Area D: Behavioral and Social Sciences section 3, Cultural and Social Institutions. It also introduces students to three of the “Student Learning Outcomes for the History Major,” (hereafter referred to as SLOs) 2. “student’s work employs the formal styles of writing, argumentation, and presentation that historians use;” 6. “student’s work reflects an understanding of the intellectual, political, economic, social, and cultural history of the United States, Europe, Classical Civilization, the Near East, or one ‘Non-Western area;” 7. Student’s work reflects an understanding of the roles of race, class, gender, or ethnicity in history.” It will also give some attention to the History Department’s emphasis this semester on SLO #4 that “student’s work employs the formal styles of writing, argumentation, and presentation that historians use.”

COURSE MATERIALS: [Books are available at AS Bookstore in the Student Union and addresses for online sources are given in the syllabus.


4. Course Packet: European Civilization: History 110: Lawrence M. Bryant [A printed format of course readings that are also available electronically in the Course Portal. Since most of these readings are needed in the classroom, former students have suggested that a printed reader would be more convenient and less costly than individually printing out the readings. Primary Reading assignments from the Portal are all in this Packet. Whether from individual printings or the Packet, students are responsible for having print copies in the class room at the time of discussion.]

Useful Internet Resources for Historical Study:
http://www.fordham.edu/halsall  [Internet History Sourcebook Project]
http://www.besthistorysites.net/index.shtml  [The Best History Sites]
Other sites will be given in class meetings throughout the semester.
COURSE OBJECTIVES AND METHOD OF APPROACH

Intellectual Position: At an introductory level History 110 seeks to enlarge each student’s understanding of the historical forces, structures, events, and persons that brought about the world in which she or he must live. It is primarily concerned about understanding the culture and ideas of early modern European peoples and institutions from the Late Middle Ages and Renaissance to the end of the French Revolution, which is circa 1300 to 1815. The course is about changes in world-views, moral values, material conditions, technologies, sciences, and styles of living. In it, students will regularly reflect on how people in the past frequently have distorted history and their reasons for doing so. It will also consider the various ways in which people in our time understand history and address the issues of “who owns history” and the invention of historical myths. The course encourages “skepticism about the dominant views [of the past], but at the same time trusts in the reality of the past and its knowability,” as Appleby, Hunt, & Jacob put it in their book Telling the Truth about History, (New York, 1994). Most importantly, it approaches the past with the belief that the study of history is at the same time a collective and private struggle for bringing about enlightenment, civility, and liberty among particular human communities and in the world at large.

The Approach: (1): Chronology: Students will be taught the major chronological periods of European History and the cultural, national, and global developments taking place from around A.D.1300 to A.D. 1815. The course offers to students with limited background in history and historical critical thinking an understanding of the transformations in European history that created the world of today. This historical past is messy and events did not happen in an orderly and neat way. However, all historical approaches try to find some order in events because not to do so would turn its memory into private fantasies, collective delusions, or useless chaos. The aim of good history is not to confuse the order that historians see in history with the way events actually unfolded. In sum, the course gives students some sense of the events of the past that most shaped the present world without falling into teleological* historical fallacies. (*“Relating to final causes; concern with design or purpose in nature.”)

(2) Major Themes: This course aims to discredit ignorant simplifiers (common in all times and particularly today among print and electronic media journalists, politicians, and pleaders for narrow interests). It reflects on the complexity and evasiveness of the past and the offensiveness to us of much of what happened in history (such as enslavement and destruction of peoples, exclusion from public life of women and the poor, institutionalized intolerance, use of torture, etc.). At the same time, the course expects students to master a basic knowledge of the contents of the history and uniqueness of European Civilization: its technologies, heroic thinkers, reformers, and major events.

