

**DEPARTMENT OF HISTORY & POLITICAL SCIENCE  
ANDREWS UNIVERSITY  
BERRIEN SPRINGS, Michigan 49104**

**HIST488 (767). Faith and History (3 hrs)  
(Spring Semester 2017)**

**CLASS INFORMATION**

**Meeting place:** MWF 8:30-9:20, Buller Hall 149

This is a 3-credit course, meaning that we as a class meet 3 hours per week for 15 weeks during the semester. According to federal regulations, undergraduate students are expected to spend additional 2 hours of academic work for each credit of the course they take. Thus, you are expected to invest a minimum of 6 hours of work (reading, writing, and practice) per week outside the class.

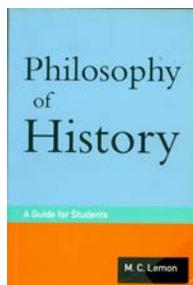
**FACULTY / INSTRUCTOR CONTACT INFORMATION**

John Jovan Markovic, Ph.D., Professor of History  
Buller Hall 130, cell phone (269) 208-8831  
email: [jjmarko@andrews.edu](mailto:jjmarko@andrews.edu) or [johnjovanmarkovic@msn.com](mailto:johnjovanmarkovic@msn.com)  
office hours: MWF 10:30-11:15; F 12:30-14:00; MW 14:30-15:30  
(other times by appointment)

**COURSE DESCRIPTION**

This course could as well be titled “Philosophy of History.” It is a study of the relationship between *faith* and *history as the academic discipline*. It addresses major shifts in the history of thought. It surveys various philosophies of history and contemporary theoretical issues in the discipline of history, with an emphasis upon Christian understanding of history. This course also covers the concept of *Weltanschauung* (worldview), the three fundamental worldviews, and how these worldviews manifested themselves in history. Of particular interest is the aspect of meaning, the importance and understanding of what history is and what it does for us. The primary aim of the course is to grasp what *faith* is, what *history* is, and how the two interplay. It deals with issues and problems related to this interaction between faith and history, between belief and scholarship, between sacred and secular. Much of the discussion in the course is not only historical in nature but philosophical and theological as well. We will read and analyze selected works of great thinkers of the past and the recent present, and how they understood the reciprocity and interplay between faith and history.

**COURSE MATERIAL: TEXTS**



*Philosophy of History. A Guide for Students*, by M. C. Lemon (New York: Routledge, 2003).

ISBN 978-0-415-16205-0

Selected chapters from *God, History, and Historian. Modern Christian Views of History*, edited by C. T. McIntire (New York: Oxford University Press, 1977), are posted on the Learning Hub, aka Moodle.

I will also post other printed matter related to the topics under discussion on Moodle. I may as well recommend a book, a documentary, or a movie, and those would be either for your own class portfolio or you will be asked to read the printed matter or view the movie.

### **COURSE OBJECTIVES & LEARNING OUTCOMES**

You (students) should acquire a ***body of knowledge (factual information)*** of the philosophy of history, of the integration and interplay between faith and history. Like other courses, this course has a specific body of knowledge that you need to memorize and intellectually grasp. The task requires engaging various sources (recorded material) in various manners (reading, memorizing, grasping, writing, interpreting, retelling).

You should acquire analytical skills of ***interpretation***, also referred to as critical thinking skills that are very much necessary to resolve issues and problems we face in daily life.

You should develop ***spiritual and philosophical discernment (wisdom)***, that will enable you to recognize lies, bigotry, variety of destructive *isms* (ideologies, movements, attitudes) and so forth of the unscrupulous “others,” whether they be individuals, groups or organizations.

Discernment and wisdom concerns values, attitudes, and commitments. It is a matter of personal goals that often reach beyond the ability of this course alone to give away. Personal goals are precious stones or nuggets we as individuals find along the path of our life journey. To recognize these precious gifts we need to develop a keen eye and good discernment. Moreover, the goals we set before us are not merely found. We need to continually keep working toward them, so as to develop the habit of learning, for it is the learners who learn from the mistakes of the past, whether these be their own or those of the others. To mature as a person and to fully reach personal potentials we must become humble and patient. You as a student ought to identify and set your own personal goals while in this course. I, as a teacher, cannot make those choices for you, though I can help you make right choices in order to reach them.

