

Back to the Core

Rethinking Core Texts in Liberal Arts
& Sciences Education in Europe

Edited by

Emma Cohen de Lara
Hanke Drop

Authors

Ewa Atanassow, Bard College Berlin
Joop Berding, Rotterdam University of Applied Sciences
Ruth A. Bevan, Yeshiva University
Emma Cohen de Lara, Amsterdam University College
Iko Doeland, Rotterdams Vakcollege de Hef
Hanke Drop, Utrecht University of the Arts
Allard den Dulk, Amsterdam University College
Topi Heikkerö, St. John's College Santa Fe
David Janssens, Tilburg University
Richard Kamber, The College of New Jersey
David Kretz, Bard College Berlin
Arie-Jan Kwak, Leiden University
J. Scott Lee, Association for Core Texts and Courses
Geoff Lehman, Bard College Berlin
Alkeline van Lenning, Tilburg University
Gelijn Molier, Leiden University
Christopher B. Nelson, St. John's College Annapolis
Álvaro Sánchez-Ostiz, University of Navarra
Sandra Schruijer, Utrecht University
Elizabeth Stewart, Yeshiva University
Angela C. Miceli Stout, University of Navarra
Andrea Rodríguez-Prat, International University of Catalunya
Miguel Tamen, University of Lisbon
Nigel Tubbs, University of Winchester
Teresa Vallès-Botey, International University of Catalunya
Connell Vaughan, Dublin Institute of Technology
Thomas A. Stapleford, University of Notre Dame
Matthew D. Post, University of Dallas

Vernon Series in Education



VERNON PRESS

Copyright © 2017 Vernon Press, an imprint of Vernon Art and Science Inc, on behalf of the author.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street,
Suite 1200, Wilmington,
Delaware 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Vernon Series in Education

Library of Congress Control Number: 2016959068

ISBN: 978-1-62273-096-4

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Table of Contents

<i>Dedication</i>		<i>vii</i>
<i>Introduction</i>		9
Emma Cohen de Lara and Hanke Drop		
<i>SECTION 1 Perspectives on Liberal Education</i>		23
Chapter 1	Curiosity and Conflict: Liberal Education Today	25
	Christopher B. Nelson	
Chapter 2	Can Liberal Studies Be Brought Back into European Universities?	33
	Miguel Tamen	
Chapter 3	Liberal Education and Core Texts: The Case of the Netherlands	43
	Emma Cohen de Lara	
Chapter 4	“The Spirit of Liberal Learning”: A Reflection on the Cowan Method of Teaching the Liberal Arts	61
	Angela C. Miceli Stout	
Chapter 5	The Idea of Core Texts at a Research University: The Program of Liberal Studies after 65 Years	77
	Thomas A. Stapleford	
Chapter 6	Core texts in Academia’s Future	93
	Alkeline van Lenning	
Chapter 7	Thinkeries Ancient and Modern: Democracy’s Challenges for Liberal Education	105
	Ewa Atanassow and David Kretz	
Chapter 8	Freedom, Arts and Sciences, Criticism in the Liberal Arts: an Aristotelian Perspective	123
	J. Scott Lee	

Chapter 9	Freedom is to Learn: Education for its Own Sake	147
	Nigel Tubbs	
Chapter 10	Instrumentalizing Education: Critical Theory as an Introduction to the Canon of Core Texts	159
	Connell Vaughan	
SECTION 2	<i>The Practice of Liberal Education</i>	175
Chapter 11	<i>Under-Thought</i> : Teaching Homer in a Liberal Arts and Sciences Curriculum	177
	David Janssens	
Chapter 12	Plato's <i>Euthyphro</i> and Philosophical Liberation	191
	Richard Kamber	
Chapter 13	Socrates's "Art of Turning" as an Education in Prudential Thinking	199
	Matthew Post	
Chapter 14	Core Texts and Big Questions for Health Undergraduates. The Cases of Job and King Lear	217
	Teresa Vallès-Botey and Andrea Rodríguez-Prat	
Chapter 15	Bruegel's <i>Via Crucis</i> : (Visual) Experience and the Problem of Interpretation	233
	Geoff Lehman	
	<i>List of Figures</i>	247
Chapter 16	World Classics and Local Heroes: Lope de Vega's <i>Fuenteovejuna</i> as a Core Text	259
	Álvaro Sánchez-Ostiz	
Chapter 17	René Descartes's Modern Turn and Liberal Education Today	273
	Topi Heikkerö	
Chapter 18	Rousseau's Three Concepts of Freedom	289
	Hanke Drop and Iko Doeland	

