

UConn Early College Experience
Handbook for UConn ECE Instructors of History
HIST1300: Western Traditions before 1500

(Revised: March 2021)

This handbook is a guide for instructors who are certified as adjunct faculty in the University of Connecticut's **Early College Experience Program (ECE)**, and who are teaching HIST1300 (Western Traditions Before 1500). It contains information on the application procedure, a description of the on-campus workshops and resources available to ECE teachers, and statements of the learning goals for the History major at UConn. It also contains a sample syllabus, grading criteria, and sample class assignments for HIST1300. On the last page is a statement which newly certified teachers are asked to sign and return to the ECE office.

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History Department Website: <http://www.history.uconn.edu>

The History Department website contains a directory of faculty, copies of syllabi for many courses currently being taught in the Department (Undergraduate → Syllabi), and notices of lecture series and presentations of interest that are free and open to the public.

ECE HISTORY PROGRAM & POLICIES

Application Process and Materials: The following materials will be required for your application:

- 1) Detailed cover letter in which the applicant fully explains his or her qualifications to become adjunct faculty at the University of Connecticut.
- 2) Résumé or *curriculum vitae* that includes teaching experience and any relevant coursework and training.
- 3) Official graduate and undergraduate transcripts.
- 4) Two current letters of recommendation, one of which must be from the principal or department head of the applicant's school.
- 5) Proposed syllabus for the course. A detailed syllabus for the course being taught should include a "statement of purpose," a list of the texts being used, and a schedule of the lectures and readings for each class meeting. Each lecture/session should have a title, e.g., "Heresy and Dissent in the Thirteenth Century." Discussion topics, films,

etc. should also be noted. The syllabus must include a list of all primary source texts assigned for the course, along with an indication of how they will be used (as a basis for in-class close reading, a focus for class lecture and/or discussion, material for written assignments, etc.) (There is a sample syllabus included in this handbook to give you an idea of what your syllabus should look like – please do not simply copy it: the caliber of the syllabus in your application is evaluated along with the other criteria for certification). The single most important feature that distinguishes an ECE History course from regular high school courses is an emphasis on reading and discussing primary sources.

Degree Requirements: The minimum degree requirement for instructors wishing to teach ECE History courses is a B.A. in History with at least four graduate courses (12 credits, half the number required for a Master’s degree) in European history.

Maintaining certification as ECE History faculty: In order to maintain certification, instructors must attend a one-day on-campus program once every two years. The on-campus program for HIST1300 is typically held in the Spring semester (as described below).

ECE faculty are required to submit their course syllabi on a recurring basis, in the interests of maintaining comparability between the on-campus and high school sections of HIST1300.

Email is the best way to stay in touch with the ECE faculty coordinator and office staff; the coordinator will also use Listserv to relay information that concerns all faculty. Please be sure that we have your current email address, and answer promptly any inquiries or requests you receive.

ON-CAMPUS PROGRAMS FOR ECE HISTORY INSTRUCTORS

Each year the ECE HIST1300 faculty coordinator organizes a day-long on-campus program for the ECE faculty. This on-campus program, the **Medieval Studies/ECE Outreach**, is an interdisciplinary conference, in which UConn faculty from History and the Medieval Studies program present papers on a specific topic. In past years we have had conferences on the Vikings, the emergence of Islam, the poor and the idea of poverty in ancient and medieval society, the Bible before 1000 C.E., etc. Alternatively, we might focus on a particular set of readings provided beforehand and devote the day to a “document workshop” (e.g., reading the biography of the Byzantine saint Theodore of Sykeon [d. 613] for evidence of rural social and cultural history in 6th-century Anatolia; or documents that provide evidence of the early development of the ecclesiastical reform movement in 11th- century Europe). The Medieval Studies Outreach series has run every year since 1998 (except for the covid spring of 2020!) and has been affiliated with UConn ECE since 2004. Brochures of past program are available on the UConn Medieval Studies website (→ Program).

