

Term Information

Effective Term Autumn 2023
Previous Value Spring 2023

Course Change Information

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

Adding Traditions GE Theme

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

The faculty member would like to add the Traditions GE Theme, which is a good fit for the course

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	3230
Course Title	Saints and Demons in Medieval Europe
Transcript Abbreviation	MdVI Christianity
Course Description	Study of the development of Medieval Christianity from Constantine to the early sixteenth century.
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 or concur: English 1110.xx, or completion of GE Foundation Writing and Information Literacy Course, or permission of instructor.

Previous Value

Prereq or concur: English 1110.xx, or permission of instructor.

Exclusions

Electronically Enforced

Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

54.0101

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; 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

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 be able to read and think critically about the sources of the history of medieval Christianity.
- Students will become familiar with the spiritual, intellectual, and institutional dimensions of medieval Christianity.
- Students will understand the historical development of Christian theology in the Middle Ages, as well as the interaction between Christian thought and practice and secular society.

Content Topic List

- The late ancient and early medieval church
- The papacy and the Carolingians
- The Cluniac reform
- The new monasticism
- Heresy
- The problems of late medieval Christianity
- Augustine
- Crusades
- Lay Christianity
- Christianity and gender

Sought Concurrence

No

Attachments

- submission History 3230 Traditions.pdf: GE Form
(Other Supporting Documentation. Owner: Getson,Jennifer L.)
- Syllabus History 3230 (Revised 2.21.2023) JLG PDF.pdf: Syllabus
(Syllabus. Owner: Getson,Jennifer L.)

Comments

- Uploaded revised syllabus to address contingency and also updating prereq in the Curriculum submission for the new GE. *(by Getson,Jennifer L. on 02/21/2023 04:24 PM)*
- Please see Panel feedback email sent 11/21/2022. *(by Hilty,Michael on 11/21/2022 06:11 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson,Jennifer L.	08/16/2022 12:07 PM	Submitted for Approval
Approved	Soland,Birgitte	08/17/2022 12:23 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	10/31/2022 01:44 PM	College Approval
Revision Requested	Hilty,Michael	11/21/2022 06:11 PM	ASCCAO Approval
Submitted	Getson,Jennifer L.	02/21/2023 04:25 PM	Submitted for Approval
Approved	Soland,Birgitte	02/21/2023 08:19 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	02/27/2023 02:01 PM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	02/27/2023 02:01 PM	ASCCAO Approval

The Ohio State University

History 3230

“Saints and Demons in Medieval Europe”

Term Year
Meeting Times
Meeting Location

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

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 (*will be added in later*)

- Sommerfeldt Assignment
- Newman Assignment
- Movie Assignment
- Final Exam



Course Description:

The Christian tradition deeply penetrated medieval European society. Faith was not reserved for weekends: it infiltrated every aspect of medieval life. This course plans to examine the Christian tradition and how it developed into a variety of cultures of devotional practices: institutional culture (the monastic tradition), intellectual culture (the scholastics), mystical culture (including the ascetics), militant culture (Crusaders), papal culture (and the adoption of imperial power) and daily culture (the ordinary layperson). While Christianity dates back to the late antique period, many of these cultures of Christianity developed as part of or in response to the era of church reform (previously known as the Gregorian Reform) of the long twelfth-century (c.1050-1215). This transformative moment saw the development of universities and the scholastic tradition; the monasticization of the secular church and reform of the clergy, including the imposition of celibacy on clergy outside the monastic environment; the expanding power of the pope both within the church and within Christendom; the emergence of Christendom as a unifying concept, prompting anxieties about those within Christendom who undermined or threatened that stability; the expansion of Christianity to the Holy Land and the development of a new Crusading mentality; and a new individualized sense of Christianity that sparked the mystical turn and affective piety.

While the Catholic church today exerts far less power and influence over the lives of Western society, its historical influence lingers on. Its teachings molded beliefs that remain important today about the universe, the body, the soul, Christian salvation, and holy war. The institutions that developed in this period, such as imperial papal power, and the inquisition, continued to exert political power well into the late 19th and early 20th centuries. This course will also give us the opportunity to trace the foundations of modern ideals when it comes to feminism, individualism, spiritual economics, and a tradition of resistance to authoritarianism.

