SLE FACULTY

Mark Mancall - Director of SLE - Professor of History, Director of Overseas Studies. Research interests in Chinese History, Third-World History, Marxism, Structuralism, and Linguistics. 497-3555 (office) 327-1275 (home)

John Goheen - Professor Emeritus of Philosophy, University Ombudsman. Research interests in the pre-Socratic philosophers, Plato, Aquinas, Alfred Whitehead. 497-3682

Larry Ryan - Professor of English, Director of Humanities Special Programs. Research interests in Dante, Castiglione, Chaucer, Shakespeare. 497-3413

Amy Sims - Lecturer in SLE, Assistant to the Director of SLE and Overseas Studies. Ph.D. in Modern European History. Research interests in the Third Reich, Modern German cultural and political history, historiography. 497-3555

Michael Carter - Lecturer in SLE, Special Assistant to the Director of CIT. Ph.D. in Modern European History. Research interests in Modern French history, Terrorism and violence, the French Revolution. 497-2868

Nicholas Burbules - Acting Instructor in SLE. M.A. in Philosophy, doctoral candidate in Education. Research interests in philosophy of language, ideology, philosophy of science, philosophy of social research. 497-4205

George Cattermole - Lecturer in SLE, lecturer in the Freshman Seminars Program. Ph.D. in Philosophy. Research interests in Marxism and alienation, political philosophy and the philosophy of education. 497-2472

Marina Castañeda - Acting instructor in SLE. Graduate student in modern thought and literature. Research interests in literary theory and Marxism.

REQUIRED TEXTS

Augustine, Confessions. (Viking)
Castiglione, The Courtier. (Doubleday)
Cervantes, Don Quixote. (Viking)
Dante, Divine Comedy. (Oxford)
Descartes, Meditations on First Philosophy. (Bobbs-Merrill)
Galileo, Discoveries and Opinions. (Doubleday)
Hobbes, Leviathan. (Bobbs-Merrill)
Marlowe, Doctor Faustus. (New American Library)
Machiavelli, The Prince. (New American Library)
More, Utopia. (AHM)
Moliere, Tartuffe/Misanthrope. (Harcourt Brace)
Shakespeare, King Lear. (New American Library)
Shakespeare, The Tempest. (New American Library)
Spitz, The Protestant Reformation. (Prentice)
Rousseau, First and Second Discourse. (St. Martin)
Voltaire, Candide. (New American Library)

Recommended

Gay & Webb, Modern Europe to 1815. (Harper)
Braudel, Capitalism and Materialism 1400-1800. (Harper)
Machiavelli, Mandragola. (Bobbs-Merrill)
COURSE REQUIREMENTS

In addition to participation in scheduled SLE activities, the formal requirements of the program this quarter include three written papers and a final examination.

All papers should be 6-7 pages in length.

Paper #1 -- Due Monday, January 25 at 5:00 P.M. (Week IV)

Write an essay on the Inferno which focuses on Dante's use of images to convey substantive (philosophical, political, or religious) meaning.

Paper #2 -- Due Tuesday, February 16 at noon. (Week VII)

Choose one of the following questions:

A. Although More was unacquainted with Machiavelli's Prince, his Utopia can be interpreted as a rejection of some of Machiavelli's principal views about statecraft. Discuss critically how More differs from Machiavelli.

Or

B. What, to you, is the most important difference between the prince as described by Machiavelli in his treatise of that name and the philosopher-king of Plato's Republic?

Paper #3 -- Due Monday, March 8 at 5:00 P.M. (Week X)

Why does Descartes find it so difficult to know that the material world exists? Is this a problem for Hume? If so, why? If not, why not?

