

Western Civilization  
Tuesdays & Thursdays 2:00-3:15 in McIver 28

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Office hours: Tuesdays & Thursdays, 3:30-4:30; Wednesdays 11:00-12:00 & 1:30-2:30; or by appointment. I'm available many other times, and I encourage you to come see me if you're having trouble, want to clarify things, or just want to talk.

This course is an introduction to some of the major events, people, and themes in Western civilization from its Middle Eastern beginnings through the pivotal seventeenth century. That history is of course so rich that many lifetimes could be devoted to its study; hence we'll need to be selective, and focus on a restricted range of topics. The theme I've chosen as a connecting thread through many of those topics is the issue of *authority*: Where does it lie? What is its source? Why is it ever challenged? How does conflict between competing authorities get resolved? Such questions apply to all kinds of authority, whether political, religious, philosophical, or scientific. Alongside that principal theme, we'll also try to pass in review as many of the generally recognized major episodes in Western history in our time period as feasible, since one purpose of this class is to give students a degree of cultural literacy (as it's been called), a basic familiarity with the major events, people, and themes within the scope of the course. Sometimes that familiarity will be simple name recognition.

I would call your attention, too, to the major themes that Kagan, Ozment, and Turner identified for their textbook (p. xxvi):

- The capacity of Western civilization from the time of the Greeks to the present to transform itself through self-criticism.
- The development in the West of political freedom, constitutional government, and concern for the rule of law and individual rights.
- The shifting relations among religion, society, and the state.
- The development of science and technology and their expanding impact on Western thought, social institutions, and everyday life.
- The major religious and intellectual currents that have shaped Western culture.

The required text for the course is Donald Kagan, Steven Ozment, and Frank M. Turner, *The Western Heritage*, 8<sup>th</sup> ed., Vol. 1 (Prentice Hall, 2003), referred to as "Kagan" in the syllabus. (Be aware that the glossary in Kagan is *very* unreliable with regard to pronunciation!) Additional required readings, available on E-Reserves, are from Marvin Perry *et al.*, *Western Civilization: Ideas, Politics & Society*, 6<sup>th</sup> ed., Vol. 1 (Houghton Mifflin, 2000), referred to as "Perry," and Thomas H. Greer and Gavin Lewis, *A Brief History of the Western World*, 8<sup>th</sup> ed. (Wadsworth, 2002), referred to as "Greer." (A separate sheet explains how to use E-Reserves.) The entries of the form "[ca. 19 pp.]" in the syllabus indicate the approximate number of page-equivalents of reading. You should do all of the "boxed" readings on the assigned pages *except* those explicitly to be omitted. (I suggest you take text and syllabus in hand at the outset and put an "X" by the omitted readings so it's clear to you what you need to read.)

For most of the topics I've also assigned required *supplementary reading* from the selection of primary sources on the CD-ROM that came with Kagan. (If you bought a second-hand copy that

lacked the disk, you can use the one I put on reserve in the library.) I suggest you print these out at one go at the start of the semester, and consult the separate handout of corrections and clarifications, making the appropriate editorial emendations on your hard copies. *Be guided by the questions on the syllabus as to what important points you should be looking for in the readings.*

*It is very important to have done the assigned reading before the relevant class!* You will get much more out of both the text and the lecture if you do so, especially if you then, as you should, review the text after the lecture—to pick out the high points, to clarify the meaning of important people, events, or ideas, and to get an overview of the relative importance of different aspects of the reading. *If you want to learn the material, it is never sufficient to read the text only once!* Note that the syllabus indicates which sections you may *omit* for the purposes of this class. On the other hand, *do* be sure to include the boxed readings in Kagan that aren't explicitly to be omitted. Make a habit of studying the *maps* and *time lines* scattered through the text—*i.e.*, really give them your attention!

