

## Term Information

Effective Term Spring 2024  
*Previous Value* Spring 2023

## Course Change Information

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

Adding 100% DL approval

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

We will be offering this course online.

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

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

N/A

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

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3231
Course Title	Creating Medieval Monsters: Constructions of the "Other"
Transcript Abbreviation	MdvlMonsters
Course Description	This course examines the development of a persecuting society in medieval Europe and explores the various ways that minorities were demonized (literally turned into "monsters") in the medieval discourse and artwork in order to create a strong sense of unity within Christendom, with a specific focus on Jews, lepers, Muslims, religious non-conformists, sexual nonconformists, and women.
Semester Credit Hours/Units	Fixed: 3

## Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	Yes
Is any section of the course offered	100% at a distance
<i>Previous Value</i>	<i>No</i>
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

#### 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

54.0103

### Subsidy Level

Baccalaureate Course

### Intended Rank

Sophomore, Junior, Senior

## Requirement/Elective Designation

### General Education course:

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

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

## Course Details

### Course goals or learning objectives/outcomes

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

### Content Topic List

- Christian / Islamic / Jewish relationships
- The use of medicine to stigmatize minority groups
- Power relationship within marriage
- The role of the Church in society and in persecution
- The development of racism as a concept

### Sought Concurrence

No

**COURSE CHANGE REQUEST**  
3231 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
11/15/2023

**Attachments**

- 3231 DL Cover Sheet.pdf: DI Cover Sheet  
*(Cover Letter. Owner: Getson, Jennifer L.)*
- REVISED History 3231 Syllabus.pdf: Syllabus - In-Person  
*(Syllabus. Owner: Getson, Jennifer L.)*
- 3231 Syllabus DL Revised 11.14.2023.docx: Syllabus - DL  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

- Updated with revised syllabus, and also removed writing prereq since the history dept no longer requires it. *(by Getson, Jennifer L. on 11/14/2023 12:21 PM)*
- Please see Subcommittee feedback email sent 11/14/2023. *(by Hilty, Michael on 11/14/2023 10:07 AM)*

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	10/01/2023 03:08 PM	Submitted for Approval
Approved	Soland, Birgitte	10/01/2023 09:48 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/12/2023 05:23 PM	College Approval
Revision Requested	Hilty, Michael	11/14/2023 10:07 AM	ASCCAO Approval
Submitted	Getson, Jennifer L.	11/14/2023 12:21 PM	Submitted for Approval
Approved	Soland, Birgitte	11/14/2023 06:30 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	11/15/2023 03:22 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	11/15/2023 03:22 PM	ASCCAO Approval



# Syllabus

## History/3231

Creating Medieval Monsters: Constructions of the ‘Other’

Term & Year

3 Credit Hours

Online, Synchronous (WF, 2:20pm – 3:40pm)

## Course overview

### Instructor

- Instructor
- Email Address
- Phone Number
- Course Zoom Link
- Office Hours
- Zoom Link

**Note:** My preferred method of contact is email.

### Course description

Since 9/11, persecution of the “other” has been a theme of daily life in twenty-first century America, greatly encouraged by a government that labels enemies “terrorists.” Students need to gain a greater appreciation of



how current events can trigger persecution that very quickly spirals out of control. In the hopes of demonstrating that biases rarely spring from tangible sources and that demonization is a common response to unhappiness rooted in our own daily lives, this course will examine a much earlier period of demonization. By examining the ideology of community and marginality in the High Middle Ages, an era that has earned the title of a “persecuting society,” students will have the opportunity to view how a community of medieval Christians, feeling threatened by both external and internal forces, protected Christendom by lashing out at those on the margins. The goal of this course is to explore the various ways that minorities were demonized, literally turned into “monsters” in the medieval discourse, in order to create a strong sense of unity within Christendom, in the hopes of finding solutions or alternatives to modern-day persecution.

