

Colloquium on Medieval World
HONS1102
Spring 2021

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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.

Important reminders during the pandemic:

Given our current situation, we all have to adapt and to follow certain practices in order to help preserve the well-being of others as well as ourselves. You may already be familiar with much of what follows, but for the safety of all it bears repeating here.

1. Masks must be worn in the classroom at all times. If you do not have a mask on you will not be permitted to enter the classroom. Masks need to cover your nose and your mouth, and they need to be in place before entering not only the classroom, but the building in which class takes place. Likewise, when a break is given in class, do not slip down your mask. Although it may be inferred that the requirement to wear a mask disallows the eating and drinking of food during class, let it be stated here explicitly that eating and drinking during class is prohibited.
2. Observe social distancing during the break in class. Do not congregate together in the hallway or sit next to one another in the public areas. If the weather is not conducive to going outside, disperse throughout the building. It is self-defeating if we observe proper precautions while in the classroom, but disregard them outside the classroom.
3. Chairs in classrooms have been arranged in a manner to preserve required social distancing, so do not move or rearrange them.
4. If you have chosen Hyflex learning, then you are required to be in the classroom on your assigned day of the week – classroom attendance is not optional. Attending remotely on a day when you are expected to be physically present in class does not count as an absence, but it will affect your participation grade negatively. Of course this does not pertain to those cases where there is a legitimate medical reason not to come to class in accordance with Seton Hall's pandemic regulations and practices.
5. Do not come to the classroom on days when you are not scheduled to be there. The number of seats in each classroom has been determined for safety reasons according to state regulations. We are not permitted to have more than the designated number of people in the room.
6. Matters having to do with class attendance and class participation can be found below under course requirements.
7. As the semester continues, and if things seem to be going along smoothly, we may be tempted to relax our observance of these requirements. But out of regard for the welfare of all, this must not happen. Wearing a mask is annoying, intrusive, and uncomfortable; but it is not going to be a permanent feature of your college experience, and during this pandemic it is necessary. For the sake of the common good, we must all do what is required of us for the duration of the semester.

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

1. Participation: Class participation counts for 20% of your final grade. This course is meant to be a genuine colloquium: an ongoing conversation about the readings and the questions that arise from them. 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. Whether attending in person *or remotely*, 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. Attendance is mandatory, whether you're taking the class in person, HyFlex, or remotely. If you are not going to be in class on any given day, whether in person or in TEAMS, we expect an email from you explaining why you are unable to attend.

Unless you are ill or have cleared it with your professors, you are expected to be in the classroom on your assigned classroom day. On your remote day, you are expected to attend on TEAMS. If, for reasons of health, self-quarantine, or some other obstruction, you need to attend remotely on a day you are scheduled to be in class, you need to email your professors ahead of time, and you will be expected to attend class in TEAMS. The TEAMS session will begin and end at the same time as the in-person meeting of the class. Those attending remotely will be expected to arrive on time, stay for the entire class, and participate along with those in the classroom.

Those who miss either half of class will be considered absent for the entire class. In cases of an extended absence (due to serious illness or emergency) you must notify the Office of Student Affairs so that the office can notify your professors. As a rule, please contact the Office of Student Affairs if you expect to be out for more than 3 consecutive classes. If you are a student athlete, please speak to your professor about how many classes you may need to miss for sporting events. The Athletic Department will reach out to your professor. 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. Chronic lateness is disrespectful and disruptive of the learning process. While a break is given during class, the timing of the break is at the discretion of your professors. 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. Regardless of the reason (with the exception of those absences for which your professors have received notification from Student Affairs), more than 3 absences will result in a failing grade for class participation; more than 7 absences will result in a failing grade for the course.

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 and have them with you if you are attending class remotely; 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. Electronic devices (laptops, etc.) may not be used while physically present in the classroom. Please silence your cell phones before class, put them out of sight and do not check for text messages. Texting is appropriate during your private time, but it is disrespectful toward your classmates and teachers when done in class.

