

### HIS 398 New Histories of the United Nations and International Organizations

3-3-0

The United Nations has been derided as a useless talking shop, and praised as the best hope of humanity. This course aims to examine the UN, along with its predecessor and affiliated international organizations, on their own terms, as international actors in their own right. It exposes students to newer theoretical approaches in transnational history and highlights the role of international organizations in global politics, economics and social relations.

## Internships

### HIS 391 Archival or Institutional Internship

3-3-0

Unpaid internship in a local archival repository or other institution under the joint supervision of an archivist or other representative and a member of faculty. Students will be evaluated on the completion of pre-established objectives and must be prepared to perform a variety of projects such as writing a major report, preparing an archival inventory or a finding aid.

*Prerequisite: Permission of the public history coordinator.*

### HIS 392 Research Internship

3-3-0

Unpaid internship under the supervision of a member of the department. The student will be responsible for undertaking research related activities in support of the research project of a faculty member.

*Prerequisite: Permission from the instructor.*

## Honours Project

### HIS 490 Honours Research Proposal

3-0-0

The preparatory stage of an individual specialized research project on a topic chosen by the student under the supervision of a member of the Department. The student will develop a research proposal which will define a viable topic and present a detailed plan of research. This will include a detailed discussion of the objectives and parameters of the proposed research, an explanation of the theoretical and methodological approaches to be taken and an historiographical overview of the relevant literature. It will also include a description and preliminary analysis of the appropriate primary and secondary sources, a bibliography and a comprehensive proposed structure for the subsequent thesis. The research plan will be assessed by a panel of three members of the Department during the final weeks of the semester.

### HIS 491 Honours Thesis

3-0-0

Continuation of HIS 490. The student will complete the research agenda detailed in HIS 490, and present the findings in the form of a thesis no later than two weeks before the marks deadline. The thesis should be modeled upon a learned article. It should be no more than 10000 words: quality of analysis and conceptual rigour will outweigh exhaustive treatment of the subject. An oral examination will be required, and the thesis will be assessed by the panel of the preceding course.

*Prerequisite: HIS 490*

## Independent Studies

**HIS 286 Independent Studies for U2 Students**

**HIS 287 Independent Studies for U2 Students**

**HIS 386 Independent Studies for U3 Students**

**HIS 387 Independent Studies for U3 Students**

## Cognate Courses

### Classics:

CLA 120, CLA 127, CLA 160, CLA 210, CLA 223, CLA 261.

**Politics:** Cognate courses must be selected in consultation with the Chair prior to registration in the course.

**Psychology:** PSY 342, PSY 443.

**Religion:** REL 257.

**Sociology:** SOC 207.

Students in the Major or Honours program may count a maximum of 12 credits in cognate courses toward the degree. Students in the Minor program may count a maximum of 6 credits in cognate courses toward the degree.

# College of Liberal Arts

## Faculty

### Jenn Cianca,

B.A. (Bishop's), M.A., Ph.D. (Toronto);  
Associate Professor,  
Chair of the Department

### Bruce Gilbert,

B.A. (Toronto), M.A. (McGill),  
Ph.D. (Penn. State); Full Professor  
Coordinator for the Minor in  
Social Justice and Citizenship

## Program Overview

The Bishop's University Liberal Arts Program offers a dynamic, interdisciplinary major for particularly motivated students interested in the intensive study of the great themes and texts of Western civilization. The heart of the program is the Liberal Arts Foundation Courses (LIB 210–218), each of which engages, in an interdisciplinary and historical way, with a key theme in the history of the human condition. Students enrolled in the Liberal Arts Program are welcomed into Bishop's with an introductory seminar (LIB 100) and culminate their experience with a final year seminar (LIB 300) or any LIB 300-level course. Liberal Arts majors also complete a series of requirements from other departments (see below), for a total of 63 credits. Students in the Liberal Arts Program are encouraged to complete a second Major in a discipline of their choice. Many courses may be counted towards the requirements of both Majors. The Liberal Arts Program also offers an Honours degree, which requires the completion of a comprehensive research thesis.

