

## Western Civilization 101-09 (Spring 2005)

### Lecture:

WCV 101-09 (CRN #: 11951)

Professor: Dr. Richard Barton

Time: MW 11:00-11:15, plus required section (50 minutes)

Place: Ferguson 100

### Discussion Sections:

All students MUST be enrolled in one of the following discussion sections:

1. WCV 101D-01 (CRN: 13839), Friday 8:00-8:50, McIver 325
2. WCV 101D-02 (CRN: 13840), Friday 9:00-9:50, McIver 326
3. WCV 101D-03 (CRN: 13841), Friday 12:00-12:50, McIver 326
4. WCV 101D-04 (CRN: 13842), Friday 1:00-1:50, McIver 325

### Professor's Information:

Dr. Richard Barton

Office: 212 McIver Bldg.

Office phone: 334-5203

Home phone: 274-8318, no calls after 9 PM

Mailbox: McIver 219

Email: rebarton@uncg.edu

### Teaching Assistants

Jennifer Bratyanski

Cory Stewart

**Professor's Office hours:** W 1:30-3:30, and by appointment. Feel free to knock on my door!

**Teaching Assistants' Office Hours:** TBA

### Course Description:

This course examines the origin and development of the history and central concepts of some aspects of Western Civilization. It begins with the foundations of that civilization in the near east, with studies of Ancient Mesopotamia, Greece, and the Hebrews. From there it considers the impact of Ancient Greece and Rome and proceeds to investigate the significance of Medieval and Early Modern developments in Western Europe. Although the course is broadly chronological, it is informed by several consistent themes and avenues for discussion.

Underlying all of the lectures is an attempt to force consideration of each of the cultures from the values and standpoint of that culture (as much as can be done). Thus a fair amount of time in lecture will be spent explaining how it is that historians know anything about these cultures.

More specifically, however, the course carries three central themes. The first is the problem of order, or the ways in which human civilizations have sought to bring stability and order to their societies. This theme necessarily emphasizes the different ways in which the ancient and medieval worlds defined law, government, and justice; it aims to help the student see the origin

of current western and American systems of social and political order. The second theme is the role of religion or faith in the construction of western societies. This theme emphasizes the importance of monotheism to western thought and considers how religious belief can reflect fundamental values of a given society. It also discusses the complex intersection between religion and secular government. The third theme is entitled legends, but might as easily have been called "heroes". It seeks to identify some of the features considered important by a society through an examination of the men and women (both real and fictional) who exemplify the values of that society.

### **STUDENT LEARNING OUTCOMES**

A student who successfully completes this class should expect to:

- acquire broad knowledge of the shape of Western Civilization from c.3000 BC to 1550 AD
- learn how to interpret primary sources from the period under study and how to use both written and oral skills to analyze them
- learn how to synthesize material read from a variety of sources to produce a larger analytical conclusion
- understand some of the methods used by historians to analyze the past (chronology, periodization, comparison/contrast, continuity/change, and some theory, including gender)

### **FORMAT OF THE COURSE**

There are two equally important components to this course, lecture and discussion section.

1. **Lecture:** I will lecture to the class MW at 11:00. These lectures will not simply repeat the material in Kagan, but rather will carry out a focused analysis of selected aspects of the topic listed on the syllabus. In lecture I will be working hard to convey both a certain amount of factual content and a particular argument or interpretation about that content. Students should take careful notes in lecture; you will want to make sure you remember both the specific examples (some names and dates, events, etc.) and the point I made about them (i.e., my argument).

2. **Discussion:** ALL STUDENTS MUST ENROLL IN AND ATTEND DISCUSSION SECTION. Discussion sections will meet for 50 minutes each week (on Fridays), and will be led by Teaching Assistants (TAs) who are doctoral students in the History Department. Each TA will be responsible for leading two discussion sections and for grading all assignments for the students in their sections. Let me repeat this: your exams will be graded by your TA. Of course, the TAs will grade under my close supervision, and we will ensure a uniformity in grading expectations and outcomes. Still, the fact remains that your TA is just as important to your success in this course as I am (perhaps even more so!). I advise you all to establish a good working relationship with your TA. TAs will have the freedom to organize and run discussion sections as they like, within certain broad guidelines. I do expect that in each discussion section there will be discussion of the meaning and significance of the primary sources assigned for that

week. Sections are also a good place to clarify or further explore material introduced in lecture. TAs will also assign occasional informal writing assignments.

