SLE FACULTY

Edward Frueh
Lecturer in SLE, Ph.D. in Classics. Research interests in Greek and Roman literature, ancient sexuality, food, feasting, and decadence. 7-4238 (home)

Suzanne Greenberg
Coordinator of SLE, Ph.D. in History of Education. Research interests in modern Jewish history and history of Victorian England. 725-0102 (office); 326-5548 (home)

Mark Mancall
Professor of History, Director of SLE. Interests in Jewish history, Chinese history, Marxism and socialism. 723-4800 (office); 327-1275 (home)

Jonathan Reider
Associate Director of Undergraduate Admissions. Intellectual interests in the French Revolution, the history of political and social thought, anti-Semitism, the history of Stanford, and baseball. 723-2091 (office); 326-3465 (home)

Mollie Schwartz Rosenhan
Lecturer in SLE, Ph.D. in Modern European History. Research interests in Judaism and feminism, utopias, and gender issues in the Holocaust. 326-1313 (home)

Greg Watkins
Lecturer in SLE, MFA in Film Production. Currently studying clinical psychology at the Institute of Transpersonal Psychology while also writing a screen play. 328-3933 (home)
REQUIRED TEXTS

Apuleius, *The Golden Ass* (University of Indiana Press)

Camoens, *The Lusiads* (Penguin)

Cervantes, *Don Quixote*, trans. Starkie (New American Library/ Signet Classics)

Descartes, *Meditations on First Philosophy*, trans. Rubin (Arte)

Gay and Webb, *Modern Europe to 1815* (Harper)

Livy, *The Early History of Rome* (Penguin)

Locke, *The Second Treatise of Government* (Hackett)


More, *Utopia* (Cambridge)

Rousseau *Basic Political Writings* (Hackett)

Shakespeare, *Antony and Cleopatra* (New American Library)

Tacitus, *Annals of Imperial Rome* (Penguin)


Virgil, *The Aeneid* (MacMillan)
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 thespian students to select the work which will best display their talents as well as illuminate some facet of this quarter's intellectual project. 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, February 25th, 1993.
WEEK 1
Rome: Founding Principles and Empire

Tuesday, January 5th
3:15pm Plenary: Introduction to Empire
Mark Mancall, SLE
6:30pm Lecture: The Aeneid and the Founding of Rome
Ed Frueh, SLE

Wednesday, January 6th
3:15pm Discussion Sections
6:30pm Lecture: Roman Law
Peter Hunt, Classics
3:15pm Discussion Sections
6:00pm Film: Spartacus

Thursday, January 7th
3:15pm Discussion Sections

Reading:
Virgil, The Aeneid: Bks. 1,2,4,6,7,8, selected lines from 9-11 (to be assigned), 12
Livy, The Early History of Rome: Bk. 1
Gay and Webb, Modern Europe to 1815: pp. 1 - 17

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Study Questions

Pietas is the word for filial duty and patriotism. It is the "patriarchal" virtue of Roman culture. Contrast Aeneas' pietas with the character of Homer's heroes.

2. Virgil's poetry shows us "lacrimae rerum," the tears of things. Describe this tragic vision in your own terms.

3. Is the Aeneid an apology for imperialism, an ancient example of political propaganda? Do you find any factors in the poem which would seem to go against this claim?

4. From the standpoint of the mythical, the Aeneid would seem to be a family struggle between Jupiter and Juno. How would you interpret this statement in modern terms?

5. Analyze the entire episode with Dido. What does it tell us about the character of Aeneas? What does it tell us about his quest? What ultimately does it tell us about the Roman Empire?

6. Analyze the concept of furor in the poem. Why is it important? How does it shape characters such as Dido, Turnus, and Mezentius?

7. What is the price of conquest? How is it exacted from Aeneas? From the Romans?

8. What does Virgil see as the particularly Roman contribution to the world? Does Rome in some sense have a destiny?

9. Read the "preface" carefully. What does Livy see as the purpose of history? How do his goals as historian diverge from those of Virgil as epic poet?

10. Compare Livy's account of the founding of Rome with Virgil's evocation of Rome's past in Aeneid 8. What does Livy emphasize? What does Virgil?

11. In what sense is the story of Romulus and Remus myth? In what sense does it approach "fact"?

12. Livy wrote during the reign of Augustus, well after the official establishment of the empire. What characteristics of the empire does he see in his account of the very early kingship? What virtues of the Republic does he emphasize?

