

Northwestern College
WESTERN CIVILIZATION TO 1789

History 101-3, Spring Semester 2012
(4 Credits)

Professor: Douglas Firth Anderson

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Office hours: MWF, 2:10 p.m., or by appointment

Class Period: T/Th, 9:25-10:55 a.m.

Class Location: VPH 207

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Course materials and grades available on MyNorthwestern

I have seen the business that God has given to everyone to be busy with. He has made everything suitable for its time; moreover he has put a sense of past and future into their minds, yet they cannot find out what God has done from the beginning to the end.

Ecclesiastes 3:10-11 NRSV

COURSE INTRODUCTION

Summary description:

"Western civilization" is a term that refers to a civilizational tradition that arose in the western portion of the Eurasian continent. This course is a wide-ranging history of those major human societies, cultures, and developments that either laid the groundwork for or were themselves integral to that "Western" tradition. The development of Western civilization will be set within a world historical context. Chronologically, the course will deal with the times before the rise of agriculture, cities, and writing through the rise of nation states, science, and the Enlightenment in the 18th century C.E. Key themes in the course will include human webs, human nature, civilization, religion, war, and technology and science.

Course purpose:

This course meets part of the general education requirements for history. It does this because it introduces college-level critical reading, thinking, and writing about people, texts, and developments from the past.

In doing so, it implements elements of Northwestern College's "A Vision for Learning" and "Integrative General Education Goals." In what is studied as well as how it is studied, this course especially addresses the following aspects of "[A Vision for Learning](#)" for students:

- Fostering competence in navigating and contributing to the world of ideas and information connected with the human past.
- Pursuing truth faithfully in studying and understanding the past.
- Developing a broad understanding of the historical interplay of different realms of knowledge and experience.
- Fostering regarding all persons as made in the image of God and thus deserving of understanding, love, and justice.

This course especially addresses the following aspects of "Integrative General Education Goals":

- Fostering the integration of faith and learning (1.1).
- Encouraging the connection of knowledge across disciplines (1.2).

- Exploring the mosaic of human cultures, human nature, and what it means to be a person (2.2).
- Developing creative, effective, and sophisticated abilities in listening, speaking, and writing (3.1).
- Engaging, interpreting, and responding to complex texts and problems (3.3).
- Encouraging a Christian ethic that informs individual choices, a sense of local, national, and global citizenship, and a sense of responsibility to others and to the natural world (4.3).

Course objectives:

Given the general nature and purposes of this course as described above, particular objectives include the following:

1. To foster familiarity with and understanding of major societies, texts, institutions, traditions, people, societies, events, and developments connected with Western civilization up through the 18th century, since the Western tradition so heavily informs our own contemporary American society and culture.
2. To develop skills in analytical reading, critical thinking, historical writing, and oral discussion through course assignments and activities, since such skills are key tools for learning how, with the Apostle Paul, to “take every thought captive to obey Christ” (2 Cor. 10:5).
3. To instill what have been called the “three Ws” as guiding questions in studying the past: What happened? What was it like? Why does it matter?
4. To foster what have been called the “five Cs” as essential habits of mind for interpreting and understanding the past: change, context, causality, contingency, complexity.¹
5. To provide tools and opportunity for beginning to reflect Christianly about the human past, for “in [Christ] all things hold together” (Col. 1:17)

REQUIRED READING

- [Anderson, Douglas Firth, comp.] *Supplemental Primary Documents*. <http://home.nwciowa.edu/firth/wcreader.htm>.
- Anderson, Douglas F., comp. *Penguin Custom Editions: The Western World*. Boston: Pearson Custom Publishing, 2002. ISBN 9780536185174
- Gies, Frances. *The Knight in History*. New York: Harper & Row Perennial Library, 1987. ISBN 9780060914134
- McNeill, J.R. and William H. McNeill. *The Human Web: A Bird's-Eye View of World History*. New York: W.W. Norton, 2003. ISBN 9780393925685
- Sobel, Dava. *Galileo's Daughter: A Historical Memoir of Science, Faith, and Love*. New York: Penguin Books, 2000. ISBN 9780140280555

¹ Thomas Andrews and Flannery Burke, “What Does It Mean to Think Historically?” *Perspectives* 45 (Jan. 2007): 32.

