

## Term Information

Effective Term Summer 2025  
[Previous Value](#) [Summer 2023](#)

## Course Change Information

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

This course was automatically grandfathered in at the Foundations level, but we believe it is a better fit for the Themes, so we would like to change to GEN Theme TCT.

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

Continuing the department initiative to put courses into the new GE.

### 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	2202
Course Title	Medieval History: Late Rome to the Early Renaissance
<a href="#">Previous Value</a>	<a href="#">Introduction to Medieval History</a>
Transcript Abbreviation	Medieval History
Course Description	Medieval history from the late Roman Empire to the early Renaissance. Primary emphasis will be on cultures in Medieval Europe, but students also will be introduced to the Medieval societies and cultures throughout other regions such as the eastern Mediterranean, the Near East and North Africa.
<a href="#">Previous Value</a>	<a href="#">Survey of medieval history from the late Roman Empire to the early sixteenth century. Sometimes this course is offered in a distance-only format.</a>
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

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<b>Off Campus</b>	Never
<b>Campus of Offering</b>	Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

### Prerequisites/Corequisites

#### *Previous Value*

*Prereq or concur: English 1110.xx, or completion of GE Foundation Writing and Information Literacy course, or permission of instructor.*

#### Exclusions

Not open to students with credit for 1211.

#### Electronically Enforced

Yes

## Cross-Listings

### Cross-Listings

## Subject/CIP Code

<b>Subject/CIP Code</b>	54.0103
<b>Subsidy Level</b>	Baccalaureate Course
<b>Intended Rank</b>	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

- Students will also be introduced to the general disciplinary approaches, methods, tools, and theories by which historians construct narratives and generate consensus views about the past.
- Through lecture and required readings students will also interact with both historical (literary evidence) and some archaeological evidence (material data).

**Content Topic List**

- Late Roman Empire and the barbarian invasions
- Medieval Christianity
- Carolingians
- Vikings
- Investiture controversy
- Peasants
- High medieval expansion
- Gothic architecture
- Crusades
- Universities
- Late medieval crisis
- Black Death
- Hundred Years War

**Sought Concurrence**

No

**Attachments**

- 2202 GE Submission Form.pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- 2202 GE TCT Theme Syllabus Revisions.docx: Syllabus (revised)  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

- Revised Syllabus attached. *(by Getson, Jennifer L. on 02/12/2025 01:22 PM)*
- Please see feedback email sent to department 12-19-2024 RLS *(by Steele, Rachel Lea on 12/19/2024 03:16 PM)*
- Hello,  
The title on the form in curriculum.osu.edu is cut off. As for the title on the syllabus, it is the old title that you no longer want to use. Could you please reconcile? *(by Vankeerbergen, Bernadette Chantal on 11/20/2024 04:26 PM)*

**COURSE CHANGE REQUEST**  
2202 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
02/13/2025

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	11/20/2024 03:12 PM	Submitted for Approval
Approved	Reed, Christopher Alexander	11/20/2024 04:14 PM	Unit Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	11/20/2024 04:26 PM	College Approval
Submitted	Getson, Jennifer L.	11/21/2024 11:18 AM	Submitted for Approval
Approved	Reed, Christopher Alexander	11/21/2024 11:59 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	12/02/2024 07:45 AM	College Approval
Revision Requested	Steele, Rachel Lea	12/19/2024 03:16 PM	ASCCAO Approval
Submitted	Getson, Jennifer L.	02/12/2025 01:22 PM	Submitted for Approval
Approved	Reed, Christopher Alexander	02/12/2025 01:31 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/13/2025 09:57 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	02/13/2025 09:57 AM	ASCCAO Approval



# HISTORY/2202

Medieval History: Late Rome to the Early Renaissance

Autumn 2024 (full session)

3 credit hours

Online, Asynchronous

## Course overview

### Instructor

Instructor: Dr. Peter VanDerPuy

Email address (preferred contact method): [Vanderpuy.2@osu.edu](mailto:Vanderpuy.2@osu.edu)

Office hours: Tuesdays and Wednesdays, 11:00am-12:00pm via Zoom (weekly meeting links provided in the Course Information Module at the top of our course Home page)

### Prerequisites

This course and its assignments require both reading and writing competency in English. Please note that Ohio State's Center for the Study of Teaching and Writing (<https://cstw.osu.edu/>) offers excellent resources for those looking for help with their writing skills. Online and in-person instructional options are available.

### Textbook

Rosenwein, B., *A Short History of the Middle Ages*, 6<sup>th</sup> Ed., ISBN: 9781487540999

### Course description

This course examines Medieval history, from roughly the end of the Roman Empire (c. 476 AD) up to the Italian Renaissance and Protestant Reformation, c. 1400-1500. We will primarily be covering the civilizations and cultures in Medieval Europe, but students also will be introduced to the Medieval societies and cultures throughout other regions such as the eastern Mediterranean, the Near East and North Africa along the way. Numerous perspectives will be used in our survey and historical analysis of civilizations, serving to illustrate the variety and complexity of lived experience in the pre-modern world: political, social, economic, artistic, religious, and intellectual. Students will also be introduced to the general disciplinary approaches, methods, tools, and theories by which historians construct narratives and generate consensus views about the past. Through lecture and required readings students

will also interact with both historical (literary evidence) and some archaeological evidence (material data).

In particular, this course seeks to furnish students with a deeper understanding of the traditions, cultures and transformations that defined the centuries between the “fall” of the classical world of Antiquity, on one hand, and the rise of early modern modes of being and thinking that emerged in the period of the Renaissance and Protestant Reformation in 16<sup>th</sup> century Europe, on the other hand. These mark the chronological boundaries of this course, and along the way students will be introduced to the dynamics and characteristics of various changes and transformations that marked our period.

The medieval worlds of Europe, the Mediterranean and the Near East were anything but static during our period, and students will examine these societies through numerous investigative lenses: political, economic, military, geopolitical, religious, gender, intellectual and artistic. The very term “medieval” itself means a “middle age”, and so the period has often been understood by early modern thinkers as one very big transitional process lasting centuries. But students will be encouraged to develop an intellectual appreciation for this large period as its own peculiar and unique set of societies and sub-periods worth studying in their own right. The course will help students understand both how the medieval period embodies a linkage between ancient and modern eras, as well as how it developed its own outlooks, logics, and modes of expression.

A few key areas for our study of traditions, cultures, and transformations in the medieval world will be:

- Investigating the question of the “fall” of the Roman Empire: did the change from Roman provinces to a series of Germanic kingdoms in the European west represent a sharp break or rather a long-term transformation with forms of continuity between the Roman and early medieval eras?
- Ethnicity and “Roman-ness”: What made a person “Roman” in the late Antique/early Medieval period? And what marked a person as non-Roman? Why might it be difficult to tell?
- Cultural blending in border and cross-cultural regions: case studies of Islamic Spain, Anglo-Saxon Britain, and Crusader kingdoms in the Mediterranean and Near East
- How do various forms of conquest represent sharp transitions as well as cultural continuity and transformation: Germanic kingdoms in the late Roman West; the Islamic conquest and retention of Byzantine/Roman administrative structures in the Near East, North Africa and Spain; the Crusading movement and the transformation of the late medieval Mediterranean
- The rise and long-term transformations of Christianity and Islam, from their origins in the later classical period and early medieval period, to their cultural changes throughout the high middle ages, the period of the Crusades, and into the era of global exploration/exploitation
- Cultural interactions between kingdoms and empires – politically, economically, intellectually and artistically

## Course learning outcomes

By the end of this course, students should successfully be able to:

- Read and analyze primary sources and secondary sources (in textual, audio, and visual forms).

