

**HIS 1120: Society and History**  
**Sec. 103**  
**Instructor: Dr. Allison Fredette**  
**Fall 2018**

**Meeting Times:** Monday, Wednesday, Friday 10-10:50am

**Room:** Anne Belk Hall 118

**Office Hours:** Tuesday/Thursday 10-12 or by appointment

**Office:** Anne Belk Hall 234H

**Email:** [fredettead@appstate.edu](mailto:fredettead@appstate.edu)

### **Course Description**

Issues of gender, sexuality, and the family are central to our identity and lives. Yet, they are not formed in a vacuum. The time and place in which we live influences our attitudes towards these ideas. This course analyzes the development of differing concepts of gender, sexuality, and family roles throughout history and around the world, beginning with Reformation-era Europe and ending with contemporary debates over marriage equality. We will discuss the ways in which individuals understood societal expectations, rejected them, or subverted them. Additionally, our final week will culminate in a project that asks students to address how historical attitudes toward gender, sexuality, and the family influence our modern ideals and how much power traditional attitudes should or should not have over our lives.

In this course, students will consider a number of questions. What is gender? How is it constructed? How does society influence the construction of gender identity and sexuality? Is there such a thing as “traditional marriage”? And if so, what did it look like? How have attitudes toward marriage differed depending on nationality, ethnicity, race, religion, region, and gender? Naturally, much of this material is controversial and personal. I ask students to consider a range of perspectives and to contribute respectfully to a lively intellectual dialogue. Exposure to new attitudes, as well as learning to question our own beliefs are some of the best and most exciting opportunities in college, and I hope this class will provide an avenue for this.

### **Course Goals and Objectives**

This course will enable students to:

1. Analyze primary sources that reflect individual experiences or societal expectations within a given time and place.
2. Participate in debates or write papers that apply historical points of view to the social debates of a particular time and place and evaluate how and why those debates were resolved as they were.
3. Evaluate the concepts of gender, sexuality, and the family in a variety of chronological and regional settings.
4. Think critically about societies in the past and present and the ways in which they influence the construction of identity.
5. Communicate these core ideas with their fellow students and understand the applicability of historical concepts to a variety of disciplines and contexts.

## **General Education Requirements:**

**General Education (2.0):** This course fulfills the requirements for the Integrative Learning Experience, specifically the Historical Studies designation of the “Social Relations Across Contexts” theme, in the General Education curriculum.

**General Education (1.0):** This course fulfills the requirements for the Historical Studies designation and the “Cultural Diversity” theme in the Historical and Social Perspective in the General Education curriculum.

Our first social interactions occur within the family (PSY 1100 Psychology of Parenting) and these relationships remain among the most influential throughout our lives (SOC 1110 Sociology of Intimate Relationships). Our relationships are influenced by both the society (PSY 2213 Survey of Social Psychology and SOC 1110 Sociology of Intimate Relationships) and the time in which we live (HIS 1120 History and Society). Finally, our ability to communicate effectively with the people in our lives (COM 2121 Interpersonal Communication) is key to our success. Students in this theme will improve their critical thinking skills, become effective communicators within the family (COM 2121 Interpersonal Communication, PSY 1100 Psychology of Parenting, SOC 1110 Sociology of Intimate Relationships), and develop a better understanding of our society as a whole through a close examination of the responsibilities of community membership (HIS 1120 History and Society, PSY2213 Survey of Social Psychology).

**NOTE: HIS 1120 DOES NOT COUNT TOWARD THE REQUIREMENTS FOR A HISTORY MAJOR OR MINOR.**

This course strives to help students achieve four General Education goals:

### **Goal 1: Thinking Critically and Creatively**

Students will develop an understanding of how individuals are impacted by the roles and expectations established by social environments that include family, social networks, organizations, and societies.

### **Goal 2: Communicating Effectively**

Students will articulate and comprehend effectively, using verbal or non-verbal communication suitable to topic, purpose, and audience.

### **Goal 3: Making Local-to-Global Connections**

Students will compare or analyze other cultures, their worldviews, and their frames of reference.

### **Goal 4: Understanding Responsibilities of Community Membership**

Students will consider the ethical implications of role-fulfillment and social expectancies for individuals across contexts.

**Required Books** (all books can be found at the university bookstore)

- George Chauncey, *Why Marriage: The History Shaping Today’s Debate Over Gay Equality* (New York: Basic Books, 2005).
- Robert Tignor, et. al., *Worlds Together, Worlds Apart* (New York: Norton, 2011). (recommended)
- Other articles and primary documents listed will be posted on AsUlearn.

**Important Dates**

October 10 – Midterm exam  
 November 5 – *Why Marriage* paper due  
 November 26 – Love documentary due  
 December 12 – Final exam

**Course Requirements and Grades**

In this class, students are expected to attend all classes, keep up with all assigned readings and films, participate fully and positively in class discussion, take unannounced in-class quizzes on the reading and lectures, take a midterm and final, and write two papers. I will provide more information on the *Why Marriage* paper as the semester progresses.

