SYLLABUS
for
PROGRAM IN STRUCTURED LIBERAL EDUCATION

Winter 1986
Department 999
Course Number: 092
Units: 09
SLE FACULTY

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The SLE Players

Because of the overwhelming success of *Lysistrata* in the Fall, SLE will undertake the second of its three productions planned for this year. As in the Fall, the scope of this production will depend entirely upon student interest and enthusiasm. For the Winter Quarter, we have planned *Mandrake: The Root of the Mandrake*, written by Machiavelli, directed by Leigh Sealy. If you would like to be a part of this production in any way -- on stage or behind the scenes --, contact Leigh as soon as possible. The organizational meeting for this quarter's production will be held soon after the beginning of the quarter. We encourage ALL students to participate. The performance date is set for Friday, March 7th at 6:30 pm.
A. The Confessions  P in:
Baxandall Painting and Experience in Fifteenth-Century Italy Oxford
B. The Decameron  P
Bona' en: The Mind's Road to God Bobbs Merrill
Casti'lie The Book of the Courtier A. hor. Doubleday
Cervantes, Don Quixote  P.
D. ute, Inferno, tra Musa  P
Descartes, Meditations Merrill
Galileo, Discoveries and Opinions Author Doubleday
Hobbes, Leviathan: Parts I-II B. Merill
Martin Luther ed. Berger Author Doubleday
Maeh'velli, The Prince and the Discourses Modern Library
Mandragola: The Root of the Mandrake (rected)
McNeil: The History of Western Civilization (University of Chicago Press)
Mo Utopia (AHN)
Pico della Mirandola, Oration on the Dignity of Man Regenery
N. En'is' 0 Ford
R. Social Contract and Second Discourse on Inequality (Washington Square Pre
hak pear King Lear N. American Lit.
The Tempest (N. American Library)
WRITING ASSIGNMENTS

(All papers should be 5-7 pages in length.)

Paper #1: Dante's Inferno
Due Tuesday, January 21st at 12:30 pm
Dante uses a variety of poetic means to give convincing imaginative form to his vision of the world of lost souls. Choose one sin or circle, and discuss why the imagery is effective in accomplishing his purpose as a poet.

Paper #2: Renaissance Art
Due Monday, February 3rd at 5:00 pm
In an age before mass literacy, Renaissance art fulfilled many of the functions that literature does today. Analyze one of the assigned pictures with reference to these functions and to the way in which they would contribute to a Renaissance person's appreciation of the picture.

Paper #3: Utopia
Due Monday, February 17th at 5:00 pm
Imagine that twenty years after you graduate from Stanford University a planet in space is found to be habitable by humans. Because of your education and leadership abilities, you have been asked to lead a group of men and women and children to settle the planet. You are in charge of making sure that a government and social order are established. Drawing upon views which are demonstrably evident in Machiavelli and More, map out the kind of government and society you would create and how. (You are free to reject the views of either or both, but you should explain why.) Be sure to make your assumptions explicit (for example, your view of human nature), and be sure to explain how your views will be implemented. You may refer to Plato and Aristotle if you wish.

Paper #4: Scientific Revolution
Due Monday, March 10th at 5:00 pm
Copernicus, Galileo, Descartes, and Bacon all have different approaches to scientific investigation. Compare and contrast the use of scientific inquiry by two of these thinkers. You might consider in your essay, whether or not science is suited to all types of questions? What constraints and limitations may be inherent to scientific methods?
WEEK 1

Christianity

Tuesday, January 7th
3:15 pm  Plenary: Christianity, Prof. Ted Good, Religious Studies
6:30 pm  Lecture: The Roman Empire,
         Prof. Sabine McCormick, Classics

Wednesday, January 8th
3:15 pm  Discussion Sections
6:30 pm  Lecture: St. Augustine,
         Prof. Lee Yearley, Religious Studies

Thursday, January 9th
3:15 pm  Discussion Sections
6:30 pm  Film: "The Gospel According to St. Matthew"

