

**HIST 201: Historian's Craft
(cross-listed with RS 200-01)**

The Catholic Church and the World

Brogden Psychology Building, room 103
Thursdays, 3:30-5:25pm

Fall 2015

Professor Giuliana Chamedes

Email: chamedes@wisc.edu

Office hours: Tuesdays, 2:45-3:45pm, 4124 Mosse Humanities Building, and by appointment (in person, on Skype, or on Google chat)

Course Description

Current affairs attest to the power of religion in shaping international politics. Right now, all eyes are turned to political Islam. But in recent history, political Christianity and the Catholic Church also transformed global politics, social networks, and the world-views of millions of people. This course develops a framework for analysis, delving into how and why the Catholic Church gained new political and social power in the 20th century, and how it expanded its reach beyond Rome to regions in Asia, Africa, and Latin America. Topics covered include the Catholic Church's changing stance on democracy; antisemitism and the Holocaust; Catholic-Muslim relations; and economic development. As a COMM B course, we will also be working on refining your skills as keen analysts, forceful writers, and confident public speakers. There are no pre-requisites.

Course Aims

This course fulfills your General Education Communication B Requirement. Throughout this course, we will practice skills like critical thinking, evaluating evidence, constructing arguments, and engaging with opposing viewpoints in writing and in speech. By the end of the course, you will become proficient in asking scholarly questions, analyzing primary and secondary sources, and situating sources within their proper context. You will also expand the toolkit you have available to you for finding answers to questions that you have about the world by growing accustomed to using search engines, finding sources, evaluating source limitations, and taking advantage of some of the amazing resources available in the campus libraries and through interlibrary loan. You will become more confident in presenting your ideas to others, as writers and public speakers. Finally, you will grow adept at group work and at building knowledge in a collective fashion. The skills that you will practice in this course are not

confined to the discipline of history; they will be useful to you regardless of where your lives take you.

Course Requirements

This class is a discussion seminar, so its success depends on you. Please come to class having done the readings and ready to engage with one another. The main requirements for this course are class participation and a final creative assignment on the place of the Catholic Church in the wider world.

Here is a breakdown of how your grade will be computed:

- (1) Class participation (25%)
 - a. In-class participation (10%)
 - b. Informal oral presentation of primary/secondary sources (5%)
 - c. Formal five-minute oral presentation of your final assignment; presentations will take place in class on **Thursday, December 3rd** and **Thursday, December 10th** (10%)

- (2) Weekly discussion posts on Learn@UW, **due every Wednesday at 5pm** (10%)
 - a. Discussion questions will be posted on Learn@UW every week; please pick the question that most appeals to you and write a short informal response (3-4 sentences is fine) by Wednesday at 5pm.

- (3) One-pagers (40%)
 - a. A one-page paper offering your interpretation of a primary source from the syllabus. Make sure to address the 'who/what/when/where/why' of the source. **Due on Thursday, September 17th** (10%)
 - b. A one-page collaborative paper summarizing the argument of a secondary source from the syllabus. Due on **Thursday, October 22nd** (10%)
 - c. A one-page project proposal for your final assignment, including a tentative bibliography (one primary source, two secondary sources) and a screenshot of a search engine consulted. **Due on Thursday, November 5th** (10%)
 - d. Peer review comments on draft final project. **Due via email by 5pm on Tuesday, December 1nd** (10%)

- (4) Culminating writing/creative assignment (25%)
 - a. A draft of a 5-7 page research paper, short story, comic strip, series of blog posts, or 8-10 minute film putting a primary source of your choosing in dialogue with one or two secondary sources of your choosing **Due via email by 5pm on Tuesday, November 24th** (10%)
 - b. Revised draft of your 5-7 page written or visual assignment. **Due in class on Thursday, December 10th** (15%)

GRADING SCALE: A = 93-100; AB = 82-87; BC = 77-81; C = 72-76; D = 67-71; F = 66 or below.

