

Term Information

Effective Term Autumn 2023
Previous Value Autumn 2017

Course Change Information

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

Adding TCT GE Theme to class

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

Faculty member would like to add TCT theme, which is a good fit for the class

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 3247
Course Title Magic and Witchcraft in Early Modern Europe (1450-1750)
Transcript Abbreviation Magic & Witchcraft
Course Description Investigation of the history of European witchcraft, focusing on intellectual, religious, and social developments and on the great witchcraft trials of the early modern period.
Previous Value Investigation of the history of European witchcraft, focusing on intellectual, religious, and social developments and on the great witchcraft trials of the early modern period. Sometimes this course is offered in a distance-only format.
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
Previous Value Yes, Greater or equal to 50% at a distance
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

Columbus, Lima, Mansfield, Marion, Newark

Prerequisites and Exclusions

Prerequisites/Corequisites Prereq: English 1110.xx, or permission of instructor.
Exclusions
Electronically Enforced No

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; Global Studies (International Issues successors); 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; Global Studies (International Issues successors)

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 explore and understand how the idea of magic and witchcraft developed from ancient times, how it changed and developed with the growth of Christianity, and then changed again over the years through the medieval and renaissance eras.

Content Topic List

- Ancient Precursors
- Medieval Intellectual Foundations
- Renaissance Witchcraft
- Reformation Fears and Ideas
- The Social and Cultural Context of the Trials
- Geographic Variations
- Decline in Witchcraft Trials

Sought Concurrence No

COURSE CHANGE REQUEST
3247 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
10/31/2022

Attachments

- 3247 Syllabus - Butler (2022).pdf: Syllabus
(Syllabus. Owner: Getson, Jennifer L.)
- 3247 GE Form TCT - Butler (2022).pdf: GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	08/10/2022 11:34 AM	Submitted for Approval
Approved	Soland, Birgitte	08/18/2022 03:15 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/31/2022 02:15 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	10/31/2022 02:15 PM	ASCCAO Approval

The Ohio State University

History 3247:

Magic & Witchcraft in Early Modern Europe

(3 cr.)

Term

Days & Time

Location

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

Arras Witch Treatises Assignment: Wed., Oct. 14 (before class begins)

Night Battles Assignment: Fri., Nov. 20 (before class begins)

Final Exam: Thurs., Dec. 10

Course Description:

This course will examine the magical tradition from the late middle ages into the early modern era, focusing primarily on Western society, but acknowledging that faith in magic is a universal feature of human experience. All human societies at one point in time or another have espoused a belief in the efficacy of magic. Magical practices have typically fulfilled specific, shared goals and thus a study of these practices offers up a fascinating lens through which to analyze cultures. First, magic and its relationship to the supernatural provide explanations for the way the world works (why do we have earthquakes? famines? hurricanes?) and it offers a basic moral view of the cosmos (why does evil exist? Why would a good god create evil? Why do bad things happen to good people?). Second, magic empowers its adherents, offering them a way to take control of their lives in a world that often appears cruel and unforgiving. Third, beliefs about magic also act as a vehicle of oppression. Juxtaposed against an increasingly strong devotion to faith or science, magic and its advocates are “othered” in an attempt to establish rigid

conformity to normative views. The gendering of magic during the late medieval period is just one example of the process by which magical belief leads to demonization.

This course will analyze the magical tradition within Christian culture across Europe, beginning in the late Middle Ages. Despite the existence of a magical tradition and a sturdy belief in witchcraft, the witch hunts of the early modern era were not inevitable. Instead, they were the product of distinct transformations in European culture. We will examine a broad variety of transformations that may have led to the witch hunts, among others: the Protestant Reformation, the Catholic Counter Reformation, and Wars of Religion; the Little Ice Age; the emergence of the printing press and heightened rates of literacy; the expansion of European society into the “New World”; economic fluctuation, the enclosure movement, and changing ideas about property and charity. Understanding why Europeans suddenly turned in on themselves and began accusing their neighbors of worshipping the devil is the key to understanding what leads Europeans to persecute and oppress others.

