

HIS-312 PROJECT: TOPICS, BIBLIOGRAPHIES, AND EXPECTATIONS

The purpose of this assignment is for you to study some current scholarship on a topic related to the common course readings and to share what you learn with the rest of the seminar. The topics and readings have been chosen with a particular purpose in mind: increasing sensitivity to *difference* over time and place and people. Readings may offer you the opportunity to study and report on whether the construction of masculinity changed in England over eight centuries, or whether prostitution in France was different from what it was in Germany, or whether Jewish marriages were different from Christian ones, and so on. The *types* of difference (time, place, gender, religion, etc.) may change from topic to topic, but all topics ask you to engage with this basic issue in some way and to avoid the historical fallacy of generalization.

On the syllabus, I have indicated a number of potential topics for projects. The day for which each topic is listed is the day on which you would present your oral report. The written version of the project is due by 4:30 p.m. on the following Monday. On the following pages, you will find more detailed descriptions of each topic along with a bibliography. These bibliographies are meant to be exclusive: you must use everything listed, and you should not use anything else. You are responsible for obtaining all of the listed sources. If you have any problems, let me know—but don't wait until the last minute.

Following the topics and bibliographies, you will find a detailed description of what I expect in both the oral and written components. Please ask me if anything is unclear! You should think of this assignment as one project with two components. Your grade on the project will reflect this: 50% on your mastery of the content, 25% on the quality and effectiveness of the written presentation, and 25% on the quality and effectiveness of the oral presentation.

TOPICS AND BIBLIOGRAPHIES:

1. Kinship and household in medieval and early modern England

The nature, size and membership of the English household is explored in these readings, as is the question of change over time. These readings also look at English kin networks – who belonged to them, whether that changed, etc. Looking at one geographical area over a long period of time makes it possible to get a more coherent picture of the household and kinship networks, how historians study them, and the factors that influence change in their nature and structure.

Barbara A. Hanawalt, *The Ties That Bound: Peasant Families in Medieval England* (Oxford, 1986), chaps. 5-6

Richard M. Smith, "Kin and Neighbors in a Thirteenth-Century Suffolk Community," *Journal of Family History* 4 (1979),

Zvi Razi, "The Myth of the Immutable English Family," *Past and Present* 140 (1993), 3-44

Cicely Howell, *Land, Family & Inheritance in Transition: Kibworth Harcourt 1280-1700* (Cambridge, 1983), chap. 9

David Cressy, "Kinship and Kin Interaction in Early Modern England," *Past and Present* 113 (1986), 38-69

Keith Wrightson, "Kinship in an English Village: Terling, Essex 1550-1700," *Land, Kinship and Life-Cycle*, ed. Richard M. Smith (Cambridge, 1984), 313-32

Naomi Tadmor, "The Concept of the Household-Family in Eighteenth-Century England," *Past and Present* 151 (1996), 111-40

2. Gynecology and women's bodies

The ways in which women's bodies were thought to work were inseparable from religious and ideological views about the nature of women—their weakness, sinfulness, etc. These views also influenced the type of medical care offered to women. These readings offer insights into the ideologies, prejudices, superstitions, etc. surrounding women's reproductive health. Although related to the reading for class (as well as the reading from Cadden's book), they go beyond it into new topics. When thinking about change over time, you might also ask if the seventeenth century is any more 'modern' and 'scientific' in its views than the middle ages.

Charles T. Wood, "The Doctors' Dilemma: Sin, Salvation, and the Menstrual Cycle in Medieval Thought," *Speculum* 56 (1981), 710-727

Ottavia Niccoli, "'Menstruum Quasi Monstruum': Monstrous Births and Menstrual Taboo in the Sixteenth Century," *Sex and Gender in Historical Perspective*, ed. E. Muir and G. Ruggiero (Baltimore, 1990), 1-25

Patricia Crawford, "Attitudes to Menstruation in Seventeenth Century England," *Past and Present* 91 (1981): 47-73

Monica Green, "Women's Medical Practice and Health Care in Medieval Europe," *Signs* 14 (1989), 434-73

Katherine Crowther-Heyck, "'Be Fruitful and Multiply': Genesis and Generation in Reformation Germany," *Renaissance Quarterly* 55 (2002), 904-35

Hilda Smith, "Gynecology and Ideology in Seventeenth-Century England," in *Liberating Women's History*, ed. Berenice A. Carroll (Urbana, 1976), 97-114

3. Midwives

These women occupied a strange place in their culture. They were 'professionals' performing an essential function, and they required specialized knowledge and training to carry it out, yet they were not formally educated (as male professionals would have been) nor well paid (again, as male professionals), and they were always suspect as women with authority and independent income. These readings raise issues of change over time. Also think about whether the material in these readings is consistent with the limited information on midwives in the class reading.

