

Rutgers University, Camden

**The Church, Dictatorship, and Democracy in Latin America
(50:516:380) / 50:840:395 / 50:590:291) Spring 2017**

M,W,F 9:05 - 10:00 AM
Cooper Street (CS-110)

Professor: Dr. Juan Manuel Lombera Office: History Department, 429 Cooper St, Room 107

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Office Hrs: By Appointment on class days: 10:15 -11:15 AM

Course documents available on SAKAI: <https://sakai.rutgers.edu/>

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Course Description:

This course offers an introductory examination of the political and social role that the Catholic Church has played in Latin America from the time of the Spanish and Portuguese conquests in the 16th century to the end of the 20th century. Throughout this five-century period, the Catholic Church has not acted as a monolithic institution. Some members of the church have been associated with governments and those in power in order to exert control and domination over the population. Others have been among the few individuals or institutions that have spoken up against the injustices and oppression both of colonial governments, from the 16th to 18th centuries, and of authoritarian regimes of independent republics in the 19th and 20th centuries. In this latter period, our analysis will include the church's role in defending human, civil, political, and indigenous rights and in promoting the transition from the period of military or civilian dictatorships that ruled a good part of the region starting in the 1960s to civilian democratic regimes in the 1980s and 1990s. We will analyze six countries, three of which were under national security regimes: Brazil, Chile, and Argentina, and three others that experienced internal wars between guerrillas and military-backed civilian juntas: Guatemala, El Salvador, and Nicaragua.

Course Objectives:

1. To develop critical thinking on the political and social role of the Catholic Church in Latin American from the 19th century to date, including the promotion of democracy and the defense of human rights during the period of dictatorships in the mid 20th century.
2. To enhance verbal communication skills by discussing issues, providing supporting arguments for viewpoints, and giving a formal oral presentation in class
3. To enhance written communication skills through the writing of a clear and persuasive analytical essay on a topic of the course.
4. To develop the capacity to work as a team member in a class project and to make a clear and persuasive group presentation on that project.

Course Requirements:

All students are expected to keep up with the readings and to attend all lectures. Grades will be based on points awarded for each of the following:

1. Four partial exams (15 points each):.....60 points
2. Oral presentation and paper:.....20 points
3. Participation in SAKAI Forums:.....20 points

Total: 100 points

Partial Exams: There will be four partial exams throughout the semester, each with a potential value of fifteen points, based on lectures, assigned readings, and student presentations. These exams will consist of identifications or short answers and will test the understanding of basic concepts of the course. The fourth and final exam will take place sometime between **May 4 and 10**, as determined by the University. **There will be no make-up or anticipated exams.**

Oral Presentation and Paper: Students will form groups of two members (or more depending on the number of students in the course) to make an oral presentation on one of the Discussion Topics indicated in the syllabus and listed in **Handout 1**. Students should sign up for these groups no latter than **Wednesday, January 25**. In addition to the oral presentation, which should be made in Power Point and posted on SAKAI, each member of the team must present an individual paper on the theme of the presentation. Papers are due the class following the oral presentation and must be turned in as hard copies; **papers by e-mail are not accepted**. There is no strict limit to the length of the written part but you should aim for 5 to 7 pages as a guideline. For more details on the format and requirements for the presentation and paper, please see **Handout 2**. Barring an extraordinary excuse, all late papers will be marked down a third of a grade (ex. A to A-) for each day following the due date.

Participation: The grade will be based on your participation in SAKAI's Forums; postings will be graded and must be submitted by the due date and time, which is designed to allow students to

read each other's comments before class and to promote discussion during presentations. **Late postings or postings by e-mail are not acceptable.**

Student participation and discussion in class is **essential** for success in the course. Learning is not a passive activity; it depends on thoughtful student questions as well as willingness to engage in discussion. Students should read the assignments listed on the class schedule before class and be prepared to discuss them both on SAKAI's Forums and in class. You are encouraged to ask questions, express your views, and debate among yourselves on the topics of the class. Remember that nothing in the social sciences is set in stone and historical events are always subject to interpretation.

Working ahead by downloading or printing out reading assignments in advance makes good sense. No single textbook or reading replicates the course. Classroom content defines the course.