Where can I get some extra help with my writing? **The History Lab!** New this semester, the History Lab is a resource center where experts (PhD students) will assist you with your history papers. No matter your stage in the writing process—choosing a topic, conducting research, composing a thesis, outlining your argument, revising your drafts—the History Lab staff is here, along with your professors and teaching assistants, to help you sharpen your skills and become a more successful writer. Sign up for a one-on-one consultation online: <http://go.wisc.edu/hlab>

Course Readings

All course readings, unless otherwise indicated, will be posted on Learn@UW in PDF form. Click on “Materials,” and then on “Content.” You are required to complete the readings for any given week by Wednesday at 5pm of that week. So for instance, you must complete the “Readings for week 2” by Wednesday, September 9th, at 5pm. The films are on reserve for you at the College Library, in Helen C. White Hall.

Core Concepts and Building Blocks

Some of the key terms we’ll be defining and using over the course of the semester:

- * Racism & antisemitism
- * Political religion & religious politics
- * Soft power & hard power
- * Intentionalism & functionalism
- * Change & continuity
- * Historical contingency & historical determinism

Key Dates, At A Glance

Thursday, September 17th: One-page paper on a primary source due today

Thursday, October 22nd: One-page collaborative paper on a secondary source due

Thursday, October 22nd or Thursday October 29th (TBA): Class meets at the Wisconsin Historical Society to view some cool archival materials!

Thursday, November 5th: One-page project proposal for your final assignment due

Tuesday, November 24th: Draft of your 5-7 page final project is due *via email*

Tuesday, December 1st: Peer review comments on draft final project due *via email*

Thursday, December 3rd or Thursday, December 10th (your choice): Formal five-minute oral presentation of your final assignment, to take place in class

Thursday, December 10th: Revised draft of your 5-7 page written or visual assignment

Schedule of Readings

Week 1 Introduction to the course (September 3)

There is no outside reading for today. The following short sources will be distributed and analyzed in class:

“Easter,” *Der Stürmer* (Easter 1933)

“Resurrection,” *Der Stürmer* (March 1939)

Pope Pius XI, *Ubi Arcano Dei Concilio* (December 23, 1922) (selections)

Week 2 The Revolutions of the French Revolution (September 10)

Abbé Sieyès, "What is the third estate?" (1789)

National Assembly of France, *Declaration of the Rights of Man* (1789)

Jean-Jacques François Le Barbier, "The Declaration of the Rights of Man and Citizen" (1789), Musée Carnavalet, Paris

"Civil Constitution of the Clergy," *Encyclopedia Britannica* entry

Robespierre, "The Cult of the Supreme Being" (8 June 1794)

Edmund Burke, "Reflections on the Revolution in France" (1790)

Thinking questions (for Learn@UW) – please pick one question and post your response by Wednesday at 5pm:

- Imagine that you are living in the late 18th century and take a side in the debate about the French Revolution. Feel free to take a side that is different from the one to which you instinctively gravitate. Are you a fan of the "Declaration of the Rights of Man and Citizen" or do you sympathize with Edmund Burke's "Reflections on the Revolution in France"? Explain your thinking.
- Imagine that you are a clergy person telling a close family member about your feelings about the Civil Constitution of the Clergy and the cult of the Supreme Being. Write a few lines from a personal letter or diary entry responding to these historical events.
- Think about the visual iconography in Le Barbier's painting. How is it depicting the Declaration? What sorts of emotions do you think the painter is trying to evoke in his viewers?

Week 3 Settling the Disagreement? The Concordat with Napoleon (September 17)

"Portalis' speech presenting the Concordat to the legislative assembly," from *Concordat Between Bonaparte, Chief Consul of the French Republic, and Pope Pius VII* (1802), selections.

Artist unknown, "Signature of the Concordat between the French Government and His Holiness Pius VII for the re-establishment of the Catholic religion in France" (early 19th century), Engraving, Collection: Bibliothèque nationale de France, Paris

Pierre Joseph Célestin François, "Allegory of the Concordat of 1801" (1802), Oil on canvas, Collection: Musée National du Château de Malmaison, Rueil-Malmaison.

Philip Dwyer, "Chapter 5: The Politics of Fusion," in *Citizen Emperor: Napoleon in Power*, pp.79-88.

