

**Colloquium on Medieval Civilizations
HONS1102**

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Note: This version is current as of Feb. 4, 2015.
Please realize that the course schedule is subject to revision as the semester progresses, so always pay attention to announcements in class.

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Course Description

In the colloquium on medieval civilizations, we will be looking at several major cultures during the period from approximately the fifth century C.E. to the fifteenth century C.E. Throughout the course we will focus on four civilizations: the Byzantine Empire, China, the Islamic world, and Western Europe. In addition to following the development of each of these civilizations, we will also be attentive to the ways in which they encountered and entered into relationship with one another.

Structure

The colloquium will consist primarily of discussions guided by the professors. Your teachers will also provide the necessary context and background to help you to understand the texts. The readings and other assignments noted for each topic are to be done before class, as they are the basis for class discussions.

Objectives

On completion of this course, you will be able to:

- understand the development and interaction among the four civilizations studied in the course;
- discuss the principal ideas embodied in the texts we have studied;
- relate these ideas to their historical contexts, and compare them with each other;
- develop and support an argument on the basis of primary texts;
- compare texts and draw conclusions on the basis of close reading and critical analysis.

Course requirements

This is a six-credit course, requiring a correspondingly significant time commitment in terms of reading and preparation.

1. There will be a short in-class writing assignment each class, based upon the readings assigned for that day. These writing assignments will cumulatively be worth 20% of your grade.
2. There will be a longer course paper based on primary texts, which will count for 20% of your grade. You will receive a list of topics from which to choose. A detailed outline of your paper should be submitted prior to handing in the final product. After your graded paper has been returned to you, you may revise and resubmit it if you wish.
3. There will be a midterm exam, worth 20% of your grade. The exam will consist of two parts. In the first part you will be asked to identify a selection of quotes taken from the primary texts we have read, indicating the author, the work from which each quote is taken, and explaining what it means in its context. For the second part of the exam you will be provided with three essay questions ahead of time. You are to be prepared to write on all three questions, but only one of them will appear on the exam.
4. The final exam will constitute 20% of your grade. It will be identical in format to the midterm.
5. Class participation counts for 20% of your final grade. This course is meant to be a "colloquium" in the formal sense: an ongoing conversation about the medieval world. In most cases, the conversation will focus on one or several texts of the period. Your preparation for each conversation will include your reading the assigned text(s) before the class. There is no substitute for knowing what you are talking about. Obviously, active participation is important in this type of class, and each person's input is valuable. Come to class prepared to discuss the readings, even if that means just asking relevant questions about material you did not understand. Come to class prepared to be active and engaged. The participation grade depends on both the quality and the quantity of your participation. Obviously the most basic form of class participation is regular attendance. More than 3 unexcused absences will result in a failing grade for class participation; more than 6 unexcused absences will result in a failing grade for the course. For an absence to be considered excused you must have documentation from a medical professional or the Office of Student Affairs (or Athletic Dept. in the case of athletes) indicating that you were unable to attend the particular class from which you wish to be excused. In cases of an extended absence (due to serious illness or emergency) you must obtain documentation from the Office of Student Affairs indicating the reason for the absence. If you stop attending class it does not mean you have withdrawn from the course. In order to withdraw you have to fill out a withdrawal form (obtainable from the dean's office or the Honors office). Non-attendance is not withdrawal. Being late 3 times is the equivalent of one absence. This includes returning to class late after the break. Breaks in class are given at the discretion of the instructors (including the length and time of the break). Normally a break is given around 9:30 or so. Chronic lateness is disrespectful and disruptive. Please take care of personal matters before class (e.g., bathroom, meals, etc.); apart from an emergency there is no good reason to get up and leave the classroom while class is going on. Since this is a text-based class, having the required texts with you in class is essential – it is not optional. Bring the necessary hard copies of the texts with you to class; failure to do so will negatively affect your grade, since it indicates a lack of preparedness. Doing work for other classes during this class is unacceptable. Private conversations, whispered commentary on what others say during class, and/or passing notes are inconsiderate to others and destructive of the learning process. Laptops, tablets, ipads, cell phones and other electronic devices may not be used during class. Please silence your cell phones before class, put them out of sight and do not check for text messages. Texting is rude to the rest of the class, and will not be allowed. It is entirely appropriate on your private time, but it has no place in the common time of our class meeting.