13. Analyze the death of Servius and the account of Tarquin's reign. How are they significant to Livy's overall plan in the first book?
WEEK 2
Rome: Decline and Decadence

Tuesday, January 12th
3:15pm Plenary: Introduction to "Decline and Decadence"
   Prof. Rene Girard, French and Italian
6:30pm Lecture: The Age of Nero
   Ed Frueh, SLE

Wednesday, January 13th
3:15pm Discussion Sections
6:30pm Apuleius: The Golden Ass
   Ed Frueh, SLE
3:15pm Discussion Sections
6:00pm Film: Satyricon

Thursday, January 14th
3:15pm Discussion Sections
6:00pm Film: Satyricon

Reading:
Tacitus, Annals: Part 1: Ch. 1; Part 2: Chs. 10, 11, 12, 14, 15, 16
(concentrate on the narrative of the imperial family)
Apuleius, The Golden Ass

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Study Questions

Read the opening of the Annals. What effect has the Empire had on the writing of
history? Why does Tacitus begin in this way?

2. What happened after the death of Augustus? How did the reign of Tiberius even
   from the beginning change the nature of the empire? What is Tacitus' basic
   assessment of Tiberius' character?

3. Analyze the role of Agrippina in the early part of the reign of Nero. Why does
   Tacitus spend so much time on her? What is the significance of her death? How
   does Tacitus portray that death?

4. Is Nero the ultimate product of a corrupt imperial system? Or is he the ultimate
   corruptor of the imperial system?

5. Tacitus is careful to make the distinction between the public and the private
   throughout his work. Discuss the importance of this distinction.

6. Suetonius, an historian writing some time after Tacitus, quotes Nero's last words as
   "What an artist I die." Discuss the evidence in Tacitus for the emperor as artist.

7. Like many heroes before him, Lucius is a wanderer. What is the nature of his
   wanderings? How is his journey different from the journeying of Odysseus? Of
   Aeneas?

8. What sort of character is Lucius? Is he at all admirable? Does he change in the
   course of the work?

9. Apuleius was a Platonist. Can you find any evidence of the influence of Plato in The
   Golden Ass?

10. How has the world changed since Virgil and Livy wrote their works? What is the
     vision of the Empire that Apuleius gives us?

11. Analyze the nature of religion as it is presented in the text. What do you think about
     Apuleius' conversion?
WEEK 3
Rome: Christianity and Empire

Monday, January 18th
5:00pm PAPER #1 DUE

Tuesday, January 19th
3:15pm Plenary: Christianity
Prof. Eloise Rosenblatt, University of Santa Clara
6:30pm Lecture: St. Augustine and the City of God
Prof. Lee Yearley, Religious Studies

Wednesday, January 20th
3:15pm Discussion Sections
6:30pm Lecture: Empire to Church
Prof. Maud Gleason

Thursday, January 21st
3:15pm Discussion Sections
6:00pm Film: The Seventh Seal

Reading:
St. Augustine, City of God. (copied selections)
Gay and Webb: pp. 17-47

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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 "Judeo-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. What is the goal of human life represented by the two cities?
9. What does St. Augustine mean when he says, "Pagan virtues are splendid vices?"
10. What kind of teleology is expressed by the assignment of distinct worldly and religious goals in the two cities?
# WEEK 4
## Secularization of the State

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<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>Monday, January 25th</td>
<td>5:00pm</td>
<td>PAPER #2 DUE</td>
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<tr>
<td>Tuesday, January 26th</td>
<td>3:15pm</td>
<td>Plenary: Machiavelli and Political theory</td>
<td>Prof. Judith Brown, History</td>
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<td>6:30pm</td>
<td>Lecture: Reformation</td>
<td>Prof. Van Harvey, Religious Studies</td>
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<td>Wednesday, January 27th</td>
<td>3:15pm</td>
<td>Discussion Sections</td>
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<td>6:30pm</td>
<td>Lecture: Utopias: Ancient, Middle and Modern</td>
<td>Jon Reider, SLE</td>
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<td>Thursday, January 28th</td>
<td>3:15pm</td>
<td>Discussion Sections</td>
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<td>6:00pm</td>
<td>Film: Beckett</td>
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**Reading:**
Machiavelli, *The Prince*
Thomas Moore, *Utopia*
Gay and Webb: pp. 49 - 83; 115 - 147; 153 - 161

**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, Diotodus, 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. In what ways is Thomas More a "Renaissance" thinker? What aspects of his thought are more medieval in emphasis?

8. 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?

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

10. 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?

