REL 3309

Global Pentecostalism

Section: RVC

Internet/Fully Online

Spring Term 2027

Course Time Zone: Eastern Time (ET). Course due dates and times are according to this time zone.

Course Prerequisites

Course prerequisites, if any, are listed below.

Course Description

What is Pentecostalism, and why is it one of the fastest-growing religious movements in the world today? From revival meetings in early 20th-century Los Angeles to

megachurches in Lagos and healing crusades in São Paulo, Pentecostalism has shaped spiritual life, culture, and politics across the globe.

In this course, we will explore how Pentecostalism began, how it spread across continents, and how people in different cultural and political contexts have made it their own. We will look at topics like spiritual gifts, healing, gender roles, prosperity preaching, media, and political activism through the lens of history and theology. Along the way, you'll have the chance to analyze sermons, testimonies, music, and videos—many produced by Pentecostal communities themselves.

Whether you have personal experience with Pentecostalism or are entirely new to the topic, this course invites you to think critically, ask big questions, and explore one of the most influential movements shaping the religious landscape of the 21st century.

Course Goals: What This Course Aims to Inspire

- **To broaden your understanding of global Christianity** by exploring how Pentecostalism has taken root in diverse cultural, political, and economic contexts.
- **To foster curiosity and empathy** toward religious practices and worldviews that may be unfamiliar, challenging, or deeply meaningful to others.

- **To develop your ability to think historically and globally**, recognizing that religion is both shaped by and a shaper of real-world events, identities, and institutions.
- **To help you appreciate the complexity and creativity of lived religion**, especially how people use spiritual beliefs to respond to suffering, injustice, hope, and change.
- **To encourage respectful and critical dialogue** about faith, power, embodiment, and spiritual experience, in ways that promote deeper reflection and intellectual humility.
- **To equip you with tools to engage primary sources thoughtfully**, including sermons, testimonies, songs, videos, and first-person narratives.
- **To build skills** you can use in future classes or jobs, like researching, analyzing archival sources, and communicating clearly and respectfully about complex issues.
- **To nurture your own scholarly voice**, whether you are deeply familiar with Pentecostalism or encountering it for the first time, so you can ask better questions, form stronger arguments, and connect your learning to the wider world.

Global Learning

This is a Global Learning (GL) designated course. It counts toward the FIU Global Learning Medallion, which recognizes students who complete four GL-designated courses with a grade of C or higher, along with co-curricular global activities. You will be assessed on the following Global Learning Outcomes:

- **Global Awareness:** Explain how Pentecostal belief and practice co-evolve with local contexts and transnational networks, showing concrete linkages among migration, missions, media, and politics. *Assessed through the "One Spirit, Many Cultures" Research Brief.*
- **Global Perspective:** Conduct a multi-lens, comparative analysis of a Pentecostal communication form across cultures, identifying convergences, conflicts, and trade-offs among theological, cultural, and socio-political perspectives. *Assessed through the Comparative Sermon Analysis Essay.*
- **Global Engagement:** Design a feasible, culturally responsive step to address a concrete problem identified in scholarship on Pentecostalism, demonstrating respectful engagement across difference. *Assessed through the Week 13 Global Engagement Discussion.*

Textbook and Course Materials

An Introduction to Pentecostalism

Subtitle: Global Charismatic Christianity

Required/Recommended: Required

Authors: Allan Heaton Anderson

Publisher: Cambridge University Press

Publication Date: 2013

Copyright Date: 2013

ISBN 10: 1107660947

ISBN 13: 9781107660946

Notes: 2nd edition (Introduction to Religion series)

Chapters/Pages: Chapters 1, 3, 4, 6-11, 13-15

Panther Book Pack

Get all required course materials for $22 per undergrad credit hour through Panther Book Pack. You'll be charged automatically unless you opt out within 3 days after the add/drop deadline.

For more details, to compare costs, and to learn how to access your course materials, visit the Panther Book Pack information page on FIU OneStop.

Readings, Materials, and Open Educational Resources (OER)

In addition to the required textbook listed above, each week I will provide reading assignments including historical documents (primary sources) as well as articles from scholarly journals, book chapters, documentaries, and other media (secondary sources). All of these are available through Canvas, the FIU Libraries' online collections, or the free online archives linked in each module, so you will not need to visit campus to

access them. The full list of weekly readings and media appears in the Schedule of Topics below. If you have trouble opening any reading or video, or need it in an accessible format, contact me right away. Please remember: all assigned materials matter. You will need to reference them for assignments.

Student Learning Outcomes/Objectives

- Explain the historical origins of Pentecostal Christianity and trace its global diffusion, change, and regional variation.
- Explore how Pentecostal beliefs and practices (such as glossolalia, healing, deliverance) interact with local social, political, and economic contexts.
- Interpret and evaluate what Pentecostal leaders and communities say about God, the Holy Spirit, and the purpose of life, and how those messages vary around the world.
- Conduct independent research using primary and secondary sources and apply appropriate methods and citation.
- Critically reflect in structured writing by connecting course learning to broader questions of religion, culture, and even your own beliefs and values.