Criteria for evaluating class participation	Grade range
<ul style="list-style-type: none"> - participates actively and voluntarily every class by contributing to classroom discussion - demonstrates familiarity with readings - insightful - answers questions knowledgeably - asks questions relevant to readings and displaying intellectual curiosity - always brings relevant texts to class - responds to others' comments with respect and interest - takes responsibility for the success of the class on a daily basis 	A (if all of these criteria are met most of the time)
<ul style="list-style-type: none"> - participates voluntarily and actively most days and at least every week - shows some familiarity with readings - always brings relevant texts to class 	B (if all these criteria are met most of the time)
<ul style="list-style-type: none"> - participates occasionally and/or usually only when called upon - shows some familiarity with readings, but little specific knowledge - does not always have relevant texts in class 	C (if one or more of these criteria are present)
<ul style="list-style-type: none"> - in general, responds only when called upon - does not ask or answer questions - does not always seem prepared - does not always have relevant texts in class - takes no discernible active role in class - comes late to class - brings food to class, checks cell phone, does work for other classes - shows lack of respect to classmates or teacher 	D – F (if one or more of these criteria are present)
- has more than the equivalent of 3 absences	F

Volunteering to read in class is helpful and welcome, but it is no substitute for active class participation. It is not a factor in determining the participation grade.

We expect that any work you submit as yours will be your own work, and not that of another. Any citation of another's words or ideas (other than matters of common knowledge), whether by direct quotation or virtual paraphrase, must be appropriately indicated by quotation marks, footnotes or indication in the text itself. Copying or downloading a block of material and changing a few words does not make the resultant text your own; always indicate your sources. Any instances of plagiarism, intentional or unintentional, may leave you open to serious consequences.

Disability Services Statement:

Students at Seton Hall University who have a physical, medical, learning or psychiatric disability, either temporary or permanent, may be eligible for reasonable accommodations at the University as per the Americans with Disabilities Act (ADA) and/or Section 504 of the Rehabilitation Act. In order to receive such accommodations, students must identify themselves at the Office of Disability Support Services (DSS), provide appropriate documentation and collaborate with the development of an accommodation plan. The DSS phone number is 973-313-6003. For further information, please go to <http://studentaffairs.shu.edu/health/DisabilitySupportServices.html>.

Proficiencies

This course satisfies the requirements for both the Critical Thinking and the Reading/Writing proficiencies, which are required as part of the University Core Curriculum. In addition to the content, subject matter, and themes of the course, it is also crucial to develop those skills and practices that help us to develop our abilities to read carefully, understand precisely, and articulate our insights clearly. Not only are these skills cross-disciplinary; they are an essential component in our development as intelligent persons.

To satisfy the requirements for the Reading/Writing proficiency a course must include a significant amount of writing (both formal and informal) along with an expectation that there will be several hours of academic reading per week. Approximately 80% of the course grade will be based upon writing, whether in the form of papers, short assignments, or exams. The requirements for this Colloquium have been designed with this goal in mind. Readings for the course are taken almost entirely from primary sources. This is based on the conviction that it is good to read and analyze the authors' own words, rather than beginning with what others have written about them. A goal of the course is to increase your ability and confidence in being able to read and analyze primary texts.

It is one thing to run your eyes over the words on a page; it is quite another to read attentively and critically. The Critical Thinking proficiency is geared toward developing your abilities to understand and think through the course readings. (For a brief discussion of the skills involved, see <http://philosophy.hku.hk/think/critical/ct.php>.) This means, among other things, learning to read texts carefully, being able to follow the author's train of thought, becoming attentive to nuance within a text, and being able to articulate your insights clearly and precisely, both in your writing and in class discussion. Critical thinking also means raising questions about what an author has to say. Is the author's point convincing? Why or why not? How does a particular author's point of view compare with that of another author dealing with the same issue? Who do you think is right? Not only is critical thinking an essential component in reading texts; it is also necessary to apply to your own writing, so that what you write comes across as clear, well-organized, and coherent. A number of course assignments are aimed at helping you develop the practice of critical thinking. As a help to improve your ability to think critically, we will use Richard Paul and Linda Eller's The Miniature Guide to Critical Thinking (Foundation for Critical Thinking, 2009 ISBN 978-0-944583-10-4). It is a very handy summary of the criteria for critical thinking. Your growing mastery of this kind of thinking is a significant part of the learning we expect you to be doing; you will be graded in part on how well you master this art. Our assignments and exams are all opportunities to develop your critical reasoning; class discussions are yet another such opportunity.

