



WORLD CIVILIZATIONS I HIS110

Prof. R. Kennedy
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 Office: Colt Hall 209
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 Office Hours: Before and after class is usually a good time. Unless some official business, I will be in my office MWF 1 to 2:30pm. I am also in my office Tu-Th mornings. Call or email if you want to make sure I am in the office. Drop ins or appointments are welcome. I am paid to talk to you.

"Unlike others, our civilization has always been extremely attentive to its past. Everything has inclined in this direction: both the Christian and the classical heritage. Our first masters, the Greeks and the Romans, were history-writing peoples.

Christianity is a religion of historians.

Other religious systems have been able to found their beliefs and their rites on a mythology nearly outside of human time. For sacred books, the Christians have books of history, and their liturgies commemorate, together with episodes from the terrestrial life of a God, the annals of the church and lives of the saints.

Christianity is historical in another, and perhaps, even deeper sense.

The destiny of humankind, placed between the Fall and Judgment, appears to its eyes as a long adventure, of which each life, each individual pilgrimage, is in its turn a reflection. It is in time and, therefore, in history that the great drama of Sin and redemption, the central axis of all Christian thought, is unfolded."

-Marc Bloch, *The Historian's Craft*

(Bloch, a professor in France of Jewish ancestry, wrote this while in prison before being executed by the Germans in WWII for fighting with the French Resistance.)

We study and teach history primarily for four reasons.

First, God created it and put Jesus at the center of it.

God has some purpose for time, and we historians are "time detectives."

Second, within the fullness of God's time, there is the room for humans to create.

For some reason the Creator encourages humans to be creators.

We historians are the record-keepers and analyzers of human creativity: the arts, sciences, politics, religions, philosophies, all of it.

Third, historians help encourage and perpetuate the communion of humanity: the living and dead, strong and weak, victors and victims.

Listening is a historian's most useful tool. Empathy is our best method.

Wisdom and understanding are our highest goals.

Finally, historians are entrusted with a job both critical and judgmental.

We look for errors, lies, unintended consequences, and misguided goals.

We study the influence of Satan and the knots in which we tie ourselves.

We honor the virtuous, disdain the irresponsible, and condemn the evildoers.

We pass on to the next generation our criticisms and judgments in the hope of a better future.

-Prof. R. Kennedy

"He that would seriously set upon the search for truth, ought in the first place to prepare his mind with the love of it. For he that loves it not, will not take much pains to get it; nor be much concerned when he misses it."

-John Locke, *Essay Concerning Human Understanding*, IV.xix.1

Course Goal

"Civilization" is defined, at minimum, as the "ization" or process of deepening and spreading civil society in the world. The History of World Civilizations I is the story of the beginnings of the world's most influential civic traditions. Since these traditions are founded in classic texts that are passed down through centuries, this class emphasizes understanding the historian's craft of reading old books, listening to dead people tell us what they were thinking, and entering a world-wide and three-thousand-year-old conversation about the proper ends of society. The course is Aristotelian in that it agrees with his first sentence in *Politics*: "A city-state is a fellowship of the good." It is Confucian in the sense that it believes that looking back into history helps row the boat of civilization forward into the future. Deep in ancient books are the foundations of modern constitutional discussions about concentration and distribution of power, administration of justice, property and debt, war and peace, slavery and freedom, varying notions of civil rights, methods of educating a bureaucracy that facilitates governing, responsibilities of the strong to the weak, and ways to incorporate "consent of the governed" into government so as to avoid tyranny. Notions of households, citizenship, and gender along with spiritual matters—monotheism, *logos*, *dao*, *dharma*, and *laws of nature*—are essential to the story. This class does not believe that modern people are smarter than people in the past and in many ways will try to show that, in "the pursuit of happiness," modern people think best about civil society when they think in ancient and traditional ways.

Learning Outcomes: Students will be able to: 1. Analyze significant primary texts concerning early world civilizations. 2. Evaluate political, geographic, economic, social, cultural, religious, and intellectual institutions, structures, and processes across a range of historical periods and cultures. 3. Identify and analyze traditions of citizenship and governmental responsibilities to citizens. 4. Develop effective communication skills by sharing their interpretations of the past in a variety of written and/or oral assignments. 5. Examine the historical developments with particular emphasis on values and ethical choices to become responsible citizens.