11. Why does More, a devout Catholic, create a utopia without Christianity?
**WEEK 5**

Empire and "Other"

**Tuesday, February 2nd**
3:15pm Plenary: *The Arthasastra* and Indian Political Theory  
Mark Mancall, SLE  
6:30pm Lecture: The Rise of Islam and Its Spread to India  
Mark Mancall, SLE  

**Wednesday, February 3rd**
3:15pm Discussion Sections  
6:30pm The Lusiads  
Prof. Francisco Lopes, Spanish and Portuguese  

**Thursday, February 4th**
3:15pm Discussion Sections  
6:00pm Film: *The Man Who Would Be King*

**Reading:**  
Camoens, *The Lusiads*  
Embree, *Sources of Indian Tradition* (copied selections)

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**Study Questions**

1. How does the Hindu idea of kingship differ from the Greek? From the Hebrew?  
2. Is there a different Muslim idea of kingship?  
3. What function does "law" play in Hindu political theory as represented in this readings? In Muslim political theory?  
4. How do the Hindu and Muslim documents compare with *The Prince*?  
5. Do any or all of these political theories -- Hindu, Muslim, Machiavellian -- have universal dimensions? How, for example, would a Western society look if it were governed according to the Hindu prescriptions?  
6. Can you make any connections between the political theory represented in these Hindu selections and the Indian epics you read last quarter?  
7. In what ways is the *Lusiads* an epic in the classical sense of the term, as you understand it?  
8. Does it make any difference that we know so much about Camoens and so little about Homer?  
9. Why do you think Camoens chose to write in this style?  
10. What values does Camoens value, and how do they compare with the values represented in the *Odyssey*?  
11. What are the ideological bases of the *Lusiads*? In what ways is this an "imperialist" work? Is there a difference between "imperial" and "imperialist"?  
12. How are the Indians and other non-Portuguese portrayed in this work? How do they compare with the Portuguese?
WEEK 6
The Secularization of Popular Culture

Monday, February 8th  5:00pm  PAPER #3 DUE
Tuesday, February 9th  3:15pm  Plenary: Don Quixote
                              Prof. Lawrence Ryan, English
                              6:30pm  Lecture: Antony and Cleopatra
                              Prof. Ron Rebholz, English

Wednesday, February 10th  3:15pm  Discussion Sections
                              6:30pm  The Rise of Capitalism
                              Mark Mancili, SLE

Thursday, February 11th  3:15pm  Discussion Sections
                               6:00pm  Film: Julius Caesar

Reading:
Cervantes, Don Quixote: Part 1: Prologue, Chs. 1-8, 18-22, 52, pp. 515
                              Part 2: Prologue, Chs. 1-4, 22, 23, 26, 30-33, 41, 74
Shakespeare, Antony and Cleopatra
Gay and Webb: pp. 214 - 233

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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. 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
The Idea of Science

Tuesday, February 16th
1:00pm PAPER#4 DUE
3:15pm Plenary: The Scientific Revolution
Prof Dennis Phillips, Philosophy and Education
6:00pm Lecture: Descartes
Prof. John Perry, Philosophy

Wednesday, February 17th
3:15pm Discussion Sections

Thursday, February 18th
3:15pm Discussion Sections
6:00pm Film: TBA

Reading:
Galileo Galilei (copied selections)
Rene Descartes, Meditations Concerning First Philosophy: I,II,III,VI (ca 1641)
Gay and Webb: pp. 233 - 246

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 did Galileo mean by "interrogating nature"?
7. Would "I doubt, therefore I am" be as indubitable as "I think, therefore I am"? Why is the latter question so crucial to Descartes?
8. Why does Descartes find it difficult to know that physical objects exist?
9. How does Descartes know that the mind and the body are two distinct "substances"?
10. Why does Descartes find the "geometrical method" so attractive?
11. Suppose you are asleep; does the "I" no longer exist?
12. Is Descartes' doctrine of innate ideas the same as Plato's "theory of ideas"?
WEEK 8
Political Theory

Tuesday, February 23rd
3:15pm Plenary: The Enlightenment
Prof. Carolyn Lougee, History
6:30pm Lecture: John Locke
Prof. Brad Wilburn, Philosophy

Wednesday, February 24th
3:15pm Discussion Sections
6:30pm Lecture: Rousseau
Jon Reider, SLE

Thursday, February 25th
3:15pm Discussion Sections
6:00pm Live Performance: SLE. Players

Reading:
John Locke, The Second Treatise of Government Chs. 1-5, 7-9
Jean-Jacques Rousseau, The Social Contract
Gay and Webb: pp. 334 - 375

