to understand the experiences of missionaries and converts in different parts of the world in the period 1500-1800. Throughout the semester, we will ask to what extent religious conversion was a tool of empire, and what other kinds of power relations were at work in the production of converted subjects.

Goals:

- To learn about early modern religious conversion in Europe, Asia, and the Americas;
- To explore the various approaches historians have taken to the study of early modern religious conversion and empire;
- To develop analytical reading and writing skills;
- To plan and carry out independent research.

As a senior-year research seminar, this course aims to provide you with the skills you need in order to develop and carry out an independent research project in history, including critical reading of secondary literature, compiling an annotated bibliography, developing an original argument using evidence from primary documents, and writing a research statement, an outline, and, eventually, a research paper.

Requirements:

Full attendance and active participation in class discussions, careful reading of all assigned texts, two in-class presentations, and timely submission of all assignments, including weekly one-page response papers.

Evaluation:

Participation and attendance	10%
Response papers	10%
First oral presentation	5%
Book review	10%
Second oral presentation	10%
Annotated bibliography	10%
Proposal and outline	10%
Final research paper	35%
<hr/> Total:	100%

Readings: All required readings will be available on the intranet at least a week in advance. **You should print out your own copies and have them with you for class.**

Response papers: Every week, you should post a short (1 page max) response to the weekly readings on the course website **by 10am on Wednesday** (i.e. 24 hours before class) to allow everyone to read each other's responses. Your response should not be a summary of the readings but rather a set of questions or comments that will serve as the basis for class discussion.

In-class presentations: Based on a schedule to be determined at the beginning of the semester, you will be in charge of presenting a set of readings and leading class discussion. Your presentation should consist of a 5-minute introduction (situate the author, summarize the argument, clarify key terms and concepts), followed by some themes for discussion based on your classmates' response papers (you need not submit a response paper yourself on the readings you present). You will then be in charge of leading discussion for 20-30 minutes. Your task in leading discussion is to make sure it addresses the issues brought up in the response papers **and any other issues you think are important**. You should try to make the discussion inclusive, productive, and respectful of everyone's ideas.

Assignments: As a rule, and to keep things fair, there will be no extensions on deadlines. All assignments are clearly indicated on the course outline and are due before the following Tuesday at 10am. Assignments should be submitted electronically through the intranet. Be prepared for computer outages and glitches—I will not accept late submissions due to any technical problems. To protect your own privacy I cannot accept hard copies of your assignments.

Office hours & email etiquette: It is vital that you come to my office hours several times during the semester (Tuesdays 1pm-3pm @ H324 and by special appointment) to introduce yourself, to discuss your research interests, and the progress of your research project. If you need to contact me outside office hours, it's best to use email (I do not check my office voicemail). **I also expect you to email me in advance if you must miss class due to medical/family emergency.** Do understand that I cannot always respond promptly to your queries. Responsibility for making up materials covered in missed classes lies with you.

Writing: The University offers a great range of services to help improve your writing skills. I strongly encourage you to visit the Writing Centre (AC 210) and/or the English Language Development website at <http://www.utsc.utoronto.ca/%7EtlswEB/ELD>.

For excellent advice on writing, including tips on reading, summarizing, citing sources, and **how not to plagiarize**, check out <http://www.utoronto.ca/writing/advise.html>. If ever in doubt about plagiarism, please consult me or the excellent staff at the Writing Centre **before** submitting your assignments.

For a primer on research, check out the *Research Basics* page at: <http://www.utsc.utoronto.ca/-libweb/ResearchBasics.htm>

AccessAbility: Students with diverse learning styles and needs are welcome in this course. In particular, if you have a disability/health consideration that may require accommodations, please feel free to approach me and/or the AccessAbility Services Office as soon as possible. The UTSC AccessAbility Services staff (located in **S302**) are available by appointment to assess specific needs, provide referrals and arrange appropriate accommodations (416) 287-7560 or ability@utsc.utoronto.ca. The sooner you let us know your needs the quicker we can assist you in achieving your learning goals in this course.