Whether in the classroom or attending remotely, our class is a form of community. This includes seeing one another. Online learning will be part of our lives this semester. Turn on your camera during class time. Please be sure to turn your microphone on when you are trying to speak. Otherwise, while class is going on, please mute your microphone so that any background noises do not interrupt the class discussion. Check your SHU email account, notifications on Microsoft Teams, Blackboard Assignments, etc. --at least once a day--so as to keep regular pace with the class. Please always check before class and before leaving the house/your dorm room to attend class, in case the instructor has needed to run the class remotely on any given day. You are responsible on a daily basis to keep up to date with what is happening in our class.

Criteria for evaluating class participation	Grade range
<ul style="list-style-type: none"> - participates actively and voluntarily every class by contributing to discussion - demonstrates familiarity with readings - 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 style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">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 style="text-align: center;">F</p>

Volunteering to read in class is helpful and welcome, but it is no substitute for active class participation

2. Quizzes (20%) There will be a quiz every class. No make-ups on quizzes without documentation from a medical professional. Quizzes must be made up within a week of the date of the missed quiz. No more than 2 quizzes can be made up, except in cases of verified extended illness.

3. Papers (20%) Three 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. These are not a research papers; the goal is to be able to understand the texts accurately and to write about the question clearly and with nuance, while being able to substantiate your interpretation by careful and thorough use of textual citations. Papers must be submitted electronically by 11:59 of the due date. Late papers will be graded no higher than a “B.”

4. Midterm (20%) A midterm exam will be given.

5. Final Exam (20%) The final exam for the course will be oral. It will be based upon comprehensive questions provided in advance. Individual exam appointments will be arranged, and the exams will be offered at several times during the final exam period.

Grading Scale for quizzes, exams and writing assignments and for calculation of the final grade:

93-100 A	90-92 A-	86-89 B +	83-85 B	80-82 B-
76-79 C +	73-75 C	70-72 C-	66-69 D +	63-65 D
60-62 D-	0-59 F			

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.

The requirements for this Colloquium have been designed with this goal in mind. Readings for the course are taken 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. 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 (including class discussion) are aimed at helping you develop the practice of critical thinking.

Required texts:

The Norton Anthology of World Literature, 4th edition. Volume B. W.W.Norton 978-039391330-9 (You should already have this text from the first colloquium)

The Norton Anthology of World Religions: Islam, 1st Edition W.W.Norton 978-0393355024 (this text will be used in the third and fourth colloquia as well).

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 (this text will be used in the third colloquium as well).

Other readings will be included in a course packet, which will be distributed in class (or sent electronically to those attending remotely). Readings from this packet are noted as CP in the syllabus.

Course Schedule:

Thursday, Jan 28	<p>Introduction</p> <p>Constantine, councils, and creeds</p> <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)
Tuesday, Feb. 2	<p>China: The Period of Division and the development of Buddhism</p> <ul style="list-style-type: none"> • Tao Qian (<i>Norton Anthology of World Literatures</i>, hereafter referred to as “NAWL” 1091-1104) (3rd ed. 1001-1014) • Chinese Buddhism (<i>Sources of Chinese Tradition, Vol. 1</i>, hereafter referred to as “SCT” 415-26, 433-34, 444-52, 471-74, 481-82, 485-89)
Thursday, Feb.4	<p>Augustine</p> <ul style="list-style-type: none"> • <i>Confessions</i> (NAWL 49-56, 58-62)(3rd ed 49-56, 58-62) (Course Packet, hereafter referred to as “CP”, pp. 1-5) • <i>City of God</i> (WCH 195-206, ch. 4, 10, 13, 17, 26, 27) (CP 6-7) • Augustine on the Jews (CP 8-9)
Tuesday, Feb. 9	<p>Monasticism</p> <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> (<i>Introduction to Contemporary Civilization in the West</i>, hereafter referred to as “ICCW” 175-89)

