

# Course Prospectus

## For HIST 112 History of Western Civilization Since 1660

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### Overview

America and Britain did not become world powers by accident. Many nations have envied our rise to prominence, our wealth, stability, power and influence, and not a few have sought to discover the "secret" of our success. Yet nearly all investigations arrive at the *same surprising conclusion!*

Veteran Italian journalist Luigi Barzini lists the *rigorous Protestant ethical code* of "prudence, diligence, discipline, perseverance, honesty...tenacity, self-control, fair play" as a *crucial element* in Britain's rise to prominence (*The Europeans*, p. 37). Distinguished Professor of History, Gertrude Himmelfarb, writes that the [*biblically-based*] Victorian values of "work, thrift, temperance, fidelity, self-reliance, self-discipline, cleanliness, godliness" were *preeminent* and "almost universally accepted" in British culture during Britain's ascent to greatness (*One Nation, Two Cultures*, p. 5). The decline of British prominence has followed the erosion of these fundamental values.

Alexis De Tocqueville, the French political philosopher writing in the 1800s about the secrets of America's greatness, states, "the *religious atmosphere* of the



**London is the capital and most populous city of England, Great Britain, and the United Kingdom. The Industrial Revolution, a major shift of technological, socioeconomic, and cultural conditions, began in Britain and spread throughout the world. The onset of the Industrial Revolution marked a major turning point in human social history impacting almost every aspect of daily life and human society.**

country was the first thing that struck me on arrival in the United States" (*The Character of Nations*, Codevilla, p. 224). He describes a nation where people worked hard and attempted to live godly lives, valued the family, revered marriage, punished adultery, treated sexes equally—yet recognized different natural roles for each sex. These basic ideas were taken directly from the Scriptures. De Tocqueville observed that "on the Sabbath, America came to a halt and that after church the typical American read the Bible. No where else in Christendom was the Old Testament read so much and the notion of God as lawgiver so widespread" (Ibid. p. 227). The character of Americans was molded by biblical values. These were the values that drove America on the road to its destiny. Yet these are the values that America has abandoned.

Sociologist James Hunter writes that *biblical theism*— the belief in the God of the Bible and the necessity of following His laws—provided the "*cultural cement* in American public life" (*Culture Wars*, p. 71). Nearly all Americans accepted and followed the same biblical guidelines regarding marriage, family, sex roles and personal behavior. A prominent American rabbi stated in 1903, "this country is, as everybody knows, a creation of the Bible, particularly the Old Testament" (Ibid.). More recently, Rabbi Daniel Lapin has observed, "Christianity, has been responsible, among other things, for the founding of America, *the greatest civilization the world has ever known*, and for making America great" (*America's Real War*, p. 12).

It is simply impossible to escape the fact that *biblical values* molded the character of the American and British peoples. De Tocqueville and others have noted that America and Britain, forged by Judeo-Christian principles, became the preeminent examples and bearers of culture around the globe—lights to the world! A century of expanding secular influences and increasing hostility to traditional religion in the media and academic circles has led many to assume that Christian values are useless, outdated artifacts of a bygone era. This view, however, reflects a *dangerous ignorance* of our own history!

Although America played an exceptional role in the 20th century, America "is not exempt from the rules that sustain civilization" (LaHaye, p. 8). Speaking of Western Europe, where religion has *even less* influence than in America, President Vaclav Havel of the Czech Republic lamented, "the first global civilization in the history of mankind is also the first atheistic civilization in the history of mankind" (Himmelfarb, p. 94). The culture wars raging in Western society have moved us into dangerous territory. As journalist/historian Otto Scott has observed, "no great civilization... has ever outlasted the loss of its religion" (LaHaye, p. 22). This is sobering to contemplate!