Myriam Greilsammer, "The midwife, the priest, and the physician: the subjugation of midwives in the Low Countries at the end of the Middle Ages," *J. of Medieval and Renaissance Studies* 21 (1991): 285-329

Thomas G. Benedek, "The Changing Relationship between Midwives and Physicians during the Renaissance," *Bulletin of the History of Medicine* 51 (1977): 550-64

Merry E. Wiesner, *Working Women in Renaissance Germany* (New Brunswick NJ, 1986), 55-73

David Cressy, *Birth, Marriage and Death: Ritual, Religion, and the Life-Cycle in Tudor and Stuart England* (Oxford, 1997), 55-73

The Art of Midwifery: Early Modern Midwives in Europe, ed. Hilary Marland (London, 1994) TBA

Barbara Brandon Schnorrenberg, "Is Childbirth Any Place for a Woman? The Decline of Midwifery in Eighteenth-Century England," *Eighteenth-Century Culture*, ed. Harry C. Payne (Madison, 1981), 393-408

4. Wet nurses

Unlike midwives, wet nurses were far less essential, needed by only a small fraction of mothers, and no woman could perform this task as a sustained career. There had not been a great deal of research done on wet nurses, but taking this material together with what was in the class reading, it should be possible to say something about who became a wet nurse, continuity/change over time and geographical variation (or lack of it).

Valerie Fildes, *Wet Nursing: A History from Antiquity to the Present* (Oxford, 1988), chaps. 3-7

Christiane Klapisch-Zuber, "Blood Parents and Milk Parents: Wet Nursing in Florence, 1300-1530" in her *Women, Family, and Ritual in Renaissance Italy* (Chicago, 1985), 132-64

Leah L. Otis, "Municipal Wet Nurses in Fifteenth-Century Montpellier," *Women and Work in Preindustrial Europe*, ed. Barbara A. Hanawalt (Bloomington IN, 1986), 83-93

5. Infanticide

Nothing seems more antithetical to the nature of motherhood than to kill one's infant child. It seems to be a horrific crime. At the same time, in our own day we have often seen those who commit as objects of pity rather than as vicious beasts. These readings examine the perception of at several points in time as well as in different places, offering many points of comparison and contrast not only within periods but with our own time as well.

R.H. Helmholz, "Infanticide in the Province of Canterbury during the Fifteenth Century," in his *Canon Law and the Law of England* (London, 1987), 157-68

Richard C. Trexler, "Infanticide in Florence: New Sources and First Results," in his *The Children of Renaissance Florence* (Binghamton NY, 1993), 35-53

Ulinka Rublack, *The Crimes of Women in Early Modern Germany* (Oxford, 1999), 163-96

Keith Wrightson, "Infanticide in European History," *Criminal Justice History* 3 (1982), 1-20

Laura Gowing, "Secret Births and Infanticide in Seventeenth-Century England," *Past and Present* #156 (august 1997), 87-115

R.W. Malcolmson, "Infanticide in the Eighteenth Century," in *Crime in England 1550-1800*, ed. J.S. Cockburn (Princeton, 1977), 187-209

6. Effects of the Reformation on child-rearing and parental authority

The Reformation resulted in a dramatic tear in the fabric of Western European society by breaking religious unity. The class readings on childhood all cover the period before the Reformation.

These readings examine the effects of the Reformation on child-rearing and parental authority and allow you to make some judgments about the significance of what happened in the 16th century.

Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe* (Cambridge MA, 1983), 132-77

Gerald Strauss, *Luther's House of Learning: Indoctrination of the Young in the German Reformation* (Baltimore, 1978), 1-28

Barbara Pitkin, "The Heritage of the Lord': Children in the Theology of John Calvin," in *The Child in Christian Thought*, ed. Marcia J. Bunge (Grand Rapids MI, 2001), 160-193

Jeffrey R. Watt, "Calvinism, Childhood, and Education: The Evidence from the Genevan Consistory," *Sixteenth Century Journal* 33 (2002), 439-56

Anthony Fletcher, "Prescription and Practice: Protestantism and the Upbringing of Children, 1560-1700," *The Church and Childhood*, ed. Diana Wood, *Studies in Church History* 31 (1994), 325-46

Robert V. Schnucker, "Puritan Attitudes towards Childhood Discipline, 1560-1634," in *Women as Mothers in Pre-Industrial England*, ed. Valerie Fildes (London, 1990), 108-121

Thomas Robisheaux, "Peasants and Pastors: Rural Youth Control and the Reformation in Hohenlohe, 1540-1680," *Social History* 6 (1981), 281-300

7. Educating girls and constructing 'femininity'

Both masculinity and femininity were social constructs and learned sets of assumptions about the 'proper' way of being who one was. In the class reading, we read about how boys/men learned to be men and what that was understood to mean. These readings look at similar things for girls.

