



WORLD CIVILIZATIONS I HIS1010

Prof. R. Kennedy, Office: Colt Hall 209,
Office Phone: 619-849-2537.
Office Hours are MWF from 9:30-noon, T-
Th 12-2pm. I am on campus a lot and
students are invited to drop by my
office. All students are invited to send me
an email at rkennedy@pointloma.edu to ask
questions or set up an office
appointment. I am happy to clarify (or
obfuscate) matters or simply chat about
history or life.

“Unlike others, our civilization has always been extremely attentive to its past.
Everything has inclined it 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

PLNU Mission: To Teach ~ To Shape ~ To Send

Point Loma Nazarene University exists to provide higher education in a vital Christian community where minds are engaged and challenged, character is modeled and formed, and service is an expression of faith. Being of Wesleyan heritage, we strive to be a learning community where grace is foundational, truth is pursued, and holiness is a way of life.

Foundational Explorations Mission

PLNU provides a foundational course of study in the liberal arts informed by the life, death, and resurrection of Jesus Christ. In keeping with the Wesleyan tradition, the curriculum equips students with a broad range of knowledge and skills within and across disciplines to enrich major study, lifelong learning, and vocational service as Christ-like participants in the world's diverse societies and culture.

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." The class 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 and world-wide discussions about the concentration, distribution, and proper limits of power, the best method of educating a bureaucracy that facilitates good governance, the importance of incorporating "the consent of the governed" into government so as to avoid tyranny, the responsibilities of the strong/rich to the weak/poor, and the tensions between war and peace, slavery and freedom, property and debt. 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.

Foundational Explorations Learning Outcome #2c

Students who complete this FE course will demonstrate an understanding of the complex issues faced by diverse groups in global and/or cross-cultural contexts. Assessed with a signature assignment (essay question).

Course Learning Outcomes for HIS 1010: Students who complete this course will be able to...

- analyze significant primary texts concerning early world civilizations.
 - evaluate political, geographic, economic, social, cultural, religious, and intellectual institutions, structures, and processes across a range of historical periods and cultures.
 - identify and analyze traditions of citizenship and governmental responsibilities to citizens.
 - develop effective communication skills by sharing their interpretations of the past in a variety of written and/or oral assignments.
 - examine historical developments with a particular emphasis on values and ethical choices, in light of being responsible citizens.
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Contacting Professor: Best is to chat after class or in his office. All other communications should go through PLNU email. Students are responsible for all emails sent by the professor to PLNU email addresses.

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 the printed editions listed below. **The professor recommends that you NOT read from computerized devices.** “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. **No computers or electronic devices are allowed in class unless discussed with professor. The best educational research agrees that students learn better by taking notes by hand, on paper, not typing into a computer.**

Required Books:

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 30%, Oral responses to Canvas assignments and participation in class 15%, Midterm 20%, Final 35%.

The professor, in concert with “the people” of the class, has the right to adjust and revise this syllabus during the course. Students will be notified of any changes by PLNU email.

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. Greek: *polis & politis & politiki*, Roman: *urbs & civis & civilitas*. Suffixes: “ization” “ics” in “civilization,” and “politics.”
2. People, Places, Travel, Events, Covenants, and Memory devices (circumcision and tombs) on the Fertile Crescent: Babylon and Ur to Egypt. The written history of the travels and family of Abraham and Sarah. Joseph as Bureaucrat. Discuss Genesis 10-13, 16-17, 21,23, 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; I Samuel 8; and Plutarch’s “Thesus”
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. “Faith” as method of knowing history for Jews, Greeks, and Romans: (πίστις/pistis and fides). 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, Herodotus bk. 3, section 15.

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. Athenians and Spartans (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 and Mycerinus. Scribal Culture. Greek Rationalism in Egypt. The Nile and Egyptian Geography. Lybians (Africans), Ethiopians. (Note: "Fish Eaters" or *Ichthyophagi* are coast dwellers.) Pyramids and Oppression. The Twelve-Kings Experiment. Discuss *Herodotus* Bk 2: sections 1-37, 77, 99-110, 124-159 and Bk 3: 17, 19-20, and 114.

12. Herodotus: Cambyses, Nitetis, Otanes, Phaidime/Phaedymia, Megabysus, and Darius, revolution and re-stabilizing the Persian Empire. Magi, Greek political "science," political categories, tendencies, characteristics: *democracy*, *oligarchy*, *aristocracy*, *monarchy* Κρατος / *Kratos* = strength, power; ἀριστος / *aristos* = best/noblest person, αρχεω / *arche* = rule δημοσ / *demos* = inhabitants of a country, Darius as "retailer" and organizer of Persian Empire. Respect for written words. Travels around Africa. Discuss *Herodotus*, Bk 3: 1-3, 21, 29-31, 36-38, 61-89, 127-134; bk 4:36-46.

13. Brutus and 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*). Cincinnatus. Discuss: *Livy*, *History of Rome*; *Polybius*, *The Rise of Rome* bks. 1.59-2.2, 6: 11-18.

14. 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.

15. Review. Practice Midterm Question. Bring Canvas readings notebook to class for the professor to grade.

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

16. 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 and Confucius and Mencius assignment on canvas.

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* (You don't have to read the intro) and video.

18. 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)

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

20. 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 and the Silk Road Connection

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.”