Final Exam:

The exam this quarter will be a take-home final consisting of a number of essay questions. It will be distributed at the end of the quarter and will be due Monday of finals week. Information on the nature of the exam, and further details will be given toward the end of the quarter.
ART AND MUSIC IN WESTERN CULTURE

Lecture Series

Presents

Monday, January 11
4:15 p.m., Kresge

From Icon to Iconography: An Introduction to Medieval Art
Professor Suzanne Lewis, Stanford Department of Art

Thursday, February 4
7:00 p.m., Kresge

Music from Romanesque to Gothic (Lecture-Performance)
Professor William Mahrt, Stanford Department of Music

Thursday, February 25
7:00 p.m., Kresge

Renaissance Art and Architecture in Public Life
Professor Kurt Forster, Stanford Department of Art

Thursday, March 4
7:00 p.m., Kresge

The Humanization of Music in the Renaissance (Lecture-Performance)
Professor William Mahrt, Stanford Department of Music

Thursday, April 8
7:00 p.m. Kresge

The Role of the Artist in Seventeenth Century Society
Professor Dwight Miller, Stanford Department of Art

Thursday, April 29
7:00 p.m., Kresge

Rationalism and the Baroque: Lecture/Performance of early Eighteenth Century Music
Professor George Houle, Stanford Department of Art

Thursday, May 6
7:00 p.m., Kresge

The Classical Symphony
Professor Leonard J. Ratner, Stanford Department of Music

Thursday, May 20
7:00 p.m., Kresge

Picasso
Professor Albert Elsen, Stanford Department of Art

The lectures listed above are offered by the Western Culture tracks and are open to all interested students. Whenever possible, we have tried not to schedule SLA lectures on these evenings so that you may have the time free to attend the lectures which interest you.
Week - Jan. 5, 6

Theme: The Roman Empire and Christianity

Jan. 5 Tue 3:15 Plenary: The Development of Early Christianity: From Sect to Church (Prof. Van Harvey, Religious Studies)
7:00 Lecture: Augustine (Prof. John Freccero, French & Italian)

Jan. 6 Wed 3:15 Discussion Sections
7:00 Lecture: The Medieval Church (Paul Mosher, Religious Studies)

Jan. 7 Thu See Next Page

Tutorials to be arranged.

Reading
Paul's Letter to the Romans (34-67?)
New Testament - Mark (60)
Augustine (354-430), Confessions

Recommended
Gay & Webb, Europe to 1815, Introduction.

Study Questions
1. 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?
2. Is Christianity an "other-worldly" religion? How can this emphasis be reconciled with the "real world" needs of political and social life?
3. 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?
4. What is Augustine's purpose in reviewing his infancy and youth in Book I?
5. How does Augustine interpret the role of his parents in Book II? What are his attitudes toward sex?
6. Does Augustine resolve the problem of evil? (Book VII, 3-5)
7. As distinct from the writings of the Platonists, what does Augustine discover in reading the apostle Paul? (Book VII, 18-21)?
Theme: The Middle Ages

Jan. 7 Thu 3:15 Plenary: The Medieval World View (Prof. Ferruolo, History)
7:00 Film: Seventh Seal

Jan. 11 Mon 3:15 Lecture: Aquinas (Prof. Goheen)
7:00 Lecture: Dante I (Prof. Freccero, French & Italian)

Jan. 12 Tue 3:15 Discussion Sections
7:00 Lecture: Dante II (Prof. Freccero, French & Italian)

Jan. 13 Wed 3:15 Discussion Sections
7:00 Film: Civilization I & II

Tutorials to be arranged.

Reading
Dante (1265-1321), Inferno.
Maimonides (1135-1204), Copied Selections.
Aquinas (1225?-1274), Copied Selections

Study Questions
1. What is the relation of natural, human knowledge to religious "truths"?
2. Do human laws derive their authority from a theological source? Is this what is meant by the assertion, "we hold these truths to be self-evident..."?
3. Are Aquinas' and Maimonides' use of Aristotle faithful to Aristotle's own philosophy? Why don't they use Plato?
4. Is the medieval world-view as systematic and all-encompassing as that of Plato and Aristotle?
5. Generally, souls are positioned in Dante's hell according to the nature of their failure of moral virtue. How, then, does one explain the presence in Canto 4 of such virtuous persons as Socrates, Plato, Aristotle, Cicero, Homer, Virgil, etc.?
6. Why should the first sinners to whom Dante speaks in the Inferno be the lovers Paolo and Francesca? Why is it appropriate for him to respond as he does to Francesca's story? What does his reaction signify about the nature of their love affair?
7. Why should sins of violence and malice (or fraud) be punished more severely in Dante's hell than are sins resulting from sensual appetites? What might Plato have said about Dante's ordering of the different kinds and degrees of evil? Aristotle? Do you find the punishments in Dante imaginatively satisfying? Do they always seem to fit the crime?
8. Dante makes use of a number of ancient myths and figures from classical mythology in his Comedy, but what differences do you find in the way he uses...
them in the Inferno from the way they are treated in Homer?

