### I. ASCRC General Education Form

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<th>Group</th>
<th>VI: Historical and Cultural Studies</th>
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<tr>
<td>Dept/Program</td>
<td>History</td>
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<tr>
<td>Course #</td>
<td>HIST 104/107 U</td>
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<tr>
<td>Course Title</td>
<td>European Civilization to 1715</td>
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<td>Prerequisite</td>
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<th>Credits</th>
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### II. Endorsement/Approvals

Complete the form and obtain signatures before submitting to Faculty Senate Office.

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<tr>
<th>Please type / print name</th>
<th>Signature</th>
<th>Date</th>
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<tbody>
<tr>
<td>Instructor</td>
<td>John Eglin</td>
<td>8.ix.08</td>
</tr>
<tr>
<td>Phone / Email</td>
<td><a href="mailto:john.eglin@umontana.edu">john.eglin@umontana.edu</a></td>
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<tr>
<td>Program Chair</td>
<td>Richard Drake</td>
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<tr>
<td>Dean</td>
<td>Gerald Fetz</td>
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### III. Description and purpose of the course:

General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble:

[http://www.umt.edu/facultysenate/gened/GEPreamble_final.htm](http://www.umt.edu/facultysenate/gened/GEPreamble_final.htm)

A comprehensive, introductory history of western civilization from antiquity to 1715.

### IV. Criteria:

Briefly explain how this course meets the criteria for the group. See:

[http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm](http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm)

Students acquire a basic understanding of the history of the range of cultures that comprise Western Civilization. They also gain experience in reading historical sources critically and analytically. They learn to think historically, that is, to understand how cultures of the past understood themselves.

### V. Student Learning Goals:

Briefly explain how this course will meet the applicable learning goals. See: [http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm](http://www.umt.edu/facultysenate/ASCRCx/Adocuments/GE_Criteria5-1-08.htm)

Students read and discuss primary source materials and relate them to material covered in the lectures and textbook. They are tested on their ability to identify and explain themes (which may include ideas, institutions and behavior) that unite the cultures under study.
HISTORY 104/107: EUROPEAN CIVILIZATION FROM ITS ORIGINS TO 1715
Professor John A. Eglin (Office: Liberal Arts 264; hours M 11AM-12 PM, T 1-2 PM, WF 10-11AM, or by appointment, or by happy accident. Phone: 406-243-6755; e-mail: john.eglin@umontana.edu).

Welcome! This course will take you across five millennia in one semester, so hold on tight! It will give you a basic understanding of the history of influential cultures in what is called Western Civilization. You will also gain experience in reading historical sources critically and analytically. You will learn how to think historically -- to understand how cultures of the past understood themselves. The syllabus you now have in your hand contains essential information about the course, and you should save it for future reference.

Course Texts: Chambers et al, The Western Experience (abbreviated TWE). There is also a course packet available on two-hour reserve in Mansfield Library and on line via electronic reserve (E-Res). This packet contains the readings to be discussed in weekly sessions. Note: This is not a facpac.

Course Requirements are that in any given week, you must normally attend three lectures, attend and participate in one discussion section, and complete the assigned readings with the accompanying responses. Given the scope and pace of this course, it is essential that you keep up with the reading. Readings listed for the week will be discussed in sections on Tuesday and Thursday. Each week students in 104 will turn in 200 word responses to the reading. There will also be two midterm examinations on 3 October and 7 November, and a semi-cumulative final examination at 8AM on 10 December (note: no final examinations will be administered early). These are essay examinations which allow students to demonstrate mastery of the subject matter, and enable us to see what students are thinking about the course material.

Lectures are generally given Monday, Wednesday, and Friday. Please refrain from any behavior likely to distract either your classmates or me. Such behavior includes late arrivals, early departures, reading of newspapers, and--especially--talking during lectures. Cellphones and pagers should be switched to pulse or switched off. I assert my rights of intellectual property over these lectures, including any notes taken from them, as well as all other course materials, including examinations; sale of lecture notes or other materials is therefore theft and will be dealt with as such. Lectures may not be recorded under any circumstances. Due to the size of this class, attendance at lectures will not be monitored. You should attend anyway. Moreover, since you’re there, you really ought to take notes on lectures – your own notes. You should no more borrow someone’s else’s notes than you should borrow their toothbrush. Taking notes
on lectures forces you to listen actively, and you are more likely to remember what is said.

