

Term Information

Effective Term Autumn 2022

Course Change Information

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

Adding the new GE foundation, Race, Ethnicity and Gender Diversity to the course

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

This course examines the invention of race as a concept in Western society. With the development of a united Christendom in the 11th century, the Catholic church had to rethink its position on non-conformist groups within Christendom, such as Jews and Muslims. While traditionally Christians had viewed these groups as potential converts, over the course of the late Middle Ages they came to think of them as different peoples altogether, descended from a different Biblical figure (Ham), with poisoned blood running through their veins.

The Middle Ages were also a key period when it comes to ideas about gender. While the Catholic church inherited many ideas about women from both the Greeks/Romans and the Jews, it refined those views over the course of the period. The 11th century is also critical here: the church ordered all secular clergymen to get rid of their wives, demanding celibacy in emulation of Christ. As a result, monks wrote a whole slew of literature, belittling women.

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	3231
Course Title	Creating Medieval Monsters: Constructions of the "Other"
Transcript Abbreviation	MdvlMonsters
Course Description	This course examines the development of a persecuting society in medieval Europe and explores the various ways that minorities were demonized (literally turned into "monsters") in the medieval discourse and artwork in order to create a strong sense of unity within Christendom, with a specific focus on Jews, lepers, Muslims, religious non-conformists, sexual nonconformists, and women.
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
Previous Value	<i>Columbus, Lima, Mansfield, Marion, Newark</i>

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq or concur: 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

General Education course:

Historical Study; Global Studies (International Issues successors); Historical and Cultural Studies; Race, Ethnicity and Gender Diversity

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

Previous Value

General Education course:

Historical Study; Global Studies (International Issues successors); Historical and Cultural Studies

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

- Students will understand the factors that led to the development of a persecuting society in medieval Europe and how it has been perpetuated since that time.
- Students will understand how changes in society prompt persecution and that persecution is not a direct result of the actions of the minority group.
- Students will exhibit an ability to relate medieval persecution to modern persecution through their research papers in which they will discuss the medieval roots or patterns of persecution evidence in a modern-day example of persecution.
- Students will hone their analytical skills through the reading and discussion (in both writing and class discussion) of primary and secondary materials.

Previous Value

- *Students will understand the factors that led to the development of a persecuting society in medieval Europe and how it has been perpetuated since that time.*
- *Students will understand how changes in society prompt persecution and that persecution is not a direct result of the actions of the minority group.*
- *Students will gain an understanding of the patterns and tools of persecution, and will demonstrate the depth of their comprehension through the writing of a medieval sermon cycle in which they employ the tools of persecution.*
- *Students will exhibit an ability to relate medieval persecution to modern persecution through their research papers in which they will discuss the medieval roots or patterns of persecution evidence in a modern-day example of persecution.*
- *Students will hone their analytical skills through the reading and discussion (in both writing and class discussion) of primary and secondary materials.*

Content Topic List

- Christian / Islamic / Jewish relationships
 - The use of medicine to stigmatize minority groups
 - Power relationship within marriage
 - The role of the Church in society and in persecution
 - The development of racism as a concept
- No

Sought Concurrence

Previous Value

Attachments

- ge-foundations-submission.pdf: New GE foundations document
(Other Supporting Documentation. Owner: Heikes, Jacklyn Celeste)
- Sample Syllabus.docx: Syllabus
(Syllabus. Owner: Heikes, Jacklyn Celeste)
- REVISED History 3231 GE Form.pdf: REVISED GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)
- REVISED History 3231 Syllabus.pdf: REVISED Syllabus
(Syllabus. Owner: Getson, Jennifer L.)
- History 3231 Cover Letter.pdf: Cover Letter - Revisions
(Cover Letter. Owner: Getson, Jennifer L.)

Comments

- Submitted revised Syllabus and GE Form in response to feedback from panel. I also submitted a cover letter which delineates the changes. *(by Getson, Jennifer L. on 08/09/2022 11:08 AM)*
- Please see Panel feedback email sent 09/13/2021. *(by Hilty, Michael on 09/13/2021 02:08 PM)*

COURSE CHANGE REQUEST
3231 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
08/12/2022

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Heikes, Jacklyn Celeste	08/18/2021 05:05 PM	Submitted for Approval
Approved	Soland, Birgitte	08/18/2021 07:47 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	08/25/2021 06:22 PM	College Approval
Revision Requested	Hilty, Michael	09/13/2021 02:08 PM	ASCCAO Approval
Submitted	Getson, Jennifer L.	08/09/2022 11:08 AM	Submitted for Approval
Approved	Soland, Birgitte	08/09/2022 12:10 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	08/12/2022 05:32 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	08/12/2022 05:32 PM	ASCCAO Approval



Friday, August 5, 2022

Dear Committee:

Thank you very much for your feedback. Please see below for a summary of the revisions.

- Contingency 1: The correct REGD goals and EIOs have been added to the syllabus (pages 3-4).
- Contingencies 2-3: The sermon assignment has been altered in response to the feedback in these two contingencies. Please see Assignment D: Position Paper: Modern Persecution through a Medieval Lens (pages 7-8)

Many thanks!

