CIVILIZATION 2
History 202/004: World Civilization since 1500
MWF – 2:00-2:50 p.m. – B002 JFSB

PROFESSOR INFORMATION

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LEARNING OUTCOMES

One of our central purposes, as defined by the Aims of a BYU Education and the University’s Mission Statement, is to help you to understand “the development of human civilization” and “important ideas in [your] own cultural tradition as well as that of others”. This interdisciplinary General Education course is designed to help us achieve that aim and others. It is grounded in the fundamental belief that it is possible to learn from the past. History 202 is an opportunity for you to consider global challenges past and present, and to learn how historical knowledge, consciousness, epistemology, and empathy can lead to an informed view of the “interplay of … nations at an international level” (Foundation Document Global and Cultural Awareness).

We will be “broad in approach and focus” (Foundation Document Civilization) and we will pay particular attention to the idea of civilization and the process of civilizing, as well as examine the concept of civility. We will also consider the following thematic questions: What is a human being? How are human beings related to the divine? How are human beings related to one another? How are human beings related to nature? (FD Civilization)

A key aim of this course is to awaken your potential as leaders, innovators, and problem solvers as you plan to “go forth and serve” in the various communities in which you will live, including your family, faith, avocation, vocational, local, national, and global communities.

Further university and departmental learning outcomes that apply to this course are that students
-demonstrate a broad general understanding of the sweep of human history and the roles of individuals, peoples, and cultures in establishing civilization as we know it
-show knowledge of human events, ideas, and accomplishments generally recognized to be formative and fundamental to the history of civilization
-appreciate representative cultural works that have helped establish idealized relationships of humankind to the divine, to one another, and to nature—and that have attempted to define and explain beauty as necessary to the well-being of the individual soul as well as of the larger society
-gain a historical consciousness by demonstrating a knowledge of major developments in world history and understand key historical terms and theories
-skillfully integrate data into a coherent argument expressed through a clear, well-written style
GRADE SCALE (the final weightings and grades remain at my discretion)

ALPHA range (i) A (94-100%) A- (90-93%)
BETA range (ii) B+ (87-89%) B (83-86%) B- (80-82%)
GAMMA range (iii) C+ (77-79%) C (73-76%) C- (70-72%)
DELTA range D+ (67-69%) D (63-66%) D- (60-62%)
EPSILON range E (59% or less)

COURSE ASSESSMENT

<table>
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<th>ASSIGNMENTS</th>
<th>PERCENTAGE WEIGHTINGS</th>
<th>POINTS</th>
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<tbody>
<tr>
<td>History Midterm Paper</td>
<td>30%</td>
<td>100</td>
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<tr>
<td>Final Examination</td>
<td>30%</td>
<td>100</td>
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<tr>
<td>Essays</td>
<td>30% (5x100)</td>
<td>500</td>
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<tr>
<td>Global Awareness Journal</td>
<td>10% (ten entries)</td>
<td>100</td>
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<td>TOTALS</td>
<td>100%</td>
<td>800</td>
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• Assignments not submitted in class on the date due are late and may be submitted until next class period penalized 10% and are unacceptable thereafter. Exceptional circumstances will be considered.

REQUIRED COURSE BOOKS

Civilization: The West and the Rest, Niall Ferguson is Laurence A. Tisch Professor of History at Harvard University

OR

Why the West Rules—For Now: The Patterns of History and What They Reveal about the Future, Ian Morris is Jean and Rebecca Willard Professor in Classics and History at Stanford University

Measuring Human Progress essay prompt: how are human culture and progress best measured? (Foundation Document Civilization) How does the historian you selected measure human culture and progress? Explain why you agree or disagree with the book’s assessment? Are progress and civilization valid categories for the comparison of cultures?

Out of the Silent Planet, C.S. Lewis was Professor of Medieval and Renaissance Literature at Cambridge University

Colonialism essay prompt: analyze what Hnau represents. Show how Lewis criticizes Western colonialism, for example, by helping the reader to develop empathy by seeing Malacandrian cultures from different points of view. (Foundation Document Global and Cultural Awareness).