Your final grade will be calculated as follows:

Midterm	20%
Final	20%
Quizzes/Responses	15%
<i>Why Marriage</i> paper	15%
Love documentary	20%
Participation	10%

**Grading Scale**

A	93-100		C+	77-79.4
A-	90-92.4		C	73-76.4
B+	87-89.4		C-	70.72.4
B	83-86.4		D+	67-69.4
B-	80-82.4		D	60-66.4

## **Class Policies**

### **Attendance, Quizzes, and In-Class Behavior**

Students must attend all class meetings. Since there is no textbook for this course, the bulk of the material tested during the midterm and the final comes from the lectures and class discussions. You cannot do well on those exams (40% of your final grade) without attending class and taking good notes. I do not, under any circumstances, provide copies of the slides. If you are absent, please come to my office hours to discuss the missed material.

At various times in the semester, I will give unannounced pop quizzes about the readings or lecture. These will be administered through AsU Learn, so please make sure you have a device capable of accessing AsU Learn in each class. Students should make sure to keep up with the readings and attend all classes. These quizzes are ONLY for students in class that day. If you are skipping class and trying to take the quiz or if you are attending class but sharing information with students at home, you will be severely penalized on your final grade. This is cheating and will not be tolerated.

In addition, when possible, this class involves discussion, and your participation is expected and required. You must complete all readings before class and come prepared to engage with both the professor and your fellow students in a lively discussion of the day's topic. Disagreement is expected, and often encouraged, but students must remain respectful at all times of their fellow classmates and professor.

Your grade is also contingent on your full attention being given while in the class. Please refrain from facebooking, tweeting, instagraming, etc. while in class. If you are found doing so, it will seriously hurt your grade in the course. Above all, please turn off your cell phone when you enter class. We only have a short amount of time together. Let's make the most of it!

### **Assignments**

A rubric for each assignment will be given out the week before they are due. All written assignments should be done in 12-point double-space font (Times New Roman or comparable font) with one-inch margins. Submit all papers through AsU Learn. I do not need a hard copy.

Late papers and assignments will be penalized 10 percentage points for every day past the due date. If you do not notify me within 48 hours of a missed exam, you cannot take a makeup for any reason. If you do not have a note from a reputable source (i.e. a doctor or university official), you also cannot take a makeup.

#### ***Why Marriage paper***

In class on October 10<sup>th</sup>, I will provide a prompt for your paper (3-4 pages) discussing the book, *Why Marriage: The History Shaping Today's Debate over Marriage Equality*. Your papers are due by class on November 5<sup>th</sup>. Please do not put off reading the book or writing your paper until the last minute.

#### **Documentaries on Love**

For your final project, I will divide you into groups of four. You will create a short film (5-6 minutes) on one historical couple and their relationship. During the first weeks of the semester, I will provide you with a list of possible couples, although you are more than welcome to choose your own (pending my approval). Your film should address the history of their relationship, the culture in which this relationship was conducted, and how their relationship reflected or rejected the social norms of their era and society. Your grade will be based on the quality of your film and the quality of your research (including primary and

secondary sources). I will provide more information on this project, as well as classes devoted to tutorials on Premiere Pro, during the semester.

## **Academic Integrity**

As a community of learners at Appalachian State University, we must create an atmosphere of honesty, fairness, and responsibility, without which we cannot earn the trust and respect of each other. Furthermore, we recognize that academic dishonesty detracts from the value of an Appalachian degree. Therefore, we shall not tolerate lying, cheating, or stealing in any form and will oppose any instance of academic dishonesty. This course will follow the provisions of the Academic Integrity Code, which can be found on the Office of Student Conduct Web Site: [www.studentconduct.appstate.edu](http://www.studentconduct.appstate.edu).

## **Statement on Student Engagement with Courses**

In its mission statement, Appalachian State University aims at “providing undergraduate students a rigorous liberal education that emphasizes transferable skills and preparation for professional careers” as well as “maintaining a faculty whose members serve as excellent teachers and scholarly mentors for their students.” Such rigor means that the foremost activity of Appalachian students is an intense engagement with their courses. In practical terms, students should expect to spend two to three hours of studying for every hour of class time. Hence, a fifteen-hour academic load might reasonably require between 30 and 45 hours per week of out-of-class work.

## **Disability Services**

Appalachian State University is committed to making reasonable accommodations for individuals with documented qualifying disabilities in accordance with the Americans with Disabilities Act of 1990, and Section 504 of the Rehabilitation Act of 1973. Those seeking accommodations based on a substantially limiting disability must contact and register with The Office of Disability Services (ODS) at <http://www.ods.appstate.edu/> or 828-262-3056. Once registration is complete, individuals will meet with ODS staff to discuss eligibility and appropriate accommodations.