**Discussion Sections** for this course meet Tuesday or Thursday for an hour in the morning or afternoon. Substantive sections will begin Tuesday 2 September with discussion of *The Epic of Gilgamesh.* Attendance at discussion sections is mandatory. Consult your course schedule and the course listings for the time and location of your section. Sections, conducted by teaching assistants, are your opportunity to discuss readings, lectures, and most importantly your thoughts and ideas about them. Your participation will be elicited by both fair means and foul, so you should come prepared, having completed all of the assigned reading. For every section for which there are packet readings assigned, you will hand in a 200 word response to a focus question. Teaching Assistants are not permitted to accept reading responses turned in after section has met. You will get no points for participation if you do not turn in the response at the beginning of class. Attendance will be monitored in discussion section (which you might think of as the “lab” for this course). *If you are missing section, you are missing class!* If you miss your first two sections, you will be dropped from the course - - this is in accordance with University policy. Moreover, an unexcused absence from section results in a loss of two percentage points from the final grade -- which can easily make the difference between an A- and a B+, or a B- and a C+, and so on.

**Grades** are assigned on a 100 point scale. 93 points are required for an A, 90 for an A-, 87 for B+, 83 for B, 80 for B-, 77 for C+, 73 for C, 70 for C-, 67 for D+, 63 for D, 60 for a D-, below 60 F. Grades are assigned by the teaching assistants in consultation with the instructor. For students in 104, grades will be computed thus: section attendance and participation 10%, reading responses 10%, midterms 25% each and final 30%; since students in History 107 have additional assignments, their grades are computed differently. While we will gladly discuss your exam and other results with you, we will not change grades once they are assigned. Make-up examinations will not be given, and late work not accepted, except for reasons which are verifiable and allowed under university regulations. It is *your responsibility* to present these reasons as soon as you are able to do so, to provide documentation if asked, to arrange to make up work, and to do so in a timely fashion. Do not wait until the end of the semester to ask!

**Drops** require the consent of the instructor after the fifteenth instructional day (15 September). If you wish to drop 104, the completed drop form (DO NOT hand us blank forms to sign!) should be given to your TA during his/her office hours, as s/he will need to conduct a brief exit interview. After the thirtieth instructional day (6 October), drops are available only in extraordinary circumstances and only through petition which must be approved by the instructor, your advisor, and the Dean. Drop petitions will be considered (not necessarily granted!) *only* if accompanied with documentation. We reserve the right to investigate drop petitions. The completed late drop form (and it is not complete unless you have checked one of the four boxes listing the reason for the request!), together with documentation of your
circumstances, should again be given to your TA, who will relay it to me. The reason for the extra layer of bureaucracy in 104 is that TAs have the records of your attendance and grades.

The History Department believes that students are best served by its maintaining high academic standards. It therefore takes academic dishonesty very seriously. Cheating and plagiarism undermine academic standards and threaten the reputation of an institution. Any student found cheating on an examination or plagiarizing on written assignments (including reading responses) will fail the course, and may incur more serious penalties under the Student Conduct Code.

**Teaching Assistants** run your sections, handle your paperwork, grade your reading responses and exams, and generally keep track of you. They are an enormous help to me, and they can be an equally great help to you -- if you establish and maintain a working relationship with them. Help is available if you ask for it, but you must ask -- and experience has taught us that the longer students wait to ask, the less help we can be to them. Your TA is the person to approach (initially) about bureaucratic matters such as adding or dropping, absences, etc. Questions about the actual course material may be addressed to any of us at any time. The teaching assistants for this course are Mr. Shawn Bailey, Ms. Elizabeth Coble, and Mr. Reuben Swindall.

As this is an introductory course with a large number of students new to the University, let me conclude by urging you to become active participants in your own education. A UM education costs about what a new car does, and either one will go a lot further if you drive it yourself!

**COURSE SCHEDULE**


Week II. 2-5 September. The Ancient Near East: Mesopotamians, Egyptians, and Hebrews. Readings for sections: TWE chapter 1; *The Epic of Gilgamesh* (packet). Focus question: Does the *Epic of Gilgamesh* present civilization as a blessing, or as a curse?

Week III. 8-12 September. Ancient Greece. Readings for sections: TWE chapters 2-3; Aristophanes, *Clouds* (packet). Focus question: The beliefs and assumptions of “Socrates” and Strepsiades in the *Clouds* are comic exaggerations of two positions in a debate about education. Reading between the lines of Aristophanes’ characterizations, how would you describe these two positions?