COURSE OUTLINE OF DAILY TOPICS AND READING ASSIGNMENTS

CLASS # & DATE (T/Th.)	CLASS TOPIC and/or ASSIGNMENT DUE	READING TO BE DONE for class day
PART I: PROLOGUE		
1. Jan. 10	What is History?	<ul style="list-style-type: none"> • in-class handouts
2. Jan. 12	History & Civilization in Christian Perspective	<ul style="list-style-type: none"> • <i>SPD</i>, #1, 2, & 3 • McNeills, xvii-8
PART II: THE ANCIENT ERA		
3. Jan. 17	Being Human apart from Civilization	<ul style="list-style-type: none"> • McNeills, 9-40
4. Jan. 19	The Ancient River Civilizations of the Near East	<ul style="list-style-type: none"> • McNeills, 41-68 • <i>TWW</i>, 1-10 • <i>SPD</i>, #4, 5, & 6
5. Jan. 24	Greek Civilization I: The Individual & the Polis	<ul style="list-style-type: none"> • McNeills, 68-75 • <i>TWW</i>, 11-36 • <i>SPD</i>, #8 & 9
6. Jan. 26	Greek Civilization II: The Rational Human	<ul style="list-style-type: none"> • <i>TWW</i>, 37-67 • <i>SPD</i>, #7
7. Jan. 31	Greek Civilization III: Alexander, the Heroic, & Hellenization	
8. Feb. 2	Roman Civilization I: The Family & the Republic	<ul style="list-style-type: none"> • McNeills, 75-81 • <i>TWW</i>, 68-72, 115-120 • <i>SPD</i>, #10
9. Feb. 7	Roman Civilization II: The Empire	<ul style="list-style-type: none"> • <i>TWW</i>, 73-114 • <i>SPD</i>, #11
10. Feb. 9	The Birth of Christianity	<ul style="list-style-type: none"> • McNeills, 78-79 • <i>TWW</i>, 121-134
11. Feb. 14	Imperial Christianity	<ul style="list-style-type: none"> • <i>TWW</i>, 135-165 • <i>SPD</i>, #12, 13, & 14 • "Nympha's Story," linked to My NWC syllabus pg.
PART III: THE MEDIEVAL ERA		
12. Feb. 16	The Early Middle Ages	<ul style="list-style-type: none"> • McNeills, 82-115 • <i>TWW</i>, 166-186 • <i>SPD</i>, #15
13. Feb. 21	IN-CLASS MIDTERM	
14. Feb. 23	The High Middle Ages I: Christendom	<ul style="list-style-type: none"> • McNeills, 116-120, 137-147 • <i>TWW</i>, 187-193 • <i>SPD</i>, #16
15. Feb. 28	The High Middle Ages II: Feudalism	<ul style="list-style-type: none"> • McNeills, 121-136, 147-154 • <i>TWW</i>, 194-237 • <i>SPD</i>, #17
16. Mar. 1	The Late Middle Ages	<ul style="list-style-type: none"> • <i>TWW</i>, 238-252

		<ul style="list-style-type: none"> • <i>SPD</i>, #18
17. Mar. 15	The Knight in History I	<ul style="list-style-type: none"> • Gies, pp. 1-105
18. Mar. 20	The Knight in History II	<ul style="list-style-type: none"> • Gies, pp. 107-207
19. Mar. 22	NO CLASS—PAPER #1 DUE	
PART IV: THE EARLY MODERN ERA		
20. Mar. 27	The West Expands its Web	<ul style="list-style-type: none"> • McNeills, 155-178 • <i>TWW</i>, 283-304 • <i>SPD</i>, #20
21. Mar. 29	The Renaissance	<ul style="list-style-type: none"> • <i>TWW</i>, 253-282
22. Apr. 3	The Reformation I	<ul style="list-style-type: none"> • McNeills, 178-186 • <i>TWW</i>, 305-323
23. Apr. 10	The Reformation II	<ul style="list-style-type: none"> • <i>TWW</i>, 324-336 • <i>SPD</i>, #19
24. Apr. 12	The Rise of the Nation State	<ul style="list-style-type: none"> • McNeills, 189-212 • <i>TWW</i>, 355-366 • <i>SPD</i>, #21
25. Apr. 17	The New Science	<ul style="list-style-type: none"> • McNeills, 186-189 • <i>TWW</i>, 337-354
26. Apr. 19	Galileo's Daughter I	<ul style="list-style-type: none"> • Sobel, 1-183
27. Apr. 24	Galileo's Daughter II	<ul style="list-style-type: none"> • Sobel, 184-368
28. Apr. 26	NO CLASS—PAPER #2 DUE	
29. May 1	Seeking Enlightenment	<ul style="list-style-type: none"> • <i>TWW</i>, 367-381 • <i>SPD</i>, # 22, 23, & 24
30. May 3	The Makings of a New Web	<ul style="list-style-type: none"> • McNeills, 213-235
May 10 (Th.), 8-10 a.m., FINAL		

