I. ASCRC General Education Form (revised 9/15/09)

Use to propose new general education courses (except writing courses), to change existing gen ed courses and to remove designations for existing gen ed courses.

Note: One-time-only general education designation may be requested for experimental courses (X91-previously X95), granted only for the semester taught. A NEW request must be submitted for the course to receive subsequent general education status.

<table>
<thead>
<tr>
<th>Group (submit separate forms if requesting more than one general education group designation)</th>
<th>III. Language</th>
<th>VII: Social Sciences</th>
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<tbody>
<tr>
<td>III Exception: Symbolic Systems *</td>
<td>VIII: Ethics &amp; Human Values</td>
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<tr>
<td>IV: Expressive Arts</td>
<td>IX: American &amp; European</td>
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<td>V: Literary &amp; Artistic Studies</td>
<td>X: Indigenous &amp; Global</td>
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<td>VI: Historical &amp; Cultural Studies</td>
<td>XI: Natural Sciences w/ lab □ w/out lab □</td>
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*Courses proposed for this designation must be standing requirements of majors that qualify for exceptions to the modern and classical language requirement.

Dept/Program | Course # | Course Title | Prerequisite | Credits |
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<tr>
<td>HSTR</td>
<td>301</td>
<td>History of Greece (an offering of the Classics Section of MCLL)</td>
<td>3</td>
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II. Endorsement/Approvals

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

<table>
<thead>
<tr>
<th>Instructor</th>
<th>Phone / Email</th>
<th>Program Chair</th>
<th>Dean</th>
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<tr>
<td>Ausland</td>
<td>243-2125/hayden.ausland@etc.</td>
<td>Gillison</td>
<td>Comer</td>
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III. Type of request

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<th>New</th>
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IV. Description and purpose of new general education course: General Education courses must be introductory and foundational within the offering department or within the General Education Group. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble:

http://umt.edu/facultysenate/archives/minutes/gened/GE_preamble.aspx

It is not new, but a traditionally 'History' Gen Ed course requiring confirmation under recently re-cast criteria. The course studies Ancient Greek history, historiography, and their influence on the Western tradition.

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

http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx
Courses teach students how to: present ideas and information with a view to understanding the causes, development, and consequences of historical events;

