“Teaching World History as Family History; China as a Case in Point”

Emily Bruce, Yueqin Chen, MJ Maynes, Fang Qin, Ann Waltner

One of the challenges of teaching world history is how to connect individual lives with large-scale processes. We confront this challenge head-on in a course we teach entitled “The Family from 10,000 BCE to the Present.” A course centered on the history of the family that begins in the distant past provides students with a new framework within which they can situate themselves and their own history. Temporally deep family history provides methods for linking the very local scale – that of the household – with the global. Investigating the family and the household as sites of human history engages us and our students in a wider conversation about history, and about what it means to be human in the past and present.

We are all faculty, students, and/or former students at the University of Minnesota-Twin Cities, who were involved in the first offering of the course in Fall semester 2009. Ann Waltner and Mary Jo Maynes are the faculty members who teach the course, Fang Qin and Emily Bruce were the graduate student teaching assistants in the Fall of 2009 and Yueqin Chen, from Shanghai, was one of our star undergraduate students. We jointly presented a roundtable at the meeting of the World History Association (WHA) which was held in Beijing July 6-9, 2011, where we discussed the course from our various perspectives; this report is based on our experiences with the course and the roundtable. Because Ann Waltner is a historian of China and MJ Maynes is a historian of Europe, those two parts of the world took on a particular importance in the course design. Comparisons across case studies (often, though not always, comparisons between China and Europe) have long been at the center of our approach to teaching world history. One of the things we were interested in exploring in the WHA roundtable—the general theme of which was “China in World History-World History From the Center and the Periphery”—was the question of what difference it made to our family history course that we paid serious attention to Chinese history as a major case study, especially given the fact that we had Chinese teachers and students in this course, and that it was being taught in a university in the Midwestern United States. In this report, we will first sketch out the themes and pedagogy of the course, and then provide some specific examples of the ways in which we articulated connections between family processes and large-scale processes. We will conclude with some discussion of classroom dynamics, as our classrooms increasingly become sites of global exchange.

Our course poses the question of how world history looks when viewed through the prism of family history in a radically long temporal frame. As we tell students in the first lecture, the course starts with two premises: first, the family is an important “object” of historical inquiry—that is, the family has a history; it is not a “natural” or unchanging institution that has been always the same across time and space. We are interested in variations across time and cultures in what family means, who is considered to be part of the family, how gender and generational relations operate within families, and what comprises everyday life at the scale of families and households. The point that families have histories is fairly easily made with students through reference to their own experience—if you ask them to consider the lives of their grandparents,
for example, they can easily see that things have changed in terms of family size and structure, work roles, gender relations, and so on. The second premise we emphasize is that the family is an agent of historical change. We are interested in the variety of ways that the family “makes” history—that is, how family arrangements and family/kinship systems and ideas about the family “cause” historical change in much the way that economic systems, or governments, or military systems, or new ideas change the world. For example, when we talk about the spread of global capitalism, we look at the ways in which merchant families built global business networks based on ties of kinship. Thus, the family is a point of entry into a discussion of the economy, which, in turn, produces a new kind of understanding of the history of global economic relations.

The course is built around recurring themes that allow us to discuss world-historical dynamics in conceptual terms that accommodate the history of family and kinship, gender, and sexuality. These broad recurring themes are: the household and the economy; the family in political ideologies and practices; the family in cultural and symbolic systems. We also examine how families and households—grand or ordinary—operate as nodes in networks of circulation of people and objects, and as sites of connection between the local and the global. We draw on a wide range of historical sources including archaeological evidence, fiction, art, and oral history as well as legal codes, census records, and memoirs. In weekly “labs” that are part of the course, students investigate and learn to interpret a wide range of sources from which family history can be reconstructed.