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

The Middle Ages were also a key period when it comes to ideas about gender. While the Catholic church inherited many ideas about women from both the Greeks/Romans and the Jews, it refined those views of the course of the period. The 11th century is also critical here: the church ordered all



secular clergymen to get rid of their wives, demanding celibacy in emulation of Christ. As a result, monks wrote a whole slew of literature, belittling women, literally turning them into monsters in order to discourage priests from marrying. These ideas lay the foundation for 21st century misogyny.

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

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

## **Course expected learning outcomes**

History courses develop students’ knowledge of how past events influence today’s society and help them understand how humans view themselves. By the end of this course, students should successfully be able to:

1. Students acquire a perspective on history and an understanding of the factors that shape human activity.
2. Students display knowledge about the origins and nature of contemporary issues and develop a foundation for future comparative understanding.



3. Students think, speak, and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

## General education goals and expected learning outcomes

### New GE - GEN Foundations: Race, Ethnicity and Gender Diversity

#### Goals:

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

#### Expected Learning Outcomes:

Successful students are able to:

- 1.1. Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.
- 1.2. Explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.
- 1.3. Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.
- 1.4. Evaluate social and ethical implications of studying race, gender, and ethnicity.
- 2.1. Demonstrate critical self-reflection and critique of their social positions and identities.
- 2.2. Recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.
- 2.3. Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.



### **GE REGD Rationale:**

This course adopts an interdisciplinary lens: we will be analyzing the social position and representation of each marginalized group through literature, law, religion, medicine, and politics. The goal is to gain a full picture of how ideas about marginalized peoples shaped their place in society, but also to highlight how societies are structured to maintain hierarchy. This course aims to have students understand that our society is built on ideas of difference founded in the Middle Ages. Many of these ideas are unconscious, and thus we need to understand them, where they came from, and how we can deconstruct them.

## **Legacy GE – Historical Studies**

### **Goals**

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

### **Expected Learning Outcomes**

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.

### **GE Historical Studies Rationale:**

Two of the reasons why we study the past are (1) to make sure we don't make the same mistakes today, and (2) to better understand why we believe certain things that we believe. Most of the representations of marginalized people that exist today were forged in the medieval period. Students will study the origins of these ideas during the medieval ages through an investigation of primary and secondary historical sources. Students will have opportunities to speak and write about these ideas in weekly discussion posts, as well as online class discussion. This is a writing-intensive class, and





students will write multiple papers incorporating a range of primary and secondary materials in their analysis of this time period.

## Legacy GE – Diversity: Global Studies

### Goals

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

### Expected Learning Outcomes

1. 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.
2. Students describe and analyze the origins and nature of contemporary issues. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

### GE Historical Studies Rationale:

This course adopts an interdisciplinary lens: we will be analyzing the social position and representation of various marginalized groups throughout Europe, northern Africa and the Middle East during the Medieval period, by a study and analysis of literature, law, religion, medicine, and politics. The goal is to gain a full picture of how ideas about marginalized peoples shaped their place in society, but also to highlight how societies are structured to maintain hierarchy. This course aims to have students understand that our society is built on ideas of difference founded in the Middle Ages. Many of these ideas are unconscious, and thus we need to understand them, where they came from, and how we can deconstruct them.

### Department of History Enrollment Policy

All students must be officially enrolled in the course by the end of the second full week of the semester. 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.



### **The History Major and Minor**

Please note: If you are, have, or are planning to take two or more history courses at the 2000-level or above, and are currently neither a history major nor a history minor, you may earn a history minor with relatively little additional coursework. Only 12 credit hours (four 2000-and-above courses, at least two of which must be at the 3000 level or higher) are required for the history minor and six of these hours may overlap with general education requirements. Please see <http://history.osu.edu/undergrad/minor> and for additional details see Raymond Irwin ([irwin.8@osu.edu](mailto:irwin.8@osu.edu)) with specific questions. Your major advisor will also be able to add the minor for you.

