

Global Civilization

EXPANDING WORLD

Study Guide

Fifth Edition

Global Civilization: *Expanding World*
an integrated set

The *Study Guide*, *Reader*, and *Lesson Overviews*, used in conjunction with a number of other textbooks (see textbook list), form the core of the Global Civilization study program. *Expanding World* is the third module, or course, of this comprehensive four-part curriculum. A set of similar books is available for each module in the program.

Each book has a specific function:

Study Guide: This basic volume contains the lesson assignments and study questions for the curriculum. Also included are an Inductive Bible Study syllabus, and guidelines on writing research papers.

Greek Lessons: These basic volumes contain the Hebrew language lessons and the Greek language lessons for this module.

Reader: This collection of essays, articles, and lectures by various specialists supplements the reading assignments in the course textbooks.

Lesson Overviews: This volume contains Introductions and Reviews for each lesson. These are not formal lectures nor articles written for scholarly journals; rather, they were originally informal oral presentations to assist mentors in guiding students and to direct students in their studies. These overviews have been extensively edited since the original lectures were presented to take into account revised reading assignments. Both mentors and students receive a copy of this volume. A mentoring job description, mentoring guidelines, a mentor/student checklist, a rubric for the assessment of mentoring sessions, and an assessment key for mentoring sessions is provided in the front of this work.

Global Civilization

Expanding World

AD 200 – AD 1945

Study Guide

Fifth Edition

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Institute of International Studies



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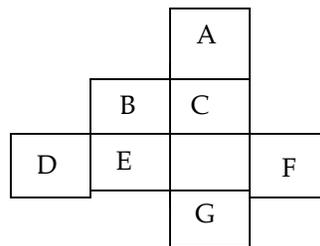


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Study Guide

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Module 3A

Daily Assignments:

- 1 Module 3 Overview: First Things to Fulfillment – *Winter*
- 2 Review of Module 1 – *Winter*
- 3 Review A of Module 2 – *Russell*
- 4 Review B of Module 2 – *Winter*
- 5 Review C of Module 2 – *Baker*

- 6 The Roman World, 200-400 – *Winter*
- 7 ‘Barbarians’ of Europe and North Africa – *Winter*
- 8 Persia, East and Central Asia, 200-400 – *Armstrong*
- 9 India and Southeast Asia, 200-700 – *Armstrong*
- 10 Africa, Oceania, the Americas, 200-500 – *Baker*
- 11 Persistence of the Greek Tradition in the Eastern Mediterranean – *Winter*
- 12 The Celtic Movement in the British Isles – *Roberta Winter*
- 13 The Celtic Movement on the Continent – *Winter*
- 14 Western and Central Asia, 400-800 – *Baker*
- 15 The Rise and Spread of Islamic Civilization – *Woodberry*

- 16 The Flowering of Chinese Civilization, 400-1200 – *Armstrong*
- 17 Medieval Europe: The Carolingian Renaissance – *Winter*
- 18 Work on the Module 3A Ethnographic Interview Project
- 19 Medieval Europe: Peoples on the Move – *Baker*
- 20 Society and Religion in Europe, 800-1200 – *Winter*

- 21 Islamic Florescence, 800-1000 – *Woodberry*
- 22 Far Eastern Peoples and Empires, 400-1200 – *Armstrong*
- 23 South and Southeast Asian Peoples and Empires, 400-1200 – *Armstrong*
- 24 African States and the Pacific, 400-1200 – *Baker*
- 25 Developments in Middle and South America, 400-1200 – *Emery*

- 26 Later Medieval Europe and the Crusades – *Winter*
- 27 The Changing Muslim World, 1000-1200 – *Woodberry*
- 28 Overflow of the Twelfth Century Renaissance – *Winter*
- 29 The Mongols: Destruction, Followed by New Empires – *Johnson*
- 30 Religious Developments Around the World – *Armstrong*

- 31 Asian Developments, 1200-1600 – *Armstrong*
- 32 Islamic Empires, 1200-1600 – *Woodberry*
- 33 Europe: Death and Renaissance – *Winter*
- 34 Humanities and the Renaissance – *Baker*
- 35 Exploring the Whole World – *Baker*

- 36-40 Complete the Module 3A Integrative Paper and Ethnographic Interview Project

Module 3B

Daily Assignments:

- 41 The Reformation: Breakdown of the Uniformitarian Hypothesis – *Winter*
- 42 Religious and Cultural Freedom – *Baker*
- 43 Europe: New Classes, Technology, and Opportunities – *Baker*
- 44 Society and Religion in Late Pre-Colonial Asia – *Armstrong*
- 45 African Empires Rise and Fall, 1200-1800 – *Armstrong*