George Washington advised in his farewell address: "Let us with caution indulge the supposition that morality can be maintained without religion... reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principle" (*A Nation without a Conscience*, LaHaye, p. 22). Thomas Jefferson asserted, "no nation has ever yet existed or been governed without religion. Nor can be" (*One Nation, Two Cultures*, Himmelfarb, p. 86). John Adams stated: "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other" (LaHaye, p. 55). U.S. Senator Dan Coats has commented, "No culture can survive without a moral consensus, shared beliefs about right and wrong, a common standard of truth" (Ibid. p. 5). Dwight Eisenhower believed: "Recognition of the Supreme Being is the first, and most basic, expression of Americanism. Without God, there could be no American form of government, nor American way of life" (Ibid. p. 70). These are powerful warnings that echo across the centuries!

So, have we learned the lessons of their history? The renowned philosopher George Santayana, in his famous treatise *Reason in Common Sense*, wrote: "Those who cannot remember the past are condemned to repeat it." Will we in the Western world learn the lessons of history? Or will we follow the pattern of all great kingdoms and empires that have come and gone before us—that rose to the heights of power and dominance, and then fell into decadence and oblivion?

The past is one of the most powerful forces shaping the present world today. Whether or not others learn the lessons of history you can through this course which we offer with a distinctively conservative Christian worldview.

## **Course description**

This course, the second in a series of two, deals with the social, political, economic and technological developments of Europe from the late seventeenth century to the present day. Emphasis on the industrial revolution, American and French Revolutions, liberalism and democracy, nationalism, imperialism, the World Wars and the post-World

War II era. Upon completion, students should be able to analyze significant political, socioeconomic, and cultural developments in modern western civilization.

### **Prerequisites and corequisites**

None.

### **Course credit**

Three (3) semester credit hours.

### **Instructional objectives**

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On successful completion of this course, a student should be able to:

1. Identify major figures and events in Western civilization from 1660 to the present;
2. Describe the stages of development of Western civilization from 1660 to the present;
3. Explain how political, economic, military, religious, and cultural factors influenced the development of Western civilization from 1660 to the present;
4. Evaluate interpretive and historiographical approaches to Western civilization from 1660 to the present;
5. Apply biblical principles to the problems and issues of Western Civilization from 1660 to the present;
6. Think historically, i. e. recognize the change in perspective that occurs when one considers issues in terms of development over time, the power of ideas, and the nature of cause and effect;
7. Confront one's own presuppositions concerning Western history and evaluate their importance in developing a worldview;
8. Engage the task of historical argumentation by the use of clearly stated theses supported by appropriate evidence; and
9. Define key terms.

### **Your instructor**

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An instructor has not been named for this course at this time.

### **Students with disabilities**

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The Americans with Disabilities Act (ADA) is a federal anti-discrimination statute that provides comprehensive civil rights protection for persons with disabilities. Among other things, this legislation requires that all students with disabilities be guaranteed a learning environment that provides for reasonable accommodation of their disabilities. If you believe you have a disability requiring an accommodation, please inform your instructor by email (on the course "Info" page, click on the instructor's name and then select "Send Email").

### **Technology access**

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This course requires web access and an established email account. The Adobe Acrobat Reader is necessary to view documents that are PDF files. One can download the reader free at:

<http://www.adobe.com/products/acrobat/readstep2.html>.

### **Withdrawing from or dropping this course**

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It is the responsibility of a student to drop a course if he or she cannot meet the requirements of the course. Any student who stops attending a course without officially withdrawing from it risks receiving a punitive grade for that course.

Withdrawal requests may be conveyed in any manner to the course professor, Registrar, or Dean of Faculty. This action is sufficient for ensuring any refund owed you. Please note the following:

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- If a student drops a course on or before the “Last day to withdraw from a course without a grade penalty” as published in the University Academic Calendar, even if his or her work is not of a passing grade, then a “W” is recorded.
- If a course is dropped after that date, but before the last 21 calendar days of the semester, then the instructor determines the grade. The faculty member will at this time record a grade of “W” if passing (not computed in GPA) or “WF” if failing (computed in GPA).
- Students who drop a course, yet remain in one or more other courses during the last 18 calendar days of the semester, will receive a grade of “WF.”
- Students who completely withdraw from the University at any time during the semester may be given a grade of “W” on all courses.