Here, very briefly, are the units as we arrange them, indicating the overall structure of the course (The entire 2012 syllabus is available at the end of this essay, see page 8):

**Unit I.** Weeks 2-3: Human origins and the birth of the gods (to 1000CE)

**Unit II.** Weeks 4 – 6: Family relations in the emergence of complex states and urban societies (ca. 3000 BCE to 1450 CE)

**Unit III.** Weeks 7 - 10: Family Dynamics in a Globalizing World (1450-1800)

**Unit IV.** Weeks 11-14: Families in the Construction of the Modern World (1750 – 1990)

**Epilog.** Transnational identities and transnational families: New varieties of and challenges to family life 1990 to the present

Within each unit of two or three weeks of class time, we develop historical arguments about family and world history through case studies. To facilitate the case study approach, we closely selected the course readings—both works of historical analysis and primary sources—that were assembled into a course reader. We coordinate the readings with two one-hour lectures and one two-hour “lab” each week. The lectures introduce the case studies and make historical arguments, and the labs develop the students’ skills as world historians by offering hands-on work with the various sources and interpretations involved in “doing” history.
Just to offer one example, we’ll turn to a week from Unit III – “Kin connections in early modern global trade networks.” We work with three cases—two based in the Indian Ocean: Swahili Coastal traders and “Straits Chinese” in Malaysia—and one originating in Europe: Sephardic Jews who were evicted from Spain in 1492 and eventually travelled the globe. We set up the comparison to illustrate the varying types of family systems that merchants constructed or re-constructed and relied upon as they traveled and traded. Sources we read and discuss in labs include trial transcripts from Inquisition courts, travelers’ accounts that describe what travelers observe about the various kinship systems they encounter, and evidence about merchant family residence patterns. Through the comparison, the students can see the impact that these varying merchant kinship strategies had, not just on family relations, but also on the development of commercial enterprises, languages, and political communities in the regions their trade operations connected.

The course assignments are geared toward building and applying the skills that we introduce in lectures and labs. The focal assignment is a short (8-10 pages or so) research paper on some specific aspect of family history as world history. The research assignment is designed to teach and have students apply basic historical methods, to develop an argument about family in history, and to use appropriate sources to support it. The assignment is designed in stages—students are required to turn in a topic statement, a bibliography, an analysis of a relevant primary source and one of a secondary source prior to turning in a rough draft, which they will then revise. The course fulfills the University of Minnesota’s writing intensive requirement; essential to that requirement is that students rewrite papers after receiving feedback. Although the research papers are labor-intensive, we remain committed to them because they give students a hands-on sense of what historical research is about (or an approximation thereof).

This sketch provides an overall picture of the course’s thematic emphases and pedagogy. One last aspect of the course we want to discuss involves classroom dynamics. The University of Minnesota increasingly attracts a diverse range of students (as is true of most colleges and universities now). Most importantly here, along with students from a variety of backgrounds who come from families who have lived in the U.S. for a long time, we have a relatively large number of immigrant and second-generation students (including Hmong, Vietnamese, Mexican, East African and South Asian) as well as a number of international students. In Fall 2009 the latter group included a group of students (including Yueqin Chen) who had arrived from China just two weeks before the semester started.

In response to a request from a first-generation immigrant student for extra help and extra credit, we added extra-credit sessions on the theme of “Family History in Translation,” an unplanned, but interesting, feature of the course. As we thought about the student’s extra-credit request, which to be fair would have to be available to all students, it occurred to us that the diversity of experiences among our students could be a great asset to their thinking about the family in a global and comparative framework. We thus decided to add an extra-credit option available to all students. We set up five meetings after class that we called “Family History in Translation,” in which students told their own family histories and related them to themes we
covered in class. About a dozen students attended the first meeting but each got larger until about half the students in the class were attending by the final session. In subsequent offerings of the course these “Family History in Translation” sessions have remained a popular and productive learning experience. Immigrant students and students who had grown up on Minnesota farms exchanged stories. International students brought their distinctive modes of family life into the discussion. Sometimes common themes emerged – parental hopes for children expressed in many form, or the challenges of blended families of all sorts. It is clear to us that for many of our students, this exchange with classmates of stories about family life was a novel and enriching experience.