Remember that the only way to do well in a class like this—which means the only way to begin to learn history—is to read carefully and with attention while you *actively try to understand the details*, even if, in the end, all the details won't matter—*i.e.*, you won't be responsible for them. Even if your goal is to understand the larger issues and not necessarily to remember all the details, *you cannot effectively grasp those larger points without having at least worked through the details.* Many of those details you'll be getting from the readings, others I'll be giving you in class. The lectures are also intended to explain the issues and to draw your attention to what I consider the most important matters. It will *not* be possible for me to go over *everything* of importance to the class in the lectures. You will not do well in this class if you slight either the lectures or the readings (both Kagan and the supplementary readings). If you miss a class, get someone else's notes. *Feel free to ask questions at any time.*

Aside from presenting a certain number of details and general points, the larger purpose of this class is to encourage you to develop a realistic and insight-producing attitude towards the study of history. For example, although we, as later-comers on the historical stage, know how the story came out, and hence can tailor what we look at in the past in accordance with the story we want to tell about how the past developed towards the present, *it is absolutely essential always to keep in mind that things didn't have to turn out the way they did.* There's no inevitability or long-term goal-directedness to history (as there isn't to Darwinian evolution, either!). It's important to understand the *contingent* nature of history: things might have been otherwise. But we can still (we hope) make sense of what in fact happened.

A closely related point is the realization that neither institutions nor peoples nor anything else has an "essence" that determines the role it plays in history. To cite a prominent and important example, it is fundamentally misguided to try to identify some supposed essential quality of (say) Christianity or Islam which has determined its course throughout history. All such traditions embrace a wide variety of sometimes conflicting possibilities, and the ones that come to the fore at any given time depend on the particular circumstances. In this regard it is more useful to think of religious traditions as providing an array of *cultural resources* that people can pick and choose from according to their needs and purposes than it is to think of them as being an unproblematic "influence" on those who come into their field of force. The same can be said with regard to (say) the Greeks, Germans, Americans, or Western civilization in general. Nor is the subject matter of "Western Civ" something that's unproblematically "given." What we decide to include in "history" is ours to decide, and what gets included or excluded has changed over time and in accordance with different people's different

interests. (Note my selection or exclusion of particular sections of the text. And I chose the text.) Having said that, it's also useful to recognize that, in actual fact, there's been reasonable consensus for many decades as to what belongs to "Western Civ." (Try comparing a few texts and you'll quickly see what I mean.) Hence one of the chief purposes of this course is to expose students to what legions of historians have decided belongs to our *living* history, the history we continue to tell ourselves about ourselves. The past influences the present both through the direct impact of the events themselves as well as through people's ongoing recollection of the meaning of past events. Think of the American Civil War!

I've regularly included in the syllabus lists of items to *emphasize* or *deemphasize* in the reading selections: read these ahead of time and apportion your energies accordingly. Then after you've done the reading, check those lists again, plus the list of *some important names and words*, to see if you know and understand what's being talked about and emphasized. If any of the names or terms are still at all unclear to you, go back to the text and clarify things. If you *actively exploit* the various *strategies* I've suggested, you should find it much easier to assimilate the material! As with physical exercises, just reading about them won't make you stronger: you have to do them, and keep doing them.

I will regularly hand out, at the beginning of class, a sheet of important names and dates, not all of which I expect you to know, as an aid to following the lecture. I'll do my best to indicate which are the more important. Before each of the three exams, I'll put on reserve cleaned-up copies of my lecture notes. Although these notes are somewhat schematic—I don't write down everything I say in class—they should help you focus on the important points and major names and dates.