Required Texts and Readings:

In addition to the book listed below, class meetings entail the reading of materials available via SAKAI, the Internet, or the Library. We will watch some films available on line (subscription to an on-line film provider may be required) or on reserve at the library. The following books are available at the University District Bookstore, Camden and other vendors:

1. Penyak, Lee M. and Walter J. Petry, *Religion in Latin America, A Documentary History*, Maryknoll, N.Y., Orbis Books, 2006. ISBN: 978-1-57075-679-5
2. Mignone, Emilio F., *Witness to the Truth, the Complicity of Church and Dictatorship in Argentina, 1976-1983*, Orbis Books, Maryknoll, N.Y., 1988. ISBN: 0-88344-6294

Optional Texts

3. Hennelly, Alfred T., *Liberation Theology: a Documentary History*, Maryknoll, N.Y., Orbis Books, 2009. ISBN: 978-0-88344-592-1

SAKAI and e-mail:

The course uses Rutgers SAKAI web-based educational software platform for communication, discussion forums, online grade book, and posting of course documents, such as the syllabus, lecture notes, and digital course readings. Everyone enrolled in the course should be automatically enrolled in SAKAI for this course. The archive on SAKAI is not a substitute for taking notes in class, but it does provide a resource for students to use in preparation for papers and exams. All students **must** have a Rutgers e-mail address, through which all e-mail communications will be made in this course. The malfunction of any aspect of any computer systems cannot be accepted as a legitimate excuse for incompleteness of any course requirements.

Office Hours:

Students are encouraged to meet with their professor on a regular basis by appointment during office hours. Office hours are designed to allow for additional questions and clarification of issues raised in class, or to discuss any concerns with the management of the class. Your constructive suggestions and ideas are welcomed to help enhance everyone's learning. **Please do not bring up personal issues during class time.**

Class Policies:

- **There are no extra-credit assignments.**
- **Attendance** to class is mandatory and **all** absences will be registered as such. There is no distinction between excused and unexcused absences. **Any student who misses, for whatever reason, more than 20 % of class sessions (that is, more than 6 absences) will automatically fail the course.** If you miss class **for whatever reason** your main concern should be to try to understand the material covered in class and to complete the assignments that were due or assigned on that day. **I do NOT need to know why you didn't show up for class.** (Please do not send me emails with the details of your illness or funeral or whatnot). *Only in the exceptional case of an extreme medical emergency or a similar event do you need to justify your absence. In such case you must **make an appointment to see me during office hours** and bring with you a written explanation of the event together with a copy of a formal document validating the emergency condition.*
- Use of cellular phones, i-pods, i-pads, laptops, or any other electronic device is not allowed in class. If you have a mobile phone or pager, please turn it off before you enter class.
- Please avoid entering class late and/or leaving class early. Both actions are extremely disruptive to me and to the rest of your classmates. Plan to make calls or use the bathroom before class so that you do not disrupt class by leaving in the middle of it.
- **No eating** in class please. Beverages are OK.
- Rutgers University wishes to make accommodations for **persons with disabilities**. Please make your needs known by informing Dr. Lombera and the Office of Disabilities Services at (856) 225-6442 if you have not already done so. Sufficient notice is needed to make accommodations possible.
- **Academic Honesty:** Students are expected to do their own work, and *give credit where credit is due to works that they use in their assignments, papers, projects and presentations.* That means *citing* books, articles, news sources, interviews, etc. *all the time*. Cheating or **plagiarism**, which is purposely copying someone else's work and presenting it as if it were your own, will be severely punished. Failure to conform to academic integrity guidelines: https://slwordpress.rutgers.edu/academicintegrity/wp-content/uploads/sites/41/2014/11/AI_Policy_2013.pdf will result in referral of the case to the Dean's office; the usual penalties in such instances range from a failing grade in the course to suspension (or even expulsion) from the university.
I am sure that you all want to avoid **plagiarism**, but sometimes it is not easy to recognize. In the following document you will find some tips that will help you identify it.

