

Term Information

Effective Term Autumn 2025
Previous Value Autumn 2022

Course Change Information

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

This course was automatically grandfathered into the HCS Foundation, but the department would like to move it to the GE Themes. Also removing an outdated writing prereq.

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

This course is a good fit for this theme.

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	2231
Course Title	The Crusades
Transcript Abbreviation	The Crusades
Course Description	In this deconstruction of the crusades, students examine the many cultures of the western Afro-Eurasian world engaged in crusading activity from the 8th century to the early modern era. They will consider how the crusades impacted cultures, traditions, economies, religious ideology and military practice; and ultimately how these events transformed the medieval world.
<i>Previous Value</i>	<i>Examines the various European crusades - in the Holy Land, Spain, Eastern Europe, and southern France - from their origins to the late 15th century. Sometimes this course is offered in a distance-only format.</i>
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
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture, Recitation
Grade Roster Component	Recitation
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	Freshman, Sophomore, Junior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

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

Previous Value

Required for this unit's degrees, majors, and/or minors

General Education course:

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

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

Course Details

Course goals or learning objectives/outcomes

- An understanding of the crusades and their implications

Content Topic List

- Crusades
- Medieval Islam
- Mongols
- Reconquista
- Heresy
- Medieval Christianity
- Knights Templar
- Ottoman Empire
- Fall of Jerusalem

COURSE CHANGE REQUEST
2231 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
02/26/2025

Sought Concurrence

No

Attachments

- History 2231 Syllabus Cover Letter.docx: Cover Letter
(Cover Letter. Owner: Getson, Jennifer L.)
- History 2231 TCT Form REVISED (SKD).docx: GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)
- History 2231 Syllabus REVISED (SKD) 2.25.2025.doc: Syllabus
(Syllabus. Owner: Getson, Jennifer L.)

Comments

- Uploaded revised syllabus in response to committee feedback. *(by Getson, Jennifer L. on 02/25/2025 04:18 PM)*
- Please see feedback email sent 2/25/25. *(by Neff, Jennifer on 02/25/2025 04:16 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	10/03/2024 06:22 PM	Submitted for Approval
Approved	Reed, Christopher Alexander	10/03/2024 06:24 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	10/18/2024 11:34 AM	College Approval
Revision Requested	Neff, Jennifer	11/12/2024 11:16 AM	ASCCAO Approval
Submitted	Getson, Jennifer L.	11/21/2024 11:34 AM	Submitted for Approval
Approved	Reed, Christopher Alexander	02/12/2025 11:10 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/12/2025 12:16 PM	College Approval
Revision Requested	Neff, Jennifer	02/25/2025 04:16 PM	ASCCAO Approval
Submitted	Getson, Jennifer L.	02/25/2025 04:18 PM	Submitted for Approval
Approved	Reed, Christopher Alexander	02/26/2025 11:16 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/26/2025 12:18 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	02/26/2025 12:18 PM	ASCCAO Approval

Instructor: Dr. Sarah K Douglas

douglas.162@osu.edu

Include "History 2231" in email subject line

Office: Dulles Hall 173

Lectures: TBD

Office Hours: TBD and Zoom Meetings by Appointment

Course #: 24131

HISTORY 2231: The Crusades



In March 1095CE, envoys from the desperate Byzantine emperor Alexios II addressed Pope Urban II at a Church Council in Piacenza, Italy. At length, they described Constantinople's urgent need for soldiers to supplement existing Byzantine forces because they faced a mounting threat from the Middle East: the Seljuks. The Seljuks Empire, a Sunni Muslim Turco-Persian state founded in 1037, was rapidly expanding into Asia Minor, inflicting loss after loss upon the Byzantines and seizing the empire's territory as they went. Upon hearing these pleas, Pope Urban addressed the Frankish nobility in Clermont, France the following year, calling upon them to take up arms, unite with the Byzantines, and restore Christian control of the Holy Land. This speech catalyzed the First Crusade, and over two centuries of conflict that became a major aspect of political, social, economic, cultural, and religious life within the Mediterranean world. Although the Crusades formally ended with the Christian loss of Acre to the Mamluks in 1291, the movement left an indelible impact upon the societies and peoples who experienced it.

That is the traditional narrative of "the Crusades". However, modern crusading history has revised, expanded, and complexified our understanding of this medieval movement, and this course will focus on three major themes within that field today:

(1) The differentiation and overlap between "the Crusades"—the specific religious-military "numbered" campaigns touched upon above—and "crusading," which was the exercise of

taking up arms for (at least partially) religious motivations in the Middle Ages. When one considers this broader definition, the entire medieval period was dominated by crusading activity, not just in the Middle East during the “numbered” Crusades but also by conflicts across the Iberian peninsula (the so-called Reconquista), in southern France, across the Holy Roman Empire, within territory that is today Poland, across Scandinavia, in North Africa, and even against the Byzantines. It also allows us to see that the period of crusading was far broader than c.1100CE to 1300CE; rather, people engaged in crusading activities from the early medieval to the early modern eras. We will examine all of these different events in this course.

(2) That the Crusades, and crusading, throughout the medieval period were *not* just a European Christian endeavor. Indeed, one fails to understand the Crusades and crusading unless one considers the many cultures and societies who engaged in these complex historical events, why they did so, and the many people impacted by them. Rather, the Crusades were a series of events, and crusading was a medieval activity, that impacted the entire western Afro-Eurasian sphere. Crusading shaped culture, society, politics, economics, and religion in all regions of Europe, the Byzantine Empire, the Umayyad Caliphate, the Seljuk Empire, the Fatimid Empire, the Ayyubid Sultanate, the Mamluk Sultanate, and the Ottoman Empire (among others). We will therefore consider these diverse and complex perspectives when studying the Crusades and crusading.

(3) The general prevalence of holy war within throughout the medieval era. Certainly those who were involved in crusading conflicts were motivated by a desire to maintain or achieve political power; the hope of economic gain, either in spoils or land; the need to maintain their position within their societies, if not improve it; and inescapable pressure to adhere to cultural standards of honor, duty, and hierarchy. Yet those who were involved in crusading activities were also motivated by, or at least influenced by, religious ideology. Contrary to popular belief, the Crusades and crusading were *not* secular activities veneered by religious ideology. Medieval people on all sides of crusading battle lines were influenced by religious ideology, and so we will examine those cultures involved and their various conceptions of holy war. This will include Muslim conceptions of jihad, the role of Byzantine theocracy in its many regional conflicts, and European Christian just war, all which were used to justify taking up arms for religious reasons in these numerous and complex military endeavors.

Students will be exposed to and learn about all of these topics. In so doing, they will understand the traditions and cultures involved in the Crusades and crusading, as well as how these complex, complicated, at times violent events transformed the societies and cultures who engaged in them.

General Education (GE):

This course fulfills the Legacy GE category of Historical Studies and Global Studies OR the new GE Theme: Traditions, Cultures, and Transformations.

Legacy GE: Historical Studies

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

Expected Learning Outcomes (ELOs):

- Students construct an integrated perspective on history and the factors that shape human activity.
- Students describe and analyze the origins and nature of contemporary issues.
- Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

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

- Students will read closely a range of primary sources to discover how the Crusades and crusading activities shaped medieval Afro-Eurasian history (ELO 1).
- Students will examine the origins of several issues that are of contemporary relevance, as the Crusades and crusading shaped the entire medieval period across the Afro-Eurasian sphere. The conflict between various prominent religions in this part of the world, and the peoples that inhabit it, are still shaping modern political, cultural, social, and religious ideology (and conflict) to this day. Students will therefore better understand the origin of modern conflicts in western Afro-Eurasia by examining the Crusading and crusading activity throughout the Middle Ages. (ELO 2).
- Students will produce an original research paper that critically examines primary and secondary sources and evaluates their interpretations (ELO 3).