- Identify and evaluate ongoing conversations among historians about enduring historical questions. In particular, essay assignments on the meaning, impact, and legacy of the Crusades as well as on the question of various forms of cultural blending witnessed in the societies of the medieval Christian and Islamic worlds will introduce students to modern scholarly debates on these subjects.
- Analyze bodies of evidence and learn to think critically about particularly tough historical questions surrounding the major traditions, cultures and transformations in the medieval period, as well as the ways in which various peoples and their expression of themselves and outlooks shifted over time
- Develop an appreciation for both the similarities and sheer differences in the lifeworlds and thoughtworlds of various peoples and societies of the medieval period from our own modern outlooks

## General education goals and expected learning outcomes

As part of the **Traditions, Cultures, and Transformations GE Theme**, this course is designed to prepare students to meet the following goals.

### 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 ideas of traditions, cultures, and transformations.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic of traditions, cultures, transformations.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to traditions, cultures, and transformations.
- 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.

#### How the Course will Meet the GE: Traditions, Cultures, Transformations

Goal 1: Students will develop skill in critical and logical thinking through the analysis of primary sources and the completion of written essays (ELO 1.1). Such study will be advanced because we will read and analyze challenging primary source material and short essays by historians that returns repeatedly to the themes of citizenship, justice, and diversity. Each week we will also focus on guiding questions concerning the cultures and transitions examined in lectures and readings, which will form the basis of our weekly discussion forums (ELO 1.2)

Goal 2: Students will explore different approaches to the history of societies in the medieval world and period, including political history, economic history, military history, religious history, social history, cultural history, and intellectual history. (ELO 2.1). Students will be encouraged to reflect on their own learning through class discussion boards and essay assignments that encourage creative engagement with the past and reflective thinking about their own analytical skills evaluating primary sources. (ELO 2.2).

Goal 3: Throughout the course, students are encouraged to explore how different aspects of culture can be used as lens to understand and make sense of the societies, traditions and transitions of the medieval period. In the early part of the course, the cultural identity concept of “Romanness” is used to understand the backdrop against which early medieval Germanic kingdoms emerged and sought legitimacy and belonging; and the rise of the religions of Christianity and Islam are also used as a lens through which to understand how people and communities further negotiated identity and meaning throughout changing times (ELO’s 3.1, 3.3, and 3.4). In the middle of the course, the religious concept of “holy war”, embodied by the period of the Crusades, is examined as a “big-idea” that wrought both short-term and long-term changes and consequences for the Christian and Muslim societies of the medieval period clear into the present day (ELO 3.2). And finally, towards the tail end of the course, technological and ideological developments are examined in order to help students analyze late medieval warfare, the onset of the age of global exploration and exploitation, and the conceptual basis on which these were justified and legitimized all the way into modernity (ELO’s 3.2, 3.3, and 3.4). The weekly discussions, multiple essays on exams, as well as a midterm paper on the Crusades will help students reflect on and apply this knowledge and these skills towards critical thinking and learning.

Goal 4: In this course, students will be taught to examine how the early polities of the medieval period – both Germanic kingdoms and Islamic caliphates – negotiated and created multi-ethnic societies that also blended cultures, institutions, languages, and traditions, while also bringing new identities to the fore. Students will examine numerous examples of cultural blending, overlap, and conflict that produced wholly new or aggregated entities whose histories still influence our identities and traditions today (ELO 4.1). Many of the aspects, themes, and concepts outlined in Goal 3 will also lead students into an analysis of, and familiarity with, the ways in which categories of race, ethnicity, and gender in particular impacted the individuals as well as broader societal issues or institutions. Students will engage in this



exercise in the following ways: 1) explore questions such as “what constituted a “barbarian” vs. a Roman?”, 2) develop an understanding of how Christian and Muslim views of “the other” changed and hardened over time from peaceful interaction to hostilities, 3) examine the role that gender played in constituting and legitimizing political and religious power in the medieval period, and 4) explore the late medieval thoughtworld’s earliest emerging notions of “race” and “otherness” against the backdrop of global exploration and militarized exploitation of others (ELO 4.2). Students will complete weekly textbook and primary-source readings to familiarize themselves with the concepts, narratives, and outlooks surrounding these issues. The primary source readings in particular will help them to engage how these societies thought about, promoted, and navigated these issues themselves. And the essay assignments in the course in particular to explore their own critical understandings of these topics, their past meaning, and the continued impacts and significance.

As part of the **Historical Studies legacy GE**, this course is designed to prepare students to be able to meet the following Expected Learning Outcomes:

#### Goals

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

#### Expected Learning Outcomes

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

#### How the Course will Meet the GE: Historical Studies

Students will develop skill in critical and logical thinking through the analysis of primary sources, discussion participation, and the completion of written essays. Students will explore different approaches to the history of the medieval period, including political history, economic history, military history, religious history, social history, cultural history, and intellectual history. Students will be encouraged to reflect on their own learning and its application to contemporary issues through class discussion forums, quizzes, and essay assignments.

## How this Online course works

**Mode of delivery:** This course is 100% online. There are no required sessions when you must be logged in to Carmen at a scheduled time.

**Pace of online activities:** This course is divided into **weekly modules** that are released each Monday at 12:00am. All assignments are due on the following Sunday at 11:59pm, unless otherwise indicated in the syllabus or on Carmen. Students are expected to keep pace with weekly deadlines but may schedule their efforts freely within that time frame.

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

- **Direct Instruction**

Because this is an online course, we must be especially cognizant of encouraging interaction in order to mitigate the distance of online learning. As such, students should expect direct instruction with the instructor in the following ways:

- **Module Introductions**
- **Video lectures**
- Announcements
- Facilitating and responding to discussion board prompts
- Feedback on written assignments
- Online meetings, upon request

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

- **Participating in online activities for attendance: AT LEAST ONCE PER WEEK**  
You are expected to log in to the course in Carmen every week. (During most weeks you will probably log in many times.) If you have a situation that might cause you to miss an entire week of class, discuss it with me *as soon as possible*.
- **Office hours and live sessions: OPTIONAL**  
All live, scheduled events for the course, including my office hours, are optional. They are a great way for students to gain a fuller sense of their own learning, as described in ELO 2.2. Please stop by at the scheduled time or email the instructor if an alternate time is needed.

## Course materials and technologies

### Textbook

#### Required

- Rosenwein, B., *A Short History of the Middle Ages*, 6<sup>th</sup> Ed., ISBN: 9781487540999
  - This book is available for purchase at the OSU Bookstore:  
<https://ohiostate.bncollege.com/>
  - A copy of this textbook can also be found on reserve for our course at the main Thompson library

### Additional Assigned Reading (available via the Carmen Course Website):

A selection of primary source readings will be provided for students within each weekly module. They will be located directly beneath the weekly video lectures.