Plagiarism: What It is and How to Recognize and Avoid It
<http://www.indiana.edu/~wts/pamphlets.shtml>

- Please consult the **Learning Center** at 231 Armitage Hall (856)-225-6442; <http://learn.camden.rutgers.edu> to improve your writing or to better understand the rules to avoid plagiarism.

Lecture and Reading Schedule

(Subject to change)

Introduction.

Date	Topic	Readings
Jan 18, 20	<ul style="list-style-type: none"> ▪ Syllabus, class policies, course requirements ▪ Overview of Course Topics 	<ul style="list-style-type: none"> ▪ Syllabus

Theme 1: The Colonial Church in Latin America (16th, 17th, and 18th centuries).

Jan 23	<ul style="list-style-type: none"> ▪ Spain & Portugal in the 15th and 16th centuries. ▪ The Conquest and Evangelization. ▪ Bartolomé de las Casas, O.P. (1484-1566) ▪ Bourbon Reforms 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ Introduction to Part II, pp.17-8 ▪ #8. Imperialism Triumphant, CH. COLUMBUS, 1492 ▪ #9. Labor Policy in Hispaniola, QUEEN ISABELLA, 1503 ▪ #10. Historia, BARTOLOMÉ DE LAS CASAS, MID 16th CENT. ▪ #11. Human Rights in 1511, BARTOLOMÉ DE LAS CASAS ▪ #12. Brevisima Relación, BARTOLOMÉ LAS CASAS, 1542 ▪ #13. The Requerimiento, PALACIO RUBIOS, 1513 ▪ #14. International Law, FRANCISCO DE VITORIA, 1530s
Jan 25	<ul style="list-style-type: none"> ▪ Evangelization and slavery in Brazil ▪ Antonio Vieira, S.J. (1608-1697) 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ Introduction to Part III, pp.31-4 ▪ #24. Antonio Vieira Promotes Human Rights, A. VIEIRA ▪ # 53. Jesuits Must Leave the Country, JOSEPH OCH, 1767
Jan 27	<ul style="list-style-type: none"> ▪ Discussion #1: The Colonial Church. 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #15. Indians are Truly Men, POPE PAUL III, 1527 ▪ #23. Brazilian Slavers and Jesuit Missionaries, S. MACETA, 1629. ▪ #52. Educating the Guaraní, FÉLIX DE AZARA, 1781. ▪ Film: <i>The Mission</i>, Director ROLAND JOFFE, 1986 (125 minutes)

Theme 2: Church and State under the Liberal environment of the 19th century.

Jan 30	<ul style="list-style-type: none"> ▪ Independence (1810-25) and Post-Colonial Blues (1825-1850s) 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #66. Church and State in the Spanish America, VARIOUS AUTHORS, 1824-1925
Feb 1	<ul style="list-style-type: none"> ▪ Mexico's liberal reform. ▪ Liberalism in Argentina, Brazil, and Chile 	<ul style="list-style-type: none"> ▪ Lecture Notes.
Feb 3	<ul style="list-style-type: none"> ▪ Discussion #2: Anticlericalism in the 19th and early 20th centuries 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #65. The Liberator and Religion, SIMÓN BOLIVAR ▪ Posted on SAKAI: <ul style="list-style-type: none"> ▪ Anticlericalism in 19th and 20th Centuries, J. KLAIBER

Theme 3: Neo-colonialism (1880s-1930s).

Date	Topic	Readings
Feb 6	<ul style="list-style-type: none"> ▪ Oligarchic regimes; export boom ▪ US interventions in Latin America 	<ul style="list-style-type: none"> ▪ Lecture Notes.
Feb 8	<ul style="list-style-type: none"> ▪ The church in the neo-colonial era in Mexico, Brazil, Argentina, and Chile 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ Introduction to Part XIV, pp. 239-40
Feb 10	<ul style="list-style-type: none"> ▪ Exam # 1 (themes 1, 2 and 3) 	

Theme 4: Nationalism (1930s-1950s).