Legacy GE: Diversity: Global Studies

Goal: 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 (ELOs):

- 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.
- Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

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

- People will understand the history of the Crusades and crusading activities throughout the medieval era, which integrated political institutions, cultures, societies, economic systems, and religions throughout the western Afro-Eurasian sphere. The Crusades and crusading were incredibly diverse and complex historical events, and impacted the entire world as medieval people understood it at the time.
- The course will discuss cultures across the Afro-Eurasian sphere, including the diverse conflicts of the Iberian Peninsula; various western European kingdoms; Scandinavian society; eastern and southeastern European peoples; the Byzantine Empire; numerous Muslim caliphates and empires such as the Seljuks, Fatimids, Mamluks, and others; and the various societies that controlled northern Africa throughout the medieval period.

A key objective of this course is for students to learn about the complex, diverse, multipolar, and at times violent series of conflicts throughout the medieval period, known of as the Crusades or crusading activity. As these events shaped cultures and societies throughout the entire medieval period, and across the western Afro-Eurasian sphere, one fails to understand the Middle Ages without studying the Crusades.

GE Theme: Traditions, Cultures, and Transformations

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

In this course, students will learn to deconstruct the traditional conception of the historical events referred to as “the Crusades.” Instead, students will learn about the diverse cultures across the western Afro-Eurasian world engaged in crusading activity from the 8th century to the early modern era; how the crusades impacted numerous societies, cultures, political entities, economic forces, religious ideology, and military practice within the numerous cultures across the western Afro-Eurasian world; and how these events transformed the medieval world (and its numerous cultures/societies) in numerous ways. Indeed, the Crusades, medieval crusading activity, and holy war were hallmarks of medieval life in Europe, the Byzantine Empire, the Seljuk Empire, the Fatimid Empire, the Mamluk Caliphate, and the Ottoman Empire (among many other societies involved in the Crusades). Crusading was thus a transformative force in the medieval Afro-Eurasian world, the numerous impacts of which still influence global events to this day.

Our Commitment to Your Success and Grading Feedback:

Your TA and I are sincerely committed to helping you succeed in the course. To ensure your success, please consult us if you are having difficulties and we will make every effort to accommodate your needs. Students may attend assigned office hours, or arrange Zoom meetings for remote consultation. We will be sure to address all student questions submitted via email within 24 hours on school days (M-F) and in emergency situations on weekends as necessary. We will also provide detailed feedback on course assignments and return that feedback in time for students to integrate those comments into their efforts on subsequent assignments. **Finally, you will find helpful hints on reading and writing strategies at the [Younkin Success Center](#).**

Your Commitment:

As a student in this course, you will make your best effort to succeed and you will bring to either my or your TA’s attention any difficulties you encounter. The course is designed for you to succeed and we look forward to helping you achieve that objective. You also agree to use courteous language in your communications with me, your TA, as well as your fellow students. You will always be respectful to your fellow students and the instructor/TAs, and you will receive that same respect in return. Failure to adhere to these commitments will result in course penalties.

Enrollment:

All students must be officially enrolled in the course by the end of the first week of the term. No requests to add the course will be approved by the History Department Chair after that time. Enrollment is solely the responsibility of the student.

Required Course Texts, Technology, and Digital Skills:

The primary reading for this course will be Madden's *The Concise History of the Crusades*, which will be posted on Carmen. All additional weekly course readings are (1) posted as PDFs on Carmen, (2) available online using the hyperlinks below/in the weekly modules, or (3) available digitally through the OSU Library. Videos will be accessed on Carmen using the provided YouTube links in each weekly module.

As to technology skills and requirements for this course, students will need to be able to successfully access digital materials on a PC/Mac and navigate both Carmen and YouTube. Students will also need: (1) regular access to the internet with any available web browser, (2) regular, unrestricted access to YouTube, and (3) the ability to view PDF files, and (4) Microsoft Word. Students can download Adobe for viewing PDFs [here](#) and as an OSU student, you can download a free version of Microsoft Office [here](#).

Mode of Delivery and Attendance Expectations:

This course is a hybrid course, meaning that it combines in-course lectures and in-class assignments with online readings, videos, and assignments. Accordingly, students are required to attend live lectures twice weekly (unless otherwise scheduled) and complete digital course assignments during each assignment week. Students are expected to keep pace with course assignments as outlined below.

Credit Hours and Work Expectations:

This is a 3-credit-hour course, which means that students should expect 3 hours per week of time spent on direct instruction—lectures given by Dr. Douglas in person—and an additional 6 hours of work on homework such as reading and digital assignment preparation/completion.

Technology Course Assistance:

For help with your password, university e-mail, Carmen, or any other technology issues, questions, or requests, contact the OSU IT Service Desk. Support hours are available at <https://ocio.osu.edu/help/hours> and support for urgent issues is available 24x7.

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

Digital Flagship:

Digital Flagship is a student success initiative aimed at helping you build digital skills for both college and career. Digital Flagship resources available to help Ohio State students include on-demand tutorials, The Digital Flagship Handbook, workshops and events, one-on-one tech consultations with a peer or Digital Flagship staff member, and more. To learn more about how Digital Flagship can help you use technology and grow your digital skills, visit go.osu.edu/dfresources

Assignment Breakdown:

13	Weekly Quizzes	260 pts
4	Weekly Discussions	500 pts
1	Research Proposal & Bibliography	20 pts
1	Research Essay	<u>220 pts</u>
		1000 pts

Weekly Course Modules & Lectures:

On the course Carmen page, you will see a tab on the left side of the screen that is labeled “Modules”. If you click on that tab, you will see that each week’s announcement, readings, lecture topics, and assignments are listed. This will allow you to monitor what weekly in-course lectures will cover, what your assigned reading will be, and what weekly assignments you will be required to complete. Please note that each week’s module will unlock when the assignment week has arrived as it is important for students to work in sequence with each other and in conjunction with the process of each in-class course lecture.

Weekly Content Quizzes (13 quizzes, 20pts/quiz, 260pts total):

These quizzes consist of 20 questions at 1pt/question. You will have 25 minutes to take each quiz. Using a variety of question formats, these quizzes will test your knowledge of the historical content covered in the assigned reading and in-class lectures each given week. The first assigned quiz of the course, the Week 1 Quiz, will also test your knowledge of various course requirements and assignments summarized in your syllabus and in the first in-person course lecture. The content quizzes also will not test miniscule details but focus on the major events, themes, trends, and concepts we cover. They are due each week **on Sunday at 11:59PM ET**.

Weekly Group Discussions (4 discussions, 125 pts/discussion, 500pts total):

Students will use readings and in-course lectures from the relevant weeks to address posted Discussion prompts. The discussions are meant to challenge students to assimilate the historical content they have learned in order to make cohesive, coherent arguments about historical events. Specifically, students will draft a written response to each prompt of **750 words (or more)** and then post three (or more) discussion comments in response to their fellow students’ posts.