- Compare and synthesize regional case studies to assess transnational networks and patterns of continuity and change.
- Communicate findings clearly in written, oral, and multimodal formats for academic and public audiences, demonstrating respectful, evidence-based dialogue.
- Global Awareness: Explain how Pentecostal belief and practice co-evolve with local contexts and transnational networks, showing concrete linkages among migration, missions, media, and politics. - GL
- Global Perspective: Conduct a multi-lens, comparative analysis of a Pentecostal communication form across cultures, identifying convergences, conflicts, and trade-offs among theological, cultural, and socio-political perspectives. - GL
- Global Engagement: Design a feasible, culturally responsive step to address a concrete problem identified in scholarship on Pentecostalism, demonstrating respectful engagement across difference. - GL

Expectations of this Course

Course Structure

This is a fully online, asynchronous course. There are no scheduled class meetings; all learning takes place in Canvas, and you can work at the times that suit you within each week's deadlines. The course is organized into six modules, and each week follows the same rhythm:

- **Monday:** The new week opens. Start with the weekly announcement and the module overview page.
- **By Wednesday, 11:59 PM (ET):** Complete the week's readings, the interactive learning activity, and your initial post in the Harmonize discussion.
- **By Sunday, 11:59 PM (ET):** Reply to classmates in Harmonize and submit any quiz or assignment due that week.

Weekly reading load: Each week asks you to read no more than one textbook chapter and one scholarly article or chapter, plus any short primary sources or videos. In some weeks the class is divided into **Group A** and **Group B**, and each group reads a different article; you will find your group assignment in Canvas. In those weeks, the Harmonize discussion asks each group to bring its reading into the conversation, so everyone learns from both.

Plan on roughly the same amount of time you would spend in and out of class for an in-person, three-credit course. Online courses reward steady weekly work, so set aside regular times on your calendar.

Getting Started and Academic Engagement

Begin with the **Start Here** module in Canvas. During Week 1, complete the Syllabus Quiz and post your introduction in Harmonize. These Week 1 activities confirm your active participation in the course. Students who do not complete an academic activity during the first week may be reported as not attending, which can affect financial aid.

Students are expected to:

- begin with the Start Here module and review this syllabus;
- introduce yourself in Harmonize and complete the Syllabus Quiz during Week 1;
- log in several times each week, following the weekly rhythm above;
- post to Harmonize discussions and reply to classmates by the stated deadlines;
- check Canvas Messages and announcements regularly;
- submit assignments by their deadlines in Canvas.

The instructor will:

- post an announcement at the start of each week with reminders and context for the module;
- respond to Canvas Messages within 24 hours, Monday

through Friday (8:00 AM–5:00 PM);

- return feedback on discussions, activities, and quizzes within one week, and on major written assignments within two weeks;
- hold weekly virtual office hours on Zoom and offer individual appointments by booking link.

Assignments & Assessments

1) Engagement and Discussion (20%)

In an online course, engagement means more than logging in: it means thinking deeply, preparing rigorously, and contributing meaningfully to the shared learning experience. Each week (except Weeks 1, 8, and 15), you will complete two connected forms of engagement work. Together they make up 20% of your course grade:

Engagement and Discussion components	**Share of course grade**
1a) Interactive Learning Activities	10%
1b) Harmonize Discussions	10%
Engagement and Discussion total	**20%**

1a) Interactive Learning Activities (10% of course grade)

Due: Wednesdays by 11:59 PM (ET)

Each week includes an interactive web-based activity designed for this course. These activities walk you through the week's readings and primary sources and ask you to apply them: for example, by examining sources, tracing people and ideas across maps and timelines, or working through historical scenarios. Because they come before the discussion, they also prepare you to contribute to that week's Harmonize conversation. Full instructions are in each module.

1b) Harmonize Discussions (10% of course grade)

Initial post due: Wednesdays by 11:59 PM (ET) | **Replies due:** Sundays by 11:59 PM (ET)

Each week, the class will discuss that week's guiding question in Harmonize, a discussion tool built into Canvas. Harmonize is multimodal and interactive: depending on the week, you may respond in writing, record a short audio or video post, annotate an image or primary source, or share a visual. Your initial post should engage directly with the week's readings; your replies should build on, question, or extend your classmates' ideas. Specific instructions for each discussion are in Canvas.

Purpose:

- Foster deep, sustained engagement with scholarly arguments and primary sources
- Build interpretive and analytical discussion skills in a

variety of formats

- Create a shared, cumulative conversation that supports your essays and final project

Discussion Criteria: Discussions are graded individually using the following criteria.

Criterion	**Description**
Preparation	Posts show clear familiarity with the week's readings and sources.
Scholarly Integration	Posts draw on specific scholarly arguments or primary sources, with appropriate attribution.
Interaction	Replies engage substantively with classmates' ideas, asking questions, offering evidence, and moving the conversation forward.
Intellectual Depth	Contributions show nuance, synthesis, and a willingness to explore complexity or disagreement respectfully.
Clarity and Format	Written, audio, video, or visual posts are clear, organized, and suited to the format chosen.

Criterion	Description
Timeliness	Initial posts and replies are submitted by their deadlines so classmates have time to respond.