Sincerely,

Dr. Sara M. Butler

Sara M. Butler

butler.960@osu.edu

HISTORY 3231

Creating Medieval Monsters: Constructions of the 'Other'

Term & Year
Class Times
Class Location

Instructor:

Dr. Sara M. Butler
Office: Dulles Hall, Rm. 269
Cell phone: (504) 304-1069
Email: butler.960@osu.edu

Office Hours:

All students must be officially enrolled in the course by the end of the second full week of the quarter. No requests to add the course will be approved by the Chair after that time. Enrolling officially and on time is solely the responsibility of the student.



Important Dates (dates need to be inserted)

- First Primary Source Analysis paper due.
- Modern Misuses of Medieval History assignment due.
- Second Primary Source Analysis paper due.
- Patterns of Persecution in Medieval Sermon Stories assignment due.
- Final Exam

Course Description

Since 9/11, persecution of the “other” has been a theme of daily life in twenty-first century America, greatly encouraged by a government that labels enemies “terrorists.” Students need to gain a greater appreciation of how current events can trigger persecution that very quickly spirals out of control. In the hopes of demonstrating that biases rarely spring from tangible sources and that demonization is a common response to unhappiness rooted in our own daily lives, this course will examine a much earlier period of demonization. By examining the ideology of community and marginality in the High Middle Ages, an era that has earned the title of a “persecuting society,” students will have the opportunity to view how a community of medieval Christians, feeling threatened by both external and internal forces, protected

Christendom by lashing out at those on the margins. The goal of this course is to explore the various ways that minorities were demonized, literally turned into “monsters” in the medieval discourse, in order to create a strong sense of unity within Christendom, in the hopes of finding solutions or alternatives to modern-day persecution.

The medieval period is the key period to study in order to understand conceptions of race, ethnicity, and gender diversity. It was in this period that we see the invention of race as a concept. With the development of a united Christendom in the 11th century, the Catholic church had to rethink its position on non-conformist groups within Christendom, such as Jews and Muslims. While traditionally Christians had viewed these groups as potential converts, over the course of the late Middle Ages they came to think of them as different peoples altogether, descended from a different Biblical figure (Ham rather than Shem), with poisoned blood running through their veins. Skin color came to be incorporated into these views also as many of the Muslims they encountered during the Crusade period were dark-skinned, setting the stage for the Atlantic slave trade that began immediately following the medieval period.

The Middle Ages were also a key period when it comes to ideas about gender. While the Catholic church inherited many ideas about women from both the Greeks/Romans and the Jews, it refined those views over the course of the period. The 11th century is also critical here: the church ordered all secular clergymen to get rid of their wives, demanding celibacy in emulation of Christ. As a result, monks wrote a whole slew of literature, belittling women, literally turning them into monsters in order to discourage priests from marrying. These ideas lay the foundation for 21st century misogyny.

In labeling the medieval world a “persecuting society,” R.I. Moore explained that European society thrived on persecution, that it was a necessary element of society. Medieval hierarchies, laws, cultural values, literary productions are all defined by the need to persecute. Not only did the medieval world perfect the means of persecution, but it made the weapons malleable so that they could be turned from one group to another with ease. In this respect, this course will examine the persecution of a wide variety of minorities, including disability, gender, heresy, Islam, Judaism, religious converts, and sexual nonconformists.

This course fulfills Group Europe, pre-1750 for history majors. For the General Education program, it fulfills the category of “Foundations: Race, Ethnicity and Gender Diversity.”

Course Goals

History courses develop students’ knowledge of how past events influence today’s society and help them understand how humans view themselves.

1. Students acquire a perspective on history and an understanding of the factors that shape human activity.
2. Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.
3. Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

General Education: “Foundations: Race, Ethnicity and Gender Diversity”

Goals:

Successful students will:

1. engage in a systematic assessment of how historically and socially constructed categories of race, ethnic and gender diversity, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.
2. recognize and compare a range of lived experiences of race, gender, and ethnicity.
3. describe how the categories of race, ethnic and gender diversity influence the lived experiences of others.

Learning Outcomes:

Successful students are able to:	How we achieve this learning outcome in the course:
1.1 Describe and evaluate the social positions and representations of categories including race, ethnic and gender diversity, and possibly others.	In this course we will distinguish between the social position of a marginalized group versus their representation. We are also going to discuss how those representations spring not from the actions or character traits of those marginalized peoples, but rather from anxieties about the Christian identity.
1.2 Explain how categories including race, ethnic and gender diversity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.	This course adopts an interdisciplinary lens: we will be analyzing each group through literature, law, religion, medicine, and politics. The goal is to gain a full picture of how ideas about marginalized peoples shaped their place in society, but also to highlight how societies are structured to maintain hierarchy.
1.3 Analyze how the intersection of categories including race, ethnic and gender diversity combine to shape lived experiences.	One of the goals of this course is to demonstrate how persecution of one group entails the persecution of others. When White Christian Men determined that they were the ideal, their means of persecuting others were not terribly original: they used many of the same methods to persecute women as they did to persecute Jews. Indeed, Jews were feminized in the process (medieval Christians believed that Jewish men menstruated). Persecution intertwined these groups in the medieval imagination. In addition, we also want to examine how persecution lent a similar shape to the lives of these various groups, and the kinds of obstacles they were required to surmount in daily living.
1.4 Evaluate social and ethical implications of studying race, ethnic and gender diversity.	Two of the reasons why we study the past are (1) to make sure we don't make the same mistakes today, and (2) to better understand why we believe certain things that we believe. These goals are integral when it comes to ideas about race, ethnicity and gender. Most of the representations of marginalized people that exist today were forged in the medieval period. In the 20 th and 21 st centuries, Jews continue to be accused of well-poisoning and ritual murder. Studying the history of these allegations helps us to understand why they exist, and it helps to explode the mythology.
2.1 Demonstrate critical self-reflection and critique of their social positions and identities.	“Identity formation” is at the heart of everything we are examining in this course, in particular, how identities can be projected onto a group, as well as how identities can be formed in opposition to authoritarian forces. Accordingly, students will be expected to engage in critical

	self-reflection to critique the forces involved in the creation of their own social positions and identities, and how that has changed since the Middle Ages.
2.2 Recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.	This course aims to have students understand that our society is built on ideas of difference founded in the Middle Ages. Many of these ideas are unconscious, and thus we need to understand them, where they came from, and how we can deconstruct them. We need to recognize that ideas of difference undergird our notions of power and who should wield it; of victimhood and how it is properly performed. The histories of our institutions (political, religious, financial, social) are mired in ideas about difference.
2.3 Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.	From discussion posts to writing assignments, students will have plentiful opportunity to describe how categories of race, gender and ethnicity have influenced the lived experiences of a wide variety of groups of people.

Required Readings

- Joan Young Gregg (ed.), *Devils, Women and Jews: Reflections on the Other in Medieval Sermon Stories* (State University of New York Press, 1997). ISBN: 0791434184. Retail price: \$33.95. There is an e-book copy at Thompson library that you can link to through our Canvas page.
- Andrew Albin, et. al, eds, *Whose Middle Ages: Teachable Moments for an Ill-used Past* (Fordham University Press, 2019). ISBN 9780823285563. Retail price: \$18.99. There is an e-book copy at Thompson library that you can link to through our Canvas page.
- All other readings will be available on Carmen/Canvas. Please have the readings available in class to reference, whether that means printing them out, or having them accessible on an ipad / computer.

OSU Grading Scale

A	93-100
A-	90-92.9
B+	87-89.9
B	83-86.9

B-	80-82.9
C+	77-79.9
C	73-76.9
C-	70-72.9

D+	67-69.9
D	60-66.9
E	0-59

Grade Distribution

Discussion Posts	18%
Primary Source Analyses Papers	20% (10% X 2)
Position Paper	20%
Sermon Paper	20%
Final exam	22%

Assignment Descriptions

A. Discussion Posts:

Every time you read something for this class, I want you discussing it with the students in your assigned discussion groups. Before you do a reading, take a look at the Discussion Board on Canvas and go to the questions related to our reading for the day. I have put some “conversation-starters” there to get you thinking about what you might want to say. You can use one of those starters, or you can write something entirely different. The objective of this assignment is to have you read actively and think about these readings before we discuss them as a class. At times, in class I will divide you into your discussion groups so that you can get ready to share some of your findings with the larger class.

This is NOT a formal writing assignment. I will not be grading for grammar, spelling and style.

I am not going to require a specific number of words per post, or anything like that. What I’m looking for:

- *Quality, not quantity.* I’m looking for you to make contributions that show you are thinking about what you have read – pick out specific threads from the reading and comment.
- *Back up your statements.* You can’t say “I didn’t like the reading” and leave it at that. You need to explain WHY.
- *Advance the discussion.* I am letting you read what others have written before you write. Don’t just repeat what they have said. Advance the conversation by building on what they have said and taking it a step further.
- *Make connections.* Everything we read in this course is related – feel free to remind your group members how today’s reading builds on other materials we have already read.
- *Be respectful.* Disagreement is just fine – in fact, disagreement can be intellectually productive! But you need to express your point of view in a respectful manner.
- *Don’t wait until the last minute to post.* The best conversations will come out of having time to reflect. For each discussion, the board will open at the end of the class right before that discussion is scheduled.

Please note: There are 21 opportunities to participate in the discussion boards this semester. **You are only required to participate 18 times (that means you have 3 “passes” – you can choose when you want to opt out of participating).**

B. Position Paper: Modern Misuses of Medieval History:

This assignment draws on Andrew Albin, et al., eds, *Whose Middle Ages: Teachable Moments for an Ill-Used Past* (Fordham University Press, 2019). All the essays in this volume are fantastic and I highly recommend you read each and every one of them when you can.