Contacting Professor: Best is to chat in his office. All other communications should go through PLNU email.

Required Books: A "3 unit class" means that for every hour in the classroom you spend around 2-3 hours studying. That means that this class expects 6-9 hours of homework a week. All books can be purchased in cheap, used, paperback form. Book discussions are based on the page numbering of these printed editions. "Scrolling" on a computer is an awkward form of reading that hinders the comparison of passages. We will be comparing passages and flipping back and forth in books looking at the relationship between passages. **The professor does NOT recommend that you rely on computerized devices for reading.**

Herodotus, *The Histories*, trans. Robin Waterfield (Oxford UP) 0192824252

John Wills, *Mountain of Fame*

Old Testament and New Testament (any translation)

Aristotle, *Politics* (Dover) 0486414248

The Edicts of Asoka (University of Chicago UP) 0226586111

Rick Kennedy, *Jesus, History, and Mount Darwin (Wipf & Stock) 978-1-55635-655-2*

Grading: Attendance is required. Non-attendance can lower grade up to one grade point.

Participation is required. Lack of participation in classroom discussion can lower grade up to one point.

Students are responsible for all emails sent by the professor to PLNU email addresses.

Grade: "Canvas" assignments & attendance: 45% The Midterm: 15% The Final: 40%

The professor, in concert with "the people" of the class, have the right to adjust and revise this syllabus during the course.

The Deep Past—Written Evidence from West Asia and the Eastern Mediterranean

1. Course Introduction: General education courses v. major courses. "Liberal arts and professional studies" in the PLNU Mission Statement. The name World Civilizations rather than World History. Tradition of civics. Why cities? Greek: *polis* & *politik* & *politiki* Roman: *urbs* & *civis* & *civilitas*. Suffixes: "ization" "ics" in "civilization," and "politics."

2. Communication on the Fertile Crescent: Ur to Egypt. Gilgamesh and Noah. The travels and ancient biography of Abraham and Sarah. Joseph as Bureocrat. Discuss Genesis 10-13, 37, 41, and 47:13-26.

3. Writing, Archives and Farsighted Laws. Alphabets, Moses' education? Judges and the Bureaucracy of Justice. The Ark of the Testimonies/Covenants. The Problem of Property Distribution and Debt-Slavery. Discuss Exodus 1-2, 18, 25:10-22, Deuteronomy 15, Leviticus 25, Joshua 20.

4. The Distribution of Power and Problem of Concentrating Power. The notion of a "Hebrew Republic." Deborah's authority? Samuel and inklings of a theory of monarchy. Theseus and the beginnings of Athens. Discuss Numbers 11:16, Joshua 23-24, Judges 2:16-20, 4; 1 Samuel 8; and Plutarch's "Theseus"

5. Lycurgas, Solon, and the Political Experiments at Sparta and Athens. Discuss Plutarch's "Lycurgas" and "Solon."
6. Babylon, Education, and the Power of Written Law: Daniel as Magi for Nebuchadnezzar then Persians. Review Discussion: Practices of Historian: Anecdotes, Examples, Situations, Role of individuals in history. Big Issues of the Traditions of Civilization: Property, Debt, Rich, Poor, Freedom, Slavery, Equality, Hierarchy. Standards for what is a "good" or "well governed" society? Discuss *Daniel* 1, 5, 6.