Course Learning Outcomes

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

- a) Students acquire a perspective on history and an understanding of the factors that shape human activity.
- b) Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.
- c) 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 (GE)

This course counts toward the new **GE Theme: Traditions, Cultures, Transformations** OR the **Legacy GE category of Historical Studies**.

GE Theme: Traditions, Cultures, 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. [Note: 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.]
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:	How we achieve this in the course:
1.1. Engage in critical and logical thinking about the topic or idea of the theme.	Lectures and class-led discussions of primary source analyses as well as secondary sources will model critical and logical thinking about the Christian traditions and its medieval cultures.
	Students will have an opportunity to do their own critical and logical thinking in discussion posts about those readings, and in the course writing assignments.
1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.	Students will be engaging with these ideas on a weekly basis through discussion posts, lectures, and class discussions. Students will have an opportunity to model critical and logical thinking in an in-depth, scholarly exploration in both book assignments and the movie assignment, as well as the final exam.
2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.	Discussion posts require students to identify the reading's argument; to describe it aptly, and to summarize the author's approach and use of evidence. The book assignments require the same skill set.
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.	Through feedback on discussion posts, students should begin to gain a sense of self as a learner. Students will be given the opportunity to explore their own approaches to the material through the book and movie assignments, as well as the final exam, in which students will have an opportunity to put together ideas that they have learned over the course of the semester.
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.	Belief that God ordained hierarchy is a key belief that had an enormous impact on the medieval church and medieval Christendom, and will be a core tool of analysis for us in this course to understand how hierarchy shaped the medieval world. This is just one the various aspects of culture that we will be exploring over the course of the semester.

<p>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>	<p>Over the course of the long 12th century (1050-1215), there were changes that took place: the development of universities and the scholastic tradition; the monasticization of the secular church and reform of the clergy, including the imposition of celibacy on clergy outside the monastic environment; the expanding power of the pope both within the church and within Christendom; the emergence of Christendom as a unifying concept, prompting anxieties about those within Christendom who undermined or threatened that stability; the expansion of Christianity to the Holy Land and the development of a new Crusading mentality; and a new individualized sense of Christianity that sparked the mystical turn and affective piety. Our course is going to start with these changes, and we are going to spend the semester understanding how all of this radically reshaped Christianity, the Christian mission, and Christian society.</p>
<p>3.3. Examine the interactions among dominant and sub-cultures.</p>	<p>We will be exploring a great variety of power relationships within the course. Within the church (regular vs. secular clergy; the pope versus everyone else; men vs women); between the</p>
	<p>clergy and mystics; between the clergy and the laity; between Christians and non-Christians; and finally, between women and the highly male church.</p>
<p>3.4. Explore changes and continuities over time within a culture or society.</p>	<p>The changes we are going to be examining are enumerated in 3.1 (above). However, there are many continuities as well, such as the Great Chain of Being (social hierarchy), patriarchy, the significance of the early church fathers (like St Augustine and St Jerome). We will explore why some things changed and others did not.</p>
<p>4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>Students are going to spend time this semester comparing cultures of Christianity. While all of these are founded on the Christian tradition, they often seem like entirely different religions because of what they emphasize. Monks are focused on individual salvation and escape from the world; friars, who otherwise look an awful like monks, believe that the only way to achieve salvation is by being entrenched in the world. The laity hope to achieve salvation through marriage, a highly worldly experience. At the level of the papacy, Christianity is highly political: God is portrayed as a heavenly king, and the pope his earthly counterpart. Crusaders find ways to militarize Christianity, despite the fact that its central figure was a pacifist. Mystics believe that they can self-deify by merging into God through prayer and meditation. Comparison will be ongoing throughout the course in everything that we do.</p>

<p>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>“Race” in the medieval setting was not conceived as relating to skin color. Medieval Christians saw Jews and Muslims as other “races” of people. Ethnicity did not yet exist as a concept.</p> <p>Race and gender will play an important role in our discussions. Readings relating specifically to the place of Jews, Muslims and gender will dominate weeks 4, 8, 9 10, 12, and 14. Students will have an opportunity to reflect on those readings in discussion posts, and again on the final exam.</p>
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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.

