**WORLD INTELLECTUAL HISTORY SYLLABUS 2020-2021**

Lecturer: Dominic Rubin

Class teachers: Dominic Rubin, Alexandra Tsareva, Alexander Koryagin

**1. Course Description**

*The course has no pre-requisites.*

World Intellectual History is a two semester course which covers the history of the leading intellectual trends and ideas that have had an impact on the development of the cultures and civilizations of the world.

* The course material is introduced through both original historical texts and secondary sources
* The time period covered begins with emergence of the first civilizations and ends in the present day
* The course covers major developments around the globe including Europe, Asia and the Americas

**2. Learning Objectives**

The course aims at giving students:

* Understanding of the origins and development of the ideas that inform the cultures and civilizations that constitute the present world order
* The ability to critically analyse information and incorporate it appropriately into a well-supported argument

**3. Methods of Instruction**

* Lectures
* Seminars
* Consultations with teachers
* Self study with assigned literature

**4. Reading List**

**a. Required**

1. Reilly, K. *Worlds of History, Volume I: To 1550: A Comparative Reader*, (Boston: Bedford/St. Martin's, 2010).
2. Reilly, K. *Worlds* *of History, Volume II: Since 1400*: A Comparative Reader, (Boston: Bedford/St. Martin's, 2010).
3. Lecture notes.
4. Bulliet, Crossley, Headrick, Hirsch, Johnson, Northrup, *The Earth and Its Peoples: A Global History* (2005).
5. Russell B. *History of Western Philosophy* (1945).
6. Spielvogel J. *Western Civilization. Volume II: Since 1300* (5th Edition—2003).
7. Tarnas R. *The Passion of the Western Mind* (1991).

**5. Special Equipment and Software Support** (if required)

Not required.

**6. Grading System and Examination Type**

The final grade will consist of:

* I semester
  + Seminar attendance and performance 40% (20% individual presentations + 20% attendance, which also factors in degree of active participation in seminars)
  + Essay 20%
  + Winter exam 40%
* II semester
  + Seminar attendance and performance 40% (20% individual presentations + 20% attendance, which also factors in degree of active participation in seminars)
  + Essay 20%
  + Spring exam 40%

Each semester is worth 50% of the grade for the whole course.

G=(0.20\*Gessay1+0.40\*Gseminar1+0.40\*Gexam1)+(0.20\*Gessay2+0.40\*Gseminar2+0.40\*Gexam2)

Only the final exam is subject to retake. There are no blocking elements.

Note: in order to get full marks for the seminar participation students need to actively participate in the class discussions, to demonstrate familiarity with assigned readings and lecture material, including being prepared to answer the questions that the class teacher may pose.

All grades are given initially out of 100. The final grades are also transferred to 10- and 5-points grades in accordance with the ICEF Grading Regulations (par.3) available at <https://icef-info.hse.ru/goto_icef_file_29833_download.html>

Retakes are organized in accordance with the HSE Interim and Ongoing Assessment Regulations (incl. Annex 8 for ICEF). Grade determination after retakes is done in accordance with ICEF Grading Regulations (par. 5) available at <https://icef-info.hse.ru/goto_icef_file_29833_download.html>

**Web-resources**

<http://info-icef.hse.ru>

**7. Course Plan**

The outline below is tentative and may be subject to change, check the weekly assignments on info-icef.hse.ru. Lectures and seminars are not substitutes for the work students do at home. Students who do not do the readings should not expect to get a good mark for the course!

**FIRST SEMESTER: Intellectual Origins and Foundations of the Civilizations of the World**

**1. Introduction**

* What is intellectual history?
* Origin of the state, writing and culture; the first civilizations: Mesopotamia and Egypt. The role of religion and myth in the first states.

Reading:

1. Collini *et al*, ‘What is Intellectual History?’, *History Today 35:10*
2. *The Earth and Its Peoples,* chapter 1
3. Fukuyama, *The Origins of Political Order,* Part 1: chapter 5
4. *Worlds of History I*: 2.2, 2.3

**2. Ancient China**

* Main features of Daoism, Confucianism and Legalism

Reading:

1. Chapters 2 (Confucius), 6 (Daoism) and 9 (Legalism) from Karyn Lai’s *Introduction to Chinese Philosophy* (excerpts).
2. *Worlds of History*, pp. 122-148.
3. *The Origins of Political Order,* Part 2: chapter 7
4. *The Earth and its Peoples,* chapter 2

**3. Ancient India**

* The Vedic religion and early Hinduism
* Basic Buddhist concepts

Reading:

1. *The Earth and Its People’s*, ch.6
2. *Worlds of History*, chs. 3.2, 3.3, 3.4, 3.5, 6.1, 6.2, 6.3
3. *Introduction to Buddhism,* by Peter Harvey (excerpts)

**4. Monotheism: the Judaic crucible.**

* Zoroastrianism; history of Israel & Judah; the compilation of the Hebrew Bible; the rise of the Jewish diaspora; the spread of Judaism round the Mediterranean; the ‘Judaizing’ God-fearing movement among gentiles; Messianic hopes; the Maccabees; the Jesus movement

Reading:

1. Lecture notes.
2. Extra sources and reading: The Religion of Israel from its beginnings to the Babylonian Exile, Yehezkel Kaufmann; Scribal Culture and the Makings of the Hebrew Bible, Karel van der Toorn.
3. *Worlds of History, vol. 1*. ch.6, sections 5-7: Judaism and the Bible – History, Law and Psalms; Judaism and the Bible – Prophecy and the Apocalypse; the Christian Bible: Jesus according to Matthew.

**5. Classical Greek Civilization**

* The emergence of Greek philosophy and civilization; the Homeric heroic age; the age of the polis; Plato and Aristotle. Logos vs myth. Euthyphro: the critique of religion. The Republic: a state based on Reason (the ideas) versus democracy. Aristotle: ethics as self-actualization.

Reading:

1. Lecture Notes 5.
2. *Worlds of History, vol. 1*. ch.3. sections 6-8. Aristotle, The Athenian Constitution: Territorial Sovereignty; Thucydides, The Funeral Oration of Pericles; Plato, The Republic.
3. Plato, The Euthyphro (selections).

**6. Hellenistic Civilization**

* The universalization of Greek thought; the development and spread of the four schools of thought (emphasis on Stoicism and Epicureanism); Jewish Hellenism: Philo. The clash between Hellenism and Judaism: the Maccabees.

Reading:

1. Lecture Notes 6.
2. *Earth and Its People’s,* ch. 4.
3. Betrand Russell, *History of Western Philosophy*, Bk. 1, Part 3.
4. Extracts from Philo’s allegorical commentary on the Torah.

**7. The emergence and spread of Christianity**

* From Jesus to Christ. The changing face of Jesus from Matthew to John. Early Christianities: Pauline and Johannine; the Didache; Tertullian; Arianism; the Cappadocian Church Fathers; Nicea and the dogma of the Trinity. Christianity becomes an imperial religion.

Reading:

1. Lecture Notes 7.
2. The changing faces of Jesus, Geza Vermes. Christian beginnings: from Nazareth to Nicea, Geza Vermes.
3. Selections from John; letters of Paul; the Nicene Creed; the Didache; Tertullian; Church fathers on the divine-humanity of Christ.
4. *Worlds of History*, ch. 6.7, 6.8

**8. The emergence and spread of Islam**.

* Arabia before Muhammad. The life and mission of Muhammad. The Qur’anic revelations: Meccan and Medinan. Law, poetry and apocalypse in the Qur’an. The figure of Abraham; the Jewish and Arabian prophets in the Qur’an. Muhammad’s relations with Jews, Christians and polytheists. The four caliphs. The shi’/sunni split. The umayyads. The abassids. The spread of Islam into formerly Persian and Byzantine territories. The development of the sunna and Islamic political structures.

Reading:

1. Lecture Notes 8.
2. No god but God: the origins, evolution and future of Islam. Islam: a short history, Karen Armstrong. Selection from the Qur’an and Hadith.
3. *Worlds of History, vol. 1*. ch.7. section 6 and 7. Selections from the Koran.

**9. Medieval Christian civilization, East and West**.

* The Christian ecumene. Pope and emperor. Monasticism. The East-West schism: the emergence of “Eastern Orthodoxy” and “Roman Catholicism”. The idea of Western Caesaropapism and Eastern Papocaesarism. The Christianization of the Slavs. The place of Aquinas in Western theology; the place of Palamas in Eastern theology (hesychasm; the divine energies).

Reading:

1. Lecture Notes 9.
2. *Earth and Its People’s*, ch.9.

**10. Medieval Hindu Thought.**

* The Bhakhti and Vaishnavite movements. Monistic and dualistic systems among medieval Hindu philosophers and mystics (advaita, dvaita).

Reading:

1. Lecture Notes 10.
2. Bartley, *An Introduction to Indian Philosophy*, chs. 1, 10, 11.
3. Surendranath Dasgupta, *A History of Indian Philosophy*, vol.4.ch.29: Controversy between the dualists and the monists.