Reading

St. Augustine (397), Confessions, Books I-IV, VII, VIII, X.
McNeill, The History of Western Civilization, pp. 158-195 (strongly recommended)

Study Questions

1. Compare the two gospels. Do they describe the same Jesus? The same events? How do they differ? Does each book have a distinct tone, emphasis, or style?
3. Do you find the theology of Paul consistent with the teachings of Jesus in the gospels?
4. Does it make sense to talk of a "Judaic-Christian" heritage? In what ways is the New Testament continuous with the Hebrew Bible? In what ways is it discontinuous?
5. In what ways and to what extent are Christianity and Platonism compatible? What changes did St. Augustine have to make in Platonism in order to make the two compatible? Is it possible to be both a rationalist and a believer?
6. How can Christian "other-worldly" be reconciled with the "real world" needs of political and social life?
7. Is Christianity more naturally a religion for an empire, a monarchy, or some other form of government? Is there any form of government with which it is totally at odds in principle?
8. Why is Augustine writing his Confessions? To whom, besides God is he addressing them?
9. What is his analysis of sin? Why are the senses so important in sinning? What role does the pear tree episode play in his life?
10. Why does Augustine convert? Why does it take him so long?
11. How do Augustine's Confessions reflect the decay and disintegration of the Roman Empire?
WEEK 2

The Middle Ages

Monday, January 13th
6:30 pm Workshop: Poetic Modes, Larry Ryan
Tuesday, January 14th
3:15 pm Plenary: The World of Dante's Divine Comedy, Larry Ryan
6:30 pm Lecture: Dante's Inferno, Prof. Jeffery Schnapp, French and Italian

Wednesday, January 15th
3:15 pm Discussion Sections

Thursday, January 16th
6:30 pm Lecture: Thomas Aquinas, John Goheen
3:15 pm Discussion Sections
6:30 pm Writing Tutorial: ROUGH DRAFT OF PAPER #1 DUE
7:00 pm Film: "The Seventh Seal", directed by Ingmar Bergman

Reading

Thomas Aquinas (ca. 1270), Summa Theologica (copied selections)
Dante Alighieri (ca.1310), The Inferno
McNeill, The History of Western Civilization, pp. 267-286, 322-348 (strongly recommended)

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Study Questions

1. Following Aristotle, Aquinas distinguishes between intellectual and moral virtues. Do you find any difference between Aquinas' account and Aristotle's?
2. Could Aristotle be a Christian on the basis of his ethical theory alone? Why or why not?
3. What is the significance of the format of the scholastic questions that Aquinas uses?
4. Why does Aquinas need to prove the union of body and soul? Although he cites Augustine to support his position, how does his view differ from Augustine's?
6. Is the medieval world-view as systematic and all-encompassing as that of Plato and Aristotle? How does it differ?
7. What is Aquinas' distinction between cardinal and theological virtues? Why do these distinctions matter? How do they help you understand the system of sin in Dante's Inferno?
8. Generally, souls are positioned in Dante's hell according to the nature of their failure in moral virtue. How, then, does one explain the presence in Canto 4 of such virtuous persons as Socrates, Plato, Aristotle, Cicero, Homer, Virgil, etc.?
9. Why should the first sinners to whom Dante speaks in the Inferno be the lovers Paolo and Francesca? Why is it appropriate for Dante to respond as he does to Francesca's story? What does his reaction signify about the nature of their love affair?
10. Why should sins of violence and malice (or fraud) be punished more severely in Dante's hell than sins resulting from sensual appetites? What might Plato have said about Dante's ordering of the different kinds of sins? How would you rank sins in order? Why order them at all?
11. How does Dante's account of the fate of Ulysses (Odysseus) differ from that in the Odyssey? What is Dante's apparent attitude toward Ulysses, and why does he place him in the Eighth Circle of the Inferno?
12. Although Dante said that his poem represents "the state of souls after death," what evidence do you find that in it he is deeply concerned with mankind's personal and political life here and now?
13. Dante is both the author of the *Inferno* and a character within it. What is the purpose of his journey? Why is Virgil his companion? What is the significance of Dante the Pilgrim's reaction to various people whom he encounters in the *Inferno*?
WEEK 3

