



***HIS 289/289W
Visionaries, Mystics, and Saints
in Medieval and Renaissance
Europe***

Fall 2023
TR, 2-3:15 p.m.
Lechase 161
Professor Laura A. Smoller
office: Rush Rhees 369A
office hours: Wednesdays, 2-3; Thursdays, 3:45-
4:45; and by appointment
email: laura.smoller@rochester.edu

Image: Giovanni di Paolo, Saint Catherine of Siena Exchanging her Heart with Christ (Metropolitan Museum, New York).

What marked out some people as “friends of God” in medieval and Renaissance Europe? And how could contemporaries and modern authors write about interior religious states? The notion of sainthood and the status of mystical visionaries could, in fact, be topics of major dispute, as the example of Joan of Arc demonstrates. Was she a saint, a witch, a demoniac, or a shrewd political and military leader? A saint could be an asset as well as a source of trouble, and holiness could be subversive as well as a prop to authority. This course examines the linked phenomena of mysticism, visions, and sanctity, as well as the tensions surrounding them, through an introduction to major scholarship on the field, as well as to important contemporary sources for the study of saints and mystics.

Th August 31. Introduction to the class.

Part 1: Origins of the cult of the saints

Tu September 5. The contours of holiness in medieval and Renaissance Europe.

Reading: Robert Bartlett, *Why Can the Dead Do Such Great Things? Saints and Worshippers from the Martyrs to the Reformation* (Princeton, NJ: Princeton University Press, 2013), 1-84 (chapters 1-3).

Th September 7. The cult of martyrs: Perpetua’s *Passion*.

Readings: “The Passion of SS. Perpetua and Felicitas,” in Mary-Ann Stouck, *Medieval Saints: A Reader* (Peterborough, Ontario: Broadview Press, 1999), 21-32;

*Margaret Cotter-Lynch, *Saint Perpetua across the Middle Ages: Mother, Gladiator, Saint* (New York: Palgrave Macmillan, 2016), 15-43 (“The *Passio Perpetuae*”) (BB).

Optional: *Aviad Kleinberg, *Flesh Made Word: Saints’ Stories and the Western Imagination*, trans. Jane Marie Todd (Cambridge, MA: The Belknap Press of Harvard University Press, 2008), ch. 3 (BB).

Tu September 12. Taming Perpetua.

Reading: “Augustine Preaches on the Feast of SS. Perpetua and Felicitas,” in Stouck, *Medieval Saints*, 39-42;

Jacobus de Voragine, “Saints Saturninus, Perpetua, Felicity, and Their Companions,” in *The Golden Legend* [ca. 1260], trans. William Granger Ryan, 2 vols. (Princeton: Princeton University Press, 1993), 2: 342-43 (BB);

*Margaret Cotter-Lynch, *Saint Perpetua across the Middle Ages: Mother, Gladiator, Saint* (New York: Palgrave Macmillan, 2016), 63-86 (“Saint Augustine’s Sermons on Perpetua”) (BB).

Part 2: Desert fathers and mothers; monastic saints

Th September 14. The desert fathers.

Readings: “Christianity in the Desert: St. Antony the Great,” “Antony’s Disciples: Paul the Simple,” in Mary-Ann Stouck, *Medieval Saints*, 57-86.

Tu September 19. The desert mothers.

Readings: “A Harlot in the Desert: Mary of Egypt,” and “A Transvestite Saint: Mary/Marina,” in Stouck, *Medieval Saints*, 97-114, 127-34;

Jacobus de Voragine, “Saint Marina,” in *The Golden Legend* [ca. 1260], trans. William Granger Ryan, 2 vols. (Princeton: Princeton University Press, 1993), 1:324-25 (BB);

*M. W. Bychowski, “The Authentic Lives of Transgender Saints: *Imago Dei* and *Imitatio Christi* in the *Life* of St Marinos the Monk,” in *Trans and Genderqueer Subjects in Medieval Hagiography*, ed. Alicia Spencer-Hall and Blake Gutt (Amsterdam: Amsterdam University Press, 2021), 245-65 (BB).

