SLE FACULTY

George Cattermole
Lecturer in SLE, Ph.D. in Philosophy. Research interests in Marxism and alienation, political philosophy and the philosophy of education. 726-9590 (home)

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John Goheen
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Suzanne Greenberg
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Amy Sims
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Robert Watson
Lecturer in SLE, Reference Librarian at Meyer Undergraduate Library, Ph.D. in Comparative Literature. Research interests in medieval English, Latin and Italian classical literature. 725-1185 (office); 494-1724 (home)
REQUIRED TEXTS

St. Augustine, *Confessions* (Penguin)

Cervantes, *Don Quixote* (Penguin)

Dante, *Inferno*, trans. Mandelbaum (Bantam)

de Pizan, Christine, *Book of the City of Ladies* (Persea Books)

Goethe, *The Sorrows of Young Werther* (Random House)


Letters of Abelard and Heloise (Penguin)

Machiavelli, *The Discourses* (Penguin)

Machiavelli, *The Prince* (Harlan Davidson)

More, *Utopia* (Harlan Davidson)

New Oxford Annotated Bible (with the Apocrypha)

Rousseau, *Basic Political Writing* (Hackett)

Shakespeare, *The Tempest* (New American Library)

Voltaire, *Candide* (New American Library)
WRITING ASSIGNMENTS

PAPER #1

Due Monday, January 23rd at 5:00 pm

5-7 pages

Compare and contrast the views of faith and salvation in St. Augustine’s Confessions and City of God and in Ingmar Bergman’s The Seventh Seal.

PAPER #2

Due Monday, February 6th at 5:00 pm

5-7 pages

Renaissance art was not simply decoration or entertainment. It also expressed ideas in a visual language. What values does the painting you have chosen communicate to the Renaissance viewer? You should feel free to refer to other works read this quarter to illuminate your analysis.

PAPER #3

Due Monday, February 27th at 5:00 pm

5-7 pages

Craft an essay which examines “the discovery of the other” in light of Rousseau’s discussion of inequality. You may wish to consider Rousseau’s distinction between natural and political inequality. Is this distinction an appropriate tool of analysis, or is there a preferable alternative?
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. We have not chosen a play for this quarter and instead will rely on interested students to select the work which will best display their talents as well as illuminate some facet of this quarter. If you would like to be a part of this production in any way, whether on stage or behind the scenes, contact Suzanne Greenberg 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 Thursday, March 9th, 1989.
WEEK 1
Enter Christianity

Tuesday, January 10th
3:15pm Plenary: Christianity
   Prof. Robert McAfee Brown, Pacific School of Religion
7:00pm Lecture: St. Augustine
   Prof. Lee Yearley, Religious Studies

Wednesday, January 11th
3:15pm Discussion Sections
7:00pm Lecture: Women and the Middle Ages
   Prof. Mary Wack, English

Thursday, January 12th
3:15pm Discussion Sections
6:00pm Film: "The Seventh Seal," Steven Fuller

Reading:
   Paul's First letter to the Corinthians
St. Augustine, Confessions (397) Bks. 1-4, 7,8,10; City of God (copied selection)

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 does Augustine's Confessions reflect the decay and disintegration of the Roman Empire?
WEEK 2
The Catholic World View

Monday, January 16th
6:00pm Workshop: Poetic Modes in Dante
John Freccero, SLE

Tuesday, January 17th
3:15pm Plenary: The World of Dante's Inferno
John Freccero, SLE
7:00pm Lecture: Thomas Aquinas
John Goheen, SLE

Wednesday, January 18th
3:15pm Discussion Sections
6:30pm Lecture: The Judeo-Islamic Tradition
Prof. Arnold Eisen, Religious Studies

Thursday, January 19th
3:15pm Discussion Sections
6:00pm "The Life of Brian" Monty Python, Mark Mancall

Reading:
Dante Alighieri, The Inferno (ca. 1310)
Thomas Aquinas, "On Natural Law," "On Women" (copied selections)
McNiell, Vol. I, pp. 319-381

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Study Questions

1. What is the significance of the format of the scholastic questions that Aquinas uses?
2. Is the medieval world-view as systematic and all-encompassing as that of Plato and Aristotle? How does it differ?
3. 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.?
4. 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?
5. 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?
6. 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?
7. 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?
8. 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
Women and Mystics

Monday, January 23rd
5:00pm PAPER #1 DUE
6:00pm Workshop: How to Read a Painting
    Christie Junkerman