(3) Interpretations: Attention will be given to discerning “what happened” in the past to give European Civilization its uniqueness in human history: particularly its turn to enlarge the sphere of public life and to advance the pursuit of happiness as a goal of political society. The larger world’s receptions of writings and practices that were influential in shaping European ideas, institutions, and events will be studied both as they represent the past and (mutatis mutandis) as they continue to speak to contemporary concerns. There are two histories here: the one about “Europeanization,” that is, those events that brought European ways to world supremacy, and the one about “domination,” that is the probably irreversible impacts that this supremacy has had and still has on human lives in Euro-America and the World.
Resources for Learning about Power, Ideas, and Structure in History. To a great degree, the course looks at the legacies of successful powers and interest groups: not the things that they destroyed or the voices that they silenced. The textbook, primary readings and the online resources will guide students through the periods, chronologies, and monumental events that are established in European educational traditions. Many online resources are in the University Portal at “Blackboard” for this course. Students are expected to read and learn independently from the classroom lectures and discussions. Primary sources in the Text, More’s Utopia, Voltaire’s Candide and the readings in the course Portal or from the Packet (they are the same readings) aim to bring contemporary voices of each period to the narrative of the textbook. Students should purchase the Course Packet and bring it to each class for discussion and writing assignments. Each student is responsible to keep the instructor informed about the usefulness of the Portal assignments or any problems he/she has using the Portal or other source materials.

Requirements: The technical preconditions for taking the course are abilities to read and to write; the attitudinal preconditions are a regard for humanity and a concern for its history. Should anyone lack the latter two prerequisites, it would be prudent to feign them or to drop the course. The use of primary historical sources are intended to help students to learn historical methods (1) for analyzing evidence and the relative trustworthiness of types of evidence, (2) for making honest judgments about past events and (3) for detecting thoughtless, false, and invented history. Most of your course work will entail writing short answers or essays on historical topics, as described below. Each student is expected to learn the class materials; s/he must be able to identify within the appropriate historical periods key events, major styles, central ideas, dominant institutions, general conditions of existence, and principal personalities. Also, s/he must recognize some of the connecting threads or themes holding together European history. Finally, s/he must be mindful of the historical paradox that past people and circumstances differ radically from us and from our conditions of existence while they, at the same time, are inexorably connected to our sense of identity and purpose for being. For help in interpreting history sources, use the Guide for the historical interpretation of Primary Source Writings included with this syllabus.

FORMAT AND GRADING

Late assignments will be penalized. However, on rare occasions and because of good excuses, the instructor will grant in writing a special indulgence of an extension that -- to have weigh -- must be included in the student’s portfolio of class materials. Students are reminded that the instructor holds office hours for their benefit, and they are encouraged to make use of them both to discuss issues that can not be brought up in class and difficulties that they may have with course materials and presentations. Students should carefully note the following expectations:

Attend Class Meetings: The class meets twice a week for one hour and fifteen minutes. Generally, class meeting will consist both of formal lectures or presentations to introduce topics and to orient students to the readings and more informal discussion and workshop approaches. Please be aware that there is a reduction in class meeting times, assignments and reading materials, because California’s current economic and governmental breakdown mandates a furlough structure on CSU, Chico. Review your syllabus carefully for furlough days. I encourage you to use such furlough days as reading days in order that the material formerly covered in this course can continue to be covered. Reductions in portfolio assignments will be announced in class.
FORMAT AND GRADING (continued)

I. Prepare for Class: students are expected to be on time and prepared for class, to participate in discussions, and to satisfy all assignments. **One multiple choice answer final examination** over the accumulative materials of the course will be given, but a take-home mid-term practice examination will count as a portfolio assignment. The final examination will constitute 15% of your final course grade. Writing assignments will be graded with attention to how well the response reflect information from the classroom, the sources and the textbook. A student’s **writing** needs to convey both a (1) sense of approaches to history [historical methodology] and (2) some knowledge of the places, actors, and events of history [historical subject matter and content]. All students will write a paper on topics relating to More’s **Utopia** (800 to 1000 words) and a final essay on Voltaire’s **Candide** (800-1000 words). There will also be written portfolio assignments. Each paper constitutes 20% of your course grade.

II. Your keeping of a portfolio of course assignments is required and constitutes **45% of your final grade**. Keep all course materials and papers that you have worked on in a Portfolio. At the end of the semester the Portfolio is reviewed with the course instructor in a final five-minute exit* interview. The following list is the schedule of assignments that should be in the final portfolio. For the assignments, see the syllabus.

