

**Integrative Studies:
Ancient Mesopotamia to Classical Athens (SGB 451)
and
Classical Rome to Middle Ages (SGB 452)**

Fall 2017

Business and Entrepreneurship, Room 162

Session A: MWF 12:00 to 1:10pm

Session B: 2:40 to 3:50pm

Professor: Adam Kotsko, akotsko@noctrl.edu, Seybert 102.

Office Hours: MWF 11:30-11:50, 1:30-2:30; MW 3:55-4:25; or by appointment.

Course Description

The Integrative Studies sequence is the capstone of the Shimer curriculum, representing a historical survey reaching from the earliest surviving human documents to our present situation. While many such narrative sequences could be constructed, ours will take the form of a critical assessment of what has been known as the “Western tradition.” Our starting point will be the claim that this “tradition”—which is itself a relatively recent historical construct—is not a smooth narrative of inevitable progress but instead a story filled with cultural rivalry, conflict, conquest, and cultural appropriation. Among our guiding themes will be the nature of the city, which carries with it a whole range of questions relating to the shape of political life and the sources of political legitimacy.

Our materials for the fall term will cover representative materials from the Mesopotamian, Hebrew, Greek, Roman, Christian, and Islamic traditions, and we will also devote attention to important contemporary reflections on each historical period. Historically, many students have found this material to be the most challenging in the Integrative Studies sequence, as it reflects worldviews and values that are often foreign to and even directly at odds with contemporary expectations. The Shimer faculty believes that an immersive experience of such materials is a valuable exercise that Shimer seniors are particularly well-prepared for. The coursework you have completed so far has equipped you with intellectual tools that will enable you to grasp the course materials on their own terms, to carry out a responsible critical assessment, and to bring texts into dialogue from a multi-disciplinary perspective.

Course Objectives

The Shimer faculty has approved the following course objectives for the entire Integrative Studies sequence:

Communication/Collaboration/Critical Thinking/Ethics

- Present ideas succinctly and fluently in writing and speech.
- Engage in clear, collaborative, well-informed dialogue.
- Identify the chief points of interest within long and complex textual materials.
- Assert their own and solicit and restate effectively others' perspectives on course topics.
- Integrate their own and others' perspectives toward new insights into course materials.
- Recognize and articulate ethical perspectives different from their own.
- Apply a variety of ethical perspectives in assessing course materials.

Knowledge/Application/Critical Thinking

- Articulate fundamental similarities and differences between textual traditions originating in the Middle East and Europe from ancient to medieval times.
- Articulate fundamental similarities and differences between textual traditions originating and maintained largely in Europe and the Americas from late medieval to contemporary times.
- Describe how major concepts and modes of expression from these traditions influenced each other over historical time.
- Offer historical accounts for developments within and between social, political, cultural and intellectual aspects of these traditions.
- Relate contemporary ideas and issues to those presented in historical texts with attention to continuities and discontinuities between them.
- Assess the relative ambiguity and clarity of ideas and issues presented by the scope and variety of course materials.
- Make reference as necessary to previous course materials to help clarify and deepen insights into this course's various texts.

Required Course Readings

Bible—preferably *New Oxford Annotated Bible with Apocrypha*, though other translations (not including KJV or NIV) may be acceptable; please check with instructor

The Epic of Gilgamesh

Inanna: The Queen of Heaven

Jan Assmann, *The Price of Monotheism*

Homer, *The Iliad* (trans. Fagles)

Simone Weil and Rachel Bepaloff, *War and the Iliad*

Aeschylus, *The Oresteia* (trans. Fagles)

Thucydides, *The History of the Peloponnesian War*

Nicole Loraux, *The Divided City: On Memory and Forgetting in Ancient Athens*

Plato, *Timaeus and Critias*

Mary Barnard (trans.), *Sappho*

Virgil, *The Aeneid* (trans. Fagles)