Thinking questions (for Learn@UW) – please pick one question and post your response by Wednesday at 5pm:

- Summarize *two* of the arguments that Portalis makes in favor of concluding the concordat with the Pope. Do you find them convincing? Why or why not?
- Compare and contrast the visual iconography of the two images depicting the conclusion of the concordat. What kinds of messages are they communicating? Are they communicating the same message, or different messages?

Reminder: your one-page paper on a primary source is due in class today

Week 4 The Italian Wars of Unification and the Pan-European *Kulturkampf* (September 24)

Pope Pius IX, “The Syllabus of Errors” (1864), selections, as reprinted in *Readings in Christian Ethics: A Historical Sourcebook*, pp.201-202.

J.P. Daughton, *An Empire Divided: Religion, Republicanism, and the Making of French Colonialism* (2008), pp.7-21.

Tim Parks, “The Insurgent: Garibaldi and his Enemies,” *The New Yorker* (July 9, 2007)

Thinking questions (for Learn@UW) – please pick one question and post your response by Wednesday at 5pm:

- Why might a scholar of Catholicism, democracy, or liberalism, turn to the Syllabus of Errors? How might he or she use this sources as evidence for this or that historical claim?
- Remember that all secondary sources are offering interpretations about why the past turned out the way that it did. Pick either the Tim Parks piece or J.P. Daughton’s text. Try to get between the lines of your secondary source of choice. What do the texts argue about the relationship between French republicanism, French Empire, and the Catholic Church (Daughton) or Italian unification and the Catholic Church (Parks)? How do these scholars use historical evidence to make their cases?

Week 5 World War I, the Church, and the Postwar Order (October 1)

Woodrow Wilson, “War Message to Congress” (1917), pp. 1-2.

Benedict XV, “Peace Plan” (1917)

John Pollard, "Benedict XV: The Post-War World and the Church," in *The Papacy in the Age of Totalitarianism, 1914-58* (2014), 75-122.

Thinking questions (pick one for Learn@UW):

- Compare and contrast Woodrow Wilson's "War Message to Congress" and Benedict XV's "Peace Plan." What do these two leaders see as the causes of war and the preconditions of peace?
- What questions does Pollard's text raise for you about the papacy of Benedict XV?

Week 6 Catholicism and Nation-Building: Poland as Case Study (October 8)

Father Joseph Janiszewski, "Co jest Ojczyzna" ("What is Homeland") (1924), as translated and quoted in Porter-Szücs, *Faith and Fatherland: Catholicism, Modernity, and Poland* (2011), pp. 332.

"Religious school," *Przewodnik Katolicki* (1922), from Porter-Szücs, p.290.

"Polish Catholic Populist Party Program" (1927), from Porter-Szücs, p.304.

Brian Porter-Szücs, "Polak-Katolik," in *Faith and Fatherland: Catholicism, Modernity, and Poland* (2011), pp.328-341.

Neal Pease, "From Constitution to Concordat" and "Papal Blessing: Church and State in the Pilsudski Era, 1926-1935," in *Rome's Most Faithful Daughter: The Catholic Church and Independent Poland* (2009), pp.69-76.

Thinking question (for Learn@UW):

- Come up with *one* hunch, on the basis of the sources consulted this week, about the relationship between Catholicism and Polish national identity. Then do a brainstorm about possible sources that you might find that can help you corroborate and test your hunch. In this imaginary exercise, have you decided to look at other primary sources? Secondary sources? Why?

Week 7 The Catholic Church and Fascism (October 15)

Pius XI and Mussolini speeches at the Lateran Agreements (1929)

Arnaldo Cortesi, "Pope Becomes Ruler of A State Again," *New York Times* (June 7, 1929)

David Kertzer, "The Pact," in *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe* (2014), pp.98-117.

Thinking questions (pick one for Learn@UW):

- Compare and contrast Pius XI and Mussolini's speeches at the Lateran Agreements. Why did the two leaders welcome the agreements? What are the points of similarities and contrast?

- Compare and contrast the *New York Times* article with either Pius XI's speech or Mussolini's. How do the two authors agree on the benefits of the agreement? Where do they disagree?