However, for this assignment, I ask you to read the following essays:

- David Perry, “Introduction.”
- Nicholas L. Paul, “Modern Intolerance and the Medieval Crusades.”
- Fred Donner, “Who’s Afraid of Shari’a Law?”
- Ryan Szpiech, “Three Ways of Misreading Thomas Jefferson’s Qur’an.”

- William J. Diebold, “The Nazi Middle Ages.”
- Stephennie Mulder, “No, People in the Middle East Haven’t Been Fighting since the Beginning of Time.”
- Adam M. Bishop, “#DeusVult.”
- Maggie Williams, “‘Celtic’ Crosses and the Myth of Whiteness.”

Each of these authors is looking at an example of medievalism, that is the ways in which medieval history has been utilized in the modern era. These authors are specifically interested in weaponized uses of the Middle Ages, that is, when a faulty or incomplete understanding of medieval history has been mobilized to persecute a people / motivate a nation / create a false sense of unity.

After reading each of these essays, please write an argumentative paper on one of the following topics:

1. As a reader, how do we avoid being sucked into believing weaponized history? With which tools does a literate reader need to be equipped in order to avoid falling for fake history. Do we all need to be historians?
2. How much “medieval” is there in the “medievalism” that you see in these vignettes? That is, how often did the Middle Ages lay the foundation for these modern intolerances compared to modern (false) reconstructions of the medieval past?
3. How much did nationalism of the 19th and 20th centuries contribute to present-day misconceptions about the Middle Ages?

Expectations:

- This paper should be 5 or 6 pages in length (double-spaced type, Times New Roman 12 pt font, one-inch margins). Page limit does not include your bibliography.
- This is a formal writing assignment. You will be graded for grammar, spelling, style.
- Citations: Please use whatever citation style is appropriate to your major field. For example, if you are a history major, please use *Chicago Manual of Style*. If you are an English major, please use *MLA*. If you are a psychology major, please use *APA*.

This assignment aligns with the expectations of the course by requiring students to think about how the modern world has weaponized the medieval past in the persecution of marginalized peoples. In particular, this group examines a variety of modern White Supremacist interpretations of the past. While real examples of persecution are overlooked, White Supremacists have often created an idealized version of the past in order to perpetuate persecution.

C. Primary Source Analyses Papers (2 in total):

For each of these papers, I want you to do a deep-dive critical analysis of one of the sermon stories from the Joan Young Gregg book that you have read. You can choose any of the sermons due for that day. However, for the sermon story that you chose, I want you to explain:

- What is the purpose of the sermon? Is the purpose itself to disparage women or Jews, or is it trying to teach a point about doctrine or a message about Christian morality? i.e. is this a direct or indirect means of persecution?
- What is particularly effective about this sermon? What motifs does it use? Why might the average medieval peasant have found it compelling?
- What impact would this sermon have had on the reader of the era? How would it have worked to shape their impressions of women or Jews?
- Why did you choose this particular sermon story?

Expectations:

- This paper should be 2-3 pages in length (double-spaced type, Times New Roman 12 pt font, one-inch margins).
- If citations are necessary, please use the citation style appropriate to your major field.
- This is a formal writing assignment. You will be graded for grammar, spelling, style.

D. Position Paper: Modern Persecution through a Medieval Lens:

Find a current example of persecution relating in some fashion to gender, race, and ethnicity occurring in modern Western society. You can find an example in the newspaper, on the internet, in a magazine. Research it to discover its roots and write a short paper highlighting how the Middle Ages set the stage for this persecution. "Setting the stage" can be understood in broad terms. Perhaps persecution of that group began in the medieval period and has evolved since then. Perhaps the Middle Ages developed the tools for persecution that you see being used. Perhaps it is the interchangeability of persecution (a highly medieval concept!) with which that group is persecuted in relation to another group that you would like to pursue.

Expectations:

- This paper should be seven pages in length (double-spaced type, Times New Roman 12 pt font, one-inch margins).
- You should have a least four items in your bibliography. I do not expect you to use primary source material for this assignment, unless you wish to do so. Secondary sources will be fine.
- Citations: Please use whatever citation style is appropriate to your major field. For example, if you are a history major, please use *Chicago Manual of Style*. If you are an English major, please use *MLA*. If you are a psychology major, please use *APA*.

Regarding your sources: for your modern event, you may use a newspaper story, website, magazine article. However, your research for both the modern and medieval events must be drawn from scholarly sources (i.e. articles/books written by historians/political scientists/sociologists). In general, I do not want to see you using websites or encyclopedia for your research.

How to find journal articles about medieval history?

- Use the **International Medieval Bibliography** database at OSU (available through the databases at Thompson Library).

This assignment aligns with the expectations of the course. Students will have an opportunity to explore how persecution works, how the medieval world forged tools of persecution that continue to be used in the present, and how marginalized peoples are often lumped together in the minds of persecutors.