Chapter 19	The never-ending Pursuit of Happiness: Taking Inspiration from Sigmund Freud's <i>Das Unbehagen in der Kultur</i> Sandra G.L. Schruijer	297
Chapter 20	Franz Kafka as a Law Professor: What Kafka's <i>The Trial</i> Teaches Us about Legal Procedure Arie-Jan Kwak	305
Chapter 21	Grossman's <i>Everything Flows</i> or the Ineradicability of Freedom Gelijn Molier	319
Chapter 22	Devastating Irony. Hannah Arendt and Harry Mulisch on the Eichmann Trial Joop Berding	335
Chapter 23	Hannah Arendt and Biopolitics Elizabeth Stewart	349
Chapter 24	Hannah Arendt: Modernity as Paradox Ruth A. Bevan	361
Chapter 25	What We Do and What We See Is Not Separate: The Embodiment of Seeing in Merleau-Ponty's <i>Eye and Mind</i> Iko Doeland and Hanke Drop	375
Chapter 26	David Foster Wallace's <i>Infinite Jest</i> as Contemporary Core Text: Re-Evaluating Postmodernism and Existentialism Allard den Dulk	383
	<i>About the authors</i>	401
	<i>Index of names</i>	407

Dedication

This book is based on a conference on Liberal Arts and Sciences Education and Core Texts in the European Context held at Amsterdam University College in September 2015. The conference would not have been possible without the gracious support of Amsterdam University College's founding Dean Marijk van der Wende, who in the early stages of AUC's existence took the risk of supporting what turned out to be a monumental conference. The editors are also grateful to the Association for Core Texts and Courses and, in particular, to its director J. Scott Lee who was crucial for making the conference a success. The editors of the volume wish to thank all participants to the conference who, with their contagious commitment to teaching core texts, were invaluable for making the conference a success, facilitating the exchange of ideas and good practices and building a community around the teaching of core texts in Europe. Finally, the editors thank Joanna Boothman, who helped to develop a title for the book and designed its playful cover.

PAGES MISSING
FROM THIS FREE SAMPLE

Devastating Irony. Hannah Arendt and Harry Mulisch on the Eichmann Trial

Joop Berding¹

Core texts have the power to move people, and that is why they are of extreme importance, not only in education but also in public discourse. This is certainly the case with the two books that I will discuss in this essay: Hannah Arendt's *Eichmann in Jerusalem*² and *Criminal Case 40/61, the Trial of Adolf Eichmann* by Harry Mulisch.³ This has everything to do with the topic of both books, referring to the question of how an individual's responsibility is to be judged with regard to one of the greatest and incomprehensible disasters mankind ever has had to deal with, namely, the Shoah. But another question also arises, i.e. if this disaster is indeed unspeakable, what literary means remain for anyone who wants to write about it? For now, I am mainly occupied with the second question. It is clear that the literary style used by both authors has in many ways contributed to the impact of their works, and also to the controversy that arose, and goes on, more than fifty years after they were first published. That style, I propose, is a devastating irony.⁴

Background

First, let me give a sketch of the historical backgrounds. During the Nuremberg trials after the Second World War Eichmann's name came up a few times but this did not lead to action.⁵ In spite of many investigations, Eichmann was

¹ I wish to thank Kitty Saal and M. Mathijsen-Verkooijen of the Harry Mulisch Huis and the University of Amsterdam for their hospitality and for making the integral typescript of Mulisch's *Criminal Case 40/61* accessible to me.

² Hannah Arendt, *Eichmann in Jerusalem. A Report on the Banality of Evil* (New York: Penguin Classics, 2006). All references are to this edition.

