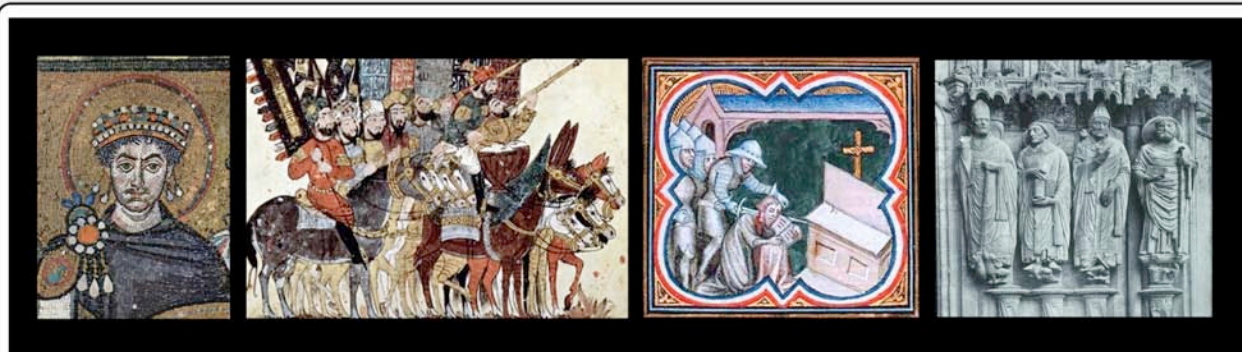


UNIVERSITY OF COLORADO AT COLORADO SPRINGS  
DEPARTMENT OF HISTORY  
SPRING 2012



**HIS 1020: The Medieval World**

<b>Course:</b>	HIS 1020: The Medieval World	<b>Professor:</b>	Dr. Roger L. Martínez
<b>Course Section:</b>	002	<b>Office:</b>	Columbine Hall 2046
<b>Call#:</b>	35063	<b>Office Hours:</b>	Tue 3:30 – 5:30 pm Additional hours by appt.
<b>Course Room:</b>	Centennial 186	<b>Telephone:</b>	719-255-4070
<b>Course Time:</b>	MW, 1:40-2:55 pm	<b>Email:</b>	<a href="mailto:rmartin8@uccs.edu">rmartin8@uccs.edu</a>
<b>Course Site:</b>	UCCS BlackBoard	<b>TA:</b>	Joe Greene, <a href="mailto:jgreene@uccs.edu">jgreene@uccs.edu</a>
		<b>Office:</b>	Columbine Hall 2046
		<b>Office Hours:</b>	Mon 3:00 – 5:00 pm

**COURSE DESCRIPTION**

In this historical survey of the Middle Ages (600 c.e. to 1300 c.e.), we will explore the time period in between the fall of the Roman Empire (“Late Antiquity”) until the emergence of the European Renaissance (1400s). Although we will primarily focus on the European experience, especially how Northern and Southern European peoples re-ordered their social, political, and cultural relations, we will also investigate Europeans’ relationship with their sibling culture, the Islamic civilization in the Mediterranean.

Our readings will begin with the collapse of the Western Roman Empire and the rise of the Eastern Roman Empire, later known as the Byzantines that ruled in modern-day Turkey until 1453 c.e. The Byzantine Empire was continuously plagued by Islamic threats to its southeast and fickle, competitive Christian European partners to its west. Likewise, at times it suffered from issues of internal political corruption and social decay as discussed by Procopius in *The Secret History*. From the ashes of the Roman Empire, which was devastated by Vandal and Visigothic invasions, Western Europeans regrouped themselves into regional kingdoms that generally amalgamated along common cultural practices that we now referred to as feudal society. In Marc Bloch’s book, *Feudal Society*, we will learn how power and relationships guided most aspects of European society. As Western Europe rebuilt its political, economic, and social organizations, it also advanced the structures that supported the predominant religion, Christianity. As we read *A Monk’s Confession*, we will explore the world of medieval monasteries, religious beliefs and transgressions, and popular religious beliefs.

