

Term Information

Effective Term Spring 2023
Previous Value Autumn 2022

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding course to new TCT theme (was one of the initial courses for the proposed course).

What is the rationale for the proposed change(s)?

course is a good fit for TCT theme

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

N/A

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3245
Course Title	The Age of Reformation
Transcript Abbreviation	Reformation
Course Description	The history of the Protestant, Catholic, and Radical Reformations of 16th and early 17th century Europe.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	No
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: English 1110.xx, or permission of instructor.
Exclusions	
Electronically Enforced	Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	54.0103
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Citizenship for a Diverse and Just World; Traditions, Cultures, and Transformations

The course is an elective (for this or other units) or is a service course for other units

Previous Value

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Citizenship for a Diverse and Just World

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes	<ul style="list-style-type: none">• Students will gain an understanding of the teachings and practices of Lutheran, Anabaptist, Calvinist, Anglican and Catholic reformers, their roots in the medieval Church, how they differed and what they shared.
Content Topic List	<ul style="list-style-type: none">• The Medieval Church• Christian Humanism• Martin Luther• Lutheranism• Ulrich Zwingli• Anabaptists and the Radical Reformation• John Calvin• Calvinism• The Wars of Religion• The English Reformation• The Catholic Reformation and Counter-Reformation
Sought Concurrence	No

COURSE CHANGE REQUEST
3245 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
10/24/2022

Attachments

- HIST 3245 SyllabusTCT.docx: Syllabus
(Syllabus. Owner: Getson, Jennifer L.)
- HIST3245_TCT_SubmissionDoc.docx: GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)
- HIST 3245 SyllabusTCT Brakke Revised.docx: REVISED Syllabus
(Syllabus. Owner: Getson, Jennifer L.)
- Hist 3245 TCT GE Form Brakke Revised.docx: REVISED GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)

Comments

- Uploaded Revised Syllabus and GE Form. *(by Getson, Jennifer L. on 10/24/2022 01:38 PM)*
- Please see Panel feedback email sent 09/28/2022. *(by Hilty, Michael on 09/28/2022 08:39 AM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	06/28/2022 03:16 PM	Submitted for Approval
Approved	Soland, Birgitte	06/28/2022 04:17 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	09/06/2022 02:33 PM	College Approval
Revision Requested	Hilty, Michael	09/28/2022 08:39 AM	ASCCAO Approval
Submitted	Getson, Jennifer L.	10/24/2022 01:38 PM	Submitted for Approval
Approved	Soland, Birgitte	10/24/2022 08:53 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/24/2022 09:27 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	10/24/2022 09:27 PM	ASCCAO Approval

SYLLABUS: HIST 3245 THE AGE OF REFORMATION AUTUMN 2021

Course Overview

Classroom Information

Format of Instruction: In Person Lecture
Meeting Days/Times: Tuesdays and Thursday 11:10–12:30
Location: 135 Campbell Hall

Instructor

Instructor: Professor David Brakke
Email address: brakke.2@osu.edu
Office: 230 Dulles Hall
Phone number: 614-292-2174
Office hours: Tuesdays 1:15–2:15 in person; Wednesdays 2:00–3:00 via Zoom
(link on Carmen course homepage); and in person or via Zoom by
appointment

Course Description

During the sixteenth and seventeenth centuries, European Christians fought bitterly over the most basic questions of their faith: What is sin? How are people saved? What is the nature of religious authority? How should religion and the state interact? What roles (if any) should temporal governments play in religious life? The debates and reform movements that divided and rejuvenated western Europe and the Roman Catholic Church make the century after 1517 one of the most fascinating and perplexing eras in the histories of Europe and Christianity. This course will study the social, political, and religious developments of the period, focusing on the teachings and practices of the Lutheran, Anabaptist, Calvinist, Anglican, and Catholic reformers. We will study their roots in medieval conflicts between church and state and consider what the diverse reform movements (both Protestant and Catholic) shared as well as how they differed. The rapid religious changes of this tumultuous century set the stage for new understandings of government and citizenship and new forms of Christianity and “secularism” in the modern West.