## Programs

### Liberal Arts Honours Degree (69 credits)

HONLIB

Liberal Arts students may opt to complete an Honours Degree. In addition to fulfilling the normal requirements for a Major (see below), an Honours student must register in the fall of his or her final year for LIB 400, the requirement of which is to write a supervised, interdisciplinary Honours thesis. In keeping with Divisional regulations, a 70% average, calculated on the best 60 credits in the program, would be necessary for graduation with an Honours degree.

### LIB 400 Honours Thesis I

3-3-0

Each student researches, writes, and publically defends a comprehensive thesis proposal under the supervision of at least two faculty members, one of whom must be a member of the Liberal Arts Program faculty. Students must receive a grade of 75% or higher in this course in order to be permitted to register for LIB 401.

### LIB 401 Honours Thesis II

3-3-0

Based on the proposal completed in LIB 400, students draft, revise, and defend an honours thesis, as examined by all members of the Liberal Arts Program.

*Prerequisite: LIB 400*

## Liberal Arts Major (63 credits) MAJLIB

### Required Courses

#### 1. First Year Seminar Course

First year Liberal Arts majors enroll in this course in their first semester at Bishop's, or the first time it is offered after they become a Liberal Arts Major.

**LIB 100 Introduction to the Study of Western Culture 3-3-1**

By means of a study of classic texts in the Western cultural tradition, this class develops foundational skills in interdisciplinary education, reading, writing, conversation and seminar presentation.

#### 2. Other First Year Requirements

- All Liberal Arts Majors must take CLA 100 or CLA 101 along with LIB 100, a Liberal Arts Foundation Course, and two electives in their first semester at Bishop's.
- All Liberal Arts Majors must take an Introduction to Philosophy and an Introduction to Religion course, as well as a Liberal Arts Foundation Course and two electives in their second semester at Bishop's.
- All Liberal Arts Majors must take FIH 101 or FIH 102 and HIS 104 in their first or second year at Bishop's.

#### 3. Liberal Arts Foundation Courses

Normally Liberal Arts students are enrolled in one Liberal Arts Foundation Course in each semester of their degree. Majors must complete at least four Foundation Course credits. Each course has a "culture" component that requires students to attend and discuss a selection of plays, musical performances, art exhibitions, or lectures each semester.

<b>LIB 210</b>	<b>Eros, Love and Desire</b>
<b>LIB 211</b>	<b>Empire and Its Enemies</b>
<b>LIB 212</b>	<b>In Search of Justice</b>
<b>LIB 213</b>	<b>The Use and Abuse of Beauty</b>
<b>LIB 214</b>	<b>Ecological Crisis and the Struggle for Environmental Justice</b>
<b>LIB 215</b>	<b>Ecstasy and Excess</b>
<b>LIB 216/REL 208</b>	<b>The Divine and Ultimate Concern</b>
<b>LIB 217</b>	<b>Space, Place &amp; the Human Experience</b>
<b>LIB 218</b>	<b>The History and Philosophy of Science</b>

#### 4. Graduating Year Seminar

**LIB 300 Interdisciplinary Seminar 3-3-0**

A team-taught seminar which will explore a selected theme of interdisciplinary interest.

#### 5. Language Requirement

Liberal Arts Major are required to take three courses in any single language (ancient or modern) and must have begun their language requirements by their second year.

#### 6. Social Sciences Requirement

Any two Social Science courses (6 credits).

#### 7. Natural Sciences/Mathematics Requirement

At least one course (3 credits) from Natural Sciences or Mathematics.

#### 8. Humanities Breadth/Depth Requirements

Liberal Arts Majors are required to take 6 credits from two of the following three departments: Drama, English, Music.