Tuesday, January 24th
3:15pm Plenary: Goddesses
    Robert Watson, SLE
7:00pm Lecture: Women and the Mystical Tradition: Marjorie Kemp
    Prof. Mary Wack, English

Wednesday, January 25th
3:15pm Discussion Sections
7:00pm Panel Discussion on Mystics
    John Goheen, Mark Mancall, and Robert Watson

Thursday, January 26th
3:15pm Discussion Sections
6:00pm Film: "The Return of Martin Guerre," Robert Watson

Reading:
Christine de Pizan Book of the Cities of Ladies
Letters of Abelard and Heloise pp 57-118
Copied Selections

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Study Questions

1. One of the theses that Abelard was condemned for at the Council of Soissons was the declaration that
   we should love God without expectation of reward, an idea that he seems to have drawn from
   Cicero's treatise on friendship which, in turn, derives its ideas from Aristotle's Ethics.
   A. Why would the Church consider this wrong?
   B. Is the concept of love reflected in the story of Abelard and Heloise? [Or how does Heloise's love
      resemble or differ from this conception?]
   C. Discuss the changes inherent in transforming this Aristotelian ethical idea into a theological one.

2. Discuss the rhetorical convention of citing authorities [Ad Herennium II.30.48] as it is used in the
   Abelard and Heloise selections, the Romance of the Rose, the Wife of Bath, Christine de Pizan, or
   any other work we have read this week.

3. In what ways do the medieval goddesses differ from those of the Greeks? What implications for the
   conception of women's capabilities and potential role in society are implied by these goddesses?

4. Why has the Church always held mystics in ambivalent regard? What dangers does it see in
   mysticism? Are they real dangers? What sort of conflicts between time and eternity does mysticism
   involve?

5. In what ways does Margery Kemp seem to differ from Dame Juliana of Norwich, whom she
   admired and even visited? Do they have anything is common besides their gender and the fact that
   we call them both mystics?

6. Is it blasphemous to refer to Christ as mother? What, if anything, does this particular symbolism
   achieve?

7. The mysticism that developed between the late classical period and the later Middle Ages is often
   identified with Neoplatonism. In what ways does it seem very unplatonic?

8. What are the common characteristics of the mystics we have studied? Why is the so-called "dark
    night of the soul" a necessary stage in mystical experience?

9. What is the role of women in Christines de Pizan's world? Are females anything more than pleasing
    companions? What special virtues do they possess? How does Christine de Pizan's understanding
    of women compare to that of Chaucer?
10. How do painting and sculpture during the Renaissance express and reflect Renaissance ideas, specifically humanistic ones?

11. How does Renaissance art use classical models? How does it contrive to be both Christian and secular at the same time?

12. What are some of the stylistic principles of Renaissance art: color, composition, perspective, etc.?

13. What is the relationship of Renaissance art to its concrete social context?
WEEK 4
The Creation of Modern Politics

Tuesday, January 31st
3:15pm Plenary: Machiavelli and Political Theory
John Freccero, SLE
7:00pm Lecture: Utopia
Jon Reider, Associate Dean of Admissions

Wednesday, February 1st
3:15pm Discussion Sections
7:00pm Lecture: From Feudalism to Capitalism
Mark Mancall, SLE

Thursday, February 2nd
3:15pm Discussion Sections
6:00pm Film: "A Man for All Seasons," Ken Peter

Reading:
Machiavelli, The Prince, Discourses: Dedication; Book 1: Preface, 1-6, 9-13, 16-18, 37, 58;
Book 2: 1, 2, 19; Book 3: 1, 8, 9
More, Utopia

Study Questions

1. Is politics a moral, amoral, or an immoral activity? Is politics about the public good or about power? Is it possible to be an effective politician and a morally good person at the same time?

2. 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?

3. Does Machiavelli’s idea of justice go beyond “might makes right?” What would he think of Thrasymachus (Plato)? Which speech from Thucydides most resembles his thought (Cleon, Diodotus, or the Athenian generals at Melos)?

4. What would it mean to study politics scientifically? Is this what Machiavelli does? How do his methods compare with those of other political writers such as Aristotle?

5. What is Machiavelli’s view of human nature? How might Machiavelli’s personal experience in an environment of severe political disorder have influenced his thought?

6. What does Machiavelli mean by “civic virtue?” Is it more or less important to a nation than the concrete institutions of government? What causes the corruption of civic virtue, and what can be done to reverse this corruption?