There will be three exams, each worth a third of your raw final grade. The final will be cumulative, though weighted somewhat in favor of the last block of material. I will take attendance. More than three absences will be considered excessive; after six absences I may, at my discretion, drop you from the roll. Some adjustment may be made to your raw final grade in accordance with attendance and class participation—up to a full letter grade, though usually much less. In practical terms, unless you have excessive absences, you will not do worse than the calculated raw final grade. I expect students to have read and understood the section of the *Policies for Students* handbook (or the equivalent on-line version) relating to the UNCG Academic Integrity Policy. Submission of written work implies your acceptance of its provisions. I take vigorous action against all cases of suspected cheating or plagiarism. *Students who miss the first two classes will be dropped from the roll.*

### **Student Learning Goals**

By the end of the semester, students will have a knowledge and understanding of:

- Some of the major events, people, and themes in Western civilization.
- In particular, the development of social and political institutions, especially as those have interacted with contemporaneous religious systems.
- The significance of the Western philosophical and scientific tradition, especially as represented by the events of the Scientific Revolution.

- The diverse and interconnected ways in which people have respected or challenged authority in the different spheres of culture (politics, religion, philosophy, science).
- The contingent nature of history and the role of cultural resources

### **Schedule of Topics, Readings, and Exams**

January 11: **Introduction**

January 13: **Mesopotamian Civilization:** Kagan, pp. 9-16, 19 (map), 25-27, 29-32 (*omit* the boxed readings on pp. 16-17, 31) [*ca.* 9 pp]

*supplementary reading:* “Hammurabi’s Law Code” (CD-ROM, pp. 11-15): Pay special attention to the preamble and the epilogue, and skim the rest. What is the basis for the *authority* and the *legitimacy* of the laws? What can you infer from the laws about the nature of Babylonian society?

*emphasize:* achievements of Sumerian and Babylonian civilizations; political, social, and religious institutions; development of writing, mathematics, and science (especially astronomy)

*deemphasize:* dynastic details (*e.g.*, which group conquered whom and ruled when)

*some important names and words:* Sumerians; Hammurabi; cuneiform; omens

January 18: **Greek Society:** Kagan, pp. 37-67, 71-77, 78 (box), 81-85, 97-103 (*omit* the boxed readings on pp. 44, 58, 61, 81, 99) [*ca.* 31 pp.]

*emphasize:* social and political institutions after the Homeric age; contrasts between Sparta and Athens; Hellenistic world

*deemphasize:* Minoan and Mycenaean civilizations; details of Persian and Peloponnesian wars

*some important names and words:* polis (*plural* poleis; second syllable rhymes with “lice”); assembly (*ekklesia*); council (*boul\_*); tyrants; Solon; Cleisthenes (the book’s Clisthenes); democracy; Alexander the Great; Alexandria; Seleucid

January 20: **Early Greek Thought and Culture:** Kagan, pp. 32-33, 58-60, 87-93 (*omit* the boxed readings on pp. 58, 88-89); Perry, **Pt. A**, pp. 75-82 [*ca.* 11 pp.]

*supplementary reading:* “Historical Methods: Thucydides” (CD-ROM, pp. 27-28): Note Thucydides’ skepticism and his realization of how hard it can be to discover the truth.

*emphasize:* differences between Mesopotamian and Greek religion, society, and culture; significance of the Greek tradition of (natural) philosophy (which lay at the base of later Western science)

*deemphasize:* details of ideas of Anaximander and Anaximenes; drama, architecture, and sculpture

*some important names and words:* Ionia; Pre-Socratics; Thales of Miletus; Pythagoras of Samos; Hippocrates of Cos; Xenophanes of Colophon; Sophists; Socrates; dialectics; atoms

and the void; primary and secondary qualities; mythopoeic

January 25: **Plato, Aristotle, and Their Successors:** Kagan, pp. 93-97, 103-107; Perry, **Pt. A**, pp. 82-90, **Pt. C**, pp. 412-413 [*ca.* 15 pp.]

*emphasize:* Plato's theory of ideas (also called "forms"); differences between Plato's and Aristotle's conception of scientific knowledge

*deemphasize:* Aristotle's ethics; literature, architecture, and sculpture

*some important names and words:* *epist\_m\_* (*i.e.*, scientific knowledge; *cf.* "epistemology"); Plato's Academy; Aristotle's Lyceum; Peripatetics; qualities; teleology; Alexandria; Skepticism; Stoicism; Euclid; Aristarchus of Samos

January 27: buffer day; no new reading

February 1: **Roman Republic:** Kagan, pp. 111-143 (*omit* boxed readings on pp. 124, 125, 127, 128-129) [*ca.* 24 pp.]