Group Discussion prompts will including, but are not limited to, the following topics:

- How political, social, economic, cultural, military, and religious ideologies/practices impacted the socially sanctioned violence of the Crusades
- How religious beliefs impacted social, cultural, political, and military practice
- The role of marginalized peoples (economically and religiously) in the Crusades
- The role of women in both religious orders and greater crusading society

- The role of religious identity when considering war's impact upon non-combatants.
- The impact of the crusades upon marginalized subcultures across the medieval Afro-Eurasian world
- How political structures and power, as well as economic interests and trade, interplayed with religious belief to transform the origins, course, and outcomes of the Crusading era

Consult the [Group Discussion Guidelines](#) and the [Group Discussion How-To](#) video for more details about how to complete these assignments. Initial prompt responses will be due each given **Saturday at 11:59PM ET** and the required discussion comments will be due each **Sunday at 11:59PM ET**.

The Crusades Research Essay (240pts):

In this course, students will research a topic of their choosing related to some aspect of the Crusades, or crusading and holy war more generally. The goal of this assignment is to allow students to explore a topic covered in the course in further detail, with particular emphasis upon the course themes of the different cultures, societies, and ideologies involved in the Crusades, as well as how the Crusades, crusading, and medieval holy war served as a transformative influence upon the peoples involved. Students will explore their chosen topic using related secondary sources and primary source records located through various online databases or published in print acquired through the OSU Library. Students will first present their project idea and bibliography in Week 6 of the course for instructor approval (20pts). They will then write a **5-7-page essay** about their given topic, which will be completed in Week 15 of the course (220pts). Consult the [Research Essay Guidelines](#) for more specific details about completing this assignment, due **by Wednesday, December 8th at 11:59PM ET**.

Extra Credit Historical Media Analysis (50pts max):

To earn extra credit, students can choose a historical film, TV series, or video game related to a theme or topic discussed in the class (options have been provided in the Extra Credit Guidelines). The student will then research the chosen media and write a 2-3-page paper discussing its historical accuracies and inaccuracies. You will upload this Extra Credit essay to Carmen **by Thursday, December 9th at 11:59PM ET**.

Late Assignment Policy:

As noted above, students CANNOT complete quizzes or post discussion responses/comments after established deadlines unless specific extensions are arranged with the professor. Assignments also cannot be submitted via email if Carmen submission windows lock before work is completed. As such, should unexpected conflicts or personal emergencies occur, please contact the professor **BEFORE** the assignment week is complete to organize an assignment extension. Carmen at times will move slowly due to heavy student traffic on Sunday evening so it is **HIGHLY** recommended that you complete your weekly assignment before this can interfere with your ability to post your work for the week.

Assignment Completion Policy:

Students MUST complete every Group Discussion assignment and the Research Essay assignment to pass the course. While students may supplement point losses and the failure to complete certain quizzes with the extra credit, all written assignments must be completed in order for students to fulfill the various course learning outcomes.

Grading Scale (in %):

A = 92.5* – 100.0	B- = 79.5 – 82.49	D+ = 67.5 – 69.49
A- = 89.5 – 92.49	C+ = 77.5 – 79.49	D = 59.5 – 67.49
B+ = 87.5 – 89.49	C = 72.5 – 77.49	E = 59.49 and below
B = 82.5 – 87.49	C- = 69.5 – 72.49	

In the event that the student is 0.5% away from the next available letter grade, the student's score will be rounded up. **No rounding will occur below this point.*

Contacting Your Instructor:

If you wish to contact Dr. Douglas, please do so **via email** and please include “History 2231” in the subject line. As noted elsewhere, Dr. Douglas and course TAs will answer all student emails within 24 hours during the school week (Monday – Friday) and will attempt to address emergency emails on weekends as soon as possible.

Academic Integrity and 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. 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/>.

Students are expected to complete all course assignments based upon individual effort and independent work. Specifically, you must complete weekly quizzes, which are a way to ensure you are learning the major topics and themes covered each week, without any external help or communication. Your discussions responses should also be your own original work. You should follow the citation style discussed in the relevant assignment guidelines to properly cite the ideas and words of your assigned sources. You are welcome to ask either myself or your TA for feedback on a rough draft but your work should ultimately be your own original creation. To ensure academic integrity is maintained, course discussions will be checked for plagiarism via TurnItIn uploads. As such, to avoid issues with academic integrity, don't cheat! Dishonest academic practices are taken very seriously in this course so if plagiarism is detected, it will be reported. Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the university's Code of Student Conduct

(studentconduct.osu.edu), and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the university's Code of Student Conduct and this syllabus may constitute "Academic Misconduct."

The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: "Any activity that tends to compromise the academic integrity of the university or subvert the educational process." Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the university's Code of Student Conduct is never considered an excuse for academic misconduct, so I recommend that you review the Code of Conduct and, specifically, the sections dealing with academic misconduct.

If I suspect that a student has committed academic misconduct in this course, I am obligated 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.

ChatGPT and AI Generation:

All course assignments will also be scanned by several available scanners that can detect whether text has been generated by AI technology. While this is a trial-and-error process, if AI-generated text is detected with high scanner confidence, the professor and the student will engage in a dialogue to discuss the issue further. That said, the likely outcome will be that the student's assignment cannot be accepted, although a rewrite opportunity will be provided so that the student can redo the assignment and avoid a zero score. As such, make sure to write your answers yourself and cite ONLY course-assigned sources to avoid zero scores on assignments.

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](https://go.osu.edu/coam) (go.osu.edu/coam)
- [Ten Suggestions for Preserving Academic Integrity](https://go.osu.edu/ten-suggestions) (go.osu.edu/ten-suggestions)
- [Eight Cardinal Rules of Academic Integrity](https://go.osu.edu/cardinal-rules) (go.osu.edu/cardinal-rules)

Copyright Disclaimer:

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.

Accessibility Accommodations for Students with Disabilities:

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 ill and need to miss class, including if you are staying home and away from others while experiencing symptoms of a viral infection or fever, please let me know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations. You can connect with them at slds@osu.edu; 614-292-3307; or slds.osu.edu.

Commitment to a Diverse and Inclusive Learning Environment

The Ohio State University affirms the importance and value of diversity of people and ideas. We believe in creating equitable research opportunities for all students and to providing programs and curricula that allow our students to understand critical societal challenges from diverse perspectives and aspire to use research to promote sustainable solutions for all. We are committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among all members; and encourages each individual to strive to reach their own potential. The Ohio State University does not discriminate on the basis of age, ancestry, color, disability, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, race, religion, sex, gender, sexual orientation, pregnancy, protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. (To learn more about diversity, equity, and inclusion and for opportunities to get involved, please visit: <https://odi.osu.edu/> or <https://cbssc.osu.edu>)

Land Acknowledgment

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. 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 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.

Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a

request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the [Office of Institutional Equity](#).

Policy: [Religious Holidays, Holy Days and Observances](#)

The weekly course schedule begins on the following page

ASSIGNMENT SCHEDULE:

WEEK 1 (8/24 – 8/29): What is “crusading”? Definitions & Historiography

In addition to discussing the course structure, in this first week students will learn about how historians have studied and written about the Crusades, and crusading, in the past. The history of history is what historians call historiography, and understanding this process will allow students to explore past methods of studying the Crusades, and how modern crusading history has become a more complex and accurate understanding of the Crusades, crusading, and medieval holy war. This evolution has allowed crusading historians to have a better grasp of the many cultures and societies who engaged in crusading, as well as their strong political, economic, cultural, social, and certainly religious reasons for doing so.