Course Goals:

- 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.
- d) Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world’s nations, peoples and cultures outside the U.S.
- e) Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

General Education: Theme Traditions, Cultures, and Transformations

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [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 that in this course:
1.1. Engage in critical and logical thinking about the topic or idea of the theme.	Critical and logical thinking will be modeled for students in lectures and professor-led class discussions; they will have an opportunity to try their hands in a risk-free environment with critical and logical thinking in discussion posts. Students will then be expected to use critical and logical thinking in their book assignments and on their final exams.
1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.	The <u>book assignments</u> will give students an opportunity to think deeply about two microhistories of witch hunts. The <u>final exam</u> will also give students an opportunity to put together all of the ideas that we have encountered in the course, sift through the various (sometimes conflicting) explanations, to make sense of why the witch hunts happened.
2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.	Students are required to do <u>discussion posts</u> 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. On 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. <u>different historical approaches</u>) and their implications.
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>Reflection comes in three main formats for students:</p> <p><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.</p> <p><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. Students will need to begin with thinking through the author's approach before they can answer any of the book-related questions.</p> <p><u>Final exam</u>: The final is going to be a take-home exam, meaning, students will be given the possible essay questions a week in advance of the exam date in order to choose a question and create an outline replete with evidence. They will then write the essay</p>

	in class with the assistance of their essay outlines.
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.	Religion will play the biggest role in our analysis of European cultures and how they changed over the course of the period. The Protestant Reformation had a profound impact on every kingdom and state across Christendom, whether that state converted to Protestantism or not. Moreover, the kind of Protestant thinking that the era produced interacted in different ways with thinking about magic and witchcraft. In this course, we are going to have specific case studies (France, Italy, Netherlands, England, America) to try to understand how the magical tradition was shaped within these specific cultures, and where they differ, explain why that difference exists.
3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.	One big idea that will have an enormous impact on our thinking is the role of good works and whether they are necessary for salvation. Good works usually translated to charitable giving in this period. Protestants rejected the notion that good works were necessary for salvation, and demonized those who continued to give, labeling them as doubters and apostates. All of this at a time when the economy was unstable, and there were no welfare institutions in existence. Alan Macfarlane and Keith Thomas have argued that this was one of the explanations for the witch hunts: those who turned beggars away from their door felt guilty for doing so; they projected that guilt back on to the beggars whenever something went wrong on their farms.
3.3. Examine the interactions among dominant and sub-cultures.	Because of the danger and stigma attached to witchcraft, individuals did not usually identify themselves as such; rather, they were labeled as witches by others. Why did specific people fall into the category of "witch"? The interaction between the dominant authorities (political, intellectual, religious) and their victims, that is, the people they labeled "witches," will be a major component of this course that we will examine through readings, in lectures and class discussions, and through our writing assignments.
3.4. Explore changes and continuities over time within a culture or society.	If we are going to understand why the witch hunts happened, we need to understand what changed, and what did not change at the time to produce this hatred and intolerance of (mostly) women who did not conform in some way to cultural expectations. This will require that we take a multi-pronged assessment of medieval society, examining: politics, social hierarchy, religious ideology, economic stability, environmental change, legal and judicial approaches, and intellectual belief.
4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	This course is "European" in scope – and yet, that involves many different kingdoms and states with very different institutions and cultures. While students will not become experts on any of these regions in particular, we will work hard to stress the continuities between them, as well as their differences, and why those differences exist.

4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.	Perceptions of difference will play an important role in understanding why some people or groups were demonized. Religious difference; gender; race will be taken into consideration.
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Required Reading:

Most readings will be journal articles that appear as pdfs on Carmen/Canvas. You will need to purchase the following books, available at Barnes & Noble – The Ohio State, 1598 N. High St.

- Andrew Colin Gow, Robert B. Desjardins, François V. Pageau (trans. and ed.), *The Arras Witch Treatises* (University Park: The Pennsylvania State University Press, 2016). ISBN: 978-0-271-07128-2. Amazon: \$24.95 (new, paperback)
- Carlo Ginzburg, *Night Battles: Witchcraft & Agrarian Cults in the Sixteenth & Seventeenth Centuries, with a new preface*, trans. John and Anne Tedeschi (Baltimore: Johns Hopkins University Press, 2013). ISBN 978-4214-0992-4. Amazon: \$25.95 (new, paperback)

Grade Distribution:

Discussion posts	20%
<i>Arras Witch Treatises</i> assignment	25%
<i>Night Battles</i> assignment	25%
Final exam	30%

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



Assignment Descriptions:

Discussion Posts:

Every time you read something for this class, I want you discussing it with the students in your assigned discussion groups. 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 24 opportunities to participate in the discussion boards this semester. **You are only required to participate twenty 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.