Optional: *Valerie R. Hotchkiss, *Clothes Make the Man: Female Cross Dressing in Medieval Europe* (London: Routledge, 1999), ch. 2 (BB).

Th September 21. Monastic sanctity.

Readings: Sulpitius Severus, “Saint Martin of Tours,” in Stouck, *Medieval Saints*, 137-66;

Bartlett, *Why Can the Dead*, 188-92, 518-35 (sections on “Bishops” in chapter 7 and “The Life” in chapter 13).

Reading response #1 due by September 21 at 9 a.m.

Part 3: Relics and miracles

Tu September 26. Relics in theory and practice.

Readings: *Gillian Clark, "Victricius of Rouen: Praising the Saints." *Journal of Early Christian Studies* 7.3 (1999): 365-399 (BB), also online at: <https://muse-jhu-edu.ezp.lib.rochester.edu/article/10071>;

*Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (The Haskell Lectures on History of Religions) (Chicago: University of Chicago Press, 1982), ch. 5 (BB).

Th September 28. Relics and reliquaries.

Reading: "Gregory of Tours: The Power of Relics," in Stouck, *Medieval Saints*, 356-63;

*Cynthia Hahn, "What Do Reliquaries Do for Relics?" *Numen* 57, no. 3/4 (2010): 284-316 (BB);

Bartlett, *Why Can the Dead*, 239-50 (sections on "Body Parts" and "Contact Relics" in chapter 8).

Also, please visit the wonderful online exhibit "Treasures of Heaven" at <https://projects.mcah.columbia.edu/treasuresofheaven/>, especially the section labeled "Relics and Reliquaries."

Tu October 3. Relic thefts.

Readings: Einhard, "The Translation of SS. Marcellinus and Peter," in Stouck, *Medieval Saints*, 373-94;

Patrick Geary, *Furta Sacra: Thefts of Relics in the Central Middle Ages*, rev. ed. (Princeton: Princeton University Press, 1991), xi-xiv, 28-43, 129-34 (BB).

Th October 5. Functions of miracle collections.

Readings: Selections from "The Book of Sainte Foy's Miracles," in Pamela Sheingorn, ed., *The Book of Sainte Foy* (Philadelphia: University of Pennsylvania Press, 1995), 39-88 (ideally read through p. 111) (BB);

Bartlett, *Why Can the Dead*, 558-67 (section on "Miracle Books" in chapter 13);

Kathleen Stewart Fung, "Divine Lessons in an Imperfect World: Bernard of Angers and *The Book of Sainte Foy's Miracles*," in *The Middle Ages in Texts and Texture: Reflections on Medieval Sources*, ed. Jason Glenn (Toronto: University of Toronto Press, 2011), 119-28 (BB).

Reading response #2 due by October 5 at 9 a.m.

Part 4: Sanctity and religious "Others"

Tu October 10. Sanctity and antisemitism.

Readings: Thomas of Monmouth, "Life and Passion of Saint William of Norwich,"

trans. August Jessop et al., in Thomas Head, ed., *Medieval Hagiography: An Anthology* (New York: Garland, 2000), 515-36 (BB);

*Miri Rubin, "Norwich 1144: Origins and Afterlives," in *The Medieval Roots of Antisemitism: Continuities and Discontinuities from the Middle Ages to the Present Day*, ed. Jonathan Adams and Cordelia Hess (New York and London: Routledge, 2018), 257-64 (BB).

Optional: *Gavin I. Langmuir, "Thomas of Monmouth: Detector of Ritual Murder," *Speculum* 59 (1984): 820-46 (BB);

*Eamon Duffy, "Blood Libel: The Murder of William of Norwich," in Duffy, *Royal Books and Holy Bones: Essays in Medieval Christianity* (London: Bloomsbury Continuum, 2018), 125-35 (BB).