7. What are Machiavelli’s views on “liberty” and the popular government? Is a popular government a more or less powerful system than a principality? Must popular government be linked to imperialism and expansion? What happened to popular government in Rome?

8. Do you think Machiavelli had different purposes in mind when he wrote the Prince and the Discourses? Do the two form a unified body of thought, or are they contradictory?

9. 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?

11. What is the purpose of creating a Utopia that, by definition, may never be realized? What does he borrow, and not borrow, from Plato?

12. 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?

13. Why does More, a devout Catholic, create a utopia without Christianity?
WEEK 5
The Discovery of the "Other"

Monday, February 6th
5:00pm PAPER #2 DUE

Tuesday, February 7th
3:15pm Plenary: The Tempest
Prof. Larry Friedlander, English
7:00pm Lecture: The New World
George Handley, SLE

Wednesday, February 8th
3:15pm Discussion Sections

Thursday, February 9th
3:15pm Discussion Sections
6:00pm Film: "Aguirre, Wrath of God," Steven Fuller

Reading:
Shakespeare, The Tempest (1611)
Las Casas, "In Defense of the Indians" (1550)(copied selection)
Jesuit Letters (copied selection)

Study Questions
1. How would Shakespeare have us respond to the suffering and weakness of mankind?
2. 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 (Ariel) in this presentation of the upsetting of order?
3. 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?
4. 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?
5. 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?
6. 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?
7. Why was the existence of the American Indians a problem for the Spanish? Why was Aristotle relevant to attempts at solving the problem?
8. 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?
9. 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?
10. Do you think Las Casas has a good argument? How would you support his reasoning but on other grounds?
11. 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"? How does Columbus' attitude compare to that of Montaigne?
WEEK 6
The Quest

Tuesday, February 14th
3:15pm Plenary: Don Quixote
   Prof. Rene Girard, French and Italian
7:00pm Lecture: The Reformation
   Prof. Van Harvey, Religious Studies

Wednesday, February 15th
3:15pm Discussion Sections
7:00pm Lecture: The Scientific Revolution
   Prof. John Perry, Philosophy

Thursday, February 16th
3:15pm Discussion Sections
6:00pm Film: "Galileo," Amy Sims

Reading:
Cervantes, Don Quixote Part I: Prologue, Chs. 1-14, 20-22, 47-52
   Part II: Prologue, Chs. 1-4, 30-33, 42-45, 47, 49, 51, 53, 74
Voltaire, Candide
McNiell, Vol. II, pp. 119-150

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 II-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. Does Don Quixote really renounce the Chivalric Code on his deathbed?
9. 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 7
Social Theory

Tuesday, February 21st
3:15pm Plenary: The Meaning of Enlightenment
Prof. David Wellbery, German Studies
7:00pm Lecture: Rousseau
Ken Peter, SLE

Wednesday, February 22nd
3:15pm Discussion Sections
7:00pm Lecture: Goethe
Prof. Katharina Mommsen, German Studies

Thursday, February 23rd
3:15pm Discussion Sections
6:00pm Film: "Danton," George Cattermole

Reading:
Rousseau, "Essay on the Origin of Language" (copied selection) "Discourses on the Origins and Foundation of Inequality Among Men"
Goethe, Sorrows of Young Werther

Study Questions

1. Is the Second Discourse an attack upon classical ideas? What does Rousseau think of human sociability? Why might it have been shocking to eighteenth-century readers? Why did Voltaire call it "a book against the human race?" What would Aristotle have thought about it?
2. What does the dedication of the Second Discourse (to Geneva) say about Rousseau's political views?
3. What is the point of the discussion of "the state of nature?" Are people naturally wicked or is it society that makes them so? How do Rousseau's views compare with Machiavelli's?
4. Both Machiavelli and Rousseau make use of examples from classical history. What different uses do they make of these sources?
5. What is the origin of social inequality? Where does Rousseau suggest that private property comes from? Given Rousseau's reasoning, what justifications are possible for rank, privilege, property, and "natural right?"
6. Why do you think Rousseau said that "I would rather be a man of paradoxes than a man of prejudices?"
7. What is the relationship of language to "public force?" Why does Rousseau believe that some languages are more favorable to liberty than others? In what ways does a language reflect the culture that gives rise to it?
8. What does Rousseau think about the relationship of speech to reason? Why did poetry originate from prose? Where did music come from? What does he mean when he states that music has degenerated?
9. What kind of character is Werther? How could he be taken as a criticism of the rationalism characteristic of the Enlightenment?
10. Do you think we are meant to sympathize with Werther's plights? Is his fate melodramatic or tragic? In what sense is he heroic?
11. What is the image of love that Goethe depicts? How does it differ from that of Plato? What affinities does Goethe have with Euripides?
12. How does Werther demonstrate that it is the literature of a new bourgeois age, even as it is ostensibly revolting against conventional bourgeois values?
WEEK 8
The American Experiment