- 46 Latin Vitality in Global Perspective – *Winter*
- 47 The Impact of Early European Colonialism – *Baker*
- 48 Settler Colonies in the Americas and South Africa – *Baker*
- 49 The Pacific: Indigenous Cultures and Early Colonialism – *Armstrong*
- 50 The Devastation of Slavery in Africa, Asia, the Americas, the Pacific – *Emery*

- 51 Europe: Political, Economic, and Cultural Developments – *Baker*
- 52 The Rise of Science and the Enlightenment – *Winter*
- 53 The Evangelical Awakening – *Winter*
- 54 Europe and the Colonies: Expansion, Revolution, Independence – *Baker*
- 55 New Asian Empires, 1600s-1700s – *Armstrong*

- 56 Protestant Orders and Asian Realities – *Winter*
- 57 Europe: Nationalism, Revolution, War, Empire – *Baker*
- 58 Nineteenth Century Africa: Peoples and States, European Impact – *Armstrong*
- 59 The New World: Settlers and Native Americans – *Emery*
- 60 Work on the Module 3B Research Paper and Integrative Paper

- 61 Burgeoning Industrialism and Renewal Movements – *Baker*
62 Feminist Origins and Social Reform – *Roberta Winter*
63 Spiritual Roots of Social Reform: Countdown to 1900 – *Winter*
64 The Western Explosion, 1850-1900 – *Winter*
65 The Colonial World, 1800-1914 – *Armstrong*
- 66 Globalization, Empires, and ‘Progress’, 1875-1914 – *Baker*
67 The World’s Peoples and the Christian Gospel, I:
 Asia and Latin America – *Armstrong*
68 The World’s Peoples and the Christian Gospel, II:
 Oceania, Middle East, Africa – *Armstrong*
69 The Edinburgh Legacy, 1910 and 1980 – *Winter*
70 Later Colonialism and Indigenous Peoples – *Armstrong*
- 71 Global Economy and Nationalism – *Emery*
72 A Changing World: Relativity, Doubt, Anxiety, Creativity – *Baker*
73 Peoples and Ethnic Groups: The Third Era of Missions – *Winter*
74 Racism, War, Religion, and the End of an Era, 1930-1945 – *Armstrong*
75 The Story of Global Civilization as of 1945 – *Winter*
- 76-80 Complete the Module 3B Integrative Paper and Research Paper

APPENDIX

U.S. Population Charts

Lesson 73 Resources: The Bible and People Groups (Transparencies for Teaching Perspectives Lessons)

Inductive Bible Study Section

Module 3 Guide to Inductive Bible Study (IBS) Assignments
Global Teams Inductive Bible Study Guidelines

Ethnographic Interview Project Section

Inductive Ethnographic Interviewing—*Armstrong*
Ethnographic Interview Project Guidelines—*Armstrong*

Research Paper Section

Research Paper Guidelines—*Armstrong*
Research Paper Grading Rubric
WCIU Referencing Guidelines—*Morad*

Global Civilization Program and Module Outcomes

Module 3 Course Requirements

The Module 3 course grade is based on requirements similar to those in Module 2. Your grade for each half-module is determined as follows, unless your school indicates otherwise:

25% based on daily/weekly assignments, and Greek tests

40% for the Integrative Paper

35% for the Research Paper (Or Ethnographic Paper & Notebook for 3A)

1. *Daily/weekly assignments* include: readings, answers to the Reflection Questions, Intellectual Journal, discussions of the lesson materials during the mentoring sessions, Hebrew and Greek lessons, quizzes, and tests, inductive Bible studies, and the discipling component (teaching some of the material to a group or individual, or at least preparing a lesson plan that could be used in teaching).

This 1/4 of the grade is determined primarily by your mentor. The Greek and Hebrew tests, however, normally are marked by your school. Mentors are encouraged to give more value in grading to activities that require more time (e.g., understanding the reading, which is assessed mainly in the Reflection Questions and the mentoring sessions). See “Rubric for Assessing Mentoring Session” in the *Lesson Overviews* book.

2. *The Integrative Papers* (3A and 3B) are graded by your school. Guidelines for integrative papers may be found in your Study Guide and in your Lesson Overviews.

This paper enacts Learning Outcome 5:

The student will be able to apply the study of the purposes of God in history and the development in societies throughout history to working cross-culturally in today’s globalized world, including critiquing and proposing development strategies, especially those of faith-based NGOs, that address the roots of human problems.

3. The paper due at the end of Module 3A is the mini-ethnography plus notebook based on the work done in Spradley’s *The Ethnographic Interview*.

See the assignment sheet in the Lesson Overviews and the APPENDIX section of the Study Guide for further information. The notebook is to contain the notes and summaries of the interviews, information on the persons interviewed, plus tasks, etc.

4. The Module 3B research paper is generally graded by your school. You may select the topic of this paper, with the approval of your mentor, provided that it relates to the material covered in this Module. Guidelines for the Module 3B research paper are similar to those in Module 2.