The Arras Witch Treatises Assignment:

Due: (Wed., Oct. 14).

Read: Andrew Colin Gow, Robert B. Desjardins, François V. Pageau (trans. and ed.), *The Arras Witch Treatises* (2016). After having read the book in entirety, I would like you to write an argumentative paper relating to the book. I have prepared three possible questions:

1. These treatises are examples of "demonologies" – that is, sciences of witchcraft. What makes these texts scientific?
2. What insight do these treatises offer into the communal experience of an individual witch hunt?

3. What evidence do the treatises offer about the legal process of inquisition? What were the evidentiary requirements? Do you see anything to suggest that they believed in due process?

Your paper should be **five-to-six** pages in length (Times New Roman 12 pt font, one-inch margins, double-spacing). You may need to do extra research in order to answer these questions, or you may not. If you choose to do extra research, please use footnotes and include a bibliography.

The Night Battles Assignment:

Due Date: Fri., Nov. 20

Read: Carlo Ginzburg, *Night Battles: Witchcraft & Agrarian Cults in the Sixteenth & Seventeenth Centuries, with a new preface*, trans. John and Anne Tedeschi (2013). After having read the book in entirety, I would like you to write an argumentative paper relating to the book.

Here are three possible questions:

1. Were the *benandanti* actually witches?
2. Ginzburg focuses extensively on the Inquisitors and how they framed their questioning. What methods did the inquisitors employ, and how did their methods shape the narrative of the *bendandanti* that we learn? How might it also have shaped the *benandanti*'s view of themselves?
3. Ginzburg's book is the classic example of a micro-history. What are the benefits of a micro-history? What are the drawbacks? How effective is this form of history for analyzing a subject like the witch craze?

If you do not like any of these questions, that's fine. Please come up with your own. If you want to chat about possible topics for discussion, come see me during my office hours (on Zoom).

Your paper should be **five-to-six** pages in length (Times New Roman 12 pt font, one-inch margins, double-spacing). You may need to do extra research in order to answer these questions, or you may not. If you choose to do extra research, please use footnotes and include a bibliography.

Final Exam:

The final exam will be one essay question, which I will give it to you a week before you write the exam. You will be expected to respond to that essay drawing on everything we have read and discussed over the course of the semester. You will be graded on your ability to draw on a wide variety of sources to construct a solid and reasonable argument.

[FOR THE COMMITTEE, NOT FOR THE STUDENTS:]

The final exam will involve a selection of questions. Here are some possible examples:

1. *Looking at the era of the witch hunts from the perspective of the average person, what led them to believe in witches? And how did they protect themselves from witchcraft?*
2. *How the witch hunts played out differed tremendously across Europe. Why? What were the most important factors when it came to witchcraft prosecutions? Please choose three different locations to discuss when answering this question.*
3. *Why women? Why were women more likely to be targeted as witches than men?*
4. *Historians have argued that witchcraft was an “imagined crime.” What does that mean? And why were early modern men and women inclined to “imagine” their neighbors were witches?]*

Course Policies:

Attendance:

Because of the pandemic, I am altering the usual attendance requirement quite substantially. Here is what we are going to do:

- I will take attendance each class using a Zoom poll.
- I work on the expectation that everyone will be sick/busy at least three times over the course of the semester. This will change if you have coronavirus, or are in quarantine, or are simply worried that you might be sick. That means you need to email me to tell me each time you miss class.
- I normally have a 3% attendance penalty for each class *after* the third missed class (we all get three freebies). I will only be imposing that this term for those students who are just not bothering to turn on the computer with no good reason.

Late Work:

- Discussion posting: you can't post late. If you miss the opportunity, you will need to write a personalized written response regarding the reading: one page in length, one paragraph summary, one paragraph reflection.
- Book assignments: It is not fair to other students for you to write your paper after the book has been discussed in class. Accordingly, I will not be accepting late assignments, unless you are ill.

