



Big Era Six
The Great Global Convergence
1400-1800 CE



Landscape Teaching Unit 6.7
The Long Reach of the Major Religions
1500 - 1800

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Why this unit?

This unit presents several case studies regarding the extension of Christianity and Islam and their interactions with the societies of the new areas where they traveled. These two faiths have been called “universal” because membership in them is open to anyone who wants to accept their teachings and follow their instructions. In fact, both faiths actively seek to attract new members.

Many empires, such as the Persian and the Mongol, encouraged religious pluralism, while others, like the Roman empire after Constantine and the Sui dynasty in China, had policies favoring a single religion. In Muslim states such as the Abbasid and Ottoman empires, where Islam was the major faith, other religions were tolerated.

With the rise of national states in Europe and Asia between 1500 and 1800, a new threat was posed to these universal religions. Especially after the Protestant Reformation, which in the sixteenth century ruptured the Roman Catholic Church, each new European nation-state tended to opt to remain Catholic (France, Spain) or chose one variety of Protestantism (England, the Netherlands, Sweden). In the process, national identity began to rival Christianity as the primary claimant of the people’s loyalty. Eventually, the tensions between religious faiths and the rising faith of [nationalism](#) contributed to the shaping of Europe into nation-states and zones of Catholicism and Protestantism.

In the period between 1500 and 1800, the conjuncture of reformation within the Roman Catholic Church with the advent of world [colonialism](#) ushered in waves of Christian expansion into the Western Hemisphere and East Asia. Both Protestants and Roman Catholics, especially the Catholics of the Jesuit religious order, sought to spread their faith into the newly “discovered” areas. Meanwhile, increased expansion and militancy among Inner Eurasian Turkic groups and increased Muslim maritime activity, especially in the Indian Ocean, fostered Islam’s continued growth in South and Southeast Asia.

This unit seeks to describe the spread of Islam and Christianity into new areas and to see religion generally as an integral factor of change during the period 1500-1800. One of the major challenges facing those who wished to spread their faith was determining what its relationships should be with the various states and societies where it took root. The carriers of these two universal faiths had to figure out how much to insist on the purity and orthodoxy of each of their faiths and how much they should adapt and broaden their religion’s beliefs and practices to include many local cultural elements. This tension is the underlying theme of this unit.

The following “conversion spectrum” can be used throughout the unit to help students visualize the historical issues:

Synthesis: Allow for [incorporation](#) of local beliefs and customs

Allow [some inclusion](#) of local culture

Insist on converts accepting [orthodox](#) beliefs and practices

Time and materials

Completion of this unit will take ten class periods. However, the teacher may select from among the lessons and choose among the Student Handouts in order to shorten the time required.

Materials required: Overhead projector, maps of the world and Europe, world history textbook, student notebooks, and pens. Photocopies are needed of Student Handouts.

Unit objectives

Upon completing this unit, students will be able to:

1. Explain the major reasons for the Protestant Reformation and discuss the main differences between Roman Catholicism and Protestantism after 1530.
2. Analyze the various options that Catholics, Protestants, and Muslims took in their missionary efforts in different areas of the world (e.g. impose orthodoxy or allow for local variations).
3. Compare and contrast the record of conversion efforts in Europe and the Western Hemisphere with conversion history in Asia (both Christian and Muslim) during this era.
4. Describe the changing relationship of religion and the state in Europe and Asia during this era.
5. Evaluate the success of Christian and Muslim expansion and conversions as of 1800.

Authors

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Special thanks to David Sedivy, Highlands Ranch High School in Highlands Ranch, Colorado for permission to adapt one of his teaching units.

The historical context

In the four decades after 1453, Christendom was on the defensive. The Ottoman empire's conquest of most of the lands of the Eastern Orthodox Church brought Islam to the gates of Western Europe. Meanwhile, Muslim traders and missionaries carried their faith into central

India, Inner Eurasia, and Southeast Asia. To the south, Islam was prospering in Africa, dwarfing Christian efforts at conversion there.

Not only was Christendom in Europe facing an expansionist Islam. Also, in the later fourteenth and fifteenth centuries, the Roman Catholic Church had been engulfed in a wave of conflict and corruption. By the 1500s, the Catholic Church was the wealthiest and most powerful institution in Europe. Many Church leaders lived more like kings than priests, and they became increasingly involved in political matters. To raise money for these activities, the Church imposed fees for services such as marriage and baptism, and it also began to sell indulgences, a practice in which clerics took donations from people on the promise of offering special prayers to speed the journey of deceased friends and relatives from purgatory to heaven. Sale of indulgences caused both anger and resentment across Europe, and many called for reforms.

Besides internal corruption, strong monarchies were radically extending their power in centralized states. These monarchs, some of whom claimed a “**divine right**” to rule, relentlessly threatened the Church’s authority. The Church was increasingly unable to match the power of the emerging states, especially England, France, and Spain. Supported by growing numbers of artisans and a rising middle class of merchants and bankers, state governments collected increasing tax revenues, which enabled them to muster large armies that could enforce their will and extend their sovereignties. With the rapid rise of the commercial classes and the growing power of the emerging states, a new wave of religious reformers launched revolutionary movements against the established Church and in the process helped transform the face of Europe.

As feudalism crumbled and literacy spread, the expanding middle class and the peasants rushed to join the call for change. Reformers, including John Wycliffe (1224-1384), John Hus of Bohemia (1369-1415), and Savonarola (1452-1498), condemned the Church’s commercial activities, especially the open marketing of salvation, calling such practices “mechanical Christianity.” In an age of both enormous Church power and the growing muscle of the emerging centralized states, these and other reformers directed their venom against both political leaders and the Church hierarchy. In turn, both Church and political leaders fought to preserve the status quo and were often united in condemning many of the reformers. These early reformers, however, paved the way for the final break Luther and Calvin initiated in the sixteenth century that culminated in the Protestant Reformation.

Beyond the immediate corruption within the Church, several other factors combined to shape the religious reforms of the sixteenth century. The Renaissance discovery of classical texts and the favoring of reason over dogma led many Europeans to question Church authority and to think more for themselves. The invention of moveable metal type around 1450 opened up education and reading to an increasing number of people. It facilitated the reading of the Bible in national languages, or vernaculars, thus breaking the Church’s **monopoly** on knowledge. Further, Germany experienced rapid economic growth, but the benefits were not shared with peasants and craftsmen. Finally, the Holy Roman Empire, ruled by the Catholic Habsburg dynasty from the city of Vienna in Austria, exerted limited authority over powerful German princes, some of whom were eager to embrace new religions as a counter to Church and Habsburg power.

What began as a reformation of the German Roman Catholic Church spread widely. The Church found it difficult to suppress German heresy because of tensions existing between the popes and the princes. Luther spoke and wrote eloquently in German, while the Church held to the Latin. Printing also allowed the rapid dissemination of Luther's ideas.

Once the Protestant Reformation gained momentum, every [state](#) faced the daunting problem of resolving the question of its religious future. It was largely taken for granted that the ruler of a state had the authority to stipulate the religion of his or her subjects. But these populations were sometimes divided between Catholics and Protestants, and Protestant rulers became the enemies of Catholic rulers. After about 1530, Europe erupted in a series of religious wars that went on for more than a century. Only in 1648, with a series of diplomatic agreements known as the Peace of Westphalia, were more or less stable fault lines established between Protestant and Catholic Europe.

Even as the Christian Church fractured in Europe, missionaries carried the faith to the Western Hemisphere and Asia. At the same time, Islam continued its steady spread across Asia and into Africa. The activities of Muslim traders and merchants in the Indian Ocean, who dominated the sea-going trade, played a major role in the gradual [islamization](#) of many areas. Muslim [diaspora](#) communities in key [entrepôts](#), such as Malacca on the Malay coast and Aceh on the northern coast of Sumatra, persuaded local chieftains and princes to embrace Islam. Coastal ports along Java's northern shores successfully weakened the authority of Hindu-Buddhist states in the interior.

Meanwhile in the Indian subcontinent, beginning in the twelfth century, Afghan and Turkic armies based in Afghanistan penetrated the Indus and Ganges valleys and, by 1206, had established nominal rule over large areas of the region. In 1526 the Mughals, another invading Turkic nomadic group, conquered northern India and established the Mughal empire, that lasted as a unified state until 1707. During the Mughal era, Islam spread across India, winning many converts, especially in the Punjab and Bengal. These conversions were largely the result of Sufi missionaries, that is, adherents of mystical beliefs and practices. In the thousand-year relationship between Hinduism and Islam, both conflict and synthesis occurred. Islam has left an indelible impression on Indian culture, and it has been an integral part of Indian history. One legacy of this interaction is the fact that India is the fourth-largest Muslim nation in the world.

Buddhism in East Asia, without state patronage, had blended into a tradition of Neo-Confucianism. Buddhism in a variety of forms not only dominated China after the Song dynasty (ended 1279) but also became the official state philosophy in both Korea and Japan. Korea combined Shamanism, Neo-Confucianism, and Buddhism. In Japan Buddhism and Neo-Confucianism intermeshed with the native Shintoism. Buddhism remained dominant in mainland Southeast Asia.

As Christianity and Islam spread to new parts of the globe, these faiths confronted long-established cultural and religious traditions, and their missionaries had to decide whether to insist

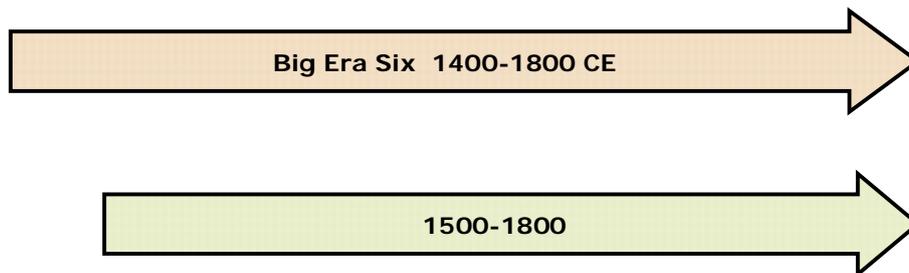
that the new converts observe the established orthodoxies or allow them to infuse local beliefs and traditions into the ways they practiced their faith. In this process, the Catholic Jesuits in Asia tended to find compromises between local customs and Christianity, and they wanted to allow the Chinese to retain certain long-established traditions, such as reverence for ancestors. The Jesuits in China represented synthesis on one end of the conversion spectrum. The Spanish Catholics in Hispaniola and Mexico insisted that the natives observe orthodox Catholic beliefs and practices, as did the Protestant Puritans in New England. These groups can be placed on the orthodox end of the conversion spectrum.

Synthesis: Allow for incorporation of local beliefs and customs

Allow some inclusion of local culture

Insist on converts accepting orthodox beliefs and practices

This unit in the Big Era Timeline



Lesson 1

The Protestant Reformation

Preparation

Prior to this lesson, assign students to read Student Handout 1.1 (Background to the Protestant Reformation). Also, assign roles for the simulation of the Trial of Luther. Try to assign the role of Luther to able students who can understand the difficult readings for the parts. Have maps of the European Reformation available to students and assign relevant sections on the Reformation in the students' textbooks.

Introduction

The profound schism in the Roman Catholic Church that took place in the sixteenth and seventeenth centuries changed the face of Europe. In addition, because Europeans were founding colonies in the Americas and, to a small extent, in Africa and Asia, the Protestant movements and the Catholic response also shaped the religious lives of millions in those parts of the world.

The Catholic Church reached the pinnacle of success in Europe under Pope Innocent III (1198-1216). During that period, the Church rivaled the power of the emerging centralized states, and several major reforms the Church hierarchy undertook temporarily cleansed the Church of corruption. In the fourteenth century, however, the development of two rival papacies, one in France and the other in Rome, symbolized the increasing worldliness of the Church and taxed the faith of many Catholics.

The Protestant Reformation and the Catholic Counter Reformation played out as the newly-emerging European states were starting to forge their modern identities. Consequently, religion and politics were inextricably entwined as each of the major states struggled to identify themselves as either Catholic, Protestant, or religiously pluralistic.

Among the growing abuses within the Church, simony, or the sale of Church offices, stood out. For example, the archbishop of Mainz paid thirty thousand ducats for his job, a sum equivalent to what a mid-level Church official would earn in fifteen years. Another questionable practice allowed one person to hold several Church offices at the same time. Furthermore, priests and bishops frequently hired stand-ins to perform their duties. In Germany, some 90 percent of parishes had only part-time priests. Nepotism was another common corrupt practice. Church officials regularly appointed their sons and other relatives to important positions.

Many popes led luxurious lives comparable to those of the leading nobility of the era. Their desire to create huge art collections and building projects led them to make increasing demands for money. The popes' fiscal demands, coupled with their obvious secular pleasures of concubines, fine food, and lavish lifestyles propelled the Church towards a crisis of confidence in the sixteenth century.

Accompanying the Church's internal troubles was the growing power of the monarchs of increasingly-centralized states, who wanted to break away from the political hold of the Church and establish their own primacy. In this process, rulers who embraced Protestantism were tempted to appropriate the rich lands owned by the Church and turn them into income-producing assets for the state.

Using the format of a trial of Martin Luther, this lesson will examine the practices of the Roman Catholic Church that Luther and other Protestant leaders found objectionable. The lesson also introduces the Catholic response to the Protestant movement in Europe.

Activities

1. Conduct a general discussion with students to make sure all of them have some grasp of the basic elements of the Reformation struggle. (Note the key questions at the end of Student Handout 1.1.) Make sure they understand that the trial presents a hypothetical situation. Martin Luther did not actually undergo a Church trial.
2. Assign students to prepare for the roles they will play. They may use their textbooks or other library books, the documents included in this lesson, and relevant websites. If possible, encourage students playing similar roles on one side of a question to work together.
3. Assign Student Handout 1.1 and review the changes that occurred in the Catholic Church over the years. Speculate why some people might have been concerned by these changes.
4. Distribute Student Handout 1.2. Identify Luther's position and the reaction of the Catholic Church. Explain that Luther was obviously going against accepted dogma and practice, but it is not clear that he was a heretic or just a concerned Catholic wishing for reform. That is the main issue in the trial.
5. Hold the Trial. The trial is adapted and simplified from the Advanced Placement course in European History taught at Highlands Ranch High School in Colorado. The teacher is David Sedivy. Please consult this site at http://members.tripod.com/~mr_sedivy/adv_eur15.html.

Note: Student Handout 1.4 is the basis of the first part of Lesson 2. Teachers should decide whether they want to distribute Student Handout 1.4 to selected students in the trial rather than to the whole class or whether they want to save this Handout for Lesson 2.

6. Discuss whether there might have been ways to prevent the split between Catholics and Protestants. What form might it have taken? Why was no reconciliation possible?

Assessment

Assign each student to write a report of the trial from the viewpoint of a specific person, preferably the one she or he played in the role-play. That is, the journalists would write an article

for their newspaper; the cardinals would submit their ruling with the supporting reasons to the Church; the lawyers would write up their briefs to those they represented, and the various witnesses might write letters to friends giving their reactions to the issues in the trial and its outcome.

Instructions for the Trial

Imagine that we are all transported back to the city of Worms in the year 1530. Here, you find yourself involved in the trial of the German monk, Martin Luther, who has given himself up to the authority of the Catholic Church to address the charges that he is a heretical revolutionary. The specific charges are as follows:

- Count 1. Development and preaching of heretical teachings.
- Count 2. Inciting members of the Catholic Church to rebel against the authority and established doctrines of the universal Church.
- Count 3. Willful denial of the authority of the Pope and the Catholic Church.

Roles in the Simulation:

Characters should be assigned by the teacher or in consultation with students. The roles of Martin Luther and John Calvin and their defense lawyers, and Pope Leo X and his defense team, will require significant research and historical understanding. Some of the witnesses for the defense were long dead in 1520, but we are free to bring them back to life! There are nineteen roles for the simulation, but if the class is larger, add more defense lawyers, press, or other figures of that time such as German princes, rulers such as Henry VIII, or writers such as Erasmus.

The Prosecution

Three prosecuting attorneys
Witness: Pope Leo X
Witness: Emperor Charles V
John Tetzel

The Defense

German commoner
German prince
Three defense attorneys
Martin Luther
John Calvin, John Hus, and John Wycliffe (optional)

Seven cardinals who must decide the case

Press

Two or more reporters who cover the case.

Martin Luther

1. He is the defendant in the trial.
2. He will testify in his defense before the tribunal.
3. He must provide answers to the questions that are consistent with his theological views and specific aspects of his life.

Prosecution Team

1. The prosecution shall consist of four attorneys.
2. The prosecution will prepare its case to prove that Martin Luther is guilty under each of the three counts of the indictment listed above.
3. Each attorney for the prosecution will prepare a four-minute speech introducing and summarizing the prosecution's case against Luther.
4. The prosecution will be allowed to ask four primary questions and four follow-up questions as part of its examination of Luther, plus three primary and follow-up questions of each of the other witnesses (time not to exceed five minutes).

Defense Team

1. The defense team shall consist of four attorneys.
2. The defense team will prepare its case to prove that Martin Luther and John Calvin are not guilty of any of the charges as outlined by the general indictment above.
3. Each attorney for the defense will prepare a four-minute speech, two introducing and two summarizing the defense team's case for Luther's acquittal on all three counts.
4. The defense will be allowed to ask four primary questions and four follow-up questions as part of its examination of Luther, plus three primary and follow-up questions of each of the other witnesses (time not to exceed five minutes).