Liberal Arts Majors are also required to take two 300- level courses in the Humanities (not including LIB courses).

### Minor in Social Justice and Citizenship (24 credits) MINSJC

A healthy democracy requires that its citizens have the insight and skills to freely govern themselves. The university is therefore a vital institution to democracy. Accordingly, Bishop's University is committed to help its students learn "to practice the respectful and informed dialogue that sustains democracy [and] to exercise the rights and responsibilities of good citizenship."

While each department and program in the university affects this principle in its own way, the Minor In Social Justice and Citizenship takes this goal as its explicit aim. Each student enrolled in this minor completes eight courses (24 credits) made up of a mandatory theory course (LIB 212 or LIB 217), an internship of either one or two semesters (LIB222 and LIB223) and a further five or six courses chosen from the elective list below. In LIB 212, "In Search of Justice," students seek to understand the nature of human freedom, the institutions and cultural practices that seek to cultivate it, and the forms of power and manipulation that threaten and undermine it. In LIB217, "Space, Place, and the Human Experience," students explore questions of social justice inside a spatial framework, in an attempt to understand how place making and spatial structures play into the formation of society & culture. In LIB 222 and LIB223, "Citizenship and Democratic Practice," students not only learn about the agents of democratic practice in civil society (individuals, artistic and cultural communities, social movements, NGOs, churches, etc) but are also required to participate in supervised internships in local and regional community and civil society organizations. Students in the Minor are also encouraged to do at least one of the international courses affiliated with the Minor: LIB 370 Social Movements and Social Change in Brazil, LIB371 New Orleans: Art, Activism and Culture before and after Katrina, and SLP399 Praxis Malawi.

## List of Courses

### Liberal Arts Foundation Courses

**LIB 210 Eros, Love and Desire 3-3-0**

When Plato wrote that *eros* is "giving birth in beauty," he sparked a debate that has lasted millennia. Does the erotic lead us upwards toward wisdom, truth, and love of thy neighbour? Or is eros the chaotic, anti-social, and even destructive force of Dionysian rapture? This course will explore these and other classic theories of eros, love and desire.

**LIB 211 Empire and its Enemies 3-3-0**

"The sun never sets in my empire," said Spanish King Carlos I in the 16th century—a phrase adopted by the British to signal not only the planetary breadth of their imperial achievement, but also the divine, solar blessing conferred on their conquests by God. What is this imperial aspiration, the desire to dominate? Why is Western history in a sense the history of empires constructed and empires resisted and destroyed? This course will trace the imperial aspiration and its enemies from the Roman city-state to the British nation-state to the eclipse of the state altogether by the modern capitalist corporation. It will analyze the various forms and modes of dominance and resistance up to and including the non-state actors of today.

**LIB 212 In Search of Justice 3-3-0**  
 “Let justice roll down like water, and righteousness like an ever flowing stream.” So cried the prophet Amos, echoed thousands of years later when Martin Luther King insisted that “Power at its best is love implementing the demands of justice!” This course will explore the changing and always contested meaning of justice in its many forms in Western history. Is justice little more than the ancient Greek claim that one should “do good to one’s friends, and harm to one’s enemies”? Or is there a universal form of justice that recognizes civil rights and social justice for the poor, women, racial and ethnic minorities, gays and lesbians, and other marginalized peoples?

**LIB 213 The Use and Abuse of Beauty 3-3-0**  
 French writer Stendhal said in the 19th century that “beauty is the promise of happiness” and, upon seeing the beauty of Florence, he wondrously proclaimed, “I was in a sort of ecstasy... absorbed in the contemplation of sublime beauty ... Everything spoke so vividly to my soul.” Yet only decades later his compatriot, poet Arthur Rimbaud, claimed that he wanted to “abuse” beauty, for he found it “bitter.” Dadaist and surrealist artist Tristan Tzara went even further, “I have a mad and starry desire to assassinate beauty...” Does Tzara signal not only a dramatic change in Western art, but the claim that all forms of harmony and beauty, including the personal and the political, are conservative. Or is the beautiful in some important sense still of what we might call “transcendent” importance to human life? This course will explore the fate of the beautiful, from the Greeks to 21st century life.