Students will investigate a variety of views about religion and citizenship in the emerging states of early modern Europe and their implications for later polities, including the United States. They will study especially how social and economic differences interact with religious claims and how religious ideas shape social movements for change. They will consider how historians attempt to analyze this period through the categories of gender and class.

Course Learning Outcomes

By the end of this course, students should successfully be able to:

- Identify, compare, and contrast the teachings and practices of the Lutheran, Anabaptist, Calvinist, Anglican, and Catholic reform movements of the sixteenth century.
- Trace the social and political history of western Europe from 1492 to 1648.
- Recognize the differing understandings of religion, citizenship, and government that developed during this period and their enduring legacies.
- Understand the obstacles to and the benefits of analyzing class and gender in early modern history.

General Education

This course fulfills the Legacy GE category of **Historical Studies**, the current GE Theme: **Citizenship for a Diverse and Just World**, or the current GE Theme: **Traditions, Cultures, and Transformations**.

Legacy GE: Historical Studies

Goal:

Students recognize how past events are studied and how they influence today's society and the human condition.

Expected Learning Outcomes (ELOs):

1. Students construct an integrated perspective on history and the factors that shape human activity.
2. Students describe and analyze the origins and nature of contemporary issues.
3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

How We Will Meet the Goals of the Legacy GE Category Historical Studies in this Course

Through the close reading of numerous primary sources, you will encounter the diverse factors that shaped human activity during the sixteenth century, including political, religious, and social factors, and you will work to integrate them into a comprehensive perspective on this period (ELO 1). You will practice critical and logical thinking through the discussion questions and papers, especially the

second paper analyzing the film *Luther*, in addition to in-depth study of primary sources and one scholarly work in its entirety: *The Return of Martin Guerre* by Natalie Zemon Davis (ELO 3). The course will invite you to consider how the ideas of the 16th century continue to shape contemporary debates about government, religion, and citizenship. The third paper will ask you to address this question directly through analysis of the view of two early Americans (ELO 2).

GE Theme: Citizenship for a Diverse and Just World

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will explore and analyze a range of perspectives on local, national, or global citizenship and apply the knowledge, skills, and dispositions that constitute citizenship.
4. Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2 Engage in advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

3.2. Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

4.1. Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

4.2. Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power, and/or advocacy for social change.

How We Will Meet the Goals of the Citizenship Theme in this Course

GOAL 1: You will engage in advanced study through the close reading of numerous primary sources that articulate notions of citizenship and religious identity. You will practice critical and logical thinking through the discussion questions and papers, especially the second paper analyzing the film *Luther* (ELO 1.1). In addition to in-depth study of primary sources, you will read and assess one scholarly work in its entirety: *The Return of Martin Guerre* by Natalie Zemon Davis (ELO 1.2)

GOAL 2: This course will invite you to consider how the ideas of the 16th century continue to shape contemporary debates about government, religion, and citizenship. The third paper will ask you to address this question directly through analysis of the view of two early Americans (ELO 2.1). At every graded moment you will be invited to engage in reflection and self-assessment of your own understanding of the material and its implications (ELO 2.2).

GOAL 3: You will describe and analyze a wide range of perspectives on what constitutes citizenship and the relationship of religious identity to it, including medieval Catholics (Augustine and Boniface VIII) as well as numerous Protestants and Catholics of the 16th and 17th centuries (ELO 3.1). The perspectives that you will encounter characterize many countries today and diverse views of religion and politics in the USA, something you will explore especially in the third paper (ELO 3.2)

GOAL 4: You will examine expressions of diversity, equity, and inclusion (as well as exclusion) that center around religious identity, ethnicity, class (Peasants War, *Martin Guerre*), and gender (Protestant and Catholic women, *Martin Guerre*) (ELO 4.1). You will investigate the relevance of religious ideas to social and economic justice in your study of the Peasants War, and you will grapple with how states should deal with religious dissenters (ELO 4.2).