This course will fulfill the Legacy GE: Historical Studies in the following ways:

Lectures and class-led discussions of primary source analyses as well as secondary sources will model critical and logical thinking about the Christian traditions and its medieval cultures. Students will have an opportunity to do their own critical and logical thinking in discussion posts about those readings, and in the course writing assignments. Students will also have an opportunity to model critical and logical thinking in an in-depth, scholarly exploration in both book assignments and the movie assignment, as well as the final exam.

Required Texts:

- John Shinnars, ed., *Medieval Popular Religion, 1000-1500: A Reader*. 2nd ed. (U of Toronto Press, 2007).
- John R. Sommerfeldt, *Bernard of Clairvaux on the Spirituality of Relationship* (Newman Press, 2004).
- Barbara Newman, *From Virile Woman to WomanChrist: Studies in Medieval Religion and Literature* (U of Penn Press, 1995).

Technology Requirements

Basic technology skills are necessary in order to take a course. For this class, technology will be used in the following way.

Carmen/Canvas:

- All readings and lecture PowerPoints are stored on the Carmen/Canvas course page. Zoom links for classes will also be there. I will send out announcements

through Carmen/Canvas (Carmen.osu.edu), and all assignments will be submitted through this page as well.

Turnitin:

- Students at The Ohio State University are accountable for the integrity of the work they submit. Therefore, you should be familiar with the guidelines provided by the [Committee on Academic Misconduct \(COAM\)](#) and [Section A of OSU's Code of Student Conduct](#) in order to meet the academic expectations concerning appropriate documentation of sources. In addition, OSU has made Turnitin, a learning tool and plagiarism prevention system, available to instructors. For this class, you will submit your papers to Turnitin from Carmen. When grading your work, I will interpret the originality report, following [Section A of OSU's Code of Student Conduct](#) as appropriate. For more information about Turnitin, please see [the vendor's guide for students](#). Note that submitted final papers become part of the OSU database.

Tech Support Contacts:

- Self-Service and Chat support: <http://ocio.osu.edu/selfservice>
- Phone: 614-688-HELP (4357)
- Email: 8help@osu.edu
- TDD: 614-688-8743

Grade Distribution:

Sommerfeldt paper	20%
Movie paper	20%
Newman paper	20%
Discussion posts	20%
Final exam	20%

Grading Scale

LETTER	PERCENTAGE	4.0 SCALE
A	93-100	4
A-	90-92.9	3.7
B+	87-89.9	3.3
B	83-86.9	3
B-	80-82.9	2.7
C+	77-79.9	2.3
C	73-76.9	2
C-	70-72.9	1.7
D+	67-69.9	1.3
D	60-66.9	1
E	0-59	0

Assignment Descriptions:

Discussion Posting

Every time you read something for this class, I want you discussing it with the other students. You have assigned discussion groups for the semester. After you do a reading, take a look at the Discussion Board on Carmen/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.

This is going to be a pass/fail assignment. 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.

The grader and I will make sure to pop into those discussion boards on a regular basis to make comments about how things are going. However, if you feel that there is a personality clash in your group that is creating problems, you need to contact me.

There are 23 opportunities to participate in the discussion boards this semester. **You are only required to participate 20 times.** Your contribution for each discussion will be graded out of “1” – you will receive either full points or no points. If you receive no points, you can choose to participate more than your required 20 times in order to replace that zero. I will have Carmen/Canvas set to drop the three lowest grades (i.e. the three zeroes for the assignments you did not do) from your overall grade for discussion posts.

Book Assignments

All book assignments should be 6 pages in length (12 pt. Times New Roman font, normal margins, double-spaced type).

All papers will handed in through Carmen/Canvas.

Sommerfeldt Assignment:

Please answer one of the following questions:

1. How do Saint Bernard's life and vision embody the values of his age?
2. How did Saint Bernard, a monk dedicated to retreat from the world, justify playing such an important role in the world outside the monastery?
3. How might Saint Bernard's ecclesiology have contributed to the medieval world? (Please note: here I am not asking for a list of his worldly accomplishments; I want you to look at his ecclesiology and understand how this perspective might have improved medieval perceptions.)