**11. Buddhism and Confucianism in China**

* How did Mahayana Buddhism interact with the native Chinese ideologies of Confucianism and Daoism?
* Main features of Chan / Zen.

Reading:

1. Harvey, P. *An Introduction To Buddhism.* (Cambridge, 2013), chapter 7.
2. *The Earth and Its Peoples*, chapter 10
3. *Worlds of History*, ch.7.4

**12. Medieval Islamic civilization**.

* Classic Islamic philosophy (kalam, falsafa). Philosophy and practice of science. The influence of Ibn Rushd (Averroes) on Western science, theology and philosophy. The development of Sufism. Al-Ghazali, Ibn Arabi, Suhrawardi. The role of Islamic scholars (ulema) in Islamic empires; the relationship between orthodox religion and mysticism.

Reading:

1. Lecture Notes 12.
2. Fazlur Rahman: *Islam*. Chapters on philosophy; Reza Aslan: *No god but God*. Chapter on Sufism.
3. *The Vision of Islam*, William Chittick and Sachiko Murata. Chapter 6: the Intellectual Schools; Ch.8. The historical manifestation of Ihsan.

**SECOND SEMESTER: Modernity**

**1. The Renaissance, the Reformation, and the Scientific Revolution in 16th and 17th Century Europe.**

Reading:

1. Lecture notes
2. Russell, *History of Western Philosophy*, Book 3, part 1, chapters 1-7 (pp.453-500)
3. *Worlds of History*, pp.653-664, 710-729

**2. Medieval-early modern Islamic politics: Caliphate and empire.**

Primary reading:

1. Lecture Notes
2. Handout on Ibn Khaldun
3. *Earth and Its Peoples*, ch. 19.
4. *Worlds of History*, ch. 17.3

**3. The Enlightenment**

Reading:

1. Spielvogel, *Western Civilization*, Chapter 17
2. *Worlds of History*, pp.752-771
3. *The Earth and Its Peoples*, chapter 21

**4. Romanticism and the Counter-Enlightenment**

Reading:

1. Lecture notes
2. Tarnas, *The Passion of the Western Mind*, extracts from ch.VI

**5. Political modernity in the Islamic world**

Reading:

1. Lecture notes
2. Pankaj Mishra: From *The Ruins of Empire*, ch.2: ‘The strange odyssey of Jamal al-Din al-Afghani

**6. Political Ideologies in 19th Century Europe: Liberalism, Conservatism, Socialism, and Nationalism**

Reading:

1. Lecture notes
2. *Worlds of History*, pp.792-808
3. *The Earth and Its Peoples*, chapter 22

**7. Modernity in Asia: China and Japan**

Reading:

1. Lecture notes
2. Pankaj Mishra: From *The Ruins of Empire*, ch.3. “Ling Qichao’s China and the fate of Asia.”

**8. Modernity in Russia: between Asia and Europe**

Reading:

1. Lecture notes

**9. Modernity in India: the anti-colonial struggle**

Primary reading:

1. Lecture notes
2. Pankaj Mishra. *From the ruins of Asia*. Ch.5. “Rabindranath Tagore in East Asia, the man from the lost country.”
3. Wendy Doniger. *The Hindus: an alternative history*. Selections from: Chs 21-22.

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**10. World Communism**

Reading:

1. Lecture notes
2. Extracts from Marx, Lenin, Mao *et al*

**11. Late Capitalism and ‘Post-Modernity’**

Primary reading:

1. Lecture notes
2. Tarnas, *The Passion of the Western Mind*, chapter on ‘The Postmodern Mind’

**12. Globalization and the World Today**

Primary reading:

1. Lecture notes
2. *Worlds of History*, Chapter 28.

**13. Final Revision**

No reading assignment for this class.