2) Module Reading Quizzes (15%)

To check reading comprehension regularly, you will complete a short Canvas quiz at the end of each module (six quizzes in total), plus an ungraded Syllabus Quiz in Week 1. Module quizzes are timed, allow one attempt, and are due on Sunday of the module's final week. The lowest module quiz score of the term will be automatically dropped. Generative AI may not be used on quizzes.

3) Mini-Archive Analysis: Early Pentecostal Print Culture (5%)

Due: Week 3

Full details and submission instructions are available on Canvas.

This exercise introduces you to early Pentecostal print culture as a whole system rather than just isolated texts. You will see how periodicals created community, spread theology, and linked local congregations to global movements. For this exercise, you will explore the Flower Pentecostal Heritage Center's digital archives (link) and select one full issue of an

early Pentecostal periodical (1908–1939). In a short analysis, describe the contents of the issue, identify its central themes, and explain how Pentecostal print culture shaped theology and community in the movement's early years. This assignment builds archival research skills and prepares you for the Research Brief and Comparative Sermon Analysis later in the course.

4) "One Spirit, Many Cultures" Research Brief

Due: Week 6 | Worth: 15%

Choose a specific country or region and write a 1,000 word brief exploring how Pentecostal theology takes shape in that local context. Your goal is to show how Pentecostal ideas like healing, glossolalia, prophecy, or deliverance interact with local history, culture, and politics. You'll use at least three scholarly sources and write for a general religious studies audience.

Field observation component: As part of your research, you will observe a Pentecostal worship service connected to your chosen country or region (a congregation there, or a diaspora congregation from that region), most likely through a livestreamed or recorded service online. Take detailed field notes on what you observe—how people move, speak, pray, sing, and engage with the space around them—and use those observations as primary evidence in your brief, analyzing them alongside your scholarly sources. Submit your field notes as an appendix to the brief. Observe respectfully: you are a guest, so do not record or photograph people without permission, and do

not identify private individuals in your notes. Plan to complete your observation well before Week 6.

Connection to your final research project: Focus your brief on the same region or topic as your final research project (see below). The brief is the groundwork for your abstract, poster or manuscript, and presentation, so the research you do here carries forward.

This assignment helps you build skills in research, careful observation, cross-cultural thinking, and scholarly communication. You may use AI to brainstorm ideas, locate sources, or revise *after* writing your draft, but not to write the brief, replace sources, or generate observations. **Full details are on Canvas.**

5) Comparative Sermon Analysis Essay

Due: Week 10 | Worth: 15%

In this 1,000–1,500 word essay, you'll compare two Pentecostal sermons from different cultural or geographic contexts. Your goal is to explore how preachers use voice, structure, emotion, and theology to express key ideas, and what that reveals about culture, identity, and belief. You'll back up your analysis with specific examples and use at least two course texts or scholarly sources.

This assignment builds real-world skills in communication, cultural analysis, and public-facing writing. AI may be used for brainstorming, organization, or revision *after* drafting, but not

for content generation. **Full details are on Canvas.**

6) Undergraduate Research Project: Conference or Journal Submission

Worth: 30% total | Staged across the semester (see schedule below)

Your final project is an authentic research assignment: you will develop an original, research-based project on global Pentecostalism and **submit it to a real venue for undergraduate research**, either a conference or a journal. Submitting is a course requirement; acceptance is not. Your grade is based on the quality of your work, not on the reviewers' decision.

Your project should build on the region or topic of your "One Spirit, Many Cultures" Research Brief and present an original, evidence-based argument grounded in both primary and scholarly sources. You will choose one of two tracks in your proposal:

- **Conference track:** Submit an abstract to an undergraduate research conference, such as UndergraduateResearch at FIU (URFIU), the International Conference of Undergraduate Research (ICUR), UR Inspiration, the Virtual Undergraduate Research Conference (VURC), or another conference approved by the instructor. Your final deliverables will most likely be a

virtual poster (or a paper, if your conference requires one) and a 10-minute presentation.

- **Journal track:** Write a research paper and submit it to an undergraduate research journal that accepts work from students at other institutions. Browse the Council on Undergraduate Research's Undergraduate Research Journal Listing for options in history, religion, the humanities, or multidisciplinary research. Your final deliverables will be a journal-ready manuscript and a 10-minute presentation.

Choosing a venue: Your conference or journal must be approved by the instructor in your proposal. Confirm that it accepts submissions from FIU undergraduates, that it publishes or presents work in your area, and that it does not charge submission or publication fees. Conference deadlines shape your timeline: most spring deadlines fall in March, so conference-track students need a polished abstract early in the term. Journal-track students must follow the journal's formatting and length requirements and submit by the end of Finals Week, or earlier if the journal's deadline is earlier. Where a venue asks for a faculty mentor or sponsor, list the instructor.

Project Stages:

Stage	Due	Weight	What you submit

Stage	Due	Weight	What you submit
6a) Research Proposal	Week 4	2.5%	A 500–600 word proposal outlining your research question, its connection to your Research Brief region or topic, your planned sources, your track, and your target conference or journal with its submission requirements and deadline.
6b) Annotated Bibliography	Week 5	5%	At least eight sources, including primary sources and at least five scholarly secondary sources, in Chicago style, each with a 100–150 word annotation explaining the source and how you will use it.