You may select the topic of the paper for 3B, with your mentor’s approval, provided that it relates substantially to the material covered in this Module, AD 200-1945. Materials from earlier or later periods also may be included. The paper should include cross-cultural data and/or address implications for intercultural work today.

Possible 3B research paper subjects are numerous, as the examples listed here suggest. Most topics should focus on a narrower aspect of such broad subject areas:

Comparison of the Treatment of Minority Ethnic Groups in the Ottoman Empire and in Turkey Today

The Impact of Scientific Discoveries and Technological Innovations on Developments in X and Y Countries

Ancient and Modern Maya World Views: The Heritage of the Past

Methods of Celtic, Nestorian, and Buddhist Missions, and Their Implications for Today

Al-Ghazali and Aquinas: Their Contributions and Place in History

A Comparison of Traditional Chinese Educational Methods with Those of Medieval Europe and X Country Today

Hindu Reform Movements Compared to Islamic Reform Movements in the 19th and 20th Centuries

The Effect of the Enlightenment on French Society

African Concepts of Beauty and Harmony, as Expressed in Traditional and Christian Yoruba and Akan Art

Voluntary Organizations in the Middle East After World War I: Types, Roles, Impact

Global Civilization
Module 3 Schedule of Lessons
Expanding World: AD 200 to AD 1945

Module 3A

- 1 Module 3 Overview: First Things to Fulfillment
- 2 Review of Module 1
- 3 Review A of Module 2
- 4 Review B of Module 2
- 5 Review C of Module 2

- 6 The Roman World, 200-400
- 7 'Barbarians' of Europe & North Africa
- 8 Persia, East & Central Asia, 200-400
- 9 India & Southeast Asia, 200-700
- 10 Africa, Oceania, Americas, 200-500

- 11 Persistence of the Greek Tradition, E. Mediterranean
- 12 Celtic Movement in the British Isles
- 13 Celtic Movement on the Continent
- 14 Western & Central Asia, 400-800
- 15 Rise & Spread of Islamic Civilization

- 16 Flowering of Chinese Civilization, 400-1200
- 17 Medieval Europe: The Carolingian Renaissance
- 18 Work on the Module 3A Ethnographic Interview Project
- 19 Medieval Europe: Peoples on the Move
- 20 Society & Religion in Europe, 800-1200

- 21 Islamic Florescence, 800-1000
- 22 Far Eastern Peoples & Empires, 400-1200
- 23 S & SE Asian Peoples & Empires, 400-1200
- 24 African States & the Pacific, 400-1200
- 25 Developments in Middle & S America, 400-1200

- 26 Later Medieval Europe & Crusades
- 27 The Changing Muslim World, 1000-1200
- 28 Overflow of 12th Century Renaissance
- 29 Mongols: Destruction, Followed by New Empires
- 30 Religious Developments Around the World

- 31 Asian Developments, 1200-1600
- 32 Islamic Empires: MidEast, C Asia, India, SE Asia
- 33 Europe: Death & Renaissance
- 34 Humanities & the Renaissance
- 35 Exploring the Whole World

- 36-40 Complete the Module 3A Integrative Paper and Ethnographic Interview Project

Module 3B

- 41 Reformation: Breakdown of Uniformitarian Hypothesis
- 42 Religious & Cultural Freedom
- 43 Europe: New Classes, Technology, Opportunities
- 44 Society & Religion in Late Pre-Colonial Asia
- 45 African Empires Rise & Fall, 1200-1800

- 46 Latin Vitality in Global Perspective
- 47 Impact of Early European Colonialism
- 48 Settler Colonies in the Americas, S. Africa
- 49 The Pacific: Indigenous Cultures & Early Colonialism
- 50 Devastation of Slavery: Africa, Asia, Americas, Pacific

- 51 Europe: Political, Economic, & Cultural Developments
- 52 The Rise of Science & the Enlightenment
- 53 The Evangelical Awakening
- 54 Europe & Colonies: Expansion, Independence
- 55 New Asian Empires, 1600s-1700s

- 56 Protestant Orders & Asian Realities
- 57 Europe: Nationalism, Revolution, War, Empire
- 58 19th Century Africa: Peoples, States, European Impact
- 59 The New World: Settlers & Native Americans
- 60 Work on the Module 3B Research Paper and Integrative Paper

- 61 Burgeoning Industrialism, Renewal Movements
- 62 Feminist Origins & Social Reform
- 63 Spiritual Roots of Social Reform
- 64 The Western Explosion, 1850-1900
- 65 The Colonial World, 1800-1914

- 66 Globalization, Empires, & 'Progress', 1875-1914
- 67 Peoples & the Gospel: Asia, Latin America
- 68 Peoples & the Gospel: Oceania, Middle East, Africa
- 69 Edinburgh Legacy: 1910, 1980
- 70 Late Colonialism & Indigenous Peoples