Reading: Madden, *The Concise History of the Crusades*, Preface, Ch.1 (Stop at “Turkish Conquests”) (PDF)

Riley-Smith, “Crusading as an Act of Love” (PDF)

Hillenbrand, “The Evolution of Jihad before the Crusades” (Stop at “The Muslim Border...”) (PDF)

Videos: Week 1 YouTube Playlist

Assignments: Week 1 Quiz

WEEK 2 (8/30 – 9/6): Christianity, Byzantium, Islam, and the “Holy Land”

This week, students will learn about the numerous major societies involved in the Crusades and crusading throughout the medieval period. In particular, students will learn about the structure and practice of western Christianity: the growing divergence between western and Byzantine Eastern Christianity: European and Byzantine society, politics, economics, and culture; the rise and spread of Islam across the Middle East and North Africa; the Byzantine political situation into the 11th century; and the long history of conflict over and control of the Levant region, in particular the city of Jerusalem. All of these cultures, practices, and events laid the groundwork for the Crusades, crusading activities, and the wider holy wars of the medieval era.

Reading: [Throop, *The Crusades, Introduction, Ch.1*](#)

Hillenbrand, “The Evolution of Jihad before the Crusades” (Start at “The Muslim Border”)(PDF)

Videos: Week 2 YouTube Playlist

Assignments: Week 2 Quiz

WEEK 3 (9/7 – 9/12): Crusading before “The Crusades”: the Reconquista

This week, students will learn about some of the earliest crusading activity, which emerged in the Iberian peninsula in the 7th century CE. As soon as Islamic forces expanded into Europe, they clashed with local Christian rulers in Iberia, and then western European cultures thereafter. Students will learn about the origins and early course of this eight-century battle for control of the peninsula, and the unique cultural fabric that emerged within the territories of modern Spain and Portugal as a result. Indeed, there emerged a multi-cultural society in which Christian, Islamic, and Jewish populations lived side by side with alliances formed both along and against religious lines. Called the “Reconquista,” students will examine the concept of holy war and pre “the Crusades” crusading activities within Europe and beyond.

Reading: Madden, *The Concise History of the Crusades*, Ch. 6 (“Reconquista”)

Tyerman, *God’s War, Conquest in Spain* (PDF)

[The Islamic Conquest of Spain](#) (711)

[Tarik's Address to his soldiers](#) (711)

[The Conquest of Lisbon](#)

Videos: Week 3 YouTube Playlist

Assignments: Week 3 Quiz

WEEK 4 (9/13 – 9/19): The First Crusade I: Background, Motives, and Peasants Rise

In this week, students will explore the origins of the so-called “First” Crusade, which involved several groups of European Christians taking up arms and marching to, so they argued, secure European Christian pilgrim access to Jerusalem and more ambitiously, reclaim the Holy Land. Students will examine the events and circumstances that laid the groundwork for this event, including precedents for the western Christian Church calling for Europeans to take up arms in exchange for religious, political, and/or economic benefit. Students will also learn about the Byzantine perspective on events and how their interests quickly clashed with that of the “Peasant” and “Princely” crusaders that showed up at the city several years after their appeal to Pope Urban II. Students will explore the state of relations between the Seljuk Empire and Fatimid Empires, and the state of Jerusalem in the leadup to this military campaign. Lastly, students will learn about the impact of calling the crusade upon both peasant and marginalized societies within Europe, in particular the massacre of Jewish populations as peasants rose up and marched toward Constantinople. The origins of the First Crusade will therefore be presented in this complex milieu, as only then can one understand why the campaign happened when and how it did.

Reading: Madden, *The Concise History of the Crusades*, Ch.1 (“Turkish Conquests”)
Hillenbrand, “Islamic Background to the Crusades” (PDF)

Videos: Week 4 YouTube Playlist

Assignments: Week 4 Quiz
Week 4 Group Discussion

WEEK 5 (9/20 – 9/26): The First Crusade Pt. II: Kings, Princes, and the Holy City

In this week, students will learn about the two pulses of the First Crusade, namely the “Peasant” crusading force that met with disaster in Asia Minor, and the “Prince’s” crusading force that eventually conquered Jerusalem in 1099. Students will explore the Byzantine reaction to these two military forces arriving at Constantinople; the European noble clash with the Byzantine emperor that led to, among other things, campaign delays and western Christian sacking of Byzantine villages outside the capital; the process of the western Christian campaign into Asia Minor and the Levant; the breaking of alliance between western Christians and the Byzantines; clashes with Seljuk forces and the piecemeal formation of the Crusader states; animosity between the Sunni Seljuk Empire and the Shia Fatimid Empire, and its consequences; and the final, successful conquest of Jerusalem. The perspective of all powers involved will be considered in order to understand this incredibly consequential historical event.

Reading: Madden, *The Concise History of the Crusades*, Ch. 2, Ch. 3 (“Birth of the Latin Kingdom of Jerusalem” ONLY)

Hillenbrand, “Islamic Perspectives on the First Crusade” (PDF)

[“Pope Urban Calls the Crusade”](#)

Videos: Week 5 YouTube Playlist

Assignments: Week 5 Quiz

WEEK 6 (9/27 – 10/3): Life, Pilgrimage, and War in the Outremer

In this week, students will explore the emergence, development, and cultural fabric of the so-called Crusader states, the political entities created in the western Middle East by the First Crusade leaders at the turn of the 11th century. These states together formed what Europeans referred to as the Outremer, a melting pot that was politically, economically, culturally, socially, and religiously unique. Students will explore the European, Byzantine, and various Islamic points of view of life in these Crusader states, specifically how they became a place where diverse economic, political, architectural, artistic, religious, and social practices mixed to create something quite “other”. They also became a crossroads between the Silk Route and Europe, which allowed for both cross-cultural collaboration and conflict, as the numbered Crusades did not end with the First Crusade’s closure.

Reading: Riley-Smith, *The Oxford Illustrated History*, Ch.6 (PDF)
Hillenbrand, *Life in the Levant* (PDF)

Videos: Week 6 YouTube Playlist

Assignments: Week 6 Quiz
Research Essay Proposal & Bibliography

WEEK 7 (10/4 – 10/10): The Military Orders

In this week, students will learn about a key aspect of the Crusades and crusading as a political, social, cultural, economic, military, and certainly religious endeavor: crusading orders. These orders married all of these aspects of crusading, and were a cornerstone of medieval culture. They also took on an important political, economic, and military role within the Outremer, and served as an important tie between European domestic affairs and events within the Levant. Students will also learn about the role of non-fighting members of these orders, including those who ran the orders and women who served in a variety of order roles, both in Europe and the Levant. Mythos of crusading orders will also be addressed so that students can understand these complex groups and their role in greater crusading culture.

Reading: Forey, “The Military Orders,” Ch.9 (PDF)
[“Founding of the Knight’s Templar”](#)

Videos: Week 7 YouTube Playlist

Assignments: Week 7 Quiz
Week 7 Group Discussion

WEEK 8 (10/11 – 10/17): The Second Crusade

This week, students will learn about the events and circumstances surrounding the Second Crusade. First students will explore the rise and successful conquests of Zengi, an atabeg of the Seljuk Empire based first in Mosul. The Seljuks were weakened considerably by the First Crusade and Zengi represented a marked recovery as he gathered forces to take crusader territory, culminating with the fall of the County of Edessa in 1144CE. Europeans launched the Second Crusade in response, and students will explore Seljuk expansion and their motivations; the fall of Edessa; and the Second Crusade itself, which met with more failure than success.

