I. Term Dates

**Fall term**: September 14-December 18, 2020; **Spring Term**: January 11-April 16, 2021

II. Course Introduction and Overview

Today’s classical and Christian education movement is a grassroots phenomenon that was born out of the culture wars of the 1970s, ’80s and ’90s. That era witnessed a generation of ardent Christians who mobilized around family values and a strident critique of mainstream American culture. This mobilization took varying forms: some sought to reform American culture through political and legal channels, and others set about the task of building countercultural institutions. In education, the former impulse introduced new battles over curriculum, vouchers, and charter schools, and the latter led to a dramatic rise in homeschooling and Christian school startups. New Saint Andrews College is one important example! Wanting to avoid problems we saw in mainstream education, Christian parents and educators searched the past for inspiration and models. Our search gained some traction when we read and circulated Dorothy Sayers’ 1947 address, “The Lost Tools of Learning.” Sayers directed our attention to the medieval trivium. As helpful as Sayers’ insights are, too few classical and Christian educators have followed her lead and studied the bygone eras of education whose recovery she advocated. This course introduces such a study.

The course traces the rise and development of education in the liberal arts and humanities—from the classical origins of the liberal arts in the ancient world, continuing through its Christianization in early medieval monasteries, to its reworking in the cathedral schools of the later middle ages, and extending into the early modern era with the rise of the humanities. We will bring these writings into conversation with contemporary interpretations of “classical and Christian education” in order see the ways in which today’s movement adopts, adjusts, and departs from historical precedents. By doing so, the course also aims to foster a robust and fruitful conversation among educators who lived over 1500 years apart from one another.

**Course objectives:**

1. Students will read and interrogate key writings from the western tradition of education, writings that span from antiquity up into the early modern era. Specifically,
   a. Students will compare these historic works to one another;
   b. For each work, students will identify the authors’ context, concerns, and contributions; and,
   c. They will form their own assessment of each authors’ achievements.

2. Students will read key writings from the contemporary movement in classical and Christian education.
   a. Students will compare these contemporary works to one another;
   b. They will compare these works to historical writings from the western tradition of education; and,
c. They will form their own assessment of each authors’ achievements.

3. Students will develop informed answers to the following questions:
   a. How do ancient, medieval and early modern writers characterize grammar, dialectic, and rhetoric (i.e., the arts of the trivium)? Do they represent them as curricular in nature? Pedagogical? Both? What is the scope or domain of each art? Are they sequenced?
   b. According to the various writers we read, which arts are the liberal arts? How do they fit within the broader project of preparing a person for life? How do they relate to one another?
   c. What were the humanities? According to promoters of the humanities, how do the humanities relate to the liberal arts?
   d. How do contemporary presentations of classical education compare with one another? How do they differ? Identify areas of variety and commonality among contemporary writings in classical and Christian education.
   e. How do various writers on education—those from the past and from today’s CCE movement—treat older fields of study? –Fields such as law, architecture and medicine? Where do such fields figure into their curriculum? What about newer fields such as biology, chemistry, psychology, and others?
   f. In what respects have prominent writers in today’s CCE movement adopted the principles and practices of the past? –Which principles and practices, and from what sources in the past? In what respects do these contemporary writers appropriate and adjust the ways of education in the past? In what ways do they depart from the past?

4. Students will consider how educations delivered in the medieval and early modern eras might inform the education we deliver in our own classrooms today.

5. Students will assert their own viewpoints through discussion and writing assignments.

III. Required Readings


Cassiodorus Senator, Institutiones Divinarum et Saecularium Litterarum. Available editions:


Quintilian, *Institutio Oratoria* (selections). Two editions available:


### IV. Recommended Readings


Stahl, William Harris and Richard Johnson, with E.L. Burge, *Martianus Capella and the Seven Liberal Arts, vol. 1* (Columbia University Press, 1971. This is a book of introduction and commentary on Capella’s *De Nuptiis*; it is designed to accompany the translation which appears in volume 2.

_____.”To a Better Understanding of Martianus Capella,” *Speculum* 40 no. 1 (January 1965), 102-115. One of Stahl’s early writings on Capella; it’s a helpful introduction.


V. Assignments

A. Discussions (20% of overall course grade)

1. Introductory Discussion (Lesson 1)

This is the first discussion forum assignment on the course page on Populi. It should help you become familiar with how discussion forums work. See Populi for more specific instructions.

2. Discussions (Lessons 2-12)

All students will participate in six online discussions (see lessons 2-12).

Instructions

For each lesson’s discussion you should prepare at least one initial post and a number of informal replies. Initial posts set forth your original thought on a matter, and replies are your reactions to what your classmates have posted. Initial posts start a conversation, and replies keep an existing conversation moving forward.

Initial Posts: In 200-300 words, prepare a clear, well-developed discussion post about one major theme, idea or concept from the selected reading.

Replies: Post replies to a few discussion threads. Replies should advance the discussion by raising questions, making new connections, raising challenges, adding new information, or somehow adding insight. Replies may be brief or lengthy, and the tone may be casual and conversational, while of course maintaining charity and professional decorum. The goal is for you to contribute productively to a few discussion threads.

Tips for Success:

1. Review “Memo on discussion posting” on Populi.

2. In brief, the best initial posts will (a) focus on the reading, (b) display insight and analysis (not just what is superficially obvious), and (c) be interestingly written. Reference the reading specifically.

3. Successful initial posts remain grounded in the reading. They offer insight into what the author is saying. Thus, in an initial post, do not treat the reading as a launching pad from which to take off and explore something else. Here’s an example of what not to do in an initial post: “Augustine talks about geometry. I have looked up some things about geometry and here are some interesting things I found.”