### **REQUIRED BOOKS (available for sale in the UNCG bookstore):**

1. Donald Kagan, Steven Ozment and Frank Turner, *The Western Heritage. Volume 1: to 1740*, 8<sup>th</sup> edition (Prentice-Hall, 2004) [ISBN 0-13-182856-8]. Referred to below as “Kagan”. This is our textbook.
2. Michael Burger, ed., *Sources for the History of Western Civilization*, volume 1 (Broadview, 2003). [ISBN: 1-55111-326-0]. Referred to below as “Burger.” This is a collection of primary sources. Please note that Michael Burger is not the author of the texts he has assembled. He is, rather, an editor, who has selected what he thinks to be significant texts and provided brief, paragraph-long, introductions to the text. In Discussion Section you should refer to individual texts by their specific author and/or title, not as “Burger”. [Dr. Burger would probably be shocked to learn that students occasionally think that he was alive in 1215 and wrote the Magna Carta (pp. 439-445)].
3. CD-ROM: *Documents in Western Civilization*. This CD comes packaged with Kagan and is referred to on the syllabus as “CD provided with Kagan.” If you purchased a used copy of Kagan and it did not come with a CD, please see me or your TA immediately and we will remedy the problem.

### **PRIMARY SOURCES VERSUS SECONDARY SOURCES**

Historians use sources when studying, analyzing and writing about the past. Sources come in several types. A fundamental distinction exists between Primary Sources and Secondary Sources. Primary Sources are NOT the ones you, the student, find most useful (most students like the textbook best). Rather, primary sources are ones produced by the people we are studying - another word for them might be ‘original’ sources. No history can be written without having recourse to primary sources, as they are the building blocks of all analysis. Anything written about the past (even your textbook) depends at one level or another on the interpretation of primary sources. Secondary Sources are those written about the events, people, culture of people in the past by people living later (usually in the present). Secondary sources are automatically works of interpretation and analysis; if they are good secondary sources, they base their interpretations on close reading of the primary sources. Make sure you understand this difference, for I will ask you in this course to become familiar with the interpretation of primary sources. Here is a reminder:

Primary Sources: things written down during the period under study

-examples: diaries, letters, financial accounts, works of literature, philosophy, etc.

Secondary Sources: sources written by persons living after the period they are studying

-examples: all textbooks, every work of history, biographies, etc.

Grey Areas: what about a biography of the emperor Charlemagne (died 814) written in 950? Is it a primary source or secondary source? It’s a good question.

Technically it would be a secondary source, since the author could have had no direct knowledge of Charles or his time. For the purposes of this course, however, we will consider as primary sources any source composed by a person living in the period under study broadly conceived.

The Straight Dope For Western Civilization:

Primary Sources: all texts in the Burger book (but not the introductions to the texts!!!); the texts on the Kagan CD; some of the boxed texts in the Kagan textbook.

Secondary Sources: Kagan (the textbook); lectures by me (the professor); your written work.

## COURSE REQUIREMENTS:

### GRADE BREAKDOWN:

Discussion Section	20%
First Midterm	25%
Second Midterm	25%
Final Exam:	30%

#### 1. **Discussion Section** (20% of your grade)

The discussion section component of the course will be determined by each TA, but will include (in some form) attendance, participation in discussion and completion of short written assignments.

#### 2. **First Midterm Exam** (25%)

Each in-class midterm will include several short identifications and a longer essay. Choices of questions will be available for each part of the exam. Exams will be administered by the professor and TAs in common (that is, TAs don't write their own exams)

#### 3. **Second Midterm Exam** (25%)

The format will be the same as the first exam.

#### 4. **Final Exam:** Monday, May 9, 8:00-11:00 AM (in 100 Ferguson) (30% of your grade)

The format of this exam will be similar to that of the midterms. There will be a number of identifications and (probably) two essays, one of which will be cumulative. Choice will abound.