Suggested Witnesses

1. In addition to Luther's testimony, there will be other witnesses available for questioning; they will be witnesses for the prosecution and for the defense.
2. The prosecution witnesses will be Pope Leo X, Charles V (the Holy Roman Emperor), John Tetzel, and a German commoner.
3. The defense witnesses will be Martin Luther, John Calvin, a German commoner, and a German prince who supports Luther.
4. Each witness must be familiar with the issues that would have concerned her or his character and with the general ideas and issues of the Protestant Reformation.
5. Members of both the prosecution and the defense will question each witness.

Judges

1. The seven cardinals are the judges for this tribunal. All are members of the College of Cardinals. While they are devout Catholics, they are also aware that there have been many concerns about various doctrines and practices within the Church. They are to judge Luther's case on the basis of the issues presented and decide whether or not he should be convicted of heresy and excommunicated. One of the seven will also act as the chief justice of the court and direct the trial.

2. The judges will preside over the trial, evaluate and rule on admissibility of evidence and arguments, maintain order in the court, and reach verdict and impose sentence.
3. Each judge shall read one of the verdicts for a specific charge.
4. The chief justice shall deliver the sentence agreed upon by the tribunal.
5. If the verdict is not unanimous, a majority and dissenting opinion will also be presented. The only sentence possible in the event of a guilty verdict will be Luther's excommunication and the transfer of his case to civil authorities for a civil trial and a sentence to be administered thereafter (most likely a sentence to be burned at the stake).

News Staff

1. Reporters will observe and report on pre-trial, trial, and post-trial events.
2. They may interview various members of the defense and prosecution teams and speculate as to strategy, tactics, and opinion through, for example, editorials or cartoons.
3. They may choose either print or broadcast media.

Trial procedure

1. The Chief Justice reads the charges against Martin Luther and John Calvin.
2. Opening statement for the prosecution (8 minutes).
3. Opening statement for the defense (8 minutes).
4. Testimony of witnesses (prosecution and defense teams have five minutes for examination of each witness).
5. Closing statement for the prosecution (8 minutes).
6. Closing statement for the defense (8 minutes).
7. Judges deliberate and reach/read verdict and sentence.

Sources for students for role-play

1. Martin Luther, The Pope Excommunicates Martin Luther, Papal Encyclicals Online, <http://www.papalencyclicals.net/Leo10/110exdom.htm>
2. Luther's letter to Pope Leo X criticizing indulgencies, Project Wittenberg, <http://www.iclnet.org/pub/resources/text/wittenberg/luther/nine5-pope.txt>
3. Indulgences, Medieval Sourcebook, Paul Halsall, Fordham University Center for Medieval Studies, <http://www.fordham.edu/halsall/source/lutherltr-indulgences.html>
4. Selected Works of Martin Luther, Project Wittenberg, <http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-luther.html>
5. Calvinism, Carl Johnson, Believe, <http://mb-soft.com/believe/text/calvinis.htm>
6. Pope Leo X, Portrait, <http://faculty.cua.edu/Pennington/ChurchHistory220/Lecture13/LeoXRaphael.htm>

Lesson 1

Student Handout 1.1—Major Differences between Catholics and Protestants

According to the Protestant reformers who shaped the Reformation, the Roman Catholic Church had over the centuries incorporated many practices that were not in the Bible. They also argued that these “pagan” practices had been officially accepted in a number of Church councils held over the centuries. The reformers alleged that in the Creed adopted at the Council of Nicaea in 325 the Church first accepted such unscriptural ideas as praying for the dead, the veneration of angels and saints, the use of images, and the celebration of the daily mass.

These inclusions of non-scriptural practices continued through the Council of Ephesus in 431, where referring to Mary as the “Mother of God” became official Church doctrine. The Protestants also disputed the supremacy of the pope and argued that nine years after the Council of Ephesus, in 440, Leo, Bishop of Rome, was the first to call himself the successor of St. Peter and lay claim to the role of Universal Bishop, a forerunner of papal authority.

The Protestant reformers also argued that over the following four hundred years many more new beliefs were added to the Church: The doctrine of Purgatory (593), prayers to the Virgin, Queen of Heaven (600), the supremacy of the pope (440), the ritual kissing of the pope’s foot (709), temporal power granted to the pope (750), worship of the crucifix, and images and relics (786). Other changes included holy water mixed with a pinch of salt and blessed by a priest (850), the worship of St. Joseph (890), canonization of dead saints (995), the establishment of the College of Cardinals to elect the popes (927), the baptism of bells (965), the canonization of dead saints (995), prescribed fasts on Fridays and during Lent (998), and mass declared to be the sacrifice of Christ (1050).

The Reformers alleged that the Roman Catholic Church had continued to add even more doctrines that were not taken from the Bible. For example, in 1079, Pope Gregory VII declared that all priests must observe complete celibacy. In 1090, Peter the Hermit introduced praying with rosary beads. A few other beliefs and practices authorized by the Church were the inquisition of alleged heretics (1184), the sale of indulgences (1190), the doctrine of transubstantiation (1215), the confession of sins to a priest instead of to God (1215), adoration of the wafer (1220), the forbidding of Bible-reading by laity (1229), the forbidding of sharing the communion cup with laity (1414), and the establishment of purgatory as an irrefutable dogma (1439).

Adapted from <http://www.victorious.org/churchbook/chur40.htm>.

Lesson 1

Student Handout 1.2—Martin Luther and the Reformation

At the end of the fifteenth century, the Roman Catholic and Eastern Orthodox churches were the two main institutions representing Christianity. But in the sixteenth century, a wave of European reformers ushered in a series of events that would radically challenge Christian theology and practice. A Catholic monk and professor of theology named Martin Luther became convinced that the Bible was the only true authority in spiritual matters and that the Bible taught that salvation was granted only by God's grace and by faith. With these new insights, Luther sought to reform the Church and to expose its errant teachings.

Luther, who was born in Eisleben in 1483, first studied law, but in 1505 he studied theology with the Augustinian Hermits in Erfurt. Ordained in 1507, he became the professor of biblical studies at the University of Wittenberg in 1512.

After studying the Scriptures for many years, Luther came to reject the theology based heavily on Church traditions and rulings. He affirmed instead a personal relationship with Jesus Christ through faith. He believed that God chose to forgive the sinner by His sovereign grace. As Luther said, "We are justified not by our deeds, but by faith alone." In 1520 Luther wrote a letter (treatise) to Pope Leo X in which he stated: "The word of God cannot be received and cherished by any works whatever, but only by faith."

Luther strongly opposed the sale of indulgences. People bought special indulgences that they believed could shorten the time of their departed relatives and friends in Purgatory, a place where the soul was purged so it could enter Heaven. Luther found no foundation in Scripture, reason, or tradition for the sale of indulgences. Instead, it caused people to look to man (priests) instead of to God for forgiveness and the absolution of sins.

In October 1517, this earnest university professor posted ninety-five theses on a church door in Wittenberg stating that salvation is achieved through faith alone. Expecting only to initiate a discussion about the theology of indulgences, Luther was emboldened after his allegations spread throughout Europe.

Confronted with opposition from the archbishop of Mainz, who complained to Rome, Luther refused to honor a summons to Rome and fled town. In 1519, he denied the supremacy of the Pope and the infallibility of Church councils. In 1520, the Pope proclaimed his excommunication, and in 1521 the German Emperor Charles V outlawed him. In this dangerous atmosphere, Frederick of Saxony, a German Prince, took him to Wartburg Castle and protected him from arrest. While there, he translated the New Testament into German so that everyone might have access to the Bible.

Eight months later, in 1522, Luther returned to Wittenberg and introduced his reforms and a new form of worship. Over the next twenty-five years, he published many books in German, written

for the common people so that they could judge for themselves his teachings and disputes with Rome. After this time, many princes, sensing the opportunity to break from the emperor's power and attracted by Luther's theology, became his followers.

In 1529, Charles V tried forcefully to smother Luther's movement, but some of the self-governing German princes fought back. Because of their protest, his followers became known as "Protestants." What had started as an internal reform of Catholicism became a full-scale Protestant reformation, leading to the founding of a number of new Christian sects. In spite of his peace-seeking, non-controversial attempt to explain his views in 1530, the division between the Catholics and Protestants became more distinct.

Adapted and simplified from Dale A. Robbins, "What is the difference between a Protestant church and a Catholic church?" *What People Ask about the Church*, <http://www.victorious.org/churchbook/chur40.htm>. Introduction from <http://www.answers.com/topic/martin-luther>.



Martin Luther

1483-1546

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Prints and Photographs Division

Engraved by Theodor Knesing, from the picture by Lucas Cranach.

LC-USZ62-106322

Lesson 1

Student Handout 1.3—Issues Separating Luther and Protestantism from the Roman Catholic Tradition

Scripture

Roman Catholics believe that the task of authentically interpreting the word of God, whether written or handed on, is vested in the pope. The Protestant reformers insisted that the Scripture is the sole source of knowledge about the truth of God and Jesus' message and that every reader has the right to study, analyze, and reach his or her own conclusions on the meaning of Scripture.

Justification by Faith

The major issue that led to the Reformation was the issue of "justification." Justification can be defined as "the free and unmerited assistance or favor or energy or saving presence of God in his dealings with humans." A person is "justified" when she or he is "brought into right standing and into a right relationship with God." Protestants believe that humans do not have to work for justification. It comes to Christians as a free gift. One can grow in holiness but one cannot improve or add to his or her justification. That comes from faith alone. The Roman Catholic Church stated that an individual must work for justification: it depends upon one's effort, one's obedience, and one's goodness.

The Papacy

According to the canon law of the Roman Catholic Church, "The supreme or full power of jurisdiction over the universal Church both in matters of faith and morals and in matters of discipline and government belongs to the pope." Jurisdiction means the power to make laws and to compel obedience. The Church maintains that the pope's authority is absolute and immediate in all matters of faith and morals, and in matters of discipline and government. The Protestant reformers reject the pope's authority and insist that the Scriptures are the sole basis for all questions of faith, salvation, and other aspects of belief.

The Mass and Transubstantiation

For Roman Catholics, the celebration of the mass is a dramatic re-enactment of the sacrifice of Christ on Calvary. Catholics believe that when the priest pronounces the words, "This is my body", and "This is my blood," the bread and the wine before him on the altar become the actual body and blood of Christ in everything but taste, color, and texture. This is the miracle of transubstantiation. Protestants observe the act of communion (sharing the wine or grape juice and bread) as a symbolic reenactment of the Last Supper Jesus shared with his disciples. They do not believe there is any transubstantiation of the elements.

Penance

The sacrament of penance is one of the principal means of grace in the Roman Catholic Church. Catholics must confess their sins to a priest. Penance is a sacrament whereby sins, whether mortal or venial, which one has committed after baptism, are forgiven and all must go to the priest to have sins forgiven.

Purgatory

The Roman Catholic catechism states that purgatory is “the place where souls suffer for a time after death on account of their sins.” The Protestant Reformers argued that since Purgatory is not mentioned in the Scriptures, it has no validity in Christian teachings.

Mary

Many Catholics pray to Mary as a way to Christ. The Rosary, which is the most common prayer ritual of Roman Catholics, has ten prayers to Mary. Protestants value Mary as the mother of Jesus Christ but do not regard her as an intermediary between individuals and God.

Use of Images

After 786, Catholics were officially encouraged to use images as vehicles to help them reach God, especially images of Mary and the Crucified Jesus on the Cross. Protestants avoid the use of images, citing the commandment not to make graven images.

Adapted from, Dale A. Robbins, “*What People Ask About The Church*,”

<http://www.victorious.org/churchbook/chur40.htm>; “Protestants or Catholics—Who Are Right?”

<http://www.godonthenet.com/evidence/catholic.htm>; and “What is the difference between Catholics and Protestants?”

<http://www.truth.info/church/catholic.vs.protestant.htm>.

Luther’s Basic Positions**Indulgences**

Indulgences were granted by the pope. They forgave individual sinners not their sins, but the temporal punishment applied to those sins. These indulgences had become big business in much the same way pledge drives have become big business for public television in modern America. Luther’s *Theses*, which outlined his theological argument against the use of indulgences, were based on the notion that Christianity is fundamentally a phenomenon of the inner world of human beings and had little or nothing to do with the outer world, such as temporal punishments. It is this fundamental argument, not the controversy of the indulgences themselves, that most people in the Church disapproved of and that led to Luther’s being hauled into court in 1518 to defend his arguments against the cardinal Cajetan. When the interview focused on the spiritual value of “good works,” that is, the actions that people do in this world to benefit others and to pay off the debts they have incurred against God by sinning, Cajetan lost his temper and demanded that Luther recant. Luther ran, and his steady scission from the Church was set in motion. The Northern Humanists, however, embraced Luther and his ideas.

Faith, not good works

Luther’s first writing was *The Sermon on Good Works*, in which he argued that good works do not benefit the soul; only faith could do that.

“I, Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, thus profess and thus believe; that this article, that faith alone, without works, can justify before God, shall never be overthrown ... This is the true Gospel ... This is the doctrine I shall teach; and this the Holy Spirit and the Church of the faithful has delivered. In this will I abide. Amen.” (Qtd. in Logos Resource Page, David L. Brown and Malcolm Watts, “5 Pillars of Reformation Truth,” <http://logosresourcepages.org/OurTimes/reformation.htm>.)

Things took a turn for the worse: Pope Leo declared 41 articles of Luther’s teachings as heretical, and Luther’s books were publicly burned in Rome. Luther became more passionate in his effort to reform the Church.

In 1521, the Holy Roman Emperor, Charles V, demanded that Luther appear before the diet of the Holy Roman Empire at Worms. Luther was asked to explain his views and Charles ordered him to recant. Luther refused and he was placed under an imperial ban as an outlaw. He managed to escape, however, and he was hidden away in a castle in Wartburg where he continued to develop his new Church.

The confessions—the Augsburg Confession of 1530 and Luther’s Small Catechism, along with five other supporting documents—are like the Magna Charta or the Declaration of Independence. They are not legislative, like constitutions. Rather, they are just what the name says, confessions of the freedom of the gospel in Jesus Christ that seek to orient further confessing by the people of God. At the same time, they are safeguards of the Church’s freedom, protecting against the kind of abuses of power that occasioned the Lutheran reformation. For these reasons, Lutherans have given the confessions a prior status in the life of the Church. They come after the Scripture but before other authorities, like the constitution or Church-wide and synodical officers.

Adapted from Augsburg Lutheran Churches, <http://www.augsburgchurches.org/Library/MoreAboutConfCrisis.htm>.

Lesson 1

Student Handout 1.4—Talking Points for Participants in the Trial of Martin Luther

Students playing the roles of the prosecution and defense attorney, the Pope, Luther, and cardinals can use this chart showing the major differences between Catholics and Protestants as the basis of their attack or defense. Please note: This Student Handout is the basis for the first part of Lesson 2. If you want to use it for that lesson, you should not distribute it to the whole class during this lesson.

PROTESTANT	CATHOLIC
<p>The Old and New Testaments are the <i>only</i> sources of Christian teaching.</p>	<p>Sources of teaching include:</p> <ul style="list-style-type: none"> • Old Testament • New Testament • Catholic Church tradition • Catholic interpretation of the Bible • Certain papal declarations • Bishops in conjunction with the pope • Apocrypha (some additions to the Bible)
<p>We are justified (saved) <i>by faith alone</i>, not by good works. Good works will result in greater rewards in the afterlife but have no effect on getting saved.</p>	<p>When a person is baptized, her or his “original sin” is forgiven and God gives her or him some grace. This grace enables the person to do good works. God appreciates the good works and rewards them with more grace. Because the Christian has more grace, she or he can now do even better works. This pleases God even more, so He gives even more grace, etc.</p>
<p>Purgatory is unscriptural. Christ’s sacrifice on the Cross was the only offering necessary and the only offering sufficient to provide salvation.</p>	<p>There are two types of punishment after death: temporal (temporary) and eternal. If a person dies with just one “mortal” sin on her or his soul she or he will be condemned to Hell for eternity. If the person dies with only “venial” sins on her or his soul she or he will be sent to Purgatory, perhaps for millions of years. Purgatory is exactly like Hell except that it does not last forever. Eventually, the person will be released to enter Heaven.</p>

<p>“Mortal” sin is an <i>extent</i> of sin, a pervasiveness of sin, sinning <i>as a way of life</i>, sinning as a <i>regular practice</i>, not a <i>single sin</i>, regardless of how serious that sin might be, for example, murder.</p>	<p>There are two types of sin: mortal and venial. A particular sin is either mortal or venial, depending on the severity. (For instance, stealing one dollar from a rich man would probably be a venial sin.)</p> <p>See the box above for the consequences of Catholic mortal sin.</p>
<p>Only God can forgive sins.</p>	<p>Catholic priests have been given the power to forgive sins, acting as representatives of the Holy Spirit.</p>
<p>The Holy Spirit is Jesus’ representative.</p>	<p>The pope is Jesus’ representative on Earth.</p>
<p>The pope speaks for no one.</p>	<p>The pope speaks for all Christians.</p>
<p>It is clear from Scripture that there was no “head” apostle in the New Testament churches. Paul expressly and publicly rebuked Peter, the alleged first pope, on one occasion. There is no biblical or historical evidence that Peter was ever the bishop of Rome.</p>	<p>Anyone who denies the authority of the pope despises the one who (allegedly) appointed him (i.e., Christ) and therefore despises the one who sent Christ (i.e., God the Father).</p>
<p>Mary had children by Joseph. In the Bible, Jesus’ brothers are expressly named: Joseph, James, Simon, and Jude.</p>	<p>Mary remained a virgin her entire life. The Greek word can mean either “brother” or “close relative.” The Bible is talking about Jesus’ cousins, not brothers.</p>
<p>Protestants believe the claim that Mary remained a virgin and was bodily assumed into Heaven is unscriptural.</p>	<p>Mary was bodily assumed into Heaven, like Elijah and Enoch.</p>
<p>Protestants believe that claiming Mary is the “spiritual mother” of all men is unscriptural.</p>	<p>Mary is the “spiritual mother” of all men.</p>
<p>There are no monks or nuns. Protestant ministers may marry.</p>	<p>Monasteries and nunneries are maintained, and priests and nuns are required to be celibate.</p>

Adapted from Rick Reinckens, *Protestants or Catholics—Who are Right?*
<http://www.godonthenet.com/evidence/catholic.htm>

Lesson 2

The Counter Reformation and the Religious Struggle in Europe

Preparation

This lesson follows directly from Lesson 1 on the Trial of Luther. Students should be assigned relevant sections on the Counter Reformation from their textbook.