The Dawn of the Renaissance

Monday, January 20th
OBSERVANCE OF DR. MARTIN LUTHER KING JR. DAY
12:30 pm PAPER #1 DUE: Dante

Tuesday, January 21st
3:15 pm Plenary: Decameron--The Human Comedy, Larry Ryan
6:30 pm Lecture: The Mind's Road to God, John Goheen

Wednesday, January 22nd
3:15 pm Discussion Sections
6:30 pm Lecture: Petrarch and the Renaissance: What Was Being Reborn, Larry Ryan

Thursday, January 23rd
3:15 pm Discussion Sections
6:30 pm Writing Tutorial
7:00 pm Film: "Decameron"

Reading

Boccaccio, The Decameron (1350): Introduction; Day I: Introduction, Tales 1,2,3; Day II: Tales 9;
Day III: Tales1,8,9,10; Day IV: Tales 5,9; Day V: Tales 1,9;
Day VI: Tales 4,7,10; Day VII: Tale 9; Day VIII: Tale 3;
Day IX: Tales 3,6; Day X: Tales 5,9,10; Epilogue.

Petrarch, (1336) : "The Ascent of Mont Ventoux" (copied selections)
Bonaventura, The Mind's Road to God (1221-1274), Ch. 2, Ch. 5, Ch. 7, (Intro. - strongly
recommended)

Study Questions

1. In Bonaventura's The Mind's Road to God, what spiritual conditions are necessary to discern
   "traces" of God in the world? What are these "traces"?
2. In what way is the human soul an image of God?
3. What is the role of Scripture in the ascent to God? What is Bonaventura's interpretation of the
   trinity?
4. What does Bonaventura mean when he says that pure being "is One in the highest degree"? How
   does he describe the mystical state of the soul?
5. How does Petrarch's climb illustrate the transition between the medieval and the
   Renaissance eras? How is his description a kind of confession? How does it differ from St.
   Augustine's?
6. What is Boccaccio's attitude toward the various sins for which people were punished in
   Dante's Hell? Does he, in fact, approve of "immoral" behavior? How would he consider
   himself a good Christian nevertheless?
   What is Boccaccio's attitude toward religion, the Church, priests, etc.? Why does he show
   them being hypocrites so frequently?
7. What insights into daily life, customs, and social structure does Boccaccio provide? What
   is his attitude toward women?
8. What are Boccaccio's positive values that emerge underneath the humor? Is Boccaccio a
   humanist? In what sense?
WEEK 4

Renaissance Ideals, and the Rise of Capitalism and Material Culture

Tuesday, January 28th
3:15 pm Lecture: What Spaghetti and the Sistine Ceiling Have in Common: On the Presence of Art in Daily Life,
Prof. Elliot Eisner, School of Education
6:30 pm Plenary: Renaissance Ideals: The Model Court at Urbino,
Larry Ryan

Wednesday, January 29th
3:15 pm Discussion Sections
3:15 pm Discussion Sections
6:30 pm Writing Tutorial: ROUGH DRAFT OF PAPER #2 DUE
7:00 pm Film: "The Return of Martin Guerre", Steven Fuller

Thursday, January 30th
3:15 pm Discussion Sections

Reading

Baxandall, Painting and Experience in Fifteenth-Century Italy
Pico della Mirandola, Oration on the Dignity of Man
Castiglione, Book of the Courtier (1516): Book One: Sections 1-28, 32-34, 40-56
Book Two: Sections 7-30
Book Three: Sections 1-20, 53-67
Book Four: 1-35, 49-73

Renaissance Readings: (copied selections) excerpts from Ficino, Rabelais, Alberti, da Vinci, Cellini.
McNeill, The History of Western Civilization, pp. 348-366 (strongly recommended)

