SLE FACULTY

Suzanne Greenberg
Coordinator of and Lecturer in SLE. Research interests in the history of education, modern Jewish history, and the history of Victorian England. 725-0102 (office); 326-5548 (home)

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

Jonathan Reider
Associate Director of Undergraduate Admissions, Lecturer in SLE. 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)

Gita van Heerden
Lecturer in SLE, Ph.D. in Philosophy. Research interests in aesthetics, German philosophy, social thought, and psychoanalytic theory. 852-9330 (home)

Charles Sigismund
Lecturer in SLE. Interests in social theory, especially the economics and sociology of knowledge. A book on knowledge as wealth and novel about the future of work are in process. 328-3620 (home)
REQUIRED TEXTS

Cervantes, Don Quixote, trans. Starkie (Penguin)
Descartes, Meditations on First Philosophy, trans. Rubin (Arete)
Locke, Second Treatise of Government (Hackett)
More, Utopia (Cambridge)
Oxford Annotated Bible (Oxford)
Rousseau, Basic Political Writings (Hackett)
Saint Augustine, Confessions (Penguin)
Shakespeare, The Tempest (Signet Classics)
Shelley, Frankenstein (Penguin)
SLE Course Reader (to be sold after the first Lecture)
Virgil, The Aeneid, trans. Fitzgerald (Random Mck)
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, March 9th, 1995.
WEEK 1
ROME: FOUNDATION MYTHS AND EMPIRE

Tuesday, January 10th
3:15pm Lecture: Introduction to Tradition and its Dismantling
   Mark Mancall, SLE
6:00pm Lecture: The Aeneid and the Founding of Rome
   Ed Frueh, SLE

Wednesday, January 11th
3:15pm Discussion Sections
6:00pm Lecture: Rome
   Prof. Maud Gleason, Classics
3:15pm Discussion Sections
6:00pm Film: Satyricon

Thursday, January 12th
Reading:
Virgil, The Aeneid
The Heritage of World Civilizations pp. 143-169

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Study Questions

1. *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?
WEEK 2
ROME: CHRISTIANITY AND EMPIRE

Tuesday, January 17th
3:15pm Lecture: History and Resurrection in Jewish and Early Christian Hopes
   Prof. Bob Gregg, Dean of Chapel Memorial Church
6:00pm Lecture: The Growth of Christianity
   Prof. Van Harvey, Religious Studies

Wednesday, January 18th
3:15pm Discussion Sections
6:00pm Lecture: No Lecture

Thursday, January 19th
3:15pm Discussion Sections
6:00pm Film: The Last Temptation of Christ

Reading:
Copied Selection
Heritage pp. 171-189

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?
6. How can Christian "other-worldly" be reconciled with the "real-world" needs of political and social life?
WEEK 3
THE CHRISTIAN WORLD

Tuesday, January 24th
3:15pm Lecture: St. Augustine
Prof. Lee Yearley, Religious Studies
6:00pm Lecture: Byzantium
Gita van Heerden, SLE

Wednesday, January 25th
NOON PAPER #1 DUE
3:15pm Discussion Sections
6:00pm Lecture: The Gothic
Prof. Barry Katz, California College of Arts and Sciences

Thursday, January 26th
3:15pm Discussion Sections
6:00pm Film: The Seventh Seal

Reading:
St. Augustine, Confessions Books I, II, IV, VII-VIII, X (Sections 6-39)
Copied Selections
Heritage pp. 189-203
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Study Questions
1. Why is Augustine writing his Confessions? To whom, besides God, is he addressing them?
2. 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?
3. Why does Augustine convert? Why does it take him so long?
4. How does Augustine’s Confessions reflect the decay and disintegration of the Roman Empire?
5. 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. 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?
WEEK 4
MEDIEVAL JAPANESE BUDDHISM

Monday, January 30th
5:00pm PAPER #2 DUE

Tuesday, January 31st
3:15pm Lecture: The Classical Buddhist Order
   Prof. Carl Bielefeldt, Religious Studies
6:00pm Lecture: The Last Age and the New World
   Prof. Carl Bielefeldt, Religious Studies