COURSE ASSIGNMENTS

1. TWO EXAMS on course material will constitute 50% of the course grade.

1. Two exams, a midterm and a final, will be given in class per the daily outline in the syllabus (e.g., Feb. 21 and May 10). (On late assignments, see Course Miscellany, section 1.)
2. For each exam, a study sheet will be distributed a week ahead of the exam.
3. On exam days, no textbooks or other course material should be used during the exam (on penalty of voiding the entire exam) *except* for one 8 ½ x 11 inch exam note sheet of outlines and notes (typed or handwritten, both sides if necessary). This exam note sheet must be handed in with the exam blue book.
4. Blue books will be required for each exam. (These are available in the NWC bookstore.)
5. The *midterm*, which will constitute 20% of the course grade, will consist of a long essay question and a short essay question.
6. The *final*, which will constitute 30% of the course grade, will consist of a long essay question and a short essay question covering material since the midterm and *also* a take-home comprehensive essay question.

2. TWO ESSAYS on course material will constitute 30% of the course grade.

1. Two essays are due per the daily outline in the syllabus (e.g., Mar. 22 and Apr. 26).
2. For the *first essay*, consider that Frances Gies provides a history of knights as a medieval social and cultural institution. Further, notice that the anonymous "The First Contact of Crusaders and Turks" is a primary document about knights (*The Western World*, pp. 189-193). By contrast, Herodotus's "Thermopylae: Last Stand of the Spartans" (pp. 18-21) and Livy's "Cincinnatus Leaves his Plow" (pp. 68-72) are primary documents about ancient era warriors. Other *TWW* documents provide insight into violent conflict of one sort or another. Recall that the McNeills' book provides background on things such as weapons, warfare, military, empires, and even knights, set in the context of world developments. Finally, there may be relevant in-class material to consider (notes on lectures, films, pictures, maps). Mindful of all the forgoing, discuss the following: *Were medieval knights largely in continuity with the heroic warrior traditions of the ancient West, or were they a significant departure from earlier traditions? In your discussion, consider not only things such as armaments and tactics, but also social, political, economic, and cultural aspects of continuity and/or change.*
3. For the *second essay*, consider that Dava Sobel provides a history of Galileo Galilei as a scientist (and a father). Further, notice that Plato's "Science and Creation," the Hippocratic "Medicine Relies on More Than Just Luck," Roger Bacon's "Experimental Science," Galileo's "Science and Scripture," and Blaise Pascal's "A Wager unto God" (*The Western World*, pp. 51-56, 64-67, 221-228, 337-342, 343-349) are primary documents that address various aspects of science in the ancient, medieval, or early modern eras. Other *TWW* documents provide insight into the Western intellectual tradition. Recall that the McNeills' book provides background on things such as science and technology, set in the context of world developments. Finally, there may be relevant in-class material to consider (notes on lectures, films, pictures, maps). Mindful of all the forgoing, discuss the following: *What is the historical significance of the Galileo case in regard to the history of science in relation to religion? That is, did the conflict between Galileo and the Roman Catholic Church represent primarily a conflict between science and religion that went all the way back through medieval times to the ancient era, or was the relationship between science and religion something other than perennial conflict over the centuries? In your answer, be sure to discuss the general historical development of science in relation to religion in the West.*
4. Each essay constitutes 15% of the course grade.
5. Each essay is due by 11:55 p.m. of the specified due date. (On late paper policy, see Course Miscellany, section 1.)
6. Each essay should be no less than 5 pp. long. Normally, it need not be longer than 7 pp., but there is no penalty for it going over 7 by one or two pages. In addition, each essay should
 - have the student's name, the due date, the student's e-mail address, and a title at the head; no title page, please!
 - be typed double spaced.
 - be clear and accurate about historical details, especially dates.
 - be in the student's own words, except for clearly indicated and brief quotations (see Course Miscellany, section 2 on academic dishonesty).
 - use " " for quotations shorter than three lines and a block form for those three lines or longer. "Block form" means setting the quotation apart in a "block"—single spaced, indented left margin, no quotation marks. (See an example of this form in Frances Gies' *The Knight in History*, p. 19.)