### Attendance Policy

Attendance will be taken at lecture and in discussion section. Students are expected to attend lecture and discussion regularly. Three absences from lecture will be tolerated (grudgingly!); for every absence beyond the first three, one percentage point will be deducted from a student's final average. Thus, if you made an 85 (B) for the course, but missed 6 lectures, your grade would be reduced to an 82 (B-). Students are permitted one absence from discussion section (after week 1); for every discussion section missed beyond the first, a student's final average will be reduced by two (2) percentage points. So, if the same student who earned an 85% (B) for the course missed 6 lectures and 3 discussion sections, his/her final grade would be adjusted to 78% (C+). All of this sounds very heavy-handed, but the simple solution to avoid these penalties is to attend class. Should dire circumstances (illness, a death in the family, etc.) intervene, you should contact me immediately to discuss your options.

### Important Reminders

1. In case later consultation should prove necessary, students should keep copies of all graded assignments until the end of the semester (at least).
2. All course requirements must be completed to receive a grade for the class.
3. **Make-Up Exams.** Make-up exams will not be given unless a student provides a doctor's note or other suitable written explanation for missing an exam.
3. **PLAGIARISM:** Plagiarism is a type of cheating, and occurs when a person passes off (whether intentionally or un-intentionally) someone else's words or ideas as their own. Plagiarism is a serious academic offense, which, in its most overt forms, can result in formal disciplinary action by the university (at the most extreme, this might include expulsion). This is a notoriously thorny area for students. Many students unintentionally commit plagiarism by 'borrowing' ideas, interpretations, and/or actual words from other authors. Make sure that your words are your own, and that your interpretations are also your own. If you find yourself using someone else's words or ideas, make sure you have given him/her credit by using a footnote, endnote, or parenthetical citation. Note: my comments in class do not need to be cited.
4. **BE CAUTIOUS in using websites.** Many students feel that they can obtain the 'answer' (or even a good interpretation) concerning a historical problem by simply looking it up on the web. While the web has many uses, this is almost invariably a fatal strategy. Looking for someone else's ideas is no substitute for your own analysis. Some observations from the instructor's point of view: 1) use of a web-site without citing it (even if it is crap) is plagiarism, which, if detected, can result in serious academic penalties (see above); 2) instructors can often detect uncited use of a website when either the writing style of the student's paper changes drastically, or when

facts/ideas/dates/people not discussed in class or in any of the assigned readings appear in an assignment. Again, I don't want to discourage you from gaining more perspectives by using the web. What I'm saying is that ultimately you are being evaluated on your analysis of the assigned readings, not on your ability to parrot the probably-incorrect-ideas you found from a web site. Although I do not anticipate it occurring in this class, let me state quite bluntly that at UNCG the 'cut and paste' technique of essay 'writing' (which is apparently allowed in some high-school history courses) is totally unacceptable. For one, it is plagiarism. Second, it is easily detectable. Third, it can result in failure for the course.

**5. Academic Integrity.** I care deeply about academic integrity and will take swift and severe action if I detect instances of cheating, plagiarism, or any other violation of the UNCG Academic Integrity policy. Since all UNCG students are bound by this policy, it makes good sense to familiarize yourself with its terms and policies: <http://www.uncg.edu/reg/Policy/HonorPolicy.html>. You would do well to look in particular at the section on "violations."