Our syllabus was planned around comparative case studies – China and Europe prominent among others. Serendipitously, the comparative approach was amplified in the classroom by the two grad TAs’ focus of study – Emily Bruce on Europe and Fang Qin on China – and also by the fact that Fang Qin is Chinese. As Qin argued in her presentation at the WHA meeting, which was entitled “Teaching Family History as World History from the Perspective of a Chinese Graduate Student in the Field of Chinese History,” her identity was always on her mind as she developed her pedagogy and thought about the intellectual issues raised by the course:

As you may notice, the word “Chinese” appears twice in the title of my presentation. The first one indicates a sense of native-ness which refers to the social, cultural and educational backgrounds in which I grew up. What is implied is a system of knowledge that seems to be “naturalized” in my mind and in the minds of those whom I encounter. The second “Chinese” includes another system of knowledge that I acquired during my doctoral study at the University of Minnesota in the United States. For the past six years at the University, I examined Chinese history by standing outside China, by reading scholarship on Chinese history in foreign languages, and by talking with colleagues and professors who specialized in other areas of the world for comparison. But most of all, the family history class we are discussing today pushed me to think about the significance of these two “Chinas” in the classroom, a China to which I am native and a China which is the subject of teaching in the context of world history.

Qin further described how her national background was important in the way she structured her lab sessions:

In the lab session which I led, which consisted mostly of students in their junior and senior years, China and its family history were first perceived by direct interaction with me, an instructor from China, a member of a Chinese family. In order to engage with the students and evoke comparative thinking among them, one of the pedagogical practices we used in the classroom was to have brief discussions in which the students and instructors would bring up current issues that were relevant to the topic of the week. In my section, students felt responsible for “teaching” me about American society and culture, and I was able to return the token by giving them some first-hand experiences from China for the taste of difference and connection. For example, students were eager
to tell me all kinds of stories about family gatherings at sporting events. Then one student asked me, “Did you go to sporting events with your family when you were young?” Questions like that indicated that my existence as a Chinese instructor in the classroom easily aroused students’ curiosity about the other part of the world and thus made clearer the meaning of “world history.”

As is clearly articulated here, the identities of teachers and students in our increasingly global classrooms are an element that affects teaching and learning in important ways. Sensitivity to the challenges and opportunities that our various identities bring can produce pedagogies that are also increasingly global.

And students learned from their Chinese peers as well as from their teachers. In her WHA paper, entitled “Family History as World History from the Perspective of a Chinese Undergraduate Student,” Yueqin Chen spoke of her experience in the extra-credit sessions, mentioned above, that we called “Family History in Translation.” As Chen argued, the stories students told in these sessions gave a kind of vivid immediacy to the class; they related lives of the students and their families to world-historical processes. This had been one of the goals of the course all along; our solution to the student’s anxiety about understanding the family cross-culturally ended up enriching the course for us all. For example, Chen describes her experience of doing a presentation at the first session of “Family History in Translation.” She tells us:

During our first meeting, I told a story about my grandmother and my mother which reflected their life experiences and the big picture of people’s lives in China during the 1900s. In this short presentation, I included the arranged marriages and the gender discrimination of Confucian ideals facing my grandmother’s generation and the Cultural Revolution of my mom’s generation. Every presentation made clear that we were also producers of history. It was new to me to actively seek out an interpretation of the past instead of being told by someone else. Besides that, I noticed Chinese students are often the only children in our families, while American students usually have several siblings. The discussion sections raised my awareness of cultural differences influencing past and present.

The one-child policy was brought up again in the peer review session for our final papers, which made me consciously aware of my own culture. I read a paper written by my fellow classmate discussing the one-child policy in China. It was the first time that I had seen someone observe and research a policy that I grew up with. When I read the paper, I was surprised by the development of the one-child policy in Chinese history and what historical circumstances had led to the formation of such a policy. The review process made me realize that I had never thought critically about something that always seemed natural to me.

Chen went on to say that “the progress of critical thinking that we had made through this course not only enhanced our academic skills for future studies, but also gave us a chance to examine our own culture, and to look at something that we had known for a long time with new eyes.”

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Indeed, giving our students and ourselves new eyes is one of the main goals (and pleasures) of teaching. Collaborative teaching and learning is enriching when it involves U.S. scholars working across fields of specialization, but even more so when there are possibilities for working together across the boundaries created by biographies as well as fields. Qin and Bruce worked together, and with the instructors, to develop and lead two-hour discussion sections—the “labs”—in which they worked closely with primary sources and had discussions with students on the themes of the course. In her WHA paper, entitled “Pedagogic Experimentation in World History ‘Labs’,” Emily Bruce described some of the pedagogic strategies of the labs: “experimenting with a variety of different kinds of lab activities was one way we tried to decenter authority in the classroom. The small group discussions and individual writing offered space for more students to express their reactions and share their interpretations with one another.” In one particular class session where the students read essays on toys (as objects which shape adults as members of the nation state, as industrial products, and so on), Bruce began class by asking her students to talk about their own toys. She argues that:

The simple opening discussion of students’ own childhood toys brought out the relevance of their individual experiences, though it proved difficult to cut off the fun reminiscing and move to the historical analysis! The labs stressed teaching modes of analysis rather than information delivery. In this case, the desired outcome of the lab was not that students should be able to regurgitate key facts in the history of capitalism or even claim expertise in the history of toys in China or Germany. Rather, these topics served as opportunities for students to investigate and analyze sources for the history of childhood and observe links between the family and socioeconomic change. This exercise also explored two key interventions of the course, to denaturalize the family and to investigate world historical dynamics at the household level. This week’s material and lab work were successful in complicating students’ perspective on children’s play, demonstrating historical changes in how children are socialized, and connecting the production and consumption children’s toys to major forces like the market, nationalism, and class stratification.

Placing the family at the center of world history made brought an immediacy to the work of the course—questions of intergenerational relations, or the choice of a mate, or are questions that are of vital interest to our students. The course helped them to understand how these issues are connected to larger historical processes, and made them think about how intimate decisions are connected to large scale processes like migration, the formation of trade networks, and colonialism. Beyond this, the presence of a mix of teachers and students of a variety of backgrounds added undeniably significant elements to the pedagogy. Neither Fang Qin nor Yueqin Chen assumed a naturalized, static identity of Chinese teacher or students; in turn, students from Euro-American backgrounds also began to historicize what they took for granted as “family.” By reading and working closely with a wide range of historical sources about the family, by thinking of their own family history as “history,” and by sharing stories across biographical backgrounds and across fields of history, students developed new tools for thinking about history and about family.
Resources

Mary Jo Maynes and Ann Waltner, “Temporalities and Periodization in Deep History: Technology, Gender, and Benchmarks of ‘Human Development’,” *Social Science History*, 36.1 (Spring 2012), pp. 50-84.

History 1411w/3411w

Fall 2012

The Family from 10,000 BCE to the Present

Lecture Time and Room:
Monday and Wednesday 2:30 to 3:20 P.M. in Anderson 250

Lab Section Times and Rooms:
1411w LAB 002 Wednesday 3:35 to 5:30 P.M. in Blegen 430
1411w LAB 003 Thursday 1:25 to 3:20 P.M. in Blegen 215
1411w LAB 004 Thursday 6:05 to 8:00 P.M. in Blegen 130

3411w LAB 002 Wednesday 3:35 to 5:30 P.M. in Blegen 335

Instructors:
Mary Jo Maynes - mayne001@umn.edu (612-624-9330)
Office Hours in 1010 Heller Hall: Wednesdays 11:00 A.M. to 1:00 P.M. and Thursdays 9:30 to 10:30 and by appointment

Ann Waltner - waltn001@umn.edu (612-626-5149)
Office Hours in 912 Heller: Mondays 12:00 to 1:00 P.M. and Wednesdays 12:30 to 2:00 P.M. and by appointment