Herodotus and the influence of the Persian Empire

7. Jewish Monotheism and Greek High-Rationalism: Two intellectual traditions that flourish under Persian rule. Prophets and Philosophers. Amos, Hosea, Habakkuk, and Micah. Heraclitus, Pythagoras, and Zeno. Discuss *Amos* 5, *Habakkuk*, 1-2; *Job* 1 & 37-38, *Hosea* 1-3, *Micah* 4, 5:1-2, & 6:8, *Isaiah* 55
8. Cyrus, Darius, Xerxes, and Artaxerxes and the Persian model of low expectations and toleration. Tattenai, and Ezra as scholar-bureaucrats. The Book of Ezra on public policy and decision-making. The Cyrus Cylinder. *Ezra* 1, 4-7; *Isaiah* 44:24 - 45:7
9. History: Greek Rationalism of a Lower Type. Herodotus, "The Father of History." Eye and ear witnesses, hear-say reports, authorities. Historical inquiry into War, Peace, Freedom, Happiness, Tyranny, and Politics. Athens and Sparta (Lacaedaemonians). Solon, Lycurgas, Pisistratus. Croesus as foolish king who becomes wise bureaucrat/advisor. Discuss *Herodotus* Bk. 1: sections 1-13, 29-33, 56-66, 86-94.
10. Herodotus: Cyrus, Deioces, Harpagus, Nitocris, Tomyris. The Conquest of Babylon and the Persian Empire. Discuss *Herodotus* Bk 1: 94-140, 177-215.
11. Herodotus: Ancient Egyptians. Psammetichus, Cheops, Mycerinus, Amassis, and Nitetus. Greek Rationalism in Egypt. The Nile and Egyptian Geography. Pyramids and Oppression. The Twelve-Kings Experiment. 3 stories of Persian Conquest of Egypt. Discuss *Herodotus* Bk 2: sections 1-37, 77, 99-110, 124-159, 177-182 and Bk 3: 1-3.
12. Herodotus: Persia's Constitutional Convention. Cambyses, Otanes, Phaidime/Phaedymia, Darius, revolution and re-stabilizing the Persian Empire. Magi, Greek political "science," political categories, tendencies, characteristics: *democracy*, *oligarchy*, *aristocracy*, *monarchy* *Κρατος / Kratos* = strength, power; *αριστος / aristos* = best/noblest person, *αρχη / arche* = rule *δημος / demos* = inhabitants of a country, Darius as "retailer" and organizer of Persian Empire. Respect for written words. Gifts and Taxes. The Royal Road, Travels around Africa, and World Geography. Discuss *Herodotus*, Bk. 3: 30, 61-117, 127-128; bk 4:36-46; bk 5:52.
13. Gendered Power and Wisdom in Persian History: Abigail, Bathsheba, and Esther. Attosa, Phaidime, Artemisia, and the Amazons. Discuss *Book of Esther*, 1 Samuel 25; 1 Kings 1-2, and *Herodotus* bk 3: 132-134; bk 4: 110-116; bk 7: 1-3 bk 8:67-70; 87-88, 93; 101-103.
14. Day of Discussion and Review: What are we doing in this class? A look toward how we answer questions on the coming midterm and final. How historians think and answer questions with anecdotes and examples.

Confucius, Mencius, Ashoka, and Aristotle: Civic Happiness and Political Responsibilities

15. Confucius and Mencius. *Chun tzu (junzi)* and the relationship between monarchy and scholars. "The Mandate of Heaven (*tien*)" and the *tao (dao)* "the way." Discuss John Wills' *Mountain of Fame* chapters 1 & 2
16. Ashoka, the model of a Buddhist Politician: Dharma Bureaucrats, Dharma Missionaries, The Engagement of a Ruler in his Empire: Discuss *The Edicts of Asoka* (You don't have to read the intro.)
17. Aristotle and his *Politics*. The failures of logic, nature of humans, the politics of family, property, slavery. The Problem with Plato's and Hippodamus' Politics. Discuss: *Politics* bk 1 (pp. 24-53); bk 2 (pp. 54-69, 72-81)
18. Aristotle's *Politics*. Citizenship, Friendship, Popular Sovereignty, and the Ends of Government. Discuss: *Politics* bk 3 (pp. 100-144).
19. Aristotle's *Politics* and liberal arts education. The happy life of middleness and education. Discuss *Politics* bk. 4.11 (p. 167-171); bk. 7.1 (pp. 257-259); bk. 7.4 (pp. 265-268); bk. 8 (300-317).

Midterm

"Classic" Empires and the Silk Road

20. After Aristotle: Alexandria, Libraries, and Liberal Arts. Ptolemy Soter and Alexandria. The spread of Greekish/Hellenistic Education and Politics. Educating Bees: *paideia* (encyclopaedia), libraries, and gathering, organizing, and the hope of honey. Discuss "Educating Bees: The Craft of Humility in Classical and Christian Liberal Arts."
21. The ancient world's most successful political model: The Roman Republic, citizenship, justice, friendship, and good faith. The Brutus Family and Cincinnatus. Discuss *John* 18:28-19:16; *Acts* 17: 16-19:41, 21:30-40, 22:22-30, 23:12-35, 25:6-27 and

Ephesians 2:19-22.