III. Portfolio, Attendance & Participation (in class/out of class projects)... ... **45%**

1. Response to syllabus (questionnaire at end of syllabus) 28 Jan.
2. Boccaccio’s account of Responses to the Plague in Florence 9 Feb.
3. Receptions of the Reformation (1 page, single spaced in-class exercise) 11 March
4. Violence in the Sixteenth century (300 words) 8 April
   Practice objective examination 8 April
5. Differences between Absolutism and Constitutionalism 22 April

2. Examinations .................................................................
   Thursday, 8 April (Bring in answers to Practice examination)
   Thursday, 20 May Final Objective 2:00-3:50 pm (15%)............15%

3. Paper: (Feb. 23): Essay Comparing **Utopia** and Europe: Raphael Hythloday comparisons between European and Utopian practice(s) or institution(s) of __________?*_________ (800-1000 words, double spaced)........................................... 20%

4. Paper: (13 May) Final Essay **Candide** Paper: Due date. May 13. Cite and discuss at least three instances that are criticized or satirized in Candide that the French Revolution’s “Declaration of the Rights of Man and Citizen” appears to correct or addresses and one (1) that it doesn’t..(800-1000 words, double spaced)........................................... 20%
History of European Civilization: 1300-1815

SYLLABUS

(Note bene! This syllabus is a tentative outline for this course of study and is subject to modification and alternations at the discretion of the course instructor. All specific changes in assignments and chapters will be announced in class; each student is responsible to be abreast of assignments).

Week 1 (26 & 28 January): 1) Introduction to “Events” in European History
2) The World of the Late Middle Ages: Famine, [Monday Jan. 25, Mandatory Personal Furlough Day]

Assignments: Text: C. 12, pp. 371-387 and “Timeline” at back of Text,
Reader: Boccaccio, Plague in Florence from The Decameron;
Portfolio #1: Questionnaire due 28 Jan.

Week 2 (2 & 4 Feb.): 1) Plague, Religion, Schism, Heresy, and War: 1300-1500
2) For Class Discussions: Catastrophes: The sacred and the profane in crises:
   (1) Schism: Church, Community, and Authority
   (2) Seven Sacraments /Seven Deadly Sins
   (3) Hundred Years War
   (4) Jan Hus/Joan of Arc and Cultural Heroes / Heroines
   (5) Medieval Society and the idea of Right Order
   (6) Christine de Pizan

Assignment: Text C. 12: 387-405; “Hus” (p. 391) & “Listening to the Past” (pp. 404-405)

Portfolio #2 (in class and take home exercise): [Due Feb. 9—one page, single spaced]. Reading documents and analyzing primary sources: the example of plague documents... In a single-spaced one typed written page use Boccaccio’s description of “Reactions to the Plague” and the text book to discuss one or two of the changes in medieval social, institutional, or cultural practices caused by the plague. (Consider how Florentines reacted to the Black Death and what do these reactions tell us about their worldview and the importance of the plague to medieval history?) SLOs 2, 6, 7.

Week 3 ( 9 & 11 Feb.) 1) Self and Other: Identifying Cultures in More’s Utopia:
2) England/Europe versus Utopia {Begin Paper #1}
   [Friday 12 Feb.—University-wide furlough day]

Voice from the Past: Thomas More (1516): “The chief aim of their constitution and government is that, whenever public needs permit, all citizens should be free, so far as possible, to withdraw their time and energy from the service of the body, and devote themselves to the freedom and culture of the mind. For that, they think is the real happiness of life” (Utopia).

Assignment: Utopia: Introduction: 1-35; Erasmus on More, p. 40; Book 1 pp. 56-89
Paper: Due Feb. 23: Comparing Utopia and Europe: Raphael Hythloday comparisons between European and Utopian practice(s) or institution(s) of __________?* __________ (800-1000 words, double spaced). See the suggestions for writing this paper at the end of this syllabus. SLOs 2, 6, 7
*Fill in the blank to establish your topic, as will be explained in class.

Week 4 (16 & 18 Feb): 1) Cultures in More’s Utopia & Renaissance Humanism
2) Utopia, England, and the Italian Renaissance

Monday, 15 Feb. University-wide Furlough day

Utopia, Book 2, pp. 90-160; Text: C. 13, pp. 407-434;


Voice from the Past: Niccoló Machiavelli (1513) “A great many men have imagined states and governments such as nobody ever saw or knew in the real world, and there is such a difference between the way we really live and the way we ought to live that the man who neglects the real to study the ideal will learn how to accomplish his ruin, not his salvation. Any man who tries to be good all the time is bound to come to ruin among the great number who are not good. Hence a prince [i.e., head of state] who wants to keep his authority must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires” (The Prince)

Utopia Paper due 23 Feb.