(Note: this bibliography is incomplete. If anyone chooses this topic, I will find additional reading.)

Linda Pollock, "'Teach her to live under obedience': the making of women in the upper ranks of early modern England," *Continuity and Change* 4 (1989), 231-58

Anthony Fletcher, *Gender, Sex & Subordination in England 1500-1800* (New Haven, 1995), 364-400

8. Masculinity in early modern England

The class readings looked at the middle ages generally and at early modern Germany. These readings offer a closer look at early modern England. They offer you an opportunity to examine change over time (comparison with Karras's book) and with another place (Germany) during the same time period.

Susan Dwyer Amussen, "'The part of a Christian man': the cultural politics of manhood in early modern England," *Political culture and cultural politics in early modern Europe*, ed. Susan D. Amussen and Mark A. Kishlansky (Manchester, 1995), 213-33

Alan Bray, "To Be a Man in Early Modern Society: The Curious Case of Michael Wigglesworth," *History Workshop Journal* 41 (1996): 155-66

Anthony Fletcher, "Manhood, the Male Body, Courtship and the Household in Early Modern England," *History* 84 (1999), 419-36

Elizabeth A. Foyster, *Manhood in Early Modern England* (London, 1999), chaps. 1-3, 6

9. Lesbians and cross-dressing women

While 'sodomy' was often a catch-all term for any 'disordered' sexual activity, that doesn't mean that we can assume that lesbians were thought of and treated the same as male homosexuals/men engaging in same-sex sexual activity during this period. I have included cross-dressing in this topic because it is another form of transgressive female behavior that is related to and sometimes overlaps with sexual activity. These readings open up many points of contrast with the world of homosocial/homosexual activity by Florentine men described by Rocke.

Jacqueline Murray, "Twice Marginal and Twice Invisible: Lesbians in the Middle Ages," and Vern L. Bullough, "Cross Dressing and Gender Role Change in the Middle Ages," in *Handbook of Medieval Sexuality* (New York, 1996), 191-242

Louis Crompton, "The Myth of Lesbian Impunity: Capital Laws from 1270 to 1791," in *Historical Perspectives on Homosexuality*, ed. Salvatore J. Licata & Robert P. Petersen (New York, 1981), 11-25

Michael H. Shank, "A Female University Student in Late Medieval Kraków," *Signs* 12 (1987), 373-80

Helmut Puff, "Female Sodomy: The Trial of Katherina Hetzeldorfer (1477)," *Journal of Medieval and Early Modern Studies* 30 (2000), 41-??

Patricia Crawford and Sara Mendelson, "Sexual Identities in Early Modern England: The Marriage of Two Women in 1680," *Gender and History* 7 (1995), 362-77

David Cressy, "Gender Trouble and Cross-Dressing in Early Modern England," *Journal of British Studies* 35 (1996), 438-65

Mary Lindemann, "Gender Tales: the multiple identities of Maiden Heinrich, Hamburg 1700," in *Gender in Early Modern German History*, ed. Ulinka Rublack (Cambridge, 2002), 131-51

Marcus Rediker, "Liberty beneath the Jolly Roger: The Lives of Anne Bonny and Mary Read, Pirates," *Iron Men, Wooden Women: Gender and Seafaring in the Atlantic World, 1700-1920*, ed. Margaret S. Creighton and Lisa Norling (Baltimore, 1996), 1-33 [article itself is c.15 pp.]

10. Sodomy *not* in Italy

Most of Italy was relatively similar to Florence as described in Rocke's book. But how about the rest of Europe? These readings on very different cultures allow insight into whether Florence and Italy generally were typical or not in attitudes and treatment of male sodomy. They also raise questions about 'sexual identity' that can be compared with what Rocke says on the subject.