Th October 12. No class: work on proposal for final paper.

Tu October 17. Fall break: no class.

Proposals for final papers due on October 17 by 5 p.m.

Th October 19. Marian miracles and religious "Others" in medieval Iberia.

Reading: *Songs of Holy Mary of Alfonso X, the Wise: A Translation of the Cantigas de Santa María*, trans. Kathleen Kulp-Hill (Tempe AZ : Arizona Center for Medieval and Renaissance Studies, 2000), *Cantigas* numbers 27, 169, 185, 320, and 329 (BB);

*Pamela A. Patton, "An Ethiopian-Headed Serpent in the *Cantigas de Santa María*: Sin, Sex, and Color in Late Medieval Castile," *Gesta* 55, 2 (2016): 213-38, <https://www.jstor.org/stable/26556502> (BB).

Optional: *Amy G. Remensnyder, "The Colonization of Sacred Architecture: The Virgin Mary, Mosques, and Temples in Medieval Spain and Early Sixteenth-Century Mexico," in *Monks and Nuns, Saints and Outcasts: Religious Expression and Social Meaning in the Middle Ages*, ed. Sharon Farmer and Barbara Rosenwein (Ithaca, N.Y: Cornell University Press, 2000), 189-219 (BB).

Tu October 24. Gender non-conforming saints.

Reading: *Martha G. Newman, "Assigned Female at Death: Joseph of Schönau and the Disruption of Medieval Gender Binaries," in *Trans and Genderqueer Subjects in Medieval Hagiography*, ed. Alicia Spencer-Hall and Blake Gutt (Amsterdam: Amsterdam University Press, 2021), 43-63, DOI: 10.5117/9789462988248_CH01 (BB).

It is interesting to compare (as the author herself does), Newman's 2021 chapter with her earlier treatment of this subject: *Martha G. Newman, "Real Men and Imaginary Women: Engelhard of Langheim Considers a Woman in Disguise," *Speculum* 78 (2003): 1184-1213 (BB). *Optional.*

Th October 26. Sanctity, visions, and religious dissent.

Readings: "Na Prous Boneta," trans. David Burr (BB),

<https://sourcebooks.fordham.edu/source/naprouis.asp>;

*Louisa Burnham, "The Visionary Authority of Na Prouis Boneta," in Alain Boureau and Sylvain Piron, eds., *Pierre de Jean Olivi (1248-1298): Pensée scolastique, dissidence spirituelle et société* (Paris, J. Vrin, 1999), 319-339 (BB).

Reading response #3 due by October 26 at 9 a.m.

Part 5: The question of female sanctity

Tu October 31. Women, food, and Eucharistic devotion: the Bynum thesis.

Readings: Thomas de Cantimpré, "The Life of Margaret of Ypres," in *Thomas of Cantimpré: The Collected Saints' Lives*, ed. and with an introduction by Barbara Newman, transl. Margot H. King and Barbara Newman, *Medieval Women: Texts and Contexts*, 19 (Turnhout: Brepols, 2008), 161-206 (BB);

*Caroline W. Bynum, "Women Mystics and Eucharistic Devotion in the Thirteenth Century," in Caroline Walker Bynum, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (Cambridge, MA: Zone Books, 1992), 119-50 (BB).

Th November 2. Women and possession.

Readings: Thomas de Cantimpré, "Women's Spirituality, I: Christina the Astonishing," in Stouck, *Medieval Saints*, 436-52;

*Barbara Newman, "Possessed by the Spirit: Devout Women, Demoniacs, and the Apostolic Life in the Thirteenth Century," *Speculum* 73 (1998): 733-70 (BB).

For a modern retelling, Kirsten Valdez Quade, "Christina the Astonishing (1150-1224)," *The New Yorker*, July 24, 2017,

<https://www.newyorker.com/magazine/2017/07/31/christina-the-astonishing-1150-1224> (BB). *Optional.*

Tu November 7. Challenges to Bynum's model of female piety.

