

**Colloquium on Medieval World
HONS1102**

Spring 2017

PLEASE NOTE: This version of the syllabus is current as of Jan. 2, 2017, but the course schedule is subject to change. Any changes will be reflected in the paper copies that will be distributed on Jan. 10 or will be announced by your professors 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 quiz/writing assignment each class, based upon the readings assigned for that day. These assignments will cumulatively be worth 20% of your grade. Make ups are not allowed except when accompanied by documentation from a medical professional stating that you were advised not to attend class for medical reasons. In any case, no more than two quizzes can be made up, and they must be done within a week of the absence.

2. Four 3-4 page papers will be assigned during the course of the semester. For each paper you will receive a list of topics from which to choose. All papers will require you to analyze the primary texts we have read for class. The papers count for 20% of the course 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 and properly cited from the text. Copying or downloading a block of material and changing a few words does not make the resultant text your own; always indicate your sources – not doing so constitutes plagiarism, however unintentional.

3. Four tests will be given during the semester, in which you will be asked to identify and analyze quotations taken from the assigned readings. The four tests taken together constitute 20% of your final course grade.

4. There will be a final oral exam that will constitute 20% of your grade.

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. 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. Those who miss either half of class will be considered absent. 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 completely 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.

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 	<p>A</p> <p>(if all of these criteria are met most of the time)</p>
<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 	<p>B</p> <p>(if all these criteria are met most of the time)</p>
<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 	<p>C</p> <p>(if one or more of these criteria are present)</p>
<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 	<p>D – F</p> <p>(if one or more of these criteria are present)</p>
<ul style="list-style-type: none"> - has more than the equivalent of 3 absences 	<p>F</p>

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.

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. 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.

Course Schedule:

Tues., Jan. 10	Introduction Constantine, councils, and creeds <ul style="list-style-type: none"> Eusebius, <i>Life of Constantine</i> (<i>Readings in World Christian History</i>, hereafter referred to as “WCH” 87-97) Letters of Arius and Alexander (WCH 98-101) Creeds (WCH 101-102)
Thurs., Jan. 12	Augustine <ul style="list-style-type: none"> <i>Confessions</i> (<i>The Norton Anthology of World Literature</i>, hereafter referred to as “NAWL” 49-56, 58-62) (Course Packet, hereafter referred to as “CP” 1-4) <i>City of God</i> (WCH 195-206, ch. 4, 10, 13, 17, 26, 27) (CP 5-6)
Tues., Jan. 17	China: The Period of Division and the development of Buddhism <ul style="list-style-type: none"> Tao Qian (NAWL 1001-1014) Chinese Buddhism (SCT 433-36, 444-52, 471-74, 481-84, 489-91)
Thurs., Jan. 19	Justinian, Orthodoxy, and the Byzantine Empire <ul style="list-style-type: none"> The Council of Chalcedon (WCH 165-71, 175-76) Justinian, <i>Corpus Iuris Civilis</i> (CP 7-8) Justinian, <i>Novella VI</i> (CP 9) Agapetus, “Advice to the Emperor Justinian” (CP 10) Procopius, “On the Great Church” (CP 11)
Tues., Jan. 24	Monasticism <ul style="list-style-type: none"> Athanasius, <i>Life of Anthony</i> (WCH 131-44 – intro, ch. 1-5, 8-10, 14, 44-47, 50, 69-73, 81, 87, 93) Basil, <i>Longer Rule</i> (WCH 144-47) Benedict, <i>The Rule of St. Benedict</i> (ICCW 175-89)
Thurs., Jan. 26	Quran <ul style="list-style-type: none"> (NAWL 74-82, 93-96) (<i>Word of Islam</i>, hereafter referred to as “WI” 7-14, 18-23, 26-31)
Tues., Jan. 31	China: Tang Dynasty <ul style="list-style-type: none"> Han Yu (<i>Sources of Chines Tradition, Vol. 1</i>, hereafter referred to as “SCT” 568-73, 582-86) The Meditation School of Chinese Buddhism (SCT 491-504, 522-24) Nestorian Stele and Chinese Christian Sutras (WCH 243-51) Tang Poetry (instructors’ choice from NAWL) <p>NOTE: First paper due</p>