22. Augustus, the "Empire," and *Pax Romana*. Discuss selections from Cicero and Tacitus.
23. "Secular" Bishops and Ecclesia become Christian. Churches as Democratic Fellowships. Bishops as scholar-bureaucrats. Discuss 1 *Timothy* and *Titus*; Eusebius on Bishops, and note on "Roman Faith."
24. Qin (Chin) and Han Empires in China. The Legalism of Han Fei Zi (Han Fei Tzu) and Sima Qian. First Emperor of Qin and Emperor Wu. The "liberal" tradition in China: Discuss *Mountain of Fame* chapters 3 & 4.
25. Wang Mang and Ban Zhou. Radical and Female Confucianism in the Han Empire. Discuss *Mountain of Fame* chapters 5 & 6.
26. Hui Neng. The end of the Han and the beginnings of Buddhism in China. Discuss *Mountain of Fame* chapter 8.

The Rise of the Three Great Civilizations: Western/Christian, Islamic, Chinese

27. Empress Wu. The Beginnings of East Asian Civilization. Discuss *Mountain of Fame* chapters 9.
28. "Emperors," the aspirations of *Pax Romana* and, eventually, *Christiana Respublica*: Caesar Augustus to Constantine. Scholars-Bishops and Bureaucratic Consensus and Securing Christian Information; The Date of Easter, distribution of Bible, Nicean Creed, Building Churches on Holy Sites. Discuss Theodoret's copies of letters by Constantine .
29. The Latin West: Jerome and the Latin translation of scriptures. Augustine and the Lowered Expectations of Church and Higher Expectations of State. Just War. Discuss Bainton on Just War in the Christian Roman Empire
30. Gregory and the creation of Roman church jurisdiction in Europe; *Christiana Respublica*, Charlemagne in imitation of Augustus and Constantine. Discuss R. A. Markus' *Gregory*.
31. Separation of Church and State, Elective Monarchy. Electing Popes and Holy Roman Emperors. Begin reading Kennedy's book.
31. Liberal Arts, Universities, and Christianity. The types of Greek Rational methods at pre-modern and modern universities. Curriculum and General Education requirements. Discuss Kennedy's *Jesus, History, and Mt. Darwin*.

From St Bonaventure's "Prologue" to *The Mind's Journey into God*:

Therefore to the cry of prayer through Christ crucified, by Whose blood we are purged of the filth of vice,
do I first invite the reader, lest perchance he should believe that it suffices
to read without unction,
speculate without devotion,
investigate without wonder,
examine without exultation,
work without piety,
know without love,
understand without humility,
be zealous without divine grace,
see without wisdom divinely inspired.

33. Arabia, Muhammad, Umma, and the birth of Islamamic Civilization: Discuss "The Prophet of Islam: His Biography" and "Muhammad's Last Sermon"
34. The *Dar al Islam* and *Pax Mongolica*. Ibn Battuta's travels, education, North Africa and Mecca: Discuss *The Adventures of Ibn Battuta*
35. The British revival of Roman republicanism. The story of Trojan Brutus, King Arthur, and Robin Hood. The history of Alfred, Henry II, King John and *Magna Carta*, Rise of Parliament, and Queen Elizabeth. Discuss Brutus story in Monmouth's *History of the Kings of Britain*.
36. East Asian Civilization, Ming Treasure Ships, Islamic Civilization, and the rise of the *Pax Hispanica*. The history of Mexico City and "Califia." Discuss the story of Califia.

Review for final

Final Times: Prof. Kennedy teaches three of these classes: MWF at 7:25-8:20, 8:30-9:25 and 11-11:55. Each class has an assigned final time, but a student can take the the final during either assigned time.

Final Times: Monday 10:30-1pm; Wednesday 7:30-10am; Friday 7:30-10am

Final times are set and regulated by the administration, not by the professor. If you need to change a final time, you must talk to the Dean or Dr. Pitts.