

**UConn Early College Experience
Handbook for UConn ECE Instructors of History**

Revised: September 2016

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) and/or HIST1400 (Modern Western Traditions). 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 sample syllabi, grading criteria, and sample class assignments for HIST1300 and HIST1400. On the last page is a statement which newly certified teachers must sign and return to the ECE office.

Sherri Olson
Professor, Dept of History
University of Connecticut
Faculty Coordinator, ECE European History
Sherri.olson@uconn.edu
860-486-3552

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, 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 are two sample syllabi included in this handbook to

give you an idea of what your syllabus should look like – do not copy them: 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. Those who teach HIST1400 must attend the fall program offering, while those who teach HIST1300 must attend the spring program (described below). Those who teach both courses should try to alternate between the fall and spring programs.

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 and HIST1400.

Email is the best way to stay in touch with the ECE coordinator and office staff; the coordinator will also use Listserv to relay of 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 History coordinator organizes two day-long on-campus programs for the ECE faculty. In the fall we offer a **History Workshop** specifically designed for those teaching HIST1400. This usually takes the form of a guest lecturer, followed by Q & A, a document workshop, and sitting in on a regular class meeting of a HIST1400 course or another relevant course, e.g. HIST1206, Living Through War in World History Since 1500.

In the spring we offer a **Medieval Studies/ECE Outreach**, an interdisciplinary conference for those who teach HIST1300, 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, etc. (The Medieval Studies Outreach series began in 1998 and has been affiliated with UConn ECE since 2004; for more information on the series and past programs, which are open to all, including teachers not in ECE, see links on the UConn ECE, History, or Medieval Studies websites).

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 about a dozen ECE classes each academic year. 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 & HIST1400

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 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 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*.

<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 HISTORY 1300 & 1400

(Please note that each semester there are a number of course syllabi posted on the History Department's website (under 'Undergraduate'), which you might like to look at – occasionally there are syllabi posted for HIST1300 and HIST1400.

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. 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 period, and the challenges that historians face in interpreting these materials. Students will have a chance to analyze primary texts in discussion. 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, 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 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 prepared.

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

What is “culture”? What is civilization?”

Edward Tylor provided an anthropological definition of **culture** in the late 19th century that was and continues to be widely influential (given here in a slightly revised version): “Culture, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, values, and any other capabilities and habits acquired by [human beings] as members of society.”

Civilization is conventionally defined as a state of culture characterized by monumental architecture, cities, writing and complex forms of government which extend over wide areas. Note that each civilization is dependent upon an agrarian base and is informed by that agrarian base (an element in the definition of “civilization” that is often underemphasized).

Study & Discussion Questions for:

The Meditations of Marcus Aurelius

(Be sure to read 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 the 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, 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 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 topic on page 179!

HISTORY 1400: MODERN WESTERN TRADITIONS

This course provides students with an opportunity to examine some of the cultural, social, political, and economic developments of the last five hundred years of European history. Through a combination of lectures and discussions, it presents an overview of some of the major changes of the period while focusing in greater depth on analysis of some specific themes, events, and issues that continue to have a profound impact on our own modern society. The lectures on Tuesday and Thursday morning focus on historical narratives and debates designed to provide context for the readings that will be discussed in smaller groups each Friday.

Most of you will, of course, never be professional historians, or even history majors. This course, however, aims to explore the ways that the study of history is useful to all of us living now, in our own historical moment. We will also use history as a tool to develop the essential life skills of critical reading, thoughtful analysis, argumentation, and effective communication (both written and oral). A fundamental part of this approach is the questioning and investigating of ideas that appear to be "natural," along with enhancing our awareness of multiple perspectives.

This course is centered on the practice, and not just the study, of history. The readings we will analyze in discussion section are all primary sources, dating from each period of focus. These sources vary widely, including fiction and different kinds of non-

fiction as well as images and even statistical tables. These are the sources we, as historians, will study to make arguments about the past, rather than concentrating exclusively on conclusions reached by other scholars. History is as much or more about asking questions, and determining which questions to ask, as it is about answering them. This idea is central to this course.