Thursday, Feb.11	<p>Justinian, Orthodoxy, and the Byzantine Empire</p> <ul style="list-style-type: none"> • The Council of Chalcedon (WCH 165-71, 175-76) • Third Council of Constantinople, Exposition (CP 10-11) • Justinian, <i>Corpus Iuris Civilis</i> (CP 12-13) • Justinian, <i>Novella VI</i> (CP 14) • Justinian, <i>Novella 146 On the Jews</i> (CP 15-16) • Agapetus, “Advice to the Emperor Justinian” (CP 17)
Tuesday, Feb. 16	<p>The Quran</p> <ul style="list-style-type: none"> • <i>Qur’an</i>, Sura 1, 4, 12, 55, 77-107 (<i>Norton Anthology of World Religions: Islam</i>, hereafter referred to as “NAWR- Islam”)
Thursday, Feb. 18	<p>China: Tang Dynasty</p> <ul style="list-style-type: none"> • Han Yu (SCT 568-73, 582-86) • The Meditation School of Chinese Buddhism (SCT 491-504) • Nestorian Stele and Chinese Christian Sutras (WCH 243-51) • Tang Poetry (instructors’ choice from NAWL)
Tuesday, Feb. 23	<p>Continuity and Tradition in Judaism and Islam</p> <ul style="list-style-type: none"> • <i>The Babylonian Talmud</i> (CP 18-31) • Al-Bukhari, Muslim, (NAWR-Islam, pp. 166-179) • Al-Shafi’i, Al-Qayrawani, (NAWR-Islam, pp. 195-203, 210-17).
Thursday, Feb. 25	<p>Study Day</p>
Tuesday, March 2	<p>Faith and Philosophy in Islam</p> <ul style="list-style-type: none"> • Abu Hanifa Al-Ash’ari (NAWR-Islam, 220-232) • Ibn Rushd, <i>The Decisive Treatise</i> (CP 41) (NAWR-Islam, 277-85) • Al-Ghazali, <i>Deliverance from Error</i> (CP 42-50) (NAWR-Islam, 418-31)
Thurs., March 4	<p>Church and State</p> <ul style="list-style-type: none"> • Pope Gelasius, On spiritual and temporal power (CP 32) • John of Damascus, <i>On the Divine Images</i> (WCH 291-94, ch. 6. 7, 11, 14) • The Iconoclast controversy (CP 33-35) • Popes and Carolingian kings (CP 36-37) • The Donation of Constantine (CP 38-39)
Tuesday, March 9	<p>China: Song Dynasty</p> <ul style="list-style-type: none"> • Wang Anshi (SCT 609-16) • Zhu Xi (SCT 697-702, 706-707, 713-14, 720-22, 725-27, 729-31, 749-51)

Thurs., March 11	<p>War in Christian and Muslim Tradition</p> <ul style="list-style-type: none"> • Augustine, <i>To Count Boniface; Reply to Faustus the Manichean</i> 22 (CP 40-44) • Thomas Aquinas, <i>Summa Theologica</i> (CP 64-77). (ICCW 215-217, 220-223) • The Qur'an on warfare (CP 45) • Hadiths on jihad from the Sahih of Muslim Ibn Hajjaj (CP 46-49)
Tues., March 16	<p>Christian/Muslim Encounters</p> <ul style="list-style-type: none"> • <i>The Pact of Umar</i> (CP 50) • Patriarch Timothy, "Apology before the Caliph Mahdi" (WCH 231-42) • Patriarch Nicholas I Mysticus, "Letters to Muslim rulers" (CP 51) • Pope Urban II, "Speech at the Council of Clermont" (CP 52-57) • Guibert de Nogent, <i>The Deeds of God through the Franks</i> (WCH 324-34) • Ibn al-Athir (WCH 334-35)
Thurs., March 18	<p>Development of Scholastic Method and Universities</p> <ul style="list-style-type: none"> • Robert De Courcon, "Statutes for the University of Paris" (CP 58-59) • Peter Abelard, <i>Sic et Non</i> (CP 60) • Domingo Gundisalvo, <i>De divisione philosophiae</i> (CP 61-62) • Thomas Aquinas, <i>Summa Theologica</i> (ICCW 203-204 Second Article, 206-207 Fifth Article)
Tues., March 23	<p>God and Philosophy</p> <ul style="list-style-type: none"> • Anselm, <i>Proslogion</i> (CP 63-64) • Maimonides, <i>Guide for the Perplexed</i> (CP 65-69) • Aquinas, <i>Summa Contra Gentiles</i> (CP 70-72) • Aquinas, <i>Summa Theologica</i> (ICCW 202-203 First Article, 209-14)
Thurs., March 25	<p>The influence of Aristotle and the development of medieval science</p> <ul style="list-style-type: none"> • Adelard of Bath, <i>Natural Questions</i> (CP 73-75) • Domingo Gundisalvo, <i>De divisione philosophiae</i> (CP 76-79) • "Statute of the Faculty of the Arts, 1272" (CP 80) • "The Condemnations of 1277" (CP 81) • John Buridan, <i>Questions on the Eight Books of the Physics of Aristotle</i> (CP 82-84) • John Buridan, <i>Questions on the Four Books On the heavens and the World of Aristotle</i> (CP 85-86)
Tues., March 30	Study Day
Thurs., April 1	HOLY THURSDAY – NO CLASSES