Subsequently, we will venture with Western Europeans to the Middle East (Syria, in particular) during the Crusades (1000s-1200s) and gather a new understanding of the complex interplay of cooperation, conflict, and mutual respect between Western European Christians, Byzantine Christians, and Mediterranean Muslims. In the first-person account of Usamah ibn-Munqidh, we will see Europeans, collectively known as “the Franks”, as the less sophisticated culture in relationship to Islamic peoples. To fully appreciate this “West meets East” engagement, we will re-enact, using the “Reacting to the Past” pedagogy, a great war council held during the Second Crusade. This re-enactment, *The Second Crusade: the War Council of Acre, 1148*, "brings to life a dramatic moment in the history of the crusades. Students become the great gathering of monarchs, barons, religious authorities, and others that met as a war council in Acre on the eve of the Second Crusade, and 'react' as participants in the discussions and debates that might have been held there."

Cumulatively, this course is intended to complicate our perspective of the Middle Ages. Rather than simply viewing the Middle Ages through monochromatic lenses that highlight the niceties of European kings and queens, we will experience the disarray within Western Europe as it struggled to replace the political and social order left by the vacuum of the end of the Roman Empire. Lastly, the course will present the critical importance of Christian and Islamic exchange during the Middle Ages—not just through war, but also in social and even scientific interactions.

## **REQUIRED TEXTS AND READINGS**

- *The Secret History* (Penguin Classics) (Paperback). Author: Procopius. ISBN: 978-0140455281
- *Feudal Society: Vol 2: Social Classes and Political Organisation* (Paperback). Author: Marc Bloch. ISBN: 978-0415039185
- *Guibert of Nogent. A Monk's Confession: The Memoirs of Guibert of Nogent* (Pennsylvania State University) ISBN: 978-0271014821
- “Reacting to the Past” The Second Crusade: the War Council of Acre, 1148 materials available via the Blackboard course website (under “Reacting to the Past” tab)
- Moore, R.I. *The Formation of a Persecuting Society* (Blackwell Publishing) ISBN: 978-1-4051-2964-0
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations, Seventh Edition.* (Univ. of Chicago Press) ISBN: 978-0226823379
- Other readings as assigned and posted to BlackBoard and/or available via the UCCS Library.

## **COURSE REQUIREMENTS, ASSIGNMENTS, ATTENDANCE, AND GRADING**

Your performance in the course will be assessed based on a mix of assignments and in-class participation. All written work should be submitted in class on the deadlines specified in the syllabus. Late assignments will not be accepted. At least one week prior to each assignment deadline, you will receive specific instructions on how to complete the assignment.

### **Assignments**

### **% of Final Grade**

- |   |                            |
|---|----------------------------|
| <ul style="list-style-type: none"> <li>▪ <b>Library Research Paper on <i>The Secret History's</i> Themes (3-page paper)</b> <ul style="list-style-type: none"> <li>○ For this assignment you will locate and identify JSTOR and EBSCOhost sources (library databases of scholarly articles) on the Byzantine Empire circa the 6th century. You will be asked to find two</li> </ul> </li> </ul> | <p><b>15% of total</b></p> |
|---|----------------------------|

articles that pertain to this empire and to write a 3-page paper on key themes (social, economic, political, religious, cultural) that emerged from *The Secret History*.

- **The Middle Ages: Perceptions and Realities (3-page paper) 15% of total**
  - For the text, *Feudal Society*, you will write a 3-page paper on the popular perceptions of the Middle Ages in relationship to what scholars believe was the nature of political, social, and cultural relations. You will be utilizing JSTOR and EBSCOhost for this assignment as well.
- **Medieval Religiosity, Scandal, and *A Monk's Confession* (3-page paper) 15% of total**
  - For this assignment, you will prepare a 3-page paper on the lives of monks in medieval monastic communities, popular religion, and religious transgressions and sin. In this primary source analysis, you will be interpreting and evaluating medieval European culture in relationship our prior texts.
- **“Reacting to the Past” – The Second Crusade 30% of total**
  - During this course segment, you will assume a historical role to re-enact that requires you to prepare a host of short writing assignments, give multiple oral presentations, and actively participate in class. Two-thirds of you're the Second Crusade grade will be based on your writing assignments (two 2-3 page papers, all submitted in-class) and one-third of your grade on class-participation.
  - The “Reacting to the Past” pedagogy, initially developed at Barnard College, seeks to introduce students to significant historical ideas and texts. It uses a “role playing” format to replicate the historical context in which these ideas acquired significance. An introductory explanation of the pedagogy accompanies this syllabus.
- **The End of Persecution: The Modern World is No Longer “*A Persecuting Society*” 15% of total**
  - For this assignment, you will prepare a 3-page paper that responds to the following prompt: “Unlike the Middle Ages, where and when Jews, heretics, lepers, and others were constantly harassed and persecuting by society, we now live in a global community that is very tolerant of religious and cultural differences. In the United States and Europe there is little evidence to demonstrate that we continue to persecute any peoples because of our perceived “differences” from these “other” peoples. Indeed, our collective modern “Western” values have little in common with the medieval European world.”
- **Routine Class Attendance, Participation, and Discussion 10% of total**