Required texts:

The Norton Anthology of World Literature, Volume B. W.W.Norton 978-039391330-9 (You should already have this text from the first colloquium)

Williams, The Word of Islam. University of Texas Press 978-0292790766

DeBary, Bloom and Adler, Sources of Chinese Tradition, Volume 1. Columbia University Press 978-0231109390 (You should already have this text from the first colloquium)

Coakley and Sterk, Readings in World Christian History. Orbis Books 978-1570755200 (You should already have this text from the first colloquium)

Introduction to Contemporary Civilization in the West, Columbia University Press 978-0231024235

Other readings will be included in a course packet, which will be distributed in class. Readings from this packet are noted as CP in the syllabus.

Any updates or changes to the syllabus will be communicated to you either in class or by e-mail from your professors.

General Resources:

[How to cite Internet references](#)

[The Medieval Sourcebook](#)

[Byzantine and Medieval Studies Links](#)

[A very comprehensive set of Links to Islamic materials](#)

[A very valuable and comprehensive set of Links to materials on the study of religion](#)

[Institute and Museum of the History of Science, Florence](#)

[Italian Art History](#)

[The Louvre](#)

[The Capitoline Museums in Rome](#)

[The Vatican Museums](#)

[The National Gallery, London](#)

[The Metropolitan Museum of Art](#)
[MuseumLink](#)
[The British Library](#)
[The New York Public Library](#)
[The Order of St. Benedict](#)
[Grottaferrata Abbey](#)
[The Monastery of Christ in the Desert webpage](#)

Course Schedule

Tues., Jan. 13	Introduction Constantine, councils, and creeds <ul style="list-style-type: none"> Eusebius, <u>Life of Constantine</u> (<u>Readings in World Christian History</u>, 87-97 - subsequently abbreviated as WCH) Letters of Arius and Alexander (WCH 98-101) Nicene Creed and Niceno-Constantinopolitan Creed (WCH 101-102)
Thurs., Jan. 15	China: The Period of Division and the development of Buddhism <ul style="list-style-type: none"> Tao Qian (<u>Norton Anthology of World Literature</u>, 1001-1009; 1013-1014 - subsequently abbreviated as NAWL) Lotus Sutra (<u>Sources of Chinese Tradition</u>, 446-455 - subsequently abbreviated as SCT) Indra's Net (SCT 473-474) Pure Land texts (SCT 485-491)
Tues., Jan. 20	Augustine <ul style="list-style-type: none"> <u>Confessions</u> (NAWL 47-56; course packet 1-10 – subsequently abbreviated as CP) <u>City of God</u> (WCH 195-206; CP 11-13)
Thurs., Jan. 22	Justinian and the Byzantine Empire <ul style="list-style-type: none"> Justinian, <u>Corpus Juris Civilis</u> (CP 14-15) Procopius On the Great Church, (CP 16) Procopius on the Nika riots (CP 17-18) The Council of Chalcedon (WCH 165-169; 175-176) John Rufus, <u>Plerophories</u> (CP 19-21)
Tues., Jan. 27	Monasticism <ul style="list-style-type: none"> <u>The Platform Sutra</u> of the Sixth Patriarch (SCT 494-504) Zongze, <u>Principles of Seated Meditation</u> (SCT 522-524) Athanasius, <u>Life of Anthony</u> (WCH 131-143) Benedict's <u>Rule for Monks</u> (<u>Introduction to Contemporary Civilization in the West</u> 175-89 – subsequently abbreviated as ICCW) Basil's Rule (WCH 144-147)
Thurs., Jan. 29	The Quran <ul style="list-style-type: none"> <u>The Quran</u> (NAWL 74-82, 93-96; <u>The Word of Islam</u> 7-14, 18-23, 26-31 – subsequently abbreviated as WI)
Tues., Feb. 3	China: Tang dynasty <ul style="list-style-type: none"> The Great Tang Code (SCT 546-53) Debates on Taxes and Enfeoffment (SCT 554-64) Han Yu (SCT 568-73, 582-86) Nestorian Stele and Chinese Christian Sutras (WCH 243-251) Chinese poetry (professors' choice from) <ul style="list-style-type: none"> Poems of Li Bo and Du Fu (NAWL 1023-1035) Bo Juyi, The Song of Lasting Regret (NAWL 1036-1045) Hanshan (NAWL 984-87)