### **Department of History Grievance Policy**

Students with complaints about courses, grades, and related matters should first bring the matter to the instructor. If the student and the instructor cannot arrive at a mutually agreeable settlement, the student may take the complaint to the vice chair of the department, who will investigate the matter fully and attempt to resolve it. If the vice chair is involved, the student should contact the department chair, Scott Levi ([Levi.18@osu.edu](mailto:Levi.18@osu.edu)). The student may appeal further to the College of Arts and Sciences. Any student with a grievance may seek advice from the department's grievance resource officer. For additional information see the Office of Undergraduate Education and the Office of Student Life: Student Advocacy Center.

## **How this online course works**

### **Mode of delivery**

This course is 100% online and Synchronous. There are 2 required synchronous class sessions per week when you must be logged in at a scheduled time.

### **Pace of online activities**



This course is divided into weekly modules that are released one week ahead of time. This course meets synchronously and follows the patterns of an in-person discussion class.

## Credit hours and work expectations

This is a **3-credit-hour course**. According to Ohio State policy ([go.osu.edu/credithours](https://go.osu.edu/credithours)), students should expect around 3 hours per week of time spent on direct instruction (instructor content and Carmen activities, for example) in addition to 6 hours of homework (reading and assignment preparation, for example) to receive a grade of (C) average.

## Participation requirements

Because this is an online course, your attendance is based on your online activity and participation. The following is a summary of students' expected participation:

### Participating in online activities

You are expected to log in to the course in Carmen every week. (During most weeks you will probably log in many times.) If you have a situation that might cause you to miss an entire week of class, discuss it with me as soon as possible.

### Live Sessions

Students are expected to attend the two weekly synchronous class sessions. Office hours are optional.

### Discussion Posts



As part of your participation, each week you can expect to post at least twice as part of our substantive class discussion on the week's topics.

## Course communication guidelines

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Writing style:** While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation. A more conversational tone is fine for non-academic topics.
- **Tone and civility:** Let's maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn't always come across online.
- **Citing your sources:** When we have academic discussions, please cite your sources to back up what you say. For the textbook or other course materials, list at least the title and page numbers. For online sources, include a link.
- **Backing up your work:** Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Carmen discussion.

## Course materials and technologies

### Textbooks

#### Required



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

## Course technology

### Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available [at it.osu.edu/help](https://it.osu.edu/help), and support for urgent issues is available 24/7.

- Self-Service and Chat support: [it.osu.edu/help](https://it.osu.edu/help)
- Phone: 614-688-4357(HELP)
- Email: [8help@osu.edu](mailto:8help@osu.edu)
- TDD: 614-688-8743

### Technology skills needed for this course



- Basic computer and web-browsing skills
- Navigating Carmen ([go.osu.edu/canvasstudent](https://go.osu.edu/canvasstudent))
- CarmenZoom virtual meetings ([go.osu.edu/zoom-meetings](https://go.osu.edu/zoom-meetings))

## Required Equipment

- Computer: current Mac (MacOs) or PC (Windows 10) with high-speed internet connection
- Webcam: built-in or external webcam, fully installed and tested
- Microphone: built-in laptop or tablet mic or external microphone
- Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication

## Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at [go.osu.edu/office365help](https://go.osu.edu/office365help).

## Carmen Access

You will need to use BuckeyePass ([buckeyepass.osu.edu](https://buckeyepass.osu.edu)) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass
- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that



appears. This will text you ten passcodes good for 365 days that can each be used once.

- Download the Duo Mobile application to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

## Grading and instructor response

### How your grade is calculated

Assignment Category	Points and/or Percentage
Discussion Posts	18%
Position Paper #1 (Modern Misuses)	20%
Primary Source Analyses Papers (2)	20% (10% each)
Position Paper #2 (Modern Persecution)	20%
Final Exam	22%
<b>Total</b>	<b>100%</b>



### Attendance:

- Attendance will be taken at the beginning of every class – if you are not online when attendance is taken, you will be considered absent.
- Each student is permitted to miss class three times without explanation. After that, if the student has no decent recent for missing class, the student's grade will be adjusted by three percent for each missed class.

## Description of major course assignments

### Assignment #1: Discussion Posts

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

Every week you should plan to post at least twice to the discussion board, one of which should be in response to a classmate. Each discussion post should be about 200-300 words.