Newman Assignment:

Please answer one of the following questions:

1. Which one female religious discussed here in Newman's book best exemplifies the religious values / perceptions / ideology of the era?
2. What techniques did women use to circumvent the more usual path of religious women (that is, silence and subordination)?
3. Newman suggests the existence of two feminist models that, while opposed in theory, are often combined in practice, the unisex ideal and the Goddess ideal. Does this approach bring new insight to the study of medieval women religious?
4. How might an understanding of the distinctive voices of medieval women enhance our understanding of spirituality at the beginning of the 21st century? (Be sure to include a discussion of what you see as both negative and positive about medieval women's sense of self and their understanding of relation to God.)

Movie Assignment (only do ONE of the TWO available movies)

All students will watch two movies for the course: "The anchoress" and "Le moine et la sorcière." Choose one of these movies and do some research to determine whether the scenario illustrated in the movie is at all realistic. For example: for the movie "The anchoress," decide whether the filmmakers have accurately depicted the lifestyle of an anchorite (a vowed mystic who is declared dead to the world and walled into a

church). Or, for “Le moine et la sorcière,” much of the movie is about the Dominican inquisitor, Etienne de Bourbon, and his visit to a small French village to fight “error.” Research Etienne de Bourbon (and please note: the Shinnars’ reader includes an excerpt from Bourbon’s writing: pp. 475-7) and the inquisition to determine whether Hollywood presents a good representation of this history.

The assignment itself should be 6 pages in length (12 pt. Times New Roman font, normal margins, double-spaced type).

ON RESERVE AT THE LIBRARY

- Hamilton, Bernard. *The Medieval Inquisition*. BX 1712 H26 1981.
- Peters, Edward. *Inquisition*. BX 1712 P48 1988.
- Savage, Anne. *Anchoritic Spirituality: Ancrene Wisse and Associated Works*. PR 1120 A57 1991
- Warren, Ann. *Anchorites and Their Patrons in Medieval England*. BX 2847 G7 W37 1985.

Please also use the “International Medieval Bibliography” to discover journal articles, book chapters, and books related to this topic.

Final Exam

The final exam will be one essay question. You will be given the question in advance. We will discuss this in more depth as we get closer to the deadline.

[FOR THE COMMITTEE, NOT FOR THE STUDENTS:

I expect to offer students a selection of questions. Here are some possibilities:

1. How dramatically did changes within the church in the 11th and 12th centuries impact the people of Europe (both Christians and others) and their relationships with the church?
2. The phrase “the medieval church” is often used to describe a monolithic entity of a unified, established church. Did such a thing exist in the medieval period? How much unity was there in medieval Christianity?
3. How did deeply did hierarchy play a role in the structuring of the church and Christian society in medieval Europe? How did they justify these hierarchies?]

Class Policies:

Attendance:

- I will take attendance each at the beginning of each class. You need to be in class at that time to be marked present.

- Everyone has three freebies, that is, everyone can miss three classes over the course of the semester without any consequences. *After* the third missed class, the student will lose 3% per missed class from the total final grade. Students who miss a third of the course will not be receiving a passing grade.
- If you will be missing classes for sports, long-term illnesses, please tell me.

Late Work:

- Discussion posting: this is really an assignment that you cannot do late. When you miss a discussion entirely, you will be expected to do an individual reading journal for me instead. A page in length, one paragraph summary, one paragraph review.
- Book review: the book review will NOT be accepted after the book has been discussed in class, unless you are ill.
- Research project: if you need an extension, please ask for one at least two days in advance. Late projects will be penalized one full letter grade per day, unless you are ill.

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 review 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>.

Academic Misconduct Statement:

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 project that you created for another course.
- 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 Statement:

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.

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 Younk 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.

Title Nine Statement:

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 Statement:

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.

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 3230:

Saints & Demons in Medieval Europe

Course Schedule

*Shinners = John Shinners, ed., *Medieval Popular Religion, 1000-1500: A Reader*, 2nd edition (University of Toronto Press, 2006).