Study Questions

1. What are some of the fundamental characteristics that define the Renaissance? Why is it impossible to demarcate the Renaissance sharply from the Middle Ages? What characteristics of the Medieval period continue into the Renaissance?
2. What is Pico's idea of human nature? How does it compare to Castiglione's, Alberti's, and Rabelais'?
3. Is Pico's reconciliation of texts from widely differing sources a legitimate intellectual exercise? Why is it important to him to try to do it?
4. Does Pico's glorification of man border on heresy? Can man truly become like the angels? Does man have any limits? What happens to original sin in this case?
5. What are the social and intellectual conditions that make it possible to write a book about an ideal courtier? Could such a book be written today?
6. What is sprezzatura and why is it so important for the courtier? How does it infuse all his activities, both serious and playful?
7. Why is noble birth important for a courtier? What does Castiglione think of social mobility?
8. What is the role of women at the ideal court? Are they anything more than pleasing companions for the courtiers? What special virtues do they possess? How does Castiglione's treatment compare to Boccaccio's treatment of women?
9. Is the courtier a superficial human type, all manners but no real human substance? How does Castiglione's idea of personality compare to our modern sense?
10. How does Castiglione use and adapt Platonic ideas? What would Plato think of his ideal court?
11. How do painting and sculpture during the Renaissance express and reflect Renaissance ideas, specifically humanistic ones?
12. How does Renaissance art use classical models? How does it contrive to be both Christian and secular at the same time?
13. How do da Vinci and Cellini illustrate the growing self-consciousness and personality of the artist at this time?
14. What are some of the stylistic principles of Renaissance art: color, composition, perspective, etc.?
15. What is the relationship of Renaissance art to its concrete social context?
WEEK 5

The New Society: The Birth of the Modern State

Monday, February 3rd
5:00 pm PAPER #2 DUE: Art

Tuesday, February 4th
3:15 pm Plenary: Political Theory, Barry Katz, VTSS
6:30 pm Lecture: Thomas Hobbes, Steven Fuller

Wednesday, February 5th
3:15 pm Discussion Sections
6:30 pm Lecture: Utopia, Larry Ryan

Thursday, February 6th
3:15 pm Discussion Sections
6:30 pm Writing Tutorial
7:00 pm Film: "A Man For All Seasons", Steven Fuller

Reading

Machiavelli, The Prince (1513)
The Discourses (1515-17) Book I: Introduction, Ch. 1-6, 9-21; Book III: Ch. 1-4.
Mandrakula: The Root of the Mandrake (strongly recommended)

More, Utopia (1516)

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Study Questions

1. Is it possible to study politics scientifically? How would you go about it? What are some of the ways to minimize personal bias?

2. Is politics an amoral or immoral activity? Is it possible to be an effective politician and a morally good person at the same time? Does politics contribute to the general welfare, or is it just a struggle for power?

3. What is the role of violence in politics? Is it always bad? Can evil means be used to achieve good ends? Do governments have a right to use violence when citizens do not?

4. Is there any difference between politics within a state and politics between states? Are the rules for survival the same?

5. Has Machiavelli broken with the political thought of Dante? What would he think of Thrasymachus' arguments in the Republic? Of Thucydides?

6. Does Machiavelli have any idea of justice? How does he decide what is right and wrong? Is success or failure all that matters to him?

7. How is Machiavelli a Renaissance man? Why is he more influenced by Roman history than by Greek philosophy? Does he derive his classification of the types of states from Aristotle?

8. What is Hobbes' view of human nature? Does he start from the same premises as Machiavelli? If so, how does he reach different conclusions?

9. Hobbes has been identified as the forefather of both modern totalitarianism and modern liberal individualism. To which of these do you think he has the closer affinities?

10. What is the basis of "natural rights" in Hobbes' thought? How does this differ from the tradition of "natural law" that the Renaissance inherited from the classical era?

11. Both Machiavelli and Hobbes lived in periods of severe political disorder and revolution. How did this experience shape their sense of what was ideal and what was possible in politics?

12. What is the role of the "state of nature" for Hobbes? Did it ever exist? If not, why is it still a useful concept? Why did it become a common idea at this time?