- This is NOT a formal writing assignment. I will not be grading for grammar, spelling and style.
- Discussion posts are to support our virtual class discussions, so they are due by 11:59am on the day of that class discussion (e.g. every Wednesday and Friday, unless noted otherwise on the schedule. For exact dates, see the schedule).
- There are 21 opportunities to participate in the discussion boards this semester. You are only required to participate 18 times (that means you have 3 “passes” – you can choose when you want to opt out of participating).
  - *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.

- **Academic integrity and collaboration guidelines**

Your written assignments, including discussion posts, should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work.

## **Assignment #2: Position Paper: Modern Misuses of Medieval History:**

- **Description**

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

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

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



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

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

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

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

Expectations:



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

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

- **Academic integrity and collaboration guidelines**

Your essay should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work. “TurnItIn,” the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

### **Assignment #3: Primary Source Analyses Papers (2)**

- **Description**



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

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

Expectations:

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



Your essay should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work. “TurnItIn,” the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## **Assignment #4: Position Paper: Modern Misuses of Medieval History:**

### **○ Description**

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

Expectations:

- This paper should be seven pages in length (double-spaced type, Times New Roman 12 pt font, one-inch margins).
- You should have a least four items in your bibliography. I do not expect you to use primary source material for this assignment, unless you wish to do so. Secondary sources will be fine.



- Citations: Please use whatever citation style is appropriate to your major field. For example, if you are a history major, please use Chicago Manual of Style. If you are an English major, please use MLA. If you are a psychology major, please use APA.

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

How to find journal articles about medieval history?

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

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

- **Academic integrity and collaboration guidelines**

Your essay should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you turn them in but no one else should revise or rewrite your work. “TurnItIn,” the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## Assignment #5: Final Exam



- **Description**

- The final exam will consist of two sections: multiple choice and an essay. The multiple choice will consist of ten, timed open-note questions covering aspects of the course that will be available for 48 hours in advance of the essay deadline. You can complete the questions at any point, but you will not be able to retake them. Deadlines for multiple choice and essays are included below under Course Schedule.
- I will give you a choice of two essay questions a week in advance, and you will write and upload your final essay via Turnitin on Carmen by the deadline listed below. You should craft a cogent, well-articulated response to the prompt that presents a clear thesis and uses evidence drawn from the primary and secondary readings, material presented in class, and discussions. Quotes – especially from primary sources – are encouraged, but they should generally be short (1 to 1.5 lines in Word), meaningful, and necessary for your argument. Length should be 600-1000 words in length, with footnote citations referencing readings from class in the following format (Author, page number). Please submit as either a word or pdf document, with a word count at the end.

- **Academic integrity and collaboration guidelines**

Your essay should be your own original work. You are encouraged to ask a trusted person to proofread your assignments before you





turn them in but no one else should revise or rewrite your work. “TurnItIn,” the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## Late assignments

Late assignments will be penalized by a full letter grade per day. Discussion Posts will not be accepted late, but you can miss 3 discussion posts without penalty.

## Grading Scale

- 93-100: A
- 90-92: A–
- 87-89: B+
- 83-86: B
- 80-82: B–
- 77-79: C+
- 73-76: C
- 70-72: C–
- 67-69: D+
- 60-66: D
- Under 60: E

## Instructor feedback and response time

I am providing the following list to give you an idea of my intended availability throughout the course. (Remember that you can call 614-688-4357(HELP) at any time if you have a technical problem.)

### Grading and feedback



For large assignments, you can generally expect feedback within 7 days.

## Discussion Posts

Discussion board: I will check and reply to messages in the discussion boards every 24 hours on school days

## Preferred contact method

Email: Students should feel free to contact the instructor at any point during the semester if they have questions about the course or about history more generally (of course I am happy to meet during office hours as well!). E-mail is the quickest way to contact the instructor with pressing questions, but major concerns should be reserved for office hours.

When you e-mail, please be sure to put the course number in the subject line so I know which course you are enrolled in, begin with a respectful salutation, and be sure sign your name. I will reply to emails within 24 hours on days when class is in session at the university. I do not regularly check my email on the weekends.

