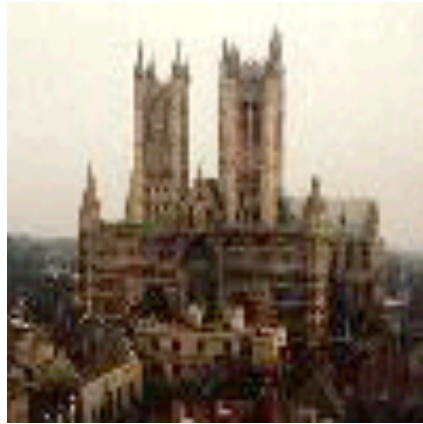


Humanities 214.H09 and HR9: The Medieval World



Fall 2009

Merritt Moseley

M 11:25-12:35, LH 125

TR 11:00-12:10, KH 243

KH 239; 251-6583

Ofc Hrs: WTWR 9-10; T 3-4

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Course Description:

Humanities 214 is the second in the series of four Humanities courses which form the core of the liberal education offered by UNCA.

The Humanities Program as a coherent multi-year experience aims to help develop men and women of broad perspective who think critically and creatively, and who communicate effectively. Toward this end it provides a course of study that encompasses past and present ideas and events concerning the individual, community, nature, and the divine, as well as the relationships among them. The program's courses are interdisciplinary, incorporating insights and information from the natural and social sciences, as well as from the humanities.

Among the objectives of studying The Humanities are

- To encourage students to realize that they are the heirs of ages of accumulated thought, decisions, and productions, and co-creators of contemporary culture.
- To familiarize students with major trends in the development of Western civilizations; with aspects of the development of other cultures; and with human accomplishments which are both noteworthy and representative.
- To develop awareness of the validity of different perspectives, and to go beyond relativism to appreciate underlying human values.

- To understand the concept of "community" and to realize the ways in which individuals both develop, and are developed by, their communities; to question social conventions critically and responsibly; and to realize the effects of one's decisions upon the community.
- To realize the presence and role of power-structures throughout history, and to understand their effects upon human development.

Humanities 214 is described as "a study of world civilization from the 4th to the 17th centuries emphasizing European developments, but also attending to parallel developments in African, Chinese, Japanese, Indian, and American cultures. Areas of study include philosophy, religion, history, art, literature, music, and political systems." Course prerequisites include Language 120 and Humanities 124.

This class is based on the idea that the full development of human beings in the educational process involves experiencing the best that has been thought, said, and done. We will therefore be looking at selected parts of the history of the human race, and particularly the west, between the end of the classical world and the Renaissance & Reformation, and reading primary works by major writers and artists which span that period and illuminate its ideas.

This liberal learning (liberal=suitable for the education of free men and women; liberating) is not vocational or professional; it is instead valuable for its own sake. I hope that you will share my enthusiasm for the things we will be learning.

Liberal learning involves critical thinking, discussion, and expansion. I will expect all of you to contribute to the class, by expressing your opinions, asking questions, and exchanging ideas. Liberal education cannot coexist with a party line; though I naturally have ideas and beliefs, you are not here to be indoctrinated in them.

Requirements

Two hour tests and a final. Two six to eight-page papers. Quizzes, usually on the lecture material, sometimes (usually on Tuesday; you may use your notes). Attendance at, and reviews of, two cultural events. An experience in service learning.

Comment cards. I will use these both to keep track of your presence in class and as a means of communication with you each day. You may use them to comment on something, to ask a question, or for any other purpose.

Cultural Events—attendance and review. You will attend at least two cultural events and produce a quick one-page (printed) review. A review is not a summary but an assessment supported by description. More about this as we go along. No late reviews will be accepted. I encourage you to take advantage of cultural events scheduled on campus.

I expect each student to check email on a regular basis. I will occasionally send you information this way. We will also have some of our readings on Moodle. I'll help explain this to those who may be unfamiliar.

COURSE POLICIES

a. Attendance. You are expected to attend every class, including lectures. Some absences are excused, if you have good reason for missing. *If you have more than three unexcused absences, your grade for the course will be lowered, by as much as one letter grade for each additional absence.*

If it snows: Either classes will be cancelled or operate on a delayed snow schedule (you can find this out by calling the Snow Line (828) 259-3050, and the late start schedule is online at <http://www.unca.edu/registrar/late.html>) or they will operate on a normal schedule. If that happens I will be here and class will occur. You are not expected to endanger your life to get here; make an adult choice about safety. One principle I believe in: if you can get to a job, you can get to class. Also: BE ON TIME. 11:25 or even 11:00 is not really "early."

Finally, I expect you to be in class continuously until it's over. Get your water and go to the bathroom between classes.

b. Readings. Do all the readings by the date for which they are assigned. Reading is an aggressive and engaged act, not a passive one, so you haven't really read something if you haven't thought about it, questioned it, had a reaction (logical or emotional) to it. I may give occasional quizzes or short reaction papers in class on the readings. In Humanities, the details of the historical matters (what king died when) are not so central as the primary materials (primary materials are the things written during the times we are studying; there are short excerpts all through Fiero and the *Asheville Reader* is entirely composed of them).

c. Academic honesty. Any act of plagiarism or cheating is grounds for failure for the assignment or for the course, *depending on my decision*. Plagiarism is the unacknowledged, or insufficiently acknowledged, use of the words or ideas of someone else. I will be happy to make clear what your responsibility is.

d. Lectures. Attending the Monday lectures is a required part of this class, as they constitute one-third of class meetings. But *attendance* is not sufficient--you need *attention*, as well. Arrive on time and stay until the lecturer has finished speaking. Take notes. Tests and quizzes will cover lecture material. I'll always have some time in class on Tuesday or Thursday for reactions to or questions about the Monday lecture. Don't remain bewildered if you can help it.

e. Students with disabilities. If you have a disability that requires any sort of accommodation, please make sure that you are registered with the office of Disability Services, located in University Hall 219A; and make your needs known to me (in confidentiality) immediately.

f. Office Hours. Please notice that I have official office hours; but these are not the only times you can see me. If you need to talk with me, speak to me in class about a good time for you, or drop by, or send me an email. You may phone me, either in my office (which has voice mail, 251-6583) or at home (253-6940) though I ask that you not call late at night.