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| --- | --- | --- | --- | --- |
| **Topic (course section)** | **Total hrs** | | **Expected learning outcomes (ELO) to be assessed** | **Assessment formats** |
| Lectures | |
| Seminars | |
| online/student work | |
| Introduction | 2 | | To conceptualise Intellectual History as a separate discipline in its own right, to define its objectives and basic methods. | In-class oral assessment |
| 2 | |
| 4 | |
| Ancient China | 2 | | To characterise the key ideas of the Ancient Chinese Thinkers, including Confucius, Laozi and the Legalist tradition. | In-class oral assessment |
| 2 | |
| 4 | |
| Origins of Buddhism in India | 2 | | To characterise the key ideas of Ancient India, including the tradition of Buddhism. | In-class oral assessment |
| 2 | |
| 4 | |
| Monotheism | 2 | | To characterise the key ideas of the Ancient Monotheistic traditions, including Zoroastianism and Judaism. | In-class oral assessment |
| 2 | |
| 4 | |
| Classical Greek Civilization | 2 | | To characterise the key ideas of Greek thinkers from Thales to Aristotle, including: the debate around virtue, justice, truth and the possibility of rational explanation of the universe. | In-class oral assessment |
| 2 | |
| 4 | |
| Hellenism | 2 | | To characterise the key ideas of the Hellenistic Schools, including the traditions of Cynics, Epicureans, Stoics and Skeptics. | In-class oral assessment |
| 2 | |
| 4 | |
| Early Christianities | 2 | | To characterise the key ideas of the various traditions of early Christianities, including Ebionites, Marcionites, Gnostics and the Proto-Orthodox. | In-class oral assessment |
| 2 | |
| 4 | |
| The emergence and spread of Islam | 2 | | To characterise the key ideas of the early Islamic tradition, including composition and the main idea of the Quran. | In-class oral assessment |
| 2 | |
| 4 | |
| Medieval Christian civilization, East and West | 2 | | To characterise the key ideas of the Medieval Christian civilization, including the main debates in Theology around the knowability, existence and attributes of the Divine. | In-class oral assessment |
| 2 | |
| 4 | |
| Medieval Indian philosophy | 2 | | To characterise the key ideas of the Medieval Indian philosophy, including Advaita Vedanta and the issue around the identity of Atman and Brahman. | In-class oral assessment |
| 2 | |
| 4 | |
| Buddhism and Confucianism in China | 2 | | To characterise the key ideas of Buddhism and Confucianism in China, including the relationship between the monastic ideal and the duty to the state. | In-class oral assessment |
| 2 | |
| 4 | |
| Medieval Islamic civilization | 2 | | To characterise the key ideas of the Medieval Islamic civilization, including the main debates in Theology around the knowability, existence and attributes of the Divine. | In-class oral assessment |
| 2 | |
| 4 | |
| Revision | 2 | | To tie the various topics explored in the first semester of the course together on a deeper level of understanding; to characterize the basic problems of Ancient Intellectual History and the potential solutions to them. | In-class oral assessment |
| 2 | |
| 4 | |
| The Renaissance, the Reformation, and the Scientific Revolution in 16th and 17th Century Europe | 2 | | To characterise the key ideas of the The Renaissance, the Reformation, and the Scientific Revolution, including the main philosophical ideas of the Scientific Revolution from Copernicus and Galileo to Kepler and Newton. | In-class oral assessment |
| 4 | |
| 4 | |
| Medieval-early modern Islamic politics: Caliphate and empire | 2 | | To characterise the key ideas of the Medieval-early modern Islamic politics, including the relationship between the Caliphate and the Empire. | In-class oral assessment |
| 2 | |
| 4 | |
| The Enlightenment | 2 | | To characterise the key ideas of the European Enlightenment, primarily of Immanuel Kant, including his contributions to epistemology and moral philosophy. | In-class oral assessment |
| 2 | |
| 4 | |
| Romanticism and the Counter-Enlightenment | 2 | | To characterise the key ideas of the European Couter-Enlightenment, including Romanticism and Political Conservatism of Burke and Hegel. | In-class oral assessment |
| 2 | |
| 4 | |
| Political modernity in the Islamic world | 2 | | To characterise the key political ideas of modernity in the Islamic world. | In-class oral assessment |
| 2 | |
| 4 | |
| Political Ideologies in 19th Century Europe: Liberalism, Conservatism, Socialism, and Nationalism | 2 | | To characterise the key Political Ideologies in 19th Century Europe, including Liberalism, Conservatism, Socialism, and Nationalism. | In-class oral assessment |
| 2 | |
| 4 | |
| Modernity in Asia: China and Japan | 2 | | To characterise the key ideas of Modern Asia, including the main intellectual currents of modern China and Japan. | In-class oral assessment |
| 2 | |
| 4 | |
| Modernity in Russia: between Asia and Europe | 2 | | To characterise the key ideas of Modern Russia, including the perceived relationship between its Asian and European tendencies. | In-class oral assessment |
| 2 | |
| 4 | |
| Modernity in India: the anti-colonial struggle | 2 | | To characterise the key ideas of Modern India, including the issues around the anti-colonial struggle. | In-class oral assessment |
| 2 | |
| 4 | |
| World Communism | 2 | | To characterise the key ideas of World Communism, including the debates around Leninism, Stalinism and Maoism. | In-class oral assessment |
| 2 | |
| 4 | |
| Late Capitalism and ‘Post-Modernity’ | 2 | | To characterise the key ideas of Late Capitalism and ‘Post-Modernity’, including the Frankfurt School and the French Postmodernism. | In-class oral assessment |
| 2 | |
| 4 | |
| Globalization and the World Today | 2 | | To characterise the key debated around Globalisation, including pro-globalist and anti-globalist movements. | In-class oral assessment |
| 2 | |
| 4 | |
| Final Revision | 2 | | To tie the various topics explored in the second semester of the course together on a deeper level of understanding; to characterize the basic problems of Modern Intellectual History and the potential solutions to them. | In-class oral assessment |
| 2 | |
| 4 | |
| **Hours for types of classes:** | 54 |
| 54 |
| 108 |
| **Total hours** | 216 |