## Academic policies

### Academic integrity policy

See **Descriptions of major course assignments**, above, for my specific guidelines about collaboration and academic integrity in the context of this online class.

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct”



includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct: <http://studentlife.osu.edu/csc/>.

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

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

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

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

## Copyright for instructional materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course.

Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.



## **Statement on title IX**

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

## **Commitment to a diverse and inclusive learning environment**

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

## **Land acknowledgement**

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and



Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here:  
<https://mcc.osu.edu/about-us/land-acknowledgement>

## **Your mental health**

As a student you may experience a range of issues that can cause barriers to 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](https://ccs.osu.edu) or calling 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 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

## **Accessibility accommodations for students with disabilities**



## Requesting accommodations

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. 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.

If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the [Safe and Healthy Buckeyes site](#) for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable



accommodations. You can connect with them at [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://slds.osu.edu).

## Religious accommodations

It is Ohio State's policy to reasonably accommodate the sincerely held religious beliefs and practices of all students. The policy permits a student to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief.

Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than 14 days after the course begins. The instructor is then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the course requirement. These alternative accommodations will remain confidential. It is the student's responsibility to ensure that all course assignments are completed.

## Course Schedule

Refer to our Carmen course page for up-to-date assignment due dates.

### **HISTORY 3231: “Creating Medieval Monsters” Course Schedule**



**Discussion posts are due by 11:59am on the day they are due, in order to facilitate that day's discussion.**

\*All readings and video-watching are to be done prior to the discussion class.  
Please have the reading accessible when you log in for that day's class.

DATE	TOPIC	IN PREPARATION: READ/WATCH	ASSIGNMENT DUE
Wed., Aug. 25	Introduction to the Course		
Fri., Aug. 27	The Middle Ages: An Intersectional View	R.I. Moore, "A Persecuting Society," in his <i>The Formation of a Persecuting Society</i> (Basil Blackwell, 1987), 144-171.	
Wed., Sept. 1	Foundational Christian thinking on the Jews	Jeremy Cohen, "The Doctrine of Jewish Witness," in his <i>Living Letters of the Law: Ideas of the Jew in Medieval Christianity</i> (University of California Press, 1999), 23-65.	Discussion post
Fri., Sept. 3	The eleventh century: a turning point in Jewish- Christian relations	Gregg, <i>Devils, Women, and Jews</i> , 170-203.	Discussion post





Wed., Sept. 8	How the Crusades influenced thinking about the Jews	Robert Chazan, “The Anti- Jewish Violence of 1096: Perpetrators and Dynamics,” in <i>Religious Violence between Christians and Jews</i> , ed. Anna Sapir Abulafia (Palgrave Macmillan, 2002), 21-43; AND “Solomon bar Samson on the Massacres of the Jews” (48- 51).	Discussion post
Fri., Sept. 10	Blood Libel	Magda Teter, “Blood Libel, a Lie and its Legacies,” in <i>Whose Middle Ages</i> , 44-57;  AND  “Blood Libel: The Murder of William of Norwich” and “A Papal Response: Gregory X against the Blood Libel,” in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 32-38.	Discussion post
Wed., Sept. 15	Christian images of the Jews I	Gregg, “Jews in Medieval Sermon Stories,” in <i>Devils, Women, and Jews</i> , 203-220	PRIMARY SOURCE ANALYSIS PAPER (due at noon)



Fri., Sept. 17	Christian images of the Jews II	Gregg, "Jews in Medieval Sermon Stories," in <i>Devils, Women, and Jews</i> , 220-35	Discussion post
Wed., Sept. 22	What's Islam all about? Let's start at the beginning	"The Message"	Discussion post
Fri., Sept. 24	The Saracen	Lieselotte Saurma-Jeltsch, "Saracens: Opponents to the Body of Christianity," <i>The Medieval History Journal</i> 13.1 (2010): 55-95.	Discussion post
Wed., Sept. 29	<i>Convivencia</i> : Three religions living side by side in medieval Iberia	David A. Wacks, "Whose Spain is it, Anyways?" in <i>Whose Middle Ages</i> , 181-90.	Discussion post
Fri., Oct. 1	Modern Misuses of Medieval History	Discussion of Assignment	MODERN MISUSES OF MEDIEVAL HISTORY ASSIGNMENT DUE DATE (due at noon)