Except in an emergency, explained to me beforehand, cell phones must be turned off in class.

Finally, this is an Honors section of Humanities. What does this mean? It does not mean that you will do *more* work than you would if you were in another section; it does, I hope, mean that you will do *better* work. Honors sections ought to be exemplary models of the best kinds of learning characteristic of UNCA: that is, interdisciplinary, active, and innovative. Honors learning does not all occur in the classroom or the library.

Texts:

- The Humanist Tradition Vols. 2, 3, and 4* , ed. Gloria Fiero [F]
- The Asheville Reader: The Medieval and Renaissance World* , eds. Cynthia Ho, Sheryl Sawin and W.M. Spellman [AR]
- Othello*, ed. Mowat and Werstine
- The Sundiata*, trans. D.T. Niane

Syllabus

[AR=Asheville Reader. F=Fiero]

Date	Assignment (first line is the Monday lecture)
Week 1	8/17 Religion in the Middle Ages (Payne) T: F, vol 2, ch. 8 and 9, R: AR: Procopius (16-27), AR: Ibn Khaldun (140-47)
Week 2	8/24 Islam and The Muslim World (Downes) T: F, vol. 2, ch. 10 R: <i>Muqaddimah</i> (electronic text)
Week 3	8/31 Community and Authority in the Medieval West (Spellman) T: F, vol. 2, ch. 11, AR: Benedict (2-15), R: AR, Einhart (28-36), <i>Book of Kings</i> excerpt (electronic text)
Week 4	9/7 Labor Day T: F, vol. 2, ch. 12.

- R: AR: Aquinas (107-13), The Medieval Church (72-79), “Conflict Between Faith and Science in the Middle Ages” (electronic text)
- Week 5-** 9/14 High Middle Ages (Wilson)
 T: Fiero, vol. 2, ch. 13, assorted Crusades readings (electronic text),
 R: AR: Rise of the University
First cultural event review due.
- Week 6-** From Xian to Kyoto: the Cultural Heritage of Asia (Ho)
 T: F, vol. 2, ch. 14, pp. 152 – 170, AR: Sei Shonagon (172-183)
 Assorted poetry: Tu Fu/Li Po (electronic texts)
 R: *First Hour Test*
- Week 7-** 9/28 Best Selling Authors, Cross Dressing Warriors, and Other Uppity Women of the Middle Ages (Ho)
 T: F, vol. 3, ch. 15.
 R: AR: Hildegard and Marie de France (38-57), Christine de Pisan (117-23)
First Essay Due
- Week 8-** 10/5 Medieval India (Maitra)
 T: F, vol. 2, ch. 14, (pp. 144 – 51),
 R: assorted readings (electronic texts)
- Week 9-** 10/12-10/13 Fall Break: No Lecture, no Tuesday class
 R: F, vol. 3, ch. 16, AR: Nogorola, Machiavelli (188-209)
- Week 10-** 10/19 European Renaissance: Humanism and Art (Gillum)
 T: F, vol. 3, ch. 17.
 R: AR: Cellini, Vasari
 [October 21 is last day to drop class without penalty]
- Week 11-** 10/26 Reformations (Ettari)
 T: F, vol 3, ch. 19;
 R: AR: Grumbach (217-20), Calvin (256-66)
Second Hour Test
- Week 12-** 11/2 Counter-Renaissance and *Othello* (Dunn)
 T: *Othello*
 R: *Othello*, Montaigne: “Of Experience”
- Week 13-** 11/9 African Cultural Spheres (Traboulsi)
 T: F, vol. 3, ch. 18 (African section, 85-103). AR: Al Omari, Pires, Affonso of Congo (150-62),
 R: *Sundiata*
- Week 14-** 11/16 The Baroque: Counter Reformation and Royal Absolutism (Sousa)

T: F, vol. 4, ch. 20 AR: Mornay (278-85), and Elizabeth I (267 – 77)

Second cultural event review due.

Week 15- 11/23 Thanksgiving Week
No Lecture, meet in M/T classes.
T: Readings: F, vol. 3, ch. 18, pp. 103-120, AR: Columbus and Poma (350-71)
Second essay due.

Week 16- 11/30 Where have we been? Where are we? Where are we going?: The Ebb and Flow of Empires (Dunn)
F, vol. 4, ch. 21 and 22



Much of this document is about what is expected of you, and it's plenty. You are entitled to have expectations of me, too. Please do not expect me to have the answers to all questions or the official interpretation of everything; I do have informed views on the texts we're reading and will share them with you. You need not believe them. I try to remember that my opinion is not authoritative, and you can help me remember this.

You also have the right to expect me to be accessible. I have office hours and try to be in my office during them, though occasionally I'm called away for a meeting or something. If it's more convenient for you to see me at some other time, let me know. I'm happy to receive emails, though I don't promise to answer *immediately*.

Learning doesn't take place just during in-class periods, thank goodness.