Feb 13	<ul style="list-style-type: none"> ▪ The Mexican Revolution (1910-1917) ▪ Post-revolutionary period <ul style="list-style-type: none"> ▪ The <i>Cristero</i> War (1928-1930) ▪ The Cárdenas Administration (1934-1940) 	<ul style="list-style-type: none"> ▪ Lecture Notes. ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #100. Pancho Villa, 1914
Feb 15	<ul style="list-style-type: none"> ▪ Nationalism in Argentina, Brazil, and Chile 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #157: Perón and the Church, JUAN DOMINGO PERÓN, 1954
Feb 17	<ul style="list-style-type: none"> ▪ Discussion #3: Religious persecution in Mexico. 	<ul style="list-style-type: none"> ▪ Mexico: revolution and reconstruction in the 1920s, JEAN MEYER, pp. 167-169 (on SAKAI) ▪ Film: <i>For Greater Glory</i>, Director Dean Wright

Theme 5: Revolution in Guatemala (1954) and Cuba (1953-9).

Feb 20	<ul style="list-style-type: none"> ▪ The oligarchic regime of Jorge Ubico in Guatemala (1931-44) ▪ Reform in Guatemala: Democratic Nationalistic Regimes of Juan José Arévalo (1944-51) and Jacobo Árbenz (1951-4). ▪ US-sponsored Coup against Jacobo Árbenz (1954) 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #102. Anti-Komunism, JUAN JOSÉ ARÉVALO, 1959
Feb 22	<ul style="list-style-type: none"> ▪ The regime of Fulgencio Batista (1933-44 and 1952-9) ▪ Fidel Castro, Che Guevara, and the Cuban revolution (1953-9) ▪ Cuba's revolutionary government; role of the church; relationship with the U.S. 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #131. Fidel on the church, FIDEL CASTRO, 1980 ▪ #135. Fidel welcomes Pope John Paul II, FIDEL CASTRO, 1998
Feb 24	<ul style="list-style-type: none"> ▪ The differing meaning of revolution for the U.S. and for Latin America ▪ John Kennedy's Alliance for Progress 	<ul style="list-style-type: none"> ▪ Lecture Notes

Theme 6: The Vatican II Council (1962–5) and the Latin American Bishops Conference in Medellín, Colombia (1968).

Date	Topic	Readings
Feb 27	<ul style="list-style-type: none"> ▪ The Vatican II Council ▪ Catholic Social Doctrine 	<ul style="list-style-type: none"> ▪ Lecture Notes and Vatican Documents (SAKAI) ▪ <i>Lumen Gentium</i> (1964, by Paul VI); ▪ <i>Gaudium et Spes</i> (1965, by Paul VI) ▪ <i>Populorum Progresio</i> (1967, by Paul VI)
Mar 1	<ul style="list-style-type: none"> ▪ The Second General Conference of Latin American Bishops, Medellín, Colombia, 1968. ▪ The Emergence of Liberation Theology. ▪ Criticism of Liberation Theology and Responses. 	<ul style="list-style-type: none"> ▪ In Hennelly: <ul style="list-style-type: none"> ▪ Introduction to Part 2, pp. 39-42 ▪ #4. Meeting of Theologians at Petropolis, ROBERTO OLIVEROS MAQUEO, 1964 ▪ #6. <i>Populorum Progresio</i> and Latin American realities, LATIN AMERICA PRIESTS, 1967 ▪ #7. Toward a theology of liberation, GUSTAVO GUTIÉRREZ, 1968 ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #126. Until I was 40 years old I never spoke of liberation theology, GUSTAVO GUTIÉRREZ, 1994
Mar 3	<ul style="list-style-type: none"> ▪ Discussion #4: Controversies on liberation theology – Part I: Alfonso Cardinal Lopez Trujillo vs. Bishop Samuel Ruiz 	<ul style="list-style-type: none"> ▪ In Hennelly: Introduction to Part 3, pp. 121-4 ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ Introduction to Part XVIII, p. 313 ▪ #128. A View from the hierarchy, ALFONSO CARDINAL LÓPEZ TRUJILLO, 1985 ▪ #125. Interview in San Cristóbal de las Casas, Chiapas, SAMUEL RUIZ, 1993
Mar 6, 8	<ul style="list-style-type: none"> ▪ Discussion #5: Controversies on liberation theology – Part II: Cardinal Ratzinger vs. Fathers Leonardo Boff and Gustavo Gutiérrez. 	<ul style="list-style-type: none"> ▪ A view from the Vatican. In Hennelly: <ul style="list-style-type: none"> ▪ Introduction to Part 5, Puebla and the Polish Pope, pp. 263-8 ▪ #37. Ten Observations on the theology of Gustavo Gutiérrez, CONGREGATION FOR THE DOCTRINE OF THE FAITH, 1983 ▪ #48. Notification sent to Fr. Leonardo Boff, CONGREGATION FOR THE DOCTRINE OF THE FAITH, 1984 ▪ Response by liberation theologians. In Hennelly: <ul style="list-style-type: none"> ▪ #46. Vatican Instructions reflects European Mind-set, Leonardo Boff, 1984 ▪ #47. Criticism will deepen, clarify liberation theology, GUSTAVO GUTIÉRREZ, 1984 ▪ #49. Defense of his book, Church: Charism, and Power, LEONARDO BOFF, 1985 ▪ #29. Marxist Analysis by Christians, PERDO ARRUIPE, 1980
Mar 10	<ul style="list-style-type: none"> ▪ Exam # 2 (themes 4, 5, and 6) 	
Mar 11 (Saturday) to Mar 19 (Sunday)		<i>Spring Recess – Enjoy the break!</i>