- 71 Global Economy & Nationalism, 1914-1940
- 72 Changing World: Relativity, Doubt, Anxiety, Creativity
- 73 Peoples & Ethnic Groups: Third Era of Missions
- 74 Racism, War, Religion, & End of an Era, 1930-1945
- 75 The Story of Global Civilization as of 1945

- 76-80 Complete the Module 3B Integrative Paper and Research Paper

Some lessons draw on Dr. Paul Pierson's lectures:
The Historical Development of the Christian Movement

Global Civilization Module 3 Outcomes

On completion of this module, students will be able to:

Cognitive

Historical Studies on Development

1. Analyze the impact of historical events from 200 to 1945, such as the expansion of Christianity, colonization, slavery, and urbanization, on the development of cultures and societies around the world, in light of the purpose of history, in order to identify root causes of problems and evaluate attempts to deal with those problems.

Cultural and Sociological Studies on Development

2. Analyze cultural and societal changes from 200 to 1945, due to major ideological movements (such as capitalism, colonialism, nationalism, Darwinism, Marxism, fascism, and secularism), modernization and Westernization, science and technology, to understand the impact they had on the development of cultures and societies around the world during this time period, both positive and negative.

Religious and Philosophical Studies on Development

3. Analyze the development of the major religious traditions of the world during this time period, including the creation of new religions and new forms of Buddhism, Christianity, and Islam, the dynamics by which they spread within and across cultures, and their effect upon one another and on their adherent and surrounding cultures.

Synthesis

4. Apply the study of development of modern cultures and societies to working cross-culturally in

Affective

5. Show appreciation for religious and philosophical diversity in this period and explain how these systems represent both the human desire to know God and ultimate reality, as well as distortions of that desire.
6. Reflect critically on one's own culture and world view in light of studying religions and philosophies of this period, and the implications for understanding the roots of human problems.
7. Demonstrate values of life-long learning, reflection, and service characteristic of voluntary international development agencies.

Skills

8. Apply appropriate hermeneutical methods and tools to the study of selected biblical texts.
9. Communicate to others some aspects of historical, socio-cultural, religious, and biblical knowledge gained from studying this period that address the roots of human problems.
10. Use the appropriate literary, historical, biblical and social science methods and tools to research a specific problem or issue in the time period 200-1945 and communicate the results in appropriate academic language and forms.

Guidelines for Integrative Paper: M-3

Purpose

The purpose of this integrative paper is to allow you to reflect on everything you have been reading in order to demonstrate mastery of the material and to critically reflect on how it applies to your situation. These guidelines are meant to assist you in writing a well-organized paper as well as provide you with information regarding our expectations.

M3A Integrative Paper Assignment

Read pages 1-121 of the book, *Plagues, Priests, Demons: Sacred Narratives and the Rise of Christianity in the Old World and the New*, by Daniel Reff. In an analytical essay of 8-10 pages interact with at least five of Reff's main points by documenting from the readings of Module 3 why you do or do not agree with his analysis. In your essay demonstrate how you have achieved each of the cognitive Outcomes for Module 3 in relationship to the themes of this book. Conclude with an application of what you have learned in this half module and in this book for workers in other cultures engaged in international development, with particular reference to discovering and addressing the roots of human problems around the world.

M3B Integrative Paper Assignment

Choose one of the following assignment options for your M3B Integrative Paper:

1. Read pages 122-244 of the book, *Plagues, Priests, Demons: Sacred Narratives and the Rise of Christianity in the Old World and the New*, by Daniel Reff. In an analytical essay of 8-10 pages interact with at least five of Reff's main points by documenting from the readings of Module 3 why you do or do not agree with his analysis. In your essay demonstrate how you have achieved each of the cognitive Outcomes for Module 3 in relationship to the themes of this book. Conclude with an application of what you have learned in this half module and in this book for workers in other cultures engaged in international development, with particular reference to discovering and addressing the roots of human problems around the world.
2. Choose one of your M3 textbooks to review for an audience in the cultural setting within which you work and live. In an analytical essay of 8-10 pages describe the audience you are addressing, then explain the significance and application of the principles and content of that book for that audience. In your essay demonstrate how you have achieved each of the cognitive Outcomes for Module 3 in relationship to the themes of this book.
3. Read IJFM 23:1 (Jan-March 2006), Chong Kim's article, "Another Reformation." (online at http://www.ijfm.org/23_1.htm) Review this article for an audience in the cultural setting within which you work and live. In an analytical essay of 8-10 pages describe the audience you are addressing, then explain the significance and application of the principles and content of this article for that audience. Also compare the author's approach with what you have learned in Module 3. In your essay demonstrate how you have achieved each of the cognitive Outcomes for Module 3 in relationship to the themes of this article.