- note quotation sources in parentheses at the end of sentences or paragraphs, such as the following examples: (Plutarch, 115, *The Western World*), (Paine, *SPD #24*), (Gies, p. 39), (Anderson, lecture 1-26-12).
 - not use any non-course source other than an English language dictionary. (This includes Wikipedia and other online sources.) The essays are about the assigned reading, not about research or non-assigned materials.
7. Submit the paper as a Microsoft Word file (that is, .doc, .docx, or .rtf) through MyNorthwestern (when in your MyNorthwestern account, click on the link to this course, then click on coursework, then click on the appropriate paper, then, in the drop box, search for your Word file, select it, and send it in; your paper will automatically be sent to Turnitin.com). If you encounter trouble in submitting the paper through MyNorthwestern, consult with the folks in the Computer Center, especially *Tina Jansen* and the Help Desk folks (helpdesk@nwciova.edu). A graded copy, with grading checklist attached, will be returned to you by e-mail attachment.
 8. The main *factors for evaluating* each paper are as follows: How well does/is the essay
 - meet all the formal specifications for the assignment?
 - address the entire assignment?
 - written, i.e., manifests a welcoming introduction, clear and coherent organization, effective transitions, engaging style, careful spelling, punctuation, and grammar, and a conclusion that sums up generalizations and insights from the discussion?
 - make an effective historical argument, i.e., manifests a clear and sustained interpretive claim/thesis that thoughtfully and plausibly accounts for the available evidence in all the relevant assigned course materials, particularly primary sources?
 - insightfully informed, as relevant, by the "three Ws" (What happened? What was it like? Why does it matter?) and the "five Cs" (change, context, causality, contingency, complexity) in narration, analysis, and interpretation?
 9. Sample "A" essays from previous versions of His101 have been deposited at the Writing Center, where a copy of this syllabus has also been deposited. If you need some aid, *the Writing Center is a good place to visit. Peer tutors are available there to help you. I also am willing to review drafts of papers* and provide feedback, so long as there are not too many, they are not given me the night before the final copy is due, and other obligations do not loom over me at the same time.
 10. Since students are welcome to consult the instructor and/or peer tutors ahead of each paper due date, rewriting papers for a better grade is not an option.

3. PRÉCIS on primary documents will constitute 15% of the course grade.

1. A précis (pl. is also précis) is an abstract or summary.
2. A total of fifteen (15) précis, each constituting 1% of the course grade, are to be done on primary documents in Anderson's *Penguin Custom Editions: The Western World (TWW)*, subject to the following specifications.
3. Which documents to do précis on is up to each student. (There are 59 documents in *TWW*.)
4. Only one précis may be done for each class day on which there is assigned *TWW* reading. (There are 18 class days with *TWW* reading.)
5. A précis must be completed and handed in hardcopy form to the instructor at the beginning of class on the day the *TWW* document is assigned reading. The instructor will use each class day's précis as a basis for engaging students in discussion of some or all of the day's assigned documents.

6. *In form*, each précis should be typed single spaced, no less than half a page, no more than a full page, with the primary document's author and title as the title of the précis, and the student's name, RSC box #, the class date, and the précis number at the top of the page.
7. *In substance*, each précis should consist of two parts: a) an analytical summary of the document in one to three paragraphs (i.e., who is the author; when, for who or what, and why was the document written; what does the document say/tell/argue?) and b) substantively reflecting on the document in a paragraph (e.g., pointing out one or more important aspect about the relevant past a reader can infer from the document; highlighting what assumptions, biases, or other things might lie between the lines/as a subtext of the document; explaining a significant connection of the document with another document in *TWW*; discussing problems in context and/or content in understanding or interpreting the document; posing a significant topic or question for discussion arising from your analysis [part a]).
8. Each précis will be graded on a scale of 1 to 10, with 10 being the equivalent of a superb précis, in relation to how well each one meets the combined form and substance specified above in #6 and 7.
9. The instructor's student assistant will grade the précis, consulting with the instructor as necessary. Once graded and recorded, the assistant will return the précis by campus mail.