### Advice on Reading

1. I strongly urge you to *read the material assigned for a given day before you come to lecture*. Even if you find it confusing, you will have a much better sense of what is happening in lecture and, moreover, you will come to understand the readings better, if you read them before coming to class. After lecture, you would be well advised to return to Kagan and/or the other readings to clarify their points, pick out important names/terms, and so forth.
2. *Good historians rarely read material once!* One of the biggest misapprehensions students hold about their professors is the assumption that your professor got to be where he is because he is a speed reader - far from it! Were I a speed reader I wouldn't comprehend most of what I read! Instead, I read slowly and carefully, taking care to think about sentences or passages that are unfamiliar and/or difficult. Indeed, I often re-read sentences two or more times to make sure I get the point. Now it is true that I don't read every sentence four times - just those that strike me as a) difficult and b) significant. I usually spend my time on the sentences telling me what the point of a passage is; I can then read over the 'facts' or examples more quickly (because I now understand why they have been included).
3. It goes almost without saying that *it is absolutely essential that you complete the primary source readings for the week before attending discussion section*. Indeed, while it may not always be absolutely necessary that you complete a primary source reading before lecture meets (but you ought to read Kagan!), you must complete the reading of these sources before section meets. Remember that 'completing the reading' doesn't mean a quick skim of some names and dates; your TA is not going to be impressed merely because you know that the *Symposium* involves a drinking party and was written by Plato. He or she is going to want you to get into the meaning of the text - why did the author write the text? What did he/she hope to accomplish? Why did he/she choose the particular form/style of writing that he/she did? How does the text connect to broader themes and/or events? Most importantly, *why should we care about it?* What does it tell us about the themes introduced in lecture? Burger gives a nice selection of questions to consider as you read primary sources at pp. 15-16; you would do well to consider these questions as you read each source and, indeed, to jot down some answers to those questions (and to those posed in the syllabus) before coming to discussion section.
4. *Make use of the other materials included in Kagan*. Before reading a section of Kagan I would scan through it to get a sense of what it will cover (look at the topic headings). This will also give you a preview about maps and other illustrations. *Make use of the maps as you read*. It will be that much harder to understand why, say, Rome came to dominate the Mediterranean if you

don't know where Rome, Italy or the Mediterranean are! The illustrations in Kagan also serve as more than eye-candy - they often reiterate interpretive points made in the text.

5. You will note on the schedule of classes and readings that I have begun to offer a set of concepts and ideas to emphasize and de-emphasize as you do the reading for that particular day. I also include some (but not all!) of the important terms and names associated with those readings. Finally, I often offer some questions to consider as you do the reading; often these will be some of the questions discussed in lecture or to be discussed in section. You will also note that as yet this only extends through week 4; I will hand out similar guidelines a bit later in the course.

### **History: Facts, Interpretation, and the Big Picture.**

The most common complaint offered by students in Western Civilization is "I hate memorizing names and dates." Guess what? I do too. But, contrary to popular belief, history is *not* primarily about the memorization of names and dates. History is a *process of interpretation* in which the historian tries to assign meaning to events, peoples, or social structures of the past. History is thus always *an active process*, not a static 'body of knowledge.' You *do* history; you don't uncover it. That is, *doing history is an active process of interpretation* in which the historian plays a major role (note that 'unbiased' history is impossible; since it is performed by a human being, it will always be 'biased' through the human and fallible process of selecting, assembling and interpreting facts). This is not meant to suggest that things in the past didn't happen - far from it! It is to say, however, that things in the past have no meaning (and hence no history) unless someone in a present (whether it is ours or another present) chooses to give them meaning. It is also to say that just because all history is biased doesn't mean that all history is 'bad' or, conversely, that every interpretation is equal. Professional historians accept that bias is always present, but try to minimize it by recognizing their own cultural beliefs and dispositions and their own personal preferences; once these are recognized a historian can attempt to account for their presence in his/her process of doing history. Likewise, even though we know that human nature ensures bias in the production of all history, we also recognize that some interpretations are better than others. We do this by examining how much and how well a given interpretation is based on evidence from the past (i.e., Primary Sources) and by asking whether the interpretation is consistent with that evidence.

All of this is a roundabout way of saying that the historian has two different, but related tasks. The first is to collect facts (or, as we prefer, 'evidence'). The second is to interpret that evidence. Note that there is an essential interplay between these two tasks: you can't collect evidence unless you already have an idea of what you consider to be meaningful. To take an example, if you think that warfare is meaningful because it 'changes the shape of history', then you will gravitate towards evidence that reveals military actions and their consequence. If, however, you think that what is meaningful is the interplay between male and female roles in society and the ways in which that interplay governed the lives of ordinary people, then you may find the evidence of wars, treaties, and so forth to be less than meaningful. You might instead find evidence of how husbands treated wives (and vice versa) to be meaningful. Each of these approaches is valid, and each is a way of doing history! My point is only to reiterate how important the interpretive act is in shaping how a person sees the past.