Course Description: Since the beginning of human culture, the family has been a key site where world-historical processes have unfolded. Family life, in turn, has always been shaped by local and global historical dynamics. These two observations provide the starting point for this course. The course is organized around family dimensions of world history from "pre-historic" times to the present. We begin by examining the family as the site of emergence of the earliest human societies and evaluate evidence of family life and gender relations that challenge older notions of “Man the Hunter.” We then look at connections between the evolution of family relations and the development of complex societies, states, and organized religions, drawing on evidence from several regions of the ancient world such as Mesopotamia, East Asia, and Africa. We explore how family practices help to account for the historical fate of different world regions in the era of European colonization that began around 1500. We look at the roles played by gender and generational relations in particular modernizing revolutions including the French Revolution and the May Fourth Movement of China. We examine how political conflicts over the family played into fascist and colonial regimes and the Cold War in the 20th century. We end by examining the role of families in today's global economies and cultures in the Global North and the Global South. Throughout the course we will discuss the historical role of beliefs about family as well as family practices, and also the family metaphors that shape political community. We draw on a wide range of historical sources including archaeological evidence, fiction, art and oral history as well as legal codes, census records, and memoirs. In weekly labs that are part of the course, students will investigate and learn to interpret a wide range of sources from which family history is reconstructed. Lectures, labs, and assignments will show how family life, often thought of as a relatively unchanging realm of merely private and local interest, in fact has played and continues to play a major role in world history.
Required readings:
All of the course readings, unless otherwise indicated in the syllabus, are in readers available at
Paradigm Course Resource, 720 Washington Ave SE, Minneapolis, MN 55414 (612-379-4590 or
http://www.paradigmcopies.com). THERE IS CONSTRUCTION ON WASHINGTON AVE (!!),
BUT THE SIDEWALK TO PARADIGM IS STILL OPEN. There will be two volumes which all
students will need and one small volume of supplementary readings for 3000-level students only. The
readers are also on reserve in Wilson Library. Since you will be working with readings and lecture
notes in your lab, it is important that you bring your notes and readers or copies of the readings to
class.

Course website:
Course materials, documents, and assignments will be posted on a Moodle site available through your
MyU Portal (https://www.myu.umn.edu). Please check out the site during the first week of classes to
make sure that you have access and know how it is set up.

Course Requirements:
1. Attendance at lectures and lab sections and participation in class discussions and activities are essential for
   success. Class participation represents a substantial proportion of the course grade. Moreover, many of
   the writing assignments are done in class. In the event of an unavoidable absence because of illness or
   serious emergency, you must inform your TA in advance by phone or email. Students are responsible for
   all information disseminated in class and all course requirements, including deadlines and examinations. In
   the event of an unavoidable, excused absence, a make-up assignment opportunity will typically be offered.

2. Completion of all reading assignments before your lab of the week assigned in the syllabus. There will
   be in-class work each week in your lab based on the lectures and the readings.

3. Completion of all written work by the date indicated in the syllabus. Because there will be class
discussion based on the written assignments, no late work can be accepted! If an emergency makes it
impossible for you to finish as assignment on time, you must inform your TA before the due date to
arrange terms of completion of the assignment. No incompletes will be granted unless prior
arrangements have been made.

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Course Assignments and Grade distribution:

(Detailed instructions will be posted for each assignment. Some assignments will differ for the 1000-level
and 3000-level sections.)

Lab assignments = 30%
(Quizzes, in-class writing and small-group assignments based on lectures and readings)

Midterm take-home exam = 15%
Questions distributed in class on Monday October 15; exam must be posted by midnight
on October 21

Research assignment total = 30%

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Breakdown of stages of the research assignment:
- Choose and read a scholarly work from topics list by Week 4 lab (in-class exercise included in lab grade)
- Preliminary research statement posted by Sunday October 7 = 5%
- Primary source report posted by Friday November 2 = 5%
- First draft of paper! posted by Tuesday November 20 = 10%
- Peer review (in-class exercise included in lab grade)
- Revised final paper posted by Sunday December 16 = 10%
- Presentations on research (in-class exercise included in lab grade)

Attendance at lecture and lab classes = 15%

In-class final short essay on December 5 = 10%

Extra credit opportunity – “Family History in Translation” sessions
See class Moodle site for details.

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Weekly Lecture Topics and Assigned Readings:

Week 1. 9/4 – 9/7. Introduction – Family Dynamics in World History

Unit I. Weeks 2-3: Human origins and the birth of the gods (to 1000CE)

Lecture topics for this two-week unit:
- Human origins, family origins
- Agriculture and social organization; family forms and norms
- Cosmic questions and family metaphors; family relations among the gods
- Religious and ethical prescriptions and family life

Lab topics for this two-week unit:
- Objects and archaeological sites as sources of family in world history
- What is/isn’t recorded in archaeological sources
- Reading ancient religious texts as sources of family history
- What the texts do and don’t reveal

Required readings for this two-week unit, by week:

Week 2. 9/10 - 9/14. Family Dynamics and Human origins (to 5000 BCE)
Required reading, all students:
- Ian Hodder, “This Old House,” Natural History Magazine June 2006
- Çatalhöyük website – http://www.catalhoyuk.com/ Be sure to follow the guidelines for reading sections of this website; guidelines are posted on our class Moodle site.