Week IV. 15-19 September. Ancient Rome. Readings for sections: TWE chapters 4-5; Quintus Cicero, *Handbook on Electioneering* (packet). Focus question: What aspects of Roman electioneering are similar to modern political campaigns? How, on the other hand, were Roman campaigns different?
Week V. 22-26 September. Christianity and Islam. Readings for sections: TWE chapter 6; Gospels of Thomas and Judas (packet). Focus question: Why, do you think, were these two non-canonical accounts of the teachings of Jesus omitted from the New Testament?

Week VI. 29 September-3 October. The Middle Ages. Readings for sections: TWE chapters 7-9; Christine de Pisan, Treasure of the City of Ladies (packet). Focus question: What, according to Christine de Pisan, do medieval women seem to have in common, in spite of their socioeconomic status?

First Midterm Examination Friday 3 October.

Week VII. 6-10 October. The Renaissance. Readings for sections: TWE 218-237; Machiavelli, The Prince (packet). Focus question: “Some day my prince will come.” Where, and why, does Machiavelli say something like this in The Prince?

Week VIII. 14-17 October. The Expansion of Europe. Readings for sections: TWE 238-259; Columbus, Voyages (packet). Focus question: How, and why, do the natives described in Columbus’ Voyages respond differently in different circumstances to the Europeans they encounter?

Week IX. 20-24 October. The Reformation. Readings for sections: TWE 260-279; Erasmus, Colloquies. Focus question: How Catholic -- or how Protestant -- are the Colloquies?

Week X. 27-31 October. The Reformation and its Consequences. Readings for sections: Martin Luther, Ninety-Five Theses and The Freedom of a Christian. Focus question: How does Luther, in these early writings, hold out hope that the Church can reform from within?

Week XI. 3-7 November. Everyday Life in Early Modern Europe. No sections this week due to Election Day. There will be evening screenings this week of The Return of Martin Guerre. Be alert for announcements of dates and times of these screenings.

Second Midterm Examination Friday 7 November.

Week XII. 10-14 November. The Wars of Religion. Readings: TWE 280-297. No sections this week due to the observance of Veteran's Day.

Week XIII. 17-21 November. The Age of Absolutism. Readings for sections: TWE 318-335; Richelieu, Political Testament, in packet. Focus question: How does the advice of Richelieu to Louis XIII reflect the reality -- as opposed to the theory -- of absolute monarchy?
Week XIV. 24 November. Witchcraft. Sections of 104 will not meet this week. Happy Thanksgiving!


Final Examination 8AM Wednesday 10 December.

HISTORY 107: HONORS COURSE, EUROPEAN CIVILIZATION TO 1715

History 107 is open to students seeking a more reading and writing intensive experience than is normally available in the standard 104 survey. Welcome! I look forward to working with each of you this semester. Let me call your attention to the following variations from the main course syllabus.

Course Requirements. In addition to attending lectures and discussion sections and completing the 104 textbook and packet readings, students in 107 will write two 1500 word essays, the first to be written on Bart Ehrman's *Misquoting Jesus* and handed in Friday 25 September, and the second on Steven Ozment’s *Flesh and Spirit*, due on Monday 24 November. These books are available for purchase in the University Center Bookstore. Each of these essays will count toward 15% of the final grade, as will the midterms. The final will count 20%. Attendance at and participation in section will count for 10%, as will the reading responses given in section (300 words for 107).

Discussions. Sections will be taken up with discussing the primary documents from the course packet. In addition to the focus questions, here are a few general questions we will use to approach each of these sources: Why did this document come into existence? What is the document meant to accomplish? What information does the document reveal (intentionally and unintentionally) about the culture/society in which it was produced? What issues does the document address that still have relevance to us today? What issues does it treat, on the other hand, that are completely removed from our experience? These are only a few examples, but will be useful to guide your reading.

Written Work. If the lectures and textbook are intended to give you a grasp of what happened, or what historians think happened, over the course of four millenia, the writing assignments in this course are intended to acquaint you with how historians actually work. The weekly readings, and your responses to them, expose you to the raw materials of history -- what we call primary sources -- and to the questions that historians ask of them. In addition, the two longer essays will ask you to analyze the ways that two particular scholars have used and interpreted historical sources.
I have encountered very little academic dishonesty in 107, which is fortunate as the consequences are potentially dire. All of the warnings on the main 104 syllabus apply as well to 107, with the addition that plagiarism on essays, even if incidental and inadvertent, will result in a failing grade on the essay. If a case can be made that plagiarism was in any instance deliberate, failure in the course will ensue, with the possibility of more serious penalties under the student conduct code.

In closing, let me encourage all of you to be active participants in your own education. Remember that you will teach each other as much as I teach you -- and you may even teach me a thing or two.

*Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.