Thurs., Feb. 5	The Jews in late antiquity <ul style="list-style-type: none"> • <u>The Babylonian Talmud</u> (CP 22-31) • Justinian, Novella 146 On the Jews (CP 32-33) • Augustine, selections concerning the Jews (CP 34-35)
Tues., Feb. 10	The development of Islamic tradition: hadith and sharia <ul style="list-style-type: none"> • Hadith and sharia (WI 36-67, 72-75, 79-96, 102-103)
Thurs., Feb. 12	Church and state in East and West <ul style="list-style-type: none"> • John of Damascus on icons (WCH 289-97) • The Iconoclastic Council of 754 (CP 36-39) • Decree of the Second Council of Nicaea on Icons (CP 40-42) • Pope Gelasius, On spiritual and temporal power (CP 43) • Popes and Carolingian kings (CP 44) • The Donation of Constantine (CP 45-46)
Tues. Feb. 17	China: Song dynasty <ul style="list-style-type: none"> • Ouyang Xiu “Essay on Fundamentals” (SCT 591-596) • Wang Anshi, (SCT 609-626) • Zhu Xi (SCT 697-701, 704-707, 713-14, 720-31, 748-51)
Thurs. Feb. 19	Church and state in western Europe – the investiture conflict <ul style="list-style-type: none"> • The <u>Dictatus Papae</u> of Gregory VII (CP 47) • Pope Gregory VII and Emperor Henry IV (CP 48-51) • Gregory VII, Letter to Hermann of Metz (WCH 319-24)
Tues. Feb. 24	Christian Muslim Encounters <ul style="list-style-type: none"> • The Song of Roland, Stanzas ((NAWL 1-4, 6, 7, 9, 13, 14, 20-22, 28-33, 38-39, 43-46, 54-55, 66, 68, 79, 83, 86-87, 89-90, 92, 104, 106, 109-110, 126-27, 129-35, 147-48, 150, 164-68, 174-84) • Patriarch Timothy, Apology before the Caliph Mahdi (WCH 231-242) • Pact of Umar (CP 52) • Urban II’s summons to crusade (CP 53-57) • Guibert of Nogent, The Deeds of God through the Franks (WCH 325-333)
Thurs. Feb. 26	Development of scholastic method, universities, and science <ul style="list-style-type: none"> • Frederick II on the University of Naples (CP 58) • Robert De Courcon, Statutes for the University of Paris (CP 59-60) • Roger Bacon’s attack on medieval thinking (CP 61-64) • Roger Bacon on Medieval Science (CP 65-68) • Adelard of Bath, The Impact of Muslim Science (CP 69-71) • Peter Abelard’s Prologue to Sic et Non (CP 72)
Tues., March 3	Medieval political theory <ul style="list-style-type: none"> • Aquinas, On Kingship Book I ch. 3, 6, 7, 13, 15, 16 (ICCW 241-55) • Dante, On Monarchy Bk.III ch. 10, 13, 14, 16 (ICCW 302-21)
Thurs., March 5	Midterm Exam
Tues., March 10	Spring Break - No classes
Thurs., March 12	Spring Break - No classes
Tues., March 17	Jewish and Islamic philosophy <ul style="list-style-type: none"> • Maimonides, <i>Guide for the Perplexed</i> (CP 73-78) • al-Ghazali selections (WI 156-162) • Ibn Tamiya, selections (WI 168-169) • Ibn Rushd, <i>The Decisive Treatise Determining the Nature of the Connection between Religion and Philosophy</i> (CP 79)