Stage	Due	Weight	What you submit
6c) Abstract and Proof of Submission	Draft: Week 7. Proof: conference track by its deadline (Week 11 at the latest); journal track by end of Finals Week	5%	An abstract that meets your venue's requirements (often about 250 words), revised using instructor feedback, then a screenshot or confirmation email showing you submitted your work to the conference or journal.
6d) Virtual Poster or Journal Manuscript	Week 13	10%	Conference track: a virtual research poster presenting your argument, evidence, and sources (or a paper, if your conference requires one). Journal track: a complete manuscript formatted to the journal's guidelines. You will receive feedback to revise before submitting.

Stage	Due	Weight	What you submit
6e) Recorded Presentation	Finals Week (Week 15)	7.5%	A 10-minute recorded presentation of your research, posted in Harmonize with captions or a transcript, plus feedback on at least two classmates' presentations. If you present at your conference during the semester, you may submit that recording.

Why This Matters

Submitting your work to a real conference or journal gives you practice in the full cycle of research: framing a question, building a bibliography, writing for reviewers, and sharing your findings with an audience beyond the classroom. These are skills you can use in careers like education, ministry, public service, digital media, advocacy, or graduate study, and a conference or journal submission is a credential you can list on a résumé or graduate school application.

You may use AI to brainstorm, locate sources, or get feedback on drafts, but the proposal, annotations, abstract, and poster or manuscript text must be your own writing. Disclose any AI use as described in the Generative AI Policy. **Full guidelines for**

each stage are available on Canvas.

Grading

Course Grades Distribution

Graded Assignments	**Weight**
1) Engagement and Discussion	**20%**
1a) Interactive Learning Activities	*(10% of the 20%)*
1b) Harmonize Discussions	*(10% of the 20%)*
2) Module Reading Quizzes	15%
3) Mini-Archive Analysis: Early Pentecostal Print Culture	5%
4) "One Spirit, Many Cultures" Research Brief	15%
5) Comparative Sermon Analysis Essay	15%
6) Undergraduate Research Project: Conference or Journal	**30%**
6a) Research Proposal	*(2.5% of the 30%)*
6b) Annotated Bibliography	*(5% of the 30%)*

6c) Abstract and Proof of Submission	*(5% of the 30%)*
6d) Virtual Poster or Journal Manuscript	*(10% of the 30%)*
6e) Recorded Presentation	*(7.5% of the 30%)*
Total	**100%**

Letter Grade Distribution

Letter	Range (%)	Letter	Range (%)	Letter	Range (%)
A	93–100	B	83–86	C	70–76
A-	90–92	B-	80–82	D	60–69
B+	87–89	C+	77–79	F	59 or less

Proctored Exams

This course does not use proctored exams. Module reading quizzes are completed in Canvas.

Schedule of Topics

Weekly Schedule

The schedule below tells you what will happen in the weeks and months ahead. Please note that there will be

supplementary materials for you on Canvas that are not listed below. These are not required to complete the course but may be useful to you as you prepare your final project.

Every week (except Weeks 1, 8, and 15): complete the readings, the interactive learning activity, and your initial Harmonize post by **Wednesday at 11:59 PM (ET)**, and your Harmonize replies by **Sunday at 11:59 PM (ET)**. Items listed under "Submit" are due by Sunday of that week unless Canvas says otherwise.

Always follow the due dates listed in our Canvas course!

Module 1: Pentecostal Origins and Early Global Spread

Week 1: Start Here – Orientation and Introductions (Jan 11–17)

- Anderson, Chapter 1, "Introduction"
- Explore the Start Here module and review the syllabus
- Complete the Syllabus Quiz
- Post your introduction in Harmonize (this counts as your first-week academic engagement activity)

Week 2: Origins and the Azusa Street Revival (Jan 18–24)

- Anderson, Chapter 3, "North America"
- Blumhofer, Edith L. "Revisiting Azusa Street: A Centennial Retrospect." *International Bulletin of Missionary Research* 30, no. 2 (2006). **[add page range]**

- *The Azusa Street Project* (2006), full film, YouTube

💬 **Discussion:** "To what extent should Azusa Street be treated as the historiographical origin point of global Pentecostalism?"

Week 3: Missions and the Global Spread (1906–1945) (Jan 25–31)

- Anderson, Chapter 10, "Mission and Evangelism"
- McClung, L. Grant, Jr. "'Try To Get People Saved': Revisiting the Paradigm of an Urgent Pentecostal Missiology." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, 30–51. Oxford: Regnum, 1999.
- *Holy Ghost People* (1967 film, Peter Adair)
- Primary sources: William J. Seymour, *The Apostolic Faith* newsletter excerpts (1906–1908); early missionary periodicals (Canvas and the Flower Pentecostal Heritage Center)

💬 **Discussion:** "Did early Pentecostal missions replicate colonial logics, or disrupt them with a new model of charismatic spirituality?"