What does this mean for you and your success in Western Civilization? For one, it means that I have already selected issues and themes that I find significant. (You may well disagree,

and I might respect your right to disagree, but remember that I'm the prof, and in this course what I find significant is generally what you ought to find significant too). Second, it means that your task in listening to lecture and reading the assigned texts is to attempt to *do history*: that is, to perform this interplay between specific evidence and broader interpretation. Get used to asking yourself "Why should I (or, perhaps, 'Why does Dr. Barton ...') care about this particular piece of evidence?" "What meaning does it have, both for the civilization that produced it and for the broader course of Western Civilization?" If you can't answer this question, then either 1) you haven't stumbled across its meaning (in which case you'd better think some more about connecting it to the themes of the course and/or consult with me or your TA), or 2) it has none (in which case you shouldn't waste any more time thinking about it!). Keep in mind, then, that your goal is to work between specific pieces of sometimes obscure fact and larger points of interpretation; we call this relating the specific to the general. As you read the assigned material, you ought to keep these larger interpretive frameworks in the back of your mind, for they will help provide meaning to the readings ("What frameworks," you ask? The most obvious ones are the three themes of the course sketched above in my course description; others might be found on pp. xxv-xxvi of Kagan; still others will be found in the arguments and/or points which govern each lecture).

## **SCHEDULE OF CLASSES AND READINGS**

### **WEEK 1: Birth of Civilization**

January 10: the Historian's Task (course introduction)

Reading: Kagan, xxv-xxvi (pay careful attention to Kagan's stated 'goals' or themes)  
Burger, 15-16

January 12: the Cradle of Civilization: Mesopotamia

Reading: Kagan, 5-16

Kagan, boxed text, pp. 16-17 (Babylonian Story of the Flood)

Burger, 20-37 (Code of Hammurabi, and Enuma Elish)

Emphasize: definitions of culture and civilization, requirements for civilizations, Sumerians, Ur, Hammurabi, cuneiform, polytheism, Gilgamesh, Mesopotamian social structure, concepts and principles of law, origin myth

De-emphasize: Neolithic and Bronze Age humanity, different dynasties, names of kings (except Hammurabi), specific punishments, names of all deities

Questions: On what authority (or authorities) did Hammurabi ground his code? What can we infer about Mesopotamian social structure, politics, and religion from the code? What sorts of things doesn't the code reveal? Why? How do we explain the Enuma Elish?

January 14: DISCUSSION

### **Week 2: Egypt**

January 17: No class (Martin Luther King Jr. Day)

January 19: Egypt

Reading:

Kagan, 16-25

Burger, 38-45 (Inscription of Uni, Stele of Neferhotep, Hymn to Aton)

Emphasize: role of Nile; geo-physical and cultural contrasts with Mesopotamia; causes of change in Egypt; causes of stability; social structure; religious beliefs; role of pharaoh; causes for creation and failure of cult of Aton



De-emphasize: names of pharaohs; sequence of dynasties

Some terms: pharaoh; maat; Upper Egypt vs. Lower Egypt; Old, Middle and New Kingdoms; Hyksos; Tutankhamun; hieroglyphs; Re; Amun; Aton; monotheism; Book of the Dead; pyramid

Questions: compare and contrast Egyptian and Mesopotamian political, social and religious structures; why did Aton fail?

January 21: DISCUSSION

### Week 3: Hebrews and Early Greeks

January 24: the Hebrews: Covenant, Law and Monotheism

Reading:

Kagan: 25-34

Kagan, boxed text on p. 31 (The Second Isaiah Defines Hebrew Monotheism)

Burger, 52-68 (Book of Job)

Emphasize: origin of Israelites; kingdoms of Israel and Judah; Jews; monotheism; explanation of evil

De-emphasize: other near-eastern empires (Hittites, etc)

Terms/names: Israel; Judah; Nebuchadnezzar II; Moses; Abraham; Isaiah; Job; Yahweh

Questions: in what ways were the Hebrews similar to other Near-eastern peoples? In what ways were they different? Why? What is the message of Job? Why did the Hebrews include it in their holy writings? What comfort might other Hebrews have given Job?