Week 6 (2 & 4 March): From Renaissance Humanism to Martin Luther

Voice from the Past: Martin Luther (1523): “All who are not Christian belong to the kingdom of the world and are under the law. Since few believe and still fewer live a Christian life, do not resist the evil, and themselves do no evil, God has provided for non-Christians a different government outside the Christian estate and God’s kingdom, and has subjected them to the sword, so that, even though they would do so, they cannot practice their wickedness, and that, if they do so, they may not do it without fear nor in peace and prosperity. Even so a wild, savage beast is fastened with chains and bands, so that it cannot bit and tear as is it wont, although it gladly would do so; whereas a tame and gentle beast does not require this, but without any chains and bands is nevertheless harmless. It were not so, seeing that the whole world is evil and that among thousands there is scarcely one true Christian, men would devour one another, and no one could preserve wife and child, support himself and serve God; and thus the world would be reduced to chaos. For this reason God has ordained the two governments: the spiritual, which by the Holy Spirit under Christ makes Christians and pious people, and the secular, which restrains the unchristian and wicked so that they must needs keep the peace outwardly, even against their will. So Paul interprets
the secular sword, Romans 13 [.3], and says it is not a terror to good works, but to the evil. And Peter says it is for the punishment of evil doers [1 Peter 2:14]”
(Martin Luther, “On Secular Authority.”)

**Reader:** Niccolò Machiavelli, from The Prince (1513); Luther’s “Ninety-Five Theses” & Letter to “Pope Leo X”(selections); “Articles of the Peasants—1525”
**Text:** c. 14, pp. 445-455

**Week 7 (9 & 11 March): Luther’s Reformation and Authority Questioned.**

**Portfolio #3 in-class exercise** on “Twelve Articles of the Peasants” and the “95 Theses” that considers whether the article represented a New Lutheran, Catholic, or social traditional outlook on problems of social, political, and/or religious existence (11 March) .
**Text:** C. 14 (457-481); Teresa of Avila (471) & Luther in “Listening to the Past (pp. 480-481);”

**15-19 March: Spring Break**

**Week 8: No classes this week. March 23, 24, & 25 (Tuesday, Wednesday, and Thursday) are my mandatory personal furlough days.**

**Week 9 (30 March): Rejection of Old Boundaries: Violence and Religious Wars in an Expanding European World**

**Thursday, 1 April: No Class because of University-wide Furlough Day**

**Voice from the Past: Michel de Montaigne** (Essays, 1592) “Now to get back to the subject, I find (from what has been told me) that there is nothing savage or barbarous about those peoples [native populations of the Americas], but that every man calls barbarous anything he is not accustomed to; it is indeed the case that we have no other criterion of truth or right-reason than the example and form of the opinions and customs of own country. There we always find the perfect religion, the perfect polity, the most developed and perfect way of doing anything!”

**Text, C. 15, pp. 483-519 & “Columbus Describes his first Voyage”, pp. 518-519.**


**Take practice object examination** (to be handed out). Answers will be given in class on 8 April.

**Portfolio #4: Discussion: Religion, Imperialism, Violence and European Expansion** (8 April). Give an example of violence in the sixteenth century and **briefly** (about 300 words) give an account for its source. Begin you response by writing “I use _______ as one example of the violence in the Sixteenth Century and then explain.

**Week 10 (6 & 8 April ): The Rise of Absolutism.**
6 April No class: my mandatory personal furlough day.
8 April: Absolutism and Royal Courts

Week 11 (13 & 15 April): The Challenges of Constitutionalism and Science

Voices from the Past: Galileo Galilei “The intention of the Holy Ghost is to teach us how one goes to heaven, not how heaven goes” and René Descartes, “I think, therefore, I am.”

Text, C.16, pp. 542-557; C. 18, pp.589-598. In Portal Reading: “Petition of Rights (1628);”

Portfolio #5 (22 April): Give and identify both the writer/source of a quotation that is representative of the outlook of (1) absolutism and (2) of constitutionalism. Begin you response by writing “I cite this quotation from ________ as one example of absolutism. Then, give the quotation. Then follow the same form for constitutionalism.