Please note that ECE students are welcome to attend the on-campus program with their instructor, so long as this is arranged with the ECE office beforehand.

SITE VISITS

The faculty coordinator visits several ECE classes each semester. These are arranged ahead of time through the ECE office. The purpose of the site visits is to keep the lines of communication open among all of us in the ECE program.

UConn HISTORY DEPARTMENT

Mission Statement (slightly revised here) for the History Major at UConn

Learning Goals for the History Major

History provides a unique way of studying the diversity of human experience across time, and of developing skills that enable us to understand how the past shapes the present and future. Through our courses and programs, we seek not only to train future historians but to produce thoughtful and well-informed citizens. We foster analytical and writing skills that prepare our students to meet the challenges of a complex and changing world and to engage in lifelong learning. Many of our graduating history majors go on to successful careers in business, public service, museum work, public history, law, and other professions.

Learning Goals for the History Major

To promote historical consciousness, helping students escape the limitations of present-mindedness and nostalgia; to strengthen students' skills in written communication, research, and analytical approaches to problem-solving; and to help students approach the study of history as active producers of knowledge, rather than as passive consumers.

Learning Objectives: Familiarity with Basic Concepts

Each section of the courses we teach should in some way require students to **demonstrate** the following:

- An understanding that the study of history is an active effort to interpret the past, not the passive reception of factual knowledge.
- An awareness that the past is infinitely complex, and that reasonable people may differ in their interpretations of it.
- An awareness that historical questions are to some extent reflections of the cultural and intellectual milieu of the historian posing the questions.
- Knowledge of at least one instance in which historians have disagreed in their interpretations, or in which historical understanding of a certain issue has evolved over time.
- An understanding of the difference between primary sources and secondary sources.
- An ability to distinguish a scholarly work from a mass-market magazine article.
- A sense of the great variety of materials that have come down to us from past time, and how analysis of each source (“interrogation of the witness”) must be tailored to its particular strengths.
- An ability to discern some of the limitations or biases inherent in a source. Students should recognize that no source or combination of sources can be used as a perfectly transparent window into the past.

- An understanding of what plagiarism is and why it is regarded with disfavor.

To achieve these goals, students must be able to read a primary source as an expression of the author's ideas and values, analyze it for multiplicities of meaning, ambiguity, ambivalence, and points of view, and interpret it in its historical context.

EXAMINATIONS & GRADING IN UCONN ECE HIST1300

In the interests of comparability with the courses taught on the UConn campus, students in an ECE course must be tested using written exams that are based on an essay- and short-answer format; multiple-choice exams are not permitted in an ECE class. With respect to grading, there is no single grading scale that is used by all faculty members in the Department of History, thus we can only offer a few suggestions, not a single system, for ECE instructors. The University of Connecticut provides a general (and self-evident) grading scale in the *Undergraduate Catalog* (available online): Excellent (A, A-), Very Good (B+), Good (B, B-, C+), Average (C), Fair (C-), Poor (D+, D), Merely Passing (D-) and Failure (F). The statement of purpose for the History Major (outlined above) should also provide instructors with some common ground for evaluating coursework. Finally, please note that the History faculty do not grade on a curve.

Any instructor who would like to discuss his or her approach to grading, or who has any questions about grading is welcome to contact the faculty coordinator.

UNIVERSITY OF CONNECTICUT -- STATEMENT ON PLAGIARISM

The Division of Student Affairs at UConn states the following in *The Student Code*:

Academic misconduct includes, but is not limited to, providing or receiving assistance in a manner not authorized by the instructor in the creation of work to be submitted for academic evaluation (e.g. papers, projects, and examinations); any attempt to influence improperly (e.g. bribery, threats) any member of the faculty, staff, or administration of the University in any matter pertaining to academics or research; presenting, as one's own, the ideas or words of another for academic evaluation; doing unauthorized academic work for which another person will receive credit or be evaluated; and presenting the same or substantially the same papers or projects in two or more courses without the explicit permission of the instructors involved.