January 26: Early Greece: Heroes and Culture

Reading:

Kagan, 36-68 [skip boxed texts on p. 52, pp. 56-7, and p. 58]

Burger, 69-107 (Homer, *The Iliad*); focus on Achilles' actions and values.

Emphasize: Age of Homer, The Polis, the Major States, rise of democracy in Athens; outcome and significance of Persian Wars; contrast between Sparta and Athens

Names/Terms: Homer; *Iliad*; Achilles; Agamemnon; social structure; arete; polis (sing.)/poleis (plur.); acropolis; agora; hoplite phalanx; *Magna Graecia*; panhellenism; tyrant; Sparta; helots; Athens; archon; Pisistratus; Clisthenes; Hesiod; symposium; Olympian Gods; Xerxes; Marathon;

De-emphasize: Minoans, Mycenaeans; details of Persian Wars

January 28: Discussion

### Week 4: Classical Greece

January 31: Greek Politics and Culture

Reading:

Kagan, 71-85

CD provided with Kagan: Thucydides, Pericles' Funeral Oration

CD provided with Kagan: Murder of Eratosthenes

Emphasize: Athenian democracy; social structure in Athens; Pericles

De-emphasize: details of Peloponnesian Wars;

Terms: Delian League; Athenian Empire; oikos; hetaira; Pericles

Questions: How democratic was Athens?

February 2: Socrates and Plato

Reading:

Kagan, 85-97

Burger, 146-73 (Plato, *The Symposium*)

Emphasize: New Comedy; atomist theory; Sophists; history; Socrates; Plato; Plato's *Republic*

De-emphasize: Cynics

Terms/Names: Aristophanes; *Lysistrata*; atoms; void; Sophists; Herodotus; Thucydides; Socrates; Plato;

Aristotle

Questions: What is the Socratic style? How ought the wise man to conduct himself, according to Socrates and/or Plato?

February 4: DISCUSSION

### **Week 5: the Hellenistic and Early Roman Mediterranean**

February 7: Alexander the Great

Reading:

Kagan, 97-107

Burger, 174-196 (Plutarch, *Life of Alexander*)

February 9: the Roman Republic: myths and constitution

Readings:

Kagan 112-119, 123-129

Burger, 232-269 (Virgil, *Aeneid*)

February 11: DISCUSSION

### **Week 6: Roman Political Change**

February 14: **First Exam**

February 16: Punic Wars and the Fall of the Republic

Readings:

Kagan, 119-123, 129-143

Burger, 217-231 (letters of the Ciceros)

February 18: DISCUSSION

### **Week 7: Imperial Rome**

February 21: Imperial Rome: laws and emperors

Readings:

Kagan, 148-166

Burger, 270-276 (Augustus, *The Deeds of the Divine Augustus*)

Burger, 277-281 (Pliny the Younger, *Letters* - read all but last 2 letters)

February 23: Christianity: origins, Constantine and Augustine

Readings:

Kagan, 166-183

Burger, 281-282 (Pliny, *Letters*, last two letters - 19.9 and 19.10)

Burger, 291-302 (Excerpts from Matthew and Revelation)

Burger, 303-310 (Martyrdom of Perpetua)

February 25: DISCUSSION

### **Week 8: Fall of Rome and Birth of Europe**

February 28: the Fall of Rome

Reading:

Kagan, 196-197

Burger, 349-353 (Sidonius Apollinaris, *Letters*)

March 2: Early Medieval Kings: warriors and Lawgivers (Alfred and Charlemagne)

Reading:

Kagan, 210-221

Burger, 391-413 (Einhard, *Life of Charlemagne* and Alfred's Dooms)

March 4: DISCUSSION

March 7-11: **NO CLASS** (SPRING BREAK)

### **Week 9: Medieval Religion and Social Structure**

March 14: Monasticism

Kagan: 205-210

Burger, 354-384 (Rule of Benedict: focus on the prologue, chapters 1-11, 19-20, 22-25, 33-34, 38-40, 48, 55, 58-59, 62, 64, and 72-73)