## **Religious Observances Policy**

Faculty members are required to make reasonable accommodations for students requesting to miss class due to the observance of religious holidays. All ASU students are allowed a minimum of two absences per year for religious observances. Up to two absences for such observances will be excused, without penalty to the student, provided that the student has informed the instructor in the manner specified in the syllabus. Notice must be given by the student to the instructor before the absence occurs and no later than three weeks after the start of the semester in which the absence(s) will occur. Arrangements will be made to make up work missed by these religious observances, without penalty to the student. For the purposes of this policy, ASU defines the term “religious observance” to include religious holidays, holy days, or similar observances associated with a student’s faith that require absence from class. Faculty, at their discretion, may include class attendance as a criterion in determining a student’s final grade in the course. On the first day of class, faculty must inform students of their class attendance policy and the effect of that policy on their final grade; both policies must be clearly stated in the class syllabus.

## Weekly Schedule

### Week 1: August 22 & 24

#### Introduction to the Role of Gender, Sexuality, and the Family in World History

- Watch in class Friday: *Inside the Court of King Henry VIII*

### Week 2: August 27, 29, 31

#### Monarchy and Love in Reformation-Era and Early Modern Europe

- Read for Monday: *Worlds Together, Worlds Apart*, 470-475.
- Read for Wednesday: Edward Behrend-Martinez, "Taming Don Juan': Limiting Masculine Sexuality in Counter-Reformation Spain," *Gender & History* 24:2 (August 2012), 333-352.

### Week 3: September 5 & 7

#### Montezuma's Family: Gender Roles and Family in the Americas

- Read for Wednesday: *Worlds Together, Worlds Apart*, 456-468, 550-552.
- Read for Friday: Ramón A. Gutiérrez, "Women on Top: The Love Magic of the Indian Witches of New Mexico," *Journal of the History of Sexuality* 16:3 (September 2007), 373-390.

### Week 4: September 10, 12, 14

#### Masculine Honor in China and Japan

- Read for Monday: *Worlds Together, Worlds Apart*, 436-443, 478-481, 506-514, 536-542, 591-597.
- Read for Wednesday: "Jin San: A Spurned Lover (Sichuan, 1728)," in *True Crimes in Eighteenth-Century China*, Robert E. Hegel (Seattle: University of Washington Press, 2009), 205-217.

### Week 5: September 17, 19, 21

#### Domesticity in Crisis: European Families during the 18<sup>th</sup> and 19<sup>th</sup> Centuries

- Read for Monday: *Worlds Together, Worlds Apart*, 568-572, 580-585.
- Watch Monday-Friday: *Pride and Prejudice* (2005)

### Week 6: September 24, 26, 28

#### Domesticity in Crisis: European Families during the 18<sup>th</sup> and 19<sup>th</sup> Centuries

- Read for Wednesday: "Victorian Sexualities," Holly Furneaux, The British Library

## Week 7: October 1, 3, 5

### Femininity in the Slave Trade: Issues of Race and Gender

- Read for Monday: *Worlds Together, Worlds Apart, Worlds Together, Worlds Apart*, 468-470, 495-500, 578-580.
- Read for Wednesday: Jennifer Morgan, "'Some Could Suckle over Their Shoulder': Male Travelers, Female Bodies, and the Gendering of Racial Ideology," *The William & Mary Quarterly* 54:1 (January 1997), 167-192.

## Week 8: October 8, 10

- **MIDTERM:** October 10

## Week 9: October 15, 17, 19

### Colonization and Gender: The Family and Empire

- Read for Monday: *Worlds Together, Worlds Apart*: 531-535, 589-591, 624-629, 648-658.
- Read for Wednesday: Norman Etherington, "Natal's Black Rape Scare," *Journal of Southern African Studies* 15:1 (October 1988), 36-53.

## Week 10: October 22, 24, 26

### Modernization, Gender, and Sexuality in Europe, 1890s-1920s

- Read for Monday: *Worlds Together, Worlds Apart*: 669-674, 681-687, 690-694.
- Read ONE for Wednesday: Judith Walkowitz, "Jack the Ripper and the Myth of Male Violence," *Feminist Studies* 8:3 (Autumn 1982), 542-574.  
Martin J. Wiener, "The Victorian Criminalization of Men," in *Men and Violence: Gender, Honor, and Rituals in Modern Europe and America*, ed. Pieter Spierenburg (Columbus: Ohio State University Press, 1998), 197-212.

## Week 11: October 29, 31, November 2

### Gender in the Totalitarian State: Russia, Germany, and Japan in the 1930s

- Read for Monday: *Worlds Together, Worlds Apart*, 721-731.

## Week 12: November 5, 7, 9

- **DUE Monday:** *Why Marriage?* paper
- check schedule for PremierePro workshop

## Week 13: November 12, 14, 16

### The Marriage Crisis?: Western Families during the Long 1950s

- Read for Monday: Stephanie Coontz, “The Era of Ozzie and Harriet: The Long Decade of “Traditional” Marriage

### Week 14: November 19

The Marriage Crisis?: Western Families during the Long 1950s

### Week 15: November 26, 28, 30

History of Marriage Documentaries

- DUE Monday: Love documentary

### Week 16, December 3, 5

History of Marriage Documentaries

Final Exam: Wednesday, December 12<sup>th</sup> 8-10:30 am