**LIB 214 Ecological Crisis and the Struggle for Environmental Justice 3-3-0**  
 Global warming, mass extinction and runaway pollution by toxic waste, plastics and other contaminants are only the most widely publicized aspects of what scientists agree is an ecological crisis that affects everyone and everything on the Earth. Paradoxically, nature and wilderness are not only necessary conditions for human well-being, but also have been amongst the greatest sources of our spiritual and artistic inspiration for centuries. Given that new generations will play a decisive role in addressing this crisis, this course will explore international dimensions of the historical, philosophical and cultural background of various forms of the human relationship with nature, as well as examine some of the theories (agro-ecology, eco-feminism, deep ecology, emergence, etc.) and kinds of social movement organizing (Greenpeace, 350.org, Leap, etc.) that reply to the ecological crisis. The course will also introduce certain aspects of the experience and struggle of Indigenous peoples (e.g. Idle No More, Dakota Access, socio-environmental rights in Brazil, etc.), including of the Abenaki First Nation, upon whose unceded land Bishop’s University is built.

**LIB 215 Ecstasy and Excess 3-3-0**  
 “Joy is the most comprehensive mind...and it is from the summits of joy alone that each one will see the path to take.” American philosopher Alphonso Lingis claims here that humanity is the “ecstatic” species. In Greek the ek-static means literally to be outside, even beyond oneself—to transcend what and who one is. In the last few hundred years, artists, writers, philosophers, and others have claimed that ecstasy and excess are not merely temporary states, but the very condition of human life. This course will explore a variety of theories, from the biological to the philosophical and the virtual, inspired by the idea that there is no “human nature” that we can’t exceed.

**LIB 216/REL 208 The Divine and Ultimate Concern 3-3-0**  
 The divine is that about which we are “ultimately concerned”—so said theologian Paul Tillich of Union Seminary in New York. Is this just a last-ditch attempt to salvage faith and spirituality in the midst of charges that religion is, at best, an “opiate of the masses” (Marx) and, at worst, “patently infantile” (Freud)? Or again, is the role of religion being taken over by its long time sister in spirit—art? This course will explore the troubled and passionate place of religious experience and the aesthetic in Western civilization.

**LIB 217 Space, Place & the Human Experience 3-3-0**  
 Our environment has a powerful impact on our experiences and perceptions. In this course, the relationship between our bodies and the spaces they occupy will be examined. The difference between space and place will be explored, along with particular notions of each, including: empire and nation, home and homelessness, sacred spaces and places, liminal spaces, and mythical places. Through the examination of key texts, students will become familiar with essential notions of space and place, and the ways in which specific communities have engaged these notions in the formation of identities, both individually and collectively.

**LIB 218 The History and Philosophy of Science 3-3-0**  
 Modern science has given us an unprecedented understanding of nature - and with it, the power to transform our natural environment irrevocably. This interdisciplinary course will explore some key themes in the history and philosophy of science: the origins and evolution of Modern science; its roots in pre-Modern philosophy of nature; Its flowering in the Scientific Revolution; the Modern era, in which science and scientific method is often taken for granted as the authoritative paradigm for all knowledge; the enormous contribution of science to society, economy and culture; as well as some Important criticisms of the extent and character of scientific exploration of nature and human beings.

## Liberal Arts Thematic Seminar Courses

These courses are in-depth, interdisciplinary seminar courses on topics relevant to the program of study of Liberal Arts majors. Instructors and topics are determined each year.