Submit:

- Mini-Archive Analysis: Early Pentecostal Print Culture

- Module 1 Reading Quiz

Module 2: Postcolonial Pentecostalisms and Indigenous Expression

Week 4: Pentecostalism in Postcolonial Contexts (Feb 1–7)

- Anderson, Chapter 6, "Sub-Saharan Africa"
- Primary sources: Issues of *Die Trooster* (Canvas)

💬 **Discussion:** "How have scholars interpreted the appeal of Pentecostalism in postcolonial African societies: as modern, anti-modern, or both?"

Submit:

- Research Project: Proposal (including your track, target conference or journal, and its deadline)

Week 5: Indigenous Pentecostal Theologies and Localization (Feb 8–14)

- Anderson, Chapter 7, "Asia, Australia, and the Pacific"
- Documentary: 1907 Pyongyang Great Revival in Korea
- Primary sources: **[to be added]**

💬 **Discussion:** "How do local spiritualities reshape global Pentecostal norms?"

Submit:

- Research Project: Annotated Bibliography
- Module 2 Reading Quiz

Module 3: Charismatic Renewal and Global Networks

Week 6: Charismatic Renewal and Neo-Pentecostalism (Feb 15–21)

- Anderson, Chapter 8, "Charismatic Renewal"
- Dilger, Hansjörg. "Healing the Wounds of Modernity: Salvation, Community and Care in a Neo-Pentecostal Church in Dar Es Salaam, Tanzania." *Journal of Religion in Africa* 37, no. 1 (2007): 59–83.

💬 **Discussion:** "How should scholars distinguish between Pentecostalism and Charismatic Renewal: are these theologically distinct, historically linked, or simply institutional labels?"

Submit:

- "One Spirit, Many Cultures" Research Brief (with field notes appendix)

Week 7: Diaspora and Transnational Pentecostalism (Feb 22–28)

- Anderson, Chapter 4, "Latin America and the Caribbean"
- **Group A:** Adogame, Afe. "Transnational Migration and Pentecostalism in Europe." *PentecoStudies* 9, no. 1 (2010): 56–73.
- **Group B:** Corten, André, and Ruth Marshall-Fratani, eds. *Between Babel and Pentecost: Transnational Pentecostalism in Africa and Latin America*. Bloomington: Indiana University Press, 2001. Introduction (Canvas).
- Primary sources: Pentecostal periodicals (1906–1948) on Canvas and through the Flower Pentecostal Heritage Center online archives

💬 **Discussion:** "How does migration affect the identity of Pentecostal churches?"

Submit:

- Research Project: Abstract (draft for instructor feedback)

SPRING BREAK (Mar 1–7) – No coursework due

Week 8: Research Project Work Week (Mar 8–14)

- No new readings, interactive activity, or discussion this week
- Conference track: revise your abstract using instructor feedback and submit it to your conference by its deadline (deadlines vary; many fall between Weeks 8 and 11)

- Journal track: revise your abstract and keep drafting your manuscript

Submit:

- Module 3 Reading Quiz

Module 4: Healing, Embodiment, and Deliverance

Week 9: Healing, Deliverance, and Identity (Mar 15–21)

- Anderson, Chapter 9, "Theology of the Spirit"
- **Group A:** Gifford, Paul. "Healing in African Pentecostalism: The 'Victorious Living' of David Oyedepo." In *Global Pentecostal and Charismatic Healing*, edited by Candy Gunther Brown. New York: Oxford University Press, 2011.
- **Group B:** Espinosa, Gastón. "Latino Pentecostal Healing in the North American Borderlands." In *Global Pentecostal and Charismatic Healing*, edited by Candy Gunther Brown. New York: Oxford University Press, 2011.

💬 **Discussion:** "How have scholars explained the persistence of divine healing in Pentecostalism in light of modernization and modern medicine?"

Week 10: The "Full Gospel" and Charismatic Gifts (Mar 22–28)

- Anderson, Chapter 11, "Bible and 'Full Gospel'"
- Primary sources: Issues of *The Apostolic Faith* (Canvas)

💬 **Discussion:** "How do scholars explain the theological coherence and adaptability of the 'Full Gospel' across vastly different cultural and denominational contexts?"

Submit:

- Comparative Sermon Analysis Essay
- Module 4 Reading Quiz

Module 5: Gender, Power, and the Pentecostal Body

Week 11: Gender, Authority, and Religious Power (Mar 29–Apr 4)

- Anderson, Chapter 13, "Gender and Society"
- Griffith, R. Marie. "Free to Submit: Discipline, Authority, and Sacrifice." Chapter 5 in *God's Daughters: Evangelical Women and the Power of Submission*. Berkeley: University of California Press, 1997. **[add page range]**

💬 **Discussion:** "How have Pentecostal women historically negotiated spiritual authority within patriarchal church structures?"