E. Final Exam

We will discuss this as we get closer to the date. Students will have to write one over-arching essay on a broad theme. I will hand out the question a week in advance of the exam; students will be permitted to plan the essay at home and then write it in class. Grading will be based on coherence, use of evidence, and persuasiveness.

[FOR THE COMMITTEE, NOT FOR THE STUDENTS:

Here are examples of the kind of questions I would put on the exam:

1. *One of the “characteristics of a persecuting society” that we came up with after reading R.I. Moore’s chapter at the beginning of this course was that “persecution is provoked not by the actions of the persecuted, but by the anxiety of the persecutors.” What were medieval Christians anxious about? And how did their anxieties map onto the persecution of minority groups (including women) in the Middle Ages?*
2. *Blood was central to the persecuting rhetoric of the Middle Ages. Explore the various ways ideas about blood cropped up in slanders against minority groups (including women). Why was blood such an important part of this rhetoric?*
3. *R.I. Moore describes persecution as a “multifunctional apparatus that can be turned on one victim after another,” so that the victims can be interchangeable. When examining the persecuting rhetoric used in the Middle Ages, which slanders were interchangeable? Which were specific to particular groups of peoples? How is it important for us to recognize that the victims might be interchangeable?]*

Course Policies

Electronics:

- No texting in the classroom. Please.
- Computers and ipads are to be used for class-related work only.

Attendance:

- Attendance will be taken at the beginning of every class – if you are not present when attendance is taken, you will be considered absent.
- Each student is permitted to miss class three times without explanation. After that, if the student has no decent reason for missing class, the student's grade will be adjusted by three percent for each missed class.
- I cannot, in good conscience, give a passing grade in the course to a student who has missed more than eight classes, regardless of how well that student has done on class assignments.

Late Work

- *Discussion posts*: the whole point of the assignment is to have you do the reading and think critically about it **before** class so that we can have a more productive classroom experience. If you need to do a discussion post late, please email me to explain why.
- *Position paper* and *Sermon paper*: late papers will be penalized by a full letter grade per day.

Health and Safety:

All students, faculty and staff are required to comply with and stay up to date on all university safety and health guidance (<https://safeandhealthy.osu.edu>), which includes masks for students who are not vaccinated. Non-compliance will be warned first and disciplinary actions will be taken by the university for repeated offenses.

Academic Misconduct:

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.

Some examples of academic misconduct:

- Handing in a paper that you created for another course, or that someone else wrote for you.
- Handing in a paper made up chiefly of quotations strung together, even if properly attributed.
- Writing a line-by-line paraphrase of someone else's work.
- Claiming that a family member died in order to get an extension on a project.

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://studentaffairs.osu.edu/resource_csc.asp).

Students with Disabilities:

The university strives to make all learning experiences as accessible as possible. In light of the current pandemic, students seeking to request COVID-related accommodations may do so through the university's [request process](#), managed by Student Life Disability Services. 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; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

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, Kellie Brennan, at titleix@osu.edu.

Diversity:

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.

Where to find Help with Your Writing:

History is a writing discipline. Writing is not peripheral; it is at the heart of everything we do. Your ability to express your thoughts will be a key part of assessment for the book paper and the research essay. If you need a second set of eyes, make use of The Writing Center. You can drop in (Smith Lab 4120A, M-F 9:00-5:00); you can telephone to make an appointment, 614-688-4291, or you can sign up for an appointment on-line: <http://cstw.osu.edu/writing-center/schedule-appt>.

Mental Health Statement:

As a student you may experience a range of issues that can cause barriers to learning, 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. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the

aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org.

Reserve Clause

The professor reserves the right to make changes to the syllabus as necessary to meet the objectives of the course, to compensate for missed classes or schedule changes, or for similar legitimate reasons. Students will be notified of any such changes to the syllabus in adequate time to adjust to those changes.

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. As a land grant institution, 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.

HISTORY 3231: “Creating Medieval Monsters” Course Schedule

*All readings and video-watching are to be done at home prior to the discussion class.
Please bring a copy of the reading to class (it is fine to have it on an ipad or computer).

DATE	TOPIC	IN PREPARATION: READ/WATCH	ASSIGNMENT DUE
Wed., Aug. 25	Introduction to the Course		
Fri., Aug. 27	The Middle Ages: An Intersectional View	R.I. Moore, “A Persecuting Society,” in his <i>The Formation of a Persecuting Society</i> (Basil Blackwell, 1987), 144-171.	
Wed., Sept. 1	Foundational Christian thinking on the Jews	Jeremy Cohen, “The Doctrine of Jewish Witness,” in his <i>Living Letters of the Law: Ideas of the Jew in Medieval Christianity</i> (University of California Press, 1999), 23-65.	Discussion post
Fri., Sept. 3	The eleventh century: a turning point in Jewish-Christian relations	Gregg, <i>Devils, Women, and Jews</i> , 170-203.	Discussion post
Wed., Sept. 8	How the Crusades influenced thinking about the Jews	Robert Chazan, “The Anti-Jewish Violence of 1096: Perpetrators and Dynamics,” in <i>Religious Violence between Christians and Jews</i> , ed. Anna Sapir Abulafia (Palgrave Macmillan, 2002), 21-43;	Discussion post