The objectives of the course, in a more specific language, are: you should be able to demonstrate in your class work,

- a) familiarity with the basic elements of history as a discipline and the reasons for studying history;
- b) an understanding of the discipline of history, an understanding of what faith and beliefs are and how these affect our engagement with the past and the present;
- c) understanding of the major speculative philosophies of history as well as contemporary theoretical issues in critical philosophy of history, and the implications of both for Christian belief. In other words, an understanding of a variety of ways historians, theologians and philosophers address the interplay between faith and history;
- d) knowledge of the principle features of the Christian understanding of history and ability to discuss their implications for the working historian;
- e) appreciation and understanding of the role of history at the local community level;
- f) a realistic assessment of your faith and your own engagement of history.

### **COURSE REQUIREMENTS**

In order to complete the course successfully, you (the student) is expected to

- 1) ***Attend Classes on a Regular Basis***: students are expected to attend the classes regularly. Learning is an active process, and you must be present to participate in it. I (your teacher)

don't like to worry about your attendance, and prefer instead to teach, assuming that students paying for a class will have common sense to prepare, attend and participate. Nationwide research and experience shows that absences are a growing problem, and students who skip classes earn lower grades. My objective and desire is that all of you learn the material and earn high grades. Absences and tardiness may definitely affect your final grade up to one full letter grade. Exception to this rule are prolonged illness, in which case I will decide the appropriate remedy.

Students are expected to enter the classroom **on time**. Likewise, I plan to start the class on time, and I expect you to be in your seat on time. Occasionally, you may be late, and in such a case, please come in, but take one of the empty seats near the door. I would rather you come in and attend the class than sit outside and miss the class discussion altogether.

**Note:** if you miss 10% of class time, I may reduce the overall course grade by one letter (for example, from B+ to C+). In case you miss 20% of class time, I may assign grade F for the course (see AU Class Schedule policy).

**Excuses for absences** due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the Dean's office. **Excused absences do not remove the student's responsibility to complete all requirements of the course.** Class work is made up by permission of the teacher.

- 2) **Participate in Class Discussions:** this course consists of reading the works of great thinkers of the past, and as such there is less room for lectures, and more for discussion among us.
- 3) **Complete the Readings Reports,** assigned by me—on time. Do not postpone the reading, do not procrastinate.
- 4) **Complete Exams:** There will be a midterm exam, and a final exam.
- 5) **Complete Quizzes:** unannounced, always at the beginning of the class period. Because the readings assigned require careful and attentive learning, I will quiz you on all the reading material. This quizzing is replacing the written reports on each reading assignments I used to require in the past.
- 6) **Write a Research Paper:** you shall write a paper of 11-12 pages in length, typed and double spaced, paginated, with one-inch margin on all sides, font size 12, Times New Roman. The papers is due on April 18, 2016. The topic of your paper **must** be chosen in consultation with me. The topic may focus either on an issue (a problem), an event (a development), or an individual (a group, an institution). Some of the examples are:
  - a) **issues:** the misuse of the term and the concept of "faith" in the academia; the misuse and misunderstanding of the concept of worldview; the probability of non-biased research in the academia, the concept of postmodernism; etc.
  - b) **events:** the canonization of the sacred texts (the Bible); the Ninety-Five Theses; Stoicism; rationalism; scientism; postmodernism; Emergence Christianity; Seventh-day Adventist philosophy of history; etc.
  - c) **individuals:** Plato; Aristotle; Augustine, Joachim of Fiore, Jacques-Benigne Bossuet, Immanuel Kant; Friedrich Hegel; Christopher Dawson, Herbert Butterfield, Arnold J. Toynbee, Pierre Teilhard de Chardin, Brian McLaren; Ellen G. White; and others.

## ASSESSMENT AND GRADING

Class attendance and participation	30 pts	(10% of final grade)
Research paper	100 pts	(25% of final grade)
Two exams	200 pts	(50% of final grade)
Quizzes	est. 300 pts	(15% of final grade)

A	above 94%	Superior
A-	90-94%	
B+	87-89%	
B	83-86%	Above average
B-	80-82%	
C+	77-79%	
C	73-76%	Average
C-	70-72%	
D	60-69%	Below average
F	below 60%	

### COURSE POLICIES

- a) **Academic Honesty and Integrity:** honesty in all academic matters is a vital component of personal integrity. Breaches in academic integrity are taken seriously by us (the teachers), academia and the educational system. Acts of academic dishonesty are tracked in the office of the Provost. For more details on the acts of academic dishonesty see the University Bulletin.