Helmut Puff, *Sodomy in Reformation Germany and Switzerland 1400-1600* (Chicago, 2003), chaps. 1-4

Sodomy in Early Modern Europe, ed. Tom Betteridge (Manchester UK, 2002), chaps. 2 (Maria R. Boes, "On trial for sodomy in early modern Germany"), 6 (William Naphy, "Sodomy in early modern Geneva")

Bariša Krekić, "Abominandum Crimen: Punishment of Homosexuals in Renaissance Dubrovnik," *Viator* 18 (1987), 337-45

11. Marriage rituals

Rituals are important media for transmitting cultural ideas and they are full of meaning for the participants and spectators. These readings examine the marriage rituals of Europe in this period in many places and on both sides of the Reformation, and the authors employ many different approaches to their topic.

Christiane Klapisch-Zuber, "Zacharias; or The Ousting of the Father: The Rites of Marriage in Tuscany from Giotto to the Council of Trent," in *Ritual, Religion, and the Sacred*, Selections from the *Annales E.S.C.*, vol. 7, ed. Robert Forster and Orest Ranum (Baltimore, 1982), 24-56

Lyndal Roper, *The Holy Household: Women and Morals in Reformation Augsburg* (Oxford, 1989), chap. 4 ("Weddings and the Control of Marriage")

André Bruguière, "The Marriage Ritual in France: Ecclesiastical Practices and Popular Practices (Sixteenth to Eighteenth Centuries)," in *Ritual, Religion and the Sacred*, 8-23

David Cressy, *Birth, Marriage and Death: Ritual, Religion, and the Life-Cycle in Tudor and Stuart England* (Oxford, 1997), chap. 15

Christine Peters, "Gender, Sacrament and Ritual: The Making and Meaning of Marriage in Late Medieval and Early Modern England," *Past and Present* #169 (November 2000), 63-96

Susan Karant-Nunn, *Reformation of Ritual: An Interpretation of Early Modern Germany* (Routledge, 1997), 6-42

12. Upper Class Marriage

The aristocracy and gentry had more wealth and power, obviously, than other social groups. But what about freedom? These readings look at the formation of upper-class marriages and allow you to compare them to the more typical marriages of the middling and lower groups in society. (Note: this bibliography is incomplete. If anyone chooses this, I will find additional reading.)

Miriam Slater, "The Weightiest Business: Marriage in an Upper-Gentry Family in Seventeenth-Century England," *Past and Present* 72 (1976): 25-54; Sara Haller Mendelson, "Debate," and Slater, "Rejoinder," *Past and Present* 85 (1979): 126-40

Vivienne Larminie, "Marriage and the Family: The Example of the Seventeenth-Century Newdigates," *Midland History* 11 (1984): 1-22

13. Jewish marriages and gender roles

Jews were the only significant minority group in Western Europe throughout this period. Their religion and many aspects of their lives set them apart from their Christian neighbors. Was that true of their marriages? Were German Jews and Italian Jews different from each other?

- Howard Tzvi Adelman, "Law and Love: The Jewish Family in Early Modern Italy," *Continuity and Change* 16 (2001), 283-303
- Natalie Zemon Davis, *Women on the Margins: Three Seventeenth-Century Lives* (Cambridge MA, 1995), 5-62
- Abraham Grossman, "Medieval Rabbinic Views on Wife-Beating, 800-1300," *Jewish History* 5 (1991), 53-62
- Kenneth R. Stow, "Marriages are Made in Heaven: Marriage and the Individual in the Roman Jewish Ghetto," *Renaissance Quarterly* 48 (1995), 445-91

14. Effects of the Reformation on marriage

The Reformation resulted in a dramatic tear in the fabric of Western European society by breaking religious unity. Before the Reformation, marriage was considered a sacrament (as it continued to be in Catholic territories) and was strongly influenced by the church. How did the Reformation affect it? Is continuity or change most noteworthy?

Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe* (Cambridge MA, 1983), 1-49

Susan M. Johnson, "Luther's Reformation and (Un)holy Matrimony," *Journal of Family History* 17 (1992), 271-88

Thomas Max Safley, "Protestantism, Divorce, and the Breaking of the Modern Family," in *Pietas et Societas*, ed. Kyle C. Sessions and Phillip N. Bebb, *Sixteenth Century Essays & Studies* 4 (Kirksville MO, 1984), 35-56

Dagmar Freist, "One body, two confessions: mixed marriages in Germany," *Gender in Early Modern German History*, ed. Ulinka Rublack (Cambridge, 2002), 275-304

15. 'Disciplining' women and domestic violence

One of the typical assumptions about the European past is that husbands were free to beat their wives and there was little that the wives could do about it. But is that true? These readings look at how much (if any) physical discipline was acceptable within marriage, what husbands could (and could not) do to deal with troublesome wives, and the community values reflected in this. How does England compare with Venice and Augsburg in the class readings?