13. Hobbes translated Thucydides. Why would he have found Thucydides interesting?
14. In what ways is Thomas More a "Renaissance" thinker? What aspects thought are more medieval in emphasis?
15. Why would a close advisor of the King of England write a book that was by implication so critical of the society of his own day?
16. What is the purpose of creating a Utopia that, by definition, may never be realized? What does he borrow, and not borrow, from Plato?
17. What arguments does More make for the elimination of private property? What potential does More see for the individual without the burden of private property? Do you agree? Is More a forerunner of modern socialism, as Engels argued?
18. Why does More, a devout Catholic, create a utopia without Christianity?
WEEK 6

The Reformation

Tuesday, February 11th
3:15 pm Plenary: The Protestant Reformation, TBA
6:30 pm Lecture: The Economic Rise of the Cities, TBA

Wednesday, February 12th
3:15 pm Discussion Sections
6:30 pm Lecture: The Counter-Reformation, Amy Sims

Thursday, February 13th
3:15 pm Discussion Sections
6:30 pm Lecture: The Counter-Reformation, Amy Sims
3:15 pm Discussion Sections
6:30 pm Lecture: The Counter-Reformation, Amy Sims

Reading

Luther, Preface to the Epistle of St. Paul to the Romans (1522) pp. 19-25.
Secular Authority (1523) pp. 363-402.

Renaissance Readings: "The City of Man" (copied selections) --
excerpts on: Florence, Hapsburgs, Antwerp, Dearness, Vienna.
French poor, Turks, country house


Study Questions

1. It has been said that the Renaissance humanists laid the egg that Luther hatched. What do you think is the relationship between the Renaissance and the Reformation?
2. While the Catholic Church insists that it loves all its saints, there nevertheless often has been an ambivalent feeling toward St. Augustine who is seen as lying at the root of most heresies. What was the Augustinian influence on Martin Luther?
3. In response to the medieval theology of such thinkers as St. Thomas Aquinas, Luther once snarled that "Aristotle was a pagan pig." How does the theology of Luther differ from that of Aquinas' with its Aristotelian inheritance?
4. Despite its doctrinal uncertainty at the time of the Reformation, the church was generally receptive to what Luther called the semi-Pelagian argument that men can achieve salvation partly through good works. Why does Luther believe that good works cannot be considered in the attainment of salvation?
5. How does Luther conceive of the relationship of Church and State? What traits must the good prince have?
WEEK 7

The New World and Renaissance Skepticism

Monday, February 17th
5:00 pm  PAPER #3 DUE: Utopia

Tuesday, February 18th
3:15 pm  Plenary: Shakespeare, Prof. Ronald Rebholz, English
3:15 pm  Discussion Sections
6:30 pm  Film: "King Lear", by Peter Brook

Wednesday, February 19th
3:15 pm  Discussion Sections
6:30 pm  Film: "The Dresser", Steven Fuller

Thursday, February 20th
3:15 pm  Discussion Sections
6:30 pm  Writing Tutorial
7:00 pm  Film: "The Dresser", Steven Fuller

Reading
Shakespeare (1564-1616), King Lear (1605) and The Tempest (1611)
Montaigne, "Of Cannibals" (1587), "Of Coaches" (1585) (copied selections)
Las Casas, In Defense of the Indians(1550) (copied selections)