## Course technology

### Technology support

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

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

### Technology skills needed for this course

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

### Required equipment

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

### Required software

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

### Carmen access

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

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass - Adding a Device help article for step-by-step instructions ([go.osu.edu/add-device](https://go.osu.edu/add-device)).
- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application ([go.osu.edu/install-duo](https://go.osu.edu/install-duo)) to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

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

## Grading and faculty response

### How your grade is calculated

**Weekly Discussion Posts – 20%**

**Bi-Weekly Quizzes (7 total) – 20%**

**Critical Analysis Paper: The Crusades (5 pages) – 25%**

**Final Course Themes Comprehension Essays (4 pages) – 25%**

**Final Student Learning Reflection Paper (1-2 pages) – 10%**

*See course schedule below for due dates.*

### Descriptions of major course assignments

#### Discussions (20% of final grade)

Students participate in discussion in two ways: first, by responding to the discussion prompts posted by the instructor, and second, by responding to the contributions of their peers. By completing the readings and the discussions, students will learn to discuss key issues from this course. Discussion boards also provide an opportunity to foster a classroom community.

To complete each of the weekly discussion assignments students must post a total of 3 posts per week, worth a total of 3pts

- Students must post an initial post in response to the prompts by 11:59pm on each Sunday when the discussion board will close. Submitting your initial post even earlier will give everyone an opportunity to engage in discussion.
  - The initial post should be a robust post of several paragraphs and is worth a total of 2pts
- Then students must respond to at least two of your colleagues' posts before the discussion board closes at 11:59pm on Sunday.
  - Each response post is worth ½ a point (.5pts). Students must engage critically with the material and fellow students' ideas in order credit here. You must do more than simply state an agreement with the other person's ideas/views.

To access the discussion board,

- Open "Discussion" from the menu on the left of our home page, or click on the Discussion link in the assigned module.
- Then open the discussion board for that unit.
- Students must post an initial response before they will be able to view peers' posts.
- To reply to someone else's post, scroll down to the bottom of the discussion thread and click "Reply." An open textbox will open.
- Paste or compose your comments or responses into the place holder and click "Post Reply"

\*\*If you would like to subscribe to the discussion so that you are notified by email when new comments are posted, please click the “Subscribe” button on the bar above the “Reply” button.

Assessment of this assignment will be based on completion of both an original post and two response posts to other students. Responses must be clear and thoughtful. The aim is to prompt discussion. Stating that one agrees with someone’s statement without explaining why is not enough to earn credit for the response portion of the discussion.

These discussion boards are a space to foster our classroom community, so I encourage you to consider checking in on the discussion board before the day it’s due. Completing responses during the final hour does not contribute much to a vibrant discussion, and most colleagues in the course will not have the opportunity to read, learn, and comment on posts from the final hour.

The purpose of the discussion board exercise is to encourage intellectual exchange between students, to learn from your peers as they learn from you. It is also a place where I will be able to encourage, facilitate, and respond to conversation, but you should be looking to your fellow students as well as the instructor in terms of engaging in dialogue.

**This assignment fulfills the GE ELOs:** 1.1 and 1.2 through ongoing discussion with peers, which builds over the course of the semester. It also invites students to fulfill 2.1 and 2.2 by encouraging students to return to similar questions after learning new content. **By asking students to revisit questions before and after learning course content, the discussion boards facilitate self-reflective learning.**

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students may refer back to the assigned course materials or to their own notes while posting in the discussion board.

*Discussion and Communication Guidelines:*

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

- *Writing style:* While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation.
- *Tone and civility:* Please maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Remember that sarcasm doesn’t always come across online.
- *Citing your sources:* When we have academic discussions, please cite your sources to back up what you say. For the purpose of this particular assignment, it is simply enough to refer to the source in general. No page number citations are necessary.
- *Backing up your work:* Consider composing your academic posts in a word processor, where you can save your work, and then copying into the Canvas discussion. Please use accessible word processing software.
- *Communication with your instructor:* You should feel free to communicate directly with the instructor concerning your grade, your performance in the course, etc.

## Bi-Weekly Quizzes (20% of final grade)

**Description:** Every two weeks, students will complete a quiz in addition to the discussion board for the week. These quizzes will simply cover everything in reading and lectures for the previous two weeks. For example, Quiz 1 is scheduled at the end of Week 2 of the course, and it will cover the lectures and readings from Weeks 1 and 2. Each quiz will be 15 points total and consist of 15 multiple-choice and true/false questions. Once you open the quiz you will have 15 minutes to complete it. Students are allowed two attempts. Carmen will automatically drop the score of your lowest attempt. Each quiz will be available for a 72-hour window, from 12am Friday till 11:59pm on Sunday.

The purpose of this exercise is to motivate students to complete the reading, lectures, listening, and other materials assigned in that module, and to review the key takeaways from that week. The questions will therefore assess students' understanding of the readings and other materials, including the assigned lecture videos for that week. Quiz questions are randomly selected from a pool of questions.

Assessment of this assignment is automatic. The student's score will be visible after the completion of their attempt. Quizzes will be available to students for a 72-hour window, from 12am Friday to 11:59pm Sunday of each week. Correct answers to the quiz will be available starting at 12am on the following Monday.

**This assignment fulfills the GE ELOS:** 3.1 and 3.2, through regular review of key course content from the lectures and the reading assignments that consider a wide range of perspectives. **The quiz is also a weekly way for students to reflect upon their own learning (2.2).**

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students may refer back to the assigned course materials or to their own notes while they take the quiz. Students may not collaborate with one another on this assignment, including taking quizzes together or sharing quiz questions or answers.

## Critical Analysis Essay: The Crusades (25% of total grade: one paper, 5 pages)

### Description:

For this assignment, students will complete a research paper of at least 5 pages that conducts an in-depth analysis on a particularly complex historical question relating to certain topics that we'll be covering in the course. In two specific weeks—Weeks 10 and 11—the weekly module will introduce a more in-depth pdf document of readings that examines a particularly complex historical question—The Crusades and the Development of Holy War—through a curated selection of primary sources (the medieval texts) as well as a selection of modern scholarly views (secondary sources) on the problems. It's basically a large packet that gives you all the materials you need to flex your skills as a budding, amateur historian. You won't need to do any outside research or readings in order to write the paper. All sources are provided in the pdf packet that will form the basis of the evidence used to form your argument and support your analysis.

The purpose of this assignment is to practice three of the historian's essential skills: interpreting primary sources, evaluating the use of these primary sources as evidence, and engaging with modern

scholarship and debates concerning the sources as well as the historical concepts and question under examination.

See the schedule of weeks below for the exact due date for this paper.

Feedback is a crucial part of learning to write. It is also a key component of one's sense of their own learning. For example, how would I explain what I've learned to someone else? Was my explanation understood by the reader as I intended it to be? Since learning from and giving feedback is a key component, the instructor will provide extensive feedback on your writing assignments. It is expected that students read this feedback and incorporate the suggestions on subsequent writing assignments. Each writing assignment is designed to build upon previous assignments and feedback to improve the skills of writing and analysis throughout the course. Instructor feedback will also provide a model for a student in assessing their own, particularly by the time they must undertake the Final Course Themes Comprehension Essays at the end of the course.

The essay must be submitted in a .doc, .docx, or .pdf format via TurnItIn on Carmen. Please see the Carmen course page for the assignment instructions and rubric. Note as well that the assignment instructions will also contain advice on how to write and structure a good academic essay.