Tuesday, April 6	<p>Political Theory</p> <ul style="list-style-type: none"> • Pope Gregory VII, “Dictatus Papae” (CP 87) • Pope Gregory VII and King Henry IV (CP 88-91) • Aquinas, <i>On the Governance of Rulers</i> (ICCW 241-55) • Dante, <i>De Monarchia</i> (ICCW 302-305, 310-21) • Al-Farabi, <i>The Virtuous City</i> (NAWR-Islam 258-65) • Ibn Sina, <i>The Book of Healing</i> (NAWR-Islam 267-69, 274-76)
Thursday, April 8	<p>Society, Polity, Poetry</p> <ul style="list-style-type: none"> • Social relations and hierarchy (CP 92-93) • <i>Magna Carta</i> (ICCW 416-19, 422, 425-27) • <i>Courtly love and poetry</i> (CP 94); (NAWL – selected by instructors) • Villani, <i>Florentine Chronicle</i> (CP 95-102)
Tuesday, April 13	<p>Dante – The Divine Comedy</p> <ul style="list-style-type: none"> • <i>Inferno</i>, cantos 1-5, 18-19, 28, 33-34 (NAWL) • <i>Purgatorio</i>, cantos 1,2, 27, 30 • <i>Paradiso</i>, canto 33
Thursday, April 15	<p>Mendicants, Heretics, Jews</p> <ul style="list-style-type: none"> • Francis of Assisi, <i>Testament</i>, “Canticle of the Sun,” <i>Rule of the Franciscan Order</i> (CP 103-107) • Solomon bar Samson (CP 108-110) • Innocent III, Constitution for the Jews (CP 111) • Bernard Gui, <i>Manual of the Inquisitor</i> (ICCW 256-65)
Tuesday, April 20	<p>Byzantines, Latins, and Muslims</p> <ul style="list-style-type: none"> • Pope Innocent III (ICCW 393-94) • 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 Khaldun, <i>The Muqaddimah</i> (CP 112-114) • Rumi (NAWL 381-86) (3rd ed. 352-54)
Thursday, April 22	<p>The Late Middle Ages</p> <ul style="list-style-type: none"> • Responses to the Black Death (CP 115-120) • John Wycliffe (ICCW 679-81) • The Council of Constance (WCH 414-15)

Tuesday, April 27	<p>Boccaccio and Chaucer</p> <ul style="list-style-type: none"> • <i>Decameron</i> (NAWL 719-28) (3rd ed. 609-618) • <i>The Canterbury Tales</i> (NAWL 772-819) (3rd ed. 662-709)
Thursday, April 29	<p>China: Early Ming Dynasty</p> <ul style="list-style-type: none"> • Empress Xu (SCT 831-36) • Wang Yangming (SCT 841-55)
Tuesday, May 4	<p>Renaissance Humanism</p> <ul style="list-style-type: none"> • Coluccio Salutati, “Letters” (ICCW 565-80) • Giovanni Pico della Mirandola, <i>Oration on the Dignity of Man</i> (ICCW 581-87) • Juan Luis Vives, <i>A Fable about Man</i> (CP 121-127)
Thursday, May 6	<p>Renaissance Society and Politics</p> <ul style="list-style-type: none"> • Leonardo Bruni, “Panegyric to the City of Florence” (CP 128-129) • Petrus Paulus Vergerius, “The New Education” (CP 130-133) • Juan Luis Vives, <i>On Assitance to the Poor</i> (CP 134-136) • Christine de Pizan, <i>Book of the City of Ladies</i> (NAWL 893-98, 908-12) (3rd ed. 783-88, 798-803)
Tuesday, May 11	<p>Machiavelli</p> <ul style="list-style-type: none"> • <i>The Prince</i> (ICCW 459, 463-79) • <i>Discourses on Livy</i> (CP 137)