Study Questions

1. What aspects of Aristotle's conception of tragedy are applicable to King Lear? Can both Oedipus and Lear be included under the rubric of tragedy? How would we have to alter Aristotle's definition to do so?
2. How does King Lear reflect the disintegration of the harmonious world view of the Middle Ages and the Renaissance?
3. Is there a Greek sense of fate in King Lear? Are there also Christian elements? Why is it set in non-Christian society?
4. How would Shakespeare have us respond to the suffering and weakness of mankind?
5. What is the contribution of the sub-plot involving Gloucester, Edmund and Edgar to the total effect of Lear?
6. How are conditions in the world, in the state, and in the individual related to one another in the course of King Lear? How is Lear a microcosm of society and the world at large?
7. What evidence is there that the actions of various characters violate Shakespeare's understanding of natural law? Consider the relations of people to each other, to the state, and to the gods. What is the role of the fool in this presentation of the upsetting of order?
8. Could Machiavelli have used any of the content of Lear in his assumptions concerning human nature and political power? Do you suppose that the general effects of the Copernican revolution would attack or defend the vision in Lear? Why?
9. In Act I, Sc. I of The Tempest how are the relationships among the characters defined? Who professes power? Who is in visible control? Which authority appears to be more "rational"? What may the storm itself symbolize?
10. What is Caliban's attitude toward nourishment, work, and sexual promiscuity? How do he and Ariel describe pleasure and freedom? How would their utopian dreams differ from that of Gonzalo?
11. In his actions and in his advice, how does Gonzalo display considerate behavior towards others in Act I, Sc. I; and Act II, Sc. I? Is this behavior political, too?
12. What relative value does Prospero attach to his learning at the beginning of the play? How does he feel about it at the end? What has effected the change?
13. Why was the existence of the American Indians a problem for the Spanish? Why was Aristotle relevant to attempts at solving the problem?
14. How would you apply other philosophers we have read: for example, Plato, St. Augustine, Pico, to this issue? Could you use Aristotle differently than Las Casas did in his response to Sepulveda?

15. What is the hypothetical problem in our own era which is equivalent to the Indian problem for the Spanish, and how should we as a civilization confront it? What authors would you use to understand it?

16. Do you think Las Casas has a good argument? How would you support his reasoning but on other grounds?

17. How does Montaigne reflect a new skepticism about the values of Renaissance Europe? How does he use the idea of the New World to develop this theme? How does his attitude compare with those of Las Casas and Shakespeare toward "savages"?
WEEK 8

Don Quixote

Tuesday, February 25th
3:15 pm Plenary: Don Quixote, Larry Ryan
6:30 pm Lecture: Discovery of the New World,
Prof. Renato Rosaldo, Anthropology

Wednesday, February 26th
3:15 pm Discussion Sections
6:30 pm Film: "The Man of La Mancha"

Thursday, February 27th
3:15 pm Discussion Sections
6:30 pm Writing Tutorial
7:00 pm Film: "Galileo" (based on a play by Bertolt Brecht)

Reading
Cervantes, *Don Quixote* (1604-1614) Part 1, Prologue & Ch. 1-25, 46-52; Part 2, Ch. 1-10, 22-26, 60-74.

*Study Questions*

1. What causes Don Quixote to leave his home and embark upon his quest? What is it about his manner of life that causes him to leave?
2. What clues does Quixote's physical appearance provide about his character?
3. Why is it important that Don Quixote receive the knighthood from somebody else? Why does he need social recognition of his knightly status?
4. What roles do the various secondary characters play? In what ways do they encourage Don Quixote in his quest? In what ways do they try to stop him?
5. In chapters 11-14, Cervantes presents the pastoral world. What characterizes it? What makes his view of it pessimistic? Is his treatment of it in Don Quixote a rejection of the pastoral world?
6. What is Cervantes' attitude toward Books of Chivalry? What forms the basis for his opinion? Is it possible to view Don Quixote as just another Book of Chivalry?
7. In what way is Don Quixote's love for Dulcinea essential to his quest for the knightly ideal?
8. What is the meaning of the adventure with the galley slaves?
9. Does Don Quixote really renounce the Chivalric Code on his deathbed?
10. It has been said that what separates a classic work of art from ordinary works is its ability to "live" and continue to grow long after its creation. Is Don Quixote a classic work of art? Does it live for you today?
WEEK 9

The Scientific Revolution

Tuesday, March 4th
3:15 pm Lecture: Physics Demonstration, (location TBA)
Prof. Mason Yearian, Physics
6:30 pm Plenary: The Scientific Revolution,
Josh Freeman, SLAC

Wednesday, March 5th
3:15 pm Discussion Sections
6:30 pm Lecture: Descartes, John Goheen