| Courses teach students how to: present ideas and information with a view to understanding the causes, development, and consequences of historical events; | HSTR 301, an offering of the Classics Section of MCLL, requires primary (ancient) readings of the students (i.e., presents readings to the students as required for the course) that present their readers (via a literary, or written presentation) with historical contexts (the interwoven materials of the historiographical record reflected in these ancient literary works). Occurring within these already informative historical readings are ideas, in more than one relevant sense. One of these understands by "ideas" the thoughts of ancient writers themselves -- whether on historical events, principles of historiography, or some other pertinent matter. Another understands the thoughts of the dramatis personae of the literary record, whose reported speech regularly forms a part of ancient writers' presentation of the historical record. By presenting students with ideas and information in this way, HSTR 301 teaches, or instructs them by way of example how to do the same thing themselves. Students write papers and essay-question exam answers in which they must offer literary explanations of (a) their own ideas about ancient historical events, perhaps (depending on the terms of the specific assignment) explicitly as conditioned by (b) the ideas ancient writers offer in propria persona, or (c) the terms in which ancient writers offer versions of ideas they attribute to characters who act out parts in their works. In consequence, they see, and so learn, how to put forward intelligible literary form, or present, ideas in several senses. HSTR 301 also schools students in the presentation of information, inasmuch as it tests them on facts presented to them via readings (and in lectures). By "information" is here meant broadly anything conferring a form on the student's intellect via his cognitive capacities. Students present such information, for instance, on the first part of the three-part in-class examinations, which confronts students with simple terms (e.g., "Acropolis") for brief identification. Many memorable events narrated by writers like Herodotus, et al are set forward in a way designed by these writers to allow the reader to follow, and so come to understand, the development of later among these out of earlier ones. Students study and imitate them, looking forward to, as to a goal, understanding (grasping in an intellectual sense, rather than in accordance with sentiment) causes (i.e. things, persons, actions, or states of affairs responsible for some event or events worthy of remembering), development (in the sense just specified), and consequences. Thus, for example, Herodotus (1.1) announces as the most important subject of his entire "inquiry" (he uses the Greek word "historia" in this sense) the cause (Gk aitia) of the Greeks and Persians' going to war against each other. The course proceeds with a view to understanding this statement, and others like it. Thucydides (1.23) tells us that he began writing as the Peloponnesian war (his main subject) commenced, proceeding to describe its course in sequence, by summers and winters. The student sees the war unfolding sequentially in various theatres before his eyes, and so gains an ability to understand and explain historical development. Xenophon (2.3-4) narrates the actions of the Thirty in a colorful way making clear why their tyrannical regime was so unstable, so that Athens returned to democracy in less than two years. The reader vividly sees the regime crumbling in a moral sense, and as a result gains an ability to understand and explain historical consequences. |
"Evaluate" in this connection means both (i) assess as guides to retrieving historical events (in the modern sense), and (ii) assess as valuable historiographical exemplars per se. HSTR 301 is based on the reading of primary texts, which here serve both as (i) historical "sources" (viz. for modern speculation regarding events in the past) and as (ii) our classical exemplars in the field of historiography. The course is designed to present both aspects of these works, so that students come to grasp not only their value as guides to retrieving historical events (in the modern sense), but also their paradigmatic value as classics in the genre. Since coming to appreciate value enables one to evaluate, the student in HSTR 301 learns how to evaluate texts. Something analogous holds of numerous relevant artificial remains (e.g. the Athenian Tribute lists preserved on stone monuments). The historical context of texts like the ones required in this course is to be conceived in a twofold sense, according as they are regarded under the two kinds just mentioned. As sources, they are limited or enhanced by ancient conditions of various kinds, e.g. the lack of movable type before Gutenberg or the clarity of Greek speculation, respectively. As classics, their context is the authoritative cultural tradition within which they have been handed down to us. HSTR 301 focuses alternately on both kinds of context, so that the student learns how to evaluate texts both within their historical and their cultural contexts. "Analyze" (break down into constituent parts) means different things in the case of different kinds of compounds. By "human behavior" is meant here primarily what the ancients called "action" (Gk. praxis; Latin actio), which is analyzable in a number of different ways. One of these distinguishes different kinds of explanation for actions men (humans) undertake. Another distinguishes different elements of an action itself. As an example of the former, one may cite Thucydides' distinction between an "openly professed" and "truest" cause; and, as an example of the latter, his identification of the latter with the "fear" of Athenian growth that motivated the Spartans to begin the war, whatever the legal merits. (1.23) For that matter, even something like what is called "behavior" in the Social Sciences may be found set forth and analyzed in the same author's description of revolutionary conditions at Coreycra. (3.82-83) HSTR 301 adverts closely to such literary passages, so that the student learns how to analyze action, or "human behavior", from the best teachers. In the case of ideas expressed in speeches and authorial comments alike, one among a number of kinds of analysis is rhetorical, e.g. of the clever way the Corinthians mix forensic and deliberative kinds of speech in Thucydides (1.32-36 of cf. the Corinthians' analysis at 1.38). By becoming acquainted with such phenomena, the student learns how to analyze ideas. In the case of institutions mentioned in the readings, a key form of analysis is political. An example of this is found in the Persian debate on constitutional kinds found in Herodotus (3.80-82), the earliest extant example of a classification into monarchy, oligarchy, and democracy, together with an analysis of their respective advantages and disadvantages. By reading and studying such discussions, the student learns how to analyze institutions. The historical and cultural context of the actions, ideas, and institutions the student learns to analyze comes to us for the most part embedded in the texts for the course. By confronting historical accounts through primary readings, the student learns how to analyze ideas, action ("human behavior"), and institutions (in these senses explained above) within their historical and/or cultural contexts.
The course justification should explain the approach and focus with respect to its chronological, geographical, and/or topical content. A methodological component (e.g., historiography or ethnography) must be apparent.