**8. Organization of Studies for Persons with Limited Mobility and Disabilities**

If necessary, learners with limited mobility or a disability (as per his/her application), as well as per his/her individual rehabilitation programme, may be offered the following options for receiving learning information with due consideration of his/her individual psycho-physical needs (e.g., via eLearning studies or distance technologies):

* + 1. *for persons with impaired vision*: enhanced fonts in hard copy documents; e-documents; audio files (transfer of study materials to an audio-format); hard copy documents with the use of Braille; individual consultation with a facilitated communicator; individual assignments and mentoring;
    2. *for persons with hearing impairments*: in hard copy; e-documents; video materials with subtitles; individual consultation with a facilitated communicator; individual assignments and mentoring;
    3. *for persons with a muscular-skeleton disorder*: in hard copy; e-documents; audio-files, individual assignments and mentoring.

**9.** **Additional Information**

***Winter and Spring Exam Marking Scheme***

In order to fully prepare for the exam students are expected to pay attention and take notes during the lecture, do the weekly reading assignment, as well as engage critically with the questions posed to and issues raised in the course material. In order to get full marks students has to address ALL the issues raised in the given question. Excellent answers are expected to also demonstrate **deeper understanding** and **critical engagement** with the question.

Here are descriptions of what is expected at each level of the marking scale from 0 to 10:

**10** *Outstanding*

In addition to fulfilling all the conditions for a level 9, the work displays an outstanding depth of understanding of the relevant literature, together with some originality in terms of clarifying the implications of a thesis or suggesting a new example or counterexample.

**9** *Excellent*

The topic is addressed clearly and precisely. Relevant literature is understood and used appropriately. Analysis of positions and concepts is thorough and rigorous. Arguments are logically coherent and justified by reasons or evidence.

**8** *Very good*

The topic is addressed clearly. Relevant literature is used and understood. The work is well-organized. Positions and concepts are clearly explained and analysed sufficiently. Arguments are well-reasoned and supported. There is some evidence of critical reflection.

**7** *Good*

The topic is clearly formulated and understood, but with a certain lack of depth. Some relevant literature is used and largely understood. The work is quite well-organized. Significant positions and concepts are explained. Arguments are largely coherent with some support and justification.

**6** *Quite good*

The topic is adequately formulated and understood, but with a certain lack of clarity. There is some reference to relevant literature with some understanding of its significance. The work contains some adequate organizational features. Some significant positions and concepts are presented. Some arguments are adequately formulated and justified.

**5** *Satisfactory*

The topic is addressed. There is evidence of some familiarity with the relevant literature and a moderate understanding of the main concepts. The work may lack adequate organization. The presentation of positions and concepts demonstrates a basic understanding. There is some evidence of the development of a relevant argument and position.

**4** *Barely adequate*

The work is an attempt to address the topic, but the topic is only vaguely formulated and understood. There is some evidence of a very basic understanding of some relevant positions and concepts. An argument is presented, but is not adequately developed or justified.

**3** *Inadequate*

The work fails to address the topic. The issues are poorly understood or misunderstood. There is no evidence of a basic understanding of relevant positions and concepts. No relevant argument can be discerned. There is little evidence of any relevant knowledge.

**2** *Totally inadequate*

The topic and the issues connected to it are misunderstood. The presentation of an argument is attempted, but is irrelevant. There is almost no evidence of any relevant knowledge.

**1** *Dismal*

The work displays little more than the barest hint of relevant knowledge.

**0** *Wretched*

There is no evidence of any relevant knowledge.

N.B., in order to be given a particular grade the work must fulfill all the *positive* features of that level and all the levels below it.

The same marking scheme is used to grade the essays.