Regular attendance at lectures is essential to provide a grounding for analysis of the assignments. There is no textbook for this class, so that reading time can be focused on the primary sources. This makes lectures fundamental to an understanding of the content of the class. Lectures will frequently include PowerPoint presentations to illustrate some of the issues we will be discussing and to help students organize the material for their notes. The presentations do not, however, offer an adequate substitute to either regular attendance or good note taking. Discussion sections will be led by the four section leaders. As class participation constitutes 25% of your grade, and is based on your active presence in discussion section, you need to be at section in order to fulfill that requirement even minimally. Discussions are the opportunity for you all to work through the readings together, so to be successful, it is essential that you each come to section having read the texts assigned and prepared to discuss them. Remember that this does not mean that you have "answers;" only that you have given real thought to the readings and the questions they raise. Here in the syllabus, I have included questions to think about for each reading assignment. They provide a guideline for discussion, and you should be prepared to offer an opinion about them, but you should feel more than free to bring up other issues and take the discussions in different directions. Some readings are described as "required" and some as "recommended" (if no distinction is made, a reading is required). Take these descriptions as guidelines to how discussion will be focused, but be aware that you may need the "recommended" materials in order to prepare for the exams; all questions and essays for the exams will be drawn from master lists that will be distributed in advance. Sections will also include writing exercises and quizzes.

In addition to lectures and discussion sections, there are four 2 pp. papers based on the texts assigned for the course; only the three highest grades will count for each student, but all four papers **MUST** be completed in order to receive credit for ANY of them. Papers are due at the **BEGINNING** of discussion section (papers more than fifty minutes late will not be graded). In each paper, you must investigate analytically a specific topic raised by that week's readings; these paper topics will be distributed one week in advance. In fairness to the other students in a class this size, extensions will not be granted and late papers will be marked down; each paper **MUST** be turned in within one week of its due date, or no credit will be given for ANY papers. There is also a midterm examination. The final exam, which will be cumulative, will be held at the time designated for this course. The final grade will consist of class participation (25%), midterm exam (20%), papers (7% each for a total of 21%), and final exam (34%). You may earn extra credit toward your class participation by attending one (or more) of the public lectures by visiting scholars here at the university that I will announce over the course of the semester, and then writing a 1-2 pp. paper about the talk, to be submitted to your instructor at the next discussion section. As required by university guidelines, you are reminded that academic misconduct will not be tolerated, and your enrollment in this class is an agreement to abide by the rules of appropriate scholarly and social behavior.

If you have any questions about plagiarism or related issues, please feel free to talk to any of the course staff or to take advantage of the resources available at UConn.

The following required texts are all available for purchase at the Co-Op:

Bartolome de las Casas, *A Brief Account of the Devastation of the Indies*.

Henry Louis Gates, Jr., *The Classic Slave Narratives*.

Mary Shelley, *Frankenstein*.

Primo Levi, *Survival at Auschwitz*

Custom Edition of Merry Wiesner, et al., *Discovering the Western Past: A Look at the Evidence. Vol. II since 1500. Special 5th Edition*

Schedule of Lecture and Discussion Topics

Week 1—The "New World" and the Old

T 1/20 – lecture: Introduction – 1492 etc.

Th 1/22 – lecture: The Impact of "Discovery"

F 1/23 – discussion readings: Earl Babbie, "Plagiarism,"

www.csuak.edu/ssric/Modules/Other/plagiarism.htm (print and bring); and

Las Casas, *A Brief Account of the Devastation of the Indies* (ALL)

Discussion Questions to consider:

1. How does religion affect Las Casas's opinions, and what does he think God can do?
2. How does Las Casas view the native peoples of the "New World"? What other perspectives can you see in the text? Where do you think these viewpoints come from?

Week 2—The Responsibilities of a Christian

T 1/27 – lecture: The Reformations

Th 1/29 – lecture: Work, Property, and Life

F 1/30 – discussion readings: Wiesner, supplemental chapter (first in volume, pp. A1-A24): "The Spread of the Reformation," (**required**); and chapter 4, "A Statistical View of European Rural Life, 1600-1800" (recommended).

Discussion Questions to consider:

1. What can you learn from these texts about the role of religion in sixteenth-century society? How does Luther fit in?
2. What does the Reformation tell you about communication in the 16th century? How were ideas spread? What different media were used, and why?

Week 3—Multiple Voices: Secularization, Renaissance, and Society

T 2/3 – lecture: Artistic "rebirth"?

Th 2/5 – lecture: The New Science

F 2/6 – discussion readings: Wiesner, chapter 1, "Peasant Violence: Rebellion and Riot in Early Modern Europe, 1500-1789."

Discussion Questions to consider:

2. Why did peasants rebel? What effect did these rebellions have?
3. Would you call these rebellions revolutionary? Why or why not?

Week 4—Revolutions in Thinking and Politics

T 2/10 – lecture: Le Roi Soleil and the English Civil War

Th 2//12 – lecture: Who is Enlightened?

F 2/13 – discussion readings: Wiesner, chapter 2, "Staging Absolutism," and chapter 3, "The Mind of an Age: Science and Religion Confront Eighteenth Century Natural Disaster."