The Moral Sense, James Q. Wilson was James Collins Professor of Management at UCLA and Shattuck Professor of Government at Harvard University – this book AND EITHER of the following:

Ten Universal Principles, Fr. Robert J. Spitzer, former President of Gonzaga University

OR

What We Can’t Not Know, J. Budziszewski, Professor of Government at the University of Texas at Austin

Moral Sense essay prompt: explain how Wilson and either Spitzer or Budziszewski argue for universal norms and a universal moral nature. Is it possible to make such claims against moral relativism and the often implicit assumption that diverse cultures need to be judged by differing moral standards? This assignment is an effort to help you to understand how faith and reason mutually inform each other.

From the Gulag to the Killing Fields: Personal Accounts of Political Violence and Repression in Communist States, Paul Hollander, Professor Emeritus of Sociology at the University of Massachusetts at Amherst and an associate of the Davis Center for Russian and Eurasian Studies at Harvard University

History Midterm Paper
Endurance: Shackleton’s Incredible Voyage, Alfred Lansing, journalist and writer

Leadership essay prompt: analyze elements of Shackleton’s leadership—how did he solve problems and innovate, as well as inspire his crew. Describe how the crew maintained civility in such harsh and trying circumstances.

Outliers: The Story of Success, Malcolm Gladwell, author

Intercultural essay prompt: reflect on and discuss Gladwell’s account of what makes different cultures successful—and what people of all cultures need to do to become successful. How did this book help you to envision how you will go about achieving your life’s goals?

Rationale and Description of Assignments

Essays

Rationale: to engage you on an analytical and reflective level with the ideas contained in our course readings and to teach you to skillfully integrate data into a coherent argument expressed through a clear, well-written style

Description: answer the set prompt, three typed pages, double-spaced, one-inch margins, parenthetical citation (page number) and no more than two block quotations per essay

Midterm History Paper

Rationale: to have you think and write like a historian by using primary sources

Description: in the Gulag book compare three parts of the world in this way: select any Asian country and the Soviet Union OR Eastern Europe AND any other country of the world and identify the aims, values, and methods of Communist “re-education” of “class enemies”. Five typed pages, double spaced, one-inch margins, parenthetical citation (pg number) and no more than three block quotations.

Final Examination

Rationale: to test your ability to synthesize and analyze key themes of the lectures to demonstrate a broad general understanding of the sweep of human history and the roles of individuals, peoples, and cultures in establishing civilization as we know it; to show knowledge of human events, ideas, and accomplishments generally recognized to be formative and fundamental to the history of civilization; to demonstrate a knowledge of major developments in world history and understand key historical terms and theories

Description: the examination consists of an identification section; a short answer section based on primary sources cited in lectures and discussions; and an essay question. Lecture and discussion slides are drawn from a variety of sources, but most consistently from those accompanying The World: A History, by the historian Felipe Fernández-Armesto.

Global Awareness Journal

Rationale: to instill in you an informed awareness of a global issue as reported on in the media by tracking it weekly over the course of the semester. Furthermore, this assignment will give you scope to reflect on problem-solving when facing an international problem.

Description: select any international or global issue of your choice and track it weekly in a learning journal. You should read one news article a week on your subject as found through, for example, Google, and make entries in your journal at least once a week. Do not merely report the news, but rather give yourself space to reflect on how good can be done and promoted. Please date your entries. Your journal will be collected three times in the semester.
**Optional Course Enhancement Opportunities**

**Global Awareness on the Campus**

**Rationale:** There are many events that take place on the BYU campus related to world civilization, global culture, and international and intercultural relations. This Extra Credit is designed to motivate you to participate in the intellectual life of the campus by offering an incentive for you to attend relevant University Forums, Kennedy Center lectures, International Cinema screenings, the Ambassadorial lecture series, world arts, and other activities with an international focus.

**Description:** Submit a one-page summary for each event you attend. Attend three events and you do not need to submit the writing portion of *Outliers*, although it would still be profitable to read the book.

**Scholarly Profile Essay**

**Description:** In a large class it is difficult for the professor to get to know students well, but if you would like me to get to know you better, consider writing a scholarly profile that might

— tell a little bit about your background
— share why you chose your major and minor (or which you are considering)
— state what it is you seek from this class and how you learn best
— articulate your overall academic experience at BYU to date
— explain what you want out of your BYU education
— describe how your BYU education has helped you to harmonize faith and reason
— convey your goals for life after your undergraduate education
— write about unique activities you have had or would like to have (internships, study abroad, BYU-Cambridge Undergraduate Education Programme, Washington Seminar, etc.)