You are welcome to study with friends and even proofread each other's work. You are not allowed to turn in someone else's work as yours. All work, papers, reviews, exam essays, quizzes, critical essays, must be your own work. Notice, every time you directly quote— always placed within quotation marks—or indirectly paraphrase someone else's words or ideas you must acknowledge and credit the source. If you don't, you are stealing. This type of "borrowing" from others without giving credit is known as plagiarism, and it is the most grievous sin in the academic world. Both cheating and cooperating with cheaters are subject to punishment.

- b) **Electronics:** the use of cell phone, laptop, and recording devices is **not allowed. Turn off your cell phone before the class starts.** Under no circumstances are recordings—verbal or visual—to be posted on a public website.
- c) **Classroom Atmosphere:** a productive and open discussion involves personal exposure, meaning you or other students are, in a certain way, taking a risk. Your ideas may not be in accord with those of the others, but your point — as long as it is honest, supported, and sensible — need to be respected by all in the class. The same applies to each of you toward other students. Questions, discussion, humor, cheer, and laughter are a part of the class, and is welcome. Scoffing, jeer, or any other form of contempt for the opinions of others, however, is not allowed. Show respect toward others. **Bad manners in the classroom will not be tolerated.**

As a scholar in training, be prepared to ask questions, to challenge existing notions, and to explore alternative explanations for humanity's creative and destructive impulses. Having said that, you should also be aware that some questions may be out of place and inappropriate, or impossible to answer. Some questions lead into a dead-end street or take our discussion into unwanted areas. Some difficult questions may produce unpleasant answers about our ancestors and ourselves; whereas other answers may encourage respect.

- Together we may come to accept that some of our questions may never be answered.
- e) **Disability Accommodation:** if you qualify for special assistance under the American Disabilities Act, please contact the Student Success Office at Nethery Hall 100 or [disabilities@andrews.edu](mailto:disabilities@andrews.edu).
  - f) **Emergences:** if you are facing personal problems, see your advisor, and let your advisor know that he/she is always welcome to call me and discuss your absence from my class. If you anticipate a field trip, let me know in advance. If you have to leave the campus because of death in the family, make sure you inform me in person, by phone, or by e-mail. Your medical excuse has to come from your physician, not from a nurse. An altered or corrected note will not be accepted. In any case, do not ignore the problem. If the emergency prevents you from informing me in advance, then make sure you do so immediately following your return to the campus. If you missed a test for any reason, and you care about the grade, do not wait, do not ignore it. Inform me immediately of what is happening your life.
  - g) **Support Services:** if you have problems, don't be shy or afraid, come and talk to me. The most important tool on the campus is James White Library. The staff will always be happy to help you. Writing labs are also available. If you have problems reading, there is help to improve your reading skills. Computer labs are available, use them for your written assignments. If you need tutorial help, or help with reading and writing, let me know or inquire at the Student Success Center (Nethery Hall, 2nd floor).

#### **FYI—FROM A TEACHER SOMEWHERE IN THIS LAND**

Students cut classes for two general reasons. They have things to do that appear more important than the class, or they wish to avoid what they fear will be painful consequences if they attend. In regard to the first, nursing a serious illness or attending the funeral of a close relative are good—or should I say, legitimate—excuses. But other excuses—the demands of your job, social engagements (including recovering from the night before), completing assignments for other courses—are, at best, questionable.

The other general reason is more disturbing and perhaps less recognized. When asked what they most dislike about the way the course is taught, students answer—“**Anything that produces sustained tension or anxiety.**” We believe cutting is a result of that aversion. The response of students to feelings of personal inadequacy, **fear** of humiliation, or a threatening professorial personality or teaching style, is often to avoid class. This response feeds on itself, as frequent absences make attending even more threatening.