Discussion Questions to consider:

1. What justifications for absolutism are offered in these readings? How do you think the different visual representations of Louis XIV's world support or reflect absolutist monarchy?
2. What tensions do you see between religion and science in the explanations for the Lisbon earthquake? What changes do you see over time, and what differences of opinion are happening at the same time? What does this tell you about the impact of the Scientific Revolution and the Enlightenment?

Week 5—Enlightened Revolutions

T 2/17 – lecture: The French Revolution

Th 2/19 – lecture: Revolutionary Ideals and the European Slave Trade

F 2/20 – discussion readings: Olaudah Equiano, *The Life of Olaudah Equiano* (in Gates, *Classic Slave Narratives*) (**selections**); Wiesner, chapter 5, "A Day in the French Revolution: July 14, 1789."

Discussion Questions to consider:

1. In what ways does Equiano's narrative connect to the ideas of the Enlightenment we have been discussing in lecture? How do his attitudes toward religion, magic, and the slave trade fit in?
2. What can you tell about how revolutions happen from these readings?

PAPER #1 DUE AT THE BEGINNING OF DISCUSSION SECTION

Week 6—The Rights-Bearing Citizen

T 2/24 – lecture: Nature, Industrialization, and Technology – Where are the Answers?

Th 2/26 – lecture: The Revolutionary Tradition

F 2/27– discussion readings: Mary Shelley, *Frankenstein*; Wiesner, chapter 6, "Labor Old and New: The Impact of the Industrial Revolution."

Discussion Questions to consider:

1. How is this a Romantic text, as we have been discussing Romanticism in lecture? What characteristics does it have in common with that movement, particularly in relation to nature, society, and technology? How does it also look to the Enlightenment?
2. How do descriptions of work change over the course of industrialization? What things stay the same? What factors make workers happy with their work, and what do they complain about? What effects do you see on society as a result of these changes in working patterns?

WARNING: THE MOVIE VERSIONS ARE ALL VERY DIFFERENT FROM THE BOOK! THEY MAY BE ENTERTAINING, BUT THEY WILL NOT WORK AS HISTORICAL SOURCES!

Week 7—Toto, I Don't Think We're In the 18th Century Anymore

T 3/2 – lecture: Liberalism, Nationalism, and Empire

Th 3/4 – **MIDTERM EXAM**

F 3/5 – NO DISCUSSION

Week 8—The New Europe

T 3/16 – lecture: Who Survives/Who Thrives – Marx and Darwin

Th 3/18 – lecture: Bourgeois Life, Shopping, Prostitution, and Empire

F 3/19 – discussion readings: Wiesner, chapter 7, “Two Programs for Social and Political Change: Liberalism and Socialism,” and chapter 9, “Expansion and Public Opinion:

Advocates of the 'New Imperialism,'" and

Discussion Questions to consider:

1. What is the difference between Liberalism and Socialism? REMEMBER: NINETEENTH-CENTURY LIBERALISM AND OUR MODERN IDEAS OF “LIBERALS” ARE NOT THE SAME THING!
2. What different kinds of arguments are being made in favor of Empire? How do they relate to our discussion of Liberalism? How do they differ from ideas underlying the Age of Discovery?

Week 9 — The Century Turns – and So Does Liberalism

T 3/23 – lecture: Nietzsche, Freud, and the Crisis of Liberal Culture

Th 3/25 – lecture: The War They Called Great

F 3/26 – discussion readings: Wiesner, chapter 10, “Citizenship and Suffrage for Women,” and chapter 11, “World War I: Total War.”

Discussion Questions to consider:

1. **What kinds of arguments are being made for and against female suffrage? How do they relate to Liberalism, Socialism, and contemporary ideas of citizenship?**
2. **What made World War I different from other wars? How did the war affect European society, and what changes in attitude can you see in the readings? Did it affect different people in different ways.**

PAPER # 2 DUE AT BEGINNING OF DISCUSSION SECTION

Week 10—War and Peace, East and West

T 3/30 – lecture: The Russian Revolution and the Early Soviet State

Th 4/1 – lecture: Life after the Deluge

F 4/2 – discussion readings: Wiesner, chapter 8, “Vienna and Paris, 1850-1930: The Development of the Modern City.”

Discussion Questions to consider:

1. What can you tell about the effects of industrialization and war on modern European cities?
2. What can you tell about the effects of Liberalism and Socialism on modern European cities?

Week 11—The Temporary Peace and Return to War

T 4/6 – lecture: The Rise of Fascism and the Road to 1939

Th 4/8 – lecture: The Second World War

F 4/9 – discussion readings: Wiesner, chapter 12, “Selling a Totalitarian System.”