*recommended supplementary reading:* "Appian of Alexandria, 'War, Slaves, and Land Reform: Tiberius Gracchus'" and "Polybius: 'Why Romans and Not Greeks Govern the World'" (CD-ROM, pp. 69-71 and 72-74): Try to get a sense of how Roman Republican institutions functioned. How was authority determined?

*emphasize:* Roman political institutions and how they evolved; gradual expansion of Roman territorial control; Rome's exposure to Greek culture; the fall of the republic and Caesar's rise to power; Octavian's triumph

*deemphasize:* Etruscans; details of Punic Wars; details of 2<sup>nd</sup>-century-B.C. politics (the Gracchi; Marius and Sulla)

*some important names and words:* patricians; plebeians; Julius Caesar; Octavian; Battle of Actium (31 B.C.); magistrates (*e.g.*, consuls, praetors, tribunes, etc.); *imperium*; Senate, Centuriate Assembly; Council of Plebs; Tribal Assembly; Carthaginians

February 3: **Roman Empire:** Kagan, pp. 147-160, 170-175 (*omit* boxed readings on pp. 154, 160); Greer, pp. 149-158 [*ca.* 23 pp.]

*supplementary reading:* "Marcus Tullius Cicero: *The Laws*" (CD-ROM, p. 75): What ultimate sources of authority does Cicero recognize? What is "natural law" or "the law of nature"?

*emphasize:* continuities and discontinuities in the transition from republic to empire; Augustus' consolidation of power; Roman law; expansion of Roman power, culture, and citizenship; reasons for the empire's decline; division of the empire

*deemphasize:* literature; details of succession of emperors; details of barbarian invasions

*some important names and words:* Augustus; *princeps*, *imperator*, Diocletian; Constantine; Edict of Milan (313 A.D.); tetrarchs; Theodosius

February 8: **Hebrews and Christians:** Kagan, pp. 28-29, 166-170, 175-182, 205-209 (*omit* boxed readings on pp. 166, 167, 177) [*ca.* 12 pp.]; *review* Greer, pp. 155-158

*supplementary reading:* (1) “Laws of the Hebrews” (CD-ROM, pp. 16-18): What are some of the similarities and differences between the laws laid down in Exodus and in Hammurabi’s code? (2) “What Has Jerusalem to Do with Athens?” (CD-ROM, p. 92): What is Tertullian’s answer to his question?

*emphasize:* evolution of Jewish religion and its relationship to Christianity; rise and spread of Christianity within the Roman empire; consolidation of Christian belief and authority; Constantine’s role; split between Rome and Byzantium (later Constantinople); papal primacy  
*some important names and words:* Babylonian Captivity (586-539 B.C.); monotheism; Jesus of Nazareth; Paul of Tarsus; Peter; Theodosius; Arianism; Council of Nicaea (325 A.D.); Augustine; monasticism; Benedict of Nursia (modern-day Norcia, in central Italy); *Rule* (“Regula” in Latin) of St. Benedict (ca. 540 A.D.); regular vs. secular clergy

February 10: buffer day; no new reading; Study Guide for First Exam handed out

February 15: review for first exam; no new reading

February 17: FIRST EXAM

February 22: **Devolution of the Roman Empire:** Kagan, pp. 182-183, 195-205, 209-210, 227 (*omit* boxed reading on p. 199); Greer, pp. 158-161 [*ca.* 15 pp.]

*supplementary reading:* “*Corpus Juris Civilis: Prologue*” (CD-ROM, p. 94): On what was the authority of Roman law grounded?

