

Integrative Studies 5: History and Philosophy of Western Civilization I

Shimer College, Fall 2016

Instructor: Adam Kotsko (a.kotsko@shimer.edu)

Section A: 10:00-11:20 MWF; 1:45-3:05 Tu

Section B: 11:30-12:50 MTuWF

TBD Classroom

Course Description

The guiding theme of this experimental version of Integrative Studies 5 will be “concepts of history.” This term refers to the various paradigms or worldviews that have shaped people’s sense of the meaning of history. Our starting point will be the claim that what we call the “Western tradition” represents a range of encounters among concepts of history, encounters that have been marked by conflict, rivalry, appropriation, and synthesis. The course will be organized by cultural-historical units, with an emphasis on internal conflicts within each tradition as well as relationships with other traditions. Along with the Mesopotamian, Hebrew, Greek, Roman, and Christian traditions, the course will devote significant attention to Islam, and we will also spend time on important contemporary reflections on each historical period.

Required Texts

Epic of Gilgamesh (ed. Sandars)

Inanna, Queen of Heaven and Earth (ed. Wolkstein and Kramer)

The New Oxford Annotated Bible with Apocrypha

Jan Assmann, *The Price of Monotheism*

Homer, *The Iliad* (trans. Fagles)

Thucydides, *History of the Peloponnesian War*

Aeschylus, *Oresteia*

Nicole Loraux, *The Divided City*

Sappho (trans. Barnard)

Aristotle, *The Heavens* (Loeb)

Virgil, *Aeneid* (trans. Fagles)

Tacitus, *Germania and Agricola*

Augustine, *City of God*

The Lais of Marie de France

The Portable Dante (trans. Musa)

The Holy Qur’an (trans. Ali)

The Faith and Practice of Al-Ghazali (trans. Watt)

Ibn Tufayl, *Hayy Ibn Yaqzan*

Asma Barlas, “*Believing Women*” in *Islam*

We will also be using Plato’s *Republic* and Aristotle’s *Nicomachean Ethics* (both trans. Sachs), which all students should have from Social Sciences 2. Other readings will be provided in a course packet and are marked as such on the syllabus: (**).

Course Objectives

1. Demonstrate understanding and synthesis of original materials from throughout the history of Western Civilization with fourth-year college-level comprehension.

2. Articulate fundamental similarities and differences between textual traditions originating in the Middle East and Europe from ancient to medieval times.
3. Cite and explain the essential intellectual features of the major epochs in Western history.
4. Identify the chief points of interest within long and complex textual materials
5. Offer historical accounts for developments within and between social, political, cultural, and intellectual aspects of the various textual traditions.
6. Show ability to analyze, synthesize, and discuss many types of texts thoughtfully and respectfully.
7. Demonstrate awareness of the intended and unintended ambiguities in a variety of types of narrative.
8. Relate contemporary ideas and issues to those presented in historical texts with attention to continuities and discontinuities between them.
9. Make reference as necessary to previous course materials to help clarify and deepen insights into this course's various texts.

Student Assessment

Students will be assessed on the basis of class participation (60%) and the authorship of four protokolls.

Class participation involves careful and thorough preparation and serious intellectual involvement in class discussion, all of which should have become routine during the period of your tenure at Shimer. At the very minimum, this will require your consistent and constructive participation in class discussions. Attendance is to be regarded as mandatory. Absences may occasionally be unavoidable, but any student missing more than *five* class sessions may not be able to earn a passing grade in the course. Latenesses and departures during class will count as partial absences.

Protokolls are brief papers (3-4 pages double-spaced) to be delivered orally and in writing to the class. They will cover a given day's reading and be written and presented at the *following* class sessions. Protokolls should distill and expand upon our discussion in order to help us to keep the most salient points from both the reading and our collective deliberations in mind as we move on to our next reading. Students should keep the following questions in mind when they compose their protokolls:

- What does the text have to say about the sources of meaning and value?
- What does the text have to say about the sources of political legitimacy and authority?
- What does the text have to say about the way society does or should work (gender relations, attitudes toward outsiders, etc.)?
- What does the text have to say about the "shape" of history (is it heading in any particular direction, is it cyclical, etc.)?
- Whether explicitly or implicitly, does the text address competing answers to the preceding questions?