Thurs., Feb. 2	The Jews in Late Antiquity <ul style="list-style-type: none"> • <i>The Babylonian Talmud</i> (CP 12-22) • Justinian, <i>Novella 146 On the Jews</i> (CP 23-24) • Augustine on the Jews (CP 25-26) NOTE: Test #1
Tues., Feb. 7	The Development of Islamic Tradition: Hadith and Sharia <ul style="list-style-type: none"> • (WI 36-67, 72-75, 79-96, 102-103)
Thurs., Feb. 9	Church and State I <ul style="list-style-type: none"> • Pope Gelasius, On spiritual and temporal power (CP 27) • John of Damascus, <i>On the Divine Images</i> (WCH 291-94, ch. 6, 7, 11, 14) • The Iconoclast controversy (CP 28-30) • Patriarch Photius, <i>Epanagoge</i> (CP 31) • Pope Nicholas I, “Letter to Emperor Michael III” (CP 32)
Tues., Feb. 14	China: Song Dynasty <ul style="list-style-type: none"> • Wang Anshi (SCT 609-16) • Cheng Brothers (SCT 689-92, 694-95) • Zhu Xi (SCT 697-702, 706-707, 713-14, 720-22, 725-27, 729-31, 749-51)
Thurs., Feb. 16	Church and State II – Western developments <ul style="list-style-type: none"> • Popes and Carolingian kings (CP 33) • <i>The Donation of Constantine</i> (CP 34-37) • Pope Gregory VII, <i>Dictatus Papae</i> (CP 38) • Pope Gregory VII and King Henry IV (CP 38-41) • Pope Gregory VII, “Letter to Bishop Hermann of Metz” (WCH 319-24)
Tues., Feb. 21	Christian Muslim Encounters <ul style="list-style-type: none"> • <i>The Pact of Umar</i> (CP 42) • Patriarch Timothy, “Apology before the Caliph Mahdi” (WCH 231-42) • Patriarch Nicholas I Mysticus, “Letters to Muslim rulers” (CP 43) • Pope Urban II, “Summons to the First Crusade” (CP 44-45) • <i>The Song of Roland</i> (NAWL, selections – tbd by instructors)

Thurs., Feb. 23	Jewish and Islamic Philosophy <ul style="list-style-type: none"> • Maimonides, <i>Guide for the Perplexed</i> (CP 46-50) • Al-Ghazali, selections (WI 156-62) • Ibn Rushd, <i>The Decisive Treatise</i> (CP 51)
Tues., Feb. 28	Development of Scholastic Method and Universities <ul style="list-style-type: none"> • Frederick II, “On the University of Naples” (CP 52) • Robert De Courcon, “Statutes for the University of Paris” (CP 53-54) • Peter Abelard, <i>Sic et Non</i> (CP 55) • Domingo Gundisalvo, <i>De divisione philosophiae</i> (CP 56-57) • Thomas Aquinas, <i>Summa Theologica</i> (ICCW 203-204 Second Article, 206-207 Fifth Article) <p>NOTE: Test #2</p>
Thurs., March 2	The influence of Aristotle and the development of medieval science <ul style="list-style-type: none"> • Adelard of Bath, <i>Natural Questions</i> (CP 58-61) • Domingo Gundisalvo, <i>De divisione philosophiae</i> (CP 62-63) • “Statute of the Faculty of the Arts, 1272” (CP 64) • “The Condemnations of 1277” (CP 65) • John Buridan, <i>Questions on the Eight Books of the Physics of Aristotle</i> (CP 65-67) • John Buridan, <i>Questions on the Four Books On the heavens and the World of Aristotle</i> (CP 68-71) <p>NOTE: Second paper due</p>
Tues. March 7	SPRING BREAK
Thurs., March 9	SPRING BREAK
Tues., March 14	Anselm and Aquinas <ul style="list-style-type: none"> • Anselm, <i>Proslogion</i> (CP 72-73) • Aquinas, <i>Summa Contra Gentiles</i> (CP 74-76) • Aquinas, <i>Summa Theologica</i> (ICCW 201-14)
Thurs., March 16	Medieval Political Theory <ul style="list-style-type: none"> • Aquinas, <i>On the Governance of Rulers</i> (ICCW 241-55) • Dante, <i>De Monarchia</i> (ICCW 302-305, 310-21)