Introduction

Initially Luther and all the other reformers believed that they were trying to return Christianity to its original roots. However, leaders in the Roman Catholic Church quickly realized that Luther's protests were not just a disagreement within the Church over organization, but were fundamental attacks on Church doctrine and were spreading across Europe. Alarmed at the growing support his ideas were generating and the increasing number of Protestants, the Church responded by calling for a Council to meet and discuss the issues.

Protestant historians have given the name "Counter Reformation" to the actions that culminated in the Council of Trent (1545–1563). Catholic historians see this movement as a continuation of on-going Church reform. Pope Paul III (1534-1549) had clearly seen the need for radical reform in the Church. He worked to revitalize the College of Cardinals, supported the Jesuits, established the Holy Office as the supreme court of appeal for matters of faith and heresy, and convened the Council of Trent.

The Council of Trent that met in three sessions attempted to check and destroy the progress of the Protestant Reformation. In addressing the attacks of Luther, Calvin, and the other Protestant leaders, the Council reaffirmed most of the traditional Catholic practices and beliefs, as the first part of this lesson illustrates.

For lay Catholics, the decisions of the Council meant that all members of the Church were subject to powerful Church enforcement directed by the Church hierarchy. Parishioners were required to confess regularly and to participate in pilgrimages, ceremonies, and processions. Architecture, music, and art all combined to socialize the new orthodoxy in Catholic countries.

In hindsight, the early Reformation had been remarkably free from bloodshed. The Reformation and the Catholic reactions, however, spawned religious wars that swept through Europe from the mid-sixteenth to the seventeenth centuries and involved almost every fledgling state in the continent.

Support for the new orthodoxy was strongest in Italy and Spain, where inquisitions were held to purify the faith. The Spanish Netherlands was a hotbed of competition between Catholics and Protestants, as was Switzerland. France was less affected by the Counter Reformation, and its leaders, hostile to the Habsburg Dynasties, struggled to remain aloof from the more drastic implications of the Council of Trent. However, the Guises, an ultra-loyal Catholic Orthodox

party that strongly supported the Council of Trent's decisions, fomented large-scale attacks on the French Calvinists and sponsored the massacre that occurred on St. Bartholomew's Eve, August 23, 1572, when 2,000 Protestants were murdered in Paris. The wars against the French Protestants, known as Huguenots, were spectacularly un-Christian.

These struggles would eventually shatter the European monarchical traditions. Protestants, unhappy with the rule of Catholic kings, challenged the monarchy, which had always seemed an impregnable political institution. Kings of the new states wanted domestic peace and settling on either Catholicism or Protestantism seemed to be an important prerequisite for maintaining an orderly society. Those areas that emerged from these horrendous religious wars with large groups of both Catholic and Protestant subjects found it difficult to establish powerful new nation states. Those like Spain and France (predominantly Catholic) and like England, Sweden, and the Netherlands (predominantly Protestant) were the most successful of the new states. Germany, riveted with religious conflict, would take much longer to forge a viable German state. The final result of these struggles would be the overthrow and execution of Charles I in England in the middle of the seventeenth century, a historical earthquake that permanently changed the face of Europe. The map at the end of this lesson is intended to illustrate these changes.

Another legacy of the religious wars was to demonstrate that the enormous blood-letting in the name of religion was abhorrent to the growing number of humanists throughout Europe. This disgust with the violence that the religious wars unleashed was a strong factor in the rise of reason and science in the subsequent generations in Europe.

Adapted from Richard Hooker, *World Civilizations*, Washington State University, <http://www.wsu.edu/~dee/REFORM/WARS.HTM>.

Activities

1. The Catholic Church has just convicted Luther of heresy, but even so, a growing number of people (Protestants) agree with Luther and other Protestant leaders such as John Calvin. Ask the students to place themselves in the position of Catholic leaders in 1530 and brainstorm what the Church should do about the spread of Luther's ideas. Encourage a wide spectrum of suggestions, from executing all heretics to letting the Protestants alone.
2. Divide the class into small groups (2 or 3 persons each) and give each group Student Handouts 2.1 (Protestant Views) and 2.2. Using the information in Student Handout 2.2, and any other research or sources available, have the class fill in the information for the Catholic (right-hand) side of Student Handout 2.1. The key to Student Handout 2.1 for teachers appears in Lesson 1 (Student Handout 1.4) and also following Student Handout 2.1.
3. An alternate approach: Divide the class into small groups (2 or 3 persons each) and give each group Student Handouts 2.2 (A Summary of Some of the Declarations of the Council of Trent) and 2.4 (Differences between Catholics and Protestants). Using the information in Student Handout 2.2, and any other research or sources available, have them identify the

information for the Catholic (right-hand) side of Handout 2.1 that reflects decisions of the Council of Trent.

4. As a class, review the information.
5. Move on to the issue of the religious wars in Europe by setting up a jigsaw lesson. Divide the class into three Expert groups. For homework, give the members of each group a copy of Student Handout 2.3A, 2.3B, or 2.3C. Assign students to read the handout for homework and be prepared to share the information.
6. On the next class day, have the expert groups meet briefly to be sure they have understood the reading. Then divide the class into new groups composed of one or more members of each of the Expert groups. Ask the students in the new configuration to share their information as they discuss the following questions:
 - a. What role did the religious make-up of the population in various areas play?
 - b. Why did the aftermath of the Protestant Reformation and the Catholic Counter Reformation lead to such long and bloody wars in Europe?
 - c. What were the major religious issues that separated people?
 - d. Why were the conflicts so violent?
7. You may ask the students in these groups to make a poster illustrating their information. Ask the groups to share their answers.
8. Assign students to study Student Handout 2.4, a map of the religious area in Europe during the seventeenth century. Compare this map with a map showing the nation-states in Europe during the same period. What conclusions can they draw?
9. Using the two maps as partial evidence, have the class discuss the outcomes of the religious wars and their enduring legacy in Europe.

Assessment

Drawing on information from Lessons 1 and 2 on the Protestant and the Catholic reformations, write a three-page essay on one of the following:

1. Refer to the theme of conflict or synthesis. Did Luther's ideas and the Protestant Reformation result in more conflict or more synthesis?
2. How could the split between Protestants and Catholics have been prevented?
3. Why could the split between the Catholics and Protestants not have been prevented?
4. How did the religious wars in Europe from 1500-1650 help shape the national boundaries and cultures of modern Europe?

Lesson 2***Student Handout 2.1—Some Major Protestants Views***

PROTESTANT	CATHOLIC
The Old and New Testaments are the <i>only</i> sources of Christian teaching.	
We are justified (saved) <i>by faith alone</i> , not by good works. Good works will result in greater rewards in the afterlife but have no effect on getting saved.	
Purgatory is unscriptural. Christ’s sacrifice on the Cross was the only offering necessary and the only offering sufficient to provide salvation.	
“Mortal” sin is an <i>extent</i> of sin, a pervasiveness of sin, sinning <i>as a way of life</i> , sinning as a <i>regular practice</i> , not a <i>single</i> sin, regardless of how serious that sin might be, for example, murder.	
Only God can forgive sins.	
The Holy Spirit is Jesus’ representative.	
The pope speaks for no one.	

<p>It is clear from Scripture that there was no “head” apostle in the New Testament churches. Paul expressly and publicly rebuked Peter, the alleged first pope, on one occasion. There is no biblical or historical evidence that Peter was ever the bishop of Rome.</p>	
<p>Mary had children by Joseph. In the Bible, Jesus’ brothers are expressly named: Joseph, James, Simon, and Jude.</p>	
<p>Protestants believe the claim that Mary remained a virgin and was bodily assumed into Heaven is unscriptural.</p>	
<p>Protestants believe that claiming Mary is the “spiritual mother” of all men is unscriptural.</p>	
<p>There are no monks or nuns. Protestant ministers may marry.</p>	

Adapted from Rick Reinckens, *Protestants or Catholics—Who are Right?*
<http://www.godonthenet.com/evidence/catholic.htm>

Lesson 2***Key to Student Handout 2.1***

PROTESTANT	CATHOLIC
<p>The Old and New Testaments are the <i>only</i> sources of Christian teaching.</p>	<p>Sources of teaching include:</p> <ul style="list-style-type: none"> • Old Testament • New Testament • Catholic Church tradition • Catholic interpretation of the Bible • Certain papal declarations • Bishops in conjunction with the pope • Apocrypha (some additions to the Bible)
<p>We are justified (saved) <i>by faith alone</i>, not by good works. Good works will result in greater rewards in the afterlife but have no effect on getting saved.</p>	<p>When a person is baptized, her or his “original sin” is forgiven and God gives her or him some grace. This grace enables the person to do good works. God appreciates the good works and rewards them with more grace. Because the Christian has more grace, she or he can now do even better works. This pleases God even more, so He gives even more grace.</p>
<p>Purgatory is unscriptural. Christ’s sacrifice on the Cross was the only offering necessary and the only offering sufficient to provide salvation.</p>	<p>There are two types of punishment after death: temporal (temporary) and eternal. If a person dies with just one “mortal” sin on her or his soul she or he will be condemned to Hell for eternity. If the person dies with only “venial” sins on her or his soul, she or he will be sent to Purgatory, perhaps for millions of years.</p> <p>Purgatory is exactly like Hell except that it does not last forever. Eventually, the person will be released to enter Heaven.</p>
<p>“Mortal” sin is an <i>extent</i> of sin, a pervasiveness of sin, sinning <i>as a way of life</i>, sinning as a <i>regular practice</i>, not a <i>single sin</i>, regardless of how serious that sin might be, for example, murder.</p>	<p>There are two types of sin: mortal and venial. A particular sin is either mortal or venial, depending on the severity. (For instance, stealing one dollar from a rich man would probably be a venial sin.) See the box above for the consequences of Catholic mortal sin.</p>

Only God can forgive sins.	Catholic priests have been given the power to forgive sins, acting as representatives of the Holy Spirit.
The Holy Spirit is Jesus' representative.	The pope is Jesus' representative on Earth.
The pope speaks for no one.	The pope speaks for all Christians.
It is clear from Scripture that there was no "head" apostle in the New Testament churches. Paul expressly and publicly rebuked Peter, the alleged first pope, on one occasion. There is no biblical or historical evidence that Peter was ever the bishop of Rome.	Anyone who denies the authority of the pope despises the one who (allegedly) appointed him (i.e., Christ) and therefore despises the one who sent Christ (i.e., God the Father).
Mary had children by Joseph. In the Bible, Jesus' brothers are expressly named: Joseph, James, Simon, and Jude.	Mary remained a virgin her entire life. The Greek word can mean either "brother" or "close relative." The Bible is talking about Jesus' cousins, not brothers.
Protestants believe the claim that Mary remained a virgin and was bodily assumed into Heaven is unscriptural.	Mary was bodily assumed into Heaven, like Elijah and Enoch.
Protestants believe that claiming Mary is the "spiritual mother" of all men is unscriptural.	Mary is the "spiritual mother" of all men.
There are no monks or nuns. Protestant ministers may marry.	Monasteries and nunneries are maintained, and priests and nuns are required to be celibate.

Adapted from Rick Reinckens, *Protestants or Catholics—Who are Right?*
<http://www.godonthenet.com/evidence/catholic.htm>

Lesson 2

Student Handout 2.2—A Summary of Some of the Declarations of the Council of Trent

If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts [the 66 books of the Bible plus 12 apocryphal books], ... as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition, and knowingly and deliberately rejects the aforesaid traditions, let him be anathema.

If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be anathema.

If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema.

If anyone says that the Catholic doctrine of justification as set forth by the holy council in the present decree, derogates in some respect from the glory of God or the merits of our Lord Jesus Christ, and does not rather illustrate the truth of our faith and no less the glory of God and of Christ Jesus, let him be anathema.

If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but says that He is in it only as in a sign, or figure or force, let him be anathema.

If anyone says that in the Catholic Church penance is not truly and properly a sacrament instituted by Christ the Lord for reconciling the faithful of God as often as they fall into sin after baptism, let him be anathema.

If anyone denies that sacramental confession was instituted by divine law or is necessary to salvation; or says that the manner of confessing secretly to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is at variance with the institution and command of Christ and is a human contrivance, let him be anathema.

If anyone says that the confession of all sins as it is observed in the Church is impossible and is a human tradition to be abolished by pious people, let him be anathema.

If anyone says that God always pardons the whole penalty together with the guilt and that the satisfaction of penitents is nothing else than the faith by which they perceive that Christ has satisfied for them, let him be anathema.

If anyone says that by those words, “Do this for a commemoration of me,” Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own body and blood, let him be anathema.

If anyone says that it is a deception to celebrate masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, let him be anathema.

If anyone says that there is not in the New Testament a visible and external priesthood, or that there is no power of consecrating and offering the true body and blood of the Lord and of forgiving and retaining sins, but only the office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all, let him be anathema.

If anyone says that the bishops who are chosen by the authority of the Roman pontiff are not true and legitimate bishops, but merely human deception, let him be anathema.

The holy council commands all bishops and others who hold the office of teaching above all to instruct the faithful diligently in matters relating to intercession and invocation of the saints, the veneration of relics, and the legitimate use of images, teaching them that the saints ... offer up their prayers to God for men, that it is good and beneficial suppliantly to invoke them and to have recourse to their prayers, assistance, and support in order to obtain favors from God through His Son, Jesus Christ our Lord, who alone is our redeemer and savior and that they think impiously who deny that the saints ... pray for men, or that our invocation of them to pray for each of us individually is idolatry, or that it is opposed to the word of God.

The holy council furthermore exhorts ... all pastors, that, like good soldiers, they sedulously recommend to all the faithful all those things which ... have been ordained, and ... especially of those which tend to mortify the flesh, such as the choice of meats, and fasts; as also those which serve to promote piety, such as the devout and religious celebration of festival days.

Adapted from a list provided by David Cloud, Bible Baptist Church, http://www.biblebc.com/Roman%20Catholicism/summary_of_trent.htm. See also Hanover Historical Texts Project, Council of Trent, <http://history.hanover.edu/texts/trent.html>.

Lesson 2

Student Handout 2.3A—France’s Religious Wars

The Wars of Religion

The latter half of the sixteenth century and the beginning of the seventeenth century brought about one of the most passionate and calamitous series of wars that Europe had ever experienced. The early Reformation had been, in hindsight, remarkably free from bloodshed; the honeymoon, however, lasted only a short while. It was inevitable that the growing division between Christian churches in Europe would lead to a series of armed conflicts for over a century. Protestants and Catholics would shed each other’s blood in prodigious amounts in national wars and in civil wars. These struggles would eventually shatter the European monarchical traditions themselves. The monarchy, which had always seemed an impregnable political institution, was challenged by Protestants unhappy with the rule of Catholic kings. The final result of these struggles would be the overthrow and execution of Charles I in England in the middle of the seventeenth century, a historical earthquake that permanently changed the face of Europe.

The French Wars of Religion: 1562-1598

The first major set of wars fought over the new churches was a series of civil wars fought in France. In 1559, Francis II became king of France at the ripe old age of fifteen. Understanding that the monarch was weak, three major noble families began to struggle for control of France: the Guises (pronounced, geez) in eastern France, the Bourbons in southern France, and the Montmorency-Chatillons in central France. Of the three, the Guises were both the most powerful and the most fanatical about Catholicism; they would eventually gain control of the young monarch and, for all practical purposes, rule the state of France. The Bourbons and the Montmorency-Chatillons were mostly Catholics who—for political reasons—supported the Protestant cause.

The French Protestants were called Huguenots (pronounced, hoo-guh-no), and members of both the Bourbon and Montmorency-Chatillon families were major leaders in the Huguenot movement. The Huguenots represented only a very small part of the French population; in 1560, only seven or eight percent of the French people were Huguenots. They were, however, concentrated in politically-important geographical regions; as a result, they were disproportionately powerful in the affairs of France. It is important to understand that the rivalry between the Guises and the other two families was primarily a political rivalry; this political rivalry, however, would be swept up in the spiritual conflict between the Catholic Church and the new reformed churches.

Francis II died in 1560 after only one year as king. At his death, his younger brother, Charles IX (ruled 1560-1574) assumed the throne. Because he was too young to serve as king, his mother, Catherine de Medici, became regent (a regent is the ruler of a kingdom when the king is incapable of exercising that rule). Catherine was a brilliant and powerful political thinker; she understood right off that the Guises were a threat to her and to her son. In order to tilt the political balance away from the powerful Guise family, she cultivated the Bourbons and the Montmorency-Chatillons. In the process, however, she also had to cultivate the support of the

Huguenots who were closely allied to those two families. Until this time, it was illegal for Huguenots to worship publicly (although there were over 2000 Huguenot churches in 1561). In 1562, Catherine took a great leap forward in religious toleration by allowing Huguenots to hold public worship *outside* the boundaries of towns. They were also allowed to hold Church assemblies. Catherine was a Catholic and wanted France to remain Catholic; she did not, however, want the Guises to be calling all the shots. The only way to chip away at the political power of the Guises was to increase the political power of the other major families and their Protestant allies.