### Attendance

If you must be absent, you may receive an excused absence if you provide a valid doctor's note or another verification from a school official (for extracurricular activities). Also, when possible, please notify me via email if you know you will be absent from class. *Notes from parents are not valid excused absences.* If you have four or more unexcused absences (the equivalent of missing two weeks of class) then you will receive an automatic failure for the course. Class attendance is not optional.

### My Teaching Philosophy, Grades, Returning of Your Assignments, and Class Grade Distributions

My teaching philosophy focuses on three elements: personal best efforts, improvement, and engagement. Although I must evaluate your work in relationship to your peers, I am most interested in your personal effort to do your best. I absolutely take into consideration your improvement over time and the level of effort you dedicate to your work. If I

see that you are working hard in the course, I will reward you for that effort. If I see that your work stagnates or that you repeatedly do not attempt to respond to my comments on your papers, your grades will suffer.

Your assignments will be assigned either a number or letter grade. For grade calculation purposes, I will use the following letter-number equivalents: A+ (above 97), A (93-96), A- (90-92), B+ (87-89), B (83-86), B- (80-82), C+ (77-79), C (73-76), C- (70-72), D+ (67-69), D (63-66), D- (60-62), and F (below 60).

Most assignments will be graded and returned to you within two weeks of the date that you turned in the assignment.

Although I do not use a bell-curve when assigning grades, through teaching experience I have learned that most students earn low B's and high C's on their first and second assignments. However, I typically see most students' grades on future assignments rapidly improve by a letter grade after this point.

Lastly, I do not believe I need to assign a certain number of Cs, Ds, or Fs to make the course appear "rigorous". If your work is solid and consistently good, you will most likely earn a B or B+ in my course. If your work is excellent, that is your writing is clear, insightful, and free of grammatical/writing errors, you will earn an A- or A. I seldom award a 100 or an A+ because I do not believe that perfection exists. Similarly, I seldom award Fs. I also find Ds to be uncommon.

***At the end of the semester as I review final grades, I will typically raise a student's grade by a partial letter grade (for example, from a B+ to an A-) if they've demonstrated they did their personal best, improved over time, and were engaged in class discussions and their work.***

## **COURSE LEARNING OBJECTIVES**

After completing the course, it is my expectation that you will be able to:

- Evaluate the validity of different types of sources of history, including popular sources, secondary sources, and primary sources.
- Recognize that human civilization has been plagued by (a) public corruption, (b) vicious personal attacks on public figures, and (c) that sexism has been a part of culture for eons, as revealed in *The Secret History*.
- Visualize how the fall of the Roman Empire first led to a decline in Western European civilization and subsequently was replaced with a reorganization of society into feudal relations, as in *Feudal Society*.
- Experience the intricate political, social, and economic relationships that bound nobles, churchmen and courtiers, and communities together, as in *Feudal Society* and *A Monk's Confession*.
- Know that Western European culture, especially during the Middle Ages, was pitifully unsophisticated in comparison to Islamic culture. Picture the "other's" perception of medieval Westerners as in *The Second Crusade*.
- Gain a more complete perspective on the shared values and beliefs of Christians and Muslims during the Middle Ages, especially during the Crusades in the Middle East (as in *The Second Crusade*.)
- Witness the how Europeans approached sin, religious transgression, heretics, and other faith groups as in *A Monk's Confession* and *The Formation of a Persecuting Society*.
- Be able to analyze and discuss primary sources so that you have a better understanding of the period, as well as how historians construct "history" from these sources.