A student who knowingly assists another student in committing an act of academic misconduct shall be equally accountable for the violation and shall be subject to the sanctions and other remedies described in *The Student Code*. Further information on the issue of academic misconduct is available in the Student Code on the Community Standards website (<http://community.uconn.edu> , Appendix A). The Homer Babbidge Library also has a “plagiarism fact sheet” at <http://www.lib.uconn.edu/instruction/tutorials/plagiarism.htm><http://www.dosa.uconn.edu>

To avoid misusing sources or committing plagiarism, a student must include all of his sources with full and proper acknowledgment.

SAMPLE MATERIALS FOR HIST1300

(Please note that there are many course syllabi posted on the History Department's website (Undergraduate → Syllabi) which you might like to look at for topics, books to assign and books to read for yourself. The list includes syllabi for different sections of HIST1300).

Sample course syllabus, discussion questions, & lecture outlines

HISTORY 1300: WESTERN TRADITIONS BEFORE 1500

This course is an overview of some of the major developments of western civilization from Antiquity to A.D./C.E. 1500. Our broad objective is to consider our indebtedness to the achievements of people of the past, and our place on the historical continuum. We will often discuss the types of evidence that have survived from the ancient and medieval periods, and the challenges that historians face in interpreting these materials. Students will have a chance to analyze some of these primary texts in discussion sections. In lecture we will also consider some of the most famous myths and legends of the western tradition, stories that were elaborated by popular imagination and inventiveness, and that can be rich stores of historical information, if handled carefully. The student is encouraged to become a "historically-minded" person, one who is aware of the complexity of studying the past, who can critique historical interpretation, and who wishes to understand the past rather than condemn or praise it: in short, someone who can read history intelligently.

Please note that a complete set of lecture outlines for the entire course will be made available shortly on our HuskyCT site, and that additional discussion and study questions on specific texts will be provided during the semester.

REQUIRED TEXTS

Noble, Strauss, et al., *Western Civilization: The Continuing Experiment*. Vol. A (to 1500)
Wiesner, Ruff, Wheeler, *Discovering the Western Past: A Look at the Evidence*. Vol. 1 (to 1789)

Marcus Aurelius, *Meditations* (trans. M. Staniforth, Penguin Classics)

D.H. Farmer (trans. & ed.), *The Age of Bede*

Frances & Joseph Gies, *Life in a Medieval Village*

COURSE REQUIREMENTS

Two hourly exams: each worth 20%

One (comprehensive) final exam: 30%

Discussion: 30%

Lecture: a complete set of lecture outlines will be posted on our HuskyCT site in the first week of class. These outlines will guide you through the readings, provide a framework for the lectures themselves (obviously!), and provide a full set of the possible terms that will appear as short answer items on all exams. They are also an excellent study guide.

With respect to lecture, an additional word of advice: please note that the reading load varies greatly – this is unavoidable. If you are (like me) a slow reader, try to get a head

start on the full-length texts we will be reading. Lectures are drawn up based on the assumption that students will come to class having done the readings for that day, and that we can therefore move beyond the basics.

Exams: a set of essay questions, from which the exam will be drawn up, will be made available to students one week before each exam, including the final; short answer items will be taken from the lecture outlines and from the "Terms to Know" section at the beginning of each chapter in Noble, Strauss, et al., *Western Civilization*.

Discussion: students are asked to write a two-page response paper (typed, double-spaced, standard typeface and margins) on the readings for each discussion session that uses the Wiesner volume of sources, based on the "Questions to Consider" section in that text. These papers are to be handed in at the end of class that day – late papers will not be accepted. The grade for the discussion portion of the course will be based on papers and participation—thus, attendance at discussion is required.