Submit:

- Research Project (conference track): Proof of conference submission (final deadline; submit earlier if your conference deadline is earlier)

Week 12: Media, Performance, and Culture (Apr 5–11)

- Meyer, Birgit. "'Praise the Lord': Popular Cinema and Pentecostalite Style in Ghana's New Public Sphere." *American Ethnologist* 31, no. 1 (2004): 92–110.
- Documentary: *Sister Aimee* (PBS *American Experience*, 2007)
- Primary source: Listen to one radio sermon from the Aimee Semple McPherson Recordings (Internet Archive)
- Music video: Sinach, "Way Maker" (Nigeria, 2015), official music video (YouTube)
- Film: *Agbara Nla: The Return* (Mount Zion Film Productions, Nigeria, 2026) **[confirm streaming access]**

💬 **Discussion:** "How have scholars interpreted the relationship between Pentecostalism and media: as an instrument of evangelism, a cultural performance, or a constitutive element of religious experience?"

Submit:

- Module 5 Reading Quiz

Module 6: Pentecostalism and the Future of Global Christianity

Week 13: Prosperity Gospel and Global Capitalism (Apr 12–18)

- Anderson, Chapter 14, "Politics and Economics"
- **Group A:** Coleman, Simon. "The Prosperity Gospel: Debating Charisma, Controversy and Capitalism." In *Handbook of Global Contemporary Christianity: Movements, Institutions, and Allegiance*, edited by Stephen J. Hunt, 276–296. Leiden: Brill, 2016.
- **Group B:** Maxwell, David. "'Delivered from the Spirit of Poverty?': Pentecostalism, Prosperity and Modernity in Zimbabwe." *Journal of Religion in Africa* 28, no. 3 (1998): 350–373.

💬 **Global Engagement Discussion:** Drawing on this week's scholarship, identify one concrete problem connected to prosperity teaching in a specific community. Then propose a feasible, culturally responsive step that a local congregation, NGO, or community group could take to address it—one that takes seriously why prosperity theology appeals to believers.

Submit:

- Research Project: Virtual Poster (conference track) or Journal Manuscript (journal track)

Week 14: Pentecostalism and Political Power (Apr 19–25)

- Anderson, Chapter 15, "Globalization and Prospects"

💬 **Discussion:** "Why is Pentecostalism drawn to populist political movements?"

Submit:

- Module 6 Reading Quiz

Week 15: Finals Week (Apr 26–May 1)

- No final exam

Submit:

- Research Project: Recorded 10-minute presentation (posted in Harmonize by Wednesday)
- Peer feedback on at least two classmates' presentations
- Research Project (journal track): Proof of journal submission

Course Communication

There are two main channels of communication for you to use in this course: Canvas Messages and Zoom for virtual office hours.

The first place you should go when you have a general

question about an assignment, due date, or anything else related to the contents of the course is Canvas Messages. You should use Canvas Messages to communicate with me instead of email. Barring unforeseen or major disruptions, I will respond to inquiries via Canvas Messages within 24 hours Monday through Friday between the hours of 8:00 AM and 5:00 PM. I'll sometimes respond outside of these times as well, but it's not guaranteed. In the interest of professional and respectful communication, I ask that you consider these guidelines when writing your messages.

I hold weekly virtual office hours on Zoom; the day, time, and link are posted in Canvas. If those hours don't work for you, use my booking link (also in Canvas) to schedule an individual appointment. You are welcome and *encouraged* to drop by to discuss your work in the class, ask questions about the material or history in general, or just to say hi!

Announcements and feedback: I post an announcement at the start of each week with reminders and context for the module. I aim to return feedback on discussions, activities, and quizzes within one week, and on major written assignments within two weeks.

Note: email was not listed as a communication option for a reason. My email typically takes several hours to work through per day, so for student inquiries it is not the most effective way of reaching me. Expect a 2–3-day response time for email communication. Should you need to contact me after the semester has ended, my email is LMaxwell@FIU.edu.

Policies & Resources

Before starting this course, please review the Policies & Resources Page in Canvas, which includes comprehensive information on various University and Course Level Policies, such as:

- University Policies
- Accessibility and Accommodations
- Online Etiquette
- Technical Requirements and Skills
- Computer & Digital Literacy Skills
- Course Technology Accessibility Statements and Privacy Policies
- Academic Integrity
- Copyright Statement
- Nondiscrimination Statement
- Panthers Care & Counseling and Psychological Services (CAPS)
- Fair Use Policy

Course-Specific Policies for REL 3309

Late Policies and Extensions

You should leave yourself enough time to account for unforeseeable technical problems, and technical problems are not an acceptable excuse for late assignments. If you find yourself in an unforeseeable situation such as undergoing a medical emergency that prevents you from submitting an assignment, you need to contact me as soon as possible.

Writing Assignment Late Policy: Written assignments lose 5% for each day they are late, and the penalty is automatically applied in Canvas at the rate of .21% per hour. Written assignments submitted more than seven days late will not be accepted except for documented medical emergencies. Note: all writing assignments must be submitted in either Microsoft Word or Adobe PDF format (.docx, .doc, or .pdf). Submissions of any other file type will not be accepted and will be counted as missing, with the appropriate late penalties applied, until the correct format is submitted.

All other assignments, including interactive activities, Harmonize discussions, and quizzes, must be submitted by the deadline. Because discussions depend on classmates having time to respond, late discussion posts do not receive credit.