Burger, 385-390 (Life of Balthild)

March 16: Lords, Vassals and Serfs

Kagan, 221-224, 258-265

CD provided with Kagan: 6.6 (Contracts between Lords and Vassals)

March 18: DISCUSSION

### **Week 10: the Medieval Church**

March 21: the Medieval Church: Popes, Bishops and Friars

Kagan, 229-242

Burger, 414-415 (Gregory VII, *The Dictatus Papae*)

Burger, 447-474 (Canons of Fourth Lateran Council) (read canons [i.e., chapters] 1, 3, 6-7, 10-11, 15-19, 21, 23, 26, 32, 50-52, 60, 62, 67-69, and 71)

Burger, 513-530 (Catherine of Siena, *Dialogue*); focus on books 55-66 (i.e., to p. 522)

March 23: **Second Exam**

March 25: No class (Spring Holiday)

### **Week 11: High Medieval Culture and Politics**

March 28: Medieval Literature

Burger, 430-438 (Marie de France, *Eliduc*)

March 30: Rise of Monarchy: England and France

Reading:

Kagan, 242-248

Burger, 439-446 (Magna Carta)

April 1: DISCUSSION

### **Week 12: the End of the Middle Ages**

April 4: 1215: Medieval Culture: Towns, Cathedrals and Universities

Reading:

Kagan, 254-255, 265-280

Burger, 482-504 (Thomas Aquinas, *Summa contra Gentiles*); read only pp. 482-488 and 496-501

CD provided with Kagan: text 8.3 (College Life)

CD provided with Kagan: text 8.5 (Guilds: regulating the Crafts)

April 6: Late Medieval Crises

Reading:

Kagan, 291-309, 312, 314-315

Burger, 505-506 (City Officials of Cologne, *Letter*)

Burger, 507-508 (the Statute of Laborers)

CD provided with Kagan: 9.2 (Propositions of Wyclif)

CD provided with Kagan: 9.6 (Demands of the Ciompi)

April 8: DISCUSSION

### **Week 13: the Renaissance**

April 11: Renaissance Cities and Culture

Reading:

Kagan, 317-330, 351

Burger, 535-545 (Letters of Petrarch)

CD provided with Kagan: text 10.6 (Marriage: a Serious Business)

April 13: Renaissance Politics and Philosophy

Reading:

Kagan: 330-340

Burger, 546-574 (Machiavelli, *The Prince*)

April 15: DISCUSSION

### **Week 14: Europe Expands and Changes**

April 18: the Age of Discovery

Reading:

Kagan: 340-349

CD provided with Kagan: text 10.3 (Letter of Christopher Columbus)

CD provided with Kagan: text 10.4 (Bartholomew de las Casas)

CD provided with Kagan: text 14.3 (Chronicle of Peru)

April 20: Martin Luther and the Reformation

Reading

Kagan, 353-361

CD provided with Kagan: text 11.1 (Erasmus, *Dialogue*)

CD provided with Kagan: text 11.2 (Martin Luther, 95 Theses)

Burger, 598-605 (Martin Luther, *Letters*)

April 22: DISCUSSION

### **Week 15: Reactions to the Reformation**

April 25: Radical Reformation and Counter Reformation

Reading:

Kagan, 361-366, 368-374

CD provided with Kagan: text 12.6 (*Ecclesiastical Ordinances* of Geneva)

CD provided with Kagan: text 11.3 (Act of Supremacy: the Church of England)

CD provided with Kagan: text 11.6 (Catholic Response: Council of Trent)

April 27: Political Responses to the Reformation

Reading:

Kagan, 366-368 (Political Consolidation of Lutheran Reformation), 374-384

Handout: Peace of Augsburg (1555)

CD provided with Kagan: text 12.2 (Elizabeth's Act of Uniformity)

CD provided with Kagan: text 11.5 (Edict of Nantes)

April 29: DISCUSSION

**Week 16: Thoughts on Western Civilization**

May 2: buffer day/review

May 3 (Tuesday; class meets in 100 Ferguson): Summary: Western Civilization

May 9 (Monday), 8-11 AM: **FINAL EXAM**

---