Week 12: (20 & 22 April) Scientific Revolution or Evolution?:
Text, C. 18, pp. 598-619 -- Voltaire on Religion. pp. 618-619,

Week 13 (27 & 29 April): God the Creator or Clockmaker? The World Body (Soul) and the World Machine in the Enlightenment

Voice from the Past: Adam Smith, The Theory of Moral Sentiments (IV, I, 10). “The rich only select from the heap what is most precious and agreeable. They consume little more than the poor, and in spite of their natural selfishness and rapacity ... they divide with the poor the produce of all their improvements. They are led by an invisible hand to make nearly the same distribution of the necessaries of life which would have been made, had the earth been divided into equal portions among all its inhabitants;”

Text, C. 19, pp. 621-651:
Voltaire, Candide and assignments from Criticisms & Controversy.

Final Essay Candide Paper: Due date. May 13. Cite and discuss at least three instances that are criticized or satirized in Candide that the French Revolution’s “Declaration of the Rights of Man and Citizen” appears to correct or addresses and one (1) that it doesn’t. (800-1000 words, double spaced). SLOs 1, 2, 6, 7

Week 14 (4 & 6 May): Rethinking the Politics and Boundaries of European Civilization: The Idea of Progress, Toleration, and the Tilt toward Revolution
Reader, Abbé Sièyes, What is the Third Estate?; “Declaration of Rights of Man and Citizen;” M. Robespierre, “A Justification of Terror;”

Week 15 (11 & 13 May): Review: The Atlantic Revolutions and the Paths of Change from 1400 to 1815: Lecture and Discussion.

Text, Chapter 21:

Final Essay Due 13 May (see week 13 for topic)
Final Objective Examination: Thursday, 20 May 2010 2:00-3:50 pm

A Guide for the Historical Interpretation of Primary Source Events* and Writings*
*[Note well that the word “event” applies to all historical phenomena.

Level One: Recognize basic facts and information:
1. What, when, and Who represents the event or document (not just a name but a description: for example, a member of the English Parliament, a bishop, a foreign traveler, a revolutionary, a peasant leader, a pope)?
2. What and Who were most affected by the event?
3. What is/are the major topic(s) and/or category (i.e., politics, art, science, religion, etc.) of the event?

Level Two: From the basic facts to understanding the nature of the event
4. Why was this event worthy of historical memory?
5. What type of changes in human institutions, practices, thinking, and/or perceiving did the event produce?
6. What basic assumptions about the people of the time does the event make or illustrate?

Level Three: Thinking historically and critically
7. Two or three things that the event tells you about the society.
   What stands out as particularly meaningful to you: as an individual, as a student of history, as a reflection of your values, etc.

Level Four: The Overview in terms of Historical Narratives
8. Why and how is this event remembered today and where does it fit (or is used) in the long-term narrative of history?
   [For example, Magna Carta (1225) is seen in English (and then USA) histories of “liberty” and constitutional histories as a marking point that goes to the English Civil Wars (1642-49) to the Declaration of Independence (1776) and onward to modern Wars of “Liberation.”]
9. Who in the past and who today promotes the memory and use of this event as a historical marking point? The question of anachronism!
   [Does the use of the event appear distorted in the service of some cause, ideological point of view, aesthetic values, or notions of decorum? Or does it bring us closer to understanding the culture and issues of the period.]
A Helpful Guide to Utopia paper due: (first essay paper of 800-1000 words)

Select one topic or practice from More’s vision of the possibilities of shared human feelings, property, and community life. Then, considering the actual practice of politics in his European world as he demonstrated in Part I and compare the differences between one or more institutions or cultural practices of the Utopians with the English and Europeans of the early 1500s (as described by the fictional narrator, Raphael Hythloday). In writing, remember that the aim of the essay is to demonstrate your understandings:

(a) of the period (1450-1517) as represented in reading the Utopia as a primary source and as explained in the course’s lectures and its reading materials.
(b) of More’s Utopia as a total work that joins ideas of how humans’ discover truth, what is human nature, and what sort of political and social world sustains the good life for the great majority of the people;
(c) of the relationship of More’s ideas to European ways of thinking and interpreting human nature and the world;
(d) and of narrative strategies in the dialogue and satire, as seen in More the author using Hythloday to make the most controversial and critical comments in the book and More the persona in the dialogue disagreeing with Hythloday.