Thurs., March 19	Anselm and Aquinas <ul style="list-style-type: none"> • Anselm, <i>Proslogion</i> (CP 80-87) • Thomas Aquinas, <i>Summa Contra Gentiles</i> selections (CP 88-91) • Thomas Aquinas, <i>Summa Theologiae</i> selections (ICCW 201-14)
Tues., March 24	Medieval Society: Society, polity, poetry <ul style="list-style-type: none"> • Vassalage and fealty (CP 89-92) <ul style="list-style-type: none"> The Truce of God (ICCW 428-31) The Ordeal of Boiling Water (CP 99-100) Magna Carta (ICCW 416-27) • Andreas Capellanus On Courtly Love (CP 95) • Medieval European Poetry (professors' choice from) <ul style="list-style-type: none"> Marie de France, »Laval » and « Laustic » (NAWL 294-313) William of Aquitaine (NAWL 325-326) Arnaut Daniel (NAWL 327-328) Arnaut Daniel, Chanson 1 (CP 96-97) Arnaut Daniel, Chanson 5 (CP 97-98) The Archpoet (NAWL 332-335) Beatrice of Dia, (NAWL 339) Bertran de Born, (NAWL 340-341)
Thurs., March 26	Medieval society: Jewish life and the growth of towns <ul style="list-style-type: none"> • Jews in medieval society (CP 101-105) • The Town (ICCW 349-371)
Tues., March 31	Mendicants and Heretics <ul style="list-style-type: none"> • Francis of Assisi, <i>Testament</i>, (CP 106-113) • Francis of Assisi, <i>Canticle of the Sun</i>, (CP 107-110) • Rule of Franciscan Order (CP 110-113) • Thomas of Celano, <i>First Life of Francis of Assisi</i> (WCH 354-359) • Bernard Gui (ICCW 256-65)
Tues., April 7	Dante – <i>The Divine Comedy</i> <ul style="list-style-type: none"> • Inferno, cantos 1-5, 18-19, 28, 33-34 (NAWL) • Purgatorio, cantos 1-2, 22, 24, 26, 27, 30 (NAWL) • Paradiso canto 33 (NAWL)
Thurs., April 9	Byzantines, Latins, and Muslims <ul style="list-style-type: none"> • Nicetas Choniates on the Sack of Constantinople (WCH 335-6) • Ibn Battuta, <i>Travels</i> (CP 114-119) • The Council of Florence on Church Union (WCH 415-417) • Ibn Khaldun, <i>The Muqaddimah</i> selections (CP 120-121) • Patriarch Anthony on symphonia (CP122)
Tues., April 14	Yuan dynasty China <ul style="list-style-type: none"> • Ming Foundations of Late Imperial China (SCT 779-85) • Wang Yangming (SCT 841-55) • The Lives of Mar Yahbb-Allaha and Rabban Sawma (WCH 373-83)
Thurs., April 16	The Black Death & The Late Middle Ages <ul style="list-style-type: none"> • Responses to the Black Death (CP 123-130) • The Ordinance of Laborers (ICCW 372-75) • The Council of Constance (WCH 414-415) • Petrarch's Letter criticizing the Avignon Papacy (CP 131) • The Condemnation of John Wycliffe and his reply (CP 131-135, ICCW 679-81)

Tues., April 21	Boccaccio and Chaucer <ul style="list-style-type: none"> • <i>Decameron</i>, 1.1 (NAWL 609-618) • <i>Decameron</i>, 4.9 (NAWL 634-636) • <i>Decameron</i>, 10.10 (NAWL 649-656) • <i>The Canterbury Tales</i> (NAWL 657-724)
Thurs., April 23	Late medieval mysticism and piety <ul style="list-style-type: none"> • Poems of Rumi (NAWL 352-354) • Letters and Visions of Hadewijch of Brabant (WCH 363-371) • Gregory Palamas, Triads (WCH 402-410) • Geerd Grote, Letter 29 (WCH 411-414)
Tues., April 28	The Renaissance in literature and art <ul style="list-style-type: none"> • Giovanni Pico della Mirandola, Oration on the Dignity of Man (ICCW 581-87) • Christine de Pizan, Book of the City of Ladies (NAWL 781-88, 798-803)
Thurs., April 30	Machiavelli <ul style="list-style-type: none"> • The Prince, (ICCW 459-79) • Discourses on Livy – selections (CP 136)
	Final Examination