GE Theme: Traditions, Cultures, and Transformations

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

How We Will Meet the Goals of the Traditions, Cultures, and Transformations Theme in this Course

GOAL 1: This course provides an advanced study of the Traditions, Cultures and Transformations theme through an in-depth study of the crucial transition in sixteenth-century Europe from the dominance of a single Roman Catholic Church to multiple new “Protestant” churches and a reformed Catholic Church. You will engage deeply with a range of primary sources that illustrate new religious ideas, modes of church life, and understandings of religion and citizenship. You will practice critical and logical thinking through the discussion questions and papers, especially the second paper analyzing the film *Luther* (ELO 1.1). In addition to in-depth study of primary sources, you will read and assess one scholarly work in its entirety: *The Return of Martin Guerre* by Natalie Zemon Davis (ELO 1.2)

GOAL 2: You will explore different approaches to the materials through the inherently multidisciplinary study of religion. You will read materials that can be classified as theological, social, political, cultural, and material, and the class introduces you to different approaches to the primary sources, such as gender analysis, intellectual history, and social theory (ELO 2.1). The papers encourage you to reflect on what you have studied and to integrate what you have learned with new material. After each paper and test, you will be invited to respond with a one-paragraph self-assessment of what you can work on for future assignments. The class discussions model self-critical reflection on how we read and analyze sources and how we adjudicate among competing interpretations (ELO 2.2).

GOAL 3: The course explores how religious beliefs—especially those about faith, worship, and authority—and conflict over them in the 16th century have continuing influence on issues of significant contemporary interest, especially the role that religious identity should or should not play in a civil polity (ELO 3.1). The “big” idea in the course is basically Martin Luther’s proclamation of justification by faith alone in opposition to the Catholic Church’s practice of indulgences. That big idea morphed into a bundle of ideas about worship, authority, and citizenship that profoundly changed the culture of western Europe and thus of North America in significant and lasting ways (ELO 3.2). You will learn how, as the Reformation progressed, sub-cultures proliferated and raised even more sharply the problem (for 16th-century people) of how a minority can exist within a commonwealth (ELO 3.3). The course studies the changes and continuities in western Europe over the course of “the long 16th century”—that is, from 1492 to 1648. It is, to be fair, mostly change. The Europe of 1492 shared a common faith and an uneasy balance of power among major ruling families (e.g., Hapsburgs, Valois, etc.), but by 1648 Europe had suffered grievous warfare, was formally divided among four different “religions” (Catholic, Lutheran, Reformed/Calvinist, Anglican), and existed more as a set of competing states (ELO 3.4).

GOAL 4: You will study the differences, similarities, and disparities among the proliferating religious communities of the sixteenth century and among the states

of western Europe (ELO 4.1). You will examine how race, ethnicity, and gender shaped religious change and were shaped by new religious ideas (ELO 4.2)

Course Materials

You should acquire the following books, which are also on reserve at the library.

Denis Janz, *A Reformation Reader: Primary Texts with Introductions* (**2nd edition**)

Carter Lindberg, *The European Reformations* (3rd edition, but 2nd edition is OK)

Natalie Zemon Davis, *The Return of Martin Guerre*

As noted above, Lindberg's *The European Reformations* is now in a 3rd edition (2021), but the 2nd edition is fine for this course. Do NOT get Lindberg's *The European Reformations Sourcebook* (at least not for this course).

Also, you should download (and print out, if you would like) the study guide to Janz, which is posted on Carmen under "Files." We will often use some of the questions given there as a focus for our meetings. Additional readings will be made available on Carmen under "Files."

Grading and Instructor Response

Graded Activities

You have five graded components of varied activities. You need to read both primary and secondary sources closely and engage in discussions about them. You will be asked to synthesize and analyze information about the sixteenth century in quizzes and exams. And you will reflect on and engage with key ideas through papers.

1. Attendance, preparation of readings, and informed participation in class (20%).
2. A map quiz in class on Thursday, September 2 (5%).
3. Midterm examination on Tuesday, October 12 via Carmen (available from Saturday, October 9) (20%).
4. Three short papers (3–5 pp.) due on September 22, November 3, and December 1 (30%). Eligible students may substitute one research paper (10–15 pp.). Precise instructions for these papers will be given well in advance of their due dates, but they are described briefly below.
5. Final examination with a comprehensive component on Monday, December 13 via Carmen (available from Friday, December 10) (25%).