The Guises, for their part, understood what this religious tolerance was all about and quickly clamped down on it. In March 1562, an army led by the Duke of Guise attacked a Protestant church service at Vassy in the province of Champagne and slaughtered everybody they could get their hands on: men, women, and children—all of whom were unarmed. Thus began the French wars of religion, which were to last for almost forty years and destroy thousands of innocent lives.

For all her brilliance, Catherine was placed in an impossible position. She did not want any noble family to exercise control over France; she simply wanted power to be more balanced. She also did not want a Protestant France. So the only strategy open to her was to play both sides, which she did with enormous shrewdness.

This balancing game came to an end, however, when Catherine helped the Guise family plot the assassination of Gaspard de Coligny, a Montmorency-Chatillon family member who was one of the major leaders of the French Huguenots. The assassination failed; Coligny was shot but not killed. The balancing game was over; the Huguenots and Coligny were furious at both Catherine and the Guises. Fearing a Huguenot uprising, Catherine convinced Charles IX that the Huguenots were plotting his overthrow under the leadership of Coligny. On August 24, 1572, the day before St. Bartholomew's Day, royal forces hunted down and executed over three thousand Huguenots, including Coligny, in Paris. Within three days, royal and Guise armies had hunted down and executed over twenty thousand Huguenots in the single most bloody and systematic extermination of non-combatants in European history until World War II.

The St. Bartholomew Massacre was a turning point in both French history and the history of the European Christian Church. Protestants no longer viewed Catholicism as a misguided Church, but as the force of the devil itself. No longer were Protestants fighting for a reformed Church, but they suddenly saw themselves fighting for survival against a Catholic Church whose cruelty and violence seemed to know no bounds. Throughout Europe, Protestant movements slowly transformed into militant movements.

In 1576, Henry III ascended to the throne; he was the youngest brother of Francis II and Charles IX. By this point, France had become a basket case. On the one hand, the Guises had formed a Catholic League, which was violent and fanatical. On the other hand, the Huguenots were filled with a passion for vengeance. Like his mother, Henry tried to stay in the middle of the conflict. Unlike his mother, he had immense popular support for this middle course; the St. Bartholomew

Massacre had deeply troubled moderate Catholics and the growing conflict upset moderate Huguenots. These moderates were called *politiques* (“politicians”), since their central interest was the political and social stability of France rather than their religious beliefs.

The Catholic League was aided by Philip II of Spain who dedicated his monarchy to overthrowing the Protestant churches of other countries. By the mid-1580s, the Catholic League was in control of France and, after Henry III attempted to attack the League in 1588, the League drove him from Paris and embarked on a systematic massacre of non-combatants that rivaled the earlier St. Bartholomew’s Massacre.

In exile, Henry III struck up an alliance with his Huguenot cousin, Henry of Navarre. Henry of Navarre was a *politique*; he believed that the peace and security of France were far more important than imposing his religious views. Before the two Henrys could attack Paris, however, Henry III was stabbed to death by a fanatical, fury-driven Dominican friar in 1589. Since Henry III had no children, Henry of Navarre, as next in line to the throne, became King of France as Henry IV (ruled 1589-1610).

Henry understood that the only way that France would find peace was if it were ruled by a tolerant *Catholic* king, so on July 25, 1593, he rejected his Protestant faith and officially became Catholic. On April 13, 1598, Henry IV ended the long and tiring religious wars in France by proclaiming the Edict of Nantes. This Edict granted to Huguenots the right to worship publicly, to occupy public office, to assemble, to gain admission to schools and universities, and to administer their own towns.

Source: Richard Hooker, World Civilizations, Washington State University, <http://www.wsu.edu/~dee/REFORM/WARS.HTM>. Thanks to Richard Law, Director of General Education, Washington State University, for permission to quote this website.

Lesson 2

Student Handout 2.3B—Religious Wars in Spain

The year 1556 saw the accession of perhaps the most important monarch of the sixteenth century: Philip II of Spain (ruled 1556-1598). Of all the monarchs of Europe, Philip was the most zealous defender of his religious faith, and his energies in pursuit of this defense greatly changed the face of Europe.

In the first half of his reign, he was instrumental in stopping the Turkish incursions into Europe. Philip's military power lay in his navy, which was the most powerful and imposing navy of the sixteenth century. Allied with Venice, his navy defeated the Turkish navy in the Gulf of Corinth near Greece and effectively halted the Turkish invasions of Europe. After this spectacular triumph, Philip then turned his efforts from routing the Muslims to routing the Protestants in Europe.

He first turned his sights to the Netherlands, a rich and prosperous merchant country that was ruled over by Spain. The Netherlands, however, had strong pockets of Calvinist resistance and the country slowly turned on its Spanish rulers. Philip responded by sending the Duke of Alba with an army to quell the revolt in 1567. Alba imposed a tribunal, the Council of Troubles, to question and sentence heretics (Protestants). The Dutch called this council the "Council of Blood," for it managed publicly to execute thousands of people before Alba was forced from the Netherlands.

Alba and his reign of terror did not quell the Protestant revolt in the Netherlands, but rather strengthened it. The central oppositional leader, William, the Prince of Orange (ruled 1533-1584), became a hero for the whole of the Netherlands, and in 1576 the Catholic provinces in the south allied themselves with the Protestant provinces in the north to revolt against Spain. The purpose of this alliance, called the Pacification of Ghent, was to enforce Netherlandish autonomy. The southern provinces, however, did not remain long in this alliance. In 1579, they made a separate peace with Spain (these southern provinces eventually became the country of Belgium) and the northern provinces formed a new alliance, the Union of Utrecht. Because Spain was overextended all over Europe, the northern provinces gradually drove the Spanish out until 1593, when the last Spanish soldier left Dutch soil. Still, the northern provinces were not recognized by Spain as an autonomous country until 1648 in the articles of the Peace of Westphalia.

Philip did not, however, want to interfere with the English, for England always seemed poised for a return to Catholicism. Elizabeth I of England also wanted to avoid any confrontation with Spain, so the war between the Spanish and the English was one of those unfortunate accidents of history—unfortunate, that is, for Spain.

In spite of Philip's reluctance to engage militarily with England, Elizabeth slowly ate away at Philip's patience. She had signed a mutual defense treaty with France after Spain had defeated

the Turks. Fearful of the Spanish navy, she recognized that only an alliance with another country could protect England from Spain's powerful navy. In the late 1570s, Elizabeth allowed English ships to pirate and ransack Spanish ships sailing to and from the New World. In 1585, just as the Protestant provinces of the Netherlands were beginning to drive the Spanish from their country, Elizabeth sent English soldiers to the Netherlands to aid in the revolt.

Philip finally decided to invade England after the execution of the Catholic Mary, Queen of Scots. He was in part encouraged in this move by the Pope's excommunication of Elizabeth several years earlier; the excommunication of a monarch made it incumbent on all practicing Catholics to use any opportunity they could to assassinate or overthrow the monarch. Philip gathered his navy and on May 30, 1588, he sent a mighty armada of over 130 ships to invade England. The Armada contained over 25,000 soldiers and the ships gathered for the invasion in the English Channel south of England. The English, however, were ready. Because of their treaty with the French, the invasion barges, which were meant to transport soldiers from the Spanish galleons to the English coastline, were not allowed to leave the coast of France. When fierce channel winds scattered the Spanish fleet to the east, English and Dutch warships were able to destroy the fleet ship by ship. What few ships remained struggled around the north of England and down along the western coast, where several ships foundered.

In practical terms, the defeat of the Armada was a temporary setback for Spain. The 1590s saw impressive military victories for the Spanish. However, the defeat of the Armada was a tremendous psychological victory for European Protestants. Spain represented the only powerful military force that threatened the spread of Protestantism; when even the mighty Spanish navy could be defeated by an outnumbered English and Dutch fleet, Protestants everywhere were reinvigorated in their struggles against Spain and the Roman Catholic Church. By the end of the seventeenth century, Spain was no longer a major player in the power politics of Europe.

Source: Richard Hooker, World Civilizations, Washington State University, <http://www.wsu.edu/~dee/REFORM/WARS.HTM>. Thanks to Richard Law, Director of General Education, Washington State University, for permission to quote this website.

Lesson 2

Student Handout 2.3C—Major Results of the Thirty Years’ War, 1618-1648

One major legacy of the Protestant Reformation was a violent period with seemingly-constant warfare based, in part, on the division of Europe into Catholic and Protestant enclaves. The conflicts began with the Peasants’ War in Germany in the early sixteenth century, followed in the seventeenth century with religious wars involving many of the emerging European nation-states. In England, the Puritan Revolution sought to make England into a Protestant state. The Dutch also experienced a revolt of Protestants against Spanish Catholic rule. In France, the Protestant Huguenots fought the Catholic League and Protestant England battled Catholic Spain on land and sea.

The rise of national states such as England, France, Sweden, Denmark, and Spain, together with the rise of the Habsburg Empire centered in Germany, culminated in thirty years of bloody religious conflict. The battles occurred mostly in German states, where Luther’s new Protestant religion attracted a number of small states and principalities, while other areas remained loyal to the Catholic Church.

The battles of the Thirty Years’ War were particularly brutal. Protestants looted Catholic cathedrals. The Catholic Inquisition burned many at the stake. Assassinations, atrocities, and mob violence were common on both sides. After fierce fighting and five years of negotiations, the Thirty Years’ War ended in compromise with the Peace of Westphalia of 1648. This important set of treaties established the broad outlines of modern Europe and set the precedent for states to have either a Catholic or a Protestant majority. Germany, however, remained divided between the two faiths, a fact that contributed to postponing the unification of that country into a single nation-state for more than two centuries.

The following European states were involved in the religious wars:

Ireland	Roman Catholic
Scotland	Calvinist
England	Protestant Church of England with strong Calvinist minority
France	Roman Catholic with a Huguenot, or Calvinist, minority
Spain, Portugal, Italy, Poland, Belgium, and Austria	Roman Catholic
The Netherlands	Calvinist
Switzerland	Catholic with strong Calvinist minority

Germany	Lutheran in northern sections, mostly Catholic in South
Bohemia (Czech Republic area today)	Catholics and Protestants
Balkan states	Catholic, Eastern Orthodox Christian, or Muslim
Russia	Eastern Orthodox Christian
Norway, Sweden, Finland, and Denmark	Lutheran

By the terms of the Treaty of Westphalia, the Habsburgs accepted the independence of Switzerland, and the separation of the United Provinces from the Spanish Netherlands. The sovereignty of the German states was also recognized, marking the failure of the Holy Roman Emperor to turn Germany into a centralized Catholic monarchy. France clearly came out of the war as a major power in Europe. The Netherlands was now independent of Spanish rule, and Sweden emerged as a rising power. The treaty also recognized Calvinism as a legitimate religion in Europe.

Like most major wars, the Thirty Years' War left significant legacies in its wake. The Catholic Church's long-standing dream of one universal Church was shattered, and the goal of an all-encompassing Holy Roman Empire under Church control, long more symbol than political reality, also ended. Instead of European unity, the religious wars ushered in an age of small nation-states, most of which embraced either Catholicism or some branch of Protestantism. The Treaty of Westphalia also introduced the beginnings of the idea of religious toleration.

The war was especially costly for Germans. The various German states lost seven million people out of a population of 21 million, a higher percentage of its population than they lost in World War II. The war, fought mostly in territories of the German states, visited pillage, famine, disease, and chaos upon an entire generation. After the war, Germany returned to a feudal system. The German people's enormous sufferings remained in the German consciousness for many generations.

Lesson 2

Student Handout Lesson 2.4—Christian Religions in Europe in 1648, Following the Religions Wars



Lesson 3

The Spread of Christianity in the Western Hemisphere

Preparation

Students should be assigned relevant sections from their textbooks on the Spanish missions in the Western Hemisphere as well as Student Handout 2.1. Teachers should review the era of European Christianization of the Americas by consulting relevant books or films.

Introduction

The Reformation ushered in new efforts on the part of Europeans to spread Christianity in the world. In this quest, however, the Roman Catholic Church had a decided advantage. Because it claimed that anyone could be saved, its missionaries were free to convert any human being anywhere regardless of race, culture, or location. On the other hand, early Protestants, particularly Calvinists, were constrained by their notion of the “elect.” Calvinists believed that God only chose a few people to be saved and all the rest were damned, no matter what they did or how they acted.

The Spanish, Portuguese, and French Catholics who colonized the Americas in the sixteenth century enthusiastically endeavored to spread Catholicism to the Native Americans they found there. The Society of Jesus, known as the Jesuits, played a major role in these conversion efforts.

One strong reason for the creation of the Society of Jesus was to counter Protestantism. Ignatius Loyola (1491-1556), who initiated the society, combined fierce piety and a military organization. Although the Jesuits were organized as an army with military ranks under the pope, all of its members were encouraged to think for themselves as “companions of Jesus.” The Jesuits’ goal was to halt the spread of Protestantism and to extend the reach of the Church by converting the “heathen.”

The Jesuits stressed education and an intellectual approach as the means of conversion. Jesuit colleges, staffed by Jesuits who learned local languages and tried to adapt to the local culture in each place they served, grew up all over the world. One of their axioms was: “Give us a boy at the age of seven, and he will be ours forever.” During the sixteenth century, the Jesuits carried the Church’s message throughout Europe and the Americas, as well as to India, Japan, and China.

In the seventeenth century, the English and Dutch joined the race for colonies in the Western Hemisphere. Both the Anglicans (Protestant Church of England), in what later became the southern states, and the Puritans in New England, were ambivalent about the conversion of Indians. In general, Protestants did not encourage conversions, although a few Protestant missionaries did venture into native lands to convert small numbers. It would not be until the early nineteenth century, when most Protestants accepted the concept of universal salvation, that Protestant missionaries undertook major efforts in Africa and Asia.

Christian missionaries who traveled far from their home bases in Europe faced a daunting dilemma. Should they follow St. Paul's dictum that they "Be all things to all people," or should they insist that converts strictly follow established doctrines and practices? Generally, most of the missionaries believed that they alone had the keys to salvation and that their world-view was absolutely true. These assumptions frequently led to unrestrained violence against those "heathen" who resisted the word of God.

This lesson asks students to consider Protestant and Catholic missionary efforts and to analyze in what ways religion in the Western Hemisphere evolved into an elaborate synthesis of [Amerindian](#) and Christian beliefs and practices.

Activities

1. Start the class by telling students that you have an important announcement. Then read a statement written in a foreign language that they cannot understand. (Teachers might consult language teachers for a short command such as, "In five minutes stand up and face the back of the room—or else I will deduct 10 points from your next quiz score," or some other suitable command and sanction). Then start the class as if nothing had been said. Do not read the announcement again.
2. Introduce the topic by reading Student Handout 3.1 (The Origin of the Society of Jesus) with the students, and help them understand the connection between the formation of the Society of Jesus and both the Protestant and Catholic Reformations. Tell students that this lesson will focus on Spanish efforts to convert Native Americans.
3. Have two students read the statements by Pope Alexander and Columbus from Student Handout 3.2 (Spreading Christianity in the Americas). Ask students to speculate, on the basis of these statements, how the Spanish will treat the Native Americans in the New World.
4. Now inform the class about whatever penalty you warned them about when the class started. After they react, make the comparison between the instructions you read and the *Requerimiento*, the document that the Spanish were to read to the Native Americans in the Western Hemisphere (from Student Handout 3.2.). Be sure the students understand what the *Requerimiento* is threatening. Point out that the proclamation was read in Spanish or Latin, languages the Native Americans could not understand.
5. Have students discuss how the Spanish used the *Requerimiento* to justify their actions in the Americas. How do they think the Native Americans, who did not speak Spanish and could not understand the directions, might react? Would it be fair if they lost 10 points from a quiz because they did not follow directions they could not understand?

6. Have students brainstorm effective tactics that the Spanish might use to get Native Americans interested in a new faith. Then have students briefly evaluate the different ideas they suggested: How practical are they? Were they likely to be successful?
7. For homework, assign Student Handout 3.3 (Spanish Strategies for Converting Native Americans) and 3.4 (Spanish Conversion Policy in Practice) and have students note the Spanish strategy for converting Native Americans. Then make a list of what some of the missionaries actually did. Encourage students to analyze the contradictions among 1) Christian principles, 2) Spanish policies, and 3) the implementation of these policies as described by Las Casas. Students could be assigned to develop a three-column chart to record these points.
8. Refer to the “conversion spectrum” introduced on page 2 of this unit. Where on that schema do you think Catholic conversion efforts in the Americas fell?

Assessment

1. Create a portfolio of pictures depicting Spanish and/or French efforts to convert Native Americans. Write captions that express your interpretation of the meaning of these pictures.
2. Write an essay that evaluates the methods Spanish missionaries used to convert Native Americans. Have them include the results of these efforts in their assessment.
3. Have students, whose parents or grandparents have come from another country, research the ways in which they have incorporated customs from the lands of their birth into their present beliefs and actions.
4. Create a display of artifacts and/or pictures of artifacts and architecture illustrating the way Christianity and religious beliefs and practices in the Americas blended together.