Course Schedule

Week & Topic	Date	Required Readings
1 Introductions	14 Sept.	For background reading on early modern history, I highly recommend: Hsia, Ronnie Po-Chia. 1998 [or 2005 reprint]. <i>The World of Catholic Renewal, 1540-1770</i> . New York: Cambridge UP.
2 Theoretical frameworks	21 Sept.	Snow, David A. and Richard Machalek. 1984. "The Sociology of Conversion." <i>Annual Review of Sociology</i> 10: 167-90. Asad, Talal. 1996. "Comments on Conversion." In <i>Conversion to Modernities: The Globalization of Christianity</i> . Edited by Peter van der Veer. New York: Routledge, pp. 263-73. Keane, Webb. 1997. "From Fetishism to Sincerity: Agency, the Speaking Subject, and Their Historicity in the Context of Religious Conversion." <i>Comparative Studies in Society and History</i> 39 (4): 674-93. Salisbury, Neal. 2003. "Embracing Ambiguity: Native Peoples and Christianity in Seventeenth-Century North America." <i>Ethnohistory</i> 50 (2): 247-59.
3 The conversion of Europe: An unfinished business	28 Sept.	Muldoon, James. 1997. "Introduction: The Conversion of Europe." In <i>Varieties of Religious Conversion in the Middle Ages</i> . Gainesville: University Press of Florida, pp. 1-10. Lynch, Joseph H. 1998. "The Missionaries and Baptism." In <i>Christianizing Kinship: Ritual Sponsorship in Anglo-Saxon England</i> . Ithaca: Cornell UP, pp. 23-45. Bossy, John. 1970. "The Counter-Reformation and the People of Catholic Europe." <i>Past & Present</i> 47: 51-70. De Boer, Wietse. 2001. "Discipline of the Soul: Confession, Conversion, Coercion." In <i>The Conquest of the Soul: Confession, Discipline, and Public Order in Counter-Reformation Milan</i> . Boston: Brill, pp. 43-83.
4 Conversion and state-building	5 Oct.	Harrington, Joel F. and Helmut Walser Smith. 1997. "Confessionalization, Community, and State Building in Germany, 1555-1870." <i>Journal of Modern History</i> 69(1): 77-101. Luria, Keith P. 1996. "The Politics of Protestant Conversion to Catholicism in Seventeenth-Century France." In <i>Conversion to Modernities</i> . New York: Routledge, pp. 23-46. Weiss, Gillian. 2000. "Commerce, Conversion and French Religious Identity in the Early Modern Mediterranean." In <i>Adventure of Religious Pluralism in Early Modern France</i> . Oxford: Lang, pp. 275-288. Ginio, Eyal. 2001. "Childhood, Mental Capacity and Conversion to Islam in the Ottoman State." <i>Byzantine and Modern Greek Studies</i> 25: 90-119. Stow, Kenneth R. 2002. "'Neofiti' and Their Families; or, Perhaps, the Good of the State." <i>Leo Baeck Institute Year Book</i> 47: 105-13.
Assignment 1 (Book review) due by 8am on Monday, 9 Oct.		
5 Conversion narratives (part I): Crafting a converted self	12 Oct.	Riley, Patrick. 2004. "Changing the Subject: Autobiography and Conversion." In <i>Character and Conversion in Autobiography: Augustine, Montaigne, Descartes, Rousseau, and Sartre</i> . University of Virginia Press, pp. 9-23. St. Augustine of Hippo. "Book 8." In <i>The Confessions</i> . Carlebach, Elisheva. 2001. <i>Divided Souls: Converts From Judaism in Germany, 1500-1750</i> . New Haven: Yale UP, pp. 89-123. Garcia-Arenal, Mercedes. 2001. "Dreams and Reason: Autobiographies of Converts in Religious Polemics." In <i>Islamic Conversions: Religious Identities in Mediterranean Islam</i> . Edited by Mercedes García-Arenal. Paris: Maisonneuve et Larose, pp. 89-118. Hindmarsh, D. B. 1999. "'My Chains Fell Off, My Heart Was Free': Early Methodist Conversion Narrative in England." <i>Church History</i> 68 (4): 910-29.
6	19 Oct.	In-class workshop on research skills, electronic resources (details TBA)
7 Conversion narratives (part II):	26 Oct.	Pullan, Brian S. 1977. "'A Ship with Two Rudders': 'Righetto Marrano' and the Inquisition of Venice." <i>The Historical Journal</i> 20: 25-58. Rothman, E. Natalie. Unpublished. "Interiority and Spacetime in Venetian Conversion Narratives." Gregory, Brad S. 2003. "'To the Point of Shedding Your Blood': The Bible, Communities of Faith, and Martyrs' Resistance to Conversion in the Reformation Era." In <i>Conversion: Old Worlds and New</i> . Edited by Kenneth Mills and Anthony Grafton. Rochester:

Inquisitorial scripts		University of Rochester Press, pp. 66-86. "The Price of Conversion: Francisco de San Antonio and Mariana de los Reyes." In <i>Inquisitorial Inquiries: Brief Lives of Secret Jews and Other Heretics</i> . Eds. Richard L. Kagan and Abigail Dyer. Baltimore: The Johns Hopkins University Press.
		Assignment 2: a 2-3 page annotated bibliography towards your final paper due by 10am on Monday, Oct. 30.
8 Converts and communities	2 Nov.	Baer, Marc D. 2004. "Islamic Conversion Narratives of Women: Social Change and Gendered Religious Hierarchy in Early Modern Ottoman Istanbul," <i>Gender & History</i> 16 (2): 425-58. Graizbord, David. 2005. "A Historical Contextualization of Sephardi Apostates and Self-Styled Missionaries of the Seventeenth Century." <i>Jewish History</i> 19 (3-4): 287-313. Lazar, Lance G. 2005. "Negotiating Conversions: Catechumens and the Family in Early Modern Italy." In <i>Piety and Family in Early Modern Europe</i> . Eds. Marc R. Forster and Benjamin J. Kaplan. Aldershot: Ashgate, pp. 152-177. Rothman, E. Natalie. 2006. "Becoming Venetian: Conversion and Transformation in the Seventeenth-Century Mediterranean." <i>Mediterranean Historical Review</i> 21 (1): 39-75.
9 The colonial encounter (part I)	9 Nov.	Morrison, Kenneth M. 1985. "Discourse and the Accommodation of Values: Toward a Revision of Mission History." <i>Journal of the American Academy of Religion</i> 53: 365-82. Rafael, Vicente L. 1987. "Confession, Conversion, and Reciprocity in Early Tagalog Colonial Society." <i>Comparative Studies in Society and History</i> 29 (2): 320-39. Cohen, Charles L. 1993. "Conversion Among Puritans and Amerindians: A Theological and Cultural Perspective." In <i>Puritanism: Transatlantic Perspectives on a Seventeenth-Century Anglo-American Faith</i> . Edited by Francis J. Bremer. Boston: Massachusetts Historical Society, pp. 233-256. Davis, Natalie Zemon. 1995. "New Worlds: Marie de l'Incarnation." In <i>Women on the Margins: Three Seventeenth-Century Lives</i> . Cambridge, MA: Harvard UP, pp. 63-139. Marie de l'Incarnation's (1599-1672) Correspondence, available online at: http://home.infionline.net/~ddisse/incarnat.html
10 The colonial encounter (part II)	16 Nov.	Bargellini, Clara. 1998. "Representations of Conversion: Sixteenth-Century Architecture in New Spain." In <i>The Word Made Image: Religion, Art, and Architecture in Spain and Spanish America, 1500-1600</i> . Boston: Isabella Stewart Garner Museum, pp. 91-102. MacCormack, Sabine. 1998. "Art in a Missionary Context: Images From Europe and the Andes in the Church of Andahuaylillas Near Cuzco." In <i>The Word Made Image: Religion, Art, and Architecture in Spain and Spanish America, 1500-1600</i> . Boston: published by the Trustees of the Isabella Stewart Gardner Museum, pp. 103-126. Khodarkovsky, Michael. 2001. "The Conversion of Non-Christians in Early Modern Russia." In <i>Of Religion and Empire: Missions, Conversion, and Tolerance in Tsarist Russia</i> . Edited by Robert P. Geraci and Michael Khodarkovsky. Ithaca: Cornell UP, pp. 115-143. Richter, Daniel K. 2001. "Native Voices in a Colonial World." In <i>Facing East From Indian Country: A Native History of Early America</i> . Cambridge, MA: Harvard UP, pp. 110-150. Goddard, Peter A. 2004. "Two kinds of Conversion ('Medieval' and 'Modern') Among the Hurons of New France." In <i>Spiritual Conversion of the Americas</i> . Edited by James Muldoon. Gainesville: University of Florida Press, pp. 57-77.
11	23 Nov.	Student presentations
12	30 Nov.	Student presentations
Final paper due by 8am Monday, Dec. 4.		

