

Paper Proposal & Annotated Bibliography

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Working Thesis Statement:

The laws regarding Christian educators put forth by Emperor Julian was a critical piece in the extremist pagan reformations he proposed. However, it created immediate controversy within both Christian and pagan communities, being a direct cause of a negative public perception of Julian's short reign as Emperor.

Primary Source:

Julian, *Letter 36, The Works of the Emperor Julian*, vol. III, trans. W.C. Wright (Cambridge, MA: Harvard University Press) pp. 117–23

Secondary Sources:

Benjamin D. Wayman, "Julian against Christian Educators: Julian and Basil on a Proper Education", *Christian Scholar's Review*, 45:3, 249–268.

<https://christianscholars.com/julian-against-christian-educators/>

McLynn, Neil, "Julian and the Christian Professors", in Carol Harrison, Caroline Humfress, and Isabella Sandwell, *Being Christian in Late Antiquity: A Festschrift for Gillian Clark*. Oxford, 2014; online edn, Oxford Academic, 16 Apr. 2014.

<https://doi.org/10.1093/acprof:oso/9780199656035.003.0008>

Hardy, B. Carmon. "The Emperor Julian and His School Law." in *Church History* 37, 131–43. Cambridge University Press, 28 July 2009.

<https://doi.org/10.2307/3162593>

Cribiore, Raffaella. "Conclusion: Julian's School Edict Again." in *Libanius the Sophist: Rhetoric, Reality, and Religion in the Fourth Century*, 229-238. Cornell University Press, 2013.

<https://doi.org/10.7591/cornell/9780801452079.003.0006>

Vössing, Konrad. "The Value of a Good Education: The School Law in Context." in *A Companion to Julian the Apostate*, 172-206. Brill, 2020.

https://doi.org/10.1163/9789004416314_007

Julian against Christian educators: Julian and Basil on a proper education:

This is an article written by Benjamin D. Wayman, published by Christian Scholar's Review. The source compares the different views on education between Emperor Julian and the fourth-century Christian known as Basil of Caesarea. This is done through outlining Julian's view of a proper Greek education, outlined in his edict and rescript on education, before being contrasted by the opinions displayed by Basil in his Address to Young Men on the Right Use of Greek Literature. Basil's writings are shown to demonstrate the idea that Greek literature is only useful to Christians when it is selectively interpreted to provide general education and train the mind, a Christian virtue. The article ends by calling for recovery of church education, that insists in the critical pursuit of God's truth in the modern age. This source can be used to compare directly what Julian considered a proper Greek education with how Basil thought of the use of Greek Literature.

Julian and the Christian Professors:

An academic essay written by Neil McLynn that reinterprets the actions of Emperor Julian against Christian educators. The core of the essay is an analysis of Julian's character as presented in his anti-Christian edict in order to reconsider recorded cases of affected Christian teachers. What follows is a discussion on the impact that the edict had on the lives of those who wanted to make life difficult for Christian educators. Interpretations of sources present in Augustine's *Confessions* about the priests Simplicianus and Victorinus, along with the testimony of Jerome and Eunapius about the rhetorician Prohaeresius, are used to show Julian's edict as self-defeating towards his reformations. This source is important as it looks at Julian's character as emperor and measures it with several historical cases of Christian educators.

The Emperor Julian and His School Law:

This source is an article written by B. Carmon Hardy for the Church History academic journal, published by Cambridge University. It focuses on Julian's tampering with the education system of the Roman Empire from a negative viewpoint and how this reformation was interpreted through the years by more modern scholars, such as Johannes Geffcken (1908), Norman H. Baynes (1924-1936), and Joseph Bidez (1930). These scholars emphasize Julian's reforms as the most egregious of his Christian repressions. Carmon acknowledges the conflicting bias between these interpretations and the historical sources of the emperor's conduct as administrator and seeks to resolve this bias by looking at the conduct and other acts Julian performed. This source takes a look at the reformation using the interpretations of scholars from the 1900s, a viewpoint that is not present in the other secondary sources.

Conclusion: Julian's School Edict Again:

A concluding chapter to the book regarding the rhetorician Libanius in the 4th century, written by Raffaella Cribiore. This source heavily discusses the late 4th century, during the period of Julian's reforms to combat the triumph of Christianity. Libanius is known as a pagan, however he was close friends with the Christian community of Antioch, teaching Christians such as Chrysostom and Basil of Caesarea that are widely-known in this time period. This source offers his perspective as a pagan intellectual, along with his relationship with the extremist pagan policies enacted by Julian. While the edict targeted Christian professors, there are suggestions that moderate pagans were also included within the reforms.

The Value of a Good Education: The School Law in Context:

A chapter written by Konrad Vössing in the fifth installment of the research series Brill's Companions to the Byzantine World, A Companion to Julian the Apostate. This source focuses on three different levels that make interpretations of Julian's education reform difficult for modern scholars. For one, the content and structure of these regulations must be reconstructed as there may have been lost sources that refer to the topic. Secondly, the primary source is viewed as rhetoric by the emperor, and is not a direct representation in how the reformations were applied to the empire. Finally, the interpretation of the legislation is dependent on the true intention of the emperor that is not present in Julian's reformation. Vössing analyzes the nature of higher education in the 4th century, before addressing how educators were affected, if the law was supplemented by additional measures, and what Julian had aimed to achieve with the law and how successful it was for the empire. This source offers a unique viewpoint that focuses on the problems and difficulties in interpreting Julian's reforms, rather than focusing on Julian's law on its own.