Reading: Madden, *The Concise History of the Crusades*, Ch.3 (Start at “The Second Crusade”)
[Ferzoco, “The Origin of the Second Crusade”](#)
[“A Hostile View of the Crusades”](#)

Videos: Week 8 YouTube Playlist

Assignments: Week 8 Quiz

WEEK 9 (10/18 – 10/24): Salah ad-Din, the Three Kings, and the Third Crusade

This week, students will continue to learn about Seljuk and then Fatimid reconquest in the Middle East. Specifically, students will learn about the aftermath of the Second Crusade and how, although delayed somewhat, Muslim reconquest of Crusader territory was on the horizon. Students will explore the complex political landscape in the Fatimid Empire, the successful rise of Salah ad-Din (“Saladin”), the catalyzation of Muslim jihad against Crusader territory, and his successful conquest of large tracts of the Outremer, including Jerusalem. This sparked the Third Crusade, so students will also learn about the complex socio-cultural, political, and religious situation in Europe, and how these events influenced the origins, course, and various outcomes of the Third Crusade for European Christians, the Byzantine Empire, the Seljuk Empire, and the Fatimid Empire.

Reading: Madden, *The Concise History of the Crusades*, Ch.4

[“The Battle of Hattin”](#)

“Saladin and the Crusaders Fight Over Jerusalem” (PDF)

Videos: Week 9 YouTube Playlist

Assignments: Week 9 Quiz

WEEK 10 (10/25 – 10/31): Crusading in Europe

In this week, students will explore several events that pushed historians to consider crusading as a more generalized medieval activity outside the “numbered” Crusades. Specifically, students will explore various crusading endeavors within Europe throughout the medieval period against Muslim forces (in Iberia with the continuation of the Reconquista); against southern French Christians labeled heretical by the Papacy (the Albigensian Crusade) in a movement considered a genocide by some in France to this day; Crusading order political and military campaigns against pagan and deemed-heretical Christian populations in eastern Europe (modern Germany and Poland primarily, called the Prussian Crusade); and Crusading order campaigns against pagan populations in the Baltic region (the Northern or Baltic Crusade). Thus students will fully understand how the activity of crusading forces us to widen the aperture of historical understanding beyond the so-called numbered crusades in order to best understand the intensity of this medieval practice.

Reading: Madden, *The Concise History of the Crusades*, Ch. 6 (Start at “The Albigensian (Cathar) Heresy”, Stop at “The Children’s Crusade”)

[“The Song of the Cathars”](#)

“Calling the Northern Crusade” (PDF)

Videos: Week 10 YouTube Playlist

Assignments: Week 10 Quiz

Week 10 Group Discussion

WEEK 11 (11/1 – 11/7): The Later Crusades and Diminishing Returns

This week, students will learn about the Fourth through Ninth Crusades. Students will explore the Fourth Crusade from the European Christian and Byzantine points of view as this involved Crusader conquest of first a western Christian city and then Constantinople, followed by the establishment of the short-lived Latin states in the city and parts of Asia Minor. Students will also explore the fall of the Seljuks and Fatimids, then the rise and rapid military expansion of the Mamluk Caliphate. This newly energized caliphate began a swift and complete conquest of the Outremer, eventually conquering Jerusalem and isolating Crusader populations to several coastal cities they soon conquered as well. Students will explore these events from the point of

view of all involved, from the Mamluks to the Crusading orders, Outremer Christian civilians, the Byzantine state, and European Christian populations “witnessing” these events from afar. Thus students will understand the complex closure of the formal crusading era.

Reading: Madden, *The Concise History of the Crusades*, Ch. 5, 7, 8

[“The Children’s Crusade”](#)

Videos: Week 11 YouTube Playlist

Assignments: Week 11 Quiz

WEEK 12 (11/8 – 11/14): The Loss of the Holy Land

In this week, students will further explore the fall of the few remaining Crusader cities, the last of which was Acre. Students will learn about the events surrounding the fall of this final Crusader stronghold: the continued rise in power of the Mamluks, how the fall impacted local Christian populations, how it impacted the ruling classes within the Crusader states, the Byzantine reaction, and reactions within European Christian culture. Students will also discuss traditional historian interpretations of this event and why it was previously considered the “end” of crusading culture. Yet students will understand its broader context, and its impact upon the fluidity of the western Afro-Eurasian world of the previous two centuries.

Reading: Madden, *The Concise History of the Crusades*, Ch. 9 (STOP at “The Transformation of the Military Orders”)

[“The Fall of Acre”](#)

Videos: Week 12 YouTube Playlist

Assignments: Week 12 Quiz

WEEK 13 (11/15 – 11/21): The Crusading Legacy

In this week, students will first consider numerous post-Acre crusading events such as the continuation of the Reconquista, the Prussian crusades, and other crusading ideologies carried into early modern European culture. Students will also learn about the aftermath of the major crusading era for the Middle East and North Africa, which included the continuation of the Mamluk Caliphate, the rise and spread of the Ottoman Empire, and the eventual decline and fall of the Byzantine Empire. Impact upon Mediterranean trade will be touched upon, as will how each culture involved treated the history of these events throughout the early modern and into the modern eras. Indeed, students will conclude the course by contemplating the transformative influence of the Crusades across time, and how the cultures involved were impacted by these events in both the short and long term. In so doing, students will understand how the Crusades and crusading, despite taking place in the medieval era, still impact the world we live in today.

Reading: Madden, *The Concise History of the Crusades*, Ch. 9 (START at “The Transformation of the Military Orders”), Ch. 10

[“The Loss of Constantinople”](#)

Videos: Week 13 YouTube Playlist

Assignments: Week 13 Quiz
Week 13 Group Discussion

WEEK 14 (11/22 – 11/28): HOLIDAY WEEK, NO CLASSES

WEEK 15 (11/29 – 12/8): Research Essay

This week, students will dedicate their time to researching and composing their individual Research Essay assignment. The goal of this assignment is to allow students to explore a topic covered in the course in further detail, with particular emphasis upon the course themes of cultural transformation.

Assignments: Research Essay due on Wednesday, December 8th at 11:59PM ET

Extra Credit Historical Media Analysis: DUE Thursday, December 9th at 11:59PM ET

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

Overview

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

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

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

In this course, students will learn to deconstruct the traditional conception of the historical events referred to as “the Crusades”. Instead, students will learn about the diverse cultures across the western Afro-Eurasian world engaged in crusading activity from the 8th century to the early modern era; how the crusades impacted numerous societies, cultures, political entities, economic forces, religious ideology, and military practice within the numerous cultures across the western Afro-Eurasian world; and how these events transformed the medieval world (and its numerous cultures/societies) in numerous ways. Indeed, the Crusades, medieval crusading activity, and holy war were hallmarks of medieval life in Europe, the Byzantine Empire, the Seljuk Empire, the Fatimid Empire, the Mamluk Caliphate, and the Ottoman Empire (among many other societies involved in the Crusades). Crusading was thus a transformative force in the medieval Afro-Eurasian world, the numerous impacts of which still influence global events to this day.