Readings: "Catherine of Siena: Her Life and Letters," in Mary-Ann Stouck, *A Short Reader of Medieval Saints* (Toronto: University of Toronto Press, 2009), 156-88 (BB);

*Karen Scott, "Mystical Death, Bodily Death: Catherine of Siena and Raymond of Capua on the Mystic's Encounters with God," in *Gendered Voices: Medieval Saints and Their Interpreters*, ed. Catherine M. Mooney (Philadelphia: University of Pennsylvania Press, 1999), 136-67 (BB).

Part 6: Mendicant sanctity

Th November 9. The many lives of Francis of Assisi.

Readings: "The Conversion of St. Francis of Assisi and the Founding of his Order," "Humanistic Hagiography: The Writings of St. Francis's Companions," "The Official Life of St. Francis: the Stigmata," "The Canticle of Brother Sun," "The Canonization of St. Francis," in Stouck, *Medieval Saints*, 470-515;

Michael W. Blastic, "Francis and His Hagiographical Tradition," in *The Cambridge Companion to Francis of Assisi*, ed. Michael J. P. Robson (Cambridge: Cambridge University Press, 2012), 68-83 (BB).

Tu November 14. The mendicants and Capetian royal sanctity.

Readings: *The Sanctity of Louis IX: Early Lives of Saint Louis by Geoffrey of Beaulieu and William of Chartres*, transl. Larry F. Field, ed. and introduced by M. Cecilia Gaposchkin and Sean L. Field (Ithaca, NY: Cornell University Press, 2014), "Introduction" (1-13 only); Geoffrey of Beaulieu, "Here Begins the Life . . ." (69-128) (BB)

*M. Cecilia Gaposchkin, "Louis IX and Liturgical Memory," in *Memory and Commemoration in Medieval Culture*, ed. Elma Brenner et al. (London and New York: Routledge, 2016; original, Farnham, UK, and Burlington, VT: Ashgate, 2013), 261-76 (BB).

Optional: Sean L. Field, "Franciscan Ideals and the Royal Family of France (1226-1328), in *The Cambridge Companion to Francis of Assisi*, ed. Michael J. P. Robson (Cambridge: Cambridge University Press, 2012), 208-223 (BB).

Part 7: Papal canonization

Th November 16. Reading canonization processes.

Readings: Gabor Klaniczay, "Saint Margaret: Royal and Female Sanctity," in *The Oldest Legend, Acts of the Canonization Process, and Miracles of Saint Margaret of Hungary*, ed. and trans. Ildikó Csepregi et al. (Budapest: Central European University Press, 2018), 3-30 (BB); "Acts of the Canonization Process," in *The Oldest Legend, Acts of the Canonization Process, and Miracles of Saint Margaret of Hungary*, 137-93, 569-89 (odd pages only)=witnesses numbers 1-4, 72-74 (BB).

Reading response #4 due by November 16 at 9 a.m.

For students in W section, secondary source comparison paper due on November 19, by 11:59 p.m.

Tu November 21. No class: work day for final paper projects.

Th November 23. Thanksgiving: no class.

Part 8: The cult of the saints in art and lived religion

Tu November 28. Living with the saints: woodcuts and lived religion.

Reading: *David Areford, *The Viewer and the Printed Image in Late Medieval Europe*, Visual Culture in Early Modernity (Farnham, UK, and Burlington, VT: Ashgate, 2010), ch. 2 ("Acts of Viewing") (BB).

N.B.: What follows has been altered from the timeline in the original syllabus.

Part 9: Contested visions; contested sanctity

Th November 30. The question of discernment: Ermine of Reims.

Readings: “The Visions of Ermine de Reims,” in Renate Blumenfeld-Kosinski, *The Strange Case of Ermine de Reims: A Medieval Woman between Demons and Saints* (Philadelphia: University of Pennsylvania Press, 2015), 157-79 (BB);

*Renate Blumenfeld-Kosinski, “The Strange Case of Ermine de Reims (c. 1347-1396): A Medieval Woman between Demons and Saints,” *Speculum* 85 (2010): 321-57 (BB).