The course approaches as its topic the history of the Greeks (who lived in a geographic region roughly corresponding to modern Greece plus a number of other locales reachable by water from there from some time before 2000 BC) followed through the beginning of the 4th century BC. It focuses on ancient writings in relation to the full sweep its content. Its method is partly determined by the classical status of the writings used, but also by modern criticism, where the limitations of these viewed as sources for modern speculation come into play. The approach HSTR 301 is thus radical, while traditional. It to a large extent follows the model of college courses in Greek History as these have been taught as part of a liberal education since the beginnings of university education. At the same time, it treats the ancient writings required for the course as the classics they are, so returning to the ancient roots of history as a discipline. The basic method of the first strain is the intelligently empirical one developed first in Germany (see, e.g., H. Bengston, *Introduction to Ancient History*). That of the second bears some resemblance to the Anglo-American approach of what is called the "Great Books" movement (see, e.g., M. Adler, *How to Read a Book. The Art of Getting a Liberal Education*), but it is really just reading a classic carefully, honestly, and without the easy assumption of modern superiority, but rather focusing on ancient Greek history as related and conceived by the ancient writers. This tends to change from author to author, but with the judicious use of sources, a continuous story tends to emerge, of the course of Classical Greek history and historiographical styles. The student leaves the course instructed in both methods. Although something resembling ethnography is found from time to time (especially in the early books of Herodotus), historiographical questions are a dominant aspect of the course.

VI. Student Learning Goals: Briefly explain how this course will meet the applicable learning goals. See: http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx

1. synthesize ideas and information with a view to understanding the causes and consequences of historical developments and events;

The information and ideas conveyed via readings and lectures in this course are of course impossible to list specifically here, but will in outline correspond to the series of readings and topics set forth on the syllabus. By presenting students with these, *with a view to understanding causes, development, and consequences of historical events* it will provide the student with materials that he can put together, or *synthesize*. (For the meanings of the terms in the above explanation, please see the explanations already given above.) Essay questions on the examinations, marked for historical accuracy and effective focus on the assigned question (or take-home paper assignments marked also for the writing) will test this *synthetic ability*. Example: a take-home paper assignment, asking students to explain Thucydides' statements about the origins of the Peloponnesian War relative to his narrative description of the build-up to the commencement of actual hostilities. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience.
| 2. evaluate texts or artifacts within their historical and/or cultural contexts; | The primary readings, or texts, employed in this course are reflected on the list of readings and topics set forth on the syllabus. By having students read these, while bearing in mind their historical and cultural context, HSTR 301 will school students in the evaluation of texts within these same historical and cultural contexts. (For the meanings of the terms in the above explanation, please see the explanations already given above.) Essay questions on the examinations, marked for historical accuracy and effective focus on the assigned question (or take-home paper assignments marked also for the writing) will test this evaluative ability. Example: an exam-essay question asking the student to explain which elements of a quoted passage might illustrate a particular perspective on the part of an ancient writer on historical events of an earlier time. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience. |
| 3. analyze human behavior, ideas, and institutions within their respective historical and/or cultural contexts. | The information and ideas presented within their historical and cultural contexts via readings and lectures in this course exhibit many instances of action (or "human behavior"), ideas, and institutions. By presenting students with these also as compounds of various kinds for taking apart, or analysis, HSTR301 will move them to analyze them into meaningful parts. (For the meanings of the terms in the above explanation, please see the explanations already given above.) Essay questions on the examinations, marked for historical accuracy and effective focus on the assigned question (or take-home paper assignments marked also for the writing) will test this analytic ability. Example: a relatively open essay exam-question, asking students to explain the merits of the Athenian democracy during the ascendancy of Pericles. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience. |