Week 1: *Understanding the Christian Tradition I: The Medieval Universe*

Tues., Aug. 23:
Introduction to the Class

Thurs., Aug. 25:
Lecture: “The Medieval Christian Worldview”
Reading: R.N. Swanson, “The Burdens of Purgatory,” in *A People’s History of Christianity: vol. 4: Medieval Christianity*, ed. Daniel Boorstein (Fortress Press, 2009), 353-80.
Assignment: discussion post

Week 2: *Understanding the Christian Tradition II: Scripture and Tradition*

Tues., Aug. 30:
Lecture: “Understanding the Basics of the Christian Tradition”
Reading: John Arnold, “Acculturation,” in his *Belief and Unbelief in Medieval Europe* (Bloomsbury, 2005), 27-40.
Assignment: discussion post

Thurs., Sept. 1:
Reading: Shinners, ch. 1, “Instruction in the Faith,” 1-36
Assignment: discussion post

Week 3: *Devotional Practices: The Centrality of Relics*

Tues., Sept. 6:
Lecture: “Devotional Practices in Medieval Europe”
Reading: R.N. Swanson, “Devotion,” in his *Religion and Devotion in Europe, c. 1215-c.1515* (CUP, 1995), 136-90.
Assignment: discussion post

Thurs., Sept. 8:
Reading: Shinners, ch. 4, “Saints, Relics, and Pilgrimage”
Assignment: discussion post

Week 4: *Transformative Moments: The Gregorian Reform*

Tues., Sept. 13:

Lecture: “The Monasticization of Europe”

Reading: Maureen Miller, “Reform, Clerical Culture and Politics,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 305-22.

Assignment: discussion post

Thurs., Sept. 15

Lecture: “The Penitential Revolution”

Reading: Rob Means, “Penitential Varieties,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 254-70.

Assignment: discussion post

Week 5: *Monastic Culture: Heroes of Christianity*

Tues., Sept. 20

Lecture: “Monastic Reform: Cistercians, Cluniacs, and Carthusians”

Reading: Tom Licence, “The Gift of Seeing Demons in Early Cistercian Spirituality”

Assignment: discussion post

Thurs., Sept. 22:

Lecture: “Bernard’s Vision: God is Love”

Reading: John R. Sommerfeldt, *Bernard of Clairvaux on the Spirituality of Relationship* (Newman Press, 2004).

Assignment: Sommerfeldt paper due

Week 6: *Institutional Culture: Papal Monarchy*

Tues., Sept. 27:

Lecture: “The Rise of the Papacy”

Reading: Kathleen G. Cushing, “Papal Authority and its Limitations,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 515-30.

Assignment: discussion post

Thurs., Sept. 29:

Reading: Shinnars, ch. 2 “God”

Assignment: discussion post

Week 7: *Diverging Cultures*

Tues., Oct. 4:

Lecture: “Holy War and the Development of a Crusader Mentality”

Reading: James A. Brundage, “Holy War and the Medieval Lawyers,” in *Holy War*, ed. T.P. Murphy (OSU Press, 1976), 99-140.

Assignment: discussion post

Thurs., Oct. 6:

Lecture: “St Francis and the Friars”

Reading: Lester Little and Barbara Rosenwein, “Social Meaning in the Monastic and Mendicant Spiritualities,” *Past and Present* 63 (1974): 4-32.

Assignment: discussion post

Week 8: *Daily Christianity*

Tues., Oct. 11:

Lecture: “Life in the Medieval Parish”

Reading: Katherine French, “Localized Faith: Parochial and Domestic Spaces,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 166-82.

Assignment: discussion post

Thurs, Oct. 15:

AUTUMN BREAK – NO CLASS

Week 9: *Mystical Christianity*

Tues., Oct. 18:

Lecture: “Mysticism and the Body”

Reading: Rosalynn Voaden, “Mysticism and the Body,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 396-412.

Assignment: discussion post

Thurs., Oct. 20:

Watching: “The anchoress” (movie)

Assignment: “The anchoress” movie assignment

Week 10: *Transforming a Culture of Fear into a Vehicle for Power*

Tues, Oct. 25:

Reading: Shinnars, ch. 5 “Demons and Spirits”

Assignment: discussion post

Thurs., Oct. 27:

Lecture: “Demonic Possession as a form of Power”

Reading: Barbara Newman, “Possessed by the Spirit: Women, Demoniacs, and the Apostolic Life in the Thirteenth Century,” *Speculum* 73.3 (1998): 733-70.

