

HIS 1500: Roots of the Modern World: Society and Religion

Fall 2017

ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς, “The unexamined life is not worth living.”

—Socrates

Dr. Lee E. Patterson

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Office: Coleman 3781

Office Hours: MW 9-10, TTh 10-11 and by appointment

Class Meeting Times/Location: Coleman 2741, MWF 10:00-10:50

Texts:

William J. Duiker and Jackson J. Spielvogel, *World History: Volume I: To 1800*, 8th edition

Kevin Reilly, *Worlds of History: A Comparative Reader*, 4th edition

Other readings on Desire2Learn

Grading:	Participation:	10%	Exam #1:	10%
	Journals:	10%	Exam #2:	15%
	Eightfold Path Assignment:	5%	Final Exam:	25%
	Term Paper:	25%		

From the Catalog: This course will explore the historical origins of the world's great religions including Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam. We will study the “founders” of each faith and the central beliefs of each group, and analyze the conflicts (spiritual, social and political), that promoted changes of beliefs and practices over time. HIS 1500G is a general education course open to all EIU students.

Course-Level Objectives:

1. Explain historical significance of factual information
2. Discuss historical and historiographical issues of interpretation
3. Interpret and analyze primary and secondary sources
4. Compare and contrast the origins and development of the world's ancient societies and religions

Consider this: If we seek an answer to why we should study history, a good starting point is the famous quote given above. Essentially, history is there for us to learn from it. We can learn about ourselves, both as individuals and as a society, by studying the past. But to apply its lessons in modern life, a healthy knowledge of important figures, events, and movements is required, which this class is designed to provide. But this goal can only be achieved by you. Even if you have no previous knowledge of the distant past, you are just where you need to be to learn about it, as well as to develop the skills of analysis and communication in the field of history. As Socrates teaches us, one of the most important questions we can ask is “how do we know what we know?” And we will apply this principle to the study of history. I am here to help as I can, but in the end your efforts are mainly what will yield satisfactory results, including a good grade.

Communications: When e-mailing me, please only use Panthermail, not D2L. This way I can have all my course communications in one place. Please identify yourself and indicate what class you're in. Also,

employ correct etiquette by starting your message with a proper salutation, like “Dear Dr. Patterson.” If you e-mail me after 10 p.m., do not expect a response until the next day.

Transferable Skills: This is your class. The working methodology is for you to engage the material as much as you can and employ a set of transferable skills that are essential for your development as a student, a citizen of the world, and a human being. The following skills will be especially important in this class:

Critical Thinking: There is more to reading a text than gaining knowledge. How do you use the text to understand better the civilization you are studying? Critical thinking skills allow you to interpret and evaluate evidence produced by a culture, to gauge its usefulness for forming historical arguments, and to assess the viability of your interpretations. These texts are generally divided into two categories. **Primary texts** were produced by the civilization under study. As they were not written for us and often reflect a world view very different from our own, they require special care. **Secondary texts** can help in this endeavor. These are generally modern scholarly treatments of the subject matter. But modern scholars have their biases too, so you must also apply critical thinking skills to their arguments as well.

Writing Skills: Clear and effective written communication is one of the most important skills to have for professional success and personal fulfillment. In a typical class students are at different levels in their command of grammar, mechanics, vocabulary, syntax, clarity of expression, and so on. Whatever your level, I hope your writing skills will be enhanced in this class through both the term paper and the biweekly journals. The **term paper**, which will be four to five pages, will examine issues arising from your reading of primary sources. It will be written in two drafts, and we will have an in-class workshop following the submission of the first draft. Both drafts of the term paper will be uploaded to the Dropbox on D2L. Detailed paper guidelines will be provided for the term paper. **Journals** will be biweekly one-page papers, always typed and with the expectation that you will maintain the usual standards of good essay writing. Journals will generally be open-ended reactions to the material. They’re intended to be reflections on the material, not a regurgitation or summary of it. What did you find interesting or confusing each week? These will also be uploaded to the Dropbox on D2L.

Visual Literacy: Most of the evidence we will consider is text-based, but material culture also produces an enormously important reservoir of evidence. Analyzing how ancient and medieval societies present themselves visually will be an essential part of our effort to understand them. Pay special attention to any visuals provided in the books and my PowerPoints.

Public Speaking: This is the oral counterpart to the writing skill. Although there is no formal presentation, an important part of the class is daily participation. Again, different students will have varying comfort levels with this, but oral communication ability is an important component of your education and, as with the writing skill, is also essential for professional success and personal fulfillment. This component is mostly covered in the Participation portion of the class. To earn an A in Participation, all you need to do is show routine engagement with the class, especially in response to the discussion questions posted for each class. If you’re anxious about giving the “wrong” answer, I’m less concerned with that than with your general engagement. Don’t worry about expressing views that you think others may fault.