**VII. Justification:** Normally, general education courses will not carry pre-requisites, will carry at least 3 credits, and will be numbered at the 100-200 level. If the course has more than one pre-requisite, carries fewer than three credits, or is upper division (numbered above the 200 level), provide rationale for exception(s).
Some reasons:
(1) Tradition. The study of ancient Greek history, as traditionally understood, has been part of the basic liberal arts curriculum at UM since the institution was founded by Father Aber and four colleagues over 100 years ago. This particular course has been part of the General Education curriculum since I designed it with this purpose -- among others -- in view twenty years ago. The unspecialized reading and study of what are called "great books" such as those of Herodotus, Thucydides, and Xenophon has been understood as integral to liberal education since the system was brought back to America from England after WWI.
(2) The chronological scope meets the definition of "foundational" for Group VI. HSTR 301 examines archaeological evidence for ca. 2000 BC - ca. 750 BC, and the writings of ancient writers active over five subsequent centuries, while examining recorded events spanning the historical period through classical times (8th-4th centuries BC).
(3) In a traditional sense, it provides a foundation for further study within the humanities generally: knowing about Greek history allows one the better to appreciate later literature, art, and humanistic thought.
(4) That it is upper division in numbering does not designate it as specialized: There are no prerequisites. (If anything is a problem, it is over-preparation in half-understood stereotypes gained in other course-work.) Note that although the course is listed as HSTR 301, and has a role in the History program, it is the property not of the History Department, but of Classics in MCLL (OSHA has certified this a consequence of the new numbering system. Note the MCLL chair’s endorsement on page 1 above.) Nonetheless, it is true to say, as History does of the courses that it governs, it "rests on a modicum of . . . ability". The course in principle presupposes some ability to read and write English, for instance. But it does not presuppose any lower-division history -- or anything else of the kind -- since it essays to be an introduction to history in its own right, by introducing students to the writers who introduced the discipline.
(5) It might have been numbered a lower-division course, but for the needs of several programs in which it figures (Classical Languages, Classical Civilization, History, Military Science), where a proper balance between upper and lower division work and/or a venue for the upper division writing requirement is needed.
(6) The course does not run afoul of the current underlying reason for preferring lower division General Education courses, which -- as I understand it -- responds to citizen and legislative concerns that UM professors are avoiding their basic educational duties in favor of teaching specialized courses on trendy or pet research topics. The faculty in Classics does not fall subject to this criticism, for which reason it received an additional line as part a fairly recent "Quality Initiative". More specifically, HSTR 301 offers students no arcane research topics, and no postmodernism or other ideological distractions; it gives it gives them classical works treated critically, but clearly and with respect.
(7) For related reasons, it is in this day and age especially foundational. Students need to know something solid about classical history in order to control a lot they may otherwise hear about the ancients during their educational careers.

VIII. Syllabus: Paste syllabus below or attach and send digital copy with form. ↓ The syllabus should clearly describe how the above criteria are satisfied. For assistance on syllabus preparation see: http://teaching.berkeley.edu/bgd/syllabus.html
This is a course on both ancient Greek political history (social history is treated in a different course) and ancient Greek historiography. Our principal guides will be books written by the ancient historical writers Herodotus of Halicarnassus (his "Histories", "History", or "History of the Persian Wars", as it is variously styled), Thucydides (the book has no title, but is most often referred to as the "History of the Peloponnesian War"), Xenophon (the first parts of the *Hellenica*, in the Penguin edition called " A History of My Times"), and *The Athenians’ Constitution* attributed to Aristotle. The course has two complex aims:

(a) We shall seek to develop, based upon sources, a understanding of the chief features of Greek political history extending from the earliest times on record through the fifth century B.C. (Note: modern works of interpretation are not properly "sources"; they are of interest because they tell us what our predecessors have thought about the sources.)

(b) Substantial attention will be given to a critical treatment of these not only as historical sources, but also as classical works having impact as such on the subsequent European and American traditions.