Theme 7: The 2nd Republic (1945-1964) and Military Rule (1964-1985) in Brazil.

Date	Topic	Readings
Mar 20, 22	<ul style="list-style-type: none"> ▪ Brazil under Getulio Vargas (1930-45) & 2nd Republic (1946-64) ▪ The Catholic Church during the 2nd Republic. ▪ The Coup (1964) and Military Regime (1964-85). ▪ The Church during the military regime: from cautious legitimation to outright denunciation of the regime. ▪ Four bastions of Church denunciation: Bishops Helder Câmara (North-east); Pedro Casaldáliga (Amazon region); Paulo Evaristo Arns (Sao Paulo); Aloísio Lorscheider (Fortaleza). ▪ Transition to Democracy; role of the church. ▪ Human rights violations by military regime. 	<ul style="list-style-type: none"> ▪ Lecture Notes
Mar 24	<ul style="list-style-type: none"> ▪ Discussion #6: The Brazilian Church under Dictatorship. 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #111. A Martyr for the Mato Grosso, PEDRO CASALDÁLIGA, 1977 ▪ #112. We have had no democracy for five hundred years, PAULO EVARISTO ARNS, 1986 ▪ #113. Statement by DOM HELDER CAMARA, 1968 ▪ Films: (streaming through Rutgers Libraries) <ul style="list-style-type: none"> ▪ <i>Miracles are not Enough</i>, Americas Series Volume 6, WGBH, Boston, 1993 (60 minutes) ▪ <i>Capital Sins</i>, Americas Series Volume 2, WGBH, Boston, 1993 (60 minutes)

Theme 8: Socialism (1952-1973) and Military Rule (1973-1990) in Chile.

Mar 27, 29	<ul style="list-style-type: none"> ▪ Chilean democratic tradition and road to socialism (1952-1973) ▪ Profile of the Church in Chile (1950s-1970s) <ul style="list-style-type: none"> ▪ The Christian Democratic Party (PDC) and Archbishop Raúl Silva Enriquez ▪ Salvador Allende's presidency (1970-3). <ul style="list-style-type: none"> ▪ The Catholic Church during Allende's government (1970-3). ▪ The military coup against Allende ▪ Military Regime (1973-1990) <ul style="list-style-type: none"> ▪ The Catholic Church under Pinochet: Four Stages ▪ The Vicariate of Solidarity and the National Accord for the Transition to Democracy 	<ul style="list-style-type: none"> ▪ Lecture Notes
Mar 31	<ul style="list-style-type: none"> ▪ Discussion #7: Chilean Church and society under a socialist regime. 	<ul style="list-style-type: none"> ▪ In Hennelly: <ul style="list-style-type: none"> ▪ #13. Declaration of the Bishops of Chile, CHILEAN BISHOPS, 1971 ▪ #14. Final Document of the Convention, CHRISTIANS FOR SOCIALISM, 1972. ▪ Film: <ul style="list-style-type: none"> ▪ <i>Machuca</i>, Director Andrés Wood, 2007 (115 mi)

Theme 9: Post-Peronism (1956-1965) and Military Rule (1966-1983) in Argentina.