³ Harry Mulisch, *Criminal Case 40/61. The Trial of Adolf Eichmann* (Philadelphia: University of Pennsylvania Press, 2005). All references are to this edition.

⁴ Cf. Elizabeth Stewart's chapter in this volume.

⁵ Although it is sometimes contended that Eichmann's name was not mentioned at all or only casually, this is convincingly proved faulty by Bettina Stangneth, *Eichmann before Jerusalem* (London: The Bodley Head, 2014).

never located, although recent research reveals that already in 1952 the German Secret Service knew or might have known of his whereabouts.⁶ Eventually the Mossad found out that Eichmann had lived for some time in Argentina under the false name of Ricardo Klement and had had a minor job at an office after some failures to start his own company. After meticulous research and surveillance, Israeli secret agents succeeded in capturing and abducting Eichmann near his home in Buenos Aires on May 11, 1960.⁷ He was flown to Israel and put in prison. There he was to be tried before an Israeli court, and to be held accountable for his deeds, more precisely his involvement in the *Endlösung*; the so-called “*definitive solution of the Jewish question*.” The Israeli way of dealing with Eichmann was questioned from the beginning. Why did this trial take place before an Israeli and not an international court of law, and second, what exactly had been Eichmann’s position, function and responsibility within the Third Reich? The answers to these questions have much to do with the historical situation regarding the State of Israel instituted in 1948 and the awareness of scale and impact of the Holocaust, which at the time had only just begun. It seemed that Israel wanted to show the world that the Jews were “still around” and they were determined in the name of justice to hunt down Nazis everywhere in the world. At the same time it seemed that Israel wanted to tell its own people, and the world, the story of the near destruction of the Jews all at once as a form of “education”, as both Arendt and Mulisch, and others, see it. To which deeds Eichmann himself was exactly accountable seemed of minor relevance. The trial dragged on, the death penalty was called for, Eichmann appealed to the Supreme Court, and on May 31, 1962 he was hanged and his corpse incinerated. Only a few hours later his ashes were scattered across the ocean. In retrospect, one can say that in a sense from that moment on, the world and the Jews were free to deal with the Holocaust.

Arendt and Mulisch

The German-American-Jewish political thinker Hannah Arendt (1906-1975) and the Dutch author Harry Mulisch (1927-2010) played a major role in these events.⁸ In 1941, Arendt had escaped from occupied France, via Lisbon to the

⁶ Ibid.; cf. Susan Neiman, “Filosofie, Geen Geschiedenis (Philosophy, Not History),” in *Afgezien van de Feiten (Apart from the Facts)*, 39-66 (Amsterdam: Boom, 2014).

⁷ Cf. Isser Harel Harel, *The House on Garibaldi Street* (London: Routledge, 1997); Neil Bascombe, *Hunting Eichmann* (Boston: Houghton Mifflin Harcourt, 2009).

⁸ Following Hannah Arendt, I will not define her as a philosopher. See Hannah Arendt, “What Remains? The Language Remains’: A Conversation with Günter Gaus,” in *Hannah Arendt: The Last Interview and Other Conversations*, 1-38 (Brooklyn NY: Melville House, 2013). Harry Mulisch’s mother was Jewish, a fact that plays a role in several of his major literary works.

United States and had established herself as an editor (at Schocken Books), and later on as author, teacher and professor. When not involved in “worldly” activities she led a somewhat secluded life in New York, together with her husband Heinrich Blücher and a few friends, amongst whom the author Mary McCarthy.⁹ At Arendt’s own request, the journal *The New Yorker* sent her as a journalist to the Eichmann trial. She read all records of the trial that were available at the time, including transcripts of the interviews the Israeli chief of police Av. Lesner had conducted with the prisoner, and she attended the first days in the Court Hall. In 1963 her reports were put together in her book *Eichmann in Jerusalem*.