Lesson 3

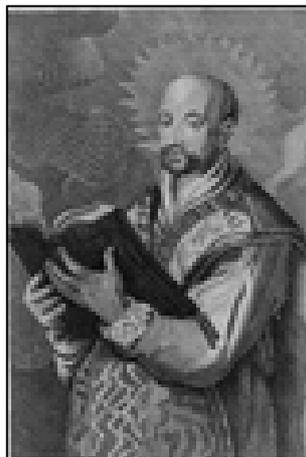
Student Handout 3.1—The Origin of the Society of Jesus

Ignatius Loyola was born in a feudal castle in Spain in 1491. His first job was in the Spanish army where, during a battle, one of his legs was shattered. While he was recuperating, he began to read religious literature, and he was soon dreaming of becoming a crusader to the Holy Land. This mixture of religious and military zeal impelled his commitment to “mystical militarism.”

Soon Loyola was trying to convince others to join him in his dream of a spiritual conquest of the Holy Land. In 1538, he and his followers created a permanent organization, the Society of Jesus, to carry reform and spiritual enlightenment to all Catholic countries and beyond. Many began to join this new mendicant order that soon acquired a reputation for piety, saintliness, and military-style discipline. Jesuits begged for bread in the streets, slept in the poorhouse, cared for prisoners in the jails, and engaged in other acts of charity.

But the Society’s distinguishing characteristic was that its members cultivated close contacts with the nobility, especially men and women in important positions. It was not long before its influence spread from Spain to Italy and France. At the time when the Church was suffering from Protestant attacks, the Jesuits brought new vitality, enthusiasm, methods, and spiritual outlook to the Church.

The Jesuits became the leading instruments of the Catholic Reformation. The religious reconquest of southern and western Germany for the Church, and the preservation of the Catholic faith in France and other countries, were due primarily to their efforts. From the very beginning, the Jesuit missionary efforts in India, Japan, China, Canada, and Central and South America were as important as their activity in Christian countries.



Ignatius of Loyola (1491-1556)
Founder of the Society of Jesus

Library of Congress Prints and Photographs Division LC-USZ62-43737. Engraving by T. Clarke

Lesson 3

Student Handout 3.2 —Spreading Christianity in the Americas

Excerpt from Pope Alexander VI, Papal Bull *Inter Caetera*, May 4, 1493

Wherefore, as becomes Catholic kings and princes, after earnest consideration of all matters, especially of the rise and spread of the Catholic faith, as was the fashion of you ancestors, kings of renowned memory, you have purposed with the favor of divine clemency to bring under your sway the said mainlands and islands with their residents and inhabitants and to bring them to the Catholic faith.

Source: Marvin Lunenfeld, ed., *1492, Discovery, Invasion, Encounter: Sources and Interpretations* (Lexington, MA: D. C. Heath, 1991), 187.

Excerpt from Letter from Christopher Columbus to Ferdinand and Isabella

In the Name of our Lord Jesus Christ. . . . In consequence of the information which I had given your Highnesses respecting the countries of India and of a Prince, called Great Can, which in our language signifies King of Kings, how, at many times he and his predecessors had sent to Rome soliciting instructors who might teach him our holy faith, and the holy Father had never granted his request, whereby great numbers of people were lost, believing in idolatry and doctrines of perdition. Your Highnesses, as Catholic Christians, and princes who love and promote the holy Christian faith, and are enemies of the doctrine of Mahomet, and of all idolatry and heresy, determined to send me, Christopher Columbus, to the above-mentioned countries of India, to see the said princes, people, and territories, and to learn their disposition and the proper method of converting them to our holy faith; and furthermore directed that I should not proceed by land to the East, as is customary, but by a Westerly route, in which direction we have hitherto no certain evidence that any one has gone.

Source: Paul Leicester Ford, ed., *Writings of Christopher Columbus Descriptive of the Discovery and Occupation of the New World* (New York: Charles L. Webster, 1892), 27-9.

Requerimiento

When the conquistadors encountered a Native American community they hoped to convert, a priest would read a *requerimiento* to them in Latin or Spanish, languages Indians did not understand. Sometimes the declaration was read even when no Indians were present. The *requerimiento* was the only warning the natives had to convert or otherwise suffer.

Requerimiento written by the jurist Palacios Rubio of the Council of Castille in 1510

On the part of the King, Don Fernando, and of Doña Juana, his daughter, Queen of Castille and León, subduers of the barbarous nations, we their servants notify and make known to you, as best we can, that the Lord our God, Living and Eternal, created the Heaven and the Earth, and one man and one woman, of whom you and we, all the men of the world, were and are descendants, and all those who came after us. But, on account of the multitude which has sprung from this man and woman in the five thousand years since the world was created, it was necessary that some men should go one way and some another, and that they should be divided into many

kingdoms and provinces, for in one alone they could not be sustained.

Of all these nations God our Lord gave charge to one man, called St. Peter, that he should be Lord and Superior of all the men in the world, that all should obey him, and that he should be the head of the whole human race, wherever men should live, and under whatever law, sect, or belief they should be; and he gave him the world for his kingdom and jurisdiction.

And he commanded him to place his seat in Rome, as the spot most fitting to rule the world from; but also he permitted him to have his seat in any other part of the world, and to judge and govern all Christians, Moors [Muslims], Jews, Gentiles, and all other sects. This man was called Pope, as if to say, Admirable Great Father and Governor of men. The men who lived in that time obeyed St. Peter, and took him for Lord, King, and Superior of the universe; so also they have regarded the others who after him have been elected to the pontificate, and so has it been continued even till now, and will continue till the end of the world. ...

So their Highnesses are kings and lords of these islands and land of Tierra-firme by virtue of this donation: and some islands, and indeed almost all those to whom this has been notified, have received and served their Highnesses, as lords and kings, in the way that subjects ought to do, with good will, without any resistance, immediately, without delay, when they were informed of the aforesaid facts. And also they received and obeyed the priests whom their Highnesses sent to preach to them and to teach them our Holy Faith; and all these, of their own free will, without any reward or condition, have become Christians, and are so, and their Highnesses have joyfully and benignantly received them, and also have commanded them to be treated as their subjects and vassals; and you too are held and obliged to do the same. Wherefore, as best we can, we ask and require you that you consider what we have said to you, and that you take the time that shall be necessary to understand and deliberate upon it, and that you acknowledge the Church as the Ruler and Superior of the whole world, and the high priest called Pope, and in his name the King and Queen Doña Juana our lords, in his place, as superiors and lords and kings of these islands and this Tierra-firme by virtue of the said donation, and that you consent and give place that these religious fathers should declare and preach to you the aforesaid.

If you do so, you will do well, and that which you are obliged to do to their Highnesses, and we in their name shall receive you in all love and charity, and shall leave you, your wives, and your children, and your lands, free without servitude, that you may do with them and with yourselves freely that which you like and think best, and they shall not compel you to turn Christians, unless you yourselves, when informed of the truth, should wish to be converted to our Holy Catholic Faith, as almost all the inhabitants of the rest of the islands have done. And, besides this, their Highnesses award you many privileges and exemptions and will grant you many benefits.

But, if you do not do this, and maliciously make delay in it, I certify to you that, with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses may command; and we shall take away your goods, and shall do you all the mischief and damage that we can, as to vassals who do

not obey, and refuse to receive their lord, and resist and contradict him; and we protest that the deaths and losses which shall accrue from this are your fault, and not that of their Highnesses, or ours, nor of these cavaliers who come with us. And that we have said this to you and made this Requisition, we request the notary here present to give us his testimony in writing, and we ask the rest who are present that they should be witnesses of this Requisition.

Source: *Requerimiento* qtd. in Marcelo J. Borges, *History 130-10 (Latin American History to 1825)*, 2004, Dickinson College, <http://www.dickinson.edu/~borges/Resources-Requerimiento.htm>.

Lesson 3

Student Handout 3.3—Spanish Strategies for Converting Native Americans

The New World people the Spanish encountered were not without culture. Several Native American civilizations were complex and productive and in many ways equal to those in Europe. Tenochtitlán, the major city of Mesoamerica, was a huge city with great temples and beautiful gardens.

The Incas of Peru controlled an empire of thousands of square miles and practiced a sophisticated form of agriculture that was more varied than any European nation could equal.

Although Native Americans built empires, cities, and a complex agricultural system, they did not have the weapons or the knowledge of steel that the Europeans did. The superior European power, combined with the Spanish religious zeal to convert the world to Catholicism, impelled a major effort to bring the Native Americans to Christianity. The institutions for this massive conversion were the schools, churches, and energetic missionaries, who often used force in their conversion project.

The orders from the Spanish Church dictated that Native Americans be gathered into villages and that each village open a school for young children, where they would be taught Christian doctrine. These schools, where around fifty students learned the new faith, produced teachers to instruct other children. By 1500, there were many such schools in Mexico and Peru.

Fray Martin de Valencia, the “St. Patrick of Mexico,” sums up the general Spanish reasons for the mass conversion of Native Americans. “God has brought us here ... to seek ... your salvation. Wherefore, beloved brethren, it is necessary that you put your young children into our hands that they may be taught. ... Furthermore, they, being but children, will understand more easily the doctrines we teach. ... Afterward, they will aid us in teaching you what they have learned.”¹

By 1525, the Spanish began systematically to destroy the Aztec cultural and religious heritage. The colonizers destroyed Aztec temples, religious images, and manuscripts. Native American students were required to march through the streets of Mexico City on Sundays to smash all pagan objects. Student converts were encouraged to spy on their parents so that priests could go to their homes and smash idols. ...

The Catholic priests used both punishment and rewards to achieve their goal of conversion. Sometimes they whipped the Native Americans with a lash and then gave out gifts of grain and meat to facilitate conversion.

¹ C. S. Braden, *Religious Aspects of the Conquest of Mexico* (Durham, NC: Duke UP, 1930), 143.

Because the Native American societies were so diverse, the Catholic leaders began to require that people learn Spanish. The Spanish produced simple books that explained concepts such as the Trinity and Grace, concepts not found in the local languages.

Source: Adapted and simplified from R. V. Farrell, *The Conquest of Minds: Lessons and Strategies from Latin American Educational History*, Florida International University, <http://www.cedu.niu.edu/blackwell/farrell01.htm>.

Lesson 3

Student Handout 3.4—Spanish Conversion Policy in Practice

Misunderstandings

The core of the religion [of the Tainos who lived on the eastern end of Cuba] centered on the cult of *cemies*, figures in animal and human form or in three-pointed shapes, formed from stone, wood, clay, and cotton. The objects contained spiritual power, which worshippers believed they could draw on with the figures' aid. The unhappy consequences of a lack of mutual understanding by the Christians and the islanders of each other's religious principles is evident in an incident that would be richly comic save for the result. When the Spanish gave the Tainos crucifixes and statues of the Virgin, the Tainos added these objects to their store of *cemies*. In keeping with their agrarian cult of fertility, they urinated on the sacred objects and buried them in the fields to ensure bountiful crops. The Spanish thought this blasphemy and so executed the offenders.

Source: Marvin Lunenfeld, ed., *1492, Discovery, Invasion, Encounter: Sources and Interpretations* (Lexington, MA: D. C. Heath, 1991), 143.

Profile of the Spanish Franciscan Missionary

Back in the 1960s, at the old Spanish Mission Concepción in San Antonio, I met a young priest, a Jesuit, as I recall, who had just arrived in the area. He came from Cincinnati. He spoke perfect Castilian Spanish. I could see in his eyes his enthusiasm for the history of the missions. "As soon as I can get time," he said, "I'm going to research the archives at the archdiocese to see if I can learn why the Indians kept running away from the missions during the days of the Franciscans."

"Father," I said, having just read the history, "the Indians came to the missions hoping for protection from the Apaches and a dependable source of food. The friars tried to force them to become Christians and Spanish subjects. They tried to destroy their old religions and rituals and customs. They tried to make them worship a new deity, learn the catechisms, sing new religious songs and attend the masses. They tried to make them work in the mission fields and workshops and give up old traditions and freedoms. If the Indians escaped the missions, the friars sent soldiers to recapture them. They punished and jailed and beat those they could catch. They made slaves of the Indians."

"Yes," the young priest said without a trace of irony, "but look what the Franciscans gave them: Christianity and civilization."

Source: Jay W. Sharp, "Profile of the Spanish Franciscan Missionary," DesertUSA, <http://www.desertusa.com/ind1/franciscan.html>

Bartolomé de Las Casas, Report on Treatment of Native Americans in Hispaniola

The Christians punched them, boxed their ears and flogged them in order to track down the local leaders, and the whole shameful process came to a head when one of the European commanders raped the wife of the paramount chief of the entire island.

Their (Taino) weapons, however, were flimsy and ineffective both in attack and in defense (and, indeed, war in the Americas is no more deadly than our jousting or than many European children's games) and, with their horses and swords and lances, the Spaniards easily fend them off, killing them and committing all kind of atrocities against them.

They forced their way into native settlements, slaughtering everyone they found there, including small children, old men, pregnant women, and even women who had just given birth. They hacked them to pieces, slicing open their bellies with their swords as though they were so many sheep herded into a pen. They even laid wagers on whether they could manage to slice a man in two at a stroke, or cut an individual's head from his body, or disembowel him with a single blow of their axes. They grabbed suckling infants by the feet and, ripping them from their mothers' breasts, dashed them headlong against the rocks. Others, laughing and joking all the while, threw them over their shoulders into a river, shouting: "Wriggle, you little perisher." They spared no one, erecting especially wide gibbets on which they could string their victims up with their feet just off the ground and then burn them alive thirteen at a time, in honor of our Savior and the twelve Apostles, or tie dry straw to their bodies and set fire to it. Some they chose to keep alive and simply cut their wrists, leaving their hands dangling, saying to them: "Take this letter"—meaning that their sorry condition would [serve] as a warning to those hiding in the hills. The way they normally dealt with the native leaders and nobles was to tie them to a kind of griddle consisting of sticks resting on pitchforks driven into the ground and then grill them over a slow fire, with the result that they howled in agony and despair as they died a lingering death.

Source: Bartolomé de Las Casas, *A Short Account of the Destruction of the Indies*, trans. Nigel Griffin (New York: Penguin, 1999), qtd. in "The Slaughter that Came with the Arrival of Christopher Columbus," International Tribal Charter, The Native American Indian Taino Tribe Of Turabo, <http://www.indio.net/aymaco/slaughter.htm>.

Lesson 4

Hindus and Muslims and the Development of the Sikh Religion in India

Preparation

Ask students to review the information they studied in earlier classes about Hinduism, the major belief system in India. Briefly review the ways Islam reached the Indian subcontinent. Make sure the students understand that the majority of the subjects in the Mughal empire (1526-1757) were Hindu, though the Mughal rulers were Muslims.

Introduction

This lesson examines the interaction among various religious faiths in the Indian subcontinent in the fifteenth through the seventeenth centuries. It starts with a comparison of Hinduism and Islam and two devotional expressions of these faiths: Bhakti and Sufism.

Bhakti was a reform movement in Hinduism that started in south India in the eighth century. Its leaders emphasized the fundamental equality of all religions. Sufism was a reform and spiritual movement within Islam, which started in Persia as a reaction to the constant feuds between the Sunni and the Shi'i sects of Islam. It emphasized toleration and universal brotherhood. Sufis believed in the equality of all human beings, whether they were Sunni or Shi'a, or followers of any other religion.

Students are presented with the differences between Hinduism and Islam and the similarities between Bhakti and Sufism. They then examine Sikhism, a new religion that developed from both of these faiths. Students then consider the strategies two Mughal rulers employed to handle their Hindu subjects, including trying to create yet another new faith. The lesson ends with a look at what happened to change Sikhism from a tolerant to a militaristic faith. Students should be left with questions about what these experiences say about conflict and synthesis

Activities

1. Distribute Student Handout 4.1 (Comparison of Beliefs and Practices of Hindus and Muslims). Ask students what problems these differences might present to a Mughal ruler who is ruling over a land that is predominantly Hindu.
2. Have students brainstorm different ways that a Mughal ruler might treat the various religious groups in his kingdom, ranging from unquestioning toleration of any and all religions, to imposing one faith on all subjects on pain of death. Pair students up and have them evaluate these various options. Have students share their assessments with the rest of the class, and have the class evaluate the pros and cons of each option.

3. Divide the class into two groups. Have one half read Akbar's actions and statements about the importance of religious toleration and his attempts to create a new religion (Student Handout 4.2, Akbar's Attitudes toward Religion). Have the other half read about Aurangzeb's actions and attitudes toward other faiths, especially Hinduism (Student Handout 4.3, Emperor Aurangzeb's Attitudes toward non-Muslims). Ask each group to evaluate the actions described in its reading.

Either as a whole class or in groups of six to eight students, evenly divided between the students from the two original groups, ask students to debate the wisdom of the various ways these two leaders handled pluralism. They may discuss:

Which approach would best help a ruler maintain control over the kingdom and why?

Which approach would the majority of the people probably prefer and why?

Which would be most conducive to peace within the empire, and why?

Have students share their conclusions with the rest of the class. Ask students whether Akbar really started a new religion; was he a type of Sufi Muslim? How many of them thought Akbar's idea of a religion was a good idea and why? Ask the class why they think the faith he preached was never followed. Why did Nanak start a new faith?