For students in W section, draft of final paper due on December 3 by 11:59 p.m.

(Make an appointment to discuss your draft with the instructor.)

Tu December 5. A saintly “wannabe”: Margery Kempe.

Reading: Extracts from *The Book of Margery Kempe*, in *Medieval Writings on Female Spirituality*, ed. Elizabeth Spearing (New York: Penguin, 2002), 226-54 (BB);

Clementine Oliver, “Why Margery Kempe is Annoying and Why We Should Care,” in Glenn, *The Middle Ages*, 323-32 (BB).

Th December 7. Saints in art: field trip to Memorial Art Gallery.

Tu December 12. Saint or heretic?: Joan of Arc.

Readings: “Ordinary Trial,” (March 26, March 28, the *Libellus* d’Estivet, April 2, Schedule of Indictment), from *The Trial of Joan of Arc*, trans. Daniel Hobbins (Cambridge, MA: Harvard University Press, 2005), 118-62 (a useful Chronology appears at the end of the scanned pages) (BB);

*Larissa Juliet Taylor, “Joan of Arc, the Church, and the Papacy, 1429-1920,” *The Catholic Historical Review* 98, 2 (2012): 217-40, <https://doi.org/10.1353/cat.2012.0129> (BB).

Optional: *Dyan Elliott, “Seeing Double: John Gerson, the Discernment of Spirits, and Joan of Arc,” *American Historical Review* 107 (2002): 26-54 (BB).

Reading response #5 due by December 12 at 9 a.m.

Final paper must be submitted to Blackboard by noon on December 20.

Books to purchase:

Required:

Mary-Ann Stock, *Medieval Saints: A Reader*. Toronto: University of Toronto Press, 1998.
ISBN-13: 978-1442601017.

Recommended:

Bartlett, Robert. *Why Can the Dead Do Such Great Things?: Saints and Worshippers from the Martyrs to the Reformation*. Princeton, NJ: Princeton University Press, 2015. ISBN-13: 978-0691169682. Also available as e-book through River Campus Libraries, but at present limited to one reader at a time.

All other readings in the course are available through Blackboard and are labeled in the syllabus with the indication (BB).

Course requirements for students in HIS 289:

- Attendance at and active participation in all classroom discussions (10%).
- Five written responses (2-3 pages; 500-750 words) to the assigned readings for a given day (35%); distributed as indicated in timetable. Responses for a given set of readings must be submitted to Blackboard by 9 a.m. on the day those readings will be discussed in class. E.g., if you choose to respond to the readings on the desert fathers, that response paper will be due on September 14, by 9 a.m.
- For readings to which you do not submit a written response, you must submit on Blackboard either a question raised by the day's readings or a salient quotation that you wish to discuss in class (5%). Postings are due by 9 a.m. on the day of class; late postings will receive no credit.
- An article review (4-5 pages; 1000-1250 words) of one of the articles or chapters marked in the syllabus by an asterisk (*) (20%). You may not write about the same secondary source for the article review and for one of your response papers. The paper will be due by 11:59 p.m. on the day falling two class periods after that reading is discussed in class.
- A proposal for the final paper (5%), due on October 17.
- A final paper (10-12 pages; 2500-3000 words) on a topic chosen in consultation with the instructor (25%). Your paper should compare two different accounts (written, visual, musical, or dramatic) of a single visionary or saint's life (or miracles). Alternatively, for example, you might look at two different saint's lives in the case where one text serves as a clear model for another text. Your topic should lead you to the close reading of these two primary sources, as well as an exploration of major scholarship on the subject. You must cite in your paper at least two scholarly articles (journal articles or chapters in edited volumes) and one scholarly monograph (published by a university press or the equivalent). Papers are due December 20, by noon.