Assignment: discussion post

Week 10: *Gendering Devotion: Women and Mysticism*

Tues., Nov. 1:
Reading: Shinnars, ch. 3 “Mary”
Assignment: discussion post

Thurs., Nov. 3:
Reading: Barbara Newman, *From Virile Woman to WomanChrist: Studies in Medieval Religion and Literature*
Assignment: Newman assignment due

Week 11: *A Tradition of Dissent*

Tues., Nov. 8:
Lecture: “Were the Middle Ages an Age of Faith?”
Reading: Dorothea Weltecke, “Doubt and the Absence of Faith,” in *The Oxford Handbook of Medieval Christianity*, ed. John Arnold (OUP, 2014), 357-74.
Assignment: discussion post

Thurs., Nov. 10:
Reading: Shinnars, ch. 9: “Error,” 457-80 (note this is only part of the chapter)
Assignment: discussion post

Week 12: *Imposing Tradition*

Tues., Nov. 15:
Lecture: “The Albigensian Crusade and the Inquisition”
Reading: James Given, “The Inquisitors of Languedoc and the Medieval Technology of Power,” *American Historical Review* 94.2 (1989): 336-59.
Assignment: discussion post

Thurs., Nov. 17
Watching: “Le moine et la sorcière” (movie)
Assignment: “Le moine et la sorcière” movie assignment due

Week 13: *A Culture of Remembrance*

Tues., Nov. 22:
Reading: Shinnars, ch. 10 “Death and Judgment”
Assignment: discussion post

Thurs., Nov. 24: Thanksgiving – No Class

Week 14: *Defending Christian Culture*

Tues., Nov. 29

Lecture: “Christians on Non-Christians”

Reading: Sara Lipton, “Christianity and its Others: Jews, Muslims, and Pagans,” in *The Oxford History of Medieval Christianity*, ed. John Arnold (OUP, 2014), 413-35.

Assignment: discussion post

Thurs., Dec. 1

Lecture: “Christian Anxieties Projected onto Medieval Jews”

Reading: Paola Tartakoff, “From Conversion to Ritual Murder: Re-contextualizing the Circumcision Charge,” *Medieval Encounters* 24 (2018): 361-89.

Assignment: discussion post

Week 15:

Tues., Dec. 6

Wrap-up; prepare for exam.

Final exam

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

History 3230 “Saints and Demons in Medieval Europe” (previously: “History of Medieval Christianity”)

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.

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

The Christian tradition deeply penetrated medieval European society. Faith was not reserved for weekends: it infiltrated every aspect of medieval life. This course plans to examine the Christian tradition and how it developed into a variety of cultures of devotional practices: institutional culture (the monastic tradition), intellectual culture (the scholastics), mystical culture (including the ascetics), militant culture (Crusaders), papal culture (and the adoption of imperial power) and daily culture (the ordinary layperson). While Christianity dates back to the late antique period, many of these cultures of Christianity developed as part of or in response to the era of church reform (previously known as the Gregorian Reform) of the long twelfth-century (c.1050-1215). This transformative moment saw the development of universities and the scholastic tradition; the monasticization of the secular church and reform of the clergy, including the imposition of celibacy on clergy outside the monastic environment; the expanding power of the pope both within the church and within Christendom; the emergence of Christendom as a unifying concept, prompting anxieties about those within Christendom who undermined or threatened that stability; the expansion of Christianity to the Holy Land and the development of a new Crusading mentality; and a new individualized sense of Christianity that sparked the mystical turn and affective piety.

While the Catholic church today exerts far less power and influence over the lives of Western society, its historical influence lingers on. Its teachings molded beliefs that remain important today about the universe, the body, the soul, Christian salvation, and holy war. The institutions that developed in this period, such as imperial papal power, and the inquisition, continued to exert political power well into the late 19th and early 20th centuries. This course will also give us the opportunity to trace the foundations of modern ideals when it comes to feminism, individualism, spiritual economics, and a tradition of resistance to authoritarianism.