9. 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?

10. 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?
Week III - Jan. 14-20

Theme: The Renaissance

Jan. 14 Thu 3:15 Plenary: The Transition to the Renaissance (Prof. Ryan)

Jan. 18 Mon 3:15 Lecture: The Emergence of Capitalism (Prof. Gurley, Economics)
7:00 Film: Decameron

Jan. 19 Tue 3:15 Discussion Sections
7:00 Lecture: Urbino and the Renaissance Court (Prof. Ryan)

Jan. 20 Wed 3:15 Discussion Sections
Lecture: Town and Country in Renaissance Art (Prof. Forster, Art)

Tutorials to be arranged.

Reading
Pico (1463-1494), Copied Selections.
Boccaccio (1313-1375), Copied Selections.

Recommended
Gay & Webb, Europe to 1815, Chapter 1.

Study Questions
1. What does the phrase "Renaissance Man" mean to historians and humanists today? What does it mean to you? Can a person live a Renaissance life in our modern world?

2. How were Renaissance "states" different from modern nations? In what way might life in such states have influenced the thoughts of Renaissance philosophers, playwrights, and poets? Do historical differences make it difficult for us to understand life in Renaissance societies?

3. What was a "court"? How did life at court differ from life in modern governmental seats of power (Washington D.C. or Moscow for example)? In what ways would life at court have resembled our own lives at Stanford University?
4. Castiglione believes the idea of an "ideal" courtier important enough to write a book about it. Why? Could a modern author publish a similar book today?

5. Why does Castiglione turn what might otherwise have been a didactic manual on manners into an entertaining dialogue? Why does he set the dialogue in Urbino, and people it with such varied characters? What would Plato or Aeschylus think of Castiglione's skills as a philosopher and dramatist?

6. What is sprezzatura? Why is it one of the most important concepts in *The Book of the Courtier*?

7. Should the courtier be of noble birth? Why? What would Plato or Aristotle have thought of such class distinctions?

8. Would Aristotle recognize any of his own ethical or political ideals in Ottaviano's discourse in *The Courtier* Book IV?

9. What role do princes play in Castiglione's social scheme? Would Plato have approved of such benevolent rulers? Would he, indeed, have found them benevolent at all?

10. Is physical beauty or spiritual beauty more important to a courtier?

   1. Would Dante have any objections to Pico's glorification of man?

   12. What does Pico mean by saying that man is the messenger between creatures?

   13. How can man compete with the angels in dignity and glory? Why is Plato so important in Pico's conception of man's ability to compete with angels?

   14. Are there no limits to what man can become? Is this a repudiation of the doctrine of original sin? Of the need for grace?
Week IV - Jan. 21-27

Theme: Politics and Society

Jan. 21 Thu 3:15 Plenary: Machiavelli and Castiglione (Prof. Ryan)
7:00 Lecture: Transition from Feudalism to Capitalism as Seen Through Art (Prof. Mancall)

Jan. 25 Mon 5:00 1st Paper Due
7:00 Lecture: Thomas More's England (Prof. Seaver, History)

Jan. 26 Tue 3:15 Discussion Sections
7:00 Film: A Man for All Seasons

Jan. 27 Wed 3:15 Discussion Sections
7:00 Film: Civilization III & IV

Tutorials to be arranged

Reading

Machiavelli (1469-1527), The Prince.
More (1478-1535), Utopia.

Recommended

Machiavelli, Mandragola.
Gay & Webb, Europe to 1815, Chapter II.
Brandel, Capitalism and Material Life, P. 192-243, 285-324

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 St. Thomas? of Plato? of Aristotle? What would he think of Thrasymachus’ arguments in the Republic, Book I?

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? Are there any similarities between Castiglione’s courtier and Machiavelli’s prince?