		AND “Solomon bar Samson on the Massacres of the Jews” (48-51).	
Fri., Sept. 10	Blood Libel	Magda Teter, “Blood Libel, a Lie and its Legacies,” in <i>Whose Middle Ages</i> , 44-57; AND “Blood Libel: The Murder of William of Norwich” and “A Papal Response: Gregory X against the Blood Libel,” in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 32-38.	Discussion post
Wed., Sept. 15	Christian images of the Jews I	Gregg, “Jews in Medieval Sermon Stories,” in <i>Devils, Women, and Jews</i> , 203-220	PRIMARY SOURCE ANALYSIS PAPER (due at the beginning of class)
Fri., Sept. 17	Christian images of the Jews II	Gregg, “Jews in Medieval Sermon Stories,” in <i>Devils, Women, and Jews</i> , 220-35	Discussion post
Wed., Sept. 22	What’s Islam all about? Let’s start at the beginning	“The Message”	Discussion post
Fri., Sept. 24	The Saracen	Lieselotte Saurma-Jeltsch, “Saracens: Opponents to the Body of Christianity,” <i>The Medieval History Journal</i> 13.1 (2010): 55-95.	Discussion post

Wed., Sept. 29	<i>Convivencia</i> : Three religions living side by side in medieval Iberia	David A. Wacks, “Whose Spain is it, Anyways?” in <i>Whose Middle Ages</i> , 181-90.	Discussion post
Fri., Oct. 1	Modern Misuses of Medieval History	Discussion of Assignment	MODERN MISUSES OF MEDIEVAL HISTORY ASSIGNMENT DUE DATE (due at the beginning of class)
Wed., Oct. 6	Physiognomy: the Greek science of facial features (the precursor to modern eugenics)	Debra Higgs Strickland, “Making Men Known by Sight: Classical Theories, Monstrous Races & Sin,” in her <i>Saracens, Demons, and Jews: Making Monsters in Medieval Art</i> (Princeton University Press, 2003), 29-59.	Discussion post
Fri., Oct. 8	Did color racism exist in the Middle Ages? And how was it different from modern racism?	Pamela A. Patton, “Blackness, Whiteness, and the Idea of Race in Medieval European Art,” in <i>Whose Middle Ages</i> , 154-65, AND Helen Young, “Whitewashing the ‘Real’ Middle Ages in Popular Media,” in <i>Whose Middle Ages</i> , 233-42	Discussion post
Wed., Oct. 13	Prester John: Making the whole world Christian	Christopher Taylor, “Global Circulation as Christian Enclosure: Legend, Empire, and the Nomadic Prester	Discussion post

		John,” <i>Literature Compass</i> 11.7 (2014): 445-59.	
Fri., Oct. 15	AUTUMN BREAK – NO CLASS	NO READING	
Wed., Oct. 20	Creating Misogyny	Gregg, <i>Devils, Women, and Jews</i> , 83-110.	Discussion post
Fri., Oct. 22	Perfecting Misogyny	Gregg, “Women in Medieval Sermon Stories,” <i>Devils, Women, and Jews</i> , 110-137.	Discussion post
Wed., Oct. 27	Patterns of Persecuting Women	Gregg, “Women in Medieval Sermon Stories,” <i>Devils, Women, and Jews</i> , 137-67.	PRIMARY SOURCE ANALYSIS PAPER (due at the beginning of class)
Fri., Oct. 29	Controlling Sexuality	“The Control of Sexuality,” in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 243-72.	Discussion post
Wed., Nov. 3	Sexual “deviance” and the law	Helmut Puff, “Female Sodomy: The Trial of Katherina Hetzeldorfer (1477),” <i>Journal of Medieval and Early Modern Studies</i> 30.1 (2000): 41-61.	Discussion post
Fri., Nov. 5	DR. BUTLER IS AWAY AT A CONFERENCE – NO CLASS	Unexpected but hopefully welcome break.	
Wed., Nov. 10	Sin internalized: blaming victims for their own disease	Susan Zimmerman, “Leprosy in the Medieval	Discussion post

		Imaginary,” <i>Journal of Medieval and Early Modern Studies</i> 38.3 (2008): 559-87	
Fri., Nov. 12	Where do the disabled fit in?	Connie Scarborough, “The Disabled and the Monstrous: Examples from Medieval Spain,” <i>Mediaevistik</i> 28 (2015): 37-46.	Discussion post
Wed., Nov. 17	Labelling Dissidents	Thomas Fudgé, “Demonizing Dissenters: Patterns of Propaganda and Persecution,” in his <i>Medieval Religion and its Anxieties: History and Mystery in the Other Middle Ages</i> (Palgrave Macmillan, 2016), 183-202.	Discussion post
Fri., Nov. 19	Clothes make the man?	Thomas Fudgé, “The Stripping and Shaming of Heretics,” in his <i>Medieval Religion and its Anxieties: History and Mystery in the Other Middle Ages</i> (Palgrave Macmillan, 2016), 203-28.	Discussion post
Nov. 24 and 26 THANKSGIVING BREAK	NO CLASS	NO READING	
Wed., Dec. 1	The Inquisition: Inventing a tool of persecution	Docs. 20 to 26, in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 71-93.	Discussion post
Fri., Dec. 3	The Spanish Inquisition: Defining Race by Blood	G.B. Harrison, “A Shrinking World Within? Jews, Muslims, <i>Conversos</i> , and the Spanish Inquisition, ca.	Discussion post