Organization

With these guidelines you will also receive a grading rubric explaining the expectations of how grades will be given. The grading criteria for an "A" paper states that, "Writing is clear and logical, and well organized around a short introduction, a developed thesis, and a conclusion. Referencing guidelines are followed consistently."

Computers, Margins, Spacing, Type Style

All papers must be typed. If this is a problem you should make your case beforehand with your mentor. Following APA formatting guidelines, margins should be 1 inch on all sides with the exception of the title page. The paper should be double spaced with the exception occurring in Tables or graphs where single spacing would provide clearer communication. All new paragraphs should be indented at .5. Times New Roman should be the font style selected.

Length: Minimum length, (excluding bibliography), is 10 pages and the maximum, (also excluding bibliography) is 20 pages.

Outline and Referencing

As the rubric indicates, it is expected that an "A" paper will be properly outlined and referenced. The Global Civilization program uses the APA formatting and referencing style, as that is the style used primarily in social sciences and for publications. Even though this is an integrative paper on the texts you have read and not a research paper, you will still need to document your sources and give credit to those whose ideas you are referring to. If you have access to the Internet, go to: www.wisc.edu/writing/Handbook/DocAPAOrientation.html This provides a quick guide to how to reference different types of resources as well as APA formatting guidelines.

Headings

As has been outlined in these guidelines, subjects are outlined according to headings.

Level 1 Headings are division headings and are:

Centered

Use Upper Case for All Words Except Prepositions and Articles,

Uses Regular Font Size

Level 3 Headings: Flush Left, Italicized, Upper and Lower Case

Level 4 headings are indented, italicized, only first letter is capitalized in sentence and it ends with a period. The text follows immediately after the period in a level four heading.

Unless you are doing a lengthy literature review, a level 2 heading will not be necessary. For more information and examples on proper headings for your outline, refer to either your APA manual or on-line at <http://www.wisc.edu/writing/Handbook/DocAPAHeadings.html>

Introduction and Thesis Statement

This assignment is asking you to synthesize all you have read in this module. Therefore, your thesis statement, or main idea, will be the theme you have discovered from your readings. A good on-line source on how to write a thesis statement and organize your paper is:

http://owl.english.purdue.edu/handouts/print/general/gl_thesis.html. We refer you to Purdue's Online Writing Lab (OWL) for help in writing, organizing and referencing your works.

In your integrative and research papers you will be quoting, paraphrasing and summarizing other people's work. If you are unclear about the distinctions between these three, go to:

http://owl.english.purdue.edu/handouts/research/r_paraphr.html. This will not only explain the differences but also show you how to paraphrase without plagiarizing.

GRADING RUBRIC FOR INTEGRATIVE PAPER

Organization	F= 0 – 5 The essay is unclear and has no organization. Required standards of style are not followed.	D= 6 The organization of the essay is not logical. Required standards of style are followed inconsistently with many errors.	C= 7 Writing has minimal organization and a basic thesis. Required standards of style are followed, but with many errors.	B= 8 Writing follows a logical organization, but sometimes drifts from the thesis. Required standards of style are followed with few errors.	A= 9 – 10 Writing is clear, logical, and well organized around a short introduction a developed thesis and a conclusion. Required standards of style are followed consistently.
Key Points	F= 0 – 23 The chosen subject is not addressed and is regularly written with un-clarity and imprecision. No evidence is provided and does not refer to appropriate authorities.	D= 24 – 27 Very few aspects of the chosen subject are covered and are typically written with un-clarity and imprecision. Few points provide any evidence and rarely refer to appropriate authorities.	C= 28 – 31 Minimal aspects of the chosen subject are covered and are inconsistently written with clarity and precision. In general the points provide some evidence and occasionally refer to appropriate authorities.	B= 32 – 35 Relevant aspects of the chosen subject are covered and are written with clarity and precision. Some points provide strong evidence and refer to appropriate authorities.	A= 36 – 40 Key aspects of the chosen subject are covered and are written with clarity and precision. Every point provides strong evidence and refers to appropriate authorities.
Synthesis and Application	F= 0 – 23 The synthesis does not demonstrate comprehension of the subject and does not effectively clarify key concepts. Application/s are not supported with significant evidence or non-existent.	D= 24 – 27 The synthesis demonstrates an inadequate comprehension of the subject and key concepts. Application/s are inadequately supported with significant evidence.	C= 28 – 31 The synthesis demonstrates a nominal comprehension of the subject and clarifies most key concepts. Application/s are nominally supported with significant evidence.	B= 32 – 35 The synthesis demonstrates an adequate comprehension of the subject and clarifies key concepts. Application/s are adequately supported with significant evidence.	A= 36 – 40 The synthesis demonstrates mastery of the subject and effectively clarifies key concepts. Application/s are fully supported with significant evidence.
Grammar/ Language use	F= 0 – 5 The essay has so many basic grammar errors that it cannot be understood. The student does not use language in keeping with educated usage.	D= 6 The essay has many basic grammar errors but the meaning is somewhat clear. The student rarely uses language in keeping with educated usage.	C= 7 The essay has a few major and minor grammar errors, but most sentences are clear and understandable. The student inconsistently uses language in keeping with educated usage.	B= 8 The essay has a few minor grammar errors which do not interfere with understanding. The student typically uses language in keeping with educated usage.	A= 9-10 The essay has no grammatical errors. The student uses language in keeping with educated usage.