4. Give students a copy of the poems in Student Handout 4.4 (Bhakti and Sufi Poetry). Help students understand the information about Sufism and Bhakti beliefs contained in the handout. Ask selected students to read them aloud. Ask students to decide which ones were written by Hindu poets and which ones by Muslim poets. Stress that the poems are very similar. (Key: A-Sufi, B-Bhakti, C-Bhakti, D-Sufi, E-Sufi, F-Bhakti, G-Bhakti.) Then discuss with students the part of Student Handout 4.4 that identifies Bhakti and Sufi beliefs. What do these poems suggest about the difference and similarities between Sufism and Bhakti?
5. Assign Student Handout 4.5 (Guru Nanak and the Origin of Sikhism). Discuss questions such as: What was Nanak's attitude toward Hinduism and Islam? What motivated him to start a new religion? How might Hindus and Muslims have reacted to this new community? Might they have been drawn to join it? Why or why not? Discuss with students what impact Sikhism might have had on relations between Hindus and Muslims on the Indian subcontinent at that time.
6. Assign Student Handout 4.6 (The Sikhs Move from Integration to Defensive Separatism). What was the reason the Sikhs became a militant group? What does their experience suggest about conflict and synthesis among religious groups?
7. Referring to the "conversion spectrum" introduced in the Historical Context of this unit, ask students where on the spectrum Nanak and Akbar's teachings fell.

Assessment

1. Have students prepare a conversation among a Hindu, a Muslim, and a Sikh in which they compare and contrast their faiths. Have them focus on how they react to one another.
2. Have students create a photo essay of Hindu-Islamic architecture that illustrates characteristics of both faiths and how the two faiths might have influenced each other.
3. Have students write an essay comparing and contrasting the religious toleration of either a) Hinduism, Islam, and Sikhism, or b) Nanak, Akbar, and Aurangzeb.
4. Have students develop a three-column chart comparing Hindu, Muslim, and Sikh beliefs and practices. Have them write a one-page essay on the question, "Is Sikhism more like Hinduism or more like Islam?"

Lesson 4***Student Handout 4.1—Comparison of Beliefs and Practices of Hindus and Muslims***

Islam	Hinduism
Monotheistic: Only one God (Allah in Arabic)	Polytheistic: many gods and goddesses; divinity may be conceived with form or without
Building from Judeo-Christian heritage but with specific starting date of 622 (the year the Prophet Muhammad moved from Mecca to Medina)	Amalgamation of a variety of religious traditions in the Indian sub-continent; an on-going process
Mosque = Place of prostration Built around an open courtyard No representation of natural forms; much use of calligraphy Arches, vaults, and domes Dome represents heaven; square base represents earth	Temple = home of the gods Inner sanctum is secluded, dark, moist, the womb of the world. Much representation of living forms: animals, plants, humans, and divine forms Pillars, post, and lintel
Bury the dead and build tombs	Dead are cremated, so no tombs; cremation site is sometimes marked
Revealed religion from God	No single revelation. Multiple texts, both “remembered” and told
Obligation to spread the faith	Cannot convert to Hinduism, rather one must be born a Hindu
<i>Jihad</i> : a holy war in which all must participate. Struggle against evil in oneself as well as evil in the world, especially that which threatens Islam	Only one caste (<i>varna</i>) has military responsibility. This is the <i>kshatriya</i> caste. Other castes try to practice non-injury to life (<i>Ahimsa</i>)
One law for all: <i>Shari'a</i> based chiefly on the Qur'an and the <i>hadith</i> (traditions of the Prophet)	Dharma governs all actions. Each caste, gender, and age group has its appropriate dharma
Equality of all believers	Hierarchy: Society is divided into communities called <i>varna</i> , castes, or <i>jati</i> , ranked by purity and pollution
Mecca and Ka'ba as main pilgrimage site.	Multiple pilgrimage sites all over India. Any spot may become sacred
Worship is often communal, with set times for prayer	Worship is personal, involving care of images of the deity, meditation, and prayer
Men are circumcised	No circumcision
Individual goes to Heaven or Hell based on actions in this world	Reincarnation of the individual based on karma

Lesson 4

Student Handout 4.2—Akbar's Attitudes toward Religion

Akbar was the third ruler of the Mughal Empire in India. He ruled from 1558 to 1603. Akbar and the other Mughal emperors were Muslims. The vast majority of the Indian subjects in the empire were Hindus.

In facing the challenge of ruling a multi-religious state, Akbar appears to have been strongly influenced by Sufism. He regularly visited the tomb in Ajmir of a renowned Sufi saint, who had established the Chishti order in India at the end of the thirteenth century. In 1569, Akbar, who was childless, visited Sheikh Salim Chishti, a Sufi saint from the same order who was living in a hermitage in Sikri. He wanted to get the saint's blessing, and he was gratified that the saint promised him three sons. Akbar's wife, who was a Hindu, soon became pregnant. When she was about to give birth a year later, the emperor sent her to the saint's hermitage. When the child was born, Akbar named the baby Salim, after the saint. He then ordered a new capital built at the small village of Sikri where Salim lived. He used Fatehpur Sikri as his capital from 1571 to 1584.

In 1578, at the age of 36, Akbar was reportedly sickened by the slaughter of animals during a hunt. Calling off the hunt, he appeared to have had a religious experience very much like the Sufi sense of achieving oneness with God. That same year he began to invite learned Hindu, Parsi (followers of Zoroaster), Jain, and Christian scholars to debate religious issues with one another. He was so open and tolerant during these debates that the Jesuit missionaries who attended dared hope they might be able to convert the emperor.

Akbar also instituted a number of reforms intended to placate his Hindu subjects and make them more loyal to him. He showed his tolerance by allowing Salim's mother to worship a sacred tulsi tree she had placed in the center of her courtyard at Fatehpur Sikri. She also placed images of various Hindu deities in her courtyard walls. Many of Akbar's wives were Hindu, and while most of these marriages had been arranged for political purposes, their influence on him must have been considerable.

In 1562, Akbar abolished the practice of enslaving prisoners of war and their families and no longer made them convert to Islam. In 1563, he repealed the tax on pilgrims. The next year he did away with the humiliating tax on non-Muslims, making Hindus and Muslims equal.

Akbar also established a translation department and ordered scholars to translate the Hindu epics into Persian so that non-Hindus could come to understand and appreciate them. He encouraged the use of Hindi as well as Urdu and Persian at the court. He adopted a semi-vegetarian diet, meat only during a few months of the year. He forbade the consumption of beef and other red meat. If a Hindu had been converted to Islam in childhood, he was given the option of becoming Hindu again if he wished. He discouraged child marriage but encouraged voluntary marriages between Hindus and Muslims. He awarded jobs in his government on the basis of merit and

service to him, and he also appointed Hindus to prominent positions. Out of 137 high officials (*mansabdars*), 14 were Hindu. He also allowed Christians to try to convert people in India.

In 1581, Akbar proclaimed himself the head of a new faith, which he called Din-i-Ilahi (Divine Faith). He proclaimed that it would include the best elements of Islam, Hinduism, [Zoroastrianism](#), and Christianity. The next year he held a council whose purpose was to take the best ideas from all these faiths and create that true religion, “not losing what is good in any one religion while gaining whatever is better in another.” He meant to have the scholars determine those “good things.”

Borrowing ideas from Zoroastrianism in creating his new faith, he tried to make the sun the center of worship, arguing that worshipping the sun was a means to worship Allah. When his subjects came into his presence, they cried out “Allah Akbar” which means “God is great,” but which can also be interpreted as “Akbar is God.” Picturing Akbar sitting at dawn in the Public Audience hall at Fatehpur Sikri as the rising sun fell on his face, we can almost hear him proclaim: “The very sight of kings has been held to be a part of divine worship. They have been styled conventionally the shadow of God, and indeed to behold them is a means of calling to mind the Creator, and suggests the protection of the Almighty.”

Din-i-Ilahi never materialized as an organized religion. Many of the leaders in his court may have feared that Akbar’s main motivation was neither tolerance nor religion, but an attempt to strengthen his own position as the unquestioned ruler of India. In addition, the *ulama*, that is, the Muslim religious leaders who were the guardians of Islamic law, objected to what appeared to them Akbar’s attempt to take over their authority. In addition, other groups that had come into the subcontinent had eventually been absorbed into Hindu society. The *ulama* feared that Akbar’s policies of religious tolerance might result in Islam meeting the same fate.

Lesson 4

Student Handout 4.3—Emperor Aurangzeb’s Attitudes toward Non-Muslims

When Aurangzeb became ruler of the Mughal Empire in 1658, Mughal India was still very much a multicultural society. Emperor Aurangzeb, like Akbar, had to decide what policy he would employ with the various groups of different faiths under his rule. Personally, Aurangzeb was a strict Muslim. He avoided pleasures of the senses, ate no animal food, and drank only water. Since the prophet Muhammad had said everyone should have a trade, Aurangzeb made skull-caps. He knew the Qur’an by heart and copied it twice. Although he could not make the pilgrimage to Mecca (*hajj*), he provided facilities for pilgrims.

The Indian Rajputs were the pick of the warrior class of India. It was up to Aurangzeb to decide whether he would invite them to serve him as loyal servants or treat them as his most foe. Aurangzeb felt he had to curb any possibility that Rajput power would increase, as well as strive to keep the provincial governors from giving their prestige to their sons and trying to found competing dynasties. He may also have felt he should try to breathe new life into the Mughal army, whom many felt had become pale copies of the Muslim warriors who had originally invaded India in the early sixteenth century.

To Aurangzeb, Hinduism and the other sects, the religions of the majority of his subjects, were mischievous and idol-worshipping and should be persecuted, even stamped out. He employed a variety of methods, some of which are listed below:

- He suppressed music and dancing at court.
- He ordered the destruction of Hindu temples (1659).
- He banned the celebration of Hindu festivals.
- He ordered all provincial governors “to destroy with a willing hand the schools and temples of the infidels and put an entire stop to their religious practices and teaching” (1669).
- He reimposed the *jizya*, a tax that all non-Muslims had to pay personally, but not if one converted (1679).
- He gave converts to Islam special recognition and, sometimes, influential government jobs.
- He removed hundreds of Hindus from their government positions when they refused to convert.
- When there was a quarrel over land between a Muslim and non-Muslim, he decreed that the Muslim should get the non-Muslim’s property.
- He reimposed the pilgrim tax.
- He proclaimed that Hindus should not dress like Muslims, nor ride a horse or elephant or be transported in a palanquin.

Lesson 4

Student Handout 4.4—Bhakti and Sufi Poetry

Bhakti, a form of Hindu devotion, originated in South India almost two thousand years ago. Its followers emphasized the fundamental equality of all religions. Bhakti poets express devotion to God and use the metaphor of love as a means of experiencing oneness with Divinity. Bhakti worshippers seek a personal, loving relationship to a particular god or goddess and give their devotion much as a lover would bring gifts to his or her beloved. They believe that the dignity of man depends on his actions, not on his birth. They protest against religious formalities and ritualistic practices by priests. When Muslims came to the subcontinent, Bhakti worshippers advised their followers to respect other religions and live in peace and harmony with the Muslims.

Sufism was a reform movement within Islam which started in the eighth century as a reaction to the constant feuds between the Sunni and the Shi'a Muslims. It emphasizes toleration and universal brotherhood. Sufis believe that all men are equal and all distinctions based on caste, color, and creed should be condemned. The Sufis seek a mystical union with God, achieved through intense devotion.

Many of the Muslims who first came to India were Sufi teachers. They impressed local Indians by their simple, austere, spiritual lives, their mystical devotion, their healing powers, and the many village ceremonies they performed. Devotees gathered around master Sufi teachers who instructed through parable, allegory, metaphor, and example. The tombs of Sufi saints became sacred sites to many Hindus and Muslims, who prayed at them in hopes that they would have children, recover from illness, or find relief from other hardships of everyday life.

The Indian poet Kabir was deeply influenced by both Hindu Bhakti poetry and Sufi mysticism. Born in the early fifteenth century into a Muslim family, Kabir taught that the path to divinity was neither Hindu nor Muslim and he tried to reconcile the teachings of both faiths. For example, he wrote:

O servant, where doest thou seek Me?
Lo! I am beside thee
I am neither in temple nor in mosque;
Neither am I in rites and ceremonies, nor in Yoga and renunciation

Here are some Bhakti and Sufi poems. Which ones do you think were written by Sufi poets? Which by Bhakti poets?

A.
The Lover and the Beloved are in reality one;
Idle talkers speak of the Brahman as distinct from his idol.

B.
... Forget not
that the body contains
the whole of existence.

C.
I love the Handsome One:
he had no death
decay nor form
no place or side
no end nor birthmarks
I love him, O mother. Listen

I love the Beautiful One
with no bond nor fear
no clan no land
no landmarks
for his beauty.

So my lord, white as jasmine, is my husband. ...

D.
Neither Hindu nor Mussalman, let us sit and spin, abandoning the pride of religion.
Neither Sunni nor Shi'a, I have taken the path of peace and unity.
Neither hungry nor full, neither naked nor clothed
Neither weeping nor laughing, neither exiled nor settled
Neither a sinner nor pure, I do not walk in the way of sin or virtue.
Bullhe! In all hearts I feel the Lord,
So I have abandoned both Hindu and Muslim.

E.

When I grasped the hint of love,
I beat and drove out all senses of "I" and "You,"
Both my heart and vision became clear,
Now in whatsoever direction I look, I see only the Lord.

F.

Better than meeting
And mating all the time
Is the pleasure of mating
After being far apart.

When he's away
I cannot wait
To get a glimpse of him.

Friend, when will I have it
both ways,
be with Him
yet not with Him,
my lord white as jasmine?

G.

O swarm of bees
O mango tree
O moonlight
O koilbird
I beg of you all
one
favor:

If you should see my lord anywhere
my lord white as jasmine

call out
and show him to me.

Identification key for teachers:

- A – Sufi
- B – Bhakti
- C – Bhakti
- D – Sufi
- E – Sufi
- F – Bhakti
- G - Bhakti

Sources:

- A. Source unknown.
- B. Gosain Gopal, qtd. in Deben Bhattacharya, trans., *Songs of the Bards of Bengal* (New York: Grove Press, 1969), 63.
- C. A. K. Ramanujan, trans., *Speaking of Shiva* (New York: Penguin Books, 1979), no. 283.
- D. Bullhe Shah, qtd. in Ainslie Embree, *Sources of the Indian Tradition* (New York: Columbia UP, 1988), 486.
- E. Waris Shah, qtd. in Ainslie Embree, *Sources of the Indian Tradition* (New York: Columbia UP, 1988), 487-8.
- F. Mahadeviyakki, A. K. Ramanujan, trans., *Speaking of Siva* (New York: Penguin Books, 1979), no. 324.
- G. Mahadeviyakki, A. K. Ramanujan, trans., *Speaking of Siva* (New York: Penguin Books, 1979), no. 74.

Lesson 4

Student Handout.4.5—Guru Nanak and the Origin of Sikhism

By the fifteenth century, many of the Muslims living in India were observing caste distinctions, visiting Hindu temples, and adapting many Hindu customs and conventions associated with marriage and other events. The stage was set for the emergence of a faith that merged the principles common to Islam and Hinduism.

Like the Reformation in Europe, this Indian movement, known in history as Sikhism, was basically a protest against religious dogma, ritual, and intolerance. Its believers taught that personal ethics were the kernel of religion and that the form and place of worship were of little consequence. They also taught that Hinduism and Islam had the same basic values; only the terminology was different. They evolved a form of religious poetry with a vocabulary that borrowed liberally from the sacred texts of both Hindus and Muslims. These teachings had a spontaneity that appealed to the masses. The founder of the Sikh faith was Guru Nanak (1469-1539).

Guru Nanak was more concerned with spreading religious tolerance than with founding a new community. His teaching, however, fired the imagination of Punjab peasants, and even during his lifetime, a large group of followers gathered around him. At first, they were just known as his disciples (“shish” in Sanskrit). Sometime later, these disciples became a homogeneous people whose faith was based exclusively on the teachings of Nanak. The Shish became the “Sikhs.”

Guru Nanak was content to be a teacher. He laid no claims to divinity. He did not claim his writing to be prophecy nor his words to be a sacred message. His teaching was against insincerity and humbug, and his life was patterned after what he taught.

Guru Nanak ignored religious and caste distinctions and took as his associates a Muslim musician and a low-caste Hindu. He personally went to the Hindu places of pilgrimage and demonstrated to worshippers the absurdity of these rituals. Likewise, he went on a pilgrimage to Muslim shrines and reprimanded religious leaders who transgressed the injunctions of the Qur’an. He was acclaimed by both communities, and on his death both clamored for his body—the Muslims wanting to bury him and the Hindus wanting to cremate him. Even today, he is regarded as a symbol of harmony between Hindus and Muslims.

In fifty years of travel and teaching, Guru Nanak had attracted followers who primarily dissented from both Hinduism and Islam. It was left to his successors to mold this group into a community with its own language, literature, institutions, and traditions.

Source: Adapted from the introduction to Khushwant Singh, *Jupji, the Sikh Prayer* (London: Royal Indian, Pakistan, and Ceylon Society, 1952), 1-23.

Lesson 4

Student Handout.4.6—Sikhs Move from Integration to Defensive Separatism.

Instead of bringing Indians into the Muslim fold, Aurangzeb's policy of persecution and intimidation of non-Muslims made many of them more militant. Lucille Schulberg, author of *Historic India*, suggests that in the face of a less tolerant religious policy, "most Hindus responded to the alien force with what is called ghetto psychology: they burrowed deeper into their Hinduism."² Mystical communities, once intent on loving devotion to God, became militant counter-forces, interested in revenge for past persecution rather than peaceful coexistence. Changes in the Sikh community offers the most obvious example of this transformation.

When Guru Nanak died in 1539, his successor became the Second Guru. By 1658, there had been nine gurus. When Aurangzeb instituted a policy of forced conversions in Kashmir in 1675, Hindus were given the choice of conversion to Islam or death. After several thousand had been killed, a delegation of Kashmiri Hindus went to the Ninth Guru, Tegh Bahadur, and asked him for help.