Monday, February 27th
5:00pm PAPER #3 DUE

Tuesday, February 28th
3:15pm Plenary: Jefferson and Liberal Society
   Prof. John Manley, Political Science
7:00pm Lecture: The American Experiment: Politics Without Virtue
   Ken Peter, SLE

Wednesday, March 1st
3:15pm Discussion Sections
7:00pm The Other Revolution
   Prof. Gordon Wright, History

Thursday, March 2nd
3:15pm Discussion Sections
6:00pm Film: "La Nuit de Varennes," Robert Watson

Reading:
Thomas Paine (copied selection)
Thomas Jefferson, original and revised version of "The Declaration of Independence" (1776) (copied selection)
Hamilton, The Federalist Papers, Numbers 1, 10, 14, 23, 51, 63, 68, 70
McNiell, Vol II, pp. 183-206

Study Questions
Federalists No. 1, 10, 14, 23, 51, 63, 68, 70
1. How does the form of the Federalist Papers (newspaper editorials) or Common Sense (political pamphlet) help to shape their content? Are they a form of propaganda? Should we read them differently than the writings of other political theorists?

2. [Fed. No. 10] What does Madison mean by "faction?" Is he more concerned with a majority faction or a minority faction? Which kind of faction presents the most serious problems for us today? What is Madison's cure for faction? Is the cure worse than the disease?

3. [Fed. No. 10] What is the difference between a democracy and a republic? What does Madison's statement about "enlarging the public views" say about his respect for democracy? Can representatives better perceive the "true interests" of the people than the people themselves? Should a government be founded on the basis of interests?

4. [Fed. No. 14] Is a federal, republican form of government uniquely suited for creating an empire? Does Madison's geographical justification for representation apply equally well to a society pervaded with mass media?

5. [Fed. No. 23] How did the fear of foreign attack shape Hamilton's arguments? Is our government founded upon a legitimate concern for the common defense or upon a paranoia of foreign invasion? How does this influence the non-defense portions of the government?


7. [Fed. No. 63 & 68] What is meant by "national character?" Is this similar to "civic virtue?" What do you think of the justification for a Senate? Is the Senate a democratic body? What does the electoral college reveal about the founders' view of democratic judgement?

8. [Fed. No. 70] What are Hamilton's criteria for good government? Can they be reconciled with democratic participation and liberty? Will a "vigorous government" be more apt to attack or defend civil liberties?

Paine's Common Sense
9. In what sense does Paine believe that America is a great experiment?
10. How do Paine's views of the purpose, nature, and origin of government differ from Federalist No. 70? What does he think of a strong central government? Does he believe that it can be reconciled with liberty?

11. Do you admire Paine's sarcastic wit? What do you make of his discussion of William the Conqueror? Why does sarcasm seem to be an especially effective form of propaganda? Why doesn't it appear more in the Federalist Papers?

Jefferson, Antifederalists

12. "Life, liberty, and property" was a traditional phrase at the time Jefferson wrote the Declaration of Independence. Why did he change it?

13. What does Jefferson's concern with public education say about his view of human nature? How does this influence his view of government?

14. What were the principles that the Antifederalists felt the Constitution would destroy? Was there a reasonable alternative? Was the U.S. Constitution a counter-revolution?
WEEK 9
Europe as Faust: 1

Tuesday, March 7th
3:15pm Plenary: The Challenge of the West: Varieties of Imperialism
7:00pm Lecture: Mozart
Prof. Tom Bauman, Music

Wednesday, March 8th
3:15pm Discussion Sections
7:00pm Lecture: Eastern Responses

Thursday, March 9th
3:15pm Discussion Sections
7:00pm S.L.E. Players

Reading:
Copied Selections

WEEK 10
Europe as Faust: 2

Tuesday, March 14th
3:15pm Plenary: The Rejection of the West
7:00pm Film: "Sand Pebbles," Mark Mancall

Wednesday, March 15th
3:15pm Discussion Sections
5:00pm Hand Out Final Examination

Reading:
Copied Selections

Final Examinations Due Monday, March 20th, 12:00 noon