Total Assessment	Organization	Key Points	Synthesis and Insights	Grammar/ Language Use	Total Points
	___/10	___/40	___/40	___/10	___/100

Grading Scale	A	B	C	D	F
	A+ 100 A 93-99 A- 90-92	B+ 87-89 B 83-86 B- 80-82	C+ 77-79 C 73-76 C- 70-72	D+ 67-69 D 63-66 D- 60-62	F 59-0

Module 3

Introductory comments

Ralph D. Winter

Each of our four modules has the same construction in the sense of drawing on lectures by an outstanding professor at a leading evangelical institution.

First Things (Creation to 400 BC): Walter Kaiser Jr., former Dean and Professor of Old Testament at Trinity Evangelical Divinity School, now President of Gordon-Conwell.

Formulation (400 BC to AD 200): Walter Russell, Professor of Biblical Studies at Biola University.

Fulfillment (200 AD to 1945): Paul Pierson, Professor of History, School of World Mission, Fuller Theological Seminary.

Finalization (1945 to the Present): John Graton, Wheaton Graduate School.

In each case we have drawn upon a person who has had both a profound commitment to the cross-cultural reality of the Christian movement, and who has looked at what he teaches from that point of view. Two of the four professors, Pierson and Graton, are former missionaries.

In the specific case of our third module, Paul Pierson's lectures are in a very special category. As you will notice he often refers to me as he teaches his way through the lessons. This is not because I am so important in any absolute sense, although I have done a good deal of writing in this particular field, but his many references to me throughout his lectures simply reflect the fact that I first developed this particular course, and taught it at Fuller for a number of years before he came. He took over the precise name of my course, using some of the structure and many of the same outside readings. He has freely built on many of my own particular emphases, such as modalities and sodalities, and of course added his own thoughts, whether supporting or contradictory. I have been delighted to see the course taken over by a person I so highly esteem, with such outstanding credentials both in field experience and academic background (Ph.D. in History).

Then, of course, the final chapter of the revised version of Latourette's *History of Christianity*,

along with a new introduction to it and updated bibliographies, is my attempt to be faithful to the perspective that I would have thought Latourette would have had, had he not died prematurely, knocked down at night on a poorly lighted highway as he was out for an evening walk. That was a great loss.

Naturally, in the ensuing twenty years since the time I left Fuller to found the U.S. Center for World Mission, both Paul Pierson and I—and Charlie Mellis, too, had he also not died prematurely (from Second World War injuries)—have grown and gained in new knowledge and perspectives. Were I to return to Fuller to take this course up again, I would not myself teach the course in exactly the same way. (Once years ago, I actually did return to teach it again.)

Therefore, Pierson and I are both adding new information to my own original course. He brings in many new insights and contemporary parallels. Both his and my contributions are found in our additional notes and comments, and additional readings we have chosen from various sources. A great deal of material and perspectives beyond what I taught in my original course are being presented here. For example, back when I taught the course, while we did have Christopher Dawson to guide us, we did not have the flood of new light shed on the story by Samuel Moffett's sparkling and authoritative work, *Christianity in Asia*.

Probably the greatest single further step in my own understanding now twenty years later is in the area of the phenomenon of the cultural conditioning—or “contextualization”—of the faith. Here we can witness a spectacular collaboration between current efforts in contextualization in the areas of the other global cultural traditions and the historical record of similar and parallel struggles as the faith moved into ancient divergent cultural basins such as Greek, Latin, Gothic, Celtic, and Semitic. It is this last sphere, the Semitic, which has probably been the most misunderstood, since the others are united in their Indo-European linguistic background. Thus, in mature judgment it is more likely that we can imagine legitimate (if not

perfect) variations of the faith in Greek, Latin, German and Celtic clothing than we can recognize the authentic elements of that faith in Semitic (Islamic) clothing which many still do not recognize as Christian. I would not have gone this far myself twenty years ago.

In passing, we may note a classical parallel: many both in ancient and modern times have failed to recognize true Jewish faith in Hellenistic clothing, claiming that Paul created a new religion—whence the seminal work by J. Gresham Machen, *The Origin of Paul's Religion*, defending the continuity between Jewish and Hellenistic belief systems against those who stoutly denied it. Had Paul lived longer he would no doubt have been not only a Jew to the Jews, a Greek to the Greeks, but a Latin to the Latins, and a German to the Germans, in similar fashion. But that was left for others to do.