Week 8 The Catholic Church, the Spanish Civil War, and Global Anti-Communism (October 22)

Pope Pius XI, *Divini Redemptoris* (1937), points 1-14

Spanish Bishops, "On the Proposed Constitution" (1931), in *Modern Spain: A Documentary History*, ed. Jon Cowans, pp.133-135

Manuel Azaña, "Spain Has Ceased to Be Catholic (1931), in *Modern Spain: A Documentary History*, ed. Jon Cowans, pp.136-140

Francisco Franco, "Manifesto" (July 18, 1936), in *Modern Spain*, pp.177-179

Spanish Bishops, "On the War in Spain" (1937), in *Modern Spain*, pp.198-202.

T. W. C. Curd, "The Coming Conflict: Catholicism v. Communism," *The Irish Monthly*, Vol. 60, No. 708 (Jun., 1932), pp. 353-358.

Thinking questions (pick one for Learn@UW):

- Why do the Spanish bishops condemn communism? Why are they so worried about it? What arguments do they use? Cite three specific passages from the text to back up your claim.
- Why does Pope Pius XI (in *Divini Redemptoris*) condemn communism? What arguments does he use? Cite three specific passages from the text to substantiate your claim.

Reminder: your one-page collaborative paper is due in class today

Week 9 The Catholic Church and Nazism in the 1930s (October 29)

Hubert Wolf, "Dogma or Diplomacy? The Catholic Worldview and Nazi Ideology" in *Pope and Devil: The Vatican's Archives and the Third Reich* (2010), 223-232; 245-252.

Victoria Barnett, "Churches in Nazi Germany" (US Holocaust Memorial Museum teaching resource)

The Reichskonkordat (1933), in *The Nazi Germany Sourcebook* (2002), pp.156-162.

"Bormann on the incompatibility of National Socialism and Christianity," in *The Nazi Germany Sourcebook* (2002), pp.236-240.

Alfred Rosenberg, *The Myth of the Twentieth Century* (1930), short extracts

Image: "Judaism Against Christianity," *Der Stürmer* (1937)

Thinking questions (pick one for Learn@UW):

- Given all that we've learned about Vatican diplomacy thus far, does the conclusion of a concordat with Nazi Germany surprise you? Why or why not? Develop a research question that allows you to go deeper and tap into some of the questions that you have about the relationship between the Vatican and Nazi Germany.
- Think about the Bormann and Rosenberg texts, and the *Der Stürmer* image. If you were to develop a research question on the basis of these primary sources, what would that question be?

Week 10 Antisemitism, Anti-Racism, and the Church (November 5)

John Connelly, "The Race Question," in *From Enemy to Brother: The Revolution on Catholic Teaching on the Jews, 1933-1964* (2012), pp.36-64.

Father Coughlin, "Persecution – Jewish and Christian" (November 20, 1938, transcript)

Thinking questions (pick one for Learn@UW):

- What is John Connelly's basic argument about the relationship between Catholicism, the Catholic Church, and racism? Do you think he's onto something or are you skeptical about his claims?
- What is the main argument Coughlin is making in his radio sermon about religious persecution in 1938?

Reminder: your one-page project proposal for your final assignment is due today

Week 11 Reckoning with the Past: The Holocaust and the Catholic Church (November 12)

Pawel Pawlikowski, "Ida" (2013) {movie available on Hulu and on reserve at the College Library}

Martin Rhonheimer, "The Holocaust: What Was Not Said," *First Things* (2003), p.1-22.

Jose M. Sanchez, "Conclusion" from his *Pius XII and the Holocaust* (2002), 172-181.

Thinking questions (one question for Learn@UW):

- How are Rhonheimer and Sanchez speaking to each other – or speaking past one another? Are they answering a similar research question? Explain your thinking.
- Is Pawlikowski's "Ida" more aligned with Rhonheimer's findings or Sanchez's? Cite specific scenes from the movie to back up your answer.