**How this assignment fulfills the GE ELOS:** This essay assignment invites students to fulfill 1.1 and 1.2, as they emphasize thinking about how ideas of religion, identity, and otherness were constructed, unsettled, and debated during this period. It also invites students to fulfill 3.1 and 3.2, as well as 4.2, as students must describe the influence of an aspect of culture (religious belief), analyze the impact of a "big idea" that created long-lasting changes, and examine how perception of differences impacted individuals and broader societies. Moreover, the practice of completing this assignment and receiving instructor feedback fulfills 2.2, as it affords students an opportunity to act as self-reflexive learners by incorporating such instructor feedback and learned analytical skills into their final course essays due in finals week.

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students are encouraged to refer back to the relevant reading and listening from the module that pertains to the source. Students are welcome to discuss their reactions to the primary sources and to other assigned reading with their peers, but the written response must be the student's own original work. "TurnItIn," the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

### Final Course Themes Comprehension Essays (25% of final grade)

**Description:** Instead of a final exam proper, students will write two final essays that ask them to analyze aspects and themes of the course overall. Essay prompts will be provided from Day 1 of the course, so that students are aware of what they need to be paying attention to, learning, and analyzing throughout the semester. This paper requires students to conduct in-depth critical analyses of certain comprehensive questions, utilizing the primary sources that we read throughout the semester as supporting evidence. The purpose of the paper is to familiarize students with the historian's craft and to foster a deeper understanding of the critical analysis used in examining primary source documents on which our historical narratives and interpretations are based. Since you will also be analyzing the primary sources we read as part of the each week's discussions, you will already have some experience here.



A guide to writing these essays, including paper formatting guidelines and what you will need to include in your analysis, will be provided for you in the Course Information module at the top of the Modules page from day one of the course. This means that you can begin thinking about and/or working on this assignment as early as you wish. Such a schedule is designed to allow you to gradually reflect on your own development and skill in thinking about and examining the critical issues we'll be looking at, as well as in reading and accessing primary sources as documents of evidence.

Assessment of this assignment will be based upon the clarity, argumentation, comprehensiveness of your analysis. A successful analysis of each essay prompt will be able to connect the overall analysis to the understandings of the traditions, cultures, transitions, and other concepts that have informed our survey of the ancient societies covered in this course. The essay must be submitted in a .doc, .docx, or .pdf format via TurnItIn on Carmen. Please see the Carmen course page for the assignment instructions and rubric.

**This assignment fulfills the GE ELOS:** This particular assignment invites students to complete ELO 2.2 by engaging in a process that invites reflection on the skills they have learned in examining long-term historical processes and in assessing primary sources throughout the semester. The ability to see the assignment and its requirements from the opening day of the course will afford students a self-reflective opportunity to understand the concepts they are expected to comprehend and the skills they are expected to develop in the course, to measure their sense of their own learning throughout, and to demonstrate their ability to communicate that learning. This assignment will also fulfill ELO's 3.1, 3.4, and 4.1 by asking students to engage with a review of influential aspects of culture that we've examined, exploring changes and continuities to societies and their lived experiences over time, and demonstrating a recognition of the similarities and differences amongst the cultures and societies through the specific analytical lenses employed in this course.

### Final Student Learning Reflection (10% of final grade)

This assignment asks students to reflect on aspects of their learning particularly in regard to the class discussions and paper assignments. Students must write a 1-2 page paper (formatted the same as the previous papers) reflecting upon their experience in writing discussion posts and paper analyses. Students must address the following questions in their reflection paper in order to earn full credit for the assignment:

1. What problems or challenges did you encounter in writing either the discussion posts or term papers? You may think broadly here: both practical issues of writing, or more intellectual issues faced with digesting materials and forming argumentation and analyses.
2. What concerns did you have about either of these writing assignment types? And how could the assignment or instructor have addressed these better?
3. What role do you think that the holistic process of reading evidentiary materials, forming arguments, and communicating these in writing helped to play in your learning of the concepts and ideas presented in this course?
4. How did the simple process of writing discussion posts help you build writing and critical thinking skills for the later essays?
5. Lastly, what insights did you gain about yourself as a learner? Think, perhaps, about learning style, interests, and process.

The assignment will be available from the first day of the course, in order that students can see and understand some of the basic goals or questions about themselves and their learning that they will want to keep in mind as they participate in the weekly discussions and engage with the term papers. It will be due, along with the final comprehension essays, on Friday, Dec. 6<sup>th</sup> by 11:59pm. The papers will be scored simply out of 10 pts total. 2pts will be awarded for each question answered with a good degree of thought and thoroughness.

**This assignment fulfills the GE ELOS:** This particular assignment invites students to complete ELO 2.2 by engaging in a process that invites reflection on the skills they have learned in examining long-term historical processes and in assessing primary sources throughout the semester. More specifically, the assignment requires students to demonstrate a developing sense of themselves as learners with reflections upon their process of learning, insights about their learning styles, and acknowledgment of the challenges they encountered in relation to the writing assignment in the course. The assignment also ask students to reflect on the kinds of skills they built as learners during the course, and how those skills were progressively applied to later assignments by the end of the course.

**Academic integrity and collaboration:** This is an open-note, open-book assignment. Students are encouraged to refer back to the relevant reading and listening from the course. Students are encouraged to discuss their reactions to the book their peers, especially in the peer review session. The written response must be the student's own original work. "TurnItIn," the Carmen tool intended to help you prevent plagiarism, will be used on your submitted paper.

## Late assignments

All assignments are due on Sundays at 11:59pm unless otherwise indicated in the syllabus. Please refer to Carmen for due dates. Late assignments may be accepted where there is a valid and, preferably documented, excuse and/or prior accommodations established (e.g. a student's registration with Disability Services or prior arrangement with the instructor). Please reach out to me if you anticipate any problems in submitting an assignment on time. I am happy to work with a degree of flexibility to ensure your success in this course.

- This course follows OSU policy regarding Covid-related accommodation. If you or a member of your household are impacted by Covid-19 this semester, please visit <https://slds.osu.edu/covid-19-info/covid-related-accommodation-requests/> to fill out the university's accommodation request form. We will make appropriate accommodations for your extended absence and recovery.
- If you experience an emergency this semester that necessitates an extended absence, please contact Dr. VanDerPuy or the lecturer for this course to discuss an Incomplete.

## Grading scale

93-100: A  
 90-92.9: A-  
 87 - 89.9: B+  
 83 - 86.9: B  
 80 - 82.9: B-  
 77 - 79.9: C+

73 - 76.9: C  
 70 - 72.9: C-  
 67 - 69.9: D+  
 60 - 66.9: D  
 Below 60: E

## Instructor feedback and response time

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

- **Grading and feedback:** For weekly discussions, you can generally expect feedback within **7 days**. For any exams or essays, you can expect feedback within **10-14 days**.
- **Email:** I will reply to emails within **24 hours on days when class is in session at the university**. Please expect a longer response time on weekends and holidays.

## Other course policies

### Discussion and communication guidelines

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

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

### Email and Office Hours

Because this is an online class, we will communicate mostly by email. Students can expect at least one email from me every week. (To track our email correspondence, students may find it helpful to create a separate email folder, if possible.)

**Offices Hours** are Tuesdays and Wednesdays, 11:00am-12:00pm via Zoom. Weekly links provided in under the "Course Information" module at the top of the course home page.

I encourage you to stop by office hours if you have questions about your individual work. Office hours are a great time to talk with me about any aspect of the course and your interests in history. I'm here to support your learning, and I look forward to meeting you!