The midterm and final examinations will be administered via Carmen. The exams will be timed and must be completed in a single sitting only once, but they will be

available over multi-day periods. They will consist of a mix of short and longer essay questions, and you will be able to use your notes and textbooks.

Grading Scale

A	= 93–100
A-	= 90–92
B+	= 87–89
B	= 83–86
B-	= 80–82
C+	= 77–79
C	= 73–76
C-	= 70–72
D+	= 65–69
D	= 60–64
E	= under 60

When averages are calculated, numbers are rounded up from .5. For example, 89.5 = 90.

Paper Requirements

You will write three short papers of 4–6 pages.

(1) The first paper will be on an assigned topic (there will be two choices) dealing with one or more primary sources. No research beyond the assigned readings will be required. The topic choices will be distributed well in advance.

(2) The second paper will be a historical review of the 2003 film *Luther*. You will assess the film's historical accuracy based on your own reading of the primary sources and Lindberg, and you will explain the film's distinct perspective on Luther's life and career and their political implications. The film will be available for streaming through OSU's Secured Media Library.

(3) The third paper will ask you to reflect on the legacy of Reformation-ideas for US discussions of religion and citizenship and of church and state based on short readings from two early Americans.

Research Paper Option

If you are a History major who has successfully completed History 2800, you may choose to write a single research paper of 10–15 pages (not including endnotes) instead of the three short papers. If you choose this option, you must meet with me no later than Friday, October 1 to discuss possible topics. You will submit a one-paragraph description of your topic with at least two secondary sources by Tuesday, October 26. The final paper will be due Tuesday, November 30.

You will find help with choosing a topic, finding sources, and the like in the “Janz Research Guide” available on Carmen.

If do not meet the requirements for this option but would like to pursue it, you should meet with me as early as possible in the semester (before the first short paper is due) to present your case.

Instructor Feedback and Response Time

Email is usually the best way to reach me, and you can expect a response within 24 hours. My office hours (whether in person or on Zoom) do not require an appointment, but I can meet at other times by appointment.

You can expect evaluation of and feedback on papers and tests within seven days.

Schedule of Topics and Readings

Class Time and Preparation

The first part of each class session will be devoted to the background material in Lindberg: we will identify the major points, and I will address any questions that you have. We will then turn to discussion the assigned primary sources based on the readings questions posted in the “Modules” section on Carmen.

You should always bring to class Janz (or whatever other primary source[s] we are discussing) and Davis on the days it is assigned. You need not bring Lindberg to class, although we will discuss the major points of each chapter.

Readings

The lists of primary sources may look long, but nearly all the individual readings are excerpts, some as short as a couple paragraphs. Do not be discouraged!

Tues Aug 24 Introduction to the Course: Studying “The Reformation(s)”
Lindberg, Chapter 1

I. The Roots of Reformation

Thur Aug 26 Predestination, Church, and State in the Thought of Augustine of Hippo

Augustine, *The Enchiridion on Faith, Hope, and Love* (Excerpts) (Carmen)
Augustine, *The City of God* (Excerpts) (Carmen)

Tues Aug 31 Religious Currents, Political Conflicts, and Gender in the Later Middle Ages

Lindberg, Chapter 2

Boniface VIII, *Unam Sanctam* (1302) (Janz #2)

Leo X, *Pastor Aeternus* (1516) (Janz #3)

Christine de Pizan, *The Book of the Cities of Ladies* (1405) (Janz #4)

Heinrich Kraemer and Jacob Sprenger, *Malleus Maleficarium* (1486) (Janz #5)

Thur Sep 2 Free Will and Indulgences on the Eve of Luther

Gabriel Biel, *The Circumcision of the Lord* (1460) (Janz #11)

Clement VI, Sixtus IV, and Albert of Mainz on Indulgences (1343, 1476, 1515) (Janz #12–14)

Map Quiz in class.