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
<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p>Secondary readings, lectures, and class-led discussions will model critical and logical thinking both for students, not only in the deconstruction of an author's argument, but also in terms of how to approach a proper primary source analysis. Students will then have an opportunity to try their hand at critical and logical thinking in a no-risk environment through discussion posts, in which they will receive feedback hopefully from their peers, but also individualized feedback also from me. The book projects and the movie project(s) will provide them an opportunity to do demonstrate critical and logical thinking on a larger scale, as will the final exam.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>Students will have four opportunities for advanced, in-depth, scholarly exploration of the topic or ideas within this theme. Students have two book assignments. John Sommerfeldt's <i>Bernard of Clairvaux on the Spirituality of Relationship</i> provides an in-depth examination of the worldview of the 12th century's most important intellectual. Bernard of Clairvaux was one of the first to argue in favor of incorporating the laity more fully into the church. His worldview also made room for Jews, Muslims, schismatics, heretics, and pagans, arguing that they, too, are part of God's larger plan. Barbara Newman's <i>From Virile Woman to WomanChrist: Studies in Medieval Religion and Literature</i> examines arguments about women and the actions of specific women that (somewhat unexpectedly) verge on feminism, despite the medieval context. These two books provide students an opportunity to engage with medieval thinking on key elements of Christian tradition.</p> <p>Students will do one of the two movie reviews. "Le moine et la sorciere" is about the experience of Inquisition; "The anchoress" is about a female mystic in fourteenth-century England. These assignments require them to do some outside research in order to think more cautiously about what they saw in the movies and just how closely the movies reflect reality. This assignment, in large part, responds to the fact that most people today learn about history from the movies, and they need to learn to question what they see.</p> <p>Finally, the final exam will be one overarching essay question regarding the material that we have learned in the course. The students will have an opportunity to put together the ideas that we have learned to demonstrate that they have a sound understanding of the various cultures, how they transformed over time, and how the Christian tradition continues to influence us today.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students are required to do discussion posts on each reading. These are "guided discussion posts" -- that is, I include a list of 3-4 questions to help them realize how that specific reading adds to our greater understanding of the subject at hand. In order to respond to these questions, students must identify the reading's thesis, summarize its arguments and use of sources. In the final exam, students will write an essay responding to one of the overarching themes of the course, in which they will need to address the historiography (i.e. different historical approaches) and their implications.</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>Reflection comes in three main formats for students:</p> <ol style="list-style-type: none"> 1) <u>Discussion posts</u>: These posts provide students an opportunity for casual reflection, without the fear of being penalized for being wrong, on a variety of subjects. They (hopefully) will receive feedback from their peers within their smaller discussion groups (limited to 7 people in total); but they will also receive individual feedback from me on a weekly basis. These posts give them an opportunity to put together ideas that they have learned over the course of the semester, and to tie in our learning with modern events and controversies. 2) <u>Book Assignments</u>: In order to critique another author, a student has to think carefully about how the author has approached a subject, and how the student thinks the author <i>should have</i> approached the subject. These assignments also give the students an opportunity for creative expression by deciding how to approach the subject, selecting evidence to build an effective argument, etc. 3) <u>The Final Exam</u>: This is a moment for students to put together all the ideas that we've learned in the course and see what it amounts to. I will give students the question in advance to make sure that it is not an adrenaline-filled response, but a thoughtful essay with a good use of evidence. Students will write the exams in a classroom, but I will give them the change to prepare a rough draft that they can bring with them to the classroom when writing the exam. While students will be responding to specific questions, they will choose how to approach their response; what elements to concentrate upon, and what evidence to use to build an argument.
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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
<p>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.</p>	<p>Gender will play a dominate role in the examination of the medieval Christian tradition and cultures of Christianities. We will discuss the importance of clerical masculinity and its definition in an era which typically defined lay masculinity as sleeping with women and fighting other men (both prohibited to medieval clergymen). Students will examine this aspect through a number of readings and their accompanying discussion post; in addition, “Le moine et la sorciere” (the movie) also addresses clerical masculinity and will give students an opportunity to</p>