*emphasize:* barbarian invasions; continuities and discontinuities in the “fall of Rome” after 476 A.D.; the Byzantine Empire as successor to the Eastern Roman Empire; codification of Roman law in the *Corpus Juris Civilis* (“Body of Civil Law,” consisting of the Institutes, Digest, and Code); differences between Western Catholicism and Eastern Orthodox Christianity; preservation of Greek learning by Byzantines  
*deemphasize:* details of Islamic controversies and territorial expansion  
*some important names and words:* Odoacer (or Odovacar; the text’s “Odovacer” is irregular); Theodoric; Arians; Justinian; Mohammed (in the text: “Muhammad”); *filioque* clause

February 24: **Early Medieval Europe:** Kagan, pp. 210-224 (*omit* boxed reading on p. 217) [*ca.* 11 pp.]

*supplementary reading:* (1) “Contracts between Lords and Vassals” (CD-ROM, p. 104): What was being exchanged by whom and for what? Who benefitted? (2) “*The Book of Emperors and Kings*, Charlemagne and Pope Leo III” (CD-ROM, pp. 105-108): Note the interplay of personalities on the one side and of institutions and offices on the other in the contest for power.

*emphasize:* conflict between king and powerful local noblemen, between centralized and diffused authority; Charlemagne’s importance; relationship between Papacy and secular authority; power relationships in feudal society  
*deemphasize:* details of Frankish kings and Carolingian kingdoms; manorialism  
*some important names and words:* Clovis; Merovingians; Pepin the Short; Charlemagne (*i.e.*,

Charles the Great) Pope Leo III; Donation of Constantine; Holy Roman Empire; Carolingian Renaissance; feudal; vassal/vassalage; fief; benefice

March 1 & 3: **High Middle Ages:** Kagan, pp. 229-253, 262 (*omit* boxed reading on p. 250) [*ca.* 21 pp.]

*supplementary reading:* "Gregory VII's Letter to the Bishop of Metz, 1081" (CD-ROM, pp. 112-115): How does Pope Gregory claim authority over secular rulers? What kind of rhetorical language does he employ?

*emphasize:* beginnings of nation-states in France and Britain; relation between Empire and Papacy; Cluniac reforms; investiture controversy; significance of Crusades; consolidation of Church doctrine; founding of Franciscan and Dominican orders

*deemphasize:* details of Germanic emperors and Crusades; details of English, French, and German history

*some important names and words:* Otto I; investiture; Pope Gregory VII; Emperor Henry IV; Canossa ("to go to Canossa"); Pope Innocent III; Albigensians (Cathars); Fourth Lateran Council (1215); William I ("The Conqueror"); Magna Carta (1215); Louis IX

March 8 & 10: Spring Break

March 15 & 17: **Medieval Society:** Kagan, pp. 257-276, 280 (*omit* boxed readings on pp. 260, 274); Perry, **Pt. B**, pp. 259-273 (*omit* profile on pp. 266-277) [*ca.* 26 pp.]

*supplementary reading:* "St. Thomas Aquinas: *The Summa against the Gentiles (Summa Contra Gentiles, 1259-1264)*" (CD-ROM, pp. 139-140): What roles does Aquinas assign to reason and to faith in the search for truth?

*emphasize:* role of clergy; importance of towns and merchants; schools and universities; revival of Roman law; tension between philosophy and theology; issue of faith *vs.* reason

*deemphasize:* social orders (classes); details of medieval science

*some important names and words:* sumptuary laws; canon law; Gratian; trivium; quadrivium; Sorbonne (*ca.* 1257); scholasticism; summa; Thomas Aquinas; Condemnation of 1277

March 22: **Late Middle Ages:** Kagan, pp. 291-309, 312, 333-337 (*omit* boxed reading on p. 300) [*ca.* 18 pp.]

*supplementary reading:* (1) "*Unam Sanctam: Two Swords*" (CD-ROM, pp. 126-127): On what does Pope Boniface VIII base the claimed power and authority of the Church? How does he differ in some regards from Pope Gregory? (2) "Propositions of Wycliffe Condemned at London, 1382, and at the Council of Constance, 1415" and "The Lollard Conclusions, 1394" (CD-ROM, pp. 148 and 149-151): What do Wycliffe and his followers object to with the Church? How do they threaten Church authority?