II. Martin Luther (1483–1546): New Ideas of Justice, Freedom, and Equality

Tues Sep 7 Luther: The Dawn of a New Era

Lindberg, Chapter 3

Martin Luther, Autobiographical Fragment from Preface to His Complete Works (1545) (Janz #17)

Luther, *Ninety-Five Theses or Disputations on the Power and Efficacy of Indulgences* (1517) (Janz #22)

Thur Sep 9 Luther: Justice, Freedom, and Temporal Rulers

Lindberg, Chapter 4

Luther, *To the Christian Nobility of the German Nation Concerning Reform of the Christian Estate* (1520) (Janz #24)

Luther, *The Freedom of a Christian* (1520) (Janz #25)

Tues Sep 14 Social Welfare and Reformation of Christian Practice in Saxony

Lindberg, Chapter 5

Luther, *The Small Catechism* (1529) (Janz #28)

The Smalcald Articles (1537) (Janz #29)

Thur Sep 16 The Peasants' War (1525): Religious Equality and Social Change?

Lindberg, Chapter 6

Thomas Müntzer, *A Sermon before the Princes* (1524) (Janz #35)

The *Twelve Articles* of the Peasants (1525) (Janz #37)

Luther, *Admonition to Peace* (1525) (Janz #38)

Tues Sep 21 Luther and Erasmus: Do Human Beings Have Free Will?

Erasmus, *On Free Will* (1524) (Carmen)

Luther, *The Bondage of the Will* (1525) (Carmen)

III. The Anabaptists and Religious Conflict in the Holy Roman Empire: The Purity of the Church and Freedom from the State

Thur Sep 23 Zwingli and the Reformation in Zurich

Lindberg, Chapter 7

Ulrich Zwingli, *Of Freedom of Choice in the Selection of Food* (1522)
(Janz #48)

Zwingli, *Of the Clarity and Certainty of the Word of God* (1522) (Janz #50)

Zwingli, *Sixty-seven Theses* (1523) (Janz #51)

Tues Sep 28 Anabaptist Origins: A Pure Church Separate from the State

Lindberg, Chapter 8

The Beginnings of the Anabaptists (Janz #56)

Balthasar Hubmaier, *Concerning Heretics and Those Who Burn Them*
(1524) (Janz #57)

The Schleitheim Confession (1527) (Janz #59)

The Trial and Martyrdom of Michael Sattler (1527) (Janz #60)

Thur Sep 30 Anabaptist Alternatives: Domination of and Withdrawal from the State

Bernard Rothmann, *A Restitution of Christian Teaching* (1534) (Janz #62)

Menno Simons, *A Meditation on the Twenty-fifth Psalm* (1537) (Janz #64)

Peter Walpot, *True Yieldedness and the Christian Community of Goods*
(1577) (Janz #67)

Tues Oct 5 Religious Conflict and its Resolution in the Holy Roman Empire

Lindberg, Chapter 9

The Augsburg Confession (1530) (Janz #31)

"Peace of Augsburg" (1555) (Carmen)

Thur Oct 7 Women in New Religious Communities

Arugula von Grumbach, Letter to the University of Ingolstadt (1523) (Janz #30)

The Trial and Martyrdom of Elizabeth Dirks (1549) (Janz #65)

Janneken Munstdorp, Letter to Her Daughter (1573) (Janz #66)

Tues Oct 12 **Midterm Examination via Carmen**

The test will become available at 12:01 a.m. Saturday October 9 and must be completed by 11:59 p.m. Tuesday October 12. It can be opened and submitted only once.

Have a fun Autumn Break!

IV. John Calvin (1509–1564) and Calvinism(s):

Creating New Christian Commonwealths

Tues Oct 19 Calvin on Knowledge of God and Self

Lindberg, Chapter 10

John Calvin, Preface to the *Commentary on the Psalms* (1557) (Janz #68)

Calvin, "Knowledge of God," *Institutes of the Christian Religion* (1559)
(Janz #77)

Calvin, "Scripture," *Institutes of the Christian Religion* (1559) (Janz #78)

Thur Oct 21 Calvin: Providence, Predestination, and the Church as Covenant Community

Calvin, "Predestination," *Institutes of the Christian Religion* (1559) (Janz #83)

Calvin, "The Church," *Institutes of the Christian Religion* (1559) (Janz #84)

Tues Oct 26 Calvin: Civil Government and a Holy Society in Practice

Calvin, "Civil Government," *Institutes of the Christian Religion* (1559)
(Janz #86)

Geneva Ordinances (1547) (Janz #70)