8. In what ways is Thomas More a “Renaissance” thinker? What aspects of his thought are more medieval in emphasis?

10. 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?
Week V - Jan. 28-Feb. 3

Theme: Scripture and Science: The Autonomy of the Text

Jan. 28 Thu 3:15 Plenary: The Reformation (Prof. Ted Good, Religious Studies)
Dramatic Reading, Mandragola

Feb. Mon 3:15 Lecture: Christian and Non-Christian Relations (Prof. Mancall)
Film: Luther

Feb. 2 Tue 3:15 Discussion Sections
7:00 Lecture: Galileo (Prof. Ron Bracewell, Engineering)

Feb. 3 Wed 3:15 Discussion Sections
7:00 Film: Galileo

Tutorials to be arranged

Reading

Galileo (1564-1617), Discoveries and Opinions, 1-85, 145-215, and Copied Selections.

Luther (1483-1546), in Spitz, The Protestant Reformation, p. 36-68.
(Re-read Paul's Letters to the Romans).

Sepúlveda (1490-1574). Las Casas (1474-1560) debate. (Copied Selections)

Recommended

Gay & Webb, Europe to 1815, Chapter III.
Brandel, Capitalism and Material Life, p. 66-191.

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 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, the church's most revered theologian? Pay close attention to their sources and methods for expressing religious truths.
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. Is there any necessary conflict between science and religion?

6. What traditional views were at stake in the controversy over the position of the earth in the solar system?

7. Does the lay public have any role to play in science? What is the relation of science to other institutions of society?

8. Does the trial of Galileo have elements reminiscent of Socrates?

9. What is the importance of Galileo's distinction between objective and subjective qualities?

10. 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?

11. What did Galileo mean by "interrogating nature"?
Week VI: Feb. 4-Feb. 10

Theme: Shakespeare & Elizabethan England

Feb. 4 Thu 3:15 Plenary: Shakespeare & Elizabethan England
(Prof. Rebholz, English)
7:00 Lecture: Witches & Warlocks (Lisa Hogeland)

Feb. 8 Mon 3:15 Lecture: Marlowe (Prof. Ryan)
7:00 Film: King Lear

Feb. 9 Tue 3:15 Discussion Sections
7:00 Lecture: King Lear (Prof. Rebholz, English)

Feb. 10 Wed 3:15 Discussion Sections
7:00 Lecture: Elizabethan Music (Prof. Houle, Music)

Tutorials to be arranged

Reading

Shakespeare (1564-1616), King Lear
Marlowe (1564-1593), Dr. Faustus
Shakespeare, The Tempest (Read for Plenary, Thursday, Feb. 11)

Recommended

Gay & Webb, Europe to 1815, Chapter IV

Study Questions

1. Why might Dr. Faustus be called the tragedy of Renaissance man as overreacher, as attempter at goals that exceed the capacity of human nature?

2. How would Pico, as author of the famous "Oration", have regarded Faustus' aspirations and his career in Marlowe's play?

3. What is the difference between the kind of error made by Faustus in his tragedy and hamartia in the Greek tragic hero (Oedipus, for example).

4. Why might Dr. Faustus, as well as King Lear, be regarded as tragedies which reflect the crisis of consciousness of the later Renaissance?

5. Why do you think the Faustian legend came to have such a continuing powerful effect on the imagination of western mankind from the Renaissance to the present?
6. What is unusual, when one compares Marlow's play with Greek tragedy, about the manner in which the dramatist portrays his protagonist's initial wrong choice and ultimate tragedy?

7. What clues do you find in the language of the opening scene (Act I, Scene I) to suggest that Faustus' aspirations are already wrongly directed even before he makes his compact with Mephistopheles?

8. What is the significance of Mephistopheles' presenting the Renaissance man Faustus with Helen of Troy as his final distraction?

9. In Faustus' long last soliloquy (as his death approaches in the final scene) what ironies do you find in the words of this man who had aspired to become like a god in the opening of the play?

10. Is Aristotle's conception of tragedy applicable to King Lear? What, then, do we mean by the word when we call Oedipus and Lear both tragedies?

11. How does Shakespeare reflect the disintegration of the harmonious worldview of the Middle Ages and the Renaissance?

12. Is there a Greek sense of fate in Shakespeare's play? Are there also Christian elements? Why is it set in non-Christian society?