4. CLASS PARTICIPATION will constitute 5% of the course grade.

1. Class participation is a portion of the grade based on the instructor's estimation of the integrity of each student's engagement with the course material and the classroom environment.
2. Normally, regular attendance and the handing in of completed assignments when due will be taken as at least adequate or sufficient for fulfilling this part of the course grade.
3. Factors that could give the instructor pause about a student for this portion of the grade include (but are not limited to):
 - frequent absences.
 - frequent lateness in attending class or excuses for the failure to complete assignments or to complete them when due.
 - frequent in-class indications that could give the impression that a student has done little to no work with the assigned materials.
 - persistent in-class demeanor or behavior that could give the impression that a student has little respect for themselves, others, and/or the task(s) at hand.
4. When appropriate, the instructor is prepared to be flexible with occasional student scheduling problems, but the instructor must be consulted. "Exceptions" are not an entitlement.

COURSE MISCELLANY

1. Late Assignments

1. All assignments are due as stated in the syllabus or announced in class.
2. They are to address the assignments current for this course, not assignments from a previous version of this course, lest they be subject to the equivalent penalty for late papers (see #4 below).
3. *Extensions* due to illness, approved field trips, regularly scheduled games or performances, or other reasons outside the control of the student can be made, but *it is up to the student to petition the instructor for such legitimate extensions*.
4. *Papers*: If a paper is handed in late up to a week after it was due and without a legitimate extension, it will normally receive a penalty of at least one full grade down from whatever score the work merits apart

from the penalty. If a paper is over a week late and without a legitimate extension, it will not be accepted.

5. *Final*: A final can only be rescheduled through application to the Registrar's Office; a [Final Exam Change form](#) is linked to the Registrar's Form webpage. Travel plans are not a legitimate reason for rescheduling finals. All material must be in to the instructor by the scheduled period; no materials will be accepted thereafter.
6. *Précis*: Late précis will not be accepted, unless the reason for lateness has to do with a legitimate, excusable conflict (e.g., approved field trip, illness, co-curricular activity, emergency).

2. Academic Honesty

1. It is expected that all reading and written work done in and for the course will be done with integrity. That is, reading and writing as assigned is to be done with honest single-mindedness by each student, without undue reliance on others to do the work, and without deceit about the work's timeliness, authorship, and sources. Integrity of this sort is not easy or convenient; it does not provide shortcuts or guarantee an "A." Yet it is the best path to growth in wisdom, and wisdom is the fruit of education most to be savored.
2. Academic dishonesty includes cheating and plagiarism, as defined in the Student and Faculty Handbooks.
3. Academic dishonesty, will, when duly determined, lead to a "0" score for the assignment involved and the filing of a report with the Office of the Provost, per the Student and Faculty Handbooks.

3. Grading

1. We the faculty of the History Department do not believe that "grade inflation" is good for you. Jesus admonishes us to "Let your word be 'Yes, Yes' or 'No, No'" (Mt. 5:37); in other words, let grades have integrity as indicators of knowledge and/or competence for a given assignment or course.
2. Therefore, an *A=excellent* or outstanding work; *B=good* work (more than adequate but not excellent); *C=adequate* work (the assignment or the course's requirements have been met, but not with any remarkable quality); *D=inadequate* work (does not fully meet the assignment); *F=failing* work.
3. *Grades for most assignments and for the course as a whole are based on a 100% scale, as follows:*

A = 90-100

B = 80-89

C = 70-79

D = 60-69

F = 0-59

4. Within the 100% scale for letter grades, + and - will be given on the following scale (exceptions: no A+ or F + or F-):

+ = x7-x9 - = x0-x2

5. *Remember*--grades are NOT a measure of your personal worth; that is already established by God! Grades are measures of the quality of your work for a given assignment and/or course--nothing more and nothing less.