**LIB 222 Citizenship and Democratic Practice I 3-3-0**  
 Students learn not only the role and importance of civil society organizations, such as social movements, community groups, NGOs, churches and so on, but also commit themselves to an ongoing supervised internship in one or more of these organizations in Lennoxville, Sherbrooke or the wider Eastern Townships. At least one or both of these internship courses (depending on the demands of each internship) is required for the Minor in Social Justice and Citizenship.

**LIB 223 Citizenship and Democratic Practice II 3-3-0**  
 Students learn not only the role and importance of civil society organizations, such as social movements, community groups, NGOs, churches and so on, but also commit themselves to an ongoing supervised internship in one or more of these organizations in Lennoxville, Sherbrooke or the wider Eastern Townships. At least one or both of these internship courses (depending on the demands of each internship) is required for the Minor in Social Justice and Citizenship.

**LIB 270 / ITA 270 Venice And Its Mystique 3-3-1\***  
 “As the Twentieth century draws to a close, no one knows quite what to expect, if anything, of the future. There is a strong need for magic, for a place that is outside of time, for a postponement of reality. For Venice.” —*Gore Vidal*

Once the crossroad of western and eastern civilizations, over the centuries Venice has been seen as the symbol of freedom and cosmopolitanism, but also as the city where artistic and cultural production can thrive. Venice surreal setting and the lushness of its artifacts have become emblematic of the cultural production of Western civilization, creating a unique landscape of unsurpassed aesthetic richness. It is in this exceptional urban scenery, that blends together water, art and culture, that this five-week course will take place. This language and culture course will provide students with a basic knowledge of Italian and familiarize them with the history and culture of one of the few cities that can fulfill our “need for magic,” the “Serenissima.” This course will be taught in English. Students who wish to count the course for Italian credit will submit their assignments in Italian and participate in certain additional activities in Italian.

**LIB 289 / GER 289 History and Memory in Berlin 3-3-1**  
 This interdisciplinary course will explore (re)writings of German history by intellectuals and artists associated to Germany’s capital, (re)writings which expose the flaws and fallacies of a nation’s narrative. We will focus on the Weimar Republic, The Cold War and its aftermaths. Starting with a brief overview of Georg Simmel’s sociological depiction of the metropolis, we will then look at how works from Weimar Berlin revealed not only the instability of the nation’s founding myths but also the conflicts and contradictions which plagued the Weimar Republic (in literature, Benjamin, Brecht, Döblin; in visual arts, Dix, Grosz, Kirchner). We will then turn to the Cold War and its aftermaths, to examine how memory gets (de)constructed in literary texts and songs (Brussig, Grünbein, Bargeld), films (Wings of Desire, Berlin is in Germany), and architecture (Jewish Museum, Holocaust Memorial, documentary Berlin Babylon). A portion of this course may take place in Berlin – for museum and monument visits, literary walks, and cultural immersion.

*No prerequisite*

**LIB 290 / GER 290 (De) constructing Identity in Vienna 3-3-1**  
 In this course, we will examine how intellectuals and artists associated to Austria’s capital have been, ever since the advent of Freudian psychoanalysis, enlightened witnesses to their nation’s identity construction. Our interdisciplinary approach will enable us to investigate our topic from a variety of angles, focusing on two periods of Austrian history, namely the period around 1900 and the aftermaths of WWII. Starting with a brief introduction not only to Freud’s psychoanalytical



theories but also to his sociological observations (Civilization and its Discontents), we will look at how literature (Schnitzler, Hofmannsthal, Zweig) and visual arts (Klimt, Schiele, Kokoschka), in the Vienna of 1900, portrayed the individual's unconscious desires and torments. We will then turn to the aftermaths of WWII and study literary texts (Bachmann, Bernhard, Jelinek) and films (Haneke) which engage with Austrian history and culture, with a nation's repressed feelings of anger and guilt. A portion of this course may take place in Vienna – for museum and monument visits, literary walks, and cultural immersion.