Tacitus, *Agricola and Germania*

Theodore W. Jennings, Jr., *Outlaw Justice: The Messianic Politics of Paul*

Augustine, *City of God*

Sayyid Nasr (ed.), *The Study Qur'an*

Asma Barlas, "Believing Women" in *Islam: Unreading Patriarchal Interpretations of the Qur'an*

W. Montgomery Watt (ed.), *The Faith and Practice of Al-Ghazali*

Lenn Evan Goodman (trans.), *Ibn Tufayl's Hayy Ibn Yaqzan: A Philosophical Tale*

Husain Haddawy (trans.), *The Arabian Nights*

Glyn S. Burgess and Keith Busby (trans.), *The Lais of Marie de France*

Mark Musa (trans.), *The Portable Dante*

Additional readings will be distributed as handouts and marked as follows: (**)

Student Assessment

While this term's work is designated as two separate courses for administrative purposes, in practice it will be treated as a single course, for which students will receive a single grade for their work over the entire term. That grade will be based equally on class participation and on written presentations.

Class participation presupposes careful and thorough preparation and serious intellectual involvement in class discussion. Students should come to class not only having read the text through, but having underlined, taken notes, and scanned over the marked text at least one additional time after the initial reading. On the basis of such preparation, students should be prepared for an intensive, text-focused discussion.

My expectation for class participation is that every member of class will be able to contribute with remarks and citations that are on-topic and reflect solid preparation for class. A student who meets that baseline will receive a grade in the **B range** for their participation portion. Students whose contribution is notably lacking—for instance, those who speak very little, who give no evidence of having done the reading carefully, who consistently change the topic in a disruptive way, or whose primary contributions are jokes or personal anecdotes—will receive a participation grade in the **C or D range**. Students who distinguish themselves through some particular service—such as consistently contributing new topics that shape the discussion, serving as a resource for navigating the text, or making a special effort to draw in quieter classmates—will qualify themselves for a participation grade in the **A range**.

The baseline condition for class participation is of course physical presence in class. Absences not only affect the individual student, but the entire group, and the same could be said of habitual lateness. Punctual attendance should be regarded as mandatory. Lateness will count against a student's participation for that session, and in extreme cases will be treated as the equivalent of an absence.

For the purposes of the absence policy, an absence is defined as missing *both* of the sessions on a given class day. Missing only one session but attending the other will result in a half absence. Particularly in a ten-week term, a small number of absences can quickly add up to a significant percentage of class time missed (10% for 3 absences, 20% for 6). An increasing number of absences carries with it increasing consequences, which are as follows:

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| 1-2 absences | No grade penalty, in recognition of our shared human frailties. (If students miss fewer than two classes, however, then in cases where a student is at the threshold between two grades, the professor will go with the higher one.) |
| 3 absences | The highest grade a student can attain for the course is capped at an A-. |
| 4 absences | The highest grade a student can attain for the course is capped at a B+. |
| 5 absences | The student <i>must</i> complete an absence make-up (described below) to avoid failing the course; after the make-up is completed, the highest grade a student can attain for the course is capped at a B. |
| 6 absences | The student <i>must</i> complete a second absence make-up (described below) to avoid failing the course; after the make-up is completed, the highest grade a student can attain for the course is capped at a B-. |
| 7 absences | Automatic failure of the course. |

In order to make up for an absence, students must attend a cultural or academic event relevant to the content of the course. They must write a reflection on this experience (2 *full* pages, double spaced), relating it in some way to material that they have studied as part of the Shimer core curriculum. All events must be approved in advance by the instructor. Events relevant to Integrative Studies 451 and 452 might include the following:

- A visit to the Oriental Institute or relevant areas of the Art Institute
- An academic lecture related to the course material
- A poetry or other literary reading

Absence make-ups must be completed **within three weeks** of the absence being made up. Students have ample opportunities to attend events on the North Central Campus, in Naperville, or in Chicago. Hence there should be no difficulty in finding an appropriate event or time for a museum visit. Please note that there is no way to make up for the grade penalty tied to your absences and that at the end of the semester, any remaining half-absence will be **rounded up**.