Date	Topic	Readings		
Apr 3, 5	<ul style="list-style-type: none"> ▪ The Consequences of <i>Peronism</i>. ▪ 1st Military Regime (1966-73); role of the church. ▪ Father Carlos Mujica and the “Priests of the Third World.” ▪ 2nd Military Regime: The “Dirty War.” ▪ The Catholic Church during the 2nd Military Regime (1976-83). ▪ The Official Church: Actions and Omissions. ▪ Jorge Bergoglio as Provincial Superior of the Jesuits (1973-1979) ▪ Bishop Enrique Angelelli and the Bishops Who Protested (1976) ▪ The Transition: Church and National Community (1981). ▪ Adolfo Pérez Esquivel and the Mothers of Plaza de Mayo. ▪ Transition to democracy by regime collapse. 	<ul style="list-style-type: none"> ▪ Lecture Notes. 		
Apr 7	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <ul style="list-style-type: none"> ▪ Discussion #8: The Catholic Church under Argentina’s Military Regimes </td> <td style="width: 50%; vertical-align: top;"> <ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ # 158. The Church is going to be pilloried for this, MIGNONE ▪ # 159. Mea Culpa Light, WASHINGTON URANGA, 1996. ▪ On SAKAI: <ul style="list-style-type: none"> ▪ Blood Taints Church in Argentina, PENNY LERNOUX, 1985 ▪ Book: <ul style="list-style-type: none"> ▪ <i>Witness to the Truth</i>, EMILIO MIGNONE, 1988 (162 pages). </td> </tr> </table>	<ul style="list-style-type: none"> ▪ Discussion #8: The Catholic Church under Argentina’s Military Regimes 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ # 158. The Church is going to be pilloried for this, MIGNONE ▪ # 159. Mea Culpa Light, WASHINGTON URANGA, 1996. ▪ On SAKAI: <ul style="list-style-type: none"> ▪ Blood Taints Church in Argentina, PENNY LERNOUX, 1985 ▪ Book: <ul style="list-style-type: none"> ▪ <i>Witness to the Truth</i>, EMILIO MIGNONE, 1988 (162 pages). 	
<ul style="list-style-type: none"> ▪ Discussion #8: The Catholic Church under Argentina’s Military Regimes 	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ # 158. The Church is going to be pilloried for this, MIGNONE ▪ # 159. Mea Culpa Light, WASHINGTON URANGA, 1996. ▪ On SAKAI: <ul style="list-style-type: none"> ▪ Blood Taints Church in Argentina, PENNY LERNOUX, 1985 ▪ Book: <ul style="list-style-type: none"> ▪ <i>Witness to the Truth</i>, EMILIO MIGNONE, 1988 (162 pages). 			
Apr 10	Exam # 3 (themes 7, 8, and 9)			

Theme 10: Civil War in Guatemala (1954 – 1996).

Apr 12, 14	<ul style="list-style-type: none"> ▪ Military (1954-86) and Civilian-Authoritarian (1986-96) regimes during the longest civil war (1954-1996). ▪ Archbishop Mario Casariego (1964-1983); the role of the church during the civil war. ▪ The Involvement of American Maryknoll missionaries and other church members in the war (1967). ▪ Bishop Juan Gerardi Conedera (1974-1985); Base Ecclesial Communities at El Quiché; development of an Indian church; ▪ Rigoberta Menchú’s Relationship with the Church. ▪ Persecution of the Church. ▪ Archbishop Próspero Penados del Barrio and the creation of the Archdiocesan Office of Human Rights (ODHAG) in 1989 ▪ Bishop Rodolfo Quesada Toruño: his role in the Dialogue for Peace (1987-1996). ▪ Recovery of Historical Memory Project. ▪ UN Historical Clarification Commission. 	<ul style="list-style-type: none"> ▪ Lecture Notes.
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Theme 11: Civil War in El Salvador (1980 – 1992).