Assignment 1: Book review

Due by 8am on Monday, 9 Oct.

In 3-5 double-spaced pages, review one of the books below, or another scholarly book (by prior consultation with me):

- Abisaab, Rula J. 2004. *Converting Persia: Religion and Power in the Safavid Empire*. London, New York: I.B. Tauris.
- Birnbaum, Marianna D. 2003. *The Long Journey of Gracia Mendes*. Budapest, New York: Central European UP.
- Burns, Kathryn. 1999. *Colonial Habits: Convents and the Spiritual Economy of Cuzco, Peru*. Durham: Duke UP.
- Carlebach, Elisheva. 2001. *Divided Souls: Converts From Judaism in Germany, 1500-1750*. New Haven: Yale UP.
- Davis, Natalie Zemon. 2006. *Trickster Travels: A Sixteenth-Century Muslim Between Worlds*. New York: Hill and Wang.
- De Boer, Wietse. 2001. *The Conquest of the Soul: Confession, Discipline, and Public Order in Counter-Reformation Milan*. Leiden, Boston: Brill.
- Garcia-Arenal, Mercedes and Gerard A. Wiegers. 2003. *A Man of Three Worlds: Samuel Pallache, a Moroccan Jew in Catholic and Protestant Europe*. Baltimore: Johns Hopkins UP.
- Graizbord, David L. 2004. *Souls in Dispute: Converso Identities in Iberia and the Jewish Diaspora, 1580-1700*. Philadelphia: University of Pennsylvania Press.
- Greer, Allan. 2005. *Mohawk Saint: Catherine Tekakwitha and the Jesuits*. New York: Oxford University Press.
- Lazar, Lance G. 2004. *Working in the Vineyard of the Lord: Jesuit Confraternities in Early Modern Italy*. Toronto: University of Toronto Press.
- Pardo, Osvaldo F. 2004. *The Origins of Mexican Catholicism: Nahua Rituals and Christian Sacraments in Sixteenth-Century Mexico*. Ann Arbor: University of Michigan Press.
- Rafael, Vicente L. 1988. *Contracting Colonialism: Translation and Christian Conversion in Tagalog Society Under Early Spanish Rule*. Ithaca: Cornell UP.
- Silverblatt, Irene M. 2004. *Modern Inquisitions: Peru and the Colonial Origins of the Civilized World*. Durham: Duke UP.
- Zupanov, Ines G. 2005. *Missionary Tropics: The Catholic Frontier in India (16th-17th Centuries)*. Ann Arbor: University of Michigan Press.