*No prerequisite*

**GER292/LIB292      The Problem of Education      3-3-0**

For Madame de Staël, a French contemporary of Goethe's, Germany was das Land der Dichter und Denker, whereas for many of our contemporaries, Germany is but the land of National-Socialism. How could the people who gave the world the humanistic ideal of Bildung also be the people who devised concentration camps and the final solution? It is impossible to avoid this question when engaging with German Studies. This course will examine the pedagogical intent, philosophy of education and critique of German education present in the works of some of the most important German writers from the Enlightenment to the post-war period. By means of discussions of fiction and non-fiction, we will explore the German discourse on education, from the early bourgeois ideal of Bildung (Lessing, Humboldt, Goethe, Schiller) to Nietzsche's critique of educational institutions, from Musil's depiction of the joyless life of a Gymnasium to later explorations (by Brecht, E. Mann, Arendt – but also in films by Riefenstahl, Schlöndorff and Haneke) of the perversion of the ideal of education in 20th century Germany, namely under National-Socialism.

**GER293/LIB293      In Sickness and in Health      3-3-0**

This course will explore representations of sickness and health in the modern Western cultural tradition. We will read literary masterpieces from modern Russian, Scandinavian and German literature – from Gogol (Diary of a Madman), Tolstoy (The Death of Ivan Illich), Hamsun (Hunger), Ibsen (A Doll's House), Schnitzler (Fräulein Else), Mann (Tristan) and Kafka (The Metamorphosis). Our discussions will be informed and enriched by canonical texts on this theme by Nietzsche (The Case of Wagner), Freud (on Dora) and Sontag (Illness as Metaphor), amongst others, and by works from the visual arts dealing with sickness and health. We will observe how the suffering body and soul experiences sickness in solitude and shame, as an unacceptable failure. Inspired by the idea that a diagnosis is a gnosis, we will also explore how the introspection which arises from that illness and solitude leads one to creation – that is to story-telling, as one wishes to make sense out of that which seems senseless. As the title of the course suggests, we will also reflect upon the romantic and erotic dimension of illness.

**GER294/LIB294      On Fascism      3-3-0**

More than ever, it is crucial for all of us, as citizens, to be able to define and recognize fascism. In this course, we will study fascism by concentrating on the German Nazi movement and regime and its leader, Adolf Hitler. We will look at the roots of fascism, which was born in the aftermaths of WWI. After a brief survey of Italian fascism, we will analyze the rise of National-Socialism in Germany in the 1920s. We will explore the historical, political and economic conditions that led to the establishment of the III. Reich in 1933. We will discuss the role and function of violence and war – and of WWII – for the fascists. We will discuss a wide range of issues, from the cult of the Führer to Nazi propaganda, from anti-Semitism to the Final Solution, from Nazi trials to memorial culture in present-day Germany.

**GER295/LIB295      Wagner's Ring      3-3-0**

This course will introduce students not only to one of the world's most celebrated musical and literary works, Richard Wagner's opera The Ring of the Nibelung, but also to the world of Germanic mythology and German history in the 19th and 20th centuries. We will read, listen to, and discuss Wagner's masterpiece against the backdrop of his theoretical writings on music, art, mythology, history and politics. We will also look at Wagner's legacy – from Nietzsche to Hitler – and at the uses and abuses of Wagner in film and pop culture.

**GER296/LIB296      Goethe's Faust      3-3-0**

In this course, students will read THE masterpiece of German literature: Goethe's Faust, in Walter Kaufmann's celebrated translation. We will read all of part I and excerpts of part II. We will look at Goethe's sources – from the early Historia von Dr. Johann Fausten (based on a true story – that of a magician) to travelling puppet shows about Faust which Goethe enjoyed as a child. This discussion of sources will enable us to see just how modern Goethe's Faust is – in its (for the time) subversive depictions of God, the devil, the quest for knowledge and the pleasures of the flesh. We will also examine how the story of Faust never ceased to inspire artists who created countless variations on the theme – from Gounod's opera to Murnau's expressionist film, from Mann's novel Doktor Faustus to Kurosawa's film Ikiru, to name but a few.