Students who are uncertain about what constitutes cheating and plagiarism are referred to the discussion of academic misconduct in Section VI of the Student Code.

Lecture & Discussion Topics and Reading Assignments (40 sessions)

I. THE ANCIENT WORLD (prehistory to A.D. 300)

Session #:

- 1) Introduction to the course; definition of some key terms; why study History?
- 2) The Agricultural Revolution; the cradles of early civilization. **Noble**, pp. xvii-xx, 3-13
- 3) **Wiesner**, Chapter 1. The Need for Water in Ancient Societies. (Each chapter, hence each topic, in this volume has a "Questions to Consider" section which will help you analyze the source and write your two-page response paper. Also note that at the end of "The Problem" section in each chapter the editor provides a clear statement of a basic question that will also help orient your reading. In Chapter 1, this is the last paragraph on p. 4).
- 4) Mesopotamia, Egypt and the Levant. **Noble**, 13-57
- 5) **Wiesner**, Chapter 2. Polytheism and Monotheism in the Fertile Crescent
- 6) The Eastern Mediterranean: Minoans & Mycenaeans. **Noble**, 57-85
- 7) The Polis in the Periclean Age. **Noble**, 85-103
- 8) **Wiesner**, Chapter 3. The Ideal and the Reality of Classical Athens
- 9) The Peloponnesian War; Myths of Alexander the Great. **Noble**, 105-135
- 10) The Rise of Rome; the Early Republic. **Noble**, 137-157
- 11) The Time of Troubles. **Noble**, 157-171
- 12) The Augustan Settlement. **Noble**, 173-182
- 13) **Wiesner**, Chapter 4. The Achievements of Augustus
- 14) The *Meditations* of Marcus Aurelius. Read in entirety
- 15) The "Golden Age" of Empire ("golden" for everybody?), and the crises of the "terrible" 3rd Century. **Noble**, 182-190; 203-207

II. THE EARLY MIDDLE AGES (300-1000)

- 16) The Conversion of Constantine; Historical periodization. **Noble**, 208-211
- 17) Early Christianity. **Noble**, 191-201, 211-217, 229-235
- 18) Background to the Age of Invasions. **Noble**, 217-223
- 19) **Wiesner**, Chapter Five. Slave Law in Roman and Germanic Society
- 20) *The Age of Bede*, introduction, pp. 9-39; **Life of St Cuthbert**, pp. 43-104
- 21) *The Age of Bede*, **Life of Wilfrid**, pp. 107-184
- 22) The Western Kingdoms. **Noble**, 253-257
- 23) Other Heirs of Antiquity: Byzantium & Islam. **Noble**, 223-228, 236-237, 239-253
- 24) Charlemagne & the Carolingian Empire. **Noble**, 257-262
- 25) The First European Renaissance. **Noble**, 262-264, 272-273
- 26) Invasions of the late Eighth through Tenth Centuries. **Noble**, 264-271
- 27) The Era of Recovery. **Noble**, 275-283

III. THE HIGH AND LATER MIDDLE AGES (1000-1500)

- 28) European Rural Society: *Life in a Medieval Village*, pp. 1-105
- 29) *Life in a Medieval Village*, pp. 106-207
- 30) **Wiesner**, Chapter 10. Life in an English Village in the High Middle Ages
- 31) The Crusades. **Noble**, 306-315
- 32) **Wiesner**, Chapter 8. Infidels and Heretics: Crusades of the High Middle Ages
- 33) Political & Economic Development in the High Middle Ages. **Noble**, 283-306
- 34) **Wiesner**, Chapter 6. Development of the Medieval State
- 35) Church and Society. **Noble**, 317-333
- 36) Universities and the World of Thought. **Noble**, 333-352
- 37) **Wiesner**, Chapter 7. Life at a Medieval University
- 38) **Wiesner**, Chapter 9. Capitalism and Conflict in the Medieval Cloth Trade
- 39) Late Medieval Transitions: demographic disaster. **Noble**, 370-391
- 40) Transitions: ecclesiastical controversy and warfare. **Noble**, 355-370

Study & Discussion Questions for:

The Meditations of Marcus Aurelius

(Be sure to read Maxwell Staniforth's introduction which is excellent; note in particular his discussion of Stoicism and Christianity, pp. 23-27).