In many ways Module 3 is both exciting and crucial. Here, as the story gets closer and closer to our own time, we have more and more information available. And, if we can withstand the potential dazzle of information overload, we may be able to detect a common thread and meaning to the entire human story.

Can the Streams of All the Global Civilizations Be Described Simultaneously?

Following the drift of the first two modules, “First Things” and “Formulation,” it is obvious that the plot thickens now in the third: “Fulfillment.” This is a continuous story! However, before going on, let us think for a moment about the nature of the course itself.

The one thing we want most to avoid is a presentation of the kind of history that is essentially “something you have to learn just because it happened.” It is true that any grasp of history will include an awareness of many facts, events, personalities—even dates. But if we focus on them the dread possibility is that the teaching of history becomes so objectively bound to the facts that it is devoid of any guesswork regarding coherence or meaning; in that case it boils down simply to the acquisition of vast amounts of factual information the memorization of which may then be lauded as an achievement in its own right.

Actually, those who know the most about history (or most easily retain what they know and who are eager to learn more) are those who are

hanging that information on what is at least “a theory” which to them is meaningful. The theory they entertain might not be absolutely right, but it functions at least as a structure against which to organize things until a better theory is available.

I think of John Kepler, who was puzzled by the movements of the planets and became uniquely determined to discover “order,” which his theory required him to find. For years he sought with one wacky theory after another to discern the rhyme and reason of planetary motions. Eventually he developed his “Three Laws” and in so doing made a more significant step forward than any previous human being in reducing natural law into mathematical language. What he did set off a “gold rush” of other scholars to work in mathematical terms to describe other aspects of natural law. But, he would not likely have accomplished what he did had he not had at every point a treasured *one theory or another* with which to work.

Take, then, this course. We are dealing with the entire globe, as even handedly as possible. Yet we are tracing that global data against a “backbone” which is the so-called Western story. Why?

It would be perfectly possible—as wall charts and timeline books demonstrate—to lay out the several simultaneous human stories from around the world in parallel form, and then expect the student to memorize all of this. These several stories are to some great extent independent of each other, although recent studies show much more interchange than had been earlier recognized.

Is such a study of parallels supposed to be a comparison of *aptitude* or *intelligence* to see which society was the “first” to do this or that? Are we so puzzled over the incredible achievement of the Maya in regard to the calendar that we fail to note the absence of the wheel and thus any roadways even remotely comparable to the astounding road network of the Roman Empire?

Is the most important question, Which society evolved the fastest? Toynbee’s *Study of History*, is a study of the rise and fall of civilizations, and thus involves many interesting comparisons. Much of it was written during the calamitous upheavals (especially for Englishmen) of the Second World War when the very survival of

England was quite perilous and in doubt. He had no trouble discerning the fragility of progress.

In our case we have chosen to accept Dawson's thesis that there is something unique in Western Civilization, a linear dynamic, and to employ its story as the backbone of the global story which is converging in our time. We do not have to assume infallibility for his thesis to make use of it as a helpful tool of organization. Let us entertain it, explore it, make use of it, and also question it wherever we wish.

A skilled novelist will switch the reader back and forth from sub-plots, always keeping those various other stories going without losing sight of the central characters. But if those "other stories" were not related or were never to converge, they might as well be studied one at a time in totally separate form. In the case of emerging global civilization, which we can witness today as never before, we already know that many streams are converging.

We also know that there are valuable parallels from which every stream can learn from any one stream in the global account. Just as today's global experience is collecting all the world's germs, so it is collecting the entire world's germinal thought. What is the "Backbone" theory in this course?

This is spelled out in some detail in the chapter in the Perspectives Reader called "The Kingdom Strikes Back: Ten Epochs of Redemptive History."

Here is another, very brief, summary of the scheme, speaking now of the AD period:

- 1) Geographically, each 400-year period is "expected" to involve the expansion of the Christian movement into new cultural basins.
- 2) Functionally, each 400 year period is "expected" to have, in the first portion, a great deal of chaos and devastation, while in the latter part, e.g., the 4th, 8th, 12th, 16th, and 20th centuries each period is "expected" to see a great flourishing of Christianity and civilization in general—in the specifically Western scene.

This "Scheme" is a theory of history, a backbone on which to hang things. It is not entirely true. But the exceptions are easier to take note of than the interesting conformity or value of this scheme. We must not let this scheme warp or twist the facts for the purpose of making it work. But we can enjoy and profit from the degree to which it does actually fit the facts.

To employ Dawson's insights, it is as if a new dynamic burrows into successive cultural basins transforming them "civilizing them" in the process. It does not help any to insist that all societies are civilized if we are trying to perceive what it is Dawson is talking about.