In 1961 Harry Mulisch was still seen as a novice, though his first works had been awarded important prizes in his native country, the Netherlands. In the same year, he requested that the weekly journal *Elsevier* sent him to Jerusalem. Mulisch published his book, based on the reports that he wrote for *Elsevier*, in 1962 – a year before Arendt’s - under the title *Criminal Case 40/61*. The scope of his reports, and of the book, was broader than the case itself. Mulisch wrote about his wanderings through Jerusalem, his excursions to the remnants of Eichmann’s office in Berlin, and about trips to Warsaw and Auschwitz.¹⁰

The parallel reading I propose of both author’s works on the Eichmann trial seems more than appropriate. Not only do both books discuss the same theme but they are also characterized by the same tone or literary style. Both authors show how what they call “language destruction” operates in practice. From this we can learn something about what happens with language under totalitarian circumstances. Moreover, Arendt refers to Mulisch’s work in her book and acknowledges that he, as one of the very few, understood her perspective on both the trial and the person of Eichmann.¹¹

⁹ In the movie *Hannah Arendt*, Margarethe von Trotta’s biopic scenes from Arendt’s domestic life are presented in quite the romantic fashion. See Pamela Katz and Margarethe von Trotta, *Hannah Arendt*, dir. Margarethe von Trotta, starring Barbara Sukowa, Axel Milberg, and Janet McTeer (Germany: Heimatfilm, 2012).

¹⁰ During the trial, Arendt also wrote on other related topics, primarily in letters to her husband. See Lotte Köhler, ed., *Hannah Arendt Heinrich Blücher Briefe 1936-1968* (München & Zürich: Piper, 1999), 518ff.

¹¹ Arendt, *Eichmann in Jerusalem*, 282. Arendt wrote a letter to Mulisch dated January 27, 1964, in which she indicates that she is in agreement with most of the views expressed in *Criminal Case 40/61* and promises to use some quotes from Mulisch’s, which in fact she did, see Arendt, *Eichmann in Jerusalem*, 27, 28, 96, and esp. 282. Arendt also mentions that she regrets that they did not meet in Jerusalem. A reproduction of the letter is published in R. Ammerlaan, *Zijn Eigen Land (His Own Country)* (Amsterdam: De Bezige Bij, 2016).

Arendt: Eichmann in Jerusalem

From the beginning, Arendt was critical towards the intentions of the State of Israel with regard to Eichmann's trial. The builder of its location, the House of the People, Arendt writes, "*had a theater in mind*," and she considers it "*not a bad place for [this] show trial*."¹² The journalists who attended the trial were supposed to see "*a spectacle as sensational as the Nuremburg trials*."¹³ But it degenerated in "*a rudderless ship tossed about on the waves*," especially, Arendt states with metaphorical eloquence, because the judge appeared unable to get a grip on the publicity machine of the prosecutor and the state.¹⁴ Eichmann declared himself not guilty in the sense of the indictment on all fifteen counts of the charge. What he had done were only crimes in retrospect; he had always been a law-abiding citizen, he stated, and had only acted according to the *Führerbefehl* (command of the leader). "*He 'personally' had never anything whatsoever against Jews*."¹⁵ But, in Arendt's writing, he emphasized how tough it had been for him to obey orders, and spoke about "*the burden of responsibility and of importance that weighed supposedly on those who had to execute orders*."¹⁶ Here we have a first and typical example of Arendt's ironic way of reporting. Of course, Arendt adds, Eichmann did not really say this, but this was the way he thought.

In a prison in Jerusalem, Eichmann wrote an autobiography which, according to Arendt, is a maze of stereotypes or clichés, referring to his description of his difficulties as a youngster, how he was fired, and how already in 1932 he joined the Nazi party, the NSDAP, and later the SS.¹⁷ Arendt concludes that Eichmann wanted to give his audience the impression that he was just "*a typical member of the lower middle classes*" (a "*Kleinbürger*"), while in reality being the "*déclassé son of a solid middle-class family*."¹⁸ With a lot of details - and detail is very important¹⁹ - Arendt relates how Eichmann after 1935 became an "expert" in the field of Judaism. His boss was Reinhard Heydrich, who in January 1942 organized the Wannsee Conference and who informed representatives of other parts of the Reich of the *Führerbefehl* on the Final

¹² Arendt, *Eichmann in Jerusalem*, 4.

¹³ *Ibid.*, 6.

¹⁴ *Ibid.*, 9.

¹⁵ *Ibid.*, 26.