## Academic Misconduct

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

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

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

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

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

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

## Student Services and Advising

University Student Services can be accessed through BuckeyeLink. More information is available here: <https://contactbuckeyelink.osu.edu/>

Advising resources for students are available here:

<http://advising.osu.edu>

## Copyright for instructional materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

## Program 60

If you are participating in Program 60, welcome! I invite you to participate in the course as much as you would like, including attending lectures, doing the readings, and participating in class discussions. You are welcome to do as much of the written assignments as you would like, but I am not able to offer individual feedback or grades on these assignments for Program 60 participants. If you would like, I would be happy to write a letter at the end of the term speaking to your overall performance and completion of the course. I encourage you to check in with me during the first two weeks of the semester regarding your plans for participation. Thank you for your interest in this course.

## 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](#))

## Campus Free Speech policy

Our [Shared Values](#) include a commitment to diversity and innovation. Pursuant to these values, the university promotes a culture of welcoming differences, making connections among people and ideas, and encouraging open-minded exploration, risk-taking, and freedom of expression. As a land-grant institution, the university takes seriously its role in promoting and supporting public discourse. To that end, Ohio State is steadfastly committed to protecting the First Amendment right to free speech and

academic freedom on its campuses, and to upholding the university's academic motto — "Education for Citizenship." The [Campus Free Speech policy](#) adopted in May supports this commitment.

## Weather or other short-term closing

Unless otherwise announced by the university, online or distance-learning classes will occur as scheduled.

### Statement on Title IX

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

### Commitment to a diverse and inclusive learning environment

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

### Land Acknowledgement

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of 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](http://ccs.osu.edu) or calling 614--292--5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614--292--5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

## Accessibility accommodations for students with disabilities

### Requesting accommodations

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

If you are 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](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://slds.osu.edu).



This online course requires use of CarmenCanvas (Ohio State's learning management system) and other online communication and multimedia tools. If you need additional services to use these technologies, please request accommodations with your instructor.

- [Canvas accessibility \(go.osu.edu/canvas-accessibility\)](https://go.osu.edu/canvas-accessibility)
- Streaming audio and video
- CarmenZoom accessibility ([go.osu.edu/zoom-accessibility](https://go.osu.edu/zoom-accessibility))
- Collaborative course tools

## Course Schedule

### Week 1 (Aug 20 - 25): introductory materials, concepts; the late Roman world

- Rosenwein (textbook) reading: Ch. 1: The Roman World Transformed
- Primary Source Readings (all provided in your Week 1 module): ‘Eusebius: Conversion of Constantine’; ‘Jerome, On Pagan Learning’
- Week 1 discussion posts due by 11:59pm Sunday the 25<sup>th</sup>
  - Discussion Questions: 1) What kind of conflict seems to be at the center of Jerome's letters? What can this tell us about the relationship between Christianity and Roman society and culture in the late Roman period? 2) The premodern outlook of people in both Antiquity and the Medieval period took it for granted that the world was full of divine and supernatural forces that might enter people's lives. How do Jerome's and Eusebius' account illustrate that essential outlook and belief? Make sure to cite an example or two from the texts. 3) Based on these sources, how did Christianity blend with existing Roman society and culture, and how did it represent new outlooks, challenges, or a transformation of existing Roman society?

### Week 2 (Aug 26 - Sept 1): “Barbarian” Migration Period and the Early Romano-Germanic Kingdoms

- Rosenwein Reading: Ch. 2 The Emergence of Sibling Cultures
- Primary source readings: Procopius: The Vandal Conquest of North Africa; Late Roman Descriptions of Two Gothic Kings
- Week 2 discussion posts due by 11:59pm Sunday the 1<sup>st</sup>
  - Discussion Questions: 1) How does Procopius' account of the Vandal conquest of North Africa highlight or illustrate some of the key features of the ways in which "barbarian" groups arrived in the empire and established their kingdoms? What are the dynamics between them and the Romans? Make sure to cite the text to illustrate your points. 2) How do the reports of both Sidonius and Jordanes help to illustrate the Romanized nature of the Gothic rulers they were describing? What exactly about these rulers was Roman? How did their behaviors represent a continuity of Roman practice? Make sure to cite parts of the text to support your points. 3) Using the sources for this week, in your own view, how successful or unsuccessful was the late Roman Empire in absorbing the



- various Germanic ethnic groups? Make sure to cite parts of the text to support your points.
- Quiz 1 open from 12am Friday, Aug. 30th through 11:59pm Sunday, Sept. 1st

### Week 3 (Sept 2 - 8): The Byzantine Empire and Justinian; The Arab Conquests/Rise of the Islamic World

- Rosenwein readings: none
- Primary source readings: Excerpts from Procopius: *The Secret History*; *Accounts of the Arab Conquest of Egypt*
- Week 3 discussion posts due by 11:59pm on Sunday the 8<sup>th</sup>
  - Discussion Questions: 1) How does the *Secret History* affect your view and understanding of Justinian's reign? Do you feel like it gives us a more complete view of things, or does it destabilize our understanding of this figure and his reign? 2) Using the two sources included in 'Two Accounts of the Arab Conquest of Egypt', how does it seem that the Arab conquerors dealt with the conquered Byzantines (Romans)? What stands out to you about their conduct and strategies? Make sure to cite examples from the texts. 3) In the 'Two Account of the Arab Conquest of Egypt,' the first excerpt was written by a Christian source, and the second excerpt was written by a Muslim source. In what ways do you see that affecting their respective accounts? (Note: it's ok to also argue that you don't think their background/religious outlook affected or showed through in their account at all). As always, make sure to cite the texts to illustrate your points.

### Week 4 (Sept 9 - 15): Rise of the Papacy and the Western Church; Merovingian Gaul

- Rosenwein reading: none
- Primary source readings: Writings of Gregory the Great; Excerpts from Gregory of Tours' *History of the Franks*
- Week 4 discussion posts due by 11:59pm Sunday the 15<sup>th</sup>
  - Discussion Questions: 1) When reading the excerpts of Gregory the Great's letters in particular, how can you see Gregory articulating and/or attempting to assert the power of the papacy throughout the western church and the western kingdoms? What kinds of attitudes, actions, behaviors, or speech on Gregory's part help to convey this? 2) Using the excerpts from Pope Gregory the Great's book on pastoral care, what seem to be the desired qualities for a churchman or bishop? And what do these excerpts seem to indicate are the primary concerns of the Pope about the behavior of churchmen? 3) Using Gregory of Tours' account, what do you think were the key reasons, motivating factors, or agents in the conversion of the Frankish king Clovis to Christianity? Make sure to cite the text to support your points. 4) Judging from Gregory of Tours' account, what seem to be the qualities that make Clovis a good ruler in Gregory's view? What made for good rule in Frankish culture? Use examples from the text to support your points.
- Quiz 2 open from 12am Friday the 13th until 11:59pm Sunday the 15<sup>th</sup>

## Week 5 (Sept 16 – 22): Monasticism and Learning; Carolingian Empire and Renaissance

- Rosenwein reading: Ch. 3 Creating New Identities (750-900 AD)
- Primary source readings: The Rule of St. Benedict; Einhard's *Life of Charlemagne*
- Week 5 discussion posts due by 11:59pm on Sunday the 22<sup>nd</sup>
  - Discussion Questions: 1) Using the excerpts from the Rule of St. Benedict, what would you say are some of the basic expectations for the behavior of monks? How do these rules set the culture of monasticism apart from the average person's world? 2) Having read Einhard's biography, *The Life of Charlemagne*, what seem to be Charlemagne's best or strongest characteristics as a ruler? Are there areas where Einhard sees flaws in Charlemagne and his actions? Make sure to use examples from the text to support your points. 3) What are some of the reasons that Einhard gives for undertaking his biography of Charlemagne? That is, why do you think he's writing this account of things? Additionally, aside from giving a basic account of a historical figure, what do you think biography as a kind of literature was meant to do for readers? What was the point of writing a biography?