**Week 12 The Catholic Church and Communism after World War II
(November 19)**

“Poland Denounces Vatican Concordat,” *New York Times* (September 15, 1945)

Herbert L. Matthews, “Papacy Strengthened to Resist Communism,” *New York Times* (February 24, 1946)

Father Sheen, “Communism in America” (1952), available on youtube at <https://www.youtube.com/watch?v=TZAc1A3bYiY>, and “Communism and the Woman” (1947)

Alexandra Kollontai, “Communism and the Family” (1920)

Thinking questions (pick one for Learn@UW):

- Compare and contrast Kollontai’s vision of the family with Father Sheen’s. Where do they converge and diverge?
- Summarize the story that the *New York Times* is telling about the relationship between the papacy and communism, c.1945-1946. Are they encouraging their readers to think about the relationship in particular ways? Take action?

Reminder: Draft of your 5-7 page final project is due via email by 5pm on Tuesday, November 24th

NOVEMBER 26: NO CLASS. HAPPY THANKSGIVING!

Week 13 Vatican II, Liberation Theology, and Religious Change (make-up class Monday, November 30 or Tuesday, December 1)

John XXIII, *Populorum Progressio* (1967)

Gustavo Gutiérrez, “Liberation and Development,” in *A Theology of Liberation: History, Politics, and Salvation* (1988), pp.13-27.

Thinking questions (pick one for Learn@UW):

- Why do you think *Populorum Progressio* and/or Gutiérrez’s text were so revolutionary at the time they were written? Do they still sound revolutionary to you? Why or why not?
- Pick a short passage from either the papal encyclical or the Gutierrez text and get between the lines. How would you explain this particular passage to a (confused) friend?

Reminder: Peer review comments on draft final project due via email on Tuesday, December 1"

Week 14 The Catholic Church Today: Global Catholicism and the Legacy of Eurocentrism (December 10)

Pope Benedict XVI, lecture at the University of Regensburg, "Faith, Reason, and the University: Memories and Reflections" (2006)

"Open Letter to His Holiness Pope Benedict XVI" (2006)

Joseph Ratzinger (one year prior to becoming Pope Benedict XVI), "The Spiritual Roots of Europe: Yesterday, Today, and Tomorrow" (2004), in *Without Roots: The West, Relativism, Christianity, Islam* (2007), pp.51-81.

"The Catholic Church Shifted Southwards Over the Past Century (March 13, 2013)

Jim Yardley and William Newman, "In Bolivia, Pope Francis Apologizes for the Church's 'Grave Sins,'" *New York Times* (July 9, 2015)

Jim Yardley and Binyamin Appelbaum, "In Fiery Speeches, Francis Excoriates Global Capitalism," *New York Times* (July 11, 2015)

"Senate Joint Resolution proposal" (March 3, 2015)

Thinking question (for Learn@UW):

- Why do you think that the Wisconsin Senate felt compelled to issue a resolution about Pope Francis' visit?
- What are Pope Benedict XVI's views on Christianity, Europe, and Islam?
- Can you see why Benedict's lecture at the University of Regensburg created a controversy? What are the main points in the "Open Letter to His Holiness Pope Benedict XVI"?

Reminder: Revised draft of your 5-7 page written or visual assignment due today

SYLLABUS APPENDIX

Academic Misconduct

As a UW-Madison student, it is your responsibility to be informed about what constitutes academic misconduct, how to avoid it and what happens if you decide to engage in it. Academic misconduct is governed by state law. Examples of academic misconduct include (but are not limited to):

- Plagiarism (turning in work of another person and not giving them credit)
- Having a friend answer your clicker questions when you are absent
- Stealing an exam or course materials
- Copying another student's homework
- Cheating on an exam (copying from another student, using unauthorized material)
- Working on an assignment with others when you are supposed to do so independently

How Do I Avoid Academic Misconduct?

- Know how to cite sources in a paper, lab report or other assignments
- Use the Writing Center or the History Lab for help with citations. They are experts in APA, MLA and other citation styles.
- Avoid copying and pasting directly into your paper from the internet
- Understand the expectations and limitations when working in groups (i.e., Is collaboration allowed on the project and the written paper, or only the project and your written paper should be done alone)
- If you aren't sure if something is allowed, ask your instructor
- For more information, please see <http://www.students.wisc.edu/doso/student-resources/>

Paper Grading Criteria

Characteristics of an **A** paper:

- It has a clear, well-articulated thesis in the first paragraph.
- The argument of the paper supports the thesis well and thoroughly.
- It amply fulfills the instructions of the paper assignment.
- It displays careful reading of the source material.
- It displays considered thought about the material.
- All claims are supported by citations and explanations of the textual evidence.
- It has excellent English grammar and usage
- It has a well-organized structure.
- It has no proofreading errors.
- It has correct citations for all sources.