David Underdown, "The taming of the scold: the enforcement of patriarchal authority in early modern England," in *Order and disorder in early modern England*, ed. A. Fletcher & J. Stevenson (Cambridge, 1985), 116-36

Martin Ingram, "'Scolding women cucked or washed': a crisis in gender relations in early modern England?" in *Women, Crime and the Courts in Early Modern England*, ed. Jenny Kermode and Garthine Walker (London, 1994), 48-80

Elizabeth Foyster, "A Laughing Matter? Marital Discord and Gender Control in Seventeenth-Century England," *Rural History* 4 (1993), 5-21

Susan Dwyer Amussen, "'Being Stirred to Much Unquietness': Violence and Domestic Violence in Early Modern England," *Journal of Women's History* 6 (1994), 70-89

Elizabeth Foyster, "Male Honour, Social Control and Wife Beating in Late Stuart England," *Trans. of the Royal Historical Society* 6th ser., #6 (1996), 215-224

Jennine Hurl-Eamon, "Domestic Violence Prosecuted: Women Binding Over their Husbands for Assault at Westminster Quarter Sessions, 1685-1720," *Journal of Family History* 26 (2001), 435-54

16. Prostitution

Although laws are unevenly enforced now, all prostitution is unambiguously illegal. How does our generally inconsistent approach compare with past times? How did prostitution change over the course of the period we are covering? What are the reasons for those changes? Who were the prostitutes? Did that vary from place to place and/or across time?

Ruth Mazo Karras, *Common Women: Prostitution and Sexuality in Medieval England* (Oxford, 1996), 13-25, 32-64

Leah L. Otis, *Prostitution in Medieval Society* (Chicago, 1985), 9-45, 63-88

Bronislaw Geremek, *The margins of society in late medieval Paris* (Cambridge, 1987), chap. 7 ("The world of prostitution")

Lyndal Roper, *The Holy Household: Women and Morals in Reformation Augsburg* (Oxford, 1989), chap. 3 ("Prostitution and Moral Order")

Mary Elizabeth Perry, "Deviant Insiders: Legalized Prostitutes and a Consciousness of Women in Early Modern Seville," *Comparative Studies in Society and History* 27 (1985): 138-58

Paul Griffiths, "The Structure of Prostitution in Elizabethan London," *Continuity and Change* 8 (1993), 39-63

EXPECTATIONS FOR WRITTEN COMPONENT:

- **Purpose:** Regardless of the specific topic, your project should be both **descriptive and analytical**. Note that it needs to be *both*; you will not do well if you only summarize what you read.
Describe: Summarize the main points that you gathered from the reading. Wherever possible, avoid just going through author by author with a separate paragraph on each (“Smith’s article is about X” in one paragraph followed by “Jones discusses Y in her article” in the next one, and so on). Instead, look for common themes. In keeping with the agenda of the course, be sure to include and at least briefly describe the types of primary sources used by the authors.
Analyze: To whatever extent possible, you should be comparing what you find in these readings not just with each other but with the common readings for the class. Be looking particularly for similarities and differences, as well as changes over time or across social groups and/or locations. Also, critically evaluate the use of primary sources. Finally, where there is disagreement among the historians, you should recognize that *and* come to a conclusion of your own. (That won’t be the case for every topic, so don’t panic if you don’t feel that you have found a disagreement.)
- **Audience:** Although I may be the only person who reads your essay, you should write not specifically for me but for an intelligent reader who may be unfamiliar with the material of the course. A good test for whether or not you have done this is to have a friend or roommate read your essay. If it’s not clear to her/him, then you need to revise.
- **Format:** Here are some basic standards that you should follow. All papers should be:
 - at least *c.*3000 words long, excluding notes and bibliography;
 - typed using a standard reader-friendly 12 point font, double-spaced, with one-inch margins;
 - written in standard, grammatical English; and
 - stapled *not clipped* together.Do not provide a separate title page. Put your name, the course (HIS-312: The Family, Sex, and Marriage) and date in the upper left corner of the first page. Number every page, preferably in the upper right corner.
- **Citing sources:** You must cite your sources for *all quotations and borrowed ideas*. **Failing to cite your sources adequately is plagiarism. You may receive an F for plagiarism.** If you have any questions about citing sources, *ask me!* When citing your sources, you should use *The Chicago Manual of Style* format. If you are unfamiliar with this style, you will find a useful how-to section in *A Pocket Guide to Writing in History* by Mary Lynn Rampolla, which is available in the History Lounge. There are also many writing handbooks in the Writing Center and the college library that explain this model, and it’s probably not hard to find it on the Internet as well.
- **Language:** All papers are to be written in standard formal English. Note that I expect you to use **impersonal** language for the most part. When writing history papers, it is conventional to avoid the first person (I, me, my, us, we, our) and not to address the reader directly (“as you will see”, for example). While some historians (including some that you may read in this class) are moving away from these conventions, most still try to minimize if not altogether avoid these usages.
- **Proofreading:** You should never turn in a paper that has not been carefully reviewed for errors in spelling, grammar and punctuation.