		1480-1512," <i>Parergon</i> 12.2 (1995): 41-60.	
Wed., Dec. 8	Where does this all end up? The early modern era, an era of crisis <i>(the Witchcraze, Wars of Religion, Atlantic Slave Trade, Women's Status plummets)</i>	NO READING	MODERN PERSECUTION THROUGH A MEDIEVAL LENS PAPER (due at the beginning of class)
Wed., Dec. 15 12:00-1:45 pm.			FINAL EXAM

GE Rationale: Foundations: Race, Ethnicity, and Gender Diversity (3 credits)

HISTORY 3231: “Creating Medieval Monsters: Constructions of the ‘Other’”

Requesting a GE category for a course implies that the course fulfills **all** the expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Race, Ethnicity, and Gender Diversity, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational for the study of Race, Ethnicity and Gender Diversity.

This course examines the invention of race as a concept in Western society. With the development of a united Christendom in the 11th century, the Catholic church had to rethink its position on non-conformist groups within Christendom, such as Jews and Muslims. While traditionally Christians had viewed these groups as potential converts, over the course of the late Middle Ages they came to think of them as different peoples altogether, descended from a different Biblical figure (Ham), with poisoned blood running through their veins. Skin color came to be incorporated into these views also as many of the Muslims they encountered during the Crusade period were dark-skinned, setting the stage for the Atlantic slave trade that began immediately following the medieval period.

The Middle Ages were also a key period when it comes to ideas about gender. While the Catholic church inherited many ideas about women from both the Greeks/Romans and the Jews, it refined those views over the course of the period. The 11th century is also critical here: the church ordered all secular clergymen to get rid of their wives, demanding celibacy in emulation of Christ. As a result, monks wrote a whole slew of literature, belittling women, literally turning them into monsters in order to discourage priests from marrying. These ideas lay the foundation for 21st century misogyny.

History 3231

Course Subject & Number: _____

B. Specific Goals of Race, Ethnicity, and Gender Diversity

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcome 1.1: Successful students are able to describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

This is an excerpt from the course description because I think it really makes the point: "By examining the ideology of community and marginality in the High Middle Ages, an era that has earned the title of a "persecuting society," students will have the opportunity to view how a community of medieval Christians, feeling threatened by both external and internal forces, protected Christendom by lashing out at those on the margins. The goal of this course is to explore the various ways that minorities were demonized, literally turned into "monsters" in the medieval discourse, in order to create a strong sense of unity within Christendom, in the hopes of finding solutions or alternatives to modern-day persecution. A study of the persecution of minorities will include a wide variety of groups, but focus specifically on medieval Christian representation and persecution of disability, gender, heresy, Islam, Judaism, religious conversion, and sexual nonconformity."

Assignments:

- We have readings every day on these topics and students have to do discussion posts on them.
- Students have a major paper on understanding how people get drawn into conspiracy theories about various groups of people (the papers they are commenting on focus on antisemitism and racism).
- Students are spending quite a bit of time this semester reading medieval sermon stories that fostered persecution of a wide variety of groups. They are going to write two document analysis of these sermons, in which they dissect the making of effective propaganda.

Expected Learning Outcome 1.2: Successful students are able to explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

This textbook has been assigned for the course: Andrew Albin, et. al, eds, *Whose Middle Ages: Teachable Moments for an Ill-used Past* (Fordham University Press, 2019). While the medieval period built the foundation for negative ideas about race, gender, ethnicity, disability, homosexuality, etc., the focus of this book is to demonstrate ways in which groups like white supremacists (and many others) today have adopted false ideas about the Middle Ages to bolster their negative ideals. The book was written in the aftermath of the Unite the Right rally in Charlottesville, Virginia in 2017, in which many of those who attended wore medieval symbols. We saw something similar with the Jan. 6 Insurrection in which many of those from QAnon who attended dressed as Vikings or wore medieval symbols. We are going to analyze their ideas, how they are wrong, but also where they come from. At the same time, this will have us discussing why they have such a powerful and enduring hold (many of these false ideas about the Middle Ages date back to Abolition) and how the persecution of one group is intertwined with the persecution of many others.

History 3231

Course Subject & Number: _____

Assignments:

-Students will be reading most of the book. Many of these chapters will be used as daily readings and students will think them through in discussion posts (and obviously we'll discuss them as a class). The rest of the course readings also focus on persecution of minority groups in the West -- and we will discuss those readings online, but also in person.