Not all questions will be equally relevant to all readings, but an attempt should be made to answer at least one or two of them in order to maintain focus and continuity over the course of the semester.

Protokolls should be *e-mailed* to the professor and the class in advance of the session in which they will be delivered, using **Google Docs or a Microsoft Word-compatible format** (.doc, .docx, .rtf—not PDF and *especially* not Pages). *Please do not waste time and paper printing copies to share with the class*; your fellow students can decide for themselves whether they desire a hard copy. You may switch protokoll dates up to 24 hours prior to the beginning of the class in which they are to be presented, with the permission of the instructor (and, if applicable, the student with whom you are switching). You may make up *one* missed protokoll by signing up for another open slot (provided any remain); all subsequent missed protokolls will result in an F. If you must miss class on a day when you have a protokoll, you may e-mail it and the professor will deliver it in your absence.

Protokolls will be graded on an augmented pass/fail system, with the possibility of a P- or a P+. Students may rewrite for a higher grade, provided the rewrite is submitted (via e-mail to the professor and the class) within seven days of the original due date.

Absence Make-Up Policy

In order to make up for an absence, students must attend a cultural or academic event relevant to the content of the course. They must write a one-page reflection on their experience, along with some piece of physical evidence that they attended this event (a ticket, program, photo on their phone, etc.). All events must be approved in advance by the instructor. Events relevant to Integrative Studies 5 might include the following:

- A visit to the Oriental Institute or relevant areas of the Art Institute
- An academic lecture related to the course material
- A poetry or other literary reading

Students may normally make up for **up to two absences** using this policy. As a general rule, these absences must already have been in fact incurred; students may not “stock up” on extra absences in advance. They may, however, be planned in advance for some serious reason (necessary travel, planned surgery, etc.). In truly exceptional circumstances, alternate arrangements may be made; please do not hesitate to consult with the professor.

Class and Reading Schedule

Monday	August 22	<i>Epic of Gilgamesh</i> , pp. 61-125
Tuesday	August 23	<i>Inanna</i> , pp. xii-49; Bible: Song of Solomon
Wednesday	August 24	<i>Inanna</i> , pp. 51-111
Friday	August 26	Bible: Exodus 1-20, 24, 32-34; Deuteronomy 9-11
Monday	August 29	Bible: Ruth, 1 Samuel
Tuesday	August 30	First Thesis Workshop: Preparing a Prospectus
Wednesday	August 31	Bible: 2 Samuel, 1 Kings 1-3 and 10
Friday	September 2	Assmann, <i>The Price of Monotheism</i> , chs. 1 and 2
Monday	September 5	LABOR DAY—No classes
Tuesday	September 6	Plaskow, selection from <i>Standing Again at Sinai</i> (**)
Wednesday	September 7	Homer, <i>Iliad</i> , Books 1-3
Friday	September 9	Homer, <i>Iliad</i> , Books 5, 6, 9