Examples for possible topics could include (1) Philosophy of Human Nature; (2) Private Property as the Source of Evil, (3) the “morality” of Utopian foreign policy; (4) the value of the extended Family; (5) Universal Health Care and Accessible Education, (6) Money and human corruption, (7) Political Power and Community Rights, (8) Justice without lawyers, (9) the pursuit of happiness as a human right, (10). why there are wars, (11), appearances vs. realities, (12) crime prevention? food or punishment; (13) Religion, truth, belief, and fanaticism, (14) freedom, poverty, and property; (15) Understanding the other as a way of understanding self, and other topics.

Mechanics and Style: You should write in lucid and grammatically correct sentences. Remember that your writing is a formal piece of prose and colloquialisms are not appropriate. Be sure of spelling and use quotation marks and end notes for sources. Consider the following suggestions when writing:

a. Have an opening paragraph that identifies your topic.
b. Give a detailed account or analysis of the subject (i.e., what makes it important for understanding Utopia, England, More’s “style” or approach, and the historical period in general. What groups or ideas were discussed?) Seek to judge objectively, according to evidence, and with some empathetic understanding of the period rather than simply echoing the opinions of our time and milieu.
c. Conclude in a paragraph that offers a more personal critique of the Utopia.
Class Guide for Chapter 12: Late Middle Ages

Late Middle Ages
The Plague: 1347 *Yersinis pestis*
Demographic changes
Intellectual Changes
Political Changes
Feudal monarchy
Hundred Years War: c. 1337–1453

**Church / Religion: Great Schism and the Council of Constance**
Avignon papacy 1305-1415
   - Pope Urban VI (1378-1369)/ Pope Clement VII (1378-1394)
   - Catherine of Siena (1347-1380)
   - Emperor Sigismund (d. 1437)—ecumenical Church council
   - John Hus (Hussites, Bohemia)
   - Conciliarist: regular councils (frequens) and Superior Authority
   - Pope Martin (1417-1431)

**Hundred Years War:** Who is the lawful King of France? Of England?

**National Consciousness // Dynastic Politics //**
France: Capetian royal dynasty (ends 1328)
   —Valois dynasty—1328-1589 (Philip VI-Charles VIII)
England --Plantagenet line ends 1399(Edward III—Richard III)
   - Lancastrian dynasty—Henry IV (1399-1414)
   - Henry V (1422) / Henry VI (1459)
   - York dynasty --Edward IV, Edward V, Richard III (1459-1485)
   - Tudor dynasty -- 1485-1603.
Burgundy--Dukes of Burgundy: John the Fearless (1404-19)
   - Philip the Good (1419-1467)
   - Charles the Bold (1467-77) Battle of Nancy, 1477

Armies; Chevauchée // heavy armour // Swiss Pike Man // longbow // gunpowder

**Periods**
   - 1337-1360 Sluys / Crécy / Portier
   - 1360-1396 treaty of Bretigny (1360)
   - 1396-1422 Agincourt & Treaty of Troyes (1420)—Henry V Tudor
   - 1422-1453 Dauphin Charles VII / Joan of Arc

Coronations / Reims – 1429 & Paris - 1431

**People**
   - *routiers* (Companies) (*condotta*)
   - Parish (Community & Marriage)
Peasant Revolts: England 1381 / France: Jacquerie / Florence: *ciompi*
Exercise # 1 for Portfolio:(Due August 27 2009: Syllabus Reading)
Course objectives described in the syllabus for History 110.

1) Dates of general chronological of History 110._________________________

2) These dates start with the periods of_________________________ and continues to end with the period known as the ____________________________.

3) The course studies this past with a basic belief that the study of history is (you may quote exactly)”…

5.) What does “teleological” mean?

4.) What is meant in the statement by the “offensiveness” of what happened in history?

5.) Why consider Western Civilization’s “uniqueness? 

6). What are the principal “attitudinal preconditions” for this course of study?

7) What is meant by “the larger world’s reception of writings and practices that were influential in shaping European ideas, institutions, and events?”

8) What three historical methods should students acquire in using primary historical sources?

9) Who was the author and what is the title of his book for the first 20 point paper?

10) What document is focus other than Voltaire’s Candide is of major concern for the final paper?