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 wearing a face mask in any indoor space and maintaining a safe physical distance at all times. 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.

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 Greeneville 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.

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.

History 3247: Magic & Witchcraft in Early Modern Europe Term Course Schedule

Week 1: What is Magic and Why should we Study it?

Wed., Aug. 26: Introduction to the course

Fri., Aug. 28: “What is Magic?”

Reading: Excerpts from *European Magic and Witchcraft: A Reader*, ed. Martha Rampton (Toronto: University of Toronto Press, 2018), 119-122, and 153-173.

Assignment: Discussion board in groups

Week 2: Demons and Spirits

Wed., Sept. 2: “Heaven / Hell; Demons / Spirits”

Reading: “Demons and Spirits,” in *Medieval Popular Religion, 1000-1500: A Reader*, 2nd edition, ed. John Shinnars (Toronto: University of Toronto Press, 2006), 229-62 and 277-79.

Assignment: Discussion board in groups

Fri., Sept. 4: “Divine / Demonic Possession”

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

Assignment: Discussion board in groups

Week 3: Magic, Medicine, and Science

Wed., Sept. 9: “Medicine and Magic”

Reading: Francis B. Brévar, “Between Medicine, Magic, and Religion: Wonder Drugs in German Medico-Pharmaceutical Treatises of the Thirteenth to the Sixteenth Centuries,” *Speculum* 83 (2008): 1-57.

Assignment: Discussion board in groups

Fri., Sept. 11: “Learned Magic”

Reading: David J. Collins, “Learned Magic,” in his *The Cambridge History of Magic and Witchcraft in the West: From Antiquity to the Present* (Cambridge: Cambridge University Press, 2015), 332-60.

Assignment: Discussion board in groups

Week 4: The Devil in the World

Wed., Sept. 16: “The Scope of the Devil’s Powers”

Reading: “Devils in Medieval Sermon Stories,” in *Devils, Women, and Jews: Reflections of the Other in Medieval Sermon Stories*, ed. Joan Young Gregg (Albany: State University of New York Press, 1997), 46-79.

Assignment: Discussion board in groups

Fri., Sept. 18: “The Devil and the Cathars”

Reading: Jeffrey Burton Russell, “Demonology, Catharism, and Witchcraft, 1140-1230,” in his *Witchcraft in the Middle Ages* (Ithaca: Cornell University Press, 1972), 101-32.

Assignment: Discussion board in groups

Week 5: Moral and Theological Opposition

Wed., Sept. 23: “Magic and the Medieval Church”

Reading: Michael Bailey, “The Medieval Condemnation of Magic, 1000-1500,” in his *Magic and Superstition in Europe: A Concise History from Antiquity to the Present* (Lanham: Rowman and Littlefield, 2007), 107-40.

Assignment: Discussion board in groups

Fri., Sept. 25: “Demonology and Blasphemy”

Reading: Walter Stephens, “‘This is my body’: Witches and Desecration,” from his *Demon Lovers: Witchcraft, Sex, and the Crisis of Belief* (Chicago: University of Chicago Press, 2002), 207-40.

Assignment: Discussion board in groups

Week 6: Theological Foundations of the Witch Hunt

Wed., Sept. 30: “The Theological Foundations of the Witch Hunt”

Reading: “The Medieval Foundations of Witch-hunting,” in *The Witchcraft Sourcebook*, 2nd ed., ed. Brian P. Levack, (London and New York: Routledge, 2015), 31-71.

Assignment: Discussion board in groups

Fri., Oct. 2: “Contesting Orthodoxy”

Reading: Richard Kieckhefer, “Angel Magic and the Cult of Angels in the Later Middle Ages,” in *Contesting Orthodoxy in Medieval and Early Modern Europe*, ed. L.N. Kallestrup and R.M. Toivo (Cham: Palgrave Macmillan, 2017), 71-110.

Assignment: Discussion board in groups

Week 7: Popular Views of the Otherworld

Wed., Oct. 7: “I do believe in fairies, I do, I do!”

Reading: Richard Firth Green, “Believing in Fairies,” from his *Elf Queens and Holy Friars: Fairy Beliefs and the Medieval Church* (Philadelphia: University of Pennsylvania Press, 2016), 11-41.