When Guru Tegh Bahadur tried to protect the Hindus, the Mughal authorities arrested him, and when he would not convert to Islam, they tortured and beheaded him. Hindus regarded his execution as a sacrifice for their faith because he invited it, knowing he would be killed if he did not convert. He offered his life for people who were not members of his own community.

The transformation of the Sikh community into a militant group was a direct outgrowth of Tegh Bahadur's martyrdom. Guru Gobind Singh, Tegh Bahadur's nine-year-old son who became the Tenth Guru, swore to avenge his father's death. Guru Gobind Singh stated: "I shall make men of all four castes into lions and destroy the Mughals."

In 1699, Guru Gobind Singh told a crowd of faithful followers: "My sword wants today a head. Let any one of my true Sikhs come forward. Isn't there a Sikh of mine who would sacrifice his life for his Guru and the dharma (right action)?" At first, his words numbed the audience. Finally, five men came forward and he took each man into the tent; returning a few minutes later, he displayed his sword dripping with blood. Soon the Guru came before the crowd with all five men, whom he had not really killed. Instead, he baptized them into his new brotherhood, the order of the Khalsa, meaning God's Own. Each was reborn—from jackals to lions, from sparrows to hawks—and given the surname "Singh," meaning lion.

Each was to wear the five emblems:

- kesha - long hair and beard
- kangha - a comb to keep the hair tidy

² Lucille Schulberg, *Historic India* (New York: Time-Life Books, 1968), 165.

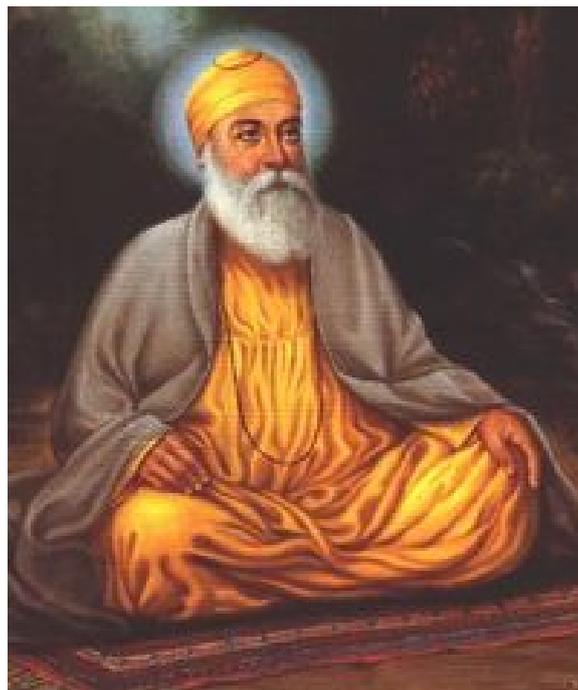
- kara - a steel bracelet
- kachh - short breeches worn by soldiers
- kirpan - a sword

They were also to abstain from tobacco and alcohol and not eat kosher meat.

Every Sikh youth is initiated into the Khalsa and the suffix “Singh” is attached to his name. Thereafter, he has no caste save one, the fraternity of the Khalsa.

When his followers said, “They’ll laugh if we leave our hair long,” Guru Gobind Singh replied: “Then carry a sword and use it if they laugh.” Members of the Khalsa, which he opened to all Sikhs, were to help the helpless, fight the oppressor, have faith in the one God, and consider all humans equal, irrespective of caste and creed. They were to be ready to protect their faith and the faithful, by the sword when necessary.

Source: Adapted from “Sikh Saints,” Sikhworld.co.uk, <http://www.sikhworld.co.uk/page12.html>



Guru Nanak

1469-1539

Wikipedia

http://en.wikipedia.org/wiki/Guru_Nanak_Dev

Lesson 5

Islam Spreads in Southeast Asia

Preparation

Review with students the trading patterns in the Indian Ocean imposed by the [monsoon](#) winds. Review how merchants created far-flung trading communities as they waited for the winds to reverse course. Review with students their understanding of the kinds of exchanges taking place in the Indian Ocean since 2,000 BCE. Explain why ports such as Malacca became critically important in the Indian Ocean trading network.

Assign students to read the relevant sections of their textbook on Southeast Asia during the period 1500-1800.

Introduction

This lesson moves to Southeast Asia and focuses on the role of Islam in that area. Review with students any earlier study of Southeast Asia they may have had. Highlight the Buddhist-Hindu influences in Cambodia and the islands that make up present-day Indonesia. Stress the synthesis of local forms with imported beliefs and practices and the way that the princely courts used Hinduism and Buddhism to promote the ruler's legitimacy.

If necessary, review the role of Hinduism in India and the major differences between Hinduism and Islam discussed in Lesson 4. Introduce the idea that Islam came to Southeast Asia from South Asia, so it was already influenced by Buddhism and Hinduism. Review Sufism from the earlier readings in Lesson 4 or give students some background on Sufism.

Activities

1. Divide students into pairs and give them Student Handout 5.1 (Outline Map of Southeast Asia). Have them trace the progress of Islam through Southeast Asia on the map, locating the ports, cities, and areas indicated in the reading. This assignment can be given as homework at the start of the lesson. Have students share their maps.
2. Using Student Handout 5.2 (Islam Spreads throughout Southeast Asia), help students identify examples of Islamization. Highlight the difference between Islamization and personal conversion, and compare Islamization with Christian efforts at conversion in other parts of the world. Discuss possible reasons why leaders in port cities in Southeast Asia were receptive to Islam.
3. Distribute Student Handout 5.3 (Why Did Islam Spread through Southeast Asia?). Assign them to identify the various reasons Islam successfully spread to the region. Discuss the difference between a “unifying rather than a uniform faith.”
4. Give a brief introduction to the Indian epic the Mahabharata, stressing that it concerns a conflict between cousins where both sides feel they have the right to rule. Introduce Southeast Asian shadow puppets (*wayang*), and stress how popular they have been for

centuries. Discuss Student Handout 5.4 (How Can a Hindu Epic Reflect Muslim Beliefs?) with students and help them identify ways in which *wayang* performances could address current issues or offer veiled criticism of the government. How did performances incorporate Islamic ideas into the performance of a Hindu epic? Have them speculate on why the clowns became so important.

5. Referring to the “conversion spectrum” introduced in the Historical Context for this unit, ask students where on the spectrum Islam in Southeast Asia falls. Based on the evidence presented in the readings, have students discuss Islam’s adaptation in Indonesia. How does its reception in Southeast Asia compare with the ways Islam spread in the Indian subcontinent?
6. For homework, assign students to create a scene, either from the Mahabharata or some other story, using clowns or other humorous characters to reveal or comment on contemporary issues, such as the teacher giving too much homework or some school rule that the student feels is unfair. The clowns might also surreptitiously evaluate the teacher or school. Note that a sample episode from the Mahabharata is included at the end of Student Handout 5.3.

You may wish to extend this assignment by having students make shadow puppets. You can construct a stage by using small boards and then stapling a sheet between them for a screen. A light or slide projector with no slide can be used for rear light. Students can make acetate shadow puppets. The teacher can also use an overhead projector to project puppets.

Assessment

1. Assign students to write an essay comparing the spread of Islam to India and to Southeast Asia.
2. Have the class explore how architecture in India and Southeast Asia symbolizes the synthesis of Islam and local religions in each society. Small groups might work on a single architectural monument and make it part of a larger art exhibit on the adaptation of Islam to Asia. Some examples might be:

India

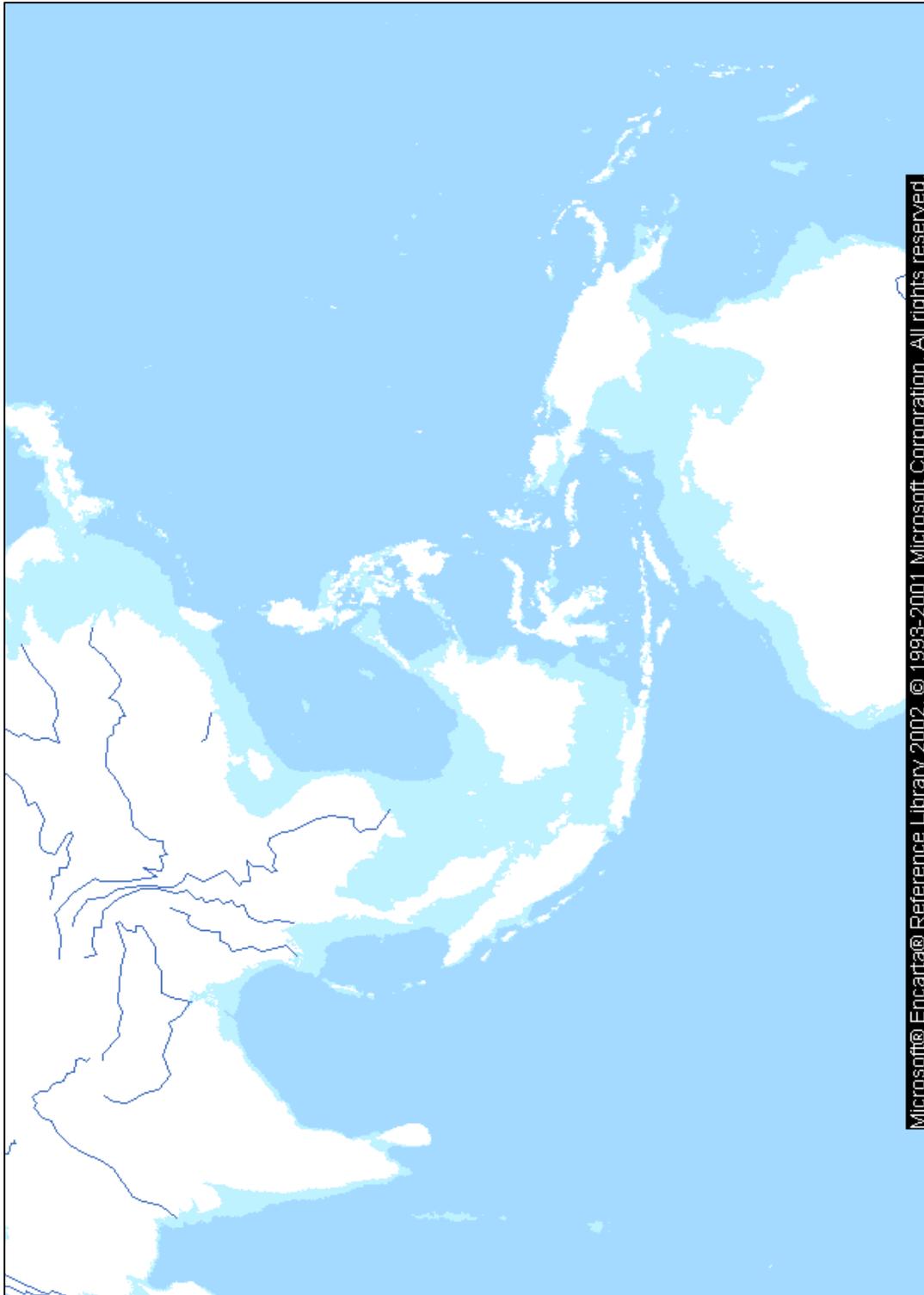
- Taj Mahal
- Audience Hall at Fatepuhr Sikri
- Humayun’s tomb
- Agra Fort
- Red Fort in Delhi

Indonesia

- Prambanan Temple
- Grand Mosque of Medan
- Pagaruyung Palace
- Banda Aceh’s Grand Mosque

Lesson 5

Student Handout 5.1—Outline Map of Southeast Asia



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Lesson 5

Student Handout 5.2— Islam Spreads throughout Southeast Asia

The spread of Islam in Southeast Asia was largely peaceful and voluntary. Throughout the area, Muslim merchants, sailors, and Sufi teachers brought their faith to the urban entrepôts along the coast of Sumatra and the northern coast of Java. Islamization and urbanization went hand-in-hand as new trading cities sprang up on both the mainland and the archipelago.

By 1500, there was a significant Islamic presence along the coasts of Sumatra, Malaysia, and Java, and during the next century-and-a-half, the new faith moved inland. Under the rule of the central kingdom of Majapahit, which the Javanese consider their Golden Age, the kings had remained steadfastly Hindu-Buddhist. However, after Javanese Muslims conquered Majapahit in 1527, the spread of Islam to the interior accelerated.

Although political and economic factors contributed to the spread of Islam in Southeast Asia, its acceptance in the region, as in the Indian subcontinent, was largely due to Sufi mystics and the way that the Sufi brand of Islam resonated with local, particularly Javanese mysticism.

By 1600, Makasar, a major trading city in eastern Indonesia, had mushroomed from a small village into an urban center of some fifty thousand people. A Dutch observer wrote in 1607 of a city where “goats, buffaloes, and pigs abound ... [and] where women walk naked above the waist.”³ Only 40 years later, another visitor wrote that in Manaskara “there were no hogs” and “the women are entirely covered from head to foot, in such fashion that not even their faces can be seen.”⁴ Clearly ritual aspects of Islamization, in the short span of 47 years, had taken hold among these local people. However, in many ways, “the old culture grew and lived on in a more-or-less Islamic garb.”

On a deeper level, the process of Islamization was far slower and took many generations. Mystical Sufi Islam, especially in Java, gradually blended with the existing Hindu-Buddhist mystical traditions. In this process, the local elite would adopt Islamic rituals and practices such as burial customs, circumcision, ritual prayers, the *hajj*, and certain dietary restrictions, but also maintain their earlier beliefs in spirits, and especially their reverence for Ratu Kidul, the Goddess of the Southern Ocean, a decidedly non-Islamic belief. At the same time, as the Javanese and other indigenous groups were experiencing a process of Islamization, Arab and other foreign Muslims living in the ports were going through a process of Javanization. These dual processes resulted in an amalgamation of the identities: the Javanese thought of themselves as both Javanese and Muslim.

Mataram in central Java, one of the strongest states during the late sixteenth and seventeenth centuries, exemplifies the blending of indigenous and Islamic beliefs. Senapati (1584-1601), the

³ Anthony Reid, *Charting the Shape of Early Southeast Asia* (Bangkok, Thailand: Silkworm Books, 1999), 25.

⁴ Ibid.

first Mataram ruler, is said to have spent three days before he began to rule in Ratu Kidul's underwater palace. Sultan Agung (1613-1645), the most famous Mataram ruler, made a pilgrimage to the burial site of a *wali* (one of the Muslim holy men who are believed to have brought Islam to Java) probably to "harness to his purpose the supernatural powers of Islam."⁵ ... When he revised the calendar, he adopted the Muslim year of 354-55 days but retained the existing Javanese starting date. This slow process of Islamization reached its height in Southeast Asia between 1550 and 1650.

Source: Qtd. from Donald Johnson, "Rethinking the Rise of European Hegemony: Asia in World History, 1450-1750," *Education about Asia* 12 (Spring 2007): 20-1.

⁵ M. C. Ricklefs, "Six Centuries of Islamization in Java," in Nehemia Levtzion, *Conversion to Islam* (New York: Holmes & Meier, 1979), 105.

Lesson 5

Student Handout 5.2—Why Did Islam Spread through Southeast Asia?

Many factors contributed to the spread of Islam in Southeast Asia. Geography, trade, and history all contributed to the development of unique forms of the faith in this area.

The pattern of the monsoons, the regular winds that seasonally blow northeast and then southwest, facilitated trade, and Southeast Asia was an integral part of the active commerce among areas in West, South and East Asia. The Strait of Malacca was a critical avenue, and Malacca and ports on the island of Sumatra were particularly active.

The monsoons brought not only traders from West Asia and India to Southeast Asia, but the pattern of the winds meant that traders had to wait for the reverse monsoons to return home. As a result, they developed diaspora communities in the ports where they traded, and many of them permanently settled in these areas. Local people interacted with these merchants, learning about life and beliefs in their home countries.

For centuries, Muslims, whether from West Asia or South Asia, were major traders in the Indian Ocean. This was true, in part, because Muslim attitudes are supportive of commerce as the following quote suggests:

Islam is a portable, legalistic faith, attractive to and suitable for merchants. Islamic values ... placed honest merchants beside martyrs in the faith. Commerce and even specifically maritime trade enjoyed prestige in the Qur'an and *hadith* literature. ... Rituals (everything from the avoidance of pork to the *hajj*), social regulations such as those governing marriage and inheritance, and architectural expressions epitomized by the mosque all drew longtime and convert Muslims together, despite their disparate backgrounds. The law called upon Muslims to avoid imposing interest and to favor coreligionists. ... Arabic, the language of the Qur'an, had some degree of impact everywhere Muslims settled. ... The success of Muslims attracted—even sometimes economically necessitated—conversion. Thus, success encouraged the further spread of a unifying, though not uniform, culture.⁶

Many of the merchants traveling to and from ports in Southeast Asia were in repeated contact with Islamic centers such as Mecca and Medina as well as the Mughal court in India. This contact kept them apprised of the tenets and rituals of their faith. These traders shared not only their goods but also their customs and beliefs.

⁶ Patricia Risso, *Merchants and Faith: Muslim Commerce and Culture in the Indian Ocean* (Boulder, CO: Westview Press, 1995), 104-5.

The psychic power of Sufi teachers resonated with earlier beliefs. People began to link the power associated with Sufi saints with their belief in the power of ancestor spirits and the charismatic power of certain individuals. Further, the graves of Muslim saints as well as ancestral graves became important pilgrimage sites. On the political level, the Islamic idea of the king as “shadow of God” fit well with Javanese belief that the king was an incarnation of the Buddha or Siva.