Discussion Questions to consider:

1. Imagine you are a German citizen in the 1920s and 1930s. Which groups in society responded to Hitler earliest, and why? How do you think you would have reacted? What might you have done?
2. How did the NSDAP use technology, and to what effect? How do the rise of fascism and the role of technology relate to the First World War?

PAPER #3 DUE AT THE BEGINNING OF DISCUSSION SECTION

Week 12—A Brief Account of the Devastation of Europe

T 4/13 – lecture: Re-Waging War - Resistance, Collaboration, National Unity

Th 4/15 – lecture: The Holocaust

F 4/16 – discussion readings: Levi, *Survival at Auschwitz*.

Discussion Questions to Consider:

1. What can you tell from this book about how the Holocaust happened? How did cultures and systems of belief react, respond, and change? Think especially about the role of religion.
2. How does this book relate to other accounts about the Holocaust you may have read before (Wiesel’s *Night*, Anne Frank’s *Diary*, Primo Levi’s *Survival at Auschwitz*, perhaps)? How is it similar, or different? How do those relations affect your view of the Holocaust?

Week 13— Wars Cold and Hot, East and West

T 4/20 – lecture: New Superpowers, New Geography: Socialism and Conservatism in Action

Th 4/22 – lecture: Postwar Discontent: Decolonization and 1968

F 4/23 – discussion readings: Wiesner, chapter 13, “Berlin: The Crux of the Cold War, 1945-1990,” and chapter 14, “The Perils of Prosperity: The Unrest of Youth in the 1960s.”

Discussion Questions to Consider:

1. What political battles were being fought during the Cold War? Why was Berlin so important?
2. What similarities and differences do you see between these two crises in 1968, one in the West and one in the East?

PAPER #4 DUE AT THE BEGINNING OF DISCUSSION SECTION

Week 14— The New Europe

T 4/27 – lecture: The Revolutions of 1989

Th 4/29 – last lecture: 1492-1992: Rebuilding Sarajevo, European Union and Beyond

F 4/30 – discussion readings: Wiesner, second supplemental chapter (pp. B1-B32), “The New Europeans: Labor, Migration, and the Problems of Assimilation;” chapter 15, “Beyond the Nation-State: The European Union.”

Discussion Questions to consider:

1. How does the new Europe (and the new Europeans) relate to the Europe of the beginning of the course? Consider the roles of religion, race, and ideas about other places and European identity.
2. What do you think have been the big issues we have discussed in this course? How would you describe the past five hundred years of European history? What have we learned about “Western Traditions”?

SOME NOTES ABOUT WRITING PAPERS AND ESSAYS:

1. You must be making a historical argument rather than just offering a description or telling a story. If no one could disagree with what you are saying, it isn't an argument. Then, set out to support that argument – to convince your reader – with the use of specific evidence from the texts themselves. “History 1400 deals with the last five hundred years of European history” is a description. “History 1400 is the best class I've ever taken” is an argument, but one that you cannot support with evidence, as it is a personal judgment. “History 1400 demonstrated the usefulness of studying the past to life in the present” is an argument which, we hope, you will be able to effectively support with evidence by the end of the semester.

2. In case you missed #1, you must make a **historical** argument (that means it must be about the **past**), and you must support it by your **analysis** of specific **evidence** – the primary sources you are reading for your class assignments.

3. Papers and essays have a traditional structure that makes sense: start with an introduction that lets your reader know what you are arguing and how it is significant. In the body of your paper, present your evidence in a compelling and logical order. Don't forget to analyze your evidence – you can't trust it to speak for itself – YOU have to explain it to your reader. Then, conclude. Conclusions can be tricky – you need to do more than restate your introduction, and conclusions are NOT about bringing things up to the present day. They are about tying everything together in a neat package so your reader will be convinced by your argument.

4. Be careful with evidence, and make sure you cite things properly. This means complete footnotes (or endnotes) not just for direct quotations, but for ideas. Your work and other people's work need to be clearly distinguished from each other. If you are not sure about the definition of plagiarism, come talk to any of the instructors. There are also resources here at the university.

5. Write as if your reader is an intelligent person who is familiar with the texts you are discussing, but doesn't know them as well as you do. This means giving enough context to make discussions of evidence make sense, but not overwhelming yourself in detail.

6. Always remember that you are making a **historical argument** - this means that it is about the past, not the present; and it is not just about your personal preferences.

7. Papers must have titles. A title must be descriptive of the paper that follows – it is a signpost to your reader.

**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 and /or
HIST1400 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 _____

**University of Connecticut
UConn Early College Experience
368 Fairfield Way Unit 2171
Storrs, CT 06269-2171**