Smith, *World in the Making*, Note-Taking Guide, Ch. 12, “Centers of Learning and the Transmission of Culture 900–1300”

|  |  |
| --- | --- |
| **OVERVIEW QUESTIONS** 1. Did the spread of higher learning reinforce or undermine established political and religious authority?
2. How did educational institutions reshape social hierarchy and elite culture?
3. What were the different uses of cosmopolitan languages and vernacular languages, and to what degree did they broaden access to written knowledge?
4. How did the different technologies of writing affect the impact of the written word?
 |  |
| **OUTLINE****Church and Universities in Latin Christendom**Monastic Learning and CultureThe Rise of UniversitiesVernacular Language and Literature**Students and Scholars in Islamic Societies**The Rise of MadrasasSufi Mysticism and Sunni OrthodoxyOral and Written Cultures in Islam**The Cosmopolitan and Vernacular Realms in India and****Southeast Asia**The Cosmopolitan Realm of SanskritRival States and Regional IdentitySufism and Society in the Delhi Sultanate**Learning, Schools, and Print Culture in East Asia**Civil Service Examinations and Schooling in Song ChinaThe Culture of Print in Song ChinaClassical and Vernacular Traditions in East Asia**Counterpoint: Writing and Political Power in Mesoamerica** |  |
| **KEY TERMS**cathedral schoolhadithmadrasaNeo-Confucianismrhetoric | shari’aSufismulamauniversityvernacular language |
| **MAKING CONNECTIONS**1. In what ways did the cathedral schools and universities of Latin Christendom modify the classical traditions of learning of ancient Greece and Rome?
2. How did the madrasas of the Islamic world differ from European universities in their curricula, their teachers, and their relationships with politi­cal and religious authorities?
3. How can we explain the failure of printing tech­nology to spread from China to neighboring so­cieties such as Japan, India, or the Islamic world until centuries later?
 |  |
| **NOTES: TO FOLLOW UP / QUESTIONS TO ASK IN CLASS** |