*emphasize:* impact of Black Death (bubonic plague); strengths and weaknesses of the Papacy; consolidation of French, English, and Spanish monarchies; popes *vs.* kings; popes *vs.* councils; political fragmentation of the German "Holy Roman Empire"

*deemphasize:* details of Hundred Years' War; most of the popes and kings; the various

Church councils; French, Spanish, and English rulers of the 15<sup>th</sup> century  
*some important names and words*: Joan of Arc; Pope Boniface VIII; papal bull *Unam Sanctam* (“One Holy [Catholic and truly Apostolic Church],” 1302); “Babylonian Captivity” (1309-1377); Estates General; Marsilius of Padua; benefice; annate; John Wycliffe; Lollards; John Huss (in Czech, Jan Hus); conciliar movement; Cortes (text’s “Cortés” is wrong); *gabelle*; *taille* (pronounced “tie”)

March 24: buffer day; no new reading; might show some images relating to the next class if there’s time

March 29: **Renaissance**: Kagan, pp. 317-333, 337-342, 347-349, 351 (*omit* boxed readings on pp. 322, 325, 326, 348); *recommended* are also pp. 284-287) [*ca.* 21 pp.]; Study Guide and optional Extra Credit Exercise in connection with the Second Exam handed out

*emphasize*: significance of the Renaissance; its classical and progressive aspects; revival of Platonism and of Greek learning in general; innovations of Renaissance art; political involvements of the popes; impact of printing

*deemphasize*: politics of Italian city-states; literature; Italian and French politics

*some important names and words*: humanism; Cosimo de’ Medici; Marsilio Ficino; Donation of Constantine; Michelangelo; Pope Julius II; Raphael; Donatello; Erasmus

March 31: review for second exam; no new reading

April 5: SECOND EXAM

April 7: **Reformation and Counter-Reformation**: Kagan, pp. 353-376, 384 [*ca.* 21 pp.]

*supplementary reading*: (1) “Luther’s *Ninety-Five Theses*” (CD-ROM, pp. 181-182): How does Luther challenge the authority of the Church? Compare the arguments of Wycliffe and his followers. (2) “The Act of Supremacy: The Church of England” (CD-ROM, p. 183): By what authority was the king head of the Church of England? (3) “The Catholic Response: The Council of Trent” (CD-ROM, pp. 188-190): How did the Church respond to the Protestant challenge to its authority? On what did the Catholic Church ground its authority?

*emphasize*: causes and consequences of the Protestant Reformation; lay religious movements (*e.g.*, the Brothers of the Common Life, a.k.a. the Modern Devotion); Luther’s challenge to Roman Catholicism; Calvin’s impact; Catholic Counter-Reformation; importance of the Council of Trent

*deemphasize*: Peasants’ Revolt; Swiss Reformation; Anabaptists and other radicals; details of the English Reformation

*some important names and words*: Martin Luther; sale of indulgences; benefice; Emperor Charles V; John Calvin; Peace of Augsburg (1555); doctrine of *cuius regio, eius religio* (literally, “whose territory, his religion”); Henry VIII; Ignatius of Loyola; Jesuits; Council of Trent (1545-1563, hence the adjective “Tridentine” from the Latin name of the city, Tridentum)

April 12: **England and France in the Seventeenth Century**: Kagan, pp. 417-444 (*omit* boxed readings on pp. 421, 422, 426, 440) [*ca.* 20 pp.]



*supplementary reading*: “The Sun King Shines” (CD-ROM, pp. 248-250): How did Louis XIV seek to enhance his authority? How did his lifestyle enhance his power?