-Also, students have a major paper on understanding how people get drawn into conspiracy theories about various groups of people -- this paper requires them to read 7 chapters from this book as a start and comment on them. The chapter discuss: Charlottesville, false ideas about Shari'a law, the Qur'an, Nazism, fighting in the Middle East, whitewashing blacks out of the Middle Ages in movies, and using God to support persecution.

Expected Learning Outcome 1.3: Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

First, one of the goals of this course is demonstrate how persecution of one group entails the persecution of others. When white Christian men determined that they were the ideal, their means of persecuting others were not terribly original: they used many of the same methods to persecute women as they did to persecute Jews, Muslims, homosexuals, etc. Granted, the medieval West was rigidly hierarchical. As a result, even though similar methods of persecution might be utilized, there was a good understanding that not all of these groups held the same position in society. A Christian woman stood higher in society than a Jewish man, in some scenarios (although not all).

Second, we are not just going to focus on ideas about various peoples, we want to examine also their lived experiences and how this kind of negativity impacted various groups in society, from ghettoization, prohibitions on job choices and public activities, intermarriage and mixed race children, as well as specific events that included massacres, forced conversions, and national expulsions. Particular emphasis will be placed on legislation and prescription versus actual practice -- many defied the demands of church and state and placed themselves in danger to save the lives of those defined as enemies of God.

Assignments:

-discussion posts linked to our readings on these topics. This will also be a big part of their exam.

-this is also a component of their major paper.

History 3231

Course Subject & Number: _____

Expected Learning Outcome 1.4: Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity. Please link this ELO to the course goals and topics and indicate *specific* activities/ assignments through which it will be met. (50-700 words)

Two of the reasons why we study the past are (1) to make sure we don't make the same mistakes today, and (2) to better understand why we believe certain things that we believe. These goals are more important when it comes to ideas about race, ethnicity and gender than anything else. While many of our readings are going to be about the Middle Ages, our discussions are going to touch on then and now. For example, yes, we are going to examine the origins of well-poisoning and blood libel conspiracy theories against the Jews -- but we are going to look at them right up to the present day to recognize the enduring nature of these conspiracy theories. In particular, Magda Teter has written about how the pandemic stirred up antisemitic conspiracy theories once again. We are going to look at the Catholic church's stance against non-Christians in the Middle Ages and juxtapose it against *Nostre Aetate*, the 1965 Declaration on the Relation of the Church with Non-Christian Religions, and with Pope Francis's progressive views on non-Christians and homosexuals. My point: there is plenty of opportunity for the course to engage the social and ethical implications of studying race, gender, and ethnicity (as well as disability, sexuality, non-conformity).

Assignments:

- discussion posts, lectures, and class discussion: our readings focus on all of this; I'm also going to be bringing all of this together in my lectures even when the readings do not. Students will be required to reflect on this through discussion posts and in class discussion.
- The final exam will have them bringing all of this together.

History 3231

Course Subject & Number: _____

GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

Expected Learning Outcome 2.1: Successful students are able to demonstrate critical self- reflection and critique of their social positions and identities. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

This course is going to spend a lot of time on "identity formation" -- that is, how identities were shaped, imposed, resisted, reshaped in defiance, and so forth. We are also going to think about how social positions are tied to other elements in society: political alliances, education, inheritance patterns and wealth, marriage. While many of these are relevant to the medieval period, we are going to have to make this tangible by thinking about this in relation to today: which of these facets still matter, which do not, what might have come to replace these facets, etc. Much of this will be accomplished during lectures and class discussions. Students have discussion questions to guide them in their discussion posts and I will be addressing that in there. This will also be part of the exam.

Expected Learning Outcome 2.2: Successful students are able to recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

This course aims to have students understand that our society is built on ideas of difference founded in the Middle Ages. Many of these ideas are unconscious, and thus we need to understand them, where they came from, and how we can deconstruct them. We need to recognize that ideas of difference undergird our notions of power and who should wield it; of victimhood and how it is properly performed. The histories of our institutions (political, religious, financial, social) are mired in ideas about difference.

This will be addressed in our readings and in lectures; students will discuss it through discussion posts and on our exam. This will also be part of their major paper because one cannot talk about the appeal of conspiracy theories without also discussion how deeply entrenched these ideas are in our society.

History 3231

Course Subject & Number: _____

Expected Learning Outcome 2.3: Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met.

In this course, students will probably be best at discussing with some precision how the categories of race, gender, ethnicity (disability, religious and sexual nonconformity) have shaped the lived experiences of people in the past, although obviously we will be discussing the impact of these ideas on the world in which we live today. Nonetheless, I often find students have very little understanding of the power of these ideas in the past. While they recognize that the Atlantic slave trade dehumanized Africans, they have little knowledge of how white Christian women were oppressed and enslaved in European society, for example. Understanding this past is a necessary precursor to fighting effectively for equality today.

Again, this will be discussed in readings and lectures; students will reflect upon it in discussion boards and on the exam. Their major paper will also touch on this subject.