Required reading, all students:
- Leila Ahmed, Women and Gender in Islam: Historical Roots of a Modern Debate (New Haven, 1992), Chapter 3 - “Women and the Rise of Islam” excerpts from pp. 41-64.
- Excerpts from the Qur’an regarding women, family, and gender.

Additional required reading, 3000-level students:
- Leila Ahmed, Women and Gender in Islam: Historical Roots of a Modern Debate (New Haven, 1992), Chapter 4 “The Transitional Age,” pp. 64-78.

Supplementary reading, all students:
- Excerpts from the beginning of the four Gospels (Matthew: Chapters 1-3; Mark: 1; Luke: 1-2; John: 1). [Specific selections to read will be assigned in each section.]

Additional supplementary reading, 3000-level students:
Excerpts from St. Paul’s first epistle to the Corinthians

Unit II. Weeks 4 – 6: Family relations in the emergence of complex states and urban societies (ca. 3000 BCE to 1450 CE)

Lecture topics for this three-week unit:
- Kinship, gender, and political life in ancient societies
- Family, marriage, and political legitimacy in dynastic monarchies
- Family and polity in city-states

Labs for this three-week unit:
- Reading “official” sources - what state documents do and don’t record
- Written documents and other sources
- Subversive voices and “unofficial” sources

Required readings for this three-week unit, by week:

Week 4. 9/24 – 9/28: Law, Norms, Ethics and Family Life in Ancient States

Required reading, all students:
- Excerpts from Hammurabi’s Code of Laws, translated by L. W. King

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Week 5. 10/1 - 10/5: Family, Gender, and Transmission of Political Authority in the Premodern World

Required reading, all students:
• Lana Troy, “She for Whom All is Said and Done: The Ancient Egyptian Queen” in Ancient Queens: Archaeological Explorations, edited by Sarah Milledge Nelson pp. 93-116.
• Excerpt from Herodotus, “An Account of Egypt.”
• Rosemary Joyce, “Narratives of Gender among Classic Maya,” in Gender and Power in Prehispanic Mesoamerica (Austin, 2000), excerpts from pp. 54-89.

Week 6. 10/8 - 10/12: Family, Gender, and Kinship in Ancient City States

Required reading, all students:

Additional required reading, 3000-level students:

Recommended reading:
• Excerpts from John O. Hunwick, translator, Timbuktu and the Songhay Empire: Al-sadi’s Ta’rikh Al-sudan Down To 1613 And Other Contemporary Documents.

Unit III. Weeks 7 - 10: Family Dynamics in a Globalizing World (1450-1800)

Lecture topics for this four-week unit:
• Exploration, colonization, and clashing family values
• Religious conversions as family matters
• The family mix: race, class, caste, ethnicity and intermarriage
• Families and global trade networks
• Family labor in global agricultural production

Labs for this four-week unit:
• Reading church and missionary records as family history
• Merchant records and family networks
• Plantation records and slave narratives

Required readings for this four-week unit, by week:

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Week 7. 10/15 - 10/19. “First encounters” and the juxtaposition of family norms and systems, 1450 - 1800
Midterm week – There will be lectures as usual but no required readings. There will be no lab meetings this week. TAs will hold additional office hours.

Week 8. 10/22 - 10/26. Kin connections in early modern global trade networks
Required readings, all students:
- Willem Lodewycks, Excerpt from Eerste boeck. Historie van Indien (orig. 1598)


Recommended reading:

Week 9. 10/29 - 11/2. Missionaries and the translation of family ethics and religious values
Required reading all students:

Week 10. 11/5 - 11/9. Family labor and family values on slave plantations and peasant farms
Required reading, all students:
- Harriet Jacobs, Incidents in the Life of a Slave Girl. Written by Herself. Edited by Lydia Maria Francis Child (orig. 1861), Chapters 1 and 2.

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• Two folktales collected by the Brothers Grimm in early 19th century Germany (orig. 1812-1814): “Hansel and Gretel” and “The Three Spinning Women.”