Course requirements for students in HIS 289W:

- Attendance at and active participation in all classroom discussions (10%).
- Five written responses (2-3 pages; 500-750 words) to the readings for a given day (35%); distributed as indicated in timetable. Responses for a given set of readings must be submitted to Blackboard by 9 a.m. on the day those readings will be discussed in class. E.g., if you choose to respond to the readings on the desert fathers, that response paper will be due on September 14, by 9 a.m.
- For readings to which you do not submit a written response, you must submit on Blackboard either a question raised by the day's readings or a salient quotation that

- you wish to discuss in class (5%). Postings are due by 9 a.m. on the day of class; late postings will receive no credit
- A proposal for the final paper (5%), due on October 17.
 - A secondary source comparison paper: a 5-7 page (1250-1750 word) paper in which you analyze changing scholarly interpretations by comparing two articles or chapters that we have read (20%). For example, you might compare Martha Newman's two different treatments of Joseph of Schönau, or you might read Caroline Bynum's interpretation of female sanctity next to that of Karen Scott. Please consult with the instructor before choosing your pairing. Due November 19.
 - A final paper (10-12 pages; 2500-3000 words) on a topic chosen in consultation with the instructor, plus meeting with the instructor about your draft (25%). Your paper should compare two different accounts (written, visual, musical, or dramatic) of a single visionary or saint's life (or miracles). Alternatively, for example, you might look at two different saint's lives in the case where one text serves as a clear model for another text. Your topic should lead you to the close reading of these two primary sources, as well as an exploration of major scholarship on the subject. You must cite in your paper at least two scholarly articles (journal articles or chapters in edited volumes) and one scholarly monograph (published by a university press or the equivalent). A first draft must be submitted on Blackboard by 11:59 p.m. on December 3, after which you must schedule an appointment to discuss your draft with the instructor. The revised, final paper, to be submitted after receiving (and responding to) written and verbal feedback from the instructor on your initial draft, is due December 20, by noon.

About the reading responses:

You should choose to respond to those sets of readings that most move, intrigue, or puzzle you. Your response should demonstrate that you have read and thought deeply about this set of readings by very briefly summarizing the readings and then discussing a question that these readings have raised for you, exploring something in the readings that provoked some strong response in you, or even digging deeper into some aspect of the readings that you found confusing. The best way to think is to write! Please use quotations (properly footnoted) from the readings (especially the primary sources) to back up your points. **For the first two reading responses, begin by asking ChatGPT to write a response to the readings. Then write your own response to the ChatGPT-generated prose, pointing out any errors or invented sources, as well as offering your own deeper analysis or interpretation of the readings. Submit both the ChatGPT prompt and resulting essay along with your response to it.** Responses for a given set of readings must be posted to Blackboard by 9 a.m. on the day those readings will be discussed in class.

About the proposal for the final paper:

Your proposal should include: 1) a listing of the two different treatments of the same saint you intend to examine; 2) a brief paragraph (100-250 words) explaining why you chose these two primary sources and setting out the different contexts in which they were produced; and 3) a properly formatted bibliography with your two primary sources, at least two scholarly

journal articles (or book chapters from edited collections), and one scholarly monograph (from a university press or the equivalent) that you will use for your paper.

About the article review/secondary source comparison paper:

An article review offers a summary the article's thesis, as well as an evaluation of the thesis and how effectively the author has proved that thesis. Your essay should answer the following questions:

- Thesis. What is the author's thesis? What question is he or she trying to answer, and how does that fit within a wider body of scholarship, at least according to the author?
- Sources. What type(s) of primary sources does the author use to make his or her argument? What are the strengths and weaknesses of the sources?
- Method/approach. What sorts of techniques and methods does the author use to evaluate his or her sources? Does the author rely on any particular social theory or theories?
- General assessment. How successful is the author in establishing his or her point? Do the sources support the thesis being presented?

Your article review will be due two class periods after the date on which we discuss the article or chapter in class.