Assignment: Discussion board in groups

Fri., Oct. 9: “*Le moine et la sorciere*” (The monk and the sorceress)

Assignment: Watch *Le moine et la sorciere*, dir. Suzanne Schiffman (1987) at home through Canvas, and come to class prepared to discuss it.

Assignment: Discussion board in groups

Week 8: Imagining Witchcraft

Wed., Oct. 14: “The Arras Witch Treatises”

Assignment: Paper on *The Arras Witch Treatises* due at the beginning of class.

Fri., Oct. 16: “Images of Witchcraft”

Reading: Charles Zika, “Fears of Flying: Representations of Witchcraft and Sexuality in Sixteenth-Century Germany,” from his *Exorcising our Demons: Magic, Witchcraft and Visual Culture in Early Modern Europe* (Leiden: Brill, 2003), 237-68.

Assignment: Discussion board in groups

Week 9: The Structure of the Early Modern Witch Hunt

Wed., Oct. 21: “Law and Witchcraft in Early Modern Europe”

Reading: Joseph Klaitz, “In the Torture Chamber: Legal Reform and Psychological Breakdown,” in his *Servants of Satan: The Age of the Witch Hunts*, 128-58 (Indiana University Press, 1985).

Assignment: Discussion board in groups

Fri., Oct. 23: “Women and Witchcraft”

Reading: Alison Rowlands, “Witchcraft and Gender in Early Modern Europe,” in *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, ed. Brian P. Levack (Oxford: Oxford University Press, 2013), 449-67.

Assignment: Discussion board in groups

Week 10: Some Explanations

Wed., Oct. 28: “Guilt, Economics, and Witchcraft Accusations”

Reading: Oscar Di Simplicio, “On the Neuropsychological Origins of Witchcraft Cognition: The Geographic and Economic Variable,” in *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, ed. Brian Levack (Oxford: Oxford University Press, 2013), 507-27.

Assignment: Discussion board in groups

Fri., Oct. 30: “Witchcraft, Weather and Fear”

Reading: Abaigéal Warfield, “The Witch and the Weather: Fear of Weather Magic in German Sixteenth-Century *Neue Zeitungen*,” *Sixteenth Century Journal* 50.4 (2019): 1101-1128.

Assignment: Discussion board in groups

Week 11: The Reformation and the State

Wed., Nov. 4: “Reformation Sources”

Reading: Excerpts from *European Magic and Witchcraft: A Reader*, ed. Martha Rampton (Toronto: University of Toronto Press, 2018), 333-55, and 366-77.

Assignment: Discussion board in groups

Fri., Nov. 6: “Witchcraft and the State”

Reading: D. Alan Orr, “‘God’s Hangman’: James VI, the Divine Right of Kings, and the Devil,” *Reformation and Renaissance Review* 18.2 (2016): 137-54.

Assignment: Discussion board in groups

Week 12: The Witch Hunt in Case Studies I

Wed., Nov. 11: NO CLASS – VETERANS DAY

Fri., Nov. 13: “Witchcraft in the Netherlands”

Reading: Hans de Waardt, “Witchcraft and Wealth: The Case of the Netherlands,” in Brian Levack, ed., *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 232-48 (Oxford: Oxford University Press, 2013).

Assignment: Discussion board in groups

Week 13: The Witch Hunt in Case Studies II

Wed., Nov. 18: “Witchcraft in England”

Reading: Frances Timbers, “Witches’ Sect or Prayer Meeting?: Matthew Hopkins’ Revisited,” *Women’s History Review* 17.1 (2008): 21-37.

Assignment: Discussion board in groups

Fri., Nov. 20: “Night Battles”

Assignment: Paper on *Night Battles: Witchcraft & Agrarian Cults* due at the beginning of class.

Wed. Nov. 25 and Fri., Nov. 27 – NO CLASSES – THANKSGIVING BREAK

Week 14: The Witch Hunts in Decline

Wed., Dec. 2: “Opposition and Decline”

Reading: “The Skeptical Tradition,” in *The Witchcraft Sourcebook*, 2nd ed., ed. Brian P. Levack (London and New York: Routledge, 2015), 343-84.