**University Resources**

The Undergraduate Catalogue describes many of BYU’s student resources from major advisement to academic support and from counseling services to pre-professional programs. Prepare now for the GRE, LSAT, MCAT, GMAT, &c. and investigate graduate school opportunities early. Career services can arrange mock job interviews and review your curriculum vitae. Avail yourself! Writing Labs:

FHSS Writing Lab, 1051 JFSB, http://fhsswriting.byu.edu/Home%20Page/Home.dhtml

BYU Writing Center, 4026 JKB, http://english.byu.edu/writingcenter/

**Classroom Etiquette**

The BYU Honor Code and dress and grooming standards apply. Please switch off your mobile telephones and do not place your feet on the seats or seatbacks of other chairs. Do not mess about on your computer in class. Avoid eating during lectures as it distracts fellow students. Recording devices cause some students to feel uncomfortable sharing thoughts openly or asking questions, therefore they shall not be used in class. Some of the topics we will encounter are complex and disputed—all the more reason we should use the forum of the university to discuss them openly and civilly. Please do not surf the internet, play games, or watch films on your computers during class—it disturbs the learning of others—points will be deducted for doing these things during class.
THE HISTORY DEPARTMENT INFORMS YOU

Each program at BYU has developed a set of expected student learning outcomes. These will help you understand the objectives of the curriculum in the program, including this class. To learn the expected student outcomes for the programs in this department and college go to <http://learningoutcomes.byu.edu> and click on the College of Family, Home and Social Sciences and then this department. We welcome feedback on the expected student learning outcomes. Any comments or suggestions you have can be sent to <FHSS@byu.edu>.

Honor Code Standards
In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university.

Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university's expectation, and my own expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

Preventing Sexual Discrimination or Harassment
Sexual discrimination or harassment (including student-to-student harassment) is prohibited both by the law and by Brigham Young University policy. If you feel you are being subjected to sexual discrimination or harassment, please bring your concerns to the professor. Alternatively, you may lodge a complaint with the Equal Employment Office (D-240C ASB) or with the Honor Code Office (4440).

Students with Disabilities
If you have a disability that may affect your performance in this course, you should get in touch with the office of Services for Students with Disabilities (1520 WSC). This office can evaluate your disability and assist the professor in arranging for reasonable accommodations.