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

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

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

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

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

	Course activities and assignments to meet these ELOs
<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p>The class develops student's critical and logical thinking in a number of ways. Students will not only listen to instructor lectures on topics covered in the course but they will also read both primary and secondary sources related to topics covered. Students will not only be exposed to different historical arguments and viewpoints through these sources, but they will be required to analyze them for bias and reliability. Specifically, students will be educated about the different events of the Crusades, and crusading during the course period of consideration, and be exposed to the different viewpoints of those involved in those events. Students will also read different historical accounts of these events in order to understand the different historiographical analyses and interpretations that exist related to said events.</p> <p>In terms of assignments, students will first complete weekly reading/content quizzes (Weeks 1-13) that require them, not to regurgitate historical minutiae, but address major topics, themes, concepts, and arguments made in the course to demonstrate their knowledge of and critical thinking about topics covered in the class.</p> <p>Students will use these sources to address provided discussion prompts for the Week 4, Week 7, Week 10, and Week 13 Group Discussion assignments. These prompts will require students to make historical arguments and defend those stances with sources provided in written essay format. These prompts require students to use historical and historiographical information learned to take a position on historical events and then defend that position with the history they have learned. Students will then discuss these events with their fellow students, which will require them to think critically about the responses drafted by their fellow students, rethink their own takes, and defend their positions when necessary.</p> <p>Students will then complete a substantial Research Essay project in Week 15 that requires them to conduct original primary and secondary source research, incorporating critical analysis of at least two secondary and five primary sources to do so. The goal of this project is to require students to pick</p>

	<p>a historical event, figure, trend, theme, or concept related to the Crusades and/or the crusading era, evaluate both historical and historiographical analyses of that event, and present their learning in written format using primary and secondary sources evaluated as valid in their analysis.</p> <p>The Crusades and crusading both utilized and played into traditional cultural, social, political, and religious values within Europe, the Byzantine Empire, and the Muslim cultures involved. At the same time, they were incredibly transformative for all peoples, cultures, and societies involved. Thus in weekly quizzes, students will present their knowledge of both these traditions and transformations. In the Group Discussions, students will also be required to explore these traditions and transformative forces, and what those specific impacts were upon everyone involved. Finally, the Research Essay will allow students to explore a topic of their choosing, and thus can learn more about a specific tradition within a culture or cultures involved; explore more in-depth aspects of one or more cultures impacted by the Crusades; and/or evaluate in more detail the transformative impact these events had upon the people, political structures, economic practices, societal values, and/or cultural ideals of those involved.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>Students will learn to think critically about the complex, diverse, multi-perspective historical event known of as the Crusades, and about both crusading and holy war by extension. This will require students to learn about the perspectives of major societies and civilizations across the wester Afro-Eurasian world: the western Christians, Byzantine Christians, numerous Sunni Muslim caliphates, and numerous Shia Muslim caliphates in all regions of Europe western Asia, the Middle East, and North Africa. Students will learn about the political, economic, social, cultural, and religious practices in these areas. But students will also learn about marginalized peoples in these regions and how political and military events in these areas impacted them across the span of crusading and the Crusades.</p> <p>In course assignments, students will be required to analyze these conflicts and address various Group Discussion questions, in which they will establish and then defend their own points of view using the historical content they have learned. For example, the first Group Discussion in Week 4 will require students to address what they believe crusading is and is not, as well as make an argument for when the Crusades began (as there is active historical and historiographical debate about the nature of the Crusades, crusading, and the origins/motivations of this movement). Students will also be required to analyze why different cultures became involved in the Crusades, and their various motivations for doing so. To address these questions, students will be required to synthesize the scholarly debates surrounding these issues, as well as present their historical knowledge of the peoples and events relevant to the</p>

	<p>question. Subsequent Group Discussion prompts will require similar historical and historiographical analysis.</p> <p>Students will finally be required to research and analyze a historical topic of their choosing related to the Crusades or crusading. To do so, they will have to engage with numerous primary sources about the events related to their topic, and engage critically with the historical debate(s) surrounding them. They will present their obtained sources in Week 6 and then finalize their paper for submission in Week 15. In so doing, they will engage, through primary and secondary source analysis, in the practice that historians engage in every day: use resources to understand and analyze the past and then present that learning in written form.</p> <p>The Crusades and crusading in the medieval era are the story of traditional cultures being transformed in many ways, big and small, by the force that was religious warfare. Yet at the same time, political, economic, cultural, and social ideals, practices, and values both shaped and were shaped by the Crusades, and to understand this students will be required to engage in advanced scholarly study of the historical events and historiographical analysis of this era. The course lectures and readings will convey this understanding while the various course assignments will reinforce it.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students will explore different approaches to the material through the interdisciplinary study of holy war, i.e. warfare undertaken for partially or entirely religious reasons, across the entire medieval period and encompassing numerous societies and peoples throughout the western Afro-Eurasian sphere. Thus students will learn about the various cultures involved in the Crusades and crusading (introduced in Week 2); their traditional values and beliefs (Weeks 1-2); and then how holy war across the Afro-Eurasian sphere at once reinforced or intensified some traditional beliefs and practices while massively transforming the entire region irrevocably (Weeks 3-12). Students will then end the course reflecting upon that irrevocable impact, leaving the course with a holistic understanding of the Crusades, crusading, and how the cultures involved were transformed by them (Week 13).</p> <p>To do so, students will be exposed to academic analysis by historians, political scientists, economists, archaeologists, and anthropologists. Students will come to understand the different analytical practices and approaches of these different fields, and how they present varied perspectives on the historical topics discussed in the course. Students will also be exposed to revisionist history of the themes and events covered, or historical analysis performed by modern historians who are reconsidering, if not challenging, “accepted” ideas, beliefs, interpretations, and understandings of more well-known historical events. Thus not only will students come to understand the traditional cultures involved and transformative forces that were the Crusades and crusading, but they will also learn about how Crusading</p>

	<p>history has changed across time and been transformed by the different cultures and societies who have written about these events.</p> <p>Overall, students will be pushed to determine their own conclusions on topics covered, and practice justifying those conclusions through written assignments and oral in-class discussions.</p>
<p>ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>In the group discussions, both in class and in digital discussions, students will be provided with a discussion prompt to address that they will answer using historical and historiographical information taught in the course (either in lectures or in assigned readings). These opinion questions will require students to assert a position and defend it using historical content, and then consider and defend those positions with fellow students in the course in group discussion. Similarly, the Research Essay assignment will require students to reflect upon a topic of their choosing that they have investigated using both primary and secondary sources found through their own independent research. Students will be provided with a list of potential topics to pursue, but they are also permitted to move beyond that list and choose a topic that they find particularly appealing or that may align with interests that they have developed in other courses. Thus all written assignments in the course will push students to demonstrate their developing sense of self as learners through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p> <p>Specifically, the Group Discussions in Week 4, 7, 10, and 13 will require students to understand the traditional cultures involved in the Crusades and crusading from their own points of view. Often students evaluate these cultures through their own lived and learned experiences, and students will encounter the different interpretations that result when reading other students' discussion responses. Thus students will be able to understand the Crusades in part through their own frames of knowledge—as engineers, political scientists, English majors, medical students, etc—and then allow their subjective responses to the discussion prompts to reflect that learning. By then reading other student responses, and having students ask them questions about their posts, or even challenge their conclusions, students will be pushed to build upon their knowledge and understanding by being exposed to the knowledge and understanding presented by others. It will also force them to develop further their own sense of self as a learner because it will push them, through feedback and critical analysis of others and the instructor, to become more skilled at both presenting and defending their learning and historical/historiographical opinions.</p> <p>The Research Essay due in Week 15 will also allow students to choose a topic related to their own areas of interest if also related to the Crusades and/or crusading. Thus students can</p>