22. Roman Republic to Roman Empire. Cicero and Paul.

23. Civilized Values in the Roman Empire and Christianity's Church Politics . Cicero and Augustus, the “A Good Empire,” “Citizenship,” “Friendship,” “Faith,” and *Pax Romana*. Discuss from the New Testament *John* 18:28-19:16, *Acts* 18:1-17, *Acts* 19:23-41, *Acts* 20:22-29, *Acts* 23: 12-24.

24. Constantine, Eusebius, the Bible, and the Scholar-Bishop. Discuss Acts 15 and readings from Eusebius and Theodoret.

25. 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.

26. Wang Mang and Ban Zhou. Radical and Female Confucianism in the Han Empire. Obedience, Humility, and Households. Discuss *Mountain of Fame* chapters 5 & 6. Watch this video and read also the life and household rules in New Testament’s Philippians 2 and Colossians 3.

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

27. Zhuge Liang, Hui Neng, and the end of the Han, Daoism, the beginnings of Buddhism in China. Discuss *Mountain of Fame* chapters 7 & 8.

28. The Latin West: Santa Catalina and Hypatia in Alexandria, Santa Paula, Jerome, and the Latin translation of scriptures. Augustine and the Lowered Expectations of Church and Higher Expectations of State. Just War. Watch video and Discuss Bainton on Just War in the Christian Roman Empire

29. The Transition from Ancient to Medieval West, Gregory as Bishop of Rome and Charlemagne and Roman Emperor. Read selection from *Life of Charlemagne*.

30. Separation of Church and State, Elective Monarchy. Electing Popes and Holy Roman Emperors. Begin reading Kennedy’s *Jesus, History, and Mt. Darwin*.

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.

32. Arabia, Muhammad, Umma, and the birth of Islamamic 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. Baghdad, Beijing, and the Mongol Empire. The Influence of Chinggis Kahn (Qahan), Kublai Kahn, and Hulegu Kahn on East Asian and Islamic Civilizations.

35. East Asian Civilization in the Ming Dynasty, Ming Treasure Ships, Confucian contentment, and Wang Yangming. Discuss *Mountain of Fame* chapter 13 on Wang Yangming.

36. 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*.

37. Ethiopian Tradition and Course Review

38. Treaty of Tordesillas, Pax Hispanica, and Course Review

39. Review

STATE AUTHORIZATION ⊕

State authorization is a formal determination by a state that Point Loma Nazarene University is approved to conduct activities regulated by that state. In certain states outside California, Point Loma Nazarene University is not authorized to enroll online (distance education) students. If a student moves to another state after admission to the program and/or enrollment in an online course, continuation within the program and/or course will depend on whether Point Loma Nazarene University is authorized to offer distance education courses in that state. It is the student’s responsibility to notify the institution of any change in his or her physical location. Refer to the map on [State Authorization](#) to view which states allow online (distance education) outside of California.

PLNU COPYRIGHT POLICY ⊕

Point Loma Nazarene University, as a non-profit educational institution, is entitled by law to use materials protected by the US Copyright Act for classroom education. Any use of those materials outside the class may violate the law.

PLNU ACADEMIC HONESTY POLICY ⊕

Students should demonstrate academic honesty by doing original work and by giving appropriate credit to the ideas of others. Academic dishonesty is the act of presenting information, ideas, and/or concepts as one’s own when in reality they are the results of another person’s creativity and effort. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for that assignment or examination, or, depending on the seriousness of the offense, for the course. Faculty should follow and students may appeal using the procedure in the university Catalog. See [Academic Policies](#) for definitions of kinds of academic dishonesty and for further policy information.

PLNU ACADEMIC ACCOMMODATIONS POLICY⊗

PLNU is committed to providing equal opportunity for participation in all its programs, services, and activities. Students with disabilities may request course-related accommodations by contacting the Educational Access Center (EAC), located in the Bond Academic Center (EAC@pointloma.edu or 619-849-2486). Once a student's eligibility for an accommodation has been determined, the EAC will issue an academic accommodation plan ("AP") to all faculty who teach courses in which the student is enrolled each semester.

PLNU highly recommends that students speak with their professors during the first two weeks of each semester/term about the implementation of their AP in that particular course and/or if they do not wish to utilize some or all of the elements of their AP in that course.

Students who need accommodations for a disability should contact the EAC as early as possible (i.e., ideally before the beginning of the semester) to assure appropriate accommodations can be provided. It is the student's responsibility to make the first contact with the EAC.

PLNU ATTENDANCE AND PARTICIPATION POLICY⊗

Regular and punctual attendance at all class sessions is considered essential to optimum academic achievement. If the student is absent for more than 10 percent of class sessions, the faculty member will issue a written warning of de-enrollment. If the absences exceed 20 percent, the student may be de-enrolled without notice until the university drop date or, after that date, receive the appropriate grade for their work and participation.

SPIRITUAL CARE

Please be aware PLNU strives to be a place where you grow as whole persons. To this end, we provide resources for our students to encounter God and grow in their Christian faith.

If students have questions, a desire to meet with the chaplain or have prayer requests you can contact the [Office of Spiritual Development](#).

USE OF TECHNOLOGY⊗ *Note: Add this section if teaching an Online or Hybrid course.*

In order to be successful in the online or hybrid environment, you'll need to meet the minimum technology and system requirements; please refer to the [Technology and System Requirements](#) information. Additionally, students are required to have headphone speakers, microphone, or webcams compatible with their computer available to use. Please note that any course with online proctored exams require a computer with a camera (tablets are not compatible) to complete exams online.

Problems with technology do not relieve you of the responsibility of participating, turning in your assignments, or completing your class work.