**LIB 303      On the Road Again: Pilgrimage in Theory and Practice      3-3-0**

This course will examine pilgrimage as embodied experience, with a special focus on contemporary pilgrimage. Cross-cultural approaches and historical context will be key to understanding the current fascination with walking as transformative practice. Theories of identity, community, and belonging will also be discussed.

Students will have an opportunity to participate in a short pilgrimage.

**LIB 370      Social Movements and Social Change in Brazil      3-3-0**

This is an intensive spring course that takes place primarily in Brazil. It consists of the study of Brazilian social movements, politics and culture in general and, in particular, the Movement of Landless Rural Workers (Movimento de Trabalhadores Rurais Sem Terra do Brasil, or MST). The course will include studies of and meetings with Brazilian social movements, labour unions, political parties, universities and other actors on the political scene in Brazil. The period in Brazil would be preceded and followed by research and essay assignments. The language of instruction is English, and all meetings in Brazil are translated.

**LIB 371      New Orleans: Art, Activism and Culture before and after Katrina      3-3-0**

Students in this course prepare for a March study trip to New Orleans by researching the history, politics and culture of this extraordinary city. There will be a particular focus on the aftermath of the Hurricane Katrina disaster, including activist and social movement organizing in response to the destruction of whole neighborhoods. On the basis of their research and experiences in New Orleans, each student will write and submit a comprehensive research paper at the end of the semester.

**LIB 384 / ITA 384      Dante's Divine Comedy      3-3-1**

According to Dante Alighieri, none of us can salve the wound in our souls without undertaking our own pilgrimage to hell, without purging our sins, and without letting go of ourselves so as to experience ecstatic union with the foundations of all reality. This is perhaps what James Joyce meant when he said that Dante is his "spiritual food" and that reading Dante is like "looking at the sun." This course will unfold some of the philosophical, poetic, religious, political and historical richness of Dante's allegorical masterpiece and lead each student on a personal journey through Inferno, Purgatorio and Paradiso.

**LIB 385 / ITA 385      Giovanni Boccaccio's Decameron      3-3-0**

One of the most enjoyable, beloved and imitated literary works of all time, the Decameron by Giovanni Boccaccio (1313-1375) is among the great texts whose influence transcends the written word and expands into almost every area of the Western cultural tradition. A book on love according to Boccaccio himself, this masterpiece is in reality an audacious and sophisticated human comedy that brings to the reader the richness of life. Through an in-depth reading of the short stories that comprise the work, this course will explore the philosophical, historical, political, social, and gender related issues that arise from this literary masterpiece. We will also examine the enormous influence this text had on future visual and performative arts, literature and music.

**LIB 386      Montaigne's Essays and Early Modern Humanities      3-3-0**

This course is an exploration of Michel Montaigne's Essays, published in three volumes between 1580-1588. Framed by his celebrated phrase "What do I know?" (Que sais-je?), these writings examine the human condition with the fresh outlook of early modern skepticism. As Montaigne searches for moral examples that can assist us in the conduct of our lives, he gives surprising new inflexions to traditional wisdom on topics such as love, friendship, education, conversation, health, and dying.

**LIB 387      Exuberant Beauty: The Poetry, Visual Art and Philosophy of William Blake      3-3-0**

For William Blake beauty is not the delicate, the calm or the harmonious, but the exuberant. For William Blake the pathway to wisdom is not prudence or fear, but excess. This extraordinary poet, visual artist and philosopher created a new world of culture in which humans are fulfilled only in the creative imagination. His poetry, engravings and paintings are unique and brilliant and his philosophy stakes revolutionary claims that are usually credited to later thinkers like Hegel and Nietzsche. In this course we will study Blake's works with an eye to understanding his philosophical originality. We will follow the great literary critic Northrop Frye's advice to "Read Blake or go to hell."