*emphasize*: differences between English and French political developments; importance of political institutions; weaknesses of England’s Stuart kings; rise of Parliament’s power; significance of English Civil War; consolidation of royal power under Louis XIII and Louis XIV; relationship between church and state

*deemphasize*: details of English Civil War; details of Louis XIV’s military exploits

*some important names and words*: absolutism; Louis XIV; French *parlements* vs. English Parliament; Charles II; Petition of Right (1628); Puritans; Oliver Cromwell; James II; William of Orange; Glorious Revolution (1688-1689); Bill of Rights and Toleration Act (1689); Cardinals Richelieu and Mazarin; the Fronde; Versailles; revocation of the Edict of Nantes (1685)

April 14: buffer day; no new reading

April 19: **Scientific Revolution: The Structure of the Heavens**: Kagan, pp. 449-454; Perry, **Pt. C**, pp. 411-420 [*ca.* 13 pp.]; *review* Perry, **Pt. B**, 262-264

*emphasize*: the nature of the Copernican challenge to astronomy, physics, religion, and common sense; relative strengths and weaknesses of the Ptolemaic and Copernican systems; Galileo’s and Kepler’s contributions; nature and significance of the so-called Newtonian Synthesis

*deemphasize*: Renaissance Neo-Platonism; Hermetic tradition and magic; Galileo’s physics

*some important names and words*: Ptolemy; geocentric; heliocentric; Nicolaus Copernicus and his *On the Revolutions of the Heavenly Spheres* (1543); Tycho Brahe; Johannes Kepler; Galileo Galilei; Isaac Newton and his *Mathematical Principles of Natural Philosophy* (a.k.a. “the *Principia*,” 1687); Newtonian Synthesis

April 21: **Scientific Revolution: Philosophical Aspects**: Kagan, 454-462 (*omit* boxed reading on p. 458); Perry, **Pt. C**, pp. 422-424 [*ca.* 9 pp.]

*supplementary reading*: “Francis Bacon: from First Book of Aphorisms” (CD-ROM, pp. 215-217): What is Bacon’s image of scientific knowledge? What guarantees its validity?

*emphasize*: Bacon’s image of science; Descartes’ importance to seventeenth-century science; Locke’s psychology of knowledge (epistemology)

*deemphasize*: Giordano Bruno; Spinoza

*some important names and words*: Francis Bacon; inductivism; “idol” (from Latin *idolum*, meaning image or spectre); René Descartes (hence the adjective “Cartesian” from the Latin form of his name, Renatus Cartesius); deductivism; rationalism; mechanism, mechanical philosophy, corpuscularism (as will be gone over in class); worldview; Thomas Hobbes; John Locke

April 26: **Scientific Revolution: Social and Religious Aspects**: Kagan, pp. 462-464, 467-470, 476; Perry, **Pt. C**, pp. 424-426 (*omit* profile on p. 425) [*ca.* 7 pp.]; *review* Perry, **Pt. B**, pp. 262-264 and **Pt. C**, pp. 411-413

*supplementary reading*: “Rejecting Aristotle: Galileo Defends the Heliocentric View” and “Rethinking the *Bible*: Galileo Confronts his Critics” (CD-ROM, pp. 229-230 and 231-233): What sources of authority does Galileo accept or reject, and where? What can you infer about his religious beliefs? How good do you think Galileo’s argument was in the “Letter”? Compare Galileo’s position to Aquinas’s.

*emphasize*: role of new scientific institutions; ideological aspects of the new conception of science; nature and significance of Galileo’s conflict with the Catholic Church; faith *vs.* reason in Pascal; relationship between science and religion *ca.* 1700; how science was transformed; the authority of science

*some important names and words*: Royal Society; Baconianism; Index of Prohibited Books; deism; natural theology (a.k.a. physico-theology)

April 28: final reflections; review for final; course evaluation; Study Guide for the Final Exam handed out

Tuesday, May 3: no class (classes meet according to Friday schedule)

Wednesday, May 4: Reading Day

Tuesday, May 10: FINAL EXAM, 3:30-6:30