## ELECTRONIC DEVICES IN THE CLASSROOM

You are permitted to use a laptop to take notes in class, but you should *disable your wireless Internet access*. In addition, during class you should keep your mobile phone in your bag and muted or off. During all tests and quizzes, all electronic devices must be powered off and placed in your bag. ***I reserve the right to ask you to leave the classroom if you cannot follow these requirements as well as you will be assigned an unexcused absence for the day.***

## STUDENTS WITH DISABILITIES

If you have a disability for which you are requesting an accommodation, you are encouraged to contact Disability Services within the first week of classes. Disability Services is located in Main Hall #105. The DS phone # is 255-3354. Additional information can be found at <http://www.uccs.edu/~dservice/index.htm>.

## ACADEMIC INTEGRITY

You are expected to abide by the university's *Student Code of Conduct* and policies pertaining to academic integrity. All cases of academic dishonesty, cheating, and plagiarism will be handled per the university's policies. You should complete all of your assignments independently, unless you are given specific instructions to the contrary. For the specifics of *Student Code of Conduct*, please read <http://www.uccs.edu/~dos/studentconduct/studentcode.htm>. More information on academic dishonesty can be found at <http://www.uccs.edu/~dos/studentconduct/academicdishonesty.html>.

## CLASS SCHEDULE

### **Jan 16 and 18 Course Introduction**

- Mon, MLK Jr. Holiday, No Class.
- Wed
  - Lecture/Discussion: Course Introduction and How to Be Successful in this Class
    - Review of the syllabus, course requirements and assignments, required texts and readings, and class schedule
    - Question and answer session regarding the course
    - Discussion of how to be successful in this course (***For each class, be prepared to discuss the text. Be proactive and identify two brief sections, or about 5 pages, and during class ask questions, make observations, or elaborate on what you've read.***)
    - Brief introduction to the Medieval World and what this course will cover

### **Jan 23 and 25 *The Secret History* and Tools of the Historian's Craft**

- Mon
  - Lecture/Discussion: The End of Eastern Roman Empire and the Opening of the Medieval World
  - Reading: *The Secret History*, Introduction (pp. vii-xxi) (always read all assigned readings prior to class and be prepared to discuss them)

- Wed
  - 30 Minute Presentation: Tools of Historian's Craft: How We Read and Study History (Dr. Martinez and T.A. Joe Greene)
  - 45 Minute Lecture/Discussion: *The Secret History, Part 1*: The Tyranny of Women (Dr. Martinez)
  - Reading: *The Secret History* (pp. 1-24)

### Jan 30 and Feb 1

#### ***The Secret History and Library Information Session***

- Mon (**MEET AT THE LIBRARY, EPC 239**)
  - 45 Minute Library Information Session (Sue Byerley, Associate Professor, Kraemer Family Library)
  - 30 Minute Lecture/Discussion: *The Secret History, Part 2*: Justinian and Theodora (Dr. Martinez)
  - Reading: *The Secret History* (pp. 25-77)
  - Assignment Distribution: Library Research Paper on *The Secret History's* Themes (3-page paper)
- Wed
  - Discussion: *The Secret History*, Part 2 (continued) and Part 3
  - Reading: *The Secret History* (pp. 78-124)

### Feb 6 and 8

#### **A Panoramic View of Medieval Europe and *Feudal Society's* Social Classes**

- Mon
  - Lecture: A Panoramic View of Medieval Europe ("What a Diverse Mess of People Creating Order from Turmoil")
  - Reading: *Feudal Society* (pp. ix, 283-358)
  - **Assignment Due in Class: Library Research Paper on *The Secret History***
- Wed
  - Discussion: *Feudal Society*, Introductory Note and Part VI: Social Classes
  - Reading: *Feudal Society* (pp. ix, 283-358)
  - Assignment Distribution: The Middle Ages: Perceptions and Realities (3-page paper)