Additional required reading, 3000-level students:

**Unit IV. Weeks 11-14: Families in the Construction of the Modern World (1750 – 1990)**

*Lecture topics for this four-week unit:*
• Families in industrial capitalist and other modern economies
• Class differences in norms and expectations of family life
• Gender and family in modernizing political revolutions; ideology and civic ideals
• The families of imperialism; family, nation, race
• The family dimensions of the Cold War
• De-colonization, ‘underdevelopment,’ and family values

*Labs for this four-week unit:*
• Sources for the history of childhood
• Evidence about food in family history
• Thinking about political ideology in texts and images

*Required readings for this four-week unit, by week:*

**Week 11. 11/12 - 11/16 Industrial capitalism and the moral nature of children (1750 -1950)**
Required reading, all students:

**Week 12. 11/19 – 11/20. Thanksgiving: Family, festivals, and holiday food**
Required reading, all students:

NB: There will be a lecture on Monday November 19, but the lecture on Wednesday November 21 is cancelled. There will be no labs this week.
Week 13. 11/26 – 11/30. Gender and family in political revolutions and ideologies, and civic participation. There will be two required lectures as usual, but there will be no additional assigned readings. Work in lab sections this week will focus on the lecture and reading of week 12 as well as on the research papers. There will be peer evaluations of research paper drafts.

Week 14. 12/3 – 12/7: Families in changing global regimes (1920 to 1990)
Required reading, all students:

Epilog

There will be two required lecture classes as usual, but no lab sections and no additional assigned readings this week.

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CLE requirements and learning objectives:
This course satisfies the CLE requirement for “Historical Perspectives.” It is a writing intensive course.

Historical Perspectives: The course examines the family as a historically changing institution and a site of history across a very broad temporal and geographic framework. The lectures and historical essays will set the particular contexts in which we study varied changing family lives, for example, in Neolithic settlements in Eurasia, ancient Mayan city-states, or modern South Africa. For every unit we will read both analyses of the era or topic written by historians AND a wide range of primary sources upon which these analyses rest (these include archaeological evidence, oral histories, and images as well as written documents.)

Through in-class writings and small-group discussions, you will learn and practice the skills of historical analysis. The assignments of the course are all geared to teaching the basic skills of historical analysis and culminate in a short research paper based on works of historical analysis and the reading and interpretation of relevant primary sources. We will devote class and lab time to discussing how to read and interpret historical sources about the family. In the labs, you will work individually and in small groups to discuss and interpret select documents, to synthesize materials from lectures and readings, and present your interpretations in writing and orally. Project groups will make group presentations that entail making historical arguments and employing primary document analysis.

Civic Life and Ethics: Course lectures and readings explore interactions between family norms and major arenas of historical change. These arenas include: 1) the state and civic life, especially as political institutions create and implement the legal frameworks in which family norms evolve; 2) religious beliefs and institutions, as both wellsprings of ethical thought and sites of contention over varying ideas about family norms and ethics; and 3) the economy, which can be an arena whose practices can challenge or complement the ethics of private family life. The course explores how family ethics have been derived, developed, and altered through specific historical processes.

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such as state formation, religious conversion, or economic development. We will examine recurring ethical dilemmas—such as conflicts between family and state loyalties, or between family demands and the demands of religious life—through class discussions and written work. We also read about and discuss the great variety of forms of family life that have been judged to be ethical or deviant in particular times and places. Discussion of historical variations in forms and norms of family life offers opportunities to clarify, defend, and/or challenge students’ assumptions about the ethics of family life, especially as they relate to ongoing debates they face as citizens of their own country and also as members of global society.

**Writing Intensive Courses:**
This is a Writing Intensive course. The minimal University guidelines for a Writing Intensive course are as follows:

- 10-15 pages of formal writing beyond in-class exams and informal writing
- At least one formal assignment involving revision and resubmission
- The course grade must be tied directly to the students’ mastery of writing as well as the subject matter
- The course must include explicit instruction in the skills and concepts that constitute successful writing.