Wed., Oct. 6	Physiognomy: the Greek science of facial features (the precursor to modern eugenics)	Debra Higgs Strickland, "Making Men Known by Sight: Classical Theories, Monstrous Races & Sin," in her <i>Saracens, Demons, and Jews: Making Monsters in Medieval Art</i> (Princeton University Press, 2003), 29-59.	Discussion post
Fri., Oct. 8	Did color racism exist in the Middle Ages? And how was it different from modern racism?	Pamela A. Patton, "Blackness, Whiteness, and the Idea of Race in Medieval European Art," in <i>Whose Middle Ages</i> , 154-65,  AND  Helen Young, "Whitewashing the 'Real' Middle Ages in Popular Media," in <i>Whose Middle Ages</i> , 233-42	Discussion post
Wed., Oct. 13	Prester John: Making the whole world Christian	Christopher Taylor, "Global Circulation as Christian Enclosure: Legend, Empire, and the Nomadic Prester John," <i>Literature Compass</i> 11.7 (2014): 445-59.	Discussion post
Fri., Oct. 15	AUTUMN BREAK — NO CLASS	NO READING	



Wed., Oct. 20	Creating Misogyny	Gregg, <i>Devils, Women, and Jews</i> , 83-110.	Discussion post
Fri., Oct. 22	Perfecting Misogyny	Gregg, "Women in Medieval Sermon Stories," <i>Devils, Women, and Jews</i> , 110-137.	Discussion post
Wed., Oct. 27	Patterns of Persecuting Women	Gregg, "Women in Medieval Sermon Stories," <i>Devils, Women, and Jews</i> , 137-67.	PRIMARY SOURCE ANALYSIS PAPER (due at noon)
Fri., Oct. 29	Controlling Sexuality	"The Control of Sexuality," in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 243-72.	Discussion post
Wed., Nov. 3	Sexual "deviance" And the law	Helmut Puff, "Female Sodomy: The Trial of Katherina Hetzeldorfer (1477)," <i>Journal of Medieval and Early Modern Studies</i> 30.1 (2000): 41-61.	Discussion post
Fri., Nov. 5	DR. BUTLER IS AWAY AT A CONFERENCE – NO CLASS	Unexpected but hopefully welcome break.	



Wed., Nov. 10	Sin internalized: blaming victims for their own disease	Susan Zimmerman, “Leprosy in the Medieval Imaginary,” <i>Journal of Medieval and Early Modern Studies</i> 38.3 (2008): 559-87	Discussion post
Fri., Nov. 12	Where do the disabled fit in?	Connie Scarborough, “The Disabled and the Monstrous: Examples from Medieval Spain,” <i>Mediaevistik</i> 28 (2015): 37-46.	Discussion post
Wed., Nov. 17	Labelling Dissidents	Thomas Fudgé, “Demonizing Dissenters: Patterns of Propaganda and Persecution,” in his <i>Medieval Religion and its Anxieties: History and Mystery in the Other Middle Ages</i> (Palgrave Macmillan, 2016), 183-202.	Discussion post
Fri., Nov. 19	Clothes make the man?	Thomas Fudgé, “The Stripping and Shaming of Heretics,” in his <i>Medieval Religion and its Anxieties: History and Mystery in the Other Middle Ages</i> (Palgrave Macmillan, 2016), 203-28.	Discussion post
Nov. 24 and 26  THANKSGIVING BREAK	<b>NO CLASS</b>	<b>NO READING</b>	