But what accounts for frequent cutting where the teachers try to make the material interesting, know the students by name, and approach them with respect, care, help, and affability? We take that question as one you and we cannot answer. We simply tell our students: Attend our classes regularly or drop the course.

#### **THE CLASS OUTLINE**

The class outline below is to provide you with the readings and assignments schedule. You are expected to read the assigned material before you come to class. Quizzes will be based on the assigned reading for the day.

CLASS AND READING SCHEDULE  
(Spring Semester 2017)

M	Jan 9.	Introduction Lemon, 1-3	
W	11.	An Invitation to Engage History Wells, ch. 1 [Moodle]	
F	13.	The Fundamental Questions of Life and the Concept of <i>Weltanschauung</i> / <i>Worldview</i>	
M	16.	<a href="#">no class: Martin Luther King, Jr., holiday</a>	
W	18.	Tri-Polar Spectrum of Worldviews	
F	20.	Speculative Philosophy of History: What is it? Why Study It? Lemon, 7-13	<b>Research Paper: topic due</b>
M	23.	Pre-Classical Ideas of “History” Lemon, 14-27	
W	25.	Classical Greek and Roman Speculations on History Lemon, 28-44	<b>Research Paper: a selected bibliography and an outline due</b>
F	27.	Christian Challenge to Greco-Roman Historical Perspectives Lemon, 45-60	
M	30.	Augustine, the Philosopher of History? Lemon, 61-73	
W	Feb 1.	A Changing Consciousness of History: the Renaissance Lemon, 74-90	
F	3.	Thomas More’s <i>Utopia</i> and Niccolo Machiavelli’s <i>The Prince</i> Lemon, 90-106	
M	6.	An Innovative Interlude Lemon, 107-126	
W	8.	Vico’s Philosophy of History Lemon, 127-147	
F	10.	The Recourse in History Lemon, 147-167	
M	13.	Speculative Philosophy of History During the Enlightenment Lemon, 168-184	
W	15.	Turgot Lemon, 184-200	
F	17.	Hegel’s Philosophy of History Lemon, 201-221	
M	20.	<a href="#">no class: Presidents Day holiday</a>	
W	22.	“History Proper” Lemon, 221-237	
F	24.	Marx on History Lemon, 238-253	<b>First draft of the research paper due</b>
M	27.	<b>MIDTERM EXAM</b>	
W	Mar 1.	Marx’s Revised Theory of History — “Historical Materialism” Lemon, 253-270	
F	3.	Comments on “Progress,” “Determinism,” and Inevitability Lemon, 271-277	
M	6.	Analytic Philosophy of History	

		Lemon, 281-289	
W	8.	The ‘What Is History?’ Debate Lemon, 290-308	
F	10.	“Historical Explanation” Lemon, 308-322	
M	13.	What Is History For? Lemon, 323-339	
W	15.	Three Questions Lemon, 339-356	
F	17.	<a href="#">no class: Spring break begins</a>	
M	27.	The End of History? The Postmodern Challenge Lemon, 359-370	
W	29.	Postmodernism and the Discipline of History Lemon, 370-389	
F	31.	The End of History? — Fukuyama’s Speculative Philosophy Lemon, 390-410	<b>Second draft of the research paper due</b>
M	Apr 3.	The End of History? Lemon, 410-428	
W	5.	“The Bible as History,” by George Edgar Shankel [Moodle]	
F	7.	Reinhold Niebuhr, “The Foolishness of the Cross and the Sense of History” [Moodle]	
M	10.	Frykenberg: “History as Theodicy: a Redemptive Event” (191-214) [Moodle]	
W	12.	Frykenberg, “History as Theodicy: a Redemptive Event” (214-241) [Moodle]	
F	14.	Pierre Teilhard de Chardin’s <i>The Phenomenon of Man</i>	
M	17.	WCC: “God in Nature and History” (291-310) [Moodle]	
W	19.	WCC: “God in Nature and History” (310-328) [Moodle]	
F	21.	Tillich, “History and the Kingdom of God” [Moodle]	
M	24.	The Emergence and <i>la nouvelle théologie</i> (the New Theology) School of Thought	<b>Research Paper: Final draft due</b>
W	26.	The Second Vatican Council and the After	
F	28.	Dead Friday	
W	May 3.	8:00–10:00 pm, <b>FINAL EXAM</b>	