¹⁶ *Ibid.*, 27.

¹⁷ This is only one of the writings in which Eichmann strategically emphasized certain points, changed dates, or left out events, see Bettina Stangneth, *Eichmann before Jerusalem* (London: The Bodley Head, 2014).

¹⁸ Arendt, *Eichmann in Jerusalem*, 31.

¹⁹ Cf. Susan Neiman, *Evil in Modern Thought. An Alternative History of Philosophy* (Princeton: Princeton University Press, 2004).

Solution.²⁰ Eichmann was an able secretary who provided ample preparatory documents in which he, to the convenience of both his boss and his other fellow-Nazis, calculated the number of Jews to be “extracted” from the European countries. All in all they numbered a mere eleven million. Eichmann taught himself some Hebrew - “*a smattering of Hebrew*,” as Arendt calls it, “*not a very difficult accomplishment*” - and actually immersed himself in the history of Judaism and Zionism.²¹ Eichmann became the perfect bureaucrat who organized with fanatical precision the transports of Jews to the East. Only once did he take the independent decision to cancel a transport. Arendt concludes thus: “[Eichmann] had a conscience, and his conscience functioned in the expected way for about four weeks, whereupon it began to function the other way around.”²² And this it did, even when in July 1944 the end of the Third Reich was inescapable. At that point, against the direct order of Himmler, Eichmann put half a million Hungarian Jews on transport. However, there were no means of transport left and they had to walk. There were virtually no survivors.

Arendt connects Eichmann’s moral poverty to the language that he employed during the trial. She quotes one of Eichmann’s statements during the trial: “*Officialesse [Amtssprache] (official bureaucratic speech) is my only language.*”²³ He dealt in platitudes, repetitive phrases, and clichés. Eichmann’s inability to speak in an eloquent manner, Arendt writes “*was closely connected with an inability to think, namely, to think from the standpoint of somebody else. No communication was possible with him, not because he lied but because he was surrounded by the most reliable of all safeguards against the words and the presence of others, and hence against reality as such.*”²⁴

²⁰ Cf. Mark Roseman, *The Villa, the Lake, the Meeting. Wannsee and the Final Solution* (London: Penguin, 2003).

²¹ Arendt, *Eichmann in Jerusalem*, 41; cf. Stangneth, *Eichmann before Jerusalem*, 24-25.

²² Arendt, *Eichmann in Jerusalem*, 95.

²³ *Ibid.*, 48.

²⁴ *Ibid.*, 49. The part of this sentence “*namely, to think from the standpoint of somebody else*” is crucial. Stangneth, *Eichmann before Jerusalem*, 268, excludes it from her considerations of Arendt’s statement on Eichmann’s thinking and thereby distorts the essence of it. Arendt’s protest against what might be called the betrayal of language has a forerunner in Montaigne, who wrote: “*Our intelligence being by no other way communicable to one another but by a particular word, he who falsifies that betrays public society,*” Michel de Montaigne, *The Complete Essays of Montaigne*, trans. D.M. Frame (Stanford CA: Stanford University Press, 1976), II.XVIII.

This is the core of Arendt's view of this criminal, and it is precisely this determination of "*thoughtlessness*,"²⁵ not the "*monstrosity*" of Eichmann that Israel wanted to show the world, that brings her at the end of the penultimate chapter to describe the whole thing as "*the lesson of the fearsome, word-and-thought-defying banality of evil.*"²⁶

Would Arendt herself have suspected that precisely this sentence, these three words in a report of over three hundred pages would have the effect it had? Because it was this sentence²⁷ that made people, good friends of hers, discontinue their friendships of decades, it led to active campaigning against her book and her person, and made a French magazine pose the question "*Hannah Arendt: est-elle une Nazie? (Hannah Arendt: is she a Nazi?)*" on its cover. According to David Cesarani, Eichmann's biographer, over two hundred books and articles appeared that deal with the controversy raised by Arendt's report.²⁸ Arendt herself did not mean for the notorious phrase to be misunderstood in this way. To her, the crimes committed by Eichmann, namely, the attempt to eradicate the Jewish people, had as its goal the end of human plurality, which she had ardently defended in *The Human Condition*,²⁹ and for her this was by no means a banal affair. It was to her the man himself who was banal, the man who succeeded in mistreating even the philosophy of Kant (his categorical imperative) in a banal way; the man who said moments before his execution, that he was a "*believer in God*," which in Nazi-rhetoric implied the non-existence of an afterlife in the Christian sense.³⁰ "*Long live Germany, long live Argentina, long live Austria. I will never forget them.*"³¹ were allegedly his last words. For Arendt he was all cliché in the flesh.