## Week 6 (Sept 23 – 29): Anglo-Saxon England; the Umayyad and Abbasid Caliphates and the Islamic Cultural World

- Rosenwein reading: none
- Primary source readings: Gildas: *On the Ruin of Britain* (Excerpts) ; Masoudi: *Book of the Golden Meadows*
- Week 6 discussion posts due by 11:59pm on Sunday the 29<sup>th</sup>
  - Discussion Questions: 1) For Gildas, what seem to be the main problems in Britain during the incursions of the Anglo-Saxons? What are the main issue he seems to want to address? 2) Why might Gildas be a problematic source to use for this very difficult transformational period of British history? On the other hand, are there ways in which he forms a reliable or at least basic source of information for the historical events of this transition? 3) How do the excerpts of Masoudi's work, *The Book of Golden Meadows*, help to illustrate the Abbasid court as a place of high learning, cultural flowering and magnificence? What stands out to you about the Islamic cultural world? Please cite examples from the text to illustrate your points. 4) Masoudi was writing some 150 years after the reign of Harun al-Rashid, and his work is highly anecdotal, meaning it is composed of all sorts of smaller, little stories that illustrate his rule and life at his court. How do you think those characteristics - its date and anecdotal nature - affect the reliability and/or accuracy of the work as a source for al-Rashid's reign?
- Quiz 3 open 12am Friday Sept 27<sup>th</sup> through 11:59pm on Sunday the 29<sup>th</sup>

## Week 7 (Sept 30 - Oct 6): The Viking Age and Post-Carolingian Collapse; Feudalism

- Rosenwein reading: Ch. 4 Political Communities Reordered (900-1050 AD); Material Culture: Cloth and Clothing
- Primary source readings: Asser: *Life of Alfred the Great*; Feudalism: Agreement between Count William V of Aquitaine and Hugh IV of Lusignan
- Week 7 discussion posts due by 11:59pm on Sunday the 6<sup>th</sup>
  - Discussion questions: 1) After reading the excerpts from Asser's *Life of Alfred the Great*, you have now been introduced to several different examples of historical biography - Procopius on Justinian, Gregory of Tours on Clovis, Einhard's *Life of Charlemagne*, to name a few. What seem to be common features of this tradition of biographic works? Name two or three features that seem to be common to all of these works, including Asser's *Life of Alfred*. You might think in terms of style, goals/aims of the works, kinds of information they convey, tone and/or outlook, purposes, etc. 2) Asser's work is structured in what we call the "annalistic", or year-by-year, approach [from Latin, *annum* = year]. This traditional way of writing history takes events as they happened in progression on a year-after-year basis, rather than skipping around to different periods. Where do you see this approach in the text you read this week? What parts of it stand out to you as "annalistic" in nature? 3) How does the source - *The Agreement between William V of Aquitaine and Hugh IV of Lusignan* - help to illustrate the major features of feudalism? Cite at least two examples from the text that demonstrate some of the key features of a feudal agreement as discussed in this week's lecture. 4) How does *The Agreement between William V of Aquitaine and Hugh IV of Lusignan* shed light on what's going on in Europe in this period after the collapse of the Carolingian Empire? Just using this text, how would you characterize the state of society at this point in time?

## Week 8 (Oct 7 – 13): Midterm Exam/Mid-semester Break

-no lectures, discussion, or quiz

-Midterm Exam open from Monday the 7th at 12am through Wednesday the 9th at 11:59pm

## Week 9 (Oct 14 – 20): Food and Diet in Medieval Europe; Medieval European Art

- Rosenwein reading: none
- Primary source readings: *The Dialogue between Master and Disciple*; *The Polyptyque de Villeneuve-St. Georges*
- Week 9 discussion posts due by 11:59pm on Sunday 20th
  - Discussion Questions: 1) How do the excerpts presented in *The Dialogue between Master and Disciple* and *The Polyptyque de Villeneuve-St. Georges* help illustrate the relationship between peasant identities and food and land? Make sure to cite examples from the text to support your points. 2) Using the source excerpts for this week, identify two differences between our modern food system and how it works, and that of the medieval food system illustrated by these sources. You may want to think about things like how different people relate to each other, power dynamics, food production itself,

control of land, labor and identity, to name a few areas. Make sure to cite examples from the texts to support your points.

## Week 10 (Oct 21 – 27): Papal and Church Reform Movement; Alexios Comnenos and the Call to Crusade

- Rosenwein reading: Ch. 5 New Configurations (1050-1150 AD)
- Primary source readings: The Investiture Controversy; Accounts of Urban II' Speech at Clermont, 1095 AD; 'Exploring the European Past' PDF packet on the Origins of the Crusades
- Week 10 discussion posts due by 11:59pm on Sunday the 27th
  - Discussion Questions: 1) In his letter, what are some of the arguments that Gregory VII deploys to prove that papal (and other priestly) authority is superior to that of kings? Make sure to cite examples from the text. 2) When reading the five different accounts of Urban II's speech at Clermont (including Urban's own instructions, account #5), what ideas or points are common to all accounts? This doesn't need to be an exhaustive inventory, but please make note of at least two common ideas, themes, or statements. 3) Having read the accounts of Urban II's speech, what in particular in the speech do you think would have motivated the crusaders? Keep in mind that many (if not most) people were unlikely to survive and come back home from a crusade. Make sure to use examples from the texts to support your points. 4) What parts of Urban II's speech help us understand the concept of crusade as a new idea or departure from traditional Christianity?
- Quiz 4 open from 12am Friday the 25th through 11:59pm on Sunday the 27th

## Week 11 (Oct 28 – Nov 3): The Crusades; The Angevin Empire and France

- Rosenwein reading: none
- Primary source readings: The Siege and Capture of Jerusalem: Version of Raymond d'Aguiliers; Anna Komnena: The Alexiad; Accounts of the Angevins: Peter of Blois' Description of Henry II, the Letter to Eleanor, and Gerald of Wales description of the Angevins
- Week 11 discussion posts due by 11:59pm on Sunday the 3rd
  - Discussion Questions: 1) How does Raymond d'Aguiliers portray the crusaders and their motivations? What kinds of language, characterizations, or qualities stand out to you? Please cite parts of the text to support your points. 2) Having read Anna Komnena's account and description of the leaders of the First Crusade, how does her account shine a different light on the crusaders and their motivations? What stands out to you as different from the account of Raymond d'Aguiliers and his portrayal of the crusaders? 3) The two accounts given in the 'Accounts of the Angevins' - from Peter of Blois and Gerald of Wales - give us pretty different portraits of Henry II and some salacious details about the Norman/Angevin family. Comment on whether you think we can gather a faithful portrait of Henry II from these accounts. Do they make the picture impossibly clouded? Or do the different accounts help fill in the picture more fully? Please make sure to cite passages of the texts.