13. How would Shakespeare have us respond to the suffering and weakness of mankind?

14. What is the contribution of the sub-plots of Gloucester, Edmund and Edgar to the total effect of Lear?

15. How are conditions in the world, in the state, and in the individual related to one another in the course of the play? How is Lear a microcosm?

16. What evidence is there that action in the play violates 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?

17. Could Machiavelli have used any of the content of Lear is 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?
Week VI  Feb. 11-Feb. 17

Theme: French and English Dramatic Traditions

11 Thu 3:15 Plenary: The Tempest (Prof, Rebholz)
    7:00 Lecture: Jewish Mysticism (Prof. Mancall)

Feb. 15 Mon Washington's Birthday - No Classes

16 Tue Noon Paper #2 Due
    3:15 Discussion Sections
    7:00 Lecture: Molière & France (Prof. Girard, French & Italian)

17 Wed 3:15 Discussion Sections
    7:00 Film: Hamlet

Tutorials to be arranged.

Reading

Molière, (1622-1673), Misanthrope
Shakespeare, (1564-1616), The Tempest
Montaigne, (1533-1592), Essays (Copied Selections)

Recommended

Gay & Webb, Europe to 1815, Chapter V

Study Questions

1. In Act I, Sc. 1 of The Tempest, how are the relationships among the characters defined? Who professes power? Who is in visible control? Which authority appears the more "rational?"

2. What is Caliban's attitude toward nourishment, work and sexual promiscuity? What is Ariel's? How do they describe pleasure and freedom? How would their utopian dreams differ from that of Gonzalo?

3. In his actions and in his advice, how does Gonzalo display considerate behavior in Act I, Sc. 1, and Act II, Sc. 1? Is this behavior political, too? Would Gonzalo make a good courtier?

4. What relative value does Prospero attach to his learning at the beginning of the play? How does he feel at the end? What has effected the change?

Cont'd next page
5. Is there a reflection in *The Tempest* of a world which might be, as opposed to a world which is?

6. What is the relationship between the main character and the creator of the play *Misanthrope*? Why would a writer want to write such a play? Are there reasons which go beyond social satire?

7. Is it fortuitous that *Misanthrope* is in love with a woman who seems to be his very opposite?

8. Who are the Marquis? Do they remind you of people in our world?

9. Do the minor characters such as Arsinoé contribute to the unity of the play?

10. What can we learn from the *Misanthrope* about life at the court and in aristocratic circles during the reign of Louis XIV?

11. Does Philinte speak for the author?

12. What do we learn about the role of conversation and wit in "classical" French culture from this play?
Week VIII: Feb. 18-Feb. 24

Rationalism and Empiricism

18 Thu 3:15 Plenary: Hume and the Empirical Tradition (Prof. Goheen)
7:00 Lecture: Philosophy and Development of Scientific Method (Prof. Hacking, Philosophy)

Feb. 21 Sun 3:00 Lecture: Background to "In Search of Alexander" (Prof. Stella Miller, Classics) - In preparation for field trip on Friday, Feb. 26. Room to be announced.

Feb. 22 Mon 3:15 Plenary: Descartes (Prof. Goheen)
7:00 Lecture: "Bach and the Science of Music" (Prof. Cohen, Music)

Feb. 23 Tue 3:15 Discussion Sections

Feb. 24 Wed 3:15 Discussion Sections
7:00 Lecture: (Prof. Mancal)

Reading

Descartes (1596-1650), Meditations.
Hume (1711-1776), Inquiry Concerning Human Understanding, (Copied Selections).

Recommended

Gay & Webb, Europe to 1815, Chapter VI.

Study Questions

1. Would "I doubt, therefore I am" be as indoubtable as "I think, therefore I am"?
2. Why does Descartes find it difficult to know that physical objects exist?
3. How does Descartes know that the mind and the body are two distinct "substances"?
4. What is the status of our knowledge of the physical world once the truth, "I think, therefore, I exist", has been found?
5. How do you interpret the example of the wax?
6. How does Hume distinguish "impressions" from "ideas"?
7. How, according to Hume, does the mind organize experience?
8. On what claims does Hume's scepticism depend?
Week IX: Feb. 25-Mar. 3