Conference and journal deadlines: Submission deadlines are set by the conferences and journals, not by me, and cannot be extended. If you miss your chosen venue's deadline, contact me right away so we can identify another conference or journal that is still accepting submissions; the course late penalty applies to your proof of submission until you submit.

Extensions: Extensions will not generally be permitted, but if

you think you are subject to an exceptional circumstance, please contact me as soon as possible so that we can find a solution together before issues become major problems. Extension requests must be made at least 48 hours prior to the assignment deadline.

Make-up Policies: There are no make-up allowances for missing work past the 7-day late period. All work must be submitted by the due date and late work will be penalized.

Religious Holy Days: In accordance with FIU policy, students may request accommodations for the observance of religious holy days. Notify the instructor in writing during Week 1 to arrange alternative deadlines without penalty.

Students with Disabilities: In order to utilize disability-related accommodations in this class you must first register with the Disability Resource Center. Please reach out to me after registering to let me know what accommodations, if any, you plan to use in the course and how I can help facilitate your learning.

Active Duty Military Students: Students who are deployed active duty military and/or National Guard and require accommodation should contact me as soon as possible at the beginning of the semester and/or after they receive notification of deployment so that we can make arrangements.

Policies

Every course has organizational rules that apply to all students

in the same fashion, and I will have to enforce them throughout the semester.

Please review the general FIU Policies with care. The manual provides guidelines that apply to all FIU courses. Moreover, as a member of the FIU community you are expected to be familiar with the expectations outlined in the FIU Student Code of Conduct.

Incompletes (IN grade): An 'IN' is given only per FIU policy when a small portion of coursework remains and the student is passing at the time of the request. A written contract with deadlines is required; otherwise the 'IN' converts per university rules.

Sexual Misconduct / Title IX: FIU prohibits sexual misconduct and discrimination. As a responsible employee, I must report disclosures to the Office of Civil Rights & Title IX Compliance. Confidential support is available through CAPS and Victim Empowerment.

Online Privacy and Recording: To protect student privacy and promote open discussion, you may not copy, record, screenshot, download, or share classmates' discussion posts, audio or video contributions, presentations, or other work outside of this course. You may download instructor materials for your own study, but you may not post lectures, videos, or other course materials publicly online or share them with third parties, including AI tools or note-sharing sites.

Online Discussion Norms: As this course is on religion and

culture, it is expected that there will be substantial differences in opinion and perspective in this class. University courses are all about exchanging thoughts, and it is natural that diverse people have different ideas. Online, tone is easy to misread, so write and record with care: engage with ideas rather than people, assume good faith, cite your evidence, and treat religious beliefs and practices—including those you don't share—with respect. Please behave in a courteous and respectful manner towards one another.

Technical Requirements and Accessibility

One of the greatest barriers to completing an online course successfully is lack of basic computer literacy. Computer literacy refers to students' ability to manage and organize computer files, and to use an operating system as well as programs competently and efficiently. Students enrolled in online courses need at least moderate computer skills.

To complete this course you will need:

- Reliable internet access and a computer that meets FIU Online's technical requirements (a phone or tablet alone is not sufficient for all assignments)
- Access to Canvas, Harmonize (inside Canvas), and Zoom
- A webcam and microphone (built-in is fine) for audio/video discussion posts and your recorded presentation
- Word-processing software that saves files as .docx or

.pdf

When you take a look around the Canvas course website you will find that FIU Online has dedicated several pages to technical requirements. Please consider their advice on Technical Requirements and Skills in particular, and take a look at the Canvas LMS Accessibility section. Links to the accessibility and privacy policies for Canvas, Harmonize, and Zoom are available in the Start Here module.

Accommodation

As your professor I want you to do well, and should you have documented need for special accommodations please go ahead and let FIU take care of it. To that end you must go through the school's central Disability Resource Center (DRC), which provides students with disabilities the necessary support to successfully complete their education and participate in activities that are open to everyone. If you would like to make use of their services, please visit their website, contact them by phone at (305) 348-3532, or drop by in person at GC 190.

Semesters can feel long and exhausting and, well, "life" does happen. That is to say: initiatives like Panthers Care as well as Counseling and Psychological Services do exist, and you should not hesitate to tap those resources if you feel that you may need support.

On a related note: It is always easier to address developing issues in advance than to solve problems that have already

yielded consequences. Therefore, I would like to encourage you to reach out *as soon as you can foresee* difficulties in meeting course requirements, particularly with regard to timely submission of assignments. Chances are that I can help you more effectively before any damage is done.

Support

FIU students can draw on a variety of support services to ensure they succeed in their coursework. The two most helpful resources dedicated to helping students hone their writing skills are:

***Writing in History* Tutoring Program**

FIU's Department of History offers free tutoring for undergraduate students who are enrolled in History courses through its *Writing in History* tutoring program. Students may meet with tutors online and in person to discuss all aspects of their work on written assignments. I highly recommend using this resource, which has helped hundreds of undergrads to complete assignments (and, therefore, courses) successfully. Visit the program's website to set up an appointment at your earliest convenience.