- **Timetable:** The due date for each paper is the Monday *after* your oral presentation. This will allow you to make modest revisions in light of comments and questions from the seminar. I expect papers to be turned in on time. I always grant extensions in exceptional cases (e.g., serious illness, a death in the family, tornado) but if your paper will be late without a reason that warrants an extension, I will only accept it for up to 5 days beyond the due date – and with a grade penalty. I will return your paper with extensive comments within one week. You then have the option to use those comments (and subsequent discussions with me) in order to **revise** your paper **and resubmit** it. If you resubmit, the grade on the revised paper is the one I use in calculating your grade for the course. Your revised paper is due within three weeks of receiving the grade and comments on the original. (Anyone opting for one of the December 4 topics will necessarily have less time for revision, but I will give you until the end of finals week.)

EXPECTATIONS FOR ORAL COMPONENT:

An *effective* oral report is NOT the same thing as reading your paper to the class. For one thing, it is impossible to read a 3000 word paper in the time you will have. For another, you will bore everyone senseless if that's what you do. Therefore, you need to conceive of the oral component as related to but different from the written one. Remember that above all your function in giving this report is **to teach**. You have done some reading that others have not done and in summarizing it for us you are teaching us about some aspect of the topic about which we would otherwise be ignorant.

Here are some guidelines.

- **Content:** As with your paper, you will need to present both summary and analysis. Let the rest of the seminar know the main ideas and points of interest in the reading. Being aware of getting and keeping your audience's interest, include details that might be amusing, disgusting, or otherwise attention-keeping. Connect what you are presenting to the reading that the seminar has done. Also present your analysis of similarity and difference, change over time, etc. End with an overview: What is important for the seminar to carry away from your presentation? What have you offered us that will increase our knowledge of the history of the family, sex and marriage in this period?
- **Time:** Plan to speak for about 10 minutes and then to take questions and discuss your reading for at least an additional 5 minutes. You may certainly speak a bit longer, if the schedule permits, but I will cut you off if you don't wrap things up in a reasonably timely manner.
- **Format:** Oral presentations need to be even more attentive to structure and organization than do written ones. This is because listeners, not having your paper in front of them, need more help to follow the main points. Have a clear and specific introduction to tell your audience what your topic is, what you read, and what your main points are going to be. Don't hesitate to use numbered points ("I will cover three points. First...") because this is helpful to listeners. Don't work from a full script. If you have prepared well, you should be able to work from notes that have an outline of your main points, some specific details that you want to include, etc. The more you have written down, the more you will be tempted to stare at the paper and fail to make eye contact! Sit or stand as you are most comfortable. Use the board if you like. Visual aids, handouts, etc. are often useful and I will gladly photocopy things for you to distribute, make transparencies, etc.

- **Tone:** Relax! Try to stay in eye contact with your audience and be as conversational as possible (while avoiding as much as possible the dreaded “um” and “like”). Use your notes to make sure that you have details right and that you cover all of your main points, but don’t work from a formal script. On the other hand, avoid the opposite extreme of memorizing, which ends up sounding robotic. Strive for a middle ground between reading and memorizing.

Rehearsal: You are expected to meet with me, preferably no later than the Wednesday afternoon before your presentation, for a rehearsal. (In exceptional circumstances, I will meet on Thursday morning, but I don’t like to do that because it doesn’t give you sufficient time to revise your plans if there are problems.) You should come to that meeting as prepared as if you were about to give the presentation in class. I’m not doing this because I have too much time on my hands. These rehearsals benefit you and – perhaps more important – the entire class, because they increase the chances that people will learn something worthwhile from you. It’s also a good time for you to ask me questions about what you read in case something is unclear.