

Integrative Studies: Renaissance, Reform, and Enlightenment (SGB 453)

Winter 2018

Goldspohn 22

MWF, 2:40-3:50pm

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Office Hours: MWF 1:30-2:30 and 3:50-4:30 or by appointment

Course Description

This course is a continuation of the Integrative Studies sequence, the capstone of the Shimer curriculum. As we move through the late medieval and early modern period, we will again emphasize conflict, appropriation, and synthesis in the development of cultural traditions. We will be hearing from the “standard” voices of Western modernity as well as its critics and victims, with a special emphasis on the impact of European colonialism.

Required Course Readings

Hadewijch	<i>Complete Works</i>	Paulist Press	ISBN: 0809122974
Chaucer	<i>Canterbury Tales</i>	Oxford UP	ISBN: 0199535620
De Pizan	<i>Treasure of the City of Ladies</i>	Penguin	ISBN: 0140449501
Kuhn	<i>The Copernican Revolution</i>	Harvard UP	ISBN: 0674171039
ibn Khaldun	<i>The Muqqadimah</i>	Princeton UP	ISBN: 0691166285
Erasmus and Luther	<i>The Battle over Free Will</i>	Hackett	ISBN: 1603845472
Viveiros de Castro	<i>Inconstancy of the Indian Soul</i>	Prickly Paradigm	ISBN: 0984201013
Shakespeare	<i>The Tempest</i>	Norton	ISBN: 0393978193
Cesaire	<i>A Tempest</i>	Theatre Communications Group	ISBN: 1559362108
Federici	<i>Caliban and the Witch</i>	Autonomedia	ISBN: 1570270598
Behn	<i>Oroonoko</i>	Oxford UP	ISBN: 0199538768
Milton	<i>Paradise Lost</i>	Norton	ISBN: 0393924282

Additional readings will be supplied as handouts and marked on the schedule with (**).

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.

Student Assessment

Each student's 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 is true 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.

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:

- 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.)
- 3-4 absences A half letter grade is deducted from the student's final grade for each absence; this penalty may be lifted by doing an additional protocol for each missed class.
- 5-6 absences For each absence, the student *must* complete an absence make-up (described below) to avoid failing the course, and a half letter grade penalty is imposed on the student's final grade which *cannot* be made up.
- 7 absences Automatic failure of the course.

In order to make up for an absence, students must visit a museum or 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. 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.

Written presentations will take one of two forms: either two *protocols* or one *contextualization paper*. All written presentations will receive a letter grade. At least one paper must be presented prior to the midpoint of the term (Friday, February 2).

A *protocol* is a brief paper (between 4 and 5 *full* pages double-spaced in 12-point Times New Roman) 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—for instance, through excessive summary of the reading with little reflection—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 5 and 7 *full* pages double-spaced in 12-point Times New Roman) 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 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.

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 scholarly works used in class could count as the latter; for this term, only the Federici text may be used in this way.) 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

Wednesday	January 3	Hadewijch, Introduction (pp. 1-7); Poems in Stanzas 6, 7, 9, 11, 14, 19, 22, 24, 27, 38, 43 (see table of contents on pp. 125-126 for easier reference)
Friday	January 5	Hadewijch, Letters 5, 8, 9, 13, 17-20, 25-29; Visions 7, 11; Poems in Couplets 8, 10, 13, 15, 16
Monday	January 8	Bynum, "The Body of Christ..." (**)
Wednesday	January 10	Chaucer, <i>Canterbury Tales</i> : General Prologue; Wife of Bath's Prologue and Tale
Friday	January 12	Chaucer, <i>Canterbury Tales</i> : Second Nun's Prologue and Tale; Canon's Assistant's Prologue and Tale
Monday	January 15	De Pizan, <i>Treasure of the City of Ladies</i> , Part 1
Wednesday	January 17	De Pizan, <i>Treasure of the City of Ladies</i> , Parts 2-3
Friday	January 19	Thesis Workshop
Monday	January 22	Kuhn, <i>The Copernican Revolution</i> , chs. 1 and 2
Wednesday	January 24	Kuhn, <i>The Copernican Revolution</i> , chs. 3 and 4; Ptolemy, selection from <i>Almagest</i> (**)
Friday	January 26	Ibn Khaldun, <i>Muqqadimah</i> , pp. 35-48, 91-122
Monday	January 29	Ibn Khaldun, <i>Muqqadimah</i> , pp. 123-70, 238-42
Wednesday	January 31	Erasmus and Luther, <i>The Battle over Free Will</i> , pp. 1-57
Friday	February 2	Erasmus and Luther, <i>The Battle over Free Will</i> , pp. 86-126
Monday	February 5	Wynter, "1492" (**)
Wednesday	February 7	Viveiros de Castro, <i>Inconstancy of the Indian Soul</i> , pp. 1-52
Friday	February 9	Viveiros de Castro, <i>Inconstancy of the Indian Soul</i> , pp. 53-103
Monday	February 12	Shakespeare, <i>The Tempest</i> , Acts 1-3

Wednesday	February 14	Shakespeare, <i>The Tempest</i> , Acts 4-5
Friday	February 16	Césaire, <i>A Tempest</i> (entire text)
Monday	February 19	Federici, <i>Caliban and the Witch</i> , pp. 7-10, 61-132
Wednesday	February 21	Federici, <i>Caliban and the Witch</i> , pp. 133-162, 219-243
Friday	February 23	Behn, <i>Oroonoko</i> (pp. 3-73)
Monday	February 26	Kuhn, <i>The Copernican Revolution</i> , ch. 5
Wednesday	February 28	Kuhn, <i>The Copernican Revolution</i> , ch. 6 and pp. 252-265
Friday	March 2	Milton, <i>Paradise Lost</i> , Books 1-3
Monday	March 5	Milton, <i>Paradise Lost</i> , Books 4-6
Wednesday	March 7	Milton, <i>Paradise Lost</i> , Books 7-8
Friday	March 9	Milton, <i>Paradise Lost</i> , Books 9-10, and lines 607-649 of Book 12; “Arguments” to Books 11-12