Records of the Geneva Consistory (Janz #71)

Letters from Servetus to the Geneva Council (1553) (Janz #75)

Thur Oct 28 Reform and Communal Violence in France

Lindberg, Chapter 11

Sources on French Wars of Religion (Carmen)

Tues Nov 2 The Reformation in England: Church and State from Henry VIII to Mary I

Lindberg, Chapter 13

Henry VIII's Act of Supremacy (1534) (Janz #88)

Henry VIII's Act of Six Articles (1539) (Janz #89)

The First Examination of Anne Askew (1545) (Carmen)

Queen Mary: The Marian Injunctions (1554) (Janz #92)

Thur Nov 4 The Reformation in England: Church and State from Elizabeth I to William III and Mary II

Elizabeth I's Act of Supremacy (1559) (Janz #94)

Elizabeth I's Act of Uniformity (1559) (Janz #95)

Pius V, *Regnans in excelsis* (1570) (Janz #121)

Thomas Helwys, *A Short Declaration of the Mystery of Iniquity* (1612)
(Carmen)

Act of Toleration (1688) (Carmen)

V. Roman Catholic Reform, a New World, and Sectarian Warfare

Tues Nov 9 The Council of Trent and the Reassertion of Church-State Coordination

Lindberg, Chapter 15 (= Chapter 14 in 2nd edition)
Decrees and Canons on Justification (1547) (Janz #105)
Canons on the Sacraments in General (1547) (Janz #106)
Rules on Prohibited Books (1563) (Janz #111)

Thur Nov 11 Veterans Day. No class!

Tues Nov 16 Renewal and Retrenchment in Catholic Spain

Ignatius Loyola, *Autobiography* (1555) (Janz #112)
Ignatius Loyola, *The Spiritual Exercises* (1548) (Janz #115)
Teresa of Avila, *The Book of Her Life* (1562) (Janz #122)

Thur Nov 18 Catholicism in New Spain: The Humanity of the "Indians"

Paul III, *Sublimis Deus* (1537) (Janz #118)
Francisco de Vitoria, *De Indis* (1532–1539) (Janz #119)
Bartolome de las Casas, *A Short Account of the Destruction of the Indies* (1542) (Janz #120)
The Virgin of Guadalupe: The Account of Juan Diego Cuauhtlatoatzin (Carmen)

Tues Nov 23 The Thirty Years War and the Peace of Westphalia

Lindberg, Chapter 16 (= Chapter 15 in second edition)
Treaty of Westphalia (1648) (Carmen)

Have a happy Thanksgiving!

VI. Recovering the Culture of Women and Peasants and Conclusion

Tues Nov 30 *The Return of Martin Guerre*

Read the entire book, and bring it to class!

Thur Dec 2 *The Return of Martin Guerre* (continued)

Tues Dec 7 Reflections on the State and Religious "Freedom"

Mon Dec 13 Final Examination via Carmen

The test will become available at 12:01 a.m. Friday December 10 and must be completed by 11:59 p.m. Monday December 13. It can be opened and submitted only once.

Other Course Policies

Academic integrity policy

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university’s Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page (go.osu.edu/coam)
- Ten Suggestions for Preserving Academic Integrity (go.osu.edu/ten-suggestions)

Student Services and Advising

University Student Services can be accessed through BuckeyeLink. More information is available here:

<https://contactbuckeyelink.osu.edu/>

Advising resources for students are available here: <http://advising.osu.edu>

Copyright for Instructional Materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Statement on Title IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Commitment to a Diverse and Inclusive Learning Environment

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Land Acknowledgement

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here:

<https://mcc.osu.edu/about-us/land-acknowledgement>

Your Mental Health

As a student you may experience a range of issues that can cause barriers to learn, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. No matter where you are engaged in distance learning, The Ohio State University's

Student Life Counseling and Consultation Service (CCS) is here to support you. If you find yourself feeling isolated, anxious or overwhelmed, on-demand resources are available at go.osu.edu/ccsondemand. You can reach an on-call counselor when CCS is closed at 614292-5766, and 24-hour emergency help is also available through the 24/7 National Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org. The Ohio State Wellness app is also a great resource available at go.osu.edu/wellnessapp.