If students do not initiate the withdrawal process, the instructor is required to initiate the administrative process and to record a grade of “W” or “WF” for the course depending on the date the faculty member drops the student from the course. Students who register for a course as an audit, but then withdraw will be assigned a grade of “W” for the course.

### Icebreaker assignment

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To officially begin this course you must complete an icebreaker assignment by which you introduce yourself to your classmates through posting a short autobiography on the course Discussion Forum.

### Textbooks

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Students may order their books through the University Bookstore which is located on our main website. Living University is a participant in the Amazon Services LLC Associates Program. Be aware that the books used or referred to in this course are commercial publications. They represent the views and ideas of their authors, editors, and publishers. Living University does not endorse these texts nor vouch for their accuracy. We simply employ them in helping you master the content of the course.

### Required Textbook

Spielvogel, Jackson J. *Western Civilization: Volume II: Since 1500* (9th Edition). Cengage Learning. ISBN-10: 1285436555, ISBN-13: 978-1285436555.

Brophy, J. M., et al. *Perspectives from the Past: Primary Sources in Western Civilization* (Sixth Edition) Volume II. W. W. Norton & Company. ISBN-10: 0393265404, ISBN-13: 978-0393265408.

### Optional Books

None.

## Course requirements and grades

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### Due dates and extensions

Submit assignments on or before the due date. Students must complete the course by the last official day of instruction as set forth in the academic calendar.

### Reading assignments

Reading assignments are integrated into the lesson pages at the course website.

### Writing assignments

Any writing assignments in this course should follow the MLA style as set forth in *Writing Research Papers: A Complete Guide* by Lester & Lester. Please cite your sources and use quotation marks where needed. The Files

feature on an Assignment Submission page lets you submit your work so your instructor can have it handy for download, review, and grading.

## Study tips

Distance learning emphasizes self-motivation. The instructor functions as a facilitator with the student as the driving force in mastering course content. Students are encouraged not to put off completing their readings and assignments. While there are many different learning styles, the following strategy should serve the needs of most students.

- Look over assigned readings.
- Read the assigned readings making notes before viewing the assigned lecture.
- Define terms in the assignment. The four exams will specifically test basic terminology. Students should develop their biblical and theology vocabulary as they proceed assignment by assignment.
- As students view lectures, they should complete their notes.
- Complete the answers for the lesson writing assignment.
- Each week students should review notes, geographical terms and locations, and the words they defined.
- If a student has a question, ask. Questions should arise in the teaching-learning process. By bringing questions to our attention, students not only acquire assistance but they also maintain the interaction necessary in higher education. To submit a question just click on the instructor's name on the course "Info" page and send your question by email through the Populi system.

## Quizzes and examinations

In addition to eight quizzes there are three online exams in this course. Exams 1 and 2 are closed book and closed-notes. **Exam 3 is a proctored exam** to be taken online. A proctored exam is one that is overseen by an impartial individual (called a proctor) who monitors or supervises a student while he or she is taking an exam. The proctor ensures the security and integrity of the exam process for all involved.

Students have several choices for completing the proctored exam:

1. A student can come to campus for an exam. The instructor will establish a specific campus classroom, date and time for the student to come to LU and complete the exam with the instructor or his or her representative.
2. A student can utilize a Living Church of God church officer (i.e. elder, deacon, deaconess, adult/youth leader, etc.). Be sure to politely ask the individual and if he or she consents to be the proctor for you.
3. A student can use ProctorU online. ProctorU is a service that LU faculty may utilize for proctoring online exams. ProctorU allows students to conveniently and securely complete assigned exams using almost any web cam. With a computer and approved web cam, a student can take online exams at home, at work, or almost anywhere they have Internet access. ProctorU connects students directly to their proctor via web cam so they can both see and talk to one another. ProctorU can also monitor the student's computer while they complete the exam. Students pay ProctorU directly for this service. LU does not reimburse students for proctoring fees. To view a demo video on how this service works, or to sign up and schedule testing appointments, the Living University portal is located at [www.proctoru.com/portal/livinguniv](http://www.proctoru.com/portal/livinguniv).
4. A student can use a college or university testing center. There is usually a fee for this service which students pay directly. LU does not reimburse students for proctoring fees.
5. A student can have an approved proctor. This may be a school official, such as a teacher or registrar, or a librarian who is not related to the student.