²⁵ Again, one may wonder if Eichmann really was "*thoughtless*", and the doer of "*thoughtless*" evil. An alternative view might be that he was "*thoughtful*" evil in the flesh.

²⁶ Arendt, *Eichmann in Jerusalem*, 252, emphasis in the original.

²⁷ I am aware that besides Arendt's wording of the banality of evil there are other aspects of her report that caused uproar, especially her depiction of the position of the Jewish Councils in Nazi-occupied countries. Cf. Corey Robin, "The Trials of Hannah Arendt," *The Nation*, May 12, 2015, <https://www.thenation.com/article/trials-hannah-arendt/>.

²⁸ David Cesarani, *Eichmann. His Life and Crimes* (London: Vintage, 2005). Stangneth estimates that, by now, over eight hundred books have been published on Eichmann. See Bettina Stangneth, "Academic Evil, or Beyond Thoughtlessness", (Paper presented at the international conference The Seduction of Banality: Evil Reconsidered, Potsdam, June 26-27, 2015)

²⁹ Hannah Arendt, *The Human Condition* (New York: Doubleday, 1959).

³⁰ For more detail, see Elizabeth Stewart's chapter in this volume.

³¹ Arendt, *Eichmann in Jerusalem*, 252, emphasis in the original.

Mulisch: Criminal Case 40/61

Unlike Hannah Arendt Harry Mulisch describes in his report the judgment and the execution of Eichmann already in the first chapter, "The verdict and the execution. 3/26/61".³² Like Arendt, Mulisch highlights Eichmann's characteristic thoughtlessness and uses a good dose of irony to do so: "*Not only did Eichmann not know what he was doing when he transported his victims by the hundred [sic] of thousands to the gas chambers; in a sense he did not even know that he was doing something.*"³³ Listening to Eichmann speaking brings Mulisch to the conclusion that he was "*a wickedly unreal person, alienated from himself.*"³⁴ To demonstrate the multi-faceted, multi-layered and distorted personality of Eichmann, Mulisch engineered a photo trick in which the face of Eichmann was divided in half and the mirrored halves were pasted together. Thus arose three Eichmanns, the "*real*," the "*barbaric, twisted mug of the mass murderer*," and finally the "*human*" Eichmann. The latter persona plays witness to the former two and is at the same time, according to Mulisch, the most enigmatic.³⁵ Like Arendt, Mulisch discusses the "*difficult*" life of Eichmann as a youngster, and uses all of his powers of irony in the description of the supposed correlation between these difficulties and his later deeds as a Nazi: "*He is said to have had no friends, preferring solitary reading. This is supposed to help explain the mass murder. But it is also said that he was the leader of a youth gang that beat up Jewish boys. This, too, is supposed to explain the mass murder.*"³⁶ Early in his career, he learned to "*drink and to have sex, two things that kept him busy for the rest of his life*", and in addition to these two he "*got to know two kinds of people . . . : Jews and Nazis.*"³⁷ Nevertheless he taught himself, "*being an 'idealist,' Hebrew, and confesses that had he been a Jew he would have developed into a fanatical Zionist. Mulisch writes that "[t]he frightening part is that he means it.*"³⁸

Similarly to Arendt, Mulisch experiences the trial as a play and as an exercise in pedagogy: "*the greatest public lesson in world history.*"³⁹ Also for Mulisch, Eichmann is no monster, he "*turns out to be human: a somewhat grubby*

³² In the Dutch edition. In the English edition, Mulisch's short foreword is chapter 1.

Like Arendt Mulisch also read the transcripts from the interviews of Eichmann by Lessner.