FIU Green Library Support

FIU's library runs a Center for Excellence in Writing that offers tutoring sessions. The library also provides several services for remote learners such as support via chat, advice on working

with library resources, and one-on-one assistance from a distance learning librarian. You may call Green Library's Distance Learning division at (305) 919-5604 to obtain information and set up an appointment.

Academic Misconduct Statement

Higher education and the university depend on academic honesty of all involved, faculty and students. I am very serious about enforcing ethical standards.

Students are responsible for knowing what FIU considers academic misconduct (the full Student Conduct and Honor Code is available in the Canvas Modules). FIU provides comprehensive information on how to adhere to academic honesty and avoid academic misconduct. Please and by all means refresh your memory by reading up on Forms of Misconduct and Rules of Integrity. Please feel free to consult with me at any time something does not seem clear.

Let us address two common misconduct issues here that FIU defines as follows:

Cheating:

i. The unauthorized access or use of any materials, information, study aids, automated tools, or assistance from another person on any academic assignment or exercise.

ii. Assisting another Student in the unauthorized access or use of any materials, information, study aids, or automated tools.

iii. Having a substitute complete any academic assignment or completing an academic assignment for someone else, either paid or unpaid.

Plagiarism:

i. The submission of any work authored by another person or generated by an automated tool without proper acknowledgement of the source, whether that material is paraphrased or copied in verbatim or near-verbatim form.

ii. Assisting another Student in the submission of any work authored by another person or generated by an automated tool without proper acknowledgement of the source, whether that material is paraphrased or copied in verbatim or near-verbatim form.

Consequences of Misconduct:

- The professor may query students about submissions suspected of misconduct. An inability to show proof of your work progress may result in the filing of an academic misconduct report and disciplinary hearings.
- Assignments that the professor believes may be the result of misconduct will be reported as potential violations of the academic integrity policy.
- If an academic misconduct report is filed about an assignment you have submitted, you should continue to submit your work in the class because you are presumed

innocent unless you are found responsible. You will receive grades for new work but by university policy, you cannot receive a grade for the reported assignment(s) or for the course until the hearing is completed.

- Students found responsible for any form of academic misconduct, including AI-generated plagiarism, face significant consequences. Consequences may be more severe for students with a previous record of academic misconduct.

Responsibility: Stay informed about academic integrity policies and ensure your use of AI tools aligns with this policy. If unsure, consult with the instructor before proceeding.

Generative AI Policy

Instructor Use of Generative AI

I may use generative AI to support the development and refinement of course materials, including brainstorming, drafting, and revision. These tools supplement, rather than replace, my professional judgment, and I remain responsible for the accuracy, quality, and appropriateness of all course content.

Generative AI does not grade your work. I read every submission and evaluate it using my own professional judgment. I may use AI-supported tools to help me provide

more thorough, timely, and clear feedback, always in ways that protect student privacy. When generative AI has contributed meaningfully to materials created for this course, I will disclose that use. My goal is to model thoughtful, transparent, and responsible engagement with emerging technologies while supporting human learning, creativity, and critical thinking.

Student Use of Generative AI

You may use generative AI to support your learning in this course, in the ways each assignment permits. Depending on the assignment, appropriate uses might include brainstorming, outlining, or getting feedback on a draft. See each assignment's instructions for permitted uses. These tools should supplement, rather than replace, your own thinking. You remain responsible for the accuracy, quality, and integrity of all work you submit, including checking any facts, sources, or citations an AI tool produces.

Whenever you use generative AI on an assignment, you must disclose it. At the end of your submission, add a brief note that names the tool, describes how you used it, and explains how you reviewed or revised what it produced. Do not enter classmates' work or anyone's personal information into AI tools. Undisclosed use, or use beyond what an assignment permits, will be addressed under the university's academic integrity policies. The goal is for you to engage with these tools thoughtfully and transparently while developing your own skills as a reader, writer, and historian.

This syllabus is subject to change at the discretion of the professor. Last revision: November 9, 2026.

Zoom Video Conference

Zoom is a video conference tool that you can use to interact with your professor and fellow students by sharing screens, chatting, broadcasting live video/audio, and taking part in other interactive online activities.

Zoom meetings can be accessed via the Zoom link in the course navigation menu. Once you click on the Zoom link, it will route you to join the meeting for the respective class session. You will also be able to view upcoming meetings, previous meetings that you have already joined, and meeting recordings. Before joining an actual class session:

- Reference the Zoom Student Tutorials to learn about the tool, how to access your meeting room, and share your screen.
- Access the Zoom Test Meeting Room to test out the software before joining an actual session.

If you encounter any technical difficulties, please contact the FIU Canvas Help Team. Please ensure you contact support immediately upon the issue occurring.

Nondiscrimination Statement

The **Office of Civil Rights (OCR)** is responsible for ensuring that

FIU maintains a workplace and learning environment free from discrimination, where current and prospective faculty, staff, and students are treated equitably. If any student, employee, or applicant has a sincere and reasonable belief that they have been discriminated against or harassed based on age, color, disability, marital status, ethnic or national origin, race, religion, retaliation, sex, or any other protected category, they can report their concerns to the OCR team through report.fiu.edu.