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HUM 201-02, The Search for Values in the Light of Western History and Religion, Fall 2004

Item Type	Syllabus
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Publisher	Memphis, Tenn. : Rhodes College
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Humanities 201
Politics Track
Fall 2004

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THE SEARCH FOR VALUES IN THE LIGHT OF WESTERN HISTORY AND RELIGION

COURSE DESCRIPTION AND GOALS

This third semester of the two-year "Search" course carries forward the study of history, religion, literature, philosophy and political thought of the West from the early Middle Ages through the Renaissance, Reformation, and Enlightenment, with an emphasis on political topics. The goals of the course goals are:

- 1) to understand some of the seminal ideas of the tradition of political thought and their consequences for individuals and societies.
- 2) to develop the ability to read works of literature and philosophy carefully and critically.
- 3) to develop the ability to discuss and write about books and ideas effectively.

The following books are required and may be purchased in the Rhodes bookstore:

Dante, *The Inferno*
Defoe, *Robinson Crusoe*
Hobbes, *Leviathan*
Locke, *Second Treatise of Government*
Machiavelli, *The Prince*
Machiavelli, *Mandragola*
Milton, *Paradise Lost*
Moliere, *The Misanthrope*
Shakespeare, *Measure for Measure*
Rousseau, *Discourse on the Origins of Inequality*
Shelley, *Frankenstein*
Smith, *Theory of Moral Sentiments*

REQUIREMENTS

The success of this course depends on your careful preparation for, attendance at and active involvement in each class meeting. You will be required to prepare questions or comments some assignments and, occasionally, to lead a discussion (with at least one other member of the class). Your grade for the course will be calculated in the following way:

Exam	20%
6 page paper	25%
6-8 page final paper	30%
(participation, class presentations, brief writing assignments etc.)	25%

POLICIES

- * Unless otherwise stated, any assigned reading and writing is due at the beginning of the class for which it is assigned
- * A penalty of 1/3 of a letter grade per day will be assessed for late papers.
- * Attendance is expected and required; habitual tardiness or absence will be penalized
- * All written work is governed by the Rhodes College Honor Code.
- * All exams and written work must be completed to pass the course

SCHEDULE OF TOPICS AND READINGS

August 25:	Introduction to the Course
August 27:	The way we live now <i>Faith, reason and the holy life</i>
August 30:	<i>Rule of St. Benedict</i>
September 1:	Rule of The Franciscan Order Thomas of Celano, "First and Second Lives of St. Francis"
September 3:	Aquinas, <i>Selections</i>
September 8:	Dante, <i>Inferno</i> , Cantos 1 -7; 11:1-90; 14:4-75; 15 (all); 16:106-134
September 10:	<i>Inferno</i> , Cantos;; 18-19; 21:1-60; 22 (all); 24: 79-149; 25 25-26; 32-34

The life of self-assertion

- September 13: Machiavelli, *The Prince*, Dedicatory letter; Chapters 1, 6-8.
- September 15: *The Prince*, Chapters 15-18; 22-25
- September 17: *Mandragola*

Reformations: Church and State, Body and Soul

- September 20: Shakespeare, *Measure for Measure*, Acts I-II
- September 22: *Measure for Measure*, Acts III-IV
- September 24: *Measure for Measure*, Act V
- September 27: Martin Luther, "On Christian Liberty"
- September 29: John Calvin, Handout
- October 1: First Exam**
- October 4: John Milton, *Paradise Lost*, **Book 1**:1-270; **Book 2**:1-505; **Book 3**: 1-302; **Book 4**:1-113, 393-535. (Also read the argument that begins each book)
- October 6: *Paradise Lost*, **Book 5** (all); **Book 6**:1-188; **Book 7**:1-130, 494-640; **Book 8** (all)
- October 8: TBA
- October 11: *Paradise Lost*, **Book 9**:135-1189; **Book 10**: 95-263, 455-522, 845-1100

The conquest of nature and the philosophies of self-preservation

- October 13: Bacon, Selections
- October 15: Bacon cont'd
- October 20: Hobbes, *Leviathan*, Dedicatory Letter; Author's Introduction; Chapters 1-3, 6
- October 22: *Leviathan*, Chapters 10-11, 13
- October 25: *Leviathan*, Chapters 14; 15 (1-10, 40-41); 17, 18, 21.

- October 27: Locke, *Second Treatise of Government*, Preface; Chapters 1-3
- October 29: *Second Treatise of Government*, Chapters 5; 7; 8 (95-99); 9
- November 1: *Second Treatise of Government*, Chapters 11 (134-138, 142); 12; 13 (149-153); 14; 18 (199, 202-204, 208-209); 19 (223-229)
- November 3: Review Hobbes and Locke
- November 5: Second exam**
- Bourgeois individualism***
- November 8: Daniel Defoe, *Robinson Crusoe*, pp. 1-13, 33-72, 82-86
- November 10: *Robinson Crusoe*, pp. 91-97, 112-121, 124-128, 131-166, 204-205.
- November 12: David Hume, "Of Commerce"
- November 15: Adam Smith, *Wealth of Nations* (selection)
- November 17: Adam Smith, *The Theory of Moral Sentiments*, pp. 9-31;
- November 19: *The Theory of Moral Sentiments*, pp. 78-85, 179-187
- November 22: *The Theory of Moral Sentiments*, pp. 212-264
- Civilization and its Discontents***
- November 29: Jean-Jacques Rousseau, *Discourse on the Origin of Inequality*, pp.10-44 and Notes
- December 1: *Discourse on the Origin of Inequality*, pp. 44-71 and Notes
- December 3: Moliere, *The Misanthrope*;
- December 6: Rousseau, Letter to D'Alembert (selection)
- December 8: Conclusion

Final Paper Due on or before the day scheduled for the final examination in the course

Interpreting Grades

A: Reserved for papers showing the highest quality of insight, organization, and style. It presents sophisticated ideas in an interesting way, with a clearly articulated thesis generating a logically developed argument and employing a style capable of expressing complex ideas in clearly and effectively. It should be virtually error-free.

B: Typically, a paper that presents sound ideas in an effective way, and employs a clear, mature style appropriate to college-level writing. It should have few if any errors.

C: Usually, a paper that expresses competently ideas that fail to go beyond the obvious or the commonplace. Often a C paper is one that gives the impression of “going through the motions.” It will fail to engage the reader because it has failed to engage the author. It may contain some errors, but not many and not serious ones.

D: A paper that lacks a clear point of view or fails to develop an argument, often because the author’s grasp of the material is at best superficial. Usually the style is also ineffective and may be marred by mistakes of a relatively serious nature.

F: An unacceptable paper, either because it shows a failure to understand the subject, because it is poorly written, usually with many mistakes, or both. Often it is the product of obvious haste, written without any serious thought or effort.