### Feb 13 and 15

#### ***Feudal Society's* Political Organization**

- Mon
  - Discussion: *Feudal Society*, Part VII: Political Organization
  - Reading: *Feudal Society*, Part VII, Chapters 27-29 (pp. 359-407)
- Wed
  - Film: *NOVA: Secrets of Lost Empires 2: Medieval Siege*

**Feb 20 and 22**

***Feudal Society's Political Organization and Feudalism***

- Mon
  - Discussion: *Feudal Society*, Part VII: Political Organization and Part VIII: Feudalism
  - Reading: *Feudal Society*, Part VII, Chapters 30-31; Part VIII (pp. 408-452)
- Wed
  - Discussion: *Feudal Society (continued)*
  - **Assignment Due in Class: The Middle Ages: Perceptions and Realities**

**Feb 27 and 29**

***A Monk's Confession: Monastic Communities, Popular Religion, and Transgressions***

- Mon
  - Lecture: The “High” Middle Ages, Medieval Religiosity, and the 12<sup>th</sup> Century Renaissance
  - Reading: *A Monk's Confession*, Translator's Introduction (pp. xiii - xl)
- Wed
  - Discussion: *A Monk's Confession*, The Memoirs...Book 1: My Early Life (pp. 3 - 58)
  - Reading: *A Monk's Confession* (pp. 3-58)
  - Assignment Distribution: Medieval Religiosity, Scandal, and *A Monk's Confession* (3-page paper)

**Mar 5 and 7**

***A Monk's Confession: Monastic Communities, Popular Religion, and Transgressions***

- Mon
  - Discussion: *A Monk's Confession*, The Memoirs...Book 1: My Early Life (pp. 58 - 91)
  - Reading: *A Monk's Confession* (pp. 58-91)
- Wed
  - Discussion: *A Monk's Confession*, The Memoirs...Book 2: The Abbey of Nogent
  - Reading: *A Monk's Confession* (pp. 93 - 119)

**Mar 12 and 14**

***Film Week: The Name of the Rose***

- Mon
  - Film on Medieval Monasteries: *The Name of the Rose (or another film)*
- Wed
  - Film on Medieval Monasteries: *The Name of the Rose*
  - Reading: **Begin reading** *Monk's Confession* The Memoirs...Book 3: The Uprising of the Laon Commune (pp. 121 - 157)

**Mar 19 and 21**

**A Monk's Confession: Monastic Communities, Popular Religion, and Transgressions**

- Mon
  - Discussion: *A Monk's Confession, The Memoirs...Book 3: The Uprising of the Laon Commune*
  - Reading: Finish *A Monk's Confession, The Memoirs...Book 3* (pp. 157 – 212)
- Wed
  - Discussion: *A Monk's Confession, The Memoirs...Book 3: The Uprising of the Laon Commune*
  - Assignment Due in Class: **Medieval Religiosity, Scandal, and *A Monk's Confession* (3-page paper)**

**Mar 26 and 28**

**Spring Break**

- Mon, No Class.
- Wed, No Class.

**Apr 2 and 4**

**Medieval Encounters: "Franks", Byzantines, and Muslims in the Holy Land and the 2<sup>nd</sup> Crusade**

- Mon
  - Lecture: European, Byzantine, and Islamic Civilizations: Competitors and Collaborators and introduction to
  - Reading:
    - Online Journal Articles: Asbridge, T.S. "The 'Crusader' Community at Antioch: The Impact of Interaction with Byzantium and Islam." *Transactions of the Royal Historical Society*, 6th Ser., Vol. 9. (1999), pp. 305-325.
    - Links to Primary Sources Online: Selections from *An Arab-Syrian Gentleman and Warrior in the Period of the Crusades: Memoirs of Usamah ibn-Munqidh*
- Wed
  - Lecture: Introduction to Reacting to the Past: The Second Crusade Game
  - Game Session 1: Introductory discussion about the Second Crusade game and the historical moment of 1148. Gamemaster lectures and leads class discussion about the game and the historical background to the Second Crusade. Roles distributed.
  - Reading:
    - Reacting to the Past Materials (available on Blackboard): Read the game rules in the student game book, *The Second Crusade: the War Council of Acre, 1148*, pp. 1-50.