## Week 12 (Nov 4 – 10): Romance Lit. and Chivalry; Intellectual Developments of the High to Late Middle Ages

- Rosenwein reading: Ch. 6 Ambitions Realized and Thwarted (1150-1250 AD); Material Culture: The Making of a Medieval Manuscript
- Primary source readings: Marie de France: *Eliduc*; Thomas Aquinas: *Summa Theologia* (Excerpts); Letter of Heloise to Abelard
- Week 12 discussion posts due by 11:59pm on Sunday the 10<sup>th</sup>
  - Discussion Questions: 1) Identify two common elements of medieval romance literature that can be seen in Marie de France's *Eliduc*, and make sure to cite a part of the text for each element that you identify. 2) Having read the excerpts from the *Summa Theologiae*, what makes this work from Thomas Aquinas such a good example of Scholasticism or the Scholastic Method? Please make sure that you cite parts of the text to support your points. 3) Having read the letter from Heloïse to Abelard, what seem to be some of Heloïse's main views about love, whether about hers and Abelard's love, or the idea of love in general? And how do these agree with or represent the values of courtly romance literature?
- Quiz 5 open from 12am Friday the 8<sup>th</sup> through 11:59pm Sunday the 10<sup>th</sup>

## Week 13 (Nov 11 – 17): The Age of the Black Plague in Europe; The Hundred Years' War

- Rosenwein reading: Ch. 7 Empires of Land and Mind (1250-1350 AD)
- Primary source readings: The English Peasants' Revolt; Froissart's *Chronicles*: Excerpts on the Hundred Years' War
- Week 13 discussion posts due by 11:59pm on Sunday the 17<sup>th</sup>
  - Discussion Questions: 1) When reading the excerpts on the English Peasants' Revolt from Jean Froissart's *Chronicles*, whose point of view do you think the author is most sympathetic to? Make sure to explain your reasoning. 2) Based on the reading, what are the major grievances and claims of the English peasantry in the revolt? What is the response/argument of the nobles? And how does this conflict reflect the new social and economic realities in Europe in the wake of the Black Plague? 3) Based on Froissart's descriptions of the battles of Crecy and Poitiers in the Hundred Years' War, how do these battles reveal the military changes going on in the 14<sup>th</sup> and 15<sup>th</sup> centuries? Make sure to cite part of the text to support your points.

## Week 14 (Nov 18 – 24): Renaissance and Reformation

- Rosenwein reading: Ch. 8 Catastrophe and Creativity (1350-1500 AD)
- Primary source readings: Petrarch, *Letters*; Machiavelli, *The Prince*; Martin Luther, *Letters*
- Week 14 discussion posts due by 11:59pm on Sunday the 24<sup>th</sup>

- Discussion Questions: 1) What are some of the ways that Petrarch's Letters illustrate some of the values of Renaissance 'Humanism' and humanistic ideals? How do his writings and ideas embody some of the goals of Humanism as a kind of educational program? 2) Machiavelli's work, *The Prince*, has often been considered an early example of 'political science' and an example of political 'realism' (a fairly cynical viewpoint of how power works). Discuss some of the ways in which we can see that in this work. 3) In Luther's *Address to the German Nobility*, what are some of the chief points of dispute that he has with the existing Catholic ("universal") Church? Why do you think he is addressing the German nobles and rulers in particular? Make sure to cite parts of the text to support your points.
- Quiz 6 open from 12am Friday the 22nd through 11:59pm Sunday the 24th

## Week 15 (Nov 25 - Dec 1): Thanksgiving and Indigenous Peoples' holidays, NO CLASS

- Final Exam questions released on first day of class
- no lectures or other assignments; study, reading and review week
- work on final exam essays

**FINAL COMPREHENSION ESSAYS AND FINAL STUDENT LEARNING  
PAPER DUE BY 11:59PM ON FRIDAY, DEC. 6TH**

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

## Overview

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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)

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

(this course seeks to furnish students with a deeper understanding of the traditions, cultures and transformations that defined the centuries between the “fall” of the classical world of Antiquity, on one hand, and the rise of early modern modes of being and thinking that emerged in the period of the Renaissance and Protestant Reformation in 16<sup>th</sup> century Europe, on the other hand. These mark the chronological boundaries of this course, and along the way students will be introduced to the dynamics and characteristics of various changes and transformations that marked our period. The medieval worlds of Europe, the Mediterranean and the Near East were anything but static during our period, and students will examine these societies through numerous investigative lenses: political, economic, military, geopolitical, religious, gender, intellectual and artistic. The very term “medieval” itself means a “middle age”, and so the period has often been understood by early modern thinkers as one very big transitional process lasting centuries. But students will be encouraged to develop an intellectual appreciation for this large period as its own peculiar and unique set of societies and sub-periods worth studying in their own right. The course will help students understand both how the medieval period embodies a linkage between ancient and modern eras, as well as how it developed its own outlooks, logics, and modes of expression.