Attendance and Make-Up Policy: Regular attendance should be considered a top priority. Roll will be taken at the start of each class. After calling the roll, I will close the door. If you arrive after the door is

closed, you are considered absent. Make-ups for exams are only possible if your absence on that day was absolutely unavoidable and beyond your control (e.g., a serious medical condition, a serious accident, etc.), and you will need to provide written documentation. Make-ups are not possible unless these two conditions are met. No exceptions! **(Believe me when I say this: if you are not totally committed to the class and do not attend regularly, chances are you will not get the grade you want.)**

Academic Integrity: Students are expected to maintain principles of academic integrity and conduct as defined in EIU's Code of Conduct (<http://www.eiu.edu/judicial/studentconductcode.php>). Violations will be reported to the Office of Student Standards. Additionally, serious violations such as plagiarism and cheating may result in a course grade of F.

Students with Disabilities: If you are a student with a documented disability in need of accommodations to fully participate in this class, please contact the Office of Student Disability Services (OSDS). All accommodations must be approved through OSDS. Please stop by 9th Street Hall, Room 2006, or call 217-581-6583 to make an appointment. *Waiting to the last minute to make requests is strongly discouraged.*

Student Success Center: Students who are having difficulty achieving their academic goals are encouraged to contact the Student Success Center (www.eiu.edu/~success) for assistance with time management, test taking, note taking, avoiding procrastination, setting goals, and other skills to support academic achievement. The Student Success Center provides individualized consultations. To make an appointment, call 217-581-6696, or go to 9th Street Hall, Room 1302.

In-Class Protocols: Do not start to put away your notes, books, etc. until class is properly finished. It is disruptive in the last few minutes of class, not to mention disrespectful. Do not have smart phones and other portable devices out during class. If you're more interested in what's on your little screen than what's going on in the classroom, don't take my class! During exams, all phones and other portable devices must be turned off and stowed away at all times. When taking exams, always remember to bring a blue book, which can be purchased in the book store. Blue books will always be required for exams in this class. Each blue book you bring must be fresh with no writing in it.

Desire2Learn (D2L): I will be using this resource to post key names and questions (***which are required viewing before each class***), powerpoints, assigned readings, and other materials. You will also submit written assignments to the Dropbox and will be able to check your grades regularly. This syllabus will also be posted on the website, disallowing any excuse for losing the syllabus.

Tentative Schedule (subject to change):

You are responsible for keeping track of all assignments, test dates, and due dates. Any changes will be announced ahead of time.

DS = Duiker and Spielvogel, R = Reilly, D2L = Desire2Learn (selections that are online)

Note: Exams will include quotations from primary sources. The Reilly book provides useful primary documents, as listed below, but don't forget to read the inserts in the assigned sections of Duiker and Spielvogel and anything posted on D2L. Quotations could come from any of these sources, as indicated in the study guides.

Week 1

M Aug 21: Introduction

W Aug 23: Early Mesopotamia (DS pp. 3-14; Sources: Code of Hammurabi = R pp. 58-61)

F Aug 25: Early Mesopotamia II

Week 2

M Aug 28: Ancient Egypt (DS pp. 14-23; Sources: Book of the Dead and Images = R pp. 66-72)

W Aug 30: Ancient Egypt II; Judaism and Hebraic Civilization (DS pp. 23-27; Sources: Old Testament = R pp. 212-22)

F Sept 1: Judaism II; Later Mesopotamia (DS pp. 27-31)

S Sept 3: **Journal #1 due** (in the Dropbox by midnight)

Week 3

M Sept 4: **Labor Day (no class)**

W Sept 6: Persia and Zoroastrianism (DS pp. 30-33)

F Sept 8: **Exam #1**

Week 4

M Sept 11: Ancient India (DS pp. 37-52, 57)

W Sept 13: Early Hinduism (Sources: *Vedas*, *Upanishads*, *Gita*, R pp. 91-102, 200-02)

F Sept 15: Hinduism II

S Sept 17: **Journal #2 due** (in the Dropbox by midnight)

Week 5

M Sept 18: Buddhism (DS pp. 52-56, 240-45; Sources: Selections from the Pali Canon = R pp. 202-09)

W Sept 20: Buddhism II

F Sept 22: **Class Exercise**: Understanding the Eightfold Path

S Sept 24: **Eightfold Path Assignment due** (in the Dropbox by midnight)

Week 6

M Sept 25: Ancient China: Early Dynasties (DS pp. 63-90)