Class will be conducted as a lecture with some allowance for discussion, and the coursework will call upon your powers of careful and critical reading, and of written and perhaps oral discourse. There will be a midterm examination in class during the eighth week of classes. A two-hour final exam on a similar model is scheduled for Monday, December 10th. at 1:10-3:10 P.M. On Wednesdays of the semester's third and seventh weeks (September 12th. and October 10th.) short papers (two pages maximum) will be due on assignments announced previously. A more ambitious paper will be due on Wednesday of the fourteenth week (November 28th.).

Written exams will be marked with an eye mainly to accuracy and critical understanding. Prepared papers will be evaluated also for their mechanical, as well as substantive, elements (i.e., for the quality of the writing). Students' individual course grades will be based upon their papers, tests, and other indications of effective academic engagement. It can be quite useful to meet all deadlines.

General Education credit: [see addendum]

**Anticipated schedule of treatment with recommended schedule of primary readings:**

| Weeks 1-2: | General introduction; bronze age and archaic Greece  
|           | Herodotus, Books 1-3 |
| Weeks 3-4: | Greek political organization and Persian expansion  
|           | Herodotus, Books 4-6 (to chapter 43) [paper#1] |
| Week 5:    | Athenian Political Development; Conflict of 490  
|           | Aristotle, *The Athenians’ Constitution*; Herodotus, Book 6 (chapter 44-end) |
| Weeks 6-7: | Warfare of 480-79  
|           | Herodotus, Books 7, 8, & 9 [paper#2] |
| Week 8:    | The Delian League and the "First Peloponnesian War"  
|           | Thucydides, Book 1 [midterm] |
Weeks 9-10: The Athenian empire and the causes of the Peloponnesian War
Thucydides, Books 2-3

Weeks 11-12: The Archidamian War; the collapse of the Peace of Nicias
Thucydides, Books 4-7

Week 13: The Ionian War 412-404
Thucydides, Book 6-7

Week 14: The Ionian War (concluded)
Xenophon, Books 1-2 (chapter 2) [paper#3]

Week 15: General review

Final Exam Monday, December 10, 1:10-3:10 LA 203

Addendum on General Education Credit and Student Learning Goals

It will be useful to mention the terms under which this course qualifies for General Education Credit:

(Historical and Cultural Studies) This course presents the historical or cultural contexts of ideas and institutions, and examines cultural development or differentiation in the human past. It is foundational in that it is wide-ranging in chronological, geographical, or topical focus, or in that it introduces students to methods of inquiry specific to a particular discipline.

Criteria: Courses teach students how to: (1) present ideas and information with a view to understanding the causes, development, and consequences of historical events; (2) evaluate texts or artifacts within their historical and/or cultural contexts; and analyze human behavior, ideas, and institutions within their respective historical and/or cultural contexts. (3) The course justification should explain the approach and focus with respect to its chronological, geo-graphical, and/or topical content. A methodological component (e.g. historiography or ethnography) must be apparent.