History also influenced the development of Islam in this area of the world. Indigenous beliefs, as well as the influence of Hinduism and Buddhism, affected the forms Islam took in different areas. The earliest settlers in Southeast Asia revered their ancestors, mountains, and sacred spirits, especially serpents. They believed that legitimate rulers were “big men,” who had a special spiritual ability to guarantee the well-being of their subjects by ensuring that the rains came and the sun shone.

Starting in the Common Era, Hinduism and Buddhism had spread from the Indian subcontinent to ports in the western part of the archipelago. Hindu-Buddhist ideas influenced life in the courts and among the rulers, and stories about the Hindu gods and goddesses and the two main Hindu epics—the Ramayana and the Mahabharata—became popular. Information about Hindu mystical teachings and the power Indian holy men were reported to have seemed impressive. Bhakti, a devotion form of Hinduism that focuses on the worshiper’s union with the divine, spread as well.

Muslim traders coming from West Asia brought Sufi mystics from India to the archipelago. Sufi Islam also focuses on a believer’s inner faith, and its followers emphasized the mystical union of the believer and God (Allah). Sufis rejected the Indian concept of reincarnation, the caste system, and the Buddhist denial of the existence of the soul, but they accepted many Indian practices, such as the miraculous powers of yoga, the rosary, and breath-control exercises. Instead of attacking the existing beliefs or trying to impose their faith on others, these devout holy men sang moving poetry and stressed one’s internal quest for union with the divine.

The fact that this message struck a familiar chord with existing beliefs helped Islam spread throughout both mainland and island Southeast Asia. As early as the start of the Common Era, the ruling elites had successfully incorporated Hindu and Buddhist religious concepts and practices with their local beliefs and rituals. Hindu deities, such as Shiva and Vishnu, as well as the Goddess of the Southern Ocean, were especially popular, as were the Hindu epics. And ancestral spirits were believed to intervene in the lives of the living.

Material considerations contributed to the spread of Islam in the region. Merchants, many of whom were Muslims who were in direct contact with Mecca and other important West Asian centers of Islam, played an important role in the spread of Islam in the coastal ports. Local political leaders and merchants may have recognized the advantages of aligning themselves with the prosperous Muslims. Malacca, commanding the strait between Sumatra and the Malay Peninsula, is a case in point. Its initial ruler was a prince from Palembang in Sumatra, who had counted on Chinese support for his reign. However, in 1433, when the Ming decided to reduce their overseas presence and end the voyages of their “treasure” ships, he recognized the futility of expecting Chinese aid. Instead, perhaps in an effort to attract Muslim merchants to his port, he

converted to Islam. After the Portuguese conquered Malacca in 1511, many Muslim merchants sought other ports in the Java Sea and western part of the archipelago. In addition, new ports had less connection with earlier, well-established beliefs. Further, local rulers, hoping to increase their power, were not adverse to using Islam to rally their subjects against the Europeans, who often supported one local ruler or another.

In Southeast Asia, information about Islam spread relatively quickly from merchants to others in the ports and from there to the local people. In India, conversion to Islam implied a loss of caste, isolating the convert from his community. Southeast Asia had not adopted the Indian caste system, so adapting Muslim practices did not present this obstacle. In addition, the Javanese continued to follow many of their earlier customs, including veneration of saints and graves and searching for magical powers.

Another reason for the spread of Islam may have been that the Hindu-Buddhist beliefs and practices had thrived mainly in the courts, but had had little effect on the average person. In Java, as the Majapahit rulers in the central part of the island weakened after 1400, there was no longer an effective government that patronized Hinduism and sponsored Hindu rituals, and no government that tried to discourage adaptation of Islam.

Instead, local rulers, especially in some of the major port cities along the northern coast of Java, used the faith as a rallying call to support their efforts to extend the areas they controlled, as had happened already in Aceh on Sumatra. If they were successful, they promoted Islam. In addition, once Europeans began posing a threat, local rulers also used the faith as a vehicle for rallying opposition to the Portuguese, Dutch, and British colonialists.

The *hajj* (pilgrimage to Mecca) also played an important role in the spread of the faith. Making the *hajj* fundamentally changed people's lives and impressed them with the vast sweep of Islam and its importance in many areas of the world. Muslims who made the *hajj* brought Islam to the various areas through which they traveled, connecting local people with the wider world of Dar al-Islam.

Source: Adapted from Donald Johnson, "Rethinking the Rise of European Hegemony: Asia in World History, 1450-1750," *Education About Asia* 12 (Spring 2007): 17-22.

Lesson 5

Student Handout 5.3—How Does a Hindu Epic Reflect Muslim Beliefs?

Shadow puppet performances, called *wayang*, have had a long history in Southeast Asia, where they are still extremely important, especially in Thailand and Indonesia. These performances often portray episodes from the Hindu epics, the Ramayana and Mahabharata. *Wayang* performances give viewers an intimate, if fictional, view of how the kings lived. Rulers were especially fond of performances of the Ramayana which focused on the ideal king.

Even more popular have been performances of the Mahabharata, the vast storehouse of stories collected around the great war between cousin families, the Pandavas and the Kauravas, over the question of who had the right to rule. *Wayang* performances repeatedly feature scenes of the great battle, the central event in the epic. The puppeteer could suggest that the feuding cousins represent the court against its enemies.

Indonesian puppeteers introduced several new characters into the performances. For example, the clown characters were a totally new, Southeast Asian addition to the Mahabharata performances. They illustrate how Islamic motifs were added and how they transformed the original story.

These humorous, ridiculous-looking clowns, who bawdily banter back and forth, are supposed to be servants of the Pandavas and Kurawas. In the course of the performances, they often make local gossip or comment on disputes and scandals or on Islam. They also make thinly-veiled criticism of public figures.

Semar is perhaps the most important character in the Indonesian *wayang* Mahabharata, and he represents the coincidence of opposites. He not only serves Arjuna, the major Pandava, but he is also his mystical guide. As a servant, he is inferior to Arjuna, but as a mystic, he is superior and must be given the utmost respect. Semar's appearance is also ambiguous: he is short, fat, ill-mannered, crude, and has both female and male characteristics. He speaks in Low Javanese, belches, passes gas, and makes off-color jokes about kings and nobles. The following quote suggests how Semar and the *wayang* Mahabharata performances offer examples of how Islam in Indonesia incorporated many non-Islamic elements:

Owing to his coarse character, Semar is often associated with the peasantry. Peasants and the urban poor believe him to be one of their own and to represent the "real" Javanese culture, as opposed to the artificially refined culture of the court. Many upper-class and noble Javanese see Semar as a representation of the romanticized simplicity of rural life, which they view (incorrectly) as being free of concern and worry. Members of both groups believe him to be the original guardian spirit of the island and, as such, to be more concerned with the problems and dealings of the Javanese than the "imported" Hindu and Muslim deities. However, when Semar is viewed from the perspective of the Javanese identification of the social hierarchy with the Sufi mystical path, he is interpreted

as a personification of the mystical and social dimensions of the doctrine of the union of servant and lord, and the unity of humanity with respect to Allah. ...

Semar's unique position in Javanese mysticism derives from the fact that he transcends the social order, which is viewed as an integral part of the mystical path. He is "beyond" even such basic human characteristics as gender. His coarse nature is not a consequence of ignorance of polite behavior (which is said to be true of peasants) but of mystical attainment. Semar represents perfection of humanity and transcends social conventions in exactly the same sense that mystics transcend the *Shari'a* (Islamic law). He assumes the form of a servant because, with respect to Allah, all other beings in the cosmos are servants.

It is also for this reason that Semar is the ideal spiritual guide for kings. He is a teacher, and in that sense a superior, but does not challenge the king's social or political position because he has totally transcended the human condition. ... Semar could be Arjuna's teacher because only he would not wish to become king in his place.⁷

The *wayang* not only adds Muslim characters and imparts information about Islam, it has all but transformed the whole epic into an expression of Sufi mysticism.

What is remarkable is not the fact that traces of the Hindu past have endured, but the degree to which they have been Islamicized. These aspects of contemporary (and historical) Javanese religion are the product of a sophisticated, intensely intellectual attempt to harmonize two very different religious traditions.

In this respect, Javanese Islam can be called syncretic. But it is a syncretism in which Muslim, and more specifically Sufi, elements predominate.⁸

The unique transformation of the Mahabharata in the Javanese *wayang* is one reason that scholars have suggested that Javanese Islam "is among the most dynamic and creative intellectual and spiritual traditions in the Muslim world."⁹

⁷ Mark Woodward, *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta* (Tucson: University of Arizona Press, 1989), 234.

⁸ *Ibid.*, 242.

⁹ *Ibid.*

Summative Assessment

Option 1:

Assign students to identify some local customs in their own communities that were not part of original Christian, Muslim, Jewish, or Buddhist teachings, such as trees, exchanges of gifts, the eating of special foods, etc. They could ask relatives or neighbors who have come from other areas of the world to help them identify local customs that have been incorporated into festivals. Encourage students also to recall examples from previous classes on how religions have changed to adapt to local societies. Assign them to make a presentation, with visuals, to the class based on what they have researched.

Option 2:

Select any two areas of the world where new religions spread during the period 1500-1800. Write an essay that compares and contrasts their historic experiences in dealing with the issue of orthodoxy and synthesis. Examples might be Christianity in the Western Hemisphere or Islam in India and Southeast Asia.

Option 3:

Compare and contrast the efforts of the Roman Catholic Church after the Protestant Reformation to spread its faith with the way Islam spread in South and Southeast Asia during the same period.

This unit and the Three Essential Questions

 <p>HUMANS & the ENVIRONMENT</p>	<p>Francis Bacon (1561-1626), the English natural philosopher credited with working out the fundamental ideas of the modern “scientific method,” wrote that “the world is made for man, not man for the world.” Relating this statement to the idea of humans achieving mastery over the physical and natural world, how do you think most European Christians of the seventeenth century would have responded to it? Are people more likely to take a critical view of this statement today? Why, or why not?</p>
 <p>HUMANS & other HUMANS</p>	<p>Research and construct a chart showing the number of adherents that Islam, Buddhism, and Christianity had in 1450. Make a similar chart for 1750. On two maps, show the areas where followers of these religions lived in these two periods. Compare the charts and maps and account for the changes in both numbers and area over the two-century period.</p>
 <p>HUMANS & IDEAS</p>	<p>Architectural styles of religious buildings often reflect changes in religious communities over time.</p> <ol style="list-style-type: none"> 1. Research images showing similarities and differences in construction (both exterior and interior) of Roman Catholic and Protestant churches in Europe in the century or two following the Protestant Reformation. How might differences express or symbolize differences in belief and practice? 2. Research images showing similarities and differences in construction (both exterior and interior) of Muslim mosques in the Middle East, India, Southeast Asia, or West Africa in medieval or early modern times. How might differences express or symbolize local influences on religious belief or practice?

This unit and the Seven Key Themes

This unit emphasizes:

Key Theme 3: Uses and abuses of power.

Key Theme 5: Expressing identity.

Key Theme 7: Spiritual life and moral codes.

This unit and the Standards in Historical Thinking

Historical Thinking Standard 1: Chronological Thinking

The student is able to (F) reconstruct patterns of historical succession and duration.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (C) read historical narratives imaginatively.

Historical Thinking Standard 3: Historical Analysis and Interpretation.

The student is able to (B) compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.

Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (C) interrogate historical data.

Historical Thinking Standard 5: Historical Issues-Analysis and Decision-Making

The student is able to (E) formulate a position or course of action on an issue.

Resources***Resources for teachers***

Eaton, Richard M, ed. *India's Islamic Traditions: 711–1750* (New Delhi: Oxford UP, 2003). A collection of essays on Islam in India with excellent chapters on Akbar and Hindu/Islamic relations.

Eaton, Richard M. *Islamic History as Global History*. Washington, D.C.: American Historical Association, 1990. A brief but illuminating summary of Islamic history, including a section on conversion to Islam. This booklet is part of the AHA series of publications titled “Essays on Global and Comparative History” edited by Michael Adas.

Esposito, John. *Islam: The Straight Path*. New York: Oxford UP, 1998. A well-written survey of Muslim history.

Gonzalez, Justo L. *The Story of Christianity*. Volume II. *The Reformation to the Present Day*. San Francisco: HarperSanFrancisco, 1985. A readable overview of Christianity from the time of the Reformation onwards.

Lunenfeld, Marvin. *1492: Discovery, Invasion, Encounter: Sources and Interpretations*. Lexington, MA.: D. C. Heath, 1991. An engrossing documentary history of the Spanish impact on the people of Mesoamerica.

Risso, Patricia. *Merchants and Faith: Muslim Commerce and Culture in the Indian Ocean*. Boulder CO: Westview Press, 1995. An excellent and readable history of the importance of trade in expanding Islam in the Indian Ocean.

- Spitz, Lewis W. *The Protestant Reformation: 1517-1559*. Englewood, N.J.: Prentice-Hall, 1966.
A widely-used book on the Protestant Reformation and its aftermath in Europe.
- Swearer, Donald. *The Buddhist World of Southeast Asia*. Albany, N.Y.: State University of New York Press, 1995. A scholarly but accessible short book on Buddhism in Southeast Asia
- Wedgwood, C. V. and Anthony Grafton. *The Thirty Years' War*. New York: New York Review of Books Classics, 1981. A classic study of the Thirty Years' War, reissued by New York Review Books Classics.
- Wiesner-Hanks, Merry E. *Early Modern Europe, 1450-1789*. Cambridge: Cambridge UP, 2006.
This general history of early modern Europe includes excellent surveys of the Protestant and Catholic Reformations, with careful attention to the role of women as religious leaders.

Resources for students

- Elias, Jamal J. *Islam*. Upper Saddle River, N.J.: Prentice Hall, 1998.
- Hawkins, Bradley K. *Buddhism*. Upper Saddle River, N.J.: Prentice Hall, 1999. A simple but accurate survey of historic Buddhism.
- “India’s Akbar the Great.” *Calliope: Exploring World History* 15 (Mar. 2005). Akbar ruled India from 1556 to 1605. Calliope is an excellent historical magazine for young people.
- “Islam’s Path East,” *Aramco World* 42 (Nov.-Dec. 1991) A free magazine published bi-monthly.
- Wiesner-Hanks, Merry E. *An Age of Voyages, 1350-1600* (Oxford: Oxford UP, 2005). This volume in the fine series for young readers titled “The Medieval and Early Modern World” includes a chapter on the Protestant and Catholic Reformations.
- Wilson, Brian. *Christianity*. Upper Saddle River, N.J.: Prentice Hall, 1998. A simple but accurate survey of Christianity.

Correlations to National and State Standards

National Standards for World History

Era 6: The Emergence of the First Global Age, 1450-1770. 2B: The student understands the Renaissance, Reformation, and Catholic Reformation. Therefore, the student is able to ... explain discontent among Europeans with the late medieval Church and analyze the beliefs and ideas of the leading Protestant reformers. 5B: The student understands the transformations in India, China ... in an era of expanding commercial power. 5C: The student understands major cultural trends in Asia between the 16th and 18th centuries. Therefore, the student is able to ... analyze how and why Islam continued to expand in India, Southeast Asia, and China. 6A: The student understands major global trends from 1450 to 1770. Therefore, the student is able to ... identify patterns of social and cultural continuity in various societies and analyze ways in which peoples maintained traditions and resisted external challenges in the context of a rapidly changing world.

California: History-Social Science Content Standard

Grade Seven, 7.2.4: Students analyze the geographic, political, economic, religious, and social structures of the civilizations of Islam in the Middle Ages. Discuss the expansion of Muslim rule through military conquests and treaties, emphasizing the cultural blending within Muslim civilization and the spread and acceptance of Islam and the Arabic language. 7.9: Students analyze the historical developments of the Reformation.

New York: Social Studies Resource Guide with Core Curriculum

Unit Three: G. Reformation and Counter-Reformation. 2. Martin Luther's *Ninety-Five Theses*: the challenge to the power and authority of the Roman Catholic Church; 6. Counter-Reformation (Ignatius Loyola ...); 8. Religious wars in Europe: Causes and impacts.

Texas Essential Knowledge and Skills for Social Studies

§113.33. World History Studies (c) Knowledge and skills. (4) The student understands the influence of the European Renaissance and the Reformation eras. The student is expected to: (A) identify the causes and characteristics of the European Renaissance and the Reformation eras; and (B) identify the effects of the European Renaissance and the Reformation eras. (19) The student understands the history and relevance of major religious and philosophical traditions. The student is expected to: (B) identify examples of religious influence in historic and contemporary world events.

Virginia History and Social Science Standards of Learning

WHII.3. The student will demonstrate knowledge of the Reformation in terms of its impact on Western civilization by explaining the effects of the theological, political, and economic differences that emerged, including the views and actions of Martin Luther.

Conceptual links to other teaching units

This Teaching Unit has focused on the spread of major religions in the early modern centuries. Christianity, Islam, and Buddhism diffused more widely in that era partly because a genuinely globe-encompassing network of communication and transport came into existence in the sixteenth and seventeenth centuries. Caravans and sailing ships not only wove together a global system of trade but also a web for the movement of information and knowledge, including religious ideas and practices. The encounters between peoples possessing different religions, however, produced a wide variety of responses. The next section of the curriculum brings us to Big Era Seven, Industrialization and Its Consequences, 1750-1914 CE. In that era, humans entered the age of communication driven by steam and electricity (railways, steamships, the telegraph, the popular press). This meant that religious teachings moved even faster around the world—a world facing wholly new moral and spiritual challenges brought on by the Industrial Revolution. Encounters between peoples of different religions were as varied and dramatic as they had been in the early modern centuries.