Written presentations will take two forms: a *protocol* and a *contextualization paper*. Students will be required to do two protocols (25% of writing grade each) and one contextualization paper (50% of writing grade). All written presentations will receive a letter grade. At least one paper must be presented prior to the end of Week 5 (Friday, October 13).

A *protocol* is a brief paper (between 4 and 5 *full* pages double-spaced) that distills and expands upon our discussion in order to help us keep the most salient points from both the reading and our collective deliberations in mind as we move on to our next reading. Students will sign up to cover a class day of their choice and must send their completed protocol to the professor *and their fellow students* in advance of the following class day, when it will be orally presented at the beginning of the first session. *Please do not waste time and paper printing copies to share with the class*; your fellow students can decide for themselves whether they desire a hard copy. If you cannot attend class on the day of your presentation, you are still responsible to submit it on time; another class member will then read it on your behalf.

The professor will make available an online sign-up sheet. You may switch protokoll dates up to 24 hours prior to the beginning of the class in which they are to be presented, with the permission of the instructor (and, if applicable, the student with whom you are switching). You may make up **one** missed protokoll by signing up for another open slot (provided any remain); all subsequent missed protokolls will result in an F.

The baseline assumption for a protocol is that it accurately and fairly reflect key points from the course materials and discussion, in such a way that a student who was absent would have a good idea of what went on in class that day; a paper that achieves this goal competently will receive a grade in the **B range**, while papers that fall noticeably short of this goal will receive a lower grade. The best protocol will be one that manages to gather together materials from the readings and discussion into an original argument of their own, not merely reflecting but building upon what happened in class; a paper that achieves this higher goal will receive a grade in the **A range**.

A *contextualization paper* is a brief paper (between 4 and 5 *full* pages double-spaced) that provides relevant historical background on the basis of independent library research. A contextualization paper should be guided by a question that the student has about a reading and its historical reception or influence. Students may choose to inquire into a relatively narrow question of interpretation on a specific text; sample questions that would apply to most texts might include the following:

- How might this text's original audience have understood it differently from a specific later audience?
- What debates from its own time was this text attempting to intervene in?
- What later debates drew upon this text as an authority, and why?
- What place, if any, did this text have in educational regimes of its own or later times?

Students may sign up for their contextualization paper in advance, but they may prefer to wait until a particularly compelling question arises in class discussion. In either case, the contextualization paper must be submitted via e-mail to the professor and all students *within three class days* of the last class session in which we discussed the text on which the student plans to write (hence a paper focused on Book 1 of the *Iliad*, for instance, would need to be completed within three class days of the last session in which we discussed *any* portion of the *Iliad*). Multiple students may write on the same reading as long as they are not using the same secondary sources. If there is no protocol on the day a contextualization paper is to be presented, it will be presented at the beginning of the first class session of the day; if there is also a protocol, it may be read either before the protocol or at the beginning of the second session of the day, as the author and their classmates prefer.

The baseline assumption is that a contextual paper will engage significantly with *at least one peer-reviewed scholarly journal article or book chapter*. (An unassigned chapter from one of the secondary works used in class could count as the latter.) The paper should accurately summarize the overall argument of the article or chapter, highlight the points most relevant to the student's guiding question, and provide at least some reflection on how the knowledge gleaned through this research might influence our view of the text in question; a paper that achieves these goals will receive a grade in the **B range**. A paper that achieves the same goals while drawing on the editorial matter provided as part of a course text (e.g., editorial introduction, footnotes, etc.) will receive a grade in the **C or D range**. The best contextualization paper will achieve the same goals as a B paper while drawing on more than one secondary source and/or engage in a detailed critical assessment of the secondary source(s) with extensive citation from the primary course text; a paper that achieves this goal will receive a grade in the **A range**. All contextualization papers must include a full bibliography of *all* sources cited (including primary course texts) in a standard documentation style; failure to include this will result in an F.