Thursday, March 6th
3:15 pm Discussion Sections
6:30 pm Writing Tutorial- ROUGH DRAFT OF PAPER #4 DUE

Friday, March 7th
6:30 pm. SLE Players: MANDRAGOLA (Live performance)

Reading
Bacon, (copied selections)
Descartes, Meditations (1641).
Copernicus, "Revolutions of the Celestial Spheres" (1543) (copied selections)
Ptolemy, (copied sections)
McNeill, History of Western Civilization, pp. 409-417 (strongly recommended)

Study Questions
1. Is there a necessary conflict between science and religion?
2. What traditional views were threatened by the controversy over the position of the earth in
   the solar system? Why is Galileo so hostile to Aristotle?
3. Does the lay public have any role to play in science? What is the relation of science to other
   institutions of society?
4. What is Galileo's debt to Plato and Renaissance Neo-Platonism?
5. What is the importance of Galileo's distinction between objective and subjective qualities of
   matter?
6. What is the significance of the Church's warning that it is permissible to teach the
   Copernican system as a convenient computational device but not as fact?
7. What did Galileo mean by "interrogating nature"?
8. Would "I doubt, therefore I am" be as indubitable as "I think, therefore I am"? Why is the
   latter question so crucial to Descartes?
9. Why does Descartes find it difficult to know that physical objects exist?
10. How does Descartes know that the mind and the body are two distinct "substances"?
11. Suppose you are asleep; does the "I" no longer exist?
12. Why does Descartes find the "geometrical method" so attractive?
13. Is Descartes' doctrine of innate ideas the same as Plato's "theory of ideas"?
14. Why does Bacon think there is a need for a new approach to scientific investigation?
15. What does Bacon see as the purpose of scientific investigation? Must scientific work have
   a practical aim?
16. How does the inductive method differ from logic?
17. What are the four "Idols"? Which do you think is the most dangerous? Is Bacon's method
   sufficient enough to eliminate the "idols"?
WEEK 10

The New Synthesis: The Enlightenment

Monday, March 10th
5:00 pm  PAPER #4 DUE: Scientific Revolution

Tuesday, March 11th
3:15 pm  Plenary: The Meaning of Enlightenment,
         Prof. David Wellbery, German Studies

Wednesday, March 12th
3:15 pm  Discussion Sections

Thursday, March 13th
3:15 pm  Discussion Sections

Friday, March 14th
6:30 pm  Review for Final Examination, Tutors

Final Examinations distributed (3 Questions @ 3pages)

Reading

Rousseau  Social Contract (1762) Books I-III
          Discourse on the Origin of Inequality (1755)

Voltaire  Candide

Kant, "What is Enlightenment?" (copied sections)

Herder, "The Concept of Humanity," (copied sections)

McNeill, History of Western Civilization, pp. 451-487 (strongly recommended)

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Study Questions

1. How does Rousseau's method of investigating nature differ from Hobbes'? Which is more scientific or objective?
2. How do Hobbes and Rousseau differ in their description of the state of nature? What are the political implications of these differences?
3. What is the origin of inequality according to Rousseau? Why does Rousseau disagree with Hobbes about the origin of inequality?
4. Is private property legitimate or illegitimate? Contrast the answers of Hobbes and Rousseau. What is your own opinion?
5. Hobbes' position has been called a defense of "possessive individualism", since it focuses on the individual as a naturally competitive and self-interested being. How does Rousseau look at the individual? Do you think Rousseau is correct in his assessment of the individual's "inherent" nature?
6. What are the stages described by Rousseau in the history of inequality?
7. How does Rousseau's doctrine of the "general will" provide a foundation of democracy? Does he sacrifice too much individual autonomy? Are liberty and equality compatible?
8. Both Machiavelli and Rousseau make use of examples from classical history. What different uses do they make of these sources?
9. Do Kant's and Herder's views differ from their French contemporaries? Inspite of its internationalist claim, is Enlightenment nationalistic?

Final Examinations are due on Monday, March 17th  at 12:00 noon.