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<tr>
<th>DATES</th>
<th>LECTURE and DISCUSSION TOPICS</th>
<th>DUE DATES for ASSIGNMENTS</th>
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| Monday 27 Aug | Lecture  
Why General Education and the History of the University |                          |
| Wednesday 29 Aug | Paradigms: Foreign/Familiar; Universal/Particular  
Goethe’s *Iphigenia on Tauris* |                          |
| Friday 31 Aug | Expanding Worlds  
The late 15th Century |                          |
| Wednesday 5 Sept | Fall and Renewal  
The Fall of Constantinople and the High Renaissance |                          |
| Friday 7 Sept | Imperial Revolution  
New Empires in the 16th and 17th Centuries |                          |
| Monday 10 Sept | Primary Source Discussion | *Endurance* |
| Wednesday 12 Sept | Ecological Revolution  
effects of an Emerging Global Exchange: Columbian, Microbial |                          |
| Friday 14 Sept | Primary Source Discussion |                          |
| Monday 17 Sept | Religious Revolution  
Religion and Science in the 16th and 17th Centuries | *Global Awareness Journal* |
| Wednesday 19 Sept | The Reformation |                          |
| Friday 21 Sept | Primary Source Discussion |                          |
| Monday 24 Sept | States and Societies  
Political and Social Change in the 16th and 17th Centuries |                          |
| Wednesday 26 Sept | Primary Source Discussion |                          |
| Friday 28 Sept | Growth  
The Global Economy in the 18th Century | *Moral Sense* |
| Monday 1 Oct | Primary Source Discussion |                          |
| Wednesday 3 Oct | Global Interaction  
Expansion and Intersection 18th Century Empires |                          |
| Friday 5 Oct | Primary Source Discussion |                          |
| Monday 8 Oct | Global Ramifications  
18th Century Thought |                          |
| Wednesday 10 Oct | Primary Source Discussion |                          |
| Friday 12 Oct | Energy Revolutions  
19th Century Industrial Revolution | *Global Awareness Journal* |
<p>| Monday 15 Oct | Primary Source Discussion |                          |</p>
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<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Notes</th>
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<tr>
<td>Wednesday</td>
<td>Social Change</td>
<td>Silent Planet</td>
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<td>17 Oct</td>
<td>19th Century Labour and Movement</td>
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<td>Friday</td>
<td>Primary Source Discussion</td>
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<td>19 Oct</td>
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<td>Monday</td>
<td>Westward Shift</td>
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<td>22 Oct</td>
<td>The Rise of Global Empires</td>
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<td>Wednesday</td>
<td>Primary Source Discussion</td>
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<td>24 Oct</td>
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<td>Friday</td>
<td>The Changing State</td>
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<td>26 Oct</td>
<td>Political Developments in the 19th Century</td>
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<td>Monday</td>
<td>Preparation Day for Midterm History Paper</td>
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<td>29 Oct</td>
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<td>Wednesday</td>
<td>Demographic Winter</td>
<td>Midterm History Paper</td>
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<td>31 Oct</td>
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<tr>
<td>Friday</td>
<td>Horror in the East</td>
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<td>2 Nov</td>
<td>The Rape of Nanking</td>
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<td>Monday</td>
<td>The 20th Century Mind</td>
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<td>4 Nov</td>
<td>Western Science and the World</td>
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<td>Wednesday</td>
<td>The 20th Century: A Century of Violence and Clash of Ideologies</td>
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<td>6 Nov</td>
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<tr>
<td>Friday</td>
<td>World War II</td>
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<td>8 Nov</td>
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<tr>
<td>Monday</td>
<td>The Last Days</td>
<td>Outliers</td>
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<td>12 Nov</td>
<td>The genocidal war against the Jews: the Holocaust</td>
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<td>Wednesday</td>
<td>S-21: The Khmer Rouge Killing Machine</td>
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<td>14 Nov</td>
<td>Genocide of 1.7 to 2.5 million out of a population of 8 million</td>
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<td>Friday</td>
<td>Hotel Rwanda</td>
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<td>16 Nov</td>
<td>“African lives are not seen as valuable as the lives of Europeans or Americans”</td>
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<td>Monday</td>
<td>The Cold War</td>
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<td>19 Nov</td>
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<td>Tuesday</td>
<td>Decolonization</td>
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<td>20 Nov</td>
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<tr>
<td>Monday</td>
<td>Pursuit of Utopia</td>
<td>Global Awareness Journal</td>
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<td>26 Nov</td>
<td>Civil Society in the 20th Century</td>
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<tr>
<td>Wednesday</td>
<td>What Does it Mean to be Human?</td>
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<td>28 Nov</td>
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<tr>
<td>Friday</td>
<td>Global Challenges</td>
<td>Civilization</td>
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<td>30 Nov</td>
<td>Demographics, Health, and Environment</td>
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<tr>
<td>Monday</td>
<td>9/11 and its Implications</td>
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<td>3 Dec</td>
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<tr>
<td>Wednesday</td>
<td>Looking back and forward</td>
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<td>5 Dec</td>
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<tr>
<td>Friday</td>
<td>Final Examination: 11:00a - 2:00p in B002 JFSB</td>
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<td>14 Dec</td>
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*The above schedule and procedures may change due to circumstance or my discretion*
Prophets and apostles teach that education is an eternal principle, following the Savior’s counsel that “the glory of God is intelligence, or, in other words, light and truth” (D&C 93:36) and that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection” (D&C 130:18).

“For members of the Church, education is not merely a good idea—it’s a commandment,” says President Dieter F. Uchtdorf, Second Counselor in the First Presidency. Members of the Church are instructed to learn “of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad” (D&C 88:79).

Desks of Their Own!

Reflecting on his youth in postwar Germany, when opportunities for education were scarce, President Uchtdorf recalls, “One day, while I was out on my bike delivering laundry, I entered the home of a classmate of mine. In one of the rooms, two small desks were nestled against the wall. What a wonderful sight that was! How fortunate those children were to have desks of their own! I could imagine them sitting with open books studying their lessons and doing their homework. It seemed to me that having a desk of my own would be the most wonderful thing in the world.