The discipline of history is rooted in the skillful interpretation, analysis, and production of written texts. It is imperative that students fully understand and become proficient in the method whereby historical writing is produced. Writing proficiency is best accomplished through serious and consistent practice; therefore, this course will focus heavily on developing your written communication skills while also familiarizing you with key concepts, expectations, and assumptions unique or essential to the field of history. This course will include specific instruction regarding:

- Historical interpretations and scholarly argumentation
- Analysis of primary sources
- Development of a thesis statement
- Plagiarism

Written assignments in this course will consist of both informal response papers and formal analytical papers, each of which serves important functions. Informal writing will help you to better organize your thoughts, to think critically about a specific topic, and to communicate those thoughts to a reader. Through formal essays, you should learn and demonstrate the ability to formulate a research question, to assess the validity and limitations of historical arguments, to distinguish between primary and secondary sources, to develop a cogent argument, and to assess and make revisions.

**University Grading Policy**
According to the college-wide policy determined by the University’s faculty senate ([http://www1.umn.edu/usenate/policies/gradingpolicy.html](http://www1.umn.edu/usenate/policies/gradingpolicy.html)):

- A - achievement that is outstanding relative to the level necessary to meet course requirements.
- B - achievement that is significantly above the level necessary to meet course requirements.
- C - achievement that meets the course requirements in every respect.
- D - achievement that is worthy of credit even though it fails to meet fully the course requirements.
- S - achievement that is satisfactory, which is equivalent to a C- or better (achievement required for an S is at the discretion of the instructor but may be no lower than equivalent to a C-). In order to get an S a student has to complete all assignments for the course.

- F (or N) - Represents failure (or no credit) and signifies that the work was either (1) completed but at a level of achievement that is not worthy of credit or (2) was not completed and there was no agreement between the instructor and the student that the student would be awarded an I (see also I).
I - (Incomplete) Assigned at the discretion of the instructor when, due to extraordinary circumstances, e.g., hospitalization, a student is prevented from completing the work of the course on time. Requires a written agreement between instructor and student.

**Incompletes:**
Incompletes will not be given except in extraordinary circumstances (e.g. medical emergency, death in family), for which students must provide written documentation. An "I" will be given only if just a small part of the course remains to be finished, and only if the student is expected to receive a passing grade in the course. To receive an "I," the student and instructor will fill out and sign a "contract" specifying the work to be completed and the date of completion. If the student does not complete the course work by the date specified on the contract, the grade will change to an "F."

**Resources for Student Writers**

**Student Writing Support**
Student Writing Support provides free writing instruction for all University of Minnesota students—graduate and undergraduate—at all stages of the writing process. In face-to-face and online collaborative consultations, we help students develop productive writing habits and revision strategies. For appointments and online advice go to: [http://writing.umn.edu/sws/](http://writing.umn.edu/sws/)

**University Libraries:** [http://www.lib.umn.edu](http://www.lib.umn.edu)
The ultimate resource for research, the University libraries include five major facilities and eleven branch sites with a wealth of reference materials, online resources, books, articles, newspapers, microforms, government documents, maps and more. Librarians are available and happy to help orient students to all aspects of the library system. You can find research assistance at [https://www.lib.umn.edu/instruction/tutorials](https://www.lib.umn.edu/instruction/tutorials) AND [http://www.lib.umn.edu/instruction/studentsupport](http://www.lib.umn.edu/instruction/studentsupport).

**Plagiarism:**
Plagiarism is a form of scholastic dishonesty and a disciplinary offense as defined by the U of MN Regents. See: [http://www1.umn.edu/regents/policies/academic/Student_Conduct_Code.html](http://www1.umn.edu/regents/policies/academic/Student_Conduct_Code.html). There is a very good set of guidelines on the website of the Writing Center. See: [http://writing.umn.edu/sws/quickhelp/sources.html](http://writing.umn.edu/sws/quickhelp/sources.html). If you have any doubts about appropriate forms of citation, attribution of authorship of cited passages, and the like, PLEASE ASK FOR CLARIFICATION.

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1 The course has several “labs” at the introductory (1000) level, and one at the 3000 level. The assignments and expectations for students at the 3000 level are a bit more rigorous than at the introductory level. The “labs” were two hour sessions led by teaching assistants; Maynes and Waltner are closely involved in the work of the labs, along with the TAs. Working through primary sources with students was a key activity of the labs. Maynes and Waltner have taught the course now three times; enrollment the last time we taught the course was approximately 100 students. If you are interested in further references explicating the case studies we discuss in this article, please see the “Further Readings” and “Websites,” in *Family: A World History*, pp. 133-138