Accessibility Accommodations for Students with Disabilities

Requesting Accommodations

The university strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability including mental health, chronic or temporary medical conditions, please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; 098 Baker Hall, 113 W. 12th Avenue.

Accessibility of Course Technology

This course requires use of CarmenCanvas (Ohio State's learning management system). If you need

additional services to use this technology, please request accommodations with your instructor.

- Canvas accessibility (go.osu.edu/canvas-accessibility)

GE Theme course submission worksheet: Traditions, Cultures, & Transformations

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

This course provides an advanced study of the Traditions, Cultures and Transformations theme through an in-depth study of the crucial transition in sixteenth-century Europe from the dominance of a single Roman Catholic Church to multiple new “Protestant” churches and a reformed Catholic Church. Students engage intensely with a range of primary sources that illustrate new religious ideas, modes of church life, and understandings of religion and citizenship: works by Augustine of Hippo, Martin Luther; Ulrich Zwingli; Balthasar Hubmaier, Peter Walpot, and other Anabaptists; John Calvin; Teresa of Avila and Ignatius Loyola; and Thomas Helwys. They examine also crucial documents that articulate notions of citizenship and religious identity: acts of several English monarchs, the Peace of Augsburg (1555), and the Treaty of Westphalia. What difference did the Reformation’s big idea—justification through faith alone—make in European culture?

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
ELO 1.1 Engage in critical and logical thinking.	This course will build skills in critical and logical thinking about traditions, cultures and transformations through <ul style="list-style-type: none"> • Reading of primary sources and analyses of them in class-based discussions • Completion of three short papers that ask students to analyze primary sources critically either through comparison of two or more sources on a single theme (first and third papers) or through the evaluation of a recent film that offers a contemporary perspective on Luther (second paper on the film <i>Luther</i> of 2003) • Completion of two tests in which students demonstrate comprehension of the course readings and materials
ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	The course is in-depth and advanced primarily in its close engagement with primary sources with specific themes (religion and citizenship, justification, the nature of the church, the eucharist) and its close study of one major scholarly work (Davis, <i>Return of Martin Guerre</i>).
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	Students explore different approaches to the materials through the inherently multidisciplinary study of religion. They read materials that can be classified as theological, social, political, cultural, and material, and the class introduces them to different approaches to the primary sources, such as gender analysis, intellectual history, and social theory.
ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	The papers encourage students to reflect on what they studied and to integrate what they have learned with new material. After each paper and test, students are invited to respond with a one-paragraph self-assessment of what they can work on for future assignments. The class discussions model self-critical reflection on how we read and analyze sources and how we adjudicate among competing interpretations.

Example responses for proposals within "Citizenship" (from Sociology 3200, Comm 2850, French 2803):

<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p><i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i></p>
	<p><i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3) Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i></p>

<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><u>Lecture</u> Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</p> <p><u>Reading</u> The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</p> <p><u>Discussions</u> Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</p>
<p>ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</p> <p>Some examples of events and sites: The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</p>
	<p>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I. The Vélodrome d'hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</p>

Goals and ELOs unique to Traditions, Cultures, & Transformations

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

GOAL 4: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	The course explores how religious beliefs—especially those about faith, worship, and authority—and conflict over them in the 16th century have continuing influence on issues of significant contemporary interest, especially the role that religious identity should or should not play in a civil polity, the nature of the self in a wider community, and the nature of religious commitment and belonging.
ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	<p>The “big” idea in the course is basically Martin Luther’s proclamation of justification by faith alone in opposition to the Catholic Church’s practice of indulgences. That big idea morphed into a bundle of ideas about worship, authority, and citizenship that profoundly changed the culture of western Europe and thus of North America in significant and lasting ways.</p> <p>For example, the third paper assignment asks students to consider excerpts from two documents from the US colonial period: John Winthrop's "Model of Christian Charity" (1630) and Roger Williams's "Bloudy Tenent of Persecution, for Cause of Conscience" (1644). Calling America "a city upon a hill," Williams calls for a cooperation between religious and civil authorities to create a Christian commonwealth, while Williams argues for complete freedom of conscience for all faiths (Christian, Jewish, Muslim, etc.) and that a modern nation cannot be a theocracy. Students are required to explain the origins of these ideas in the Protestant movements we have studied and to reflect on where they see these opposing tendencies in contemporary US culture and politics</p>
ELO 3.3 Examine the interactions among dominant and sub-cultures.	<p>Students investigate multiple examples of such interactions. For example, they study the emergence of a “Lutheran” subculture within the dominant Catholic culture of the Holy Roman Empire. How did Luther and his sympathizers create a new alternative community, and how did imperial and ecclesiastical authorities resist or contain that new community? Relevant readings include:</p> <p>Luther, <i>To the Christian Nobility of the German Nation Concerning Reform of the Christian Estate</i> Luther, <i>The Small Catechism</i> “Peace of Augsburg” (1555) Decrees and Canons on Justification (Council of Trent) As the Reformation progresses, sub-cultures proliferate and</p>