“I had to wait a long time before that wish was fulfilled. Years later, I got a job at a research institution that had a large library. I remember spending much of my free time in that library. There I could finally sit at a desk—by myself—and drink in the information and knowledge that books provide. How I loved to read and learn!”

“Joseph Smith loved learning even though he had few opportunities for formal education. In his journals, he spoke happily of days spent in study and often expressed his love of learning. The Prophet Joseph taught, ‘Knowledge does away with darkness, [anxiety], and doubt; for these cannot exist where knowledge is.’”

Strive to Increase Your Knowledge

President Uchtdorf continues, “Strive to increase your knowledge of all that is ‘virtuous, lovely, or of good report or praiseworthy.’ Seek knowledge ‘by study and also by faith.’ [See Articles of Faith 1:13; D&C 88:118; 109:7; 109:14].

“In our learning, let us not neglect the fountain of revelation. The scriptures and the words of modern-day apostles and prophets are the sources of wisdom, divine knowledge, and personal revelation to help us find answers to all the challenges in life. Let us learn of Christ; let us seek out that knowledge which leads to peace and truth.”

Choosing Your Life’s Work

President Thomas S. Monson advises youth all over the world to study and prepare for their life’s work in a field they enjoy, because they will be spending a good part of their lives in their chosen field.

“[Your chosen field] should be one which will challenge your intellect and which will make maximum utilization of your talents and your capabilities. Finally, it should be a field that will supply sufficient remuneration to provide adequately for your companion and your children. Now that’s a big order. But I bear testimony that these criteria are very important in choosing your life’s work.”

President Monson notes that this counsel is also relevant for young women, as life presents situations that are not predictable and may require employable skills.
Education Should Be Challenging

President Monson also counsels that education should challenge us to grow. “I hope that you are not afraid of tough classes,” he says. “I never did have a ‘cinch’ class. … You simply have to apply yourself. I hope that you want to be so well equipped that you can compete in this competitive world. I hope that you will learn to take responsibility for your decisions, whether they be in your courses of study which you elect to take, or whether they be in the direction of the academic attainments which you strive to achieve.”

“You have access to the lighthouse of the Lord. There is no fog so dense, no night so dark, no mariner so lost, no gale so strong as to render useless the lighthouse of the Lord. It beckons through the storms of life. It seems to call to you and me: ‘This way to safety; this way to home.’”

“My young brothers and sisters, don’t take counsel of your fears. Don’t say to yourselves, ‘I’m not wise enough, or I can’t apply myself sufficiently well to study this difficult subject or in this difficult field, so I shall choose the easier way.’ I plead with you to tax your talent, and our Heavenly Father will make you equal to those decisions.”

“In this life, where we have opportunities to strive and to achieve, I bear witness that on occasion we need to make a second effort—and a third effort, and a fourth effort, and as many degrees of effort as may be required to accomplish what we strive to achieve.”

A Religious Responsibility

Elder Russell M. Nelson of the Quorum of the Twelve Apostles says, “Your mind is precious! It is sacred. Therefore, the education of one’s mind is also sacred. Indeed, education is a religious responsibility. Of course, our opportunities and abilities will vary a great deal. But, in the pursuit of one’s education, individual desire is more important than is the institution you choose; personal drive is more significant than is the faculty.”

“Our Creator expects His children everywhere to gain an education as a personal endeavor. … When you leave this frail existence, your material possessions will remain here, but the Lord has declared that the knowledge you acquire here will rise with you in the resurrection. … In light of this celestial perspective, if you impulsively drop out or otherwise cut short your education, you would not only disregard a divine decree but also abbreviate your own eternal potential.”

“When I was serving both as a medical doctor and a stake president, I chatted with many young people about their personal educational pursuits. Some asked me how long it took to become a doctor of medicine. I replied, ‘The general pattern would be four years at a university, followed by four years in medical school. And, should you choose to specialize, that could add another five years or more.’”

“My words would often evoke a response like, ‘You mean …? Why, that adds up to 13 years—and maybe more? That’s too long for me!’

“‘That all depends,’ I would respond. ‘Preparation for your career is not too long if you know what you want to do with your life. How old will you be 13 years from now if you don’t pursue your education? Just as old, whether or not you become what you want to be!’

“So my counsel then—and now—is to continue your education, wherever you are, whatever your interest and opportunity may be. Determine how you can best serve your family and society and prepare well.”