All university students should present proper photo identification to their proctor before taking an exam unless the proctor personally knows the student being tested. All exams are online. In order for a proctored exam grade to be

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recorded, a signed Proctor's Signature Form (PSF) must be sent to LU. There is no PSF required for ProctorU. Otherwise, provide the approved proctor with a copy of the Proctor's Signature Form (PSF) and a stamped envelope with appropriate postage paid, properly addressed to:

Michelle R. Broussard  
Living University  
2301 Crown Centre Drive, Suite A  
Charlotte, NC 28227-7705

### Grading

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A course grade will be determined based on the number of points a student has earned over the semester as follows:

Icebreaker Assignment (35 points)

Writing Assignments (eight, each worth 40 points, for a total of 320 points)

Discussions (eight, each worth 10 points for a total of 80 points)

Quizzes (eight, each worth 25 points, for a total of 200 points; online, open book)

Exams (three, each worth 100 points, for a total of 300 points; all three exams are online, closed book and closed-notes). **Only Exam 3 is a proctored exam.**

"What I Learned" Essay (40 points)

Course Evaluation (25 points)

TOTAL 1,000 points

Grades are in the traditional American style of an A, B, C, D, or F. In distance learning, we believe that the measure of mastery of course subject matter is completion of 80% of the objectives for a course. That means that we want students to earn at least 800 points in this course. If they do not do so then they have not achieved the level of the mastery we would like them to have.

We want this course to be competency-based and so it is possible for the entire class to receive an A or a B. There is no artificial curving of scores in the assignment of grades (if you do not know what that means, do not worry about it). Mastery of the material is what one's goal should be.

Grades, assigned by points, are as follows:

A 900-1000 points

B 800-899 points

C 700-799 points

D 600-699 points

F Below 600 points

### Course outline

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#### Lesson 1 The Eighteenth Century

Chapter 17: The Eighteenth Century: An Age of Enlightenment

Chapter 18: The Eighteenth Century: European States, International Wars, and Social Change

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#### Lesson 2 The French Revolution, Napoleon and the Industrial Revolution

Chapter 19: A Revolution in Politics: The Era of the French Revolution and Napoleon.

Chapter 20: The Industrial Revolution and Its Impact on European Society

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**Lesson 3 Nationalism**

Chapter 21: Reaction, Revolution, and Romanticism, 1815–1850

Chapter 22: An Age of Nationalism and Realism, 1850–1871

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**Lesson 4 Mass Society and Imperialism**

Chapter 23: Mass Society in an “Age of Progress,” 1871–1894

Chapter 24: An Age of Modernity, Anxiety, and Imperialism, 1894–1914

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**Lesson 5 World War I and its Aftermath**

Chapter 25: The Beginning of the Twentieth-Century Crisis: War and Revolution

Chapter 26: The Futile Search for Stability: Europe Between the Wars, 1919–1939

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**Lesson 6 World War II and the Cold War**

Chapter 27: The Deepening of the European Crisis: World War II

Chapter 28: Cold War and a New Western World, 1945–1965

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**Lesson 7 The Western World, 1965–1985**

Chapter 29: Protest and Stagnation: The Western World, 1965–1985

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**Lesson 8 The Western World in a Global Age**

Chapter 30: After the Fall: The Western World in a Global Age (Since 1985)

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