Characteristics of a **B** paper:

- It has a thesis
- It follows the instructions of the paper assignment.
- It indicates reading of the source material.
- It displays thought about the material.
- Claims are supported by textual evidence.
- It uses correct English grammar and usage.
- It has good paragraph structure.
- It has adequate citations for all sources.
- It may have some errors in proof-reading.

Characteristics of a **C** paper:

- The thesis is unclear.
- It does not have clear paragraphs.
- It does not follow the instructions.
- It displays cursory reading or misunderstanding of the material.
- It does not display significant thought about the material.
- It contains unnecessary digressions or vacuous generalizations.
- Claims are not supported by the textual evidence cited.
- The thesis is not supported by the argument of the paper.
- It has not been proofread.
- It contains errors in grammar or usage.
- The citations of sources are inadequate.

Characteristics of a **D** paper:

- It does not fulfill the assignment.
- It does not have a thesis.
- It does not have paragraphs.
- It shows that the source material has not been read.
- It contains errors in grammar or usage or inadequate proofreading.
- It does not indicate quotations.
- Claims are unsubstantiated.

Characteristics of an **F** paper:

- It was submitted late.
- It has worse examples of the D paper problems.
- It is gobbledygook.

Goals of the History Major

(approved by the department, March 23, 2011; revised by the department, February 27, 2013)

The goal of the history major is to offer students the knowledge and skills they need to gain a critical perspective on the past. Students will learn to define important historical questions, analyze relevant evidence with rigor and creativity, and present convincing arguments and conclusions based on original research in a manner that contributes to academic and public discussions. In History, as in other humanistic disciplines, students will practice resourceful inquiry and careful reading. They will advance their writing and public speaking skills to engage historical and contemporary issues.

To ensure that students gain exposure to some of the great diversity of topics, methodologies, and philosophical concerns that inform the study of history, the department requires a combination of courses that offers breadth, depth, and variety of exposition. Through those courses, students should develop:

1. Broad acquaintance with several geographic areas of the world and with both the pre-modern and modern eras.
2. Familiarity with the range of sources and modes through which historical information can be found and expressed. Sources may include textual, oral, physical, and visual materials. The data within them may be qualitative or quantitative, and they may be available in printed, digital, or other formats. Modes of expression may include textbooks, monographs, scholarly articles, essays, literary works, or digital presentations.
3. In-depth understanding of a topic of their choice through original or creative research.
4. The ability to identify the skills developed in the history major and to articulate the applicability of those skills to a variety of endeavors and career paths beyond the professional practice of history.

Skills Developed in the Major

Define Important Historical Questions

1. Pose a historical question and explain its academic and public implications.
2. Using appropriate research procedures and aids, find the secondary resources in history and other disciplines available to answer a historical question.
3. Evaluate the evidentiary and theoretical bases of pertinent historical conversations in order to highlight opportunities for further investigation.

Collect and Analyze Evidence

1. Identify the range and limitations of primary sources available to engage the historical problem under investigation.
2. Examine the context in which sources were created, search for chronological and other relationships among them, and assess the sources in light of that knowledge.
3. Employ and, if necessary, modify appropriate theoretical frameworks to examine sources and develop arguments.

Present Original Conclusions

1. Present original and coherent findings through clearly written, persuasive arguments and narratives.
2. Orally convey persuasive arguments, whether in formal presentations or informal discussions.
3. Use appropriate presentation formats and platforms to share information with academic and public audiences.

Contribute to Ongoing Discussions

1. Extend insights from research to analysis of other historical problems.
2. Demonstrate the relevance of a historical perspective to contemporary issues.
3. Recognize, challenge, and avoid false analogies, overgeneralizations, anachronisms, and other logical fallacies.