Wednesday, February 1st
3:15pm Discussion Sections
6:00pm Lecture: Zen Selves, Inside and Out
   Prof. Carl Bielefeldt, Religious Studies

Thursday, February 2nd
3:15pm Discussion Sections
6:00pm Film: Roshomon

Reading:
Copied Selections
Heritage pp. 313-341

Study Questions
1. How might Buddhist mystical theology reflect and support particular social orders?
2. How might a shift in Buddhist theology from spatial to temporal models affect its sense of the person?
3. Is Zen a “medieval” religion? “Modern” therapy? “Post-Modern” criticism? All (none) of the above?
WEEK 5
TRADITION AND CHANGE

Tuesday, February 7th
3:15pm Lecture: Aquinas
   Prof. Lee Yearley, Religious Studies
6:00pm Lecture: West From East
   Mark Mancall, SLE

Wednesday, February 8th
3:15pm Discussion Sections
6:00pm Lecture: Boccaccio
   Prof. Lawrence Ryan, English

Thursday, February 9th
3:15pm Discussion Sections
6:00pm Film: The Decameron

Reading:
St. Thomas Aquinas, Copied Selections
Giovanni Boccaccio, The Decameron:
   DAY I: Introduction, pp. 49-68; Tales 2, 3, pp. 82-89,
   DAY II: Tale 9, pp. 207-220; DAY III: Tale 1, pp. 234-241; Tale 10, pp. 314-319,
   DAY V: Tale 2, pp. 417-423; DAY VI: Tale 10, pp. 505-514,
   DAY X: Tale 5, pp. 757-761; Tale 9, pp. 794-812
Ihara Saikaku, Copied Selections
Heritage pp. 385-447, 477-502

Study Questions
1. What is the significance of the format of the scholastic questions that Aquinas uses?
2. What 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?
3. What is Aquinas’ proof of God’s existence? How does it compare to Aristotle’s? To
   Augustine’s? Is it convincing? Would it convince an atheist? Would a Christian find it
   helpful? Unnecessary?
4. Following Aristotle, Aquinas distinguishes between intellectual and moral virtues. Do you
   find any difference between Aquinas’s account and Aristotle’s?
5. Could Aristotle be a Christian on the basis of his ethical theory alone? Why or why not?
6. Is the medieval world-view as systematic and all-encompassing as that of Plato and Aristotle?
   How does it differ?
7. What is Boccaccio’s attitude toward religion, the Church, priests, etc.? Why does he show
   them being hypocrites so frequently?
8. What insights into daily life, customs, and social structure does Boccaccio provide? What is
   his attitude toward women?
9. What are Boccaccio’s positive values that emerge underneath the humor? Is Boccaccio a
   humanist? In what sense?
10. The sub-title of The Decameron is “Prince Galahalt.” What is the significance of that sub-
    title?
WEEK 6
FAR HORIZONS

Tuesday, February 14th

Thursday, February 16th

Reading:
Shakespeare, The Tempest
Bartolome de las Casas, “In Defense of the Indians” (Copied Selection)
Michel de Montaigne, “On Cannibals”, “On Coaches” (Copied Selection)
Heritage pp. 687-709, 513-532

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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 their 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. 1; and Act II, Sc. 1? 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?
   Do you think Las Casas has a good argument? How would you support his reasoning but on other grounds?
   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 7
SECULARIZATION

Tuesday, February 21st
3:15pm Lecture: Machiavelli and Political Theory
   Prof. Judith Brown, History
6:00pm Lecture: Descartes
   Prof. John Perry, Philosophy

Wednesday, February 22nd
5:00pm PAPER #3 DUE

3:15pm Discussion Sections
6:00pm Lecture: The Scientific Revolution
   Prof. Denis Phillips, Philosophy and Education

Thursday, February 23rd
3:15pm Discussion Sections
6:00pm Film: Return of Martin Guerre