Assignment: Discussion board in groups

Fri., Dec. 4: “The Salem Witch Trials”

Reading: John M. Murrin, “Coming to Terms with the Salem Witch Trials,” *Proceedings of the American Antiquarian Society* 110.2 (2003): 309-47.

Assignment: Discussion board in groups

Thurs. Dec. 10: Final Exam

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

History 3247: “Magic and Witchcraft in Early Modern Europe (1450-1750)”

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

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

This course will examine the magical tradition from the late Middle Ages into the early modern era, focusing primarily on Western society, but acknowledging that faith in magic is a universal feature of human experience. All human societies at one point in time or another have espoused a belief in the efficacy of magic. Magical practices have typically fulfilled specific, shared goals and thus a study of these practices offers up a fascinating lens through which to analyze cultures. First, magic and its relationship to the supernatural provide explanations for the way the world works (why do we have earthquakes? famines? hurricanes?) and it offers a basic moral view of the cosmos (why does evil exist? Why would a good god create evil? Why do bad things happen to good people?). Second, magic empowers its adherents, offering them a way to take control of their lives in a world that often appears cruel and unforgiving. Third, beliefs about magic also act as a vehicle of oppression. Juxtaposed against an increasingly strong devotion to faith or science, magic and its advocates are “othered” in an attempt to establish rigid conformity to normative views. The gendering of magic during the late medieval period is just one example of the process by which magical belief leads to demonization.

This course will analyze the magical tradition within Christian culture across Europe, beginning in the late Middle Ages. Despite the existence of a magical tradition and a sturdy belief in witchcraft, the witch hunts of the early modern era were not inevitable. Instead, they were the product of distinct transformations in European culture. We will examine a broad variety of transformations that may have led to the witch hunts, among others: the Protestant Reformation, the Catholic Counter Reformation, and Wars of Religion; the Little Ice Age; the emergence of the printing press and heightened rates of literacy; the expansion of European society into the “New World”; economic fluctuation, the enclosure movement, and changing ideas about property and charity. Understanding why Europeans suddenly turned in on themselves and began accusing their neighbors of worshipping the devil is the key to understanding what leads Europeans to persecute and oppress others.

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

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the

panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

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

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

	Course activities and assignments to meet these ELOs
<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p>The students will work on critical and logical thinking through:</p> <p><u>lectures</u> that introduce big ideas: How do changing notions of women and their place in the Christian religion have an impact on the actual status and role of women in European society? How do changing ideas about charitable-giving and its role in achieving salvation have an impact on the European psyche? I will then model how we go about researching these ideas and the kinds of evidence necessary to document explanations.</p> <p><u>discussions in class</u> will advance our understanding of those ideas</p> <p><u>readings</u> will present studies in miniature of these ideas</p> <p><u>discussion posts</u> will have students examine those readings, and discuss them in a small group setting in preparation for class discussion</p> <p><u>books assignments</u> will have students thinking more deeply about relevant microhistories.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>The <u>book assignments</u> will give students an opportunity to think deeply about two microhistories of witch hunts. The first concerns the Arras witch hunts and trials of the mid-15th century, the first witch hunt in European history. The book includes an analysis by the historians, alongside two very different accounts of the experience. This will give students an opportunity to understand how this one episode of witch hunts spiraled rapidly out of control, and why Arras was the first to escalate fear of witches to an all-out hunt.</p> <p>The second book, Carlo Ginzburg’s <i>Night Battles</i>, is a microhistory of the <i>benandanti</i> in 16th and 17th century Friuli, a group of people born with the caul who saw themselves called to be “good witches” and to fight the demons who tried to destroy the crops. This book will give students an opportunity to rethink what we mean by “witch” – did good witches exist – but also to understand the mechanism of the Inquisition, the kinds of questions it asked and its inquisitorial practices, and why few people were actually condemned as witches in this instance.</p> <p>The <u>final exam</u> will also give students an opportunity to put together all of the ideas that we have encountered in the course, sift through the various (sometimes conflicting) explanations, to make sense of why the witch hunts happened.</p>

<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students are required to do <u>discussion posts</u> 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. Students will need to begin with thinking through the author's approach before they can answer any of the book-related questions. We will also be taking a class to discuss each of these book assignments and students will have an opportunity to contemplate how they approached the assignment in comparison with how other students approached it. 3) <u>Final exam</u>: The final is going to be a take-home exam, meaning, students will be given the possible essay questions a week in advance of the exam date in order to choose a question and create an outline replete with evidence. They will then write the essay in class with the assistance of their essay outlines. The goal is to produce a thoughtful response that weighs the various historical explanations that we have examined throughout the semester, but provides the student to turn to whatever seems most appropriate to them, and to explain why.