Theme: Perspectives on Illusion and Reality

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<tr>
<th>Date</th>
<th>Time</th>
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<tr>
<td>25 Thu 3:15</td>
<td>Plenary: The Rise of the Novel (Prof. Girard, French and Italian)</td>
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<td>26 Fri 8:30</td>
<td>Field Trip: De Young Museum - &quot;The Search for Alexander&quot; - Tour begins promptly at 8:30 a.m.</td>
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<td>1 Mon 3:15</td>
<td>Lecture: Don Quixote (Prof. Girard, French &amp; Italian)</td>
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<td>Film: Man of La Mancha</td>
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<td>Mar. 2 Tue 3:15</td>
<td>Discussion Sections</td>
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<td>7:00</td>
<td>Lecture: Newton &amp; Modern Science (Prof. Knorr Philosophy)</td>
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<td>Mar. 3 Wed 3:15</td>
<td>Discussion Sections</td>
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<td>7:00</td>
<td>Lecture: Genji (Prof. Seidensticker, Columbia University)</td>
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Reading

Cervantes, (1547-1616), Don Quixote, Book I, Chapters 1-35; Book II, Chapters 27, 70-74.
Barbour (Copied Selections).

Recommended

Gay & Webb, Europe to 1815, Chapter VII

Study Questions

1. What is scientific progress? Is it inevitable or necessary? Does science advance by slow, cumulative steps? How does one scientific idea replace another? What kinds of cultural forces inhibit scientific thought?
2. How does science generate its own internal standards of verification? What brings these standards into conflict with non-scientific ideas?
3. Is science objectively true in a way that literature and history are not and cannot be? How can this be if all "data are theory-laden?"
4. What is distinctively different about "modern" science from "pre-modern" science? Are there parallel shifts in other domains of thought?
5. What causes Don Quixote to leave his home and embark upon his quest? What is it about his material life, that is, the way he lives, that causes him to leave?
6. What clues does Quixote's physical appearance provide about his character?

7. Why is it important that Don Quixote receive the knighthood from somebody else? Why does he need social recognition of his knightly status?

8. 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?

9. In chapters 11-14, Cervantes presents the pastoral world. What characterizes it? What makes it a pessimistic view? Is it a rejection of the pastoral world?

10. 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?

11. In what way is Don Quixote's love for Dulcinea similar to his quest for the knightly ideal?

12. Does Don Quixote really renounce the Chivalric Code on his deathbed?

13. It has been said that what separates a work of art from other works is its ability to "live" and continue to grow long after its creation. Is Don Quixote a work of art? Does it Live?

14. What does Altisidora's dream mean (Chapter 70)?

15. What is the meaning of the adventure with the galley slaves?
Theme: Changing Views of Human Nature

Mar. 4 Thu 3:15 Plenary: Hobbes (Prof. Nancy Hartsock, Political Science)

Mar. 8 Mon 5:00 Paper #3 due
7:00 Lecture: Non-Western Art (Prof. Sullivan, Art)

Mar. 9 Tue 3:15 Discussion Sections
7:00 Lecture: Rousseau (Prof. Drekmeier, Political Science)

Mar. 10 Wed 3:15 Discussion Sections
7:00 Lecture: What is Opera? (Prof. Mahrt, Music)

Mar. 11 Thu 3:15 Plenary: Enlightenment and Liberalism

Tutorials to be arranged

Reading
Voltaire, (1694-1778), Candide
Rousseau, (1712-1778), Second Discourse and Copied Selections.

Recommended
Gay & Webb, Europe to 1815, Chapter VIII.

Study Questions
1. What are the political and economic conditions that would lead to
   the emergence of ideas of political individualism? Why did this happen
   in the 17th century England?
2. Is human nature constant? How can we know? Is it legitimate to
   build a political theory on such an assumption?
3. What points do Hobbes and Machiavelli have in common? How do their
   methods and their conclusions differ?
4. What is the difference between Hobbes' idea of reason as calculation
   and Plato's and Aristotle's ideas of man as a rational animal?

cont'd next page
5. How does Hobbes reconcile liberty and absolute sovereignty? Why is he against mixed government or any limitations on sovereignty?

6. How does Hobbes' idea of the social contract compare with Socrates' idea in the Crito?

7. How are all three selections from Rousseau commentaries on man's quest for goodness or virtue?

8. Which seems most like Augustine's chronicle of conversion?