Monday	September 12	Homer, <i>Iliad</i> , Books 12, 14, 16, 18
		THESIS: Prospectus due to Advisor
Tuesday	September 13	Homer, <i>Iliad</i> , Books 19, 22, 24
Wednesday	September 14	Thucydides, <i>Peloponnesian War</i> , Book 1, §§1-56, 66-88 (pp. 35-68, 72-87)
Friday	September 16	Thucydides, <i>Peloponnesian War</i> , Book 2, “Pericles’ Funeral Oration” and “The Plague” (pp. 143-156); Book 3, “The Mytilenian Debate” (pp. 212-223); Book V, “The Melian Dialogue” (pp. 400-408)
Monday	September 19	Aeschylus, <i>Agamemnon</i> (in <i>Oresteia</i>)
Tuesday	September 20	Summary of <i>Libation Bearers</i> (**); Aeschylus, <i>Eumenides</i> (in <i>Oresteia</i>)
Wednesday	September 21	Loraux, <i>The Divided City</i> , pp. 9-44
Friday	September 23	Loraux, <i>The Divided City</i> , pp. 89-122
Monday	September 26	<i>Sappho</i> (whole book)
Tuesday	September 27	Plato, <i>Republic</i> , Book 10, 614b-end (“The Myth of Er”); Aristotle, <i>Nicomachean Ethics</i> , Book 8
Wednesday	September 28	Aristotle, <i>On the Heavens</i> , Book 1, chs. 1-4 and 8-10; Book 2, chs. 4-12, 14
Friday	September 30	Ptolemy, <i>Almagest</i> , Book 1, chs. 1-9 and 12; Book V, chs. 1-16; Book 9, chs. 1-3 and 6 (**)
Monday	October 3	Virgil, <i>Aeneid</i> , Books 1-2
Tuesday	October 4	Second Thesis Workshop: Turning the Prospectus into a rough draft
Wednesday	October 5	Virgil, <i>Aeneid</i> , Books 4, 6 and 7 (lines 1-551)
Friday	October 7	Virgil, <i>Aeneid</i> , Books 8, 10 (lines 427-631) and 12
Monday	October 10	DEAN’S BREAK—No classes
Tuesday	October 11	DEAN’S BREAK—No classes
Wednesday	October 12	Tacitus, <i>Agricola</i> ; <i>Germania</i> (through §27)
Friday	October 14	Bible: Romans 1-8; Jennings, selection from Jennings, <i>Outlaw Justice</i> (**)
Monday	October 17	Bible: Mark; Perpetua, “Passion of Saints Perpetua and Felicity” (**)
Tuesday	October 18	Bible: Luke and Acts
Wednesday	October 19	Augustine, <i>City of God</i> , Book 1, chs. 1-12; Book 14, chs. 1-15, 27-28
Friday	October 21	Augustine, <i>City of God</i> , Book 19; Book 22, chs. 1-7, 24, 30
Monday	October 24	Qur’an: Surahs 50-54, 69-75, 77-78 (Meccan)
Tuesday	October 25	Qur’an: Surahs 10-12, 34, 38 (Meccan)

Wednesday	October 26	Barlas, selection from “ <i>Believing Women</i> ” in <i>Islam</i> (**)
Friday	October 28	Qur’an: Surah 2 (Medinan)
Monday	October 31	Al-Ghazali, <i>Deliverance from Error</i> (in <i>Faith and Practice</i> , pp. 9-56)
Tuesday	November 1	Al-Ghazali, <i>Deliverance from Error</i> (in <i>Faith and Practice</i> , pp. 56-92)
Wednesday	November 2	Ibn Tufayl, <i>Hayy Ibn Yaqzan</i> , pp. 95-130
Friday	November 4	Ibn Tufayl, <i>Hayy Ibn Yaqzan</i> , pp. 130-166
Monday	November 7	<i>The Lais of Marie de France</i> : Guigemar, Bisclavret, Lanval, Yonec, Laüstic, Milun (others optional)
Tuesday	November 8	Carolyn Walker Bynum, “The Body of Christ in the Later Middle Ages” (**)
Wednesday	November 9	Dante, <i>Divine Comedy: Inferno</i> , Cantos 1-6, 11, 14-17 (Note: for this and subsequent Dante readings, read summaries for skipped cantos)
Friday	November 11	Dante, <i>Divine Comedy: Inferno</i> , Cantos 18-19, 26-34
Monday	November 14	Dante, <i>Divine Comedy: Purgatory</i> , Cantos 1-2, 9-12, 16-18, 27, 30
Tuesday	November 15	Third Thesis Workshop: Preparation for writing before and during Writing Week
Wednesday	November 16	Dante, <i>Divine Comedy: Paradise</i> , Cantos 1, 6-7, 10, 13, 17, 23, 30-33
Friday	November 18	Kantorowicz, “Dante’s Two Suns” (**)
		and “ <i>Pro Patria Mori</i> in Medieval Political Thought” (**)
Monday	November 21	NO CLASS—Thesis writing
Tuesday	November 22	NO CLASS—Thesis writing
		THESIS—Written work due to both Readers by Friday, December 2, at noon.