	<p>raise even more sharply the problem (for 16th-century people) of how a minority can exist within a commonwealth. The Anabaptist movement raises this problem most pointedly, and several readings show Anabaptists interacting with and being executed by dominant cultural authorities, for example: Balthasar Hubmaier, <i>Concerning Heretics and Those Who Burn Them</i> (1524) <i>The Schleithem Confession</i> (1527) The Trial and Martyrdom of Michael Sattler (1527)</p>
<p>ELO 3.4 Explore changes and continuities over time within a culture or society.</p>	<p>The course studies the changes and continuities in western Europe over the course of “the long 16th century”—that is, from 1492 to 1648. It is, to be fair, mostly change. The Europe of 1492 shared a common faith and an uneasy balance of power among major ruling families (e.g., Hapsburgs, Valois, etc.), but by 1648 Europe had suffered grievous warfare, was formally divided among four different “religions” (Catholic, Lutheran, Reformed/Calvinist, Anglican), and existed more as a set of competing states. The Protestant “big idea” was not responsible for all of this (as students learn), but it was the catalyst that set this all in motion. The course studies this process of change in detail.</p> <p>Sample final exam essay: What was the Reformation really about? Why did the Protestants split with the Catholic Church and also divide from one another? Because it seems that at times all sides could agree somewhat on justification, it’s arguable that another central issue was the true source of conflict. Choose one of the following issues, and discuss and explain similarities and differences across the major cultures of western Europe, and argue for it being the most important driver of change.</p> <ul style="list-style-type: none"> • the Mass or the Eucharist • the relationship between the Church and the temporal government
<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>At the end of the course students will be able to recognize and explain difference, similarities, and disparities along two major lines:</p> <p>(1) Religious: Roman Catholic, Lutheran, Reformed/Calvinist, Anabaptist, Anglican (2) Social/political: church = state (England), state supports church (Geneva, Spain, etc.), state supports church but finds place for dissenters (France), church resists state (Anabaptists everywhere)</p>
<p>ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>Diversity is a primary theme of the course, as the sources we meet attempt to deal with the problem of government, citizenship, and religious identity during a period when religious identities were multiplying and diversifying at a dizzying rate. Diversity of gender and socio-economic location and the varieties of lived experiences that these intersectional categories represent become a specific focus in the reading and analysis of “The Return of Martin Guerre,” which addresses how peasant women could exercise agency in a patriarchal agrarian society and how Protestant ideas may have encouraged deliberate self-fashioning even among illiterate peasants.</p> <p>Ethnicity runs through the course, as Europeans debate what it means to be “English” or “French” or “Spanish” and how religion</p>

	<p>plays a role in that.</p> <p>Race and ethnicity take center stage in the study of Catholicism's arrival in the New World, as Catholics debate whether "Indians" are really human beings deserving of basic rights and Indians themselves begin to articulate religious identity in their own terms. Key readings:</p> <p>Paul III, <i>Sublimis Deus</i> (1537)</p> <p>Francisco de Vitoria, <i>De Indis</i> (1532–1539)</p> <p>Bartolome de las Casas, <i>A Short Account of the Destruction of the Indies</i> (1542)</p> <p>The Virgin of Guadalupe: The Account of Juan Diego Cuauhtlatoatzin</p>
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