Distracting copy-editing errors, sloppy citations, and usage of unusually large font sizes or margins will result in a grade penalty independently of the quality of the paper's content. Papers that receive a D or F may be rewritten; all rewrites must be submitted no later than the beginning of the third class session after the initial presentation.

All papers must be submitted using a **Microsoft Word- or LibreOffice-compatible format** (not PDF and *especially* not “Pages”). If this cannot be achieved in a timely manner, the student may submit it in the undesired format for in-class use but will not receive a grade until an appropriately formatted file has been submitted.

All written work for this course is subject to North Central College’s plagiarism policy, which can be found at <https://www.northcentralcollege.edu/english/plagiarism-policy>.

Class and Reading Schedule

The unique format of our class this term will require some flexibility and experimentation. Students should plan to finish *both readings* for a given class day in advance of the first session; there will be no time to do the second reading attentively during the hour break between the sessions, even if the student is not taking another class at that time. My initial expectation is that we should try to keep each session’s discussion focused on the reading listed for that individual session, though I recognize that that distinction may prove artificial on days when both readings are drawn from the same text.

Monday, September 11	Session A	<i>Gilgamesh</i> (whole text)
	Session B	"Hymn to Ptah," "Hymn to Atum," and "Enuma Elish Stories" (**); Bible: Genesis 1-2, 6:1-9:17
Wednesday, September 13	Session A	<i>Inanna</i> , pp. xii-49; Bible: Song of Songs
	Session B	<i>Inanna</i> , pp. 51-111
Friday, September 15	Session A	Bible: Exodus 1-20, 24, 32-34; Deuteronomy 9-11
	Session B	“Code of Hammurabi,” “Hittite Code,” “Middle Assyrian Code” (**); Deuteronomy 12-15, 19-23
Monday, September 18	Session A	Bible: Leviticus 17-26; Douglas, “The Abominations of Leviticus” (**)
	Session B	Bible: Ruth, Esther, Jonah, Daniel 1-6
Wednesday, September 20	Session A	Assmann, <i>Price of Monotheism</i> , intro, ch. 1
	Session B	Assmann, <i>Price of Monotheism</i> , chs. 2 and 5, conclusion
Friday, September 22	Session A	Bible: Job, Ecclesiastes
	Session B	Bible: Job, Ecclesiastes (discussion continues)
Monday, September 25	Session A	Homer, <i>Iliad</i> , Books 1-3
	Session B	Homer, <i>Iliad</i> , Books 5, 6, 9
Wednesday, September 27	Session A	Homer, <i>Iliad</i> , Books 12, 14, 16, 18
	Session B	Homer, <i>Iliad</i> , Books 19, 22, 24
Friday, September 29	Session A	Simone Weil, “The Iliad or The Poem of Force” (in <i>War and the Iliad</i>)
	Session B	Plato, <i>Republic</i> , selections from Book 2 (363A-366D; pp. 54-58, 376E-end; pp. 69-76), Book 3 (386A-392C; pp. 77-84), Book 10 (595A-601B; pp. 294-301, 604E-608B; pp. 306-309, 614b-end; pp. 315-322) [Note: Page numbers come from Sachs translation used in Soc 2.]