Wed., Dec. 1	The Inquisition: Inventing a tool of persecution	Docs. 20 to 26, in <i>The Intolerant Middle Ages: A Reader</i> , ed. Eugene Smelyansky (University of Toronto Press, 2020), 71-93.	Discussion post
Fri., Dec. 3	The Spanish Inquisition: Defining Race by Blood	G.B. Harrison, "A Shrinking World Within? Jews, Muslims, <i>Conversos</i> , and the Spanish Inquisition, ca. 1480-1512," <i>Parergon</i> 12.2 (1995): 41-60	Discussion post
Wed., Dec. 8	Where does this all end up? The early modern era, an era of crisis ( <i>the Witchcraze, Wars of Religion, Atlantic Slave Trade, Women's Status plummets</i> )	NO READING	MODERN PERSECUTION THROUGH A MEDIEVAL LENS PAPER (due at 11:59am)
Wed., Dec. 15			FINAL EXAM Due by 11:59am.

HISTORY 3231

## Creating Medieval Monsters: Constructions of the 'Other'

Term & Year  
Class Times  
Class Location

Instructor:

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

Office Hours:

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



### Important Dates (dates need to be inserted)

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

### Course Description

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

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

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

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

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

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

### **Course Goals**

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

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



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

### Goals:

Successful students will:

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

### Learning Outcomes:

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

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

### Required Readings

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

### OSU Grading Scale

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

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

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

### Grade Distribution

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

## Assignment Descriptions

### A. Discussion Posts:

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

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

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

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

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

### B. Position Paper: Modern Misuses of Medieval History:

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

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

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

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

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

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

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

Expectations:

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

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

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

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

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

Expectations:

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

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

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

Expectations:

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

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

How to find journal articles about medieval history?

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

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

#### E. Final Exam

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

*[FOR THE COMMITTEE, NOT FOR THE STUDENTS:]*

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

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

#### **Course Policies**

Electronics:

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

#### Attendance:

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

#### Late Work

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

#### Health and Safety:

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

#### Academic Misconduct:

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term academic misconduct includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations.

#### Some examples of academic misconduct:

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

Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct ([http://studentaffairs.osu.edu/resource\\_csc.asp](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](mailto:slds@osu.edu); 614-292-3307; [slds.osu.edu](http://slds.osu.edu); 098 Baker Hall, 113 W. 12<sup>th</sup> 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](mailto: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](https://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](https://suicidepreventionlifeline.org).

### **Reserve Clause**

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

### **Land Acknowledgement**

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

## HISTORY 3231: “Creating Medieval Monsters” Course Schedule

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

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

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

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

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

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

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

# Distance Approval Cover Sheet

## For Permanent DL/DH Approval | College of Arts and Sciences

Course Number and Title:

### Carmen Use

When building your course, we recommend using the [ASC Distance Learning Course Template](#) for CarmenCanvas. For more on use of [Carmen: Common Sense Best Practices](#).

A Carmen site will be created for the course, including a syllabus and gradebook at minimum.

If no, why not?

### Syllabus

Proposed syllabus uses the ASC distance learning syllabus template, includes boilerplate language where required, as well as a clear description of the technical and academic support services offered, and how learners can obtain them.

Syllabus is consistent and is easy to understand from the student perspective.

Syllabus includes a schedule with dates and/or a description of what constitutes the beginning and end of a week or module.

If there are required synchronous sessions, the syllabus clearly states when they will happen and how to access them.

Additional comments (optional):

### Instructor Presence

For more on instructor presence: [About Online Instructor Presence](#).

Students should have opportunities for regular and substantive academic interactions with the course instructor. Some ways to achieve this objective:

Regular instructor communications with the class via announcements or weekly check-ins.

Instructional content, such as video, audio, or interactive lessons, that is visibly created or mediated by the instructor.



- Regular participation in class discussion, such as in Carmen discussions or synchronous sessions.
- Regular opportunities for students to receive personal instructor feedback on assignments.

Please comment on this dimension of the proposed course (or select/explain methods above):

## **Delivery Well-Suited to DL/DH Environment**

*Technology questions adapted from the [Quality Matters](#) rubric. For information about Ohio State learning technologies: [Toolsets](#).*

- The tools used in the course support the learning outcomes and competencies.
- Course tools promote learner engagement and active learning.
- Technologies required in the course are current and readily obtainable.
- Links are provided to privacy policies for all external tools required in the course.