	<p>reflect on it in their assignments.</p> <p>We will also spend a good deal of time thinking about the place of women in the medieval church; how women exploited the Christian tradition to create a platform to authority for themselves; and the various ways in which women expanded or transformed the Christian tradition to include women, when they would not have been included otherwise. The Barbara Newman book is entirely about women; we also have a number of select readings on women (including one where women pretended to be possessed by the devil in order to exert authority in their communities).</p>
<p>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>	<p>This course will examine the long twelfth-century (1050-1215) as a transformative moment in which we see some major developments with lasting changes.</p> <p>To offer a sense of how ONE of those changes will be examined in depth: the monasticization of secular society (i.e. the idea that monastic ideals and way of life should exist also outside the monastery!), requiring parish clergy to divorce their wives and take a vow of celibacy, led to heightened levels of misogyny about women, making it more difficult for them to be a part of the church. Many monastic orders ejected women from their membership altogether. In response, lay women who were excited about Christianity instead became anchoresses and mystics, positions that could not be closed off to women. Moreover, women used their positions as wives to argue that they had a closer relationship to God because they could be brides of Christ.</p> <p>Students will be exploring this in lectures, readings, and our writing assignments.</p>
<p>ELO 3.3 Examine the interactions among dominant and sub-cultures.</p>	<p>We will be exploring a great variety of power relationships within the course. The institutionalized church was rife with division! The secular clergy (i.e. bishops/priests, etc) and the regular clergy (abbots/monks, etc) constantly vied for power; and the pope fought all of them for power, eventually coming out on top.</p> <p>Mystics (who were often women) existed outside the church proper and were often condemned by the institutional church; but they were also key in terms of recruitment and thus existed in an uncomfortable and tenuous relationship with the church.</p> <p>The relationship between clergy and the laity is also key. The church taught the Great Chain of Being, in which hierarchy was ordained by God, enshrining the notion that the peasantry sat spiritually just above animals on the chain.</p> <p>This course will also address interaction between Christians, Muslims, Jews, heretics, and non-believers. The Gregorian Reform enshrined the notion of a Christendom whole and unsullied; those living within Christendom who were not Christian, thus presented a visual representation that this ideal was in fact false.</p> <p>Finally, the relationship that women had to the (highly male) church will be integral in this course. The church produced the</p>

	<p>vast majority of the misogyny that existed in the period; it was also an incredible platform for women who used it as a means to become a voice of authority in medieval society.</p>
<p>ELO 3.4 Explore changes and continuities over time within a culture or society.</p>	<p>The changes we are going to be examining are enumerated in 3.1 (above). However, there are many continuities as well, such as the Great Chain of Being (social hierarchy), patriarchy, the significance of the early church fathers (like St Augustine and St Jerome). Understanding why some things changed and others did not gives us insight into the cultures of the era and their values. It is also a solid reminder that religious belief is tied to many other elements in society, such as urbanization and the commercial revolution; the growth of monarchy and its developing bureaucracies; the territorial expansion of Europe; and growing literacy rates.</p>
<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>Students are going to spend time this semester comparing cultures of Christianity. While all of these are founded on the Christian tradition, they often seem like entirely different religions because of what they emphasize. Monks are focused on individual salvation and escape from the world; friars, who otherwise look an awful like monks, believe that the only way to achieve salvation is by being entrenched in the world. The laity hope to achieve salvation through marriage, a highly worldly experience. At the level of the papacy, Christianity is highly political: God is portrayed as a heavenly king, and the pope his earthly counterpart. Crusaders find ways to militarize Christianity, despite the fact that its central figure was a pacifist. Mystics believe that they can self-deify by merging into God through prayer and meditation. Comparison will be ongoing throughout the course in everything that we do.</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>“Race” in the medieval setting was not conceived as relating to skin color. Medieval Christians saw Jews and Muslims as other “races” of people. Ethnicity did not yet exist as a concept.</p> <p>Race and gender will play an important role in our discussions. Readings relating specifically to the place of Jews, Muslims and gender will dominate weeks 4, 8, 9 10, 12, and 14. Students will have an opportunity to reflect on those readings in discussion posts, and again on the final exam.</p>