**Apr 9 and 11**

**Reacting to the Past: The Second Crusade**

- Mon
  - Game Session 2
    - Session meeting: Class discussion about the Christian and Muslim perspectives on Just War
    - Session agenda: Gamemaster leads discussion about the major texts regarding just war. Faction meetings.



- Session readings (all on Blackboard):
  - o St. Augustine's *City of God*, especially Bk. 19.
  - o Relevant excerpts from *The Bible* and *The Qur'an* about issues of war, peace, justice, love, and forgiveness, etc.
  - o Johnson, James Turner. *The Holy War Idea in Western and Islamic Traditions*. University Park, PA: Pennsylvania State University Press, 1997. SBN: 0-271-01633-7. Chapters 1-3.
- Wed
  - Game Session 3
    - o Session meeting: Class discussion about the sources in Appendix B of the Second Crusade game book
    - o Session agenda: Gamemaster leads discussion about the historical documents, especially the Investiture Controversy, and sources for the First and Second Crusades. Faction meetings. Indeterminates meet with GM to get their "game plan" approved.
  - Session readings (all on Blackboard):
    - o Read excerpts from Fulcher of Chartres, Pope Eugenius III's crusading bull, St. Bernard of Clairvaux's, "In Praise of the New Knighthood," Usamah ibn Munqidh, Ibn al-Qalanisi, Otto of Freising and Odo of Deuil's in Appendix B.

**Apr 16 and 18**  
**Reacting to the Past: The Second Crusade**

- Mon
  - Game Session 4
    - o Session meeting: First Council session: **Debate 1 begins, "What is Crusading?"**
    - o Session agenda: Students will debate questions surrounding just war and crusading.
  - Session readings (all on Blackboard):
    - o Reread excerpts from the sources and prepare arguments for **Debate 1**.
- Wed
  - Game Session 5: Second half of class
    - o Session meeting: Second Council session: "What is Crusading?" cont.
    - o Session agenda: Debate 1, continues. **Vote is held on whether or not a crusade will take place.**
  - Session readings (all on Blackboard):
    - o None
  - Assignments:
    - o **Reacting to the Past Paper 1 Due In-Class.**

**Apr 23 and 25**  
**Reacting to the Past: The Second Crusade**

- Mon
  - Game Session 6
    - o Session meeting: Third Council session: **Debate 2 begins, "Who should lead the crusade?"**
    - o Session agenda: Students will begin to discuss who should lead the crusade in order to ensure its victory. Nominations will be made and candidates will describe their qualifications. Council will decide on a specific list of issues that will become probative questions to ask the candidates during the next session.
  - Session readings (all on Blackboard):
    - o Documents from the Investiture Controversy.

- Wed
  - Game Session 7
    - Session meeting: Fourth Council session.
    - Session agenda: “Roundtable Discussion” of the issues decided upon during the previous session. Each candidate will take turns addressing the questions at hand. Non-candidates will each have an opportunity to direct questions for debate at particular candidates or at the candidates in general. A vote will be held and a candidate selected to be leader of the crusade. **Election is held for a leader of the crusade by secret ballot. Winner declared leader of the crusade.**
  - Session readings (all on Blackboard):
    - Excerpts from: William of Tyre, Otto of Freising, and Odo of Deuil in Appendix B.
  - Assignments:
    - **Reacting to the Past Paper 2 Due In-Class.**

**Apr 30 and May 1**  
**The Medieval World and *A Persecuting Society***

- Mon
  - Discussion: *A Persecuting Society*, Introduction – Chapter 1
  - Reading: *A Persecuting Society* (pp. 1-61)
  - Assignment Distribution: The End of Persecution: The Modern World is No Longer “*A Persecuting Society*” (3-page paper)
- Wed
  - Discussion: *A Persecuting Society*, Chapters 2 – 4
  - Reading: *A Persecuting Society* (pp. 62-143)

**May 7 and 9**  
**Final Exams Week**

- Mon
  - No class.
  - **Final assignment (“The End of Persecution”) due via email on Monday, May 7, 2012 at 5 pm. Please email your paper to [rmartin8@uccs.edu](mailto:rmartin8@uccs.edu)**
- Wed
  - No class.