4. Advice for Western Civilization Courses

A. Time in and out of class

- *The old wisdom still stands: "you reap what you sow"* (Gal. 6:7b). Sooner or later, what one puts into something is usually directly related to what one receives, whether one is engaging in farming, music, sports, drama, or studying.
- *Reading is central to this class--and reading takes time.* A rule of thumb for humanities courses (history, literature, philosophy, religion) is that spending 2 hours on the class *in addition* to every hour in class

usually brings better fruit than spending less than that. That is, for a 3-hour-a-week, 4 credit class, an average of 6 hours per week on the class is a reasonable goal if you wish to do well in the class.

- *If you signed up for this course, I expect you to be in class.* I hope that you are interested in the course (or that I can awaken interest in you for the course), and that you will thus want to come. I will try hard not to waste your time. Apart from this, someone is paying lots of money for you to attend here, and presumably you (and whoever else is involved) are interested in getting your money's worth from your investment. And, the less you are in class, the more you miss opportunities for understanding the course material: discussions; concepts explained; themes noted; issues to ponder; connections to make; additional material presented; explanations of assignments or other things; etc. On the one hand, I do not formally take class attendance. On the other hand, if you are often absent, I do tend to notice. If you are absent a lot, and with no legitimate explanation, then when it comes time for me to total up your work for a course grade, I will have little to no reason to give you any benefit of the doubt.

B. Study advice

- *Spirituality:* Approach your studies with a prayerful attitude. Pray for discipline, for attentiveness, for discernment and understanding. Christ is Lord of all of life, so he is Lord of our learning. Give him the glory with the mind he has given you. We don't think of playing an instrument or playing basketball without practice; why would anyone think that glorifying God with our minds takes any less time--any less prayer and disciplined action?
- *Reading:* Read attentively and intelligently. For history courses, the point of reading is to gain information and to put that information within some context, or thesis, or pattern. Your goal in reading for a history course is to watch for all the cues the author gives you as to 1) what facts are more important than others and 2) how the facts are marshaled into larger patterns that "tell a story" or "make a point."
- *Taking notes is always relevant*—in and on your reading, on lectures, on discussions, on videos. (If you have a photographic memory or already know all the material, then of course taking notes would be pointless . . .)

C. Further help

- You should be able to handle this course with sufficient time and attention. After all, hundreds of other students have. However, if you run into problems, *don't hesitate to ask for help*, from me, my student assistant, folks in the Writing Center.
- In compliance with Section 504 of the Rehabilitation Act of 1973, and the Americans with Disabilities Act, NWC will provide, on a flexible and individualized basis, reasonable accommodations to students who have a documented disability that may affect their ability to participate in course activities or to meet course requirements. Students with disabilities are encouraged to contact both their instructor and the college disability service provider (John Menning; john.menning@nwciova.edu) to discuss their individual needs and accommodations.

HISTORY PAPER EVALUATION

Formal & substantive elements

(Note: NA in boxes below means the element is not applicable to this assignment)

STUDENT NAME:	COURSE:
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Meets		Partial		Does not meet		FORMAL ELEMENTS									
						Your paper meets all the formal specifications for the assignment, e.g., typing, header/title page information and form, length, quotation form, notation form, bibliography (if specified), etc.									
						Your paper addresses all the assignment with due balance to all aspects.									
Excellent		Good		Ade-quate		Inade-quate		Un-ac-cept-able		SUBSTANTIVE ELEMENTS					
										Your paper is well written ; that is, it manifests a welcoming introduction, clear and coherent organization, effective transitions, engaging style, careful spelling, punctuation, and grammar, and a conclusion that sums up generalizations and insights from the discussion.					
										Your paper makes an effective historical argument ; that is, it manifests a clear and sustained interpretive claim/thesis that thoughtfully and plausibly accounts for the available evidence in a) all the relevant assigned course materials or b) researched materials.					
										Your paper is insightfully informed, as relevant, by the "three Ws" (What happened? What was it like? Why does it matter?) and the "five Cs" (change, context, causality, contingency, complexity) in narration, analysis, and interpretation.					
										Your paper shows thorough, diligent research relevant to your topic and consistent with the limits of the assignment and the time allowed.					

ADDITIONAL COMMENTS:
