



WORLD CIVILIZATIONS I HIS110

Prof. R. Kennedy
 Department of History and Political Science
 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 Christians are historians for four reasons.

First, God created history 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 ancient history of World Civilizations is the story about the beginnings of the world's most influential civic traditions. Since these traditions are deepened and spread in classic and sacred texts that are passed down through centuries through an educated class of scholar-bureaucrats, this course emphasizes education's role in the history of civilizations, promotes the historian's craft of listening to dead people, and encourages students to enter into the world-wide and three-thousand-year-old conversation about the proper means of building, maintaining, and strengthening the goodness of civil society. The class is Aristotelian in that it focuses on the central concerns in a society's aspiration for good government: the concentration and distribution of power, the administration of justice, peace, and stability, the responsibilities of the strong/rich/free to the weak/poor/slaves, the rights of "the People," and the best methods of educating a bureaucracy that will facilitate good government. 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 or after class. 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, and in paperback form. Book discussions are based on the page numbering of the printed editions listed below. "Scrolling" on a computer is an awkward and ancient form of reading that hinders the comparison of passages and quick referencing of ideas. 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 assigned reading and does not allow such devices to be used in class or during class discussion.**

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

Richard B. Hays, *Reading Backwards* (Baylor University Press)

Grading: 25% attendance, 25% Canvas assignments, 15% Midterm, 35% Final.

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

The Deep Past—Written Evidence from the Fertile Crescent and 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 & politis & politiki* Roman: *urbs & civis & civilitas*. Suffixes: "ization" "ics" in "civilization," and "politics."

2. Communication and travel on the Fertile Crescent: Ur to Egypt. The travels and ancient biography of Abraham and Sarah. Joseph as bureaucrat. Pharaoh and the concentration of power. Earliest documents about Freedom & Slavery, Property & Debt, Problem with Monarchy? Gilgamesh, Hammurabi's Code, and reading "sophisticated" stories. Discuss Genesis 10-13, 37, 41, and 47:13-26.

3. Hebrew Example in Fertile Crescent of Writing, Archives, Scribal Culture, and Farsighted Political Thought. Alphabets, Moses' education? Judges and the Administration 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; I Samuel 8; and Plutarch's "Thesus"

5. Discussion of "good" governments in the Eastern Mediterranean/West Asia. Lycurgas, Solon, and the Political Experiments at Sparta and Athens. Discuss Plutarch's "Lycurgas" and "Solon."

Ezra, Herodotus and the Persian Empire

6. The Book of Daniel: Hebrew Republic's notion of High King, Earthly King, and educated, reasonable, bureaucratic administration. The education and qualities of a good bureaucrat. The Magi. The power of writing in a scribal culture. The traditional problem of bad bureaucrats. Nebuchadnezzar then Darius as good civic CEOs. Compare literature and stories from Fertile Crescent and Eastern Mediterranean. Discuss *Daniel* 1-6.

7. Public Policy in the Books of Ezra & Nehemiah: Cyrus, Darius, Xerxes, and Artaxerxes and the Persian imperial model. Monarchy and culturally independent provinces. Emperor (High King, King of Kings, Lord of Lords), Satraps (sometimes "Client King/Queen"), and Magi. Taxes and Toleration. Cyrus as serving divine plan. Rehum & Shimshai to Artaxerxes, Tattenai to Darius, Ezra as Persian scholar-bureaucrat in Jerusalem. Archives and the Cyrus Cylinder. *Isaiah* 44:24 - 45:7; *Ezra* 1, 4-7; *Nehemiah* 8:1-8.

8. Herodotus: "The Father of History." Greek Rationalism of a Lower Type (Social Studies). How to read history—digressions to connected stories, eye and ear witnesses, chains of hear-say reports, obligations to multiple perspectives rather than historian's own individualistic declarations of truth. History as listening as much as speaking. 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.

9. Herodotus: Cyrus, Deioces, Harpagus, Nitocris, Tomyris. The Conquest of Babylon and the Persian Empire. Discuss *Herodotus* Bk 1: 94-140, 177-215.

10. Herodotus: Ancient Egyptians. Psammetichus, Cheops, Mycerinus, Amassis, and Nitetus. Egypt at the roots of Greek Thinking. (The on-going *Black Athena* issue at universities.) 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.

11. 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. Discuss *Herodotus*, Bk. 3: 30, 61-89, 127-128; bk 4:36-46; bk 5:52.

12. Gendered Power and Wisdom in Persian History: Abigail, Bathsheba, and Esther. Attosa, 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.

Rome and Aristotle: Republican Government, Separation of Powers, and Citizenship

13. The Founding of Rome on the Far Western Frontier. The creation of the Roman Republic during the time of Darius in Persia. Questions on the influence of Iran (similar to issue of *Black Athena*). Herodotus on world geography, maps, exploration, and Royal Road. The first Brutus and Cincinnatus. Discuss: *Herodotus* bk. 3:98-120, bk. 4: 36-46, bk. 5:52-54; Polybius, *The Rise of Rome* bk. 6: 11-18.

14. 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)

15. Aristotle's *Politics*. Citizenship, Friendship, Popular Sovereignty, and the Ends of Government. Discuss: *Politics* bk 3 (pp. 100-144).

16. 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).

"Classic" Empires: East Asia, South Asia, and The Pax Romana

17. Ashoka, the model of a Buddhist Politician: Dharma Bureaucrats, Dharma Missionaries, The Engagement of a Ruler in his Empire: Discuss *The Edicts of Asoka* pp. x-xiii, 25-69.

18. 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

19. 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.

20. Wang Mang and Ban Zhou. Radical and Female Confucianism in the Han Empire. Discuss *Mountain of Fame* chapters 5 & 6.

21. After Aristotle: Alexandria, Libraries, and Liberal Arts. Ptolomey 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."

Midterm March 3

22. Augustus, the "Empire," and *Pax Romana*. Discuss selections from Cicero, Tacitus, and *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.

23. "Secular" and Christian Bishops and Ecclesia in the Empire. Christian Scholar-Bureaucrats in the Empire: Apostles, Deacons, and Bishops. Luke and the history of a bureaucracy. Ethiopian Eunuch and examples from *Timothy*, *Titus*. (Read for next class Richard Hays *Reading Backwards* "Introduction," Chapter 1 & 2)

24. The New Christian Historiography. Comparing Ezra, Herodotus, Thucydides, Xenophon, Plutarch, and the Gospels. Discuss: Richard Hays *Reading Backwards* "Introduction," Chapters 1, 2, 4, 5, & 6.

25. From *Pax Romana* to *Christendom*: Diocletian 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. Effects on Republican Thought and Western Civilization: Kingship, Marriage, Celibacy, Church, and Monasticism. Discuss Theodoret's copies of letters by Constantine.

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

26. Hui Neng. The end of the Han and the spread of Buddhism in China and Japan. Discuss *Mountain of Fame* chapter 8.

27. Empress Wu, Su Dongpo, and Qiu Chuji, the Daoist. The Beginnings of East Asian Civilization. Discuss *Mountain of Fame* chapters 9, 10, & 12.

28. 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

29. The Transition from Ancient to Medieval West, Charlemagne's imitation of Augustus and Constantine. Discuss Cook *The Medieval World View*, pp. 115-148.

30. 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*.

32. Arabia, Muhammad, Umma, and the birth of Islamic Civilization: Discuss "The Prophet of Islam: His Biography" and "Muhammad's Last Sermon"

33. The *Dar al Islam* and *Pax Mongolica*. Ibn Battuta's travels, education, North Africa and Mecca: Discuss *The Adventures of Ibn Battuta*

34. Discuss: "Expansion and Transformation of Islam in the Indian Ocean World" pp. 1-29.

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, Diplomatic expansion, Isolation. Chinese before Columbus, New Historical possibilities.

37. Islamic Civilization and the rise of a world empire: the *Pax Hispanica*.

Review for final

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

Final Times: Wednesday 10:30-1pm or 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.