Goals and ELOs unique to Traditions, Cultures, & Transformations

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

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

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

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	Religion will play the biggest role in our analysis of European cultures and how they changed over the course of the period. The Protestant Reformation had a profound impact on every kingdom and state across Christendom, whether that state converted to Protestantism or not. Moreover, the kind of Protestant thinking that the era produced interacted in different ways with thinking about magic and witchcraft. In this course, we are going to have specific case studies (France, Italy, Netherlands, England, America) to try to understand how the magical tradition was shaped within these specific cultures, and where they differ, explain why that difference exists.
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.	One big idea that will have an enormous impact on our thinking is the role of good works and whether they are necessary for salvation. Good works usually translated to charitable giving in this period. Protestants rejected the notion that good works were necessary for salvation, and demonized those who continued to give, labeling them as doubters and apostates. All of this at a time when the economy was unstable, and there were no welfare institutions in existence. Alan Macfarlane and Keith Thomas have argued that this was one of the explanations for the witch hunts: those who turned beggars away from their door felt guilty for doing so; they projected that guilt back on to the beggars whenever something went wrong on their farms. This is just one example of the kinds of “big ideas” we are going to be grappling with in readings, lectures, and with our writing assignments.
ELO 3.3 Examine the interactions among dominant and sub-cultures.	Because of the danger and stigma attached to witchcraft, individuals did not usually identify themselves as such; rather, they were labeled as witches by others. Why did specific people fall into the category of “witch”? The interaction between the dominant authorities (political, intellectual, religious) and their victims, that is, the people they labeled “witches,” will be a major component of this course that we will examine through readings, in lectures and class discussions, and through our writing assignments.
ELO 3.4 Explore changes and continuities over time within a culture or society.	If we are going to understand why the witch hunts happened, we need to understand what changed, and what did not change at the time to produce this hatred and intolerance of (mostly) women who did not conform in some way to cultural expectations. This will require that we take a multi-pronged assessment of medieval society, examining: politics, social hierarchy, religious ideology, economic stability, environmental change, legal and judicial approaches, and intellectual belief. These approaches are identifiable in the reading schedule below, and students will explain the value of these various approaches on the final exam.
ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	This course is “European” in scope – and yet, that involves many different kingdoms and states with very different institutions and cultures. While students will not become experts on any of these regions in particular, we will work hard to stress the continuities between them, as well as their differences, and why those differences exist. For example, when it comes to the Netherlands, students will gain a clearer understanding of the Mennonites, the ideology of the Godhead within, and how this was an effective tool in

	<p>mitigating ideas about an external devil and fears of devil-worshippers in the form of witches.</p> <p>These differences will be examined also statistically – examining the numbers of trials and convictions. This will be a jumping off point for understanding why different regional cultures were more or less anxious about witches.</p> <p>These regional microhistories are easily identified in the reading schedule below, and students will need to make comparative analysis of at least two or three of these cultures on the final exam.</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>Perceptions of difference will play an important role in understanding why some people or groups were demonized. Religious difference is a key element: Jews or Catholics often found themselves labeled as witches because of their religious difference. Gender mattered: why most “witches” were female is going to be an important question for us to parse over the course of the semester (and likely is a question that will appear on the exam). Race will be examined from a premodern perspective. For example, the English saw the Irish and the Welsh as different “races” of people. This also infiltrated the magical tradition and cultural views of witches, as the English were more likely to target the Irish with witchcraft accusations. Race will also be taken into consideration in our breakdown of what happened at Salem in 1692-93 and why it happened.</p> <p>These ideas will be targeted in readings and especially in lectures; elaborated in class discussions and discussion posts; and they will appear on the final exam.</p>