Study Questions

1. How do you interpret Rousseau's statement: "Man is born free, and everywhere he is in chains"? Why would he want to render those chains "legitimate?"
2. How important is the social contract in the Social Contract?
3. What is the relationship of the individual to the community in the Social Contract? What is the "general will?" What is "the will of all?" Which corresponds with our contemporary views of pluralism? What trenchant criticisms of our society is implied by Rousseau's analysis?
4. What is the role of the legislator? Do you read Rousseau as a totalitarian, a democrat, or something else? What are the similarities and differences between Rousseau and other political thinkers such as Plato and More?
5. What is "popular sovereignty?" Describe a Rousseauian democracy. What would Rousseau think of representation, of "checks and balances," of federalism, of republicanism?
6. According to Rousseau, is private property legitimate or illegitimate? What is your opinion?
7. Does Locke define "human nature"? What are the basic psychological principle's of Locke's view of human nature? How do his political principles grow out of his psychology?
8. What is the difference between "liberty" and "license" in Locke?
9. Why does Locke argue we have a private right to property in nature? How does the invention of money affect the right to property? Do you agree that the poorest wage laborer in England is better off than the richest Indian Chief in America?
10. What is Locke's critique of slavery? of suicide?
11. Locke speaks of the ways we are equal. In what respects does he assume we are not equal? What kinds of inequality are legitimate?
12. What are the traditional elements of Locke's thought? What is radically new?
13. What did the American Founding Fathers borrow from Locke? What did they leave behind?
14. What does the statement, "All Americans are unconscious Lockeians," mean? Do you think it is true? Is it a good thing?
WEEK 9
The French Revolution

Tuesday, March 2nd
3:15pm Plenary: The French Revolution
Prof. Mary Lou Roberts, History
6:30pm Lecture: Mary Wollstonecraft
Mollie Schwartz Rosenhan, SLE

Wednesday, March 3rd
3:15pm Discussion Sections
6:30pm Lecture: War and Peace
Prof. Stephen Moeller-Sally, Slavic Studies

Thursday, March 4th
3:15pm Discussion Sections
6:00pm Film: Marat-Sade

Reading:
Tolstoy, War and Peace
Wollstonecraft (copied selections)
"Declaration of the Rights of Man and the Citizen" (copied selection)
Gay and Webb: pp. 458 - 500

Study Questions

1. The French Revolution is often characterized as a bourgeois revolution. Explain.
2. What is the bourgeoisie? How is it different from earlier "middle-classes"?
3. How does the concept of "nation" ("patrie") become defined by the ideology and events of the French Revolution?
4. What rights does the "Declaration of the Rights of Man and the Citizen" protect?
5. National identity is an important theme in War and Peace. How does Tolstoy represent the idea of Russianness? How does he represent other nationalities?
6. The novel might be said to contain festivities of peace and festivities of war. How would you compare these festivities, for example balls and battles?
7. How does Tolstoy depict moral insights and decisions in War and Peace?
8. What role does family play in War and Peace? How would you compare, for example, the Rostovs and the Bolkonskiis?
9. Why does Mary Wollstonecraft feel compelled to write a Declaration of the Rights of Women? What is her agenda?
**WEEK 10**

**Republic and Empire**

**Tuesday, March 9th**

3:15pm Plenary: Napoleon and the Modern Empire  
Prof. Stephen Moeller-Sally, Slavic

6:30pm Lecture: The Industrial Revolution  
Prof. Phillip Wainwright, History

**Wednesday, March 10th**

3:15pm Discussion Sections

**Reading:**

Tolstoy, *War and Peace* (continued)  
Gay and Webb: pp. 405 - 417; 501 - 536

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**Study Questions**

1. What are the consequences of the French Revolution for Europe? Does Napoleon liberate the countries or states which he conquers?

2. According to historian Eric Hobsbawm, the end of the 18th century ushers in the "dual revolution." Explain. What does the Industrial Revolution revolutionize? Were these two "revolutions" mutually exclusive or inextricably bound to one another?

**FINAL EXAMS DUE MONDAY, MARCH 15th, 12:00 NOON**
WRITING ASSIGNMENTS
WINTER QUARTER
1993

PAPER #1  7 pages  Due Tuesday, January 19th, 1:00 pm
PAPER #2  7 pages  Due Monday, January 25th, 5:00 pm

Discuss the role of violence in the formation of the state, or in the maintenance of
the Empire in two of the following: Virgil, Livy, Tacitus.

PAPER #3  7 pages  Due Monday, February 8th at 5:00 pm
PAPER #4  7 pages  Due Tuesday, February 16th at 1:00 pm

Machiavelli, Kautilya and the rulers of the Mogul Empire were members of
significantly different cultures. All, however, were concerned with kingship.
What kind of society does each envision? What is the relationship of morality or
ethics to the state for each of them? How does each view the role of religion in the
state? How does Muslim political theory in India differ from Kautilya's ideas?
Consider these questions when addressing the issue of kingship.