Reading:
Machiavelli, The Prince
Descartes, The Meditations Concerning First Philosophy
Heritage, pp.503-511, 532-551, 749-756

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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. 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"?
Monday, February 27th
5:00pm PAPER #4 DUE

Tuesday, February 28th
3:15pm Lecture: Don Quixote
   Prof. Lawrence Ryan, English
6:00pm Lecture: Utopias: Ancient, Middle and Modern
   Jon Reider, SLE

Wednesday, March 1st
3:15pm Discussion Sections
6:00pm Lecture: The Rise of Capitalism
   Prof. Mark Mancall, SLE

Thursday, March 2nd
3:15pm Discussion Sections
6:00pm Film: A Man for all Seasons

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
More, Utopia

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?
10. In what ways is Thomas More a "Renaissance" thinker? What aspects of his thought
    are more medieval in emphasis?
11. 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?
12. What is the purpose of creating a Utopia that, by definition, may never be realized?
    What does he borrow, and not borrow, from Plato?
13. 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?
14. Why does More, a devout Catholic, create a utopia without Christianity?
WEEK 9
THE DUAL REVOLUTION I

Tuesday, March 7th
3:15pm Lecture: The French Revolution
To Be Announced
6:00pm Lecture: Locke and Rousseau
Jon Reider, SLE

Wednesday, March 8th
3:15pm Discussion Sections
6:00pm Lecture: Adam Smith to Adam Smith
Prof. Myra Strober, School of Education

Thursday, March 9th
3:15pm Discussion Sections
6:00pm SLE Play

Reading:
John Locke, The Second Treatise of Government: Chs. 1-5, 7-9
Jean-Jacques Rousseau, Discourse on the Origin and Foundations of Inequality
Heritage, pp. 756-775, 777-809

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Study Questions

1. Does Locke define "human nature"? What are the basic psychological principles of Locke's view of human nature? How do his political principles grow out of his psychology?
2. What is the difference between "liberty" and "license" in Locke?
3. 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?
4. What is Locke's critique of slavery? of suicide?
5. Locke speaks of the ways we are equal. In what respects does he assume we are not equal? What kinds of inequality are legitimate?
6. What are the traditional elements of Locke's thought? What is radically new?
7. What does the statement, "All Americans are unconscious Lockeians," mean? Do you think it is true? Is it a good thing?
8. What are the stages described by Rousseau in the history of inequality?
9. Is Rousseau attacking classical ideas? What does he think of human sociability? Why might this Discourse have been shocking to 18th century readers? Why did Voltaire call it "a book against the human race?" Would Aristotle have agreed?
10. 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?
11. What is the origin of social inequality? What is the origin of private property? Given Rousseau's reasoning, what justifications are possible for rank, privilege, property, and "natural right?"
12. Why do you think Rousseau said that "I would rather be a man of paradoxes than a man of prejudices?"
WEEK 10
THE DUAL REVOLUTION II

Tuesday, March 14th
3:15pm Lecture: The Industrial Revolution
Prof. Joseph Corn, History
6:00pm Lecture: Frankenstein
Prof. Barry Katz, California College of Arts and Sciences

Wednesday, March 15th
3:15pm Discussion Sections

Reading:
Shelley, Frankenstein
Heritage, pp. 657-685

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Study Questions

1. 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?

2. Actions traditionally labeled as "feminine" include conception, birth, mothering, nurturing, providing. In what characters and at what times is the feminine manifested in Frankenstein? Does Mary Shelley imply that some activities/beliefs are "masculine"?

3. Is there a monster in Shelley's novel?

4. What is the view of science and technology communicated by this novel? In what sense is Victor Frankenstein a typical "creation" of the modern age? In what sense is Victor an embodiment of Romanticism and Romantic ideals? Is the monster a creature of the future or the past?

5. How is Frankenstein structured? What does each narrator's style of speaking indicate about his own value system? How does the changing point-of-view affect the reader's evaluation of the characters' morality?