1. Describe the nature of this book. What is it, what audience was it written for? When, where, and why was it written? Under what circumstances? and how do these influence the form and content of the book? What are some of the book's exceptional qualities?
2. What is Stoicism? How old is it? When, where, why did it originate? Is it a religion? Why is it considered to be an excellent example of Hellenistic thought and culture? What

sort of life does Stoicism recommend? What sort of person might it create? How does it accord with what we know of the Roman “character” (or at least how the Roman elite liked to perceive themselves)? What sorts of virtues or principles did it seek to inculcate in its followers? How would a Stoic, like Marcus Aurelius, define the “good life”?

3. Was Marcus a Christian? or any sort of monotheist? What are his notions of divinity, how does he conceive of it? Why has Stoicism been called a “root of Christianity”?

4. What do you make of his use of the image of the city (e.g., pp. 68, 157)? Does it shed any light on the meaning of the city in the imperial period? Are there other metaphors or images that he employs frequently that reveal his way of looking at the world? What is the prevailing mood of the book? Is it grim? fatalistic? how so? Does it help us to understand the “mentality” of that period, and if so, how much of this might be due to hindsight on the part of historians who see his reign as the beginning of the end of the Empire?

4. Did you enjoy reading the *Meditations*? Does it speak to us today? Does it transcend time, or is Marcus so overwhelmingly a person of the 2nd c. that we cannot understand him? How does the very private character of the *Meditations* affect its value as historical evidence? Does it enhance or detract from its value, in your opinion?

5. Could one ever guess, from content alone, that the *Meditations* was written by the head of the Roman Empire at what was perhaps the height of its power?

The Age of Bede

(Be sure to read D.H. Farmer’s introduction, which is a bit technical but useful and well worth a bit of struggle. Also note maps at the back of the book).

Early medieval hagiography is a kind of literature that developed out of the efforts of the Church to convert the peasantry of Europe to Christianity. The most significant point to keep in mind while reading the saints’ lives in this text is that the main vehicle for the spread of Christianity and with it the intellectual culture of Late Antiquity in the centuries that followed was the monastery.

1) What are these texts, what is “hagiography” (also called “sacred biography”)? When written, for whom, with what intent? What were the circumstances of their composition? What were they meant to convey, and what else do convey, i.e., how can they be used by historians?

2) What are the strengths and weaknesses of the evidence, i.e., what questions can and cannot be answered by this type of evidence?

3) Read Bede’s *Prologue* carefully. What does it suggest regarding Bede’s purpose, method, desires, how he worked (the actual writing process), his concern for historical accuracy? What does the *Prologue* reveal regarding communications and relations between monastic houses in seventh- and eighth-century northern England?

4) Conversion: what exactly can this word mean in early medieval Europe? Conversion of pagans of course, but what about heretics? Apostates? Well-meaning converts who get confused, or misunderstand a doctrine? Do saints’ lives provide any evidence of these different types of conversion?

5) Is there a pattern to these biographies? What is it, and why does it exist?

- 6) Analyze the miracles: do they follow a pattern, is there a common thread between the miracles of the different saints' lives? How do we read them as historians? How were they read in the early Middle Ages?
- 7) Is it correct for the historian to describe a saint's life as a form of *propaganda*? Why or why not? What are the connotations of that word?