Winston Churchill, in his *History of the English-Speaking Peoples*, describes the impact of Christianity on the northern tribes (Scandinavia) as "an effulgence held, dazzled, enlightened them." The transformation of an Eric the Red into a Dag Hammarskjöld, is the kind of thing which Western powers have expected to achieve around the world, and have done so to some great extent. However, all too often it has been a case of employing military or political power to found institutions that require the effect of civilization without providing the cause of civilization.

The major result of creating nation-states around the world which enclose warring tribal factions is no more successful in Cambodia, or Rwanda, or Haiti than it has been in Yugoslavia or Northern Ireland. There is simply no guarantee that "setting up" Western style democracies around the world is the cause or guarantor of civilization. There is something else. One of the most "civilized" nations in modern times—if judged by the literacy rate, the presence of universities and the evidence of technological progress—was Nazi Germany. As Dawson points out, however, "*Barbarism is not a picturesque myth or half-forgotten memory of a long-passed stage of history, but an ugly underlying reality which may erupt with shattering force whenever the moral authority of a civilization loses control.*"

It is obvious that technology is not by itself the answer, or the Japanese of the Second World War would have represented a civilized force instead of, as with Nazi Germany, a monstrous evil. The "moral authority" to which Dawson refers derives from a vital ingredient which is not easy to define but is worth searching for. It is the key to true "international development."

In Module Three the wealth of available information is so great that if we do not handle things right we may just splatter students with a mass of uninterpreted information. We would rather have them seek out the key factor of true international development in all of this mass. Dawson says it can be found. His theory is our bias. We want to state it up front.

Beginning Module 3

An historiographical introduction: Are we being ethnocentric?

Ralph D. Winter

A special word seems to be in order regarding one of the books that appears in your readings.

I refer to Christopher Dawson's best-known work, *Religion and the Rise of Western Culture*. Literally thousands of different books have been written on the subject of the story of Western man. But there is no other book like this one. Few people, if any, have ever mastered the immense detail of the story he tells; fewer still have interpreted it with such insight.

He plainly sets forth information that contests two widely held perspectives. The very word rise in his title states boldly his belief that progress—absolute progress—has taken place. However, this is easier to claim (although often contested) than the second perspective, which is far more repugnant to many moderns—that religion has had anything positive to do with that rise.

That is, on the one hand, there are those who claim that “Western” culture is not basically different from any other culture. Look at the wonderful accomplishments, artistry, etc., of all these other societies, they say. They cherish and herald the human achievements to be noted in every society, ancient and modern. But, a serious relativism is their urgent goal. Dawson does not see it that way and simply presents his contrasting case.

But, secondly, there are far more people who decry the very thought that religion is to be given credit for good things in Western society. Their urgent purpose is to liberate themselves, perhaps, from the intrusive meddling of any kind of religion on their American right to total freedom as individuals. Dawson, again, does not so much argue with this position as to present the evidence for a quite different, however objectionable, picture.

This is one book which is to be valued in a very special way. It is a book that is hard to grow out of. It is one to be referred to again and again. And the 14 introductory pages sum up well the significant thesis of the book. They can be pondered over and over.

Today, almost half a century after its writing this book is not out of date except in the sense that mountains of additional information from all the world, from the ancient past to current events today, highlight and illustrate Dawson's view of things.

Is Dawson Simply Ethnocentric?

Those of us who are the direct products of this Western “rise” must realize, of course, that it would be readily predictable that we would enshrine our own culture as something unique and superior to all others, the prime mover of history. That is simple ethnocentrism. So let us read Dawson with the proper scepticism about such a possibility. Is there still a case? Is there a case that anyone in any part of the world resisting his own ethnocentrism objectively would have to accept? Let us try to see this story as an outsider, as a skeptical outsider might see it, since most of the world is in that position, and rightly so.

For example, to such legitimate skepticism Dawson's¹ statement seems outlandish and unthinkable bald:

What distinguishes Western culture from the other world civilizations is its *missionary character*—its transmission from one people to another in a continuous series of spiritual movements (1991:18-19).

Dawson, in fact, ends his first introductory words with two key thoughts. He simply states:

... Our knowledge of the origins of Western culture is far more authentic and detailed than anything we possess in the case of the other great cultures of the ancient or the oriental world (1991:24).

At the same time he denies any concept of irresistible or inevitable progress when he says that

... barbarism is not a picturesque myth or half-forgotten memory of a long-passed stage of history, but an ugly underlying reality which may erupt with shattering force whenever the moral authority of a civilization loses control (1991:24).

Or, as the Bible says,

“Where there is no revelation, the people cast off all restraint” (Proverbs 29:18 NIV)—a verse made famous by its King James distortion, “Where there is no vision the people perish.”

¹ Dawson, Christopher
1991 *Religion and the Rise of Western Culture*.
New York: Random House.