	<p>pick topics related to their own existing strengths, experiences, and personal preferences, and advance that learning and understanding by exploring a historical instance of that preference. Pre-Med students may develop a better understanding of medical advances during the Crusades (a topic discussed in Week 6). Political science students may study the intersection of political and religious motivations during the crusades in the various cultures involved (touched upon in all weeks but in particular in weeks such as Weeks 3-6, Weeks 8-10, and Week 13). English students may study songs or stories about the Crusades written by those involved (discussed in particular in Weeks 1-2, 4-7, and 11-13). Architecture students may study how architecture, songs, and/or art throughout the Afro-Eurasian world was transformed by the contact facilitated by the Crusades (Weeks 6-7 and 13). Economics students may study how the Crusades impacted and were impacted by Mediterranean and/or Silk Route trade (Weeks 6-9 and 11-13). And students interested in the role of women in the Crusades can study specific women who were known to be involved or the role of women in the Crusading orders (Week 6-8 and 13). Students can therefore use the study of the Crusades and crusading to further explore and understand their own areas and specialties of interest, and use their knowledge of those areas of specialty to inform their analysis of the related historical context of their choosing.</p>
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Goals and ELOs unique to Traditions, Cultures, & Transformations

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

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

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

	Course activities and assignments to meet these ELOs
<p>ELO 3.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.</p>	<p>Warfare has always been the product of a society’s political, economic, social, cultural, religious, ethnic, technological, geographic, environmental, and climatic beliefs, practices, circumstances, and/or characteristics. This was no less true in the medieval period than it is today. That being so, to study the Crusades and crusading activity fully, one must understand the people who wage it, as all of</p>

those factors influence who fought, why they fought, and how they fought. Students will learn about these factors with every culture involved in course-related events, and in so doing, understand why the numerous people involved engaged in holy war throughout the Middle Ages; how taking up arms for (at least partially) religious reasons were impacted by, and impacted, political institutions, economic practices, social values, cultural ideals, and religious belief; and how both non-combatants and marginalized peoples across the western Afro-Eurasian world impacted and were impacted by socially sanctioned violence throughout. All told, this understanding will build throughout the course so that students may understand how both crusading and the Crusades have shaped the world we live in today, and contemporary issues that are currently impacting our lives.

First students will learn about the historiographical understanding of the Crusades and crusading across time, as well as explore different political, social, cultural, economic, and religious impacts and outcomes as debated by Crusading historians in different eras (Week 1). They will then examine the concept of holy war in the different cultures involved, and understand how crusading emerged in the medieval era prior to the 11th century (Week 2). Students will then proceed through the main events of the Crusades and learn about the various cultures and societies involved and transformed by these events. This will require students to understand the traditions, impacts, transformations, and lasting outcomes of the course's events on the numerous cultures across the medieval Afro-Eurasian world including (but not limited to) Western Christians, the Byzantine Empire, and the various major caliphates and empires in the medieval Muslim world (Weeks 3-12). Students will then look at the long-term transformative impact of the Crusades upon all involved, as well as further examine the historiographical understanding of these events into the modern era (Week 13).

In the Week 4 Group Discussion, students will reinforce and present their learning of the political, economic, social, cultural, and religious traditions that created the crucible of the Crusades and medieval crusading, as well as the historiographical understanding of these events across time. In the Week 7 Group Discussion, students will discuss their own beliefs regarding the beginning of the major Crusades, as well as how the success of the First Crusade impacted and transformed the Afro-Eurasian world (and the various societies/cultures/political states involved). The

	<p>Week 10 Group Discussion will require students to critically analyze the continued transformative impact of the later Crusades, as well as consider the historiographical debate regarding the Crusades, crusading, and the impact of holy war into the later 12th century. The final Week 13 Group Discussion will then ask students to contemplate the long-term transformative impact of the Crusades upon all involved, and critically analyze how the historical understanding of these events has changed and been shaped by global events, as well as intra-cultural events, of all of the cultures/societies/states involved in or impacted by the main Crusading era.</p> <p>Students will then explore a topic of their choosing for the Research Essay project. This will require them to research and then present in essay format their understanding of their chosen topic, and topics of study, by exploring the Crusades and crusading, by their nature will reinforce learning of the cultures and traditions impacted by the transformative force that was the Crusades.</p>
<p>ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>Few experiences are universal to the human experience, and one of them is warfare. Virtually every society across time, regardless of geographical location or era, has been touched by war, and as a consequence, socially sanctioned violence has shaped human history in innumerable ways; this is especially the case when it comes to the medieval period as both crusading and the Crusades were a major activity and experience of all peoples across the western Afro-Eurasian world. Students will therefore study both the Crusades and crusading; the diverse and multi-cultural nature of these activities/events; and the prevalence of holy war across cultures in the western Afro-Eurasia sphere. At the same time, technology has always played a key role in warfare, as have economic and political interests. Thus the course will not only explore the core role that religion played in these historical events, but also how political structures and power, as well as economic interests and trade, interplayed with religious belief to transform the origins, course, and outcomes of the Crusading era. Students will therefore not only analyze the impact of the Crusades and crusading activity during our period of consideration from a religious perspective, but also consider the role that technology, politics, and economics have played in those events.</p> <p>Specifically, although these topics and themes will be explored in every week of the course due to the nature of the course’s focus, in Week 1-2, students will be introduced to the major course themes of</p>

	<p>warfare, the Crusades, crusading, and the pervasive existence of holy war in the cultures involved in the Crusades. Students will then learn about the transformative impact of these events on all cultures involved in, or impacted by, the crusades and Crusades from Weeks 3-12, and will in Week 13 evaluate the longer-term impacts of the Crusades and crusading upon all involved. They will see how these long periods of religious warfare shaped the cultures involved, and transformed them across the medieval period. They will also see how these holy wars continued on, either directly or in terms of their impacts, into the early modern era, and were carried culturally into the modern era in many cultures involved in various ways.</p> <p>Students will present their knowledge of these traditions and cultures in the Week 4 Group Discussion, evaluate the various transformative events and forces in the Week 7 and Week 10 Group Discussions, and present their understanding of the long-lasting impacts and changes, both historically and historiographically, in the Week 13 Group Discussion. Then, by completing the Research Essay, students will choose a topic related to the Crusades and crusading, and these topics by their nature will reflect upon the cultures impacted by and transformed by those events. They will also be encouraged to consider the long-term impact of the Crusades in their analysis, both upon the cultures involved and within the historiography of these events.</p>
<p>ELO 3.3 Examine the interactions among dominant and sub-cultures.</p>	<p>An important goal of the course is to study the major cultures, societies, political entities, and religious groups that participated in both crusading and the Crusades. This will ensure that students do not focus on simply Europeans, the traditional “window” of crusading history. Nor will students focus only on western Christians, the assumedly-dominant religion involved in the Crusades. Instead, students will widen the historical aperture considerably by considering the viewpoint and role of western Christians (Weeks 2-13), Byzantine Christians (Weeks 2, 4-6, 8-13) various Sunni Muslim caliphates (Weeks 2-9, 11-13), and numerous Shia Muslim caliphates (Weeks 2-9, 11-13). At the same time, students will examine the impact of these historical events upon marginalized subcultures across the medieval Afro-Eurasian world: Christians and Jews in Muslim Iberia (Week 3); Jews in Christian Europe, in particular during the outbreak of the First Crusade (Week 4); Christians and Jews in Muslim-controlled Levant regions (Week 2, Weeks 4-6, Week 9, Weeks 11-13),</p>