Additional technology comments (optional):

Which components of this course are planned for synchronous delivery and which for asynchronous delivery? (For DH, address what is planned for in-person meetings as well.)

If you believe further explanation would be helpful, please comment on how course activities have been adjusted for distance learning (optional):

## Workload Estimation

For more information about calculating online instruction time: [ODEE Credit Hour Estimation](#).

- Course credit hours align with estimated average weekly time to complete the course successfully.
- Course includes direct (equivalent of “in-class”) and indirect (equivalent of “out-of-class”) instruction at a ratio of about 1:2.

Provide a brief outline of a typical course week, categorizing course activities and estimating the approximate time to complete them or participate:

- In the case of course delivery change requests, the course demonstrates comparable rigor in meeting course learning outcomes.

## Accessibility

For more information or a further conversation, contact the [accessibility coordinator](#) for the College of Arts and Sciences. For tools and training on accessibility: [Digital Accessibility Services](#).

- Instructor(s) teaching the course will have taken Digital Accessibility training (starting in 2022) and will ensure all course materials and activities meet requirements for diverse learners, including alternate means of accessing course materials when appropriate.
- Information is provided about the accessibility of all technologies required in the course. All third-party tools (tools without campus-wide license agreements) have their accessibility statements included.

Description of any anticipated accommodation requests and how they have been/will be addressed.

Additional comments (optional):

## Academic Integrity

For more information: [Academic Integrity](#).

- The course syllabus includes online-specific policies about academic integrity, including specific parameters for each major assignment:
- Assignments are designed to deter cheating and plagiarism and/or course technologies such as online proctoring or plagiarism check or other strategies are in place to deter cheating.

Additional comments (optional):

## Frequent, Varied Assignments/Assessments

For more information: [Designing Assessments for Students](#).

Student success in online courses is maximized when there are frequent, varied learning activities. Possible approaches:

- Opportunities for students to receive course information through a variety of different sources, including indirect sources, such as textbooks and lectures, and direct sources, such as scholarly resources and field observation.
- Variety of assignment formats to provide students with multiple means of demonstrating learning.
- Opportunities for students to apply course knowledge and skills to authentic, real-world tasks in assignments.

Comment briefly on the frequency and variety of assignment types and assessment approaches used in this course (or select methods above):

## Community Building

For more information: [Student Interaction Online](#).

Students engage more fully in courses when they have an opportunity to interact with their peers and feel they are part of a community of learners. Possible approaches:

- Opportunities for students to interact academically with classmates through regular class discussion or group assignments.
- Opportunities for students to interact socially with classmates, such as through video conference sessions or a course Q&A forum.
- Attention is paid to other ways to minimize transactional distance (psychological and communicative gaps between students and their peers, instructor, course content, and institution).

Please comment on this dimension of the proposed course (or select methods above):

## Transparency and Metacognitive Explanations

For more information: [Supporting Student Learning](#).

Students have successful, meaningful experiences when they understand how the components of a course connect together, when they have guidance on how to study, and when they are encouraged to take ownership of their learning. Possible approaches:

- Instructor explanations about the learning goals and overall design or organization of the course.
- Context or rationale to explain the purpose and relevance of major tasks and assignments.

- Guidance or resources for ancillary skills necessary to complete assignments, such as conducting library research or using technology tools.
- Opportunities for students to take ownership or leadership in their learning, such as by choosing topics of interest for an assignment or leading a group discussion or meeting.
- Opportunities for students to reflect on their learning process, including their goals, study strategies, and progress.
- Opportunities for students to provide feedback on the course.

Please comment on this dimension of the proposed course (or select methods above):

## **Additional Considerations**

Comment on any other aspects of the online delivery not addressed above (optional):

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Syllabus and cover sheet reviewed by *Jeremie Smith* on

Reviewer Comments:

Additional resources and examples can be found on [ASC's Office of Distance Education](#) website.