[Instructor's explanation:
(1) HSTR 301, an offering of the Classics Section of MCLL, requires primary (ancient) readings of the students (i.e., presents readings to the students as required for the course) that present their readers (via a literary, or written presentation) with historical contexts (the interwoven materials of the historiographical record reflected in these ancient literary works). Occurring within these already informative historical readings are ideas, in more than one relevant sense. One of these understands by "ideas" the thoughts of ancient writers themselves -- whether on historical events, principles of historiography, or some other pertinent matter. Another understands the thoughts of the dramatis personae of the literary record, whose reported speech regularly forms a part of ancient writers' presentation of the historical record. By presenting students with ideas and information in this way, HSTR 301 teaches, or instructs them by way of example how to do the same thing themselves. Students write papers and essay-question exam answers in which they must offer literary explanations of (a) their own ideas about ancient historical events, perhaps (depending on the terms of the specific assignment) explicitly as conditioned by (b) the ideas ancient writers offer in propria persona, or (c) the terms in which ancient writers offer versions of ideas they attribute to characters who act out parts in their works. In consequence, they see, and so learn, how to put forward intelligible literary form, or present, ideas in several senses. HSTR 301 also schools students in the presentation of information, inasmuch as it tests them on facts presented to them via readings (and in lectures). By "information" is here meant broadly anything conferring a form on the student's intellect via his cognitive capacities. Students present such information, for instance, on the first part of the three-part in-class examinations, which confronts students with simple terms (e.g., "Acropolis") for brief
identification. Many memorable events narrated by writers like Herodotus, et al are set forward in a way designed by these writers to allow the reader to follow, and so come to understand, the development of later among these out of earlier ones. Students study and imitate them, looking forward to, as to a goal, understanding (grasping in an intellectual sense, rather than in accordance with sentiment) *causes* (i.e. things, persons, actions, or states of affairs responsible for some event or events worthy of remembering), *development* (in the sense just specified), and *consequences*. Thus, for example, Herodotus (1.1) announces as the most important subject of his entire "inquiry" (he uses the Greek word "historia" in this sense) the *cause* (Gk. *aitia*) of the Greeks and Persians' going to war against each other. The course proceeds with a view to understanding this statement, and others like it. Thucydides (1.23) tells us that he began writing as the Peloponnesian war (his main subject) commenced, proceeding to describe its course in sequence, by summers and winters. The student sees the war unfolding sequentially in various theatres before his eyes, and so gains an ability to understand and explain historical development. Xenophon (2.3-4) narrates the actions of the Thirty in a colorful way making clear why their tyrannical regime was so unstable, so that Athens returned to democracy in less than two years. The reader vividly sees the regime crumbling in a moral sense, and as a result gains an ability to understand and explain historical consequences.

(2) "Evaluate" in this connection means both (i) assess as guides to retrieving historical events (in the modern sense), and (ii) assess as valuable historiographical exemplars per se. HSTR 301 is based on the reading of primary texts, which here serve both as (i) historical "sources" (viz. for modern speculation regarding events in the past) and as (ii) our classical exemplars in the field of historiography. The course is designed to present both aspects of these works, so that students come to grasp not only their value as guides to retrieving historical events (in the modern sense), but also their paradigmatic value as classics in the genre. Since coming to appreciate value enables one to evaluate, the student in HSTR 301 learns how to evaluate texts. Something analogous holds of numerous relevant artificial remains (e.g. the Athenian Tribute lists preserved on stone monuments). The historical context of texts like the ones required in this course is to be conceived in a twofold sense, according as they are regarded under the two kinds just mentioned. As sources, they are limited or enhanced by ancient conditions of various kinds, e.g. the lack of movable type before Gutenberg or the clarity of Greek speculation, respectively. As classics, their context is the authoritative cultural tradition within which they have been handed down to us. HSTR 301 focuses alternately on both kinds of context, so that the student learns how to evaluate texts both within their historical and their cultural contexts. "Analyze" (break down into constituent parts) means different things in the case of different kinds of compounds. By "human behavior" is meant here primarily what the ancients called "action" (Gk. *praxis*; Latin *actio*), which is analyzable in a number of different ways. One of these distinguishes different kinds of explanation for actions men (humans) undertake. Another distinguishes different elements of an action itself. As an example of the former, one may cite Thucydides' distinction between an "openly professed" and "truest" cause; and, as an example of the latter, his identification of the latter with the "fear" of Athenian growth that motivated the Spartans to begin the war, whatever the legal merits. (1.23) For that matter, even something like what is called "behavior" in the Social Sciences may be found set forth and analyzed in the same author's description of revolutionary conditions at Corcyra. (3.82-83) HSTR 301 adverts closely to such literary passages, so that the student learns how to analyze action, or "human behavior", from the best teachers. In the case of ideas expressed in speeches and authorial comments alike, one among a number of kinds of analysis is rhetorical, e.g. of the clever way the Corinthians mix forensic and deliberative kinds of speech in Thucydides (1.32-36 cf. the Corinthians' analysis at 1.38). By becoming acquainted with such phenomena, the student learns how to analyze ideas. In the case of institutions mentioned in the readings, a key form of analysis is political. An example of this is found in the Persian debate on constitutional kinds found in Herodotus (3.80-82), the earliest extant example of a classification into monarchy, oligarchy, and democracy, together with an analysis of their respective advantages and disadvantages. By reading and studying such discussions, the student learns how to analyze institutions. The historical and cultural context of the actions, ideas, and institutions the student learns to analyze comes to us for the most part embedded in the texts for the course. By confronting historical accounts through primary readings, the student learns how to analyze ideas,
action ("human behavior"), and institutions (in these senses explained above) within their historical and/or cultural contexts.