Date	Topic	Readings
Apr 17, 19	<ul style="list-style-type: none"> ▪ A history of violence in the 20th century in El Salvador ▪ The Oligarchic Regime of Maximiliano Hernández Martínez (1931-44). ▪ The Church in El Salvador (1930s-1970s). ▪ The Church under Archbishop Oscar Romero (1977-1980). ▪ Violence intensifies in the 1980s; role of the United States. ▪ Massacre al “El Mozote” (1981); murder of four American nuns and a laywoman (1980) and six Jesuits and housekeeper (1986). ▪ Archbishop Rivera y Damas, mediator for peace ▪ The Role of the Church on the Road to Peace; Final Agreement at Chapultepec (1992). 	<ul style="list-style-type: none"> ▪ Lecture Notes. ▪ <i>Fire in the Mind</i>, Americas Series Volume 9, WGBH, Boston, 1993 (first 35 minutes)
Apr 21	<ul style="list-style-type: none"> ▪ Discussion #9: The Catholic Church during civil war in El Salvador ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ #124. More martyrs for El Salvador, JON SOBRINO, 1989 ▪ In Hennelly: <ul style="list-style-type: none"> ▪ #27. The political dimensions of the faith, ARCHBISHOP OSCAR ROMERO, February 1980. ▪ #28. Last homily, ARCHBISHOP OSCAR ROMERO, Mar. 1980 ▪ Film: <ul style="list-style-type: none"> ▪ <i>Romero</i>, Director John Duigan, 1996 (114 minutes). ▪ National Security Archive Electronic Briefing Book No. 339 (online) 	

Theme 12: Civil War in Nicaragua (1979 – 1990).

Apr 24, 26	<ul style="list-style-type: none"> ▪ U.S. interventions in Nicaragua (1909-1933). ▪ The regime of Anastasio Somoza and Sons (1937-1979). ▪ The church during Somoza’s regime ▪ The Sandinista Revolution, First Stage (1979-1982); Catholic Priests in the Cabinet. ▪ The Sandinista Government, Second Stage (1982-1986); Antagonism with the Church represented by Archbishop Miguel Obando y Bravo; the Visit of Pope John Paul II (1983); ▪ The US-sponsored “Contra” War. ▪ The Sandinista Government, Third Stage (1986-1990); Esquipulas II Peace Agreement (1987). ▪ The Calling of Elections and Transition to Democracy (1990). 	<ul style="list-style-type: none"> ▪ Lecture Notes. ▪ In Hennelly: <ul style="list-style-type: none"> ▪ #34. Open Letter regarding the papal mass, INTERNATIONAL OBSERVERS, March 1983. ▪ #35. Central Americans respond to papal visit, LATIN AMERICA PRESS, March 1983.
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Date	▪ Topic	▪ Readings
Apr 28	▪ Discussion #10: Church, Society, and Revolution in Nicaragua.	<ul style="list-style-type: none"> ▪ In Penyak and Petry: <ul style="list-style-type: none"> ▪ Introduction to Part XVI, pp. 277-8 ▪ #115. The Gospel in Solentiname, ERNESTO CARDENAL, 1977 ▪ #116. Misa Campesina Nicaraguense, CARLOS MEJÍA GODOY, 1975 ▪ #117. Sandinistas and Christianity I: National Literacy Crusade, 1980; Preamble to the Constitution of 1986, GOVERNMENT OF NICARAGUA. ▪ #118. Sandinistas and Christianity II, NATIONAL DIRECTORATE OF THE FSLN, 1980. ▪ #119. Disappointing a fragile flock, MARÍA LÓPEZ VIGIL, 1983 ▪ #120. Letter to my friends, FERNANDO CARDENAL ▪ #121. Homily on Two Christian revolutionary martyrs of Nicaragua. JOSÉ LLAGUNO FARÍAS, 1988. ▪ #122. The Easter Pastoral, BISHOPS OF NICARAGUA, 1986.

Review, Conclusions, and Final Exam.

May 1	Review and Conclusions
May 4 to 10	Final Exam: Time and date to be determined by the University