	<p>Christian “pagans” in Western Christian Europe (Week 10); and Muslims in the Outremer during the existence of the Crusading states (Weeks 4-9, 11-13).</p> <p>Students will thus study the impact of the Crusades and crusading upon local peasant (i.e. non-elite) populations in every region, as these populations throughout the medieval period were frequent sufferers in more “elite” military conflicts. Moreover, students will explore the experience of those who identified with a culture and/or religion in any region involved that was not the dominant one: marginalized Jewish populations throughout the Afro-Eurasian world, Sunni Muslims in Shia-controlled regions; Shia Muslims in Sunni-controlled regions; Eastern Christians in Western Christian lands; Western Christians in non-Christian territory (such as in Asia Minor and modern Armenia); and Christians labeled heretical by Church Christian authorities and targeted by crusading endeavors because of that.</p>
<p>ELO 3.4 Explore changes and continuities over time within a culture or society.</p>	<p>Given the mechanics of time, subsequent historical events are shaped by past historical events. Thus, as students move through the course, they will learn about traditional political, social, cultural, economic, military, and religious practices/ideology of the cultures involved in crusading and the Crusades (Weeks 1-3). Students will then learn about the specific events related to the course theme throughout the Middle Ages, and understand the enormous impact they had upon all involved. Indeed, the Crusades and crusading activity massively transformed every society, culture, and religion involved in the Crusades, and holy war more generally was employed in an effort to expand religious ideology and territorial control (Weeks 4-12). Once the crusading era was at its end, the wake of them still impacts the world today in far more ways than one might assume (Week 13). Students will therefore understand fully various changes and continuities across time within the cultures and societies around the world discussed in the course, and how those transformations still impact the world today.</p> <p>This learning will be reinforced in the Group Discussion assignments as students will first evaluate the cultures and traditions involved in the Crusades and crusading in the Week 4 Group Discussion. They will evaluate the transformative impact of the Crusades and crusading upon the peoples, societies cultures, political institutions, economic practices, and even factors like art, architecture, and music in the Week 7 and 10</p>

	<p>Group Discussions. They will then analyze the overall transformative force that was the Crusades and crusading across the medieval period and into the modern era in the Week 13 Group Discussion, addressing changes to historical events as well as historiographical analysis in that discussion. Students will then address these cultures and the transformative impact of the Crusades and crusading in the Research Essay by (1) evaluating relevant historiography to their topic of choice, (2) locating, reading, and understanding different perspectives on their Crusading topic via primary sources, and (3) solidifying their learning by writing an argumentative essay about their topic of choice.</p>
<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>As noted above, warfare is the product of a society's political, economic, social, cultural, religious, ethnic, technological, geographic, environmental, and climatic beliefs, practices, circumstances, and/or characteristics. The Crusades and crusading, along with holy war more generally, are equally the product of a society's religious ideology intersecting with political authority and military capability. To study the Crusades and crusading fully, therefore, one must recognize and explain the differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals who waged it. Otherwise, one fails to understand why, when, and how the Crusades/crusading was undertaken, nor can they understand the impact of its outcomes. Students will therefore learn about the various states and institutions that engaged in crusading and holy war more generally in the medieval period (Weeks 1-2), and how their political, social, economic, cultural, military, and religious ideologies/practices impacted and were impacted by the socially sanctioned violence they engaged in (Weeks 3-13). Students will then discuss these cultural traditions and the historiographical debates surrounding them in the Week 4 Group Discussion, continue to discuss the transformative events, forces, and impacts in Week 7 and Week 10, and then consider the longer-term transformative impact upon the cultures/societies involved in Week 13, as well as how that cultural transformation has been interpreted across time in the historiography. Students can then further explore these cultural traditions and transformations in the Research Essay assignment with particular emphasis upon the transformative influence of the Crusades, crusading, and holy war more generally.</p>

ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues

This course will focus on the numerous cultures, societies, religions, and political entities that existed across the western Afro-Eurasian sphere in the Middle Ages. The Crusades and crusading took place in, and involved people from, all regions of Europe, Asia Minor, western Asia, the Middle East, and North Africa. They also involved various sects of Christianity, Islam, Judaism, pagan peoples, and various marginalized groups declared to be heretics by sanctioned religious authorities. The Crusades and crusading therefore involved people who possessed diverse ethnic characteristics, racial identities, and/or gender roles. Further, the states, societies, and cultures across time possessed diverse political structures/values, social hierarchies, economic practices, cultural values, religious ideologies, and technological capabilities. All of these factors influenced both warfare and their conceptions of holy war, and so must be understood by students so that they may fully grasp the origins, course, and outcomes of the period discussed.

Students will learn about religious beliefs and how they impacted social, cultural, political, and military practice: In Week 1 and 2, students will learn about how Western Christians, Byzantine Christians, Sunni Muslims, and Shia Muslims conceptualized holy war, and how historiographical understandings of the war have changed across time, in particular when it comes to understanding the veracity of religious belief and its intersection with war when it comes to the Crusades and crusading more generally. Students will also learn about how these cultures skewed ethnic and racial identities as the alignment of political and religious affiliation transcended those categorizations. In Week 3, students will learn about the complex religious and political dynamics in Iberia changed across time, and how the very unique political, religious, and ethnic dynamic emerged there that was shaped by Islamic conquest and then gradual Western Christian reconquest, as well as periodic clashes into central Europe. In Weeks 4-6, students will explore the catalysts for the First Crusade, its proceed and success, and then the establishment of the Crusading states in the Levant region. Students will understand the different groups involved in this process, and how religious and political alignments dominated, but also skewed relationships, and influenced the complex process that was this period of campaigns. Students will then learn about the emergence of a complex and unique society in the Crusading states, and how ethnic identity, religious affiliation, political entities, and economic interests all mixed and interacted to generate Outremer culture. In Week 7 students will learn about the rise and role of the Crusading orders,

and will (among other topics) explore the involvement of local populations in Crusading orders, such as Muslim civilians who supported and worked for these orders, and how these orders (at least debatably) adopted some Islamic religious processes and also Muslim cultural behaviors. Students will further explore the impact of the Crusades, crusading, and religious warfare in Weeks 8-9, and 11-12. Students will also learn about how religious affiliation, and perceived heresy, catalyzed violent crusading activity in Week 10, and then the outcomes of the Crusades for all cultures involved in Week 13. Students in Week 13 will also learn how the different ethnic and religious groups involved in the Crusades understood and were shaped by their evolving understanding of the Crusades and crusading across time, or arguably not shaped by them (in certain cases, as students will learn). Throughout the course, moreover, students will explore the role of women in the Crusades and crusading culture as while the military activity of crusading was undertaken almost exclusively by men, crusading culture throughout the medieval period for all involved included women and informed gender roles as they were conceived across time (even those who skewed these roles, such as the small populations of women who belonged to military orders, although in non-combat roles).

As the Group Discussion assignments will require students to synthesize both these historical events and historiographical discussions of them, all topics will be emphasized and reinforced by those assignments. Students will then be able to choose a topic of their preference for the Research Essay and because the Crusades and crusading involved all of these themes woven together to form and shape the events in question, students will address them regardless of the specific event they choose to explore both historically and historiographically.