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

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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
<b>ELO 1.1</b> Engage in critical and logical thinking.	
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	
<b>ELO 2.2</b> 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><b>ELO 1.1</b> <i>Engage in critical and logical thinking.</i></p>	<p>This course will ask students to engage in critical and logical thinking about traditions, cultures and transitions through an evaluation of the ways in which the societies of the medieval period established their own unique cultures and expressions, while simultaneously interacting with established traditions (such as the ongoing notion of “Romanness” inherited from the classical world, for one). The course on the whole will equip students with an analytical awareness of the ways in which the interplay between these two could produce long-term forms of transformations observed in medieval Europe, the Mediterranean, and Near East. Weekly readings of primary sources will form the basis for evidence-based discussion forums where students must articulate their own views and responses to critical examination questions, and provide responses to their peers using evidence from the readings. Below are a sample of discussion questions from the first couple weeks of the course:</p> <p><b>How do the reports of both Sidonius and Jordanes help to illustrate the Romanized nature of the Gothic rulers they were describing? What exactly about these rulers was Roman? How did their behaviors represent a continuity of Roman cultural practices?</b></p> <p><b>Based on these sources, how did Christianity blend with existing Roman society and culture, and how did it represent new outlooks, challenges, or a transformation of existing Roman society?</b></p>
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<p><b>ELO 1.2</b> <i>Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</i></p>	<p>The course textbook and lectures are meant to go together and these introduce students to the current scholarly consensus and debates on the nature of the traditions, cultures, and transformations seen in the societies of the medieval world.</p> <p>As well, the students engage in close readings and analysis of a large body of primary sources and their historical contexts so that students become increasingly engaged in an in-depth exploration of the theme throughout the course.</p> <p>For example, discussion forums each week ask students to critically examine the primary sources for what they can tell us about the particular concepts illustrated in which weeks lectures as well as the GE themes. Discussion questions aim at helping students identify areas where societies navigated the conflict between cultural assimilation and unique cultural expression. These questions also help students see where new “big-idea” concepts emerged in our literature to become established long-term traditions or transform existing structures of societies.</p> <p>In Weeks 10 and 11 in particular, alongside other primary source readings, students are introduced to a larger pdf packet with a curated selection of both primary source readings on the nature and origin of the crusades, as well as a selection of modern scholarship on this difficult question. The assignment is designed to give students the analytical equipment to understand this topic, from its emergence in established Christian traditions, to its transformational power as a new or big-idea concept that went on to exist as a long-term tradition in its own right over centuries. The assignment helps students identify the way in which concepts grow out of established modes or outlooks, all the while producing innovations that establish new trends. The assignments leads students into an evaluation of history as an ongoing interplay of</p>
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	<p>forces and issues, rather than a static story or image. Students will emerge with an understanding of the way in which the concept of Crusade (as is the case with many other medieval concepts) both reached back to established tradition and brought forth new applications and transformational understandings that influenced societies into the present day.</p>
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<p><b>ELO 2.1</b> <i>Identify, describe, and synthesize approaches or experiences.</i></p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions, and essays.</p> <p>Lectures discuss and analyze the traditions, cultures, and transformation of medieval societies through a large variety of lenses: political, cultural, economic, military, religious, geopolitical, gender/status, artistic and philosophical/intellectual.</p> <p>The weekly primary source readings challenge students to approach these concepts and themes through the eyes of the medieval authors who belonged to the societies of Europe, the Mediterranean, and the Near East, and who inhabited a very different thought-world. Nevertheless, students will be encouraged to reflect upon how medieval thinkers debated and navigated the established cultures of their period as well as formulated their own unique expressions of culture. Students will also be encouraged to examine the ways we as moderns have thought about these past societies.</p> <p>The critical analysis paper on the Crusades asks students to understand how the idea of crusade was thought about by the crusaders themselves while also showing awareness of the ways in which modern scholars have thought about this tradition against the backdrop of larger historical developments and trends. The assignment encourages students to engage with the outlooks of the historical period in question, while also performing some of the tasks of the modern investigative social scientist.</p> <p>Both weekly discussion questions as well as final course essays ask students to examine the role of religions and the concept of the “supernatural” in order to determine the ways in which it shaped medieval outlooks, thoughtworld, and behaviors. Students examine the influence of deep cultural traditions and institutions like Christianity and Islam in particular in order engage in a faithful retrieval of past societies that had different ontological commitments than our own modern, secular ones. Students are therefore introduced to analytical approaches that identify both philosophical continuities (traditions) and divergences with our own present-day world.</p>
<p><b>ELO 2.2</b> <i>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.</i></p>	<p>The papers in this course in particular encourage students to reflect on the information and approaches learned in lectures, to think about what they have read and studied as a body of evidence, and to apply this learning to critical thinking assignments. Feedback on these assignments also serves to guide students forward towards stronger understandings of the material and ideas.</p> <p>Weekly discussion forums offer a crucial vehicle as well for self-critical reflection and interactive reflection with their peers. Such discussion forums also foster a sense of community and group learning amongst students.</p> <p>Students will also complete a final course-themes comprehension essays which requires them to reflect upon the skills they have learned engaging with primary sources over the course of the semester. While they engage with primary sources on a weekly basis, the final assignment is meant to draw them into a deeper engagement with the course’s GE themes, where they will fully deploy the skills of an historian, taught to them over the course of the semester.</p>

	For example, one final essay will require students to identify what they believe to be several major transformations from the medieval period, and to explain and justify their identifications with clear and cogent reasoning, as well as abundant evidence from the primary sources we've looked at over the course of the semester. Lectures, weekly discussions, and quizzes will have equipped them with a broad understanding of this issue, while the mid-term Crusades essay (and feedback) will have given them experience in the deployment of analytical argument and techniques.
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## Goals and ELOs unique to Traditions, Cultures, & Transformations

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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
<b>ELO 3.1</b> 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.	Lectures throughout the course will equip students with a knowledge of every single aspect of culture listed to the left, and primary source readings will illustrate the presence of those concepts within the minds of medieval thinkers and authors. In particular, discussion of the concept of "Romanization" and Christianity's influence on medieval society help drive some of these points. Final course comprehension essays that ask students to assess several major transformations in the medieval period include the necessity of understanding the influence of several aspects of culture such as technology, scientific discovery, and religious belief. The mid-term Crusades essays also requires students to think deeply about the influence of religious belief on both contemporary medieval life and modern outlooks.
<b>ELO 3.2</b> Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.	As state above, the mid-term Crusades paper requires students to engage in an in-depth analysis of the crusading concept and ideal as a kind of "big-idea" that transformed medieval societies from Europe to the Near East, and which created long-lasting ideological and intellectual outlooks that still pervade the present day.  The later weeks of the course require studentst to engage in discussion forums that assess European exploration and exploitation of the larger globe due to technological and scientific advancements in the so-called Age of Exploration. Students are encouraged to think about the ways in which the behaviors of this "age" endowed many modern societies with a kind of "DNA" that still influences the structures and beliefs of modern societies.
<b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.	Discussions will ask students to articulate where primary sources demonstrate such interactions: Week 1 discussion questions ask students to talk about the ways in which early Christian writers in the late-Roman period grappled with an existing "pagan" Roman society where civic belonging and "Romanness" was associated with traditional pagan polytheism. Discussions in Weeks 1-6 in general also require students to examine the interactions between migrating or "conquering" peoples (in the Germanic kingdoms or

	<p>in the “Arab Conquest”) and the existing societies they took control over. Students examine the dynamics of what makes a culture “dominant” culturally, politically, religiously, and whether a group might occupy both dominant and sub-cultural positions at the same time.</p> <p>Such questions and the literature involved in highlighting them will help students understand the complexity of dominant and sub-cultural interaction in actual historical circumstances.</p>
<p><b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.</p>	<p>Lectures, discussion, and quizzes will help students obtain broad understandings of both long-term and slow, gradual processes of change in the societies of the medieval period. Bi-weekly quizzes will test objective understanding and knowledge of the transitions highlighted in lectures. The very notion of the medieval period as a “middle age” that both looks back at traditions of the classical world and developed transformations creating unique new polities that gave birth to the early modern period, lies at the heart of this course. The final course-themes comprehension essays are therefore focused around prompts that require students to assess both changes and continuities. They require students to observe both thru-lines as well as transformations.</p>
<p><b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>In this course, students will be taught to examine how the early polities of the medieval period – both Germanic kingdoms and Islamic caliphates – negotiated and created multi-ethnic societies that also blended cultures, institutions, languages, and traditions, while also bringing new identities to the fore. Students will examine numerous examples of cultural blending, overlap, and conflict that produced wholly new or aggregated entities whose histories still influence our identities and traditions today.</p> <p>Primary sources in particular will introduce students to the ways in which these issues were thought about, navigated, and contested. Sources on late-Roman/early medieval Christianity highlights religious conflict with Roman culture. Sources on the Islamic caliphates highlight the negotiation between Arab conquerors and non-Arab subject populations. Lectures will provide students an understanding of how different religions (Chrsitianity and Islam) shaped very different societies.</p>
<p><b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>Primary source discussions on medieval monasticism and royal power in the Germanic kingdoms will help students understand gender difference in the construction and legitimation of institutional power, wealth, and status.</p> <p>Additionally, lectures and primary source discussions on the European “Age of Exploration” will instruct students in the ways in which ethnicity and a newly emergent concept of “race” propelled exploitive processes in Europe and the New World, and how these altered the outcomes or experiences of larger groups of peoples in Africa, the Atlantic World, and the Americas. Students look at the ways in which medieval Europeans, such as the Spanish, chose to see themselves and articulate their own identity in relation to the peoples they encountered.</p> <p>The mid-term paper on the Crusades also requires student to incorporate some understanding of the ways in which this concept became articulated through hardening attitudes towards the notion of the Islamic “other” (and vice-versa).</p>