Tues., March 21	Medieval Society: Society, Polity, Poetry <ul style="list-style-type: none"> • Social relations and hierarchy (CP 77-78) (ICCW 341-48) • <i>Las Siete Partidas</i> (ICCW 404-410) • <i>Magna Carta</i> (ICCW 416-19, 422, 425-27) • Courtly love and poetry (selected by instructors) (CP 79-81) (NAWL)
Thurs., March 23	Medieval Society: Mendicants, Heretics, and the Growth of Towns <ul style="list-style-type: none"> • Francis of Assisi, <i>Testament</i>, “Canticle of the Sun,” <i>Rule of the Franciscan Order</i> (CP 82-86) • Jews in medieval Europe (CP 87-90) • Bernard Gui, <i>Manual of the Inquisitor</i> (ICCW 256-65) • The growth of towns and trade (ICCW 349-50, 352-57, 393-94)
Tues., March 28	Dante – The Divine Comedy <ul style="list-style-type: none"> • Inferno, cantos 1-5, 18-19, 28, 33-34 (NAWL) • <i>Purgatorio</i>, cantos 1, 2, 27, 30 • <i>Paradiso</i>, canto 33 <p>NOTE: Test #3</p>
Thurs., March 30	Byzantines, Latins, and Muslims <ul style="list-style-type: none"> • Nicetas Choniates (WCH 335-36) • James I of Aragon (WCH 336-38) • <i>The Lives of Mar Yabbb-Allaha and Rabban Sawma</i> (WCH 373-78) • Ibn Battuta, <i>Travels</i> (CP 91-97) • Ibn Khaldun, <i>The Muqaddimah</i> (CP 98-100) • Rumi (NAWL 352-54) <p>NOTE: Third paper due</p>
Tues., April 4	The Late Middle Ages <ul style="list-style-type: none"> • Responses to the Black Death (CP 101-109) • John Wycliffe (ICCW 679-81) • The Council of Constance (WCH 414-15) • Gregory Palamas, <i>Triads</i> (WCH 404-405 sections 6, 7; 408-10 sections 12, 19, 20)
Thurs., April 6	China: Early Ming Dynasty <ul style="list-style-type: none"> • Neo-Confucian Education (SCT 799-802) • Empress Xu (SCT 831-36) • Wang Yangming (SCT 841-55)

Tues., April 11	Boccaccio and Chaucer <ul style="list-style-type: none"> • <i>Decameron</i> (NAWL 609-618, 634-36) • <i>The Canterbury Tales</i> (NAWL 662-724)
Thurs, April 13	HOLY THURSDAY – NO CLASSES
Tues., April 18	Renaissance Humanism <ul style="list-style-type: none"> • Giovanni Pico della Mirandola , <i>Oration on the Dignity of Man</i> (ICCW 581-87) • Coluccio Salutati, “Letters” (ICCW 565-80) • Leonardo Bruni , “Panegyric to the City of Florence” (CP 110-111) • Petrus Paulus Vergerius, “The New Education” (CP 112-115)
Thurs., April 20	Renaissance in Art and Literature <ul style="list-style-type: none"> • Giorgio Vasari, <i>Lives of the Most Eminent Painters, Sculptors, and Architects</i> (ICCW 592-609) • Christine de Pizan, <i>Book of the City of Ladies</i> (NAWL 781-88,798-803)
Tues., April 25	Machiavelli <ul style="list-style-type: none"> • <i>The Prince</i> (ICCW 459, 463-79) • <i>Discourses on Livy</i> (CP 116) <p><u>NOTE:</u> fourth paper due</p>
Thurs., April 27	Wrap Up <u>NOTE:</u> Test #4.