(3) The course approaches as its topic the history of the Greeks (who lived in a geographic region roughly corresponding to modern Greece plus a number of other locales reachable by water from there from some time before 2000 BC) followed through the beginning of the 4th century BC. It focuses on ancient writings in relation to the full sweep of its content. Its method is partly determined by the classical status of the writings used, but also by modern criticism, where the limitations of these viewed as sources for modern speculation come into play. The approach HSTR 301 is thus radical, while traditional. It to a large extent follows the model of college courses in Greek History as these have been taught as part of a liberal education since the beginnings of university education. At the same time, it treats the ancient writings required for the course as the classics they are, so returning to the ancient roots of history as a discipline. The basic method of the first strain is the intelligently empirical one developed first in Germany (see, e.g., H. Bengston, Introduction to Ancient History). That of the second bears some resemblance to the Anglo-American approach of what is called the "Great Books" movement (see, e.g., M. Adler, How to Read a Book. The Art of Getting a Liberal Education), but it is really just reading a classic carefully, honestly, and without the easy assumption of modern superiority, but rather focusing on ancient Greek history as related and conceived by the ancient writers. This tends to change from author to author, but with the judicious use of sources, a continuous story tends to emerge, of the course of Classical Greek history and historiographical styles. The student leaves the course instructed in both methods. Although something resembling ethnography is found from time to time (especially in the early books of Herodotus), historiographical questions are a dominant aspect of the course.

-- and the Student Learning Goals:

1. synthesize ideas and information with a view to understanding the causes and consequences of historical developments and events;

[Instructor's note: The information and ideas conveyed via readings and lectures in this course are of course impossible to list specifically here, but will in outline correspond to the series of readings and topics set forth on the syllabus. By presenting students with these, with a view to understanding causes, development, and consequences of historical events it will provide the student with materials that he can put together, or synthesize. (For the meanings of the terms in the above explanation, please see the explanations already given above.) Essay questions on the examinations, marked for historical accuracy and effective focus on the assigned question (or take-home paper assignments marked also for the writing) will test this synthetic ability. Example: a take-home paper assignment, asking students to explain Thucydides' statements about the origins of the Peloponnesian War relative to his narrative description of the build-up to the commencement of actual hostilities. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience.]

2. evaluate texts or artifacts within their historical and/or cultural contexts;

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historical events of an earlier time. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience.]

3. analyze human behavior, ideas, and institutions within their respective historical and/or cultural contexts.

[Instructor's note: The information and ideas presented within their historical and cultural contexts via readings and lectures in this course exhibit many instances of action (or "human behavior"), ideas, and institutions. By presenting students with these also as compounds of various kinds for taking apart, or analysis, HSTR301 will move them to analyze them into meaningful parts. (For the meanings of the terms in the above explanation, please see the explanations already given above.) Essay questions on the examinations, marked for historical accuracy and effective focus on the assigned question (or take-home paper assignments marked also for the writing) will test this analytic ability. Example: a relatively open essay exam-question, asking students to explain the merits of the Athenian democracy during the ascendancy of Pericles. The grading measure will be the instructor's considered judgment of the whole result, based in part on his professional experience.]

[Instructor's general comment: The broader goal is to have acquired this element of a basic liberal education.]

Please note: Approved general education changes will take effect next fall.

General education instructors will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.