4. Successful initial posts also get at something important about the reading. Don’t pick out a sentence in the reading and treat it in isolation from its position within the text. But feel free to select a specific sentence that illustrates a key theme or idea that arises within the text.

5. I recommend you compose your post in a word processor. Once you have it in final form, copy the text from your word processor and paste it into the forum space (to paste, use CTRL + V). I recommend this for two reasons. First, editing is easier in a word processor than in the discussion space. Second, this practice prevents accidentally posting prematurely—by inadvertently clicking “save” before you finalize your post. Third, populi may not save your drafts if you happen to lose connection while you are in mid-draft, prior to posting. You will
want to do this for the more involved posts you will make in this course.

B. Interview Project (17% of overall course grade)
Each student must interview TWO individuals.
You must select interviewees who have at least five years’ experience in an official capacity with a classical and Christian school—whether as a teacher, administrator or board member. The interviewee’s school must be affiliated with either ACCS or SCL (Association of Classical and Christian Schools, Society for Classical Learning). You may not select an interviewee who works at the school where you work, nor may you select another student in this class. See Populi for more details.

Due in three stages. Stage One: identify and make initial contact with your interviewees. Stage Two: Publish the results of your interviews to your fellow students. Stage Three: each student posts an analysis to a discussion thread.

C. Paper (33% of overall course grade)
2500-3000 words. Formulate a thesis that incorporates the readings. Submit an initial 200-word prospectus to populi for instructor’s comment before proceeding with the paper. The prospectus must include the paper’s tentative central claim or thesis statement, together with a brief sketch of the argument you plan to set forth in support of your thesis statement.

D. Final Exam (30% of overall course grade)
Students will be examined orally by the instructor. Exam times arranged by appointment.

VI. Course Schedule
(see following pages)
## Fall Term (September 14-December 18)

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<tr>
<th>Lesson</th>
<th>Dates</th>
<th>Assignments and Deadlines</th>
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| 1      | Week 1<br>Sept 14-19 | Get yourself oriented  
Reading: Quintilian, *Institutio Oratoria* book I  
Introductory Discussion due Friday, September 18 |
|        | Week 2<br>Sept 20-26 | Reading: Quintilian, *Institutio Oratoria* book II |
| 2      | Week 3<br>Sep 27-Oct 3 | Reading: Quintilian, *Institutio Oratoria* book X |
|        | Week 4<br>Oct 4-10  | Reading: Augustine: *De Doctrina Christiana*, books I-III |
| 3      | Week Oct 11-17   | Reading: Augustine: *De Doctrina Christiana*, book IV |
|        | Week Oct 18-24   | Cassiodorus, *Institutiones Divinarum et Saecularium Litterarum* |
|        | Week Oct 25-31   | Cassiodorus, *Institutiones Divinarum et Saecularium Litterarum* |
| 4      | Week Nov 1-7     | Jaeger, *The Envy of Angels*, part one begin |
|        | Week Nov 8-14    | Jaeger, *The Envy of Angels*, part one finish  
Sayers, “The Lost Tools of Learning” |
| 5      | Week 10<br>Nov 15-21 | Martianus Capella, *De Nuptiis Philologiae et Mercurii*, begin |
|        | Nov 22-28       | Thanksgiving Break |
|        | Week 11<br>Nov 29-Dec 5 | Martianus Capella, *De Nuptiis Philologiae et Mercurii*, finish |
| 6      | Week 12<br>Dec 6-12 | Wilson, *Case for Classical and Christian Education*, begin  
Jaeger, *The Envy of Angels*, parts two and three, begin |
|        | Week 13<br>Dec 13-18 | Wilson, *Case for Classical and Christian Education*, finish  
Jaeger, *The Envy of Angels*, parts two and three, finish |
<p>| --     | Dec 19-Jan 10   | Christmas Holiday |</p>
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<td>Week 14 Jan 11-16</td>
<td>Littlejohn and Evans, <em>Wisdom and Eloquence</em>, begin</td>
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<td></td>
<td>Week 15 Jan 17-23</td>
<td>Littlejohn and Evans, <em>Wisdom and Eloquence</em>, finish Classis 14, no. 4 (exchange on <em>Wisdom and Eloquence</em>)</td>
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<td>8</td>
<td>Week 16 Jan 24-30</td>
<td>Hugh of St. Victor, <em>Didascalicon</em>, begin</td>
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<td>Week 17 Jan 31-Feb 6</td>
<td>Hugh of St. Victor, <em>Didascalicon</em>, finish</td>
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<td>9</td>
<td>Week 18 Feb 7-13</td>
<td>Vergerio, <em>The Character and Studies Befitting a Free-Born Youth</em>, in Kallendorf</td>
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<td>Week 19 Feb 14-20</td>
<td>Bruni, <em>The Study of Literature</em>, in Kallendorf</td>
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<td>10</td>
<td>Week 20 Feb 21-27</td>
<td>Piccolomini, <em>The Education of Boys</em>, in Kallendorf</td>
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<td>11</td>
<td>Week 23 Mar 7-13</td>
<td>Comenius, <em>The Great Didactic</em>, begin reading</td>
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<td>12</td>
<td>Week 25 Mar 21-27</td>
<td>Clark and Jain, <em>The Liberal Arts Tradition</em>, begin reading</td>
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<td>Week 26 Mar 28-April 3</td>
<td>Clark and Jain, <em>The Liberal Arts Tradition</em>, finish reading</td>
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<td>Week 27 April 4-10</td>
<td>Final Examinations</td>
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<td>Week 28 April 11-16</td>
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