History 2206/02 -ORIGINS OF THE GREAT TRADITIONS -Syllabus, Fall 2014

Dr. Gerrit Voogt
Office: SO 4106
Office hours: MW 10:00 - 11:30 AM, 2:00 - 3:00 PM, or by appointment
contact me through D2L mail

Nota Bene: This syllabus is subject to change at the discretion of the instructor. It is up to the student to keep up with any announced changes in the schedule of assignments and readings.

Readings:

3. Other readings: posted on D2L, or online

1. **Course description**: “Origins of the Great Traditions” is a systematic examination of four centers of civilization in Eurasia during their defining moments. The course focuses on India’s transcendental world view, China’s classical philosophies, the Judaeo-Christian-Islamic outlook, and the emergence of a Latin-European culture in the West. The content emphasizes cross-cultural influences and connections.

The course aims at enabling students to gain an understanding of the historical circumstances that gave rise to the major traditions of the Eurasian world. It further aims at familiarizing the students with some of the major texts that are at the core of the Great Traditions, and at the development of the skill of historical analysis using primary sources.

The lectures are designed to provide an overview of course themes. However, the reading and understanding of major primary texts is an important objective of this class, and since the discussion of these texts in class occupies such a central place, much of the course content will depend on students and their degree of preparation.

2. **Learning objectives.** After taking this course, the student should have achieved

- A deepened and informed understanding of Great Traditions and their genesis fostered by...
- A sustained and intense engagement with key primary texts that inform these Traditions
- An appreciation of the connections, interactions, differences and commonalities of these Traditions
- Improved ability to analyze, assess, and interpret primary sources.

3. **Course requirements:**

- Read this syllabus carefully, and keep up with possible revisions or modifications announced during the course.
- The handouts for this course will be made available through D2L; it is the student’s responsibility to print and bring these materials to class, to keep up with the calendar and possible revisions of the syllabus posted on D2L.
- The students are expected to come to class prepared, i.e. you should be able to discuss the assigned readings. Overall class participation plays a role in the determination of the
The expectation in this course is that students and instructor treat each other with the respect they themselves want to be accorded.

Absence from an exam will result in a zero grade. In case of a medical or other emergency, contact me before or on the day of the exam, and submit the proper documentation. Missing the deadline for submitting a paper will result in a deduction of one letter grade for each day of lateness.

You are permitted two absences; otherwise, each unexcused absence from class causes an automatic reduction of the ten points for participation by one half point.

There will be a number of quizzes on the reading assignments

There will be three exams on the collective readings and the topics discussed in class.

Every student will visit a site relevant to one of the great traditions and write a three page reflection paper on his/her experience. These sites may include churches, synagogues, and mosques (preferably outside the student’s own religious tradition). The reflection paper will count as 10% of the student’s final grade. The guidelines will be posted separately.

You will write a take-home essay on a topic that falls within the area of the “Great Traditions” studied in this course. The essay assignment will ask for a cross-cultural analysis of certain themes in the Great Traditions.

Arrive promptly; if you have to leave class early, tell the instructor at the beginning of class.

Cell phones and other communication devices should neither be seen nor heard in class. Laptop computers should be used only for taking notes, consulting assigned readings, or other class-related tasks. Students violating these policies will be asked to leave, and their absence will be considered unexcused.

Grade distribution: letter grades are assigned as follows: A=91-100; B=81-90; C=71-80; D=61-70; F=0-60.

Your grade is broken down as follows:

<table>
<thead>
<tr>
<th>Component</th>
<th>Points</th>
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<tbody>
<tr>
<td>Exam 1</td>
<td>15</td>
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<tr>
<td>Exam 2</td>
<td>15</td>
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<tr>
<td>Quizzes</td>
<td>10</td>
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<td>Site visit report (reflection paper)</td>
<td>10</td>
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<td>Essay</td>
<td>20</td>
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<td>Final exam</td>
<td>20</td>
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<tr>
<td>Participation</td>
<td>10</td>
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<tr>
<td>Total points</td>
<td>100</td>
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Academic integrity: Every KSU-student is responsible for upholding the provisions of the Student Code of Conduct, as published in the Undergraduate and Graduate Catalogs. Section II of the Student Code of Conduct addresses the University’s policy on academic honesty, including provisions regarding plagiarism and cheating, unauthorized access to University materials, misrepresentation/falsification of University records or academic work, malicious removal, retention, or destruction of library materials, malicious/ intentional misuse of computer facilities and/or services, and misuse of student identification cards. Incidents of alleged academic misconduct will be handled through the established procedures of the University Judiciary Program, which includes either an informal resolution by a faculty
member, resulting in a grade adjustment, or a formal hearing procedure, which may subject a student to the Code of Conduct’s minimum one semester suspension requirement.