Monday, October 2	Session A	Aeschylus, <i>Agamemnon</i> (in <i>Oresteia</i>)
	Session B	Summary of <i>Libation Bearers</i> (**); Aeschylus, <i>Eumenides</i> (in <i>Oresteia</i>)
Wednesday, October 4	Session A	Thucydides, <i>Peloponnesian War</i> , Book 1, §§1-56, 66-88 (pp. 35-68, 72-87)
	Session B	Thucydides, <i>Peloponnesian War</i> , Book 2, “Pericles’ Funeral Oration” and “The Plague” (pp. 143-156); Book 3, “The Mytilenian Debate” (pp. 212-223); Book V, “The Melian Dialogue” (pp. 400-408)
Friday, October 6	Session A	Loraux, <i>The Divided City</i> , pp. 9-44
	Session B	Loraux, <i>The Divided City</i> , pp. 45-86
Monday, October 9	Session A	Loraux, <i>The Divided City</i> , pp. 89-122
	Session B	Aristotle, <i>Nicomachean Ethics</i> , Books 8 and 9
Wednesday, October 11	Session A	Plato, <i>Timaeus</i> , 27d-53b
	Session B	Plato, <i>Timaeus</i> , 68e-end (and intro, pp. li-liv for material from skipped section)
Friday, October 13	Session A	Thesis Workshop: From Prospectus to Draft
	Session B	<i>Sappho</i> (whole book)
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Monday, October 16	Session A	Virgil, <i>Aeneid</i> , Books 1-3
	Session B	Virgil, <i>Aeneid</i> , Books 4-6
Wednesday, October 18	Session A	Virgil, <i>Aeneid</i> , Books 7-9
	Session B	Virgil, <i>Aeneid</i> , Books 10-12
Friday, October 20	Session A	Tacitus, <i>Agricola</i> (including intro)
	Session B	Jennings, <i>Outlaw Justice</i> , pp. 1-44
Monday, October 23	Session A	Jennings, <i>Outlaw Justice</i> , pp. 44-88
	Session B	Jennings, <i>Outlaw Justice</i> , pp. 88-138
Wednesday, October 25	Session A	Bible: The Gospel according to Luke
	Session B	Bible: Acts of the Apostles
Friday, October 27	Session A	Perpetua, "Passion of Saints Perpetua and Felicity" (**)
	Session B	Augustine, <i>City of God</i> , Book 4, chs. 1-11, 15, 28-34
Monday, October 30	Session A	Augustine, <i>City of God</i> , Book 14, chs. 1-15, 27-28
	Session B	Augustine, <i>City of God</i> , Book 19, chs. 4-17, 21, 24-28
Wednesday, November 1	Session A	Qur'an, Surahs 1, 10-12, 14, 19, 21
	Session B	Qur'an, Surah 2
Friday, November 3	Session A	Qur'an, Surah 3
	Session B	Barlas, <i>"Believing Women" in Islam</i> , chs. 1-2
Monday, November 6	Session A	Barlas, <i>"Believing Women" in Islam</i> , chs. 3-4, Postscript
	Session B	Al-Ghazali, <i>Deliverance from Error</i> (in <i>Faith and Practice</i>)
Wednesday, November 8	Session A	Ibn Tufayl, <i>Hayy Ibn Yaqzan</i> , pp. 95-166

	Session B	Ibn Tufayl, <i>Hayy Ibn Yaqzan</i> (discussion continues)
Friday, November 10	Session A	<i>Arabian Nights</i> , pp. xi-xiv, 9-80
	Session B	<i>Arabian Nights</i> , pp. 248-258, 356-415
Monday, November 13	Session A	Thesis Workshop: Preparation for D-term writing
	Session B	<i>The Lais of Marie de France</i> : Guigemar, Bisclavret, Lanval, Yonec, Laüstic, Milun (others optional)
Wednesday, November 15	Session A	Dante, <i>Divine Comedy: Inferno</i> , Cantos 1-6, 11, 14-17 (Note: for this and subsequent Dante readings, read summaries for skipped cantos)
	Session B	Dante, <i>Divine Comedy: Inferno</i> , Cantos 18-19, 26-34
Friday, November 17	Session A	Dante, <i>Divine Comedy: Purgatory</i> , Cantos 1-2, 9-12, 16-18, 27, 30
	Session B	Dante, <i>Divine Comedy: Paradise</i> , Cantos 1, 6-7, 10, 13, 17, 23, 30-33