Life in a Medieval Village

(note the glossary of terms, pp. 243-246)

- 1) How would you characterize this study? What evidence does it use? Why is it significant? What importance do the authors assign to European villagers in the shaping of medieval civilization?
- 2) Who is the lord of Elton? How would you characterize his relationship with the village? What exactly does "lordship" mean in this setting?
- 3) Explain the arrangement described on pp. 45-46 known as "farming the demesne." What does this mean, what are its implications?
- 4) What is the difference between "free" and "unfree" villagers (freemen vs villeins)? How significant was this distinction in everyday life?
- 5) How would you describe the structure of the village family, and relations within the family? How central is the family in village society? What evidence is there of relations between husbands and wives, parents and children?
- 6) What is the relationship between the parish church and the village community?
- 7) What is the village court or 'hallmote'? Whose court is it? What is the pledge system? What is the hue and cry? What is the "genius" of these institutions, i.e., their pervading spirit?
- 8) Who governed the village of Elton, the lord, the villagers, the king, all three, none of the above?
- 9) Do the people of Elton seem alien or familiar to you, and why?
- 10) Find the delightful mistake on page 179.

Sample of the lecture outlines (referred to under 'Course Requirements' above) for the first three lectures:

H1300: Western Traditions Before 1500 Lecture Outlines, Part 1

THE ANCIENT WORLD

The Agricultural Revolution and early civilizations

The Prehistoric Era

"culture" & human nature – what are they?

homo sapiens – emerged 400,000 years ago in Africa

homo sapiens sapiens – between 160,000 and 90,000 years ago

From Hunter-Gatherers to Farmers

The Agricultural Revolution: c. 10,000 B.C.E.

What is a “village”? - define

Examples of early farming villages: Jarmo (E. Iraq) c. 7000 B.C.E.

Catal Huyuk (Turkey) c. 6000 B.C.E.

The **village** emerged first in the foothills of the Fertile Crescent; it was both the “cradle” of farming and “the place that most people have called home since the spread of agriculture around the world.”

The cradles of early civilization: Mesopotamia & Egypt

“The peoples of Mesopotamia, Egypt, the eastern Mediterranean, and Greece created Western civilization”

(Lynn Hunt et al., *The Making of the West: Peoples and Cultures*, p. 2)

definition of “civilization” (a problem of bias?) a “state of culture” ...

The Fertile Crescent: from prehistory → history: c. 4000 B.C.E.

Mesopotamia (Tigris & Euphrates Rivers):

the Sumerians & the first city-states: a “laboratory of civilizations”

invention of writing c. 3500 B.C.E:

cuneiform flourished for 3,000 yrs; then, first alphabet invented c. 1600 B.C.E.

(Canaan)

Egypt (Nile River): predictable flooding

early unification under Menes, 3050 B.C.E.

developed hieroglyphic system of writing c. 3000 B.C.E.

longest lasting theocracy in world history: every king of Egypt was a god

The Eastern Mediterranean: Minoans and Mycenaeans

The Aegean Background: the setting

Minoan civilization: 2200-1400 B.C.E: a “palace society”

conquest (?) by Mycenaeans c. 1400 B.C.E: Linear A gives way to Linear B

archeological excavations & the myth of Theseus and the Minotaur

Natural disasters and invasion of the “Sea Peoples” beginning c. 1200 B.C.E.

affected nearly every major political state of early Western civilization

What is a “Dark Age”?

**STATEMENT TO BE SIGNED BY UCONN EARLY COLLEGE EXPERIENCE
HISTORY INSTRUCTORS**

Please sign, date and return this form to the ECE office
as an email attachment to: **stefanie.malinoski@uconn.edu**

Please note that the purpose behind the handbook and asking instructors to sign this statement is to encourage uniformity within the ECE History program, and comparability between the high school and university versions of our courses.

I, _____, have read the ECE HISTORY HANDBOOK and understand the provisions and recommendations it sets forth regarding the teaching of the University of Connecticut's HIST1300 in the ECE Program in my high school. By signing this statement, I promise to comply with its provisions and recommendations in my classroom to the best of my ability.

Signed _____

Date _____

High School _____

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