4. Course schedule (readings, exam and other important dates in *italics*; “HR”=Andrea/Overfield, *The Human Record*).

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings</th>
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<tbody>
<tr>
<td>August 18</td>
<td>General introduction; use of primary sources</td>
<td>*HR P1-P14 (Prologue: “Primary Sources and How to Read Them”)</td>
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<tr>
<td>August 20</td>
<td>*Review of HR P1-P14</td>
<td>Indian civilization: history – Hinduism</td>
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<td>*HR 44-48; 65-73; 180-183</td>
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<tr>
<td>August 25</td>
<td>India: religion and caste</td>
<td><em>The Ramayana</em></td>
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<td>August 27</td>
<td>Hindu epic</td>
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<td>September 1</td>
<td>Labor Day</td>
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<td>September 3</td>
<td>Buddhism</td>
<td>*HR 74-79; 143-149; 183-190</td>
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<td>September 8</td>
<td>India: Buddhism; Jainism; conclusion</td>
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<td>*HR 294-301 (Multiple Voices VI, Buddhism in China)</td>
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<tr>
<td>September 10</td>
<td>China’s style of civilization</td>
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<td>*HR 30-37; 133-137; 87-101</td>
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<tr>
<td>September 15</td>
<td>Daoism, Confucianism, Legalism</td>
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<td>*HR 87-101; Laozi &amp; Confucius: selections posted</td>
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<tr>
<td>September 17</td>
<td>China’s Great Traditions: conclusions</td>
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<td>*HR 116-125 (MV II, Healing in China, India, and Greece)</td>
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<tr>
<td>September 22</td>
<td>Exam 1 (bring Blue/Green Book)</td>
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<td>September 24</td>
<td>The Greco-Roman tradition: backgrounds</td>
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<td>*HR 49-54; 101-115</td>
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<td>September 29</td>
<td>Greco-Roman tradition (continued)</td>
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<td>*Plato, Cave Metaphor; Tacitus, Annals of Imperial Rome: See D2L</td>
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<td>October 1</td>
<td>Greco-Roman (conclusion): Stoicism; Law</td>
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<td>*Epictetus; Marcus Aurelius: D2L</td>
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<td>October 6</td>
<td>Family of Abraham I: genesis and history</td>
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<td>*HR 55-64; 83-86; 194-197</td>
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<td>October 8</td>
<td>Judaism continued</td>
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<td>*Talmud (D2L)</td>
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<td>October 13</td>
<td>Family of Abraham II: early Christianity</td>
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<td>*Readings: HR 197-207 (#s 41-43)</td>
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<td>October 15</td>
<td>The Christian tradition, continued</td>
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<td>*HR 213-221 (Multiple Voices IV: One or Many Christianities?)</td>
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<td>October 20</td>
<td>Family of Abraham III: The Islamic tradition: backgrounds and history</td>
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<td>*HR 222-239</td>
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<td>October 22</td>
<td>Islamic tradition (cont’d); Families of Abraham, conclusion HR 240-247</td>
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<td>October 27</td>
<td><strong>Exam 2 (bring Blue/Green Book)</strong></td>
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<td>October 29</td>
<td>China during the Tang and the Song dynasties</td>
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<td><em>HR 262-267 + D2L</em></td>
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<td>November 3</td>
<td>Transmitted and original: the Japanese tradition</td>
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<td>November 5</td>
<td>Japanese tradition – Ideals of the Samurai</td>
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<td><em>(D2L Readings)</em></td>
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<td>November 10</td>
<td>Medieval christendom: the medieval tradition</td>
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<td>November 12</td>
<td>Western Europe continued</td>
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<td><em>Einhard, Life of Charlemagne (on line)</em></td>
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<td>November 17</td>
<td>From the Carolingians to the High Middle Ages</td>
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<td><em>Einhard, Life of Charlemagne (on line)</em>; <em>Thomas Aquinas, Summa Theologica (selection, see D2L)</em></td>
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<td>November 19</td>
<td>High Middle Ages</td>
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<td><em>The Story of Abelard’s Adversities (on line)</em></td>
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<td>November 24</td>
<td>Fall Break – enjoy!</td>
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<td>November 26</td>
<td>Fall break</td>
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<td>December 1</td>
<td>The Medieval Synthesis</td>
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<td><strong>Site Visit Reports due</strong></td>
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<td>December 3</td>
<td>The Great Traditions c. 1500</td>
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<td><em>HR 407-414 (Ma Huan &amp; Columbus) &amp; D2L</em></td>
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<td>December 8</td>
<td>Great Traditions c. 1500: conclusions/ review for Final</td>
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<td>December 10</td>
<td>8:00-10:00 AM</td>
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<td><strong>Final Exam – bring Blue/Green Book</strong></td>
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