Students in the W section writing the secondary source comparison paper will want to take these points into consideration, as well as the dates of publication of the two works under consideration, in assessing how scholarly thinking about a given topic has changed over time. Those papers are due November 19.

Citations:

All work in this class should be appropriately footnoted, and the final paper should also include a bibliography of works cited, separated into primary and secondary sources. All citations should be follow the University of Chicago Manual of Style Notes and Bibliography (Turabian) format. See

https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html for a

quick reference. The full Chicago Manual of Style is available online through River Campus Libraries:

https://rochester.primo.exlibrisgroup.com/permalink/01ROCH_INST/1vg5sr1/alma9937102513405216.

Grading scale:

A	100-93%
A-	92.9-90%
B+	89.9-87%
B	86.9-83%
B-	82.9-80%
C+	79.9-77%
C	76.9-73%
C-	72.9-70%

D+	69.9-67%
D	66.9-63%
D-	62.9-60%
F	Below 60%

In case of some mix-up, it is a good idea to save all returned work until you receive your grade at the end of the semester.

Learning objectives:

At the end of this course, students will be able to

- Explain the contested nature of medieval and Renaissance sanctity
- Identify some of the cultural uses of saints and their relics in medieval and Renaissance Europe
- Read and understand a primary source as a products of a specific historical context
- Identify and analyze the arguments of major secondary works on medieval and Renaissance saints, mystics, and visionaries
- Formulate an argument in clear, written prose and support it with evidence from primary sources
- Correctly cite sources in footnotes/endnotes and bibliographies

Statement regarding credit hours

The College's credit hour policy on undergraduate courses is to award 4 credit hours for courses that meet for the equivalent of 3 periods of 50 minutes each week. Students enrolled in HIST 289/289W are expected to devote at least one hour each week outside of class to analyzing the course readings, working alone or in groups, and to researching in depth their topics for the final paper.

General policies

Late work:

Late work will be penalized 5% for each calendar day late. The exception is that required postings for discussions that come in beyond the specified due date and time will receive no credit.

Attendance:

This is a discussion-intensive course. Attendance at and active participation in all classes are both mandatory. Students are responsible for all material covered in and announcements made in class. If it appears that students are not doing the readings, I will give reading quizzes without prior notice. I also reserve the right to impose a failing grade for the course after a student's absence from seven or more class periods. (For the sake of accounting, three tardies will constitute one absence.)

Students with disabilities:

The University of Rochester respects and welcomes students of all backgrounds and abilities. In the event you encounter any barrier(s) to full participation in this course due to the impact of disability, please contact the Office of Disability Resources. The access coordinators in the Office of Disability Resources can meet with you to discuss the barriers you are experiencing

and explain the eligibility process for establishing academic accommodations. You can reach the Office of Disability Resources at: disability@rochester.edu; (585) 276-5075; Taylor Hall. If you have any questions or concerns, please feel free to contact me as well.

Classroom etiquette:

Please turn off cell phones or set them to a silent alert. Do not take them out in class unless instructed to do so. In the rare event you must enter late or leave class early, please let us know in advance.

Academic honesty:

All assignments and activities associated with this course must be performed in accordance with the University of Rochester's Academic Honesty Policy. Cheating and plagiarism are serious offenses and will be treated as such. Anyone who engages in such activities will be turned over to the College Board on Academic Honesty for disciplinary action, as outlined at <http://www.rochester.edu/College/honesty/>. Submitting as one's own any work produced by another, including by AI such as ChatGPT, constitutes plagiarism. Close paraphrasing of another's words is also plagiarism. For helpful discussions of plagiarism (including subtle instances), see the American Historical Association's "Defining Plagiarism," <https://www.historians.org/teaching-and-learning/teaching-resources-for-historians/plagiarism-curricular-materials-for-history-instructors/defining-plagiarism>.

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Disclaimer: The instructor reserves the right to change topics and assignments on the syllabus at any point in the semester.