W Sept 27: Ancient China II

F Sept 29: Ancient China: Confucianism, Taoism, Legalism (Sources: Confucius, *Analects* = R pp. 138-40; Han Fei, *Legalism* = R pp. 140-44; Laozi, *Tao Te Jing* = R pp. 144-48)

S Oct 1: **Journal #3 due** (in the Dropbox by midnight)

Week 7

M Oct 2: Ancient Greece: Bronze to Dark Ages (DS pp. 94-98; Sources: Homer, *Iliad*, D2L)

W Oct 4: Ancient Greece: Archaic Age (DS pp. 98-102; Sources: Aristotle, R pp. 102-04)

F Oct 6: Ancient Greece: Archaic Age II

Week 8

M Oct 9: Ancient Greece: Classical Age (DS pp. 102-18; Sources: Thucydides, R pp. 105-09)

W Oct 11: **Class Discussion**: Lessons from the Trial of Socrates (Sources: Plato, *Defence of Socrates*, D2L)

F Oct 13: **Fall Break (no class)**

S Oct 15: **Journal #4 due** (in the Dropbox by midnight)

Week 9

M Oct 16: **Exam #2**

W Oct 18: Roman Republic (DS pp. 127-36)

F Oct 20: Roman Republic II; **Film**: HBO's *Rome*

Week 10

M Oct 23: **Film**: HBO's *Rome* (cont.)

W Oct 25: Roman Empire (DS pp. 136-48; Sources: Juvenal, Graffiti from Pompeii, D2L)

F Oct 27: Roman Empire II

S Oct 29: **Journal #5 due** (in the Dropbox by midnight)

Week 11

M Oct 30: Christianity in the Roman World (DS pp. 148-52; Sources: Paul = R pp. 231-34)

W Nov 1: Christianity II (Sources: Pliny and Trajan = R pp. 243-46)

F Nov 3: Christianity III (Sources: Eusebius = R pp. 246-49)

S Nov 5: **Term Paper Rough Draft due** (in the Dropbox by midnight)

Note: See paper guidelines for schedule of penalties.

Week 12

M Nov 6: Islam (DS pp. 185-95, 199-205)

W Nov 8: Islam II

F Nov 10: Islam III (Sources: *Qur'an* = R pp. 259-67; Alexander Stille = R pp. 267-72; peace treaty = R pp. 272-74; Constitution of Medina, D2L)

S Nov 12: **Journal #6 due** (in the Dropbox by midnight)

Week 13

M Nov 13: **Workshop on Term Papers** (*Failure to attend will adversely affect your paper grade.*)

W Nov 15: Early Middle Ages: Europe and Byzantium (DS pp. 325-31, 357-65)

F Nov 17: Early Middle Ages II; High Middle Ages (DS pp. 332-47; Sources: *Magna Carta* = R pp. 284-89)

Thanksgiving Break: Nov 20-24

Week 14

M Nov 27: High Middle Ages II

W Nov 29: Crusades (DS pp. 351-53; Sources: Fulcher of Chartres, Anna Comnena, Ibn al-Qalanisi, Raymond of St. Giles, Ibn al-Athir, R pp. 350-59, 365-83)

F Dec 1: Crusades II

S Dec 3: **Term Paper Final Draft due** (in the Dropbox by midnight)

Note: This deadline is binding. The grade will be reduced 10% for each day the paper is late (on top of any penalties accrued from late rough drafts)

Week 15

M Dec 4: Late Middle Ages (DS pp. 372-77; Sources: de' Mussis, Boccaccio, al-Maqrizi = R pp. 441-58)

W Dec 6: Late Middle Ages II; Renaissance (DS pp. 377-80; Sources: Boniface VIII, *Unam Sanctam* <http://www.fordham.edu/halsall/source/B8-unam.asp>)

F Dec 8: Renaissance II; Final Thoughts

S Dec 10: **Journal #7 due** (in the Dropbox by midnight)

Final Exam: Tuesday, December 12, 10:15 a.m.-12:15 p.m.

This last page of the syllabus is to be returned to me. Please fill out the following questionnaire and return to me by Friday, August 25.

Name (please print or type) _____

Major _____

Minor(s) _____

This course is about the history, religion, and culture of many ancient and medieval civilizations. Please indicate how familiar you are with them as you begin this class, whether through study in high school, previous college courses, popular media (films, TV, etc.), and so on.

I am very interested in knowing what your goals are as you come into this class. Why did you choose HIS 1500 and what do you hope to get out of it, other than a good grade?

I appreciate your taking the time to fill out this questionnaire. Please sign below to indicate that you have read the syllabus completely, including all policies and requirements.

Signature _____