³³ Mulisch, *Criminal Case 40/61*, 4, emphasis in the original.

³⁴ *Ibid.*, 5.

³⁵ *Ibid.*, 9-15.

³⁶ *Ibid.*, 17.

³⁷ *Ibid.*, 18.

³⁸ *Ibid.*, 22.

³⁹ *Ibid.*, 35.

*man with a cold, wearing glasses.*⁴⁰ Other media reported on the appearance of his eyes as “snake eyes,” or “gas chamber,” but Mulisch has another interpretation: his eyes are “soft and somewhat velvety, which is only more horrifying.” He has multiple faces: an “*inexplicably merciless face, sending shivers up my spine - a smattered face, simultaneously evoking strong pity.*”⁴¹ Eichmann is “*a lonely, dying man*”; “*he has become a disease.*”⁴² In later stages of the trial his face will become even more ruinous; it is in constant motion, and is sometimes “*cramped into a horrendous grimace.*”⁴³

Gradually, during the legal process a different picture unfolds. Eichmann shows himself to be a civil servant who would have obeyed anybody in power: “*I obeyed. Whatever they might have ordered me to do, I would have obeyed. Certainly, I would have obeyed. I did obey. I obeyed - I cannot escape from my skin.*”⁴⁴ For Mulisch, this constitutes the core of the uniqueness of Eichmann, and he responds to Eichmann’s “confession” with a bout of irony: “*If not Adolf Hitler but Albert Schweitzer had been the Reich’s Chancellor in those years, and if Eichmann had received an order to transport all sick blacks to modern hospitals, then he would have carried out that order without fail ... He is less a criminal than he is someone capable of anything.*”⁴⁵ The order preceded everything else, but when the giver of orders was no longer among the living, Eichmann made a 180-degree turn and became a peaceful citizen in Argentina.⁴⁶ The difference between Eichmann and a machine is that the latter is put together, the former conceived.⁴⁷ His capabilities for adaptation are miraculous: during the interrogations in Israel not one cross word passed his lips. Mulisch concludes: “*This extremely useful, absolutely uncorrupted, highly dangerous man is the precise opposite of a ‘rebel’ [...] He is a machine that is good for anything. He is the right man in the right place. He is the ideal of psychotechnology.*”⁴⁸ Like Arendt, Mulisch notices Eichmann’s use of language, or

⁴⁰ Ibid., 37.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid., 131.

⁴⁴ Ibid., 111.

⁴⁵ Ibid., 111-112. Stangneth denies this. She repudiates the statement made by Nazi-hunter Simon Wiesenthal that “*Eichmann would have persecuted red-haired or blue-eyed people with the same commitment if someone had ordered him to.*” The crucial reason, for Stangneth, is “*that Eichmann was so receptive to the totalitarian system that he was already in thrall to totalitarian thought,*” see *Eichmann before Jerusalem*, 222.

⁴⁶ Mulisch, *Criminal Case 40/61*, 112.

⁴⁷ Ibid., 115.

⁴⁸ Ibid., 119.

rather as she calls it, his struggle with the German language and his inability to control this. And these endless phrases-within-phrases from which humanity has disappeared bring Mulisch to a concluding remark: "*This way of speaking is Fascism.*"⁴⁹

"I am quickly becoming a real reporter," says Mulisch in Jerusalem, and he is proud of a scoop: reading Eichmann's autobiography that he wrote during his imprisonment and that counts 200 pages.⁵⁰ Mulisch comments that "*Everything is correct time wise, but there is not a word of truth.*"⁵¹ Eichmann wrote the text like a machine, like a crazed machine without operator: "*Hungary 1944 shows this.*" In June 1944, going against his superiors, Eichmann ordered the Jewish leader in Budapest, Brand, to fly to the Allies to negotiate "*the most insane offer in world history,*" namely, the exchange of one million Jews for ten thousand trucks.⁵² The deal failed and, ultimately, writes Mulisch, the man who least deserved it was made into a "*myth.*"⁵³

Conclusion: Devastating Irony

Not only Arendt but Mulisch as well has been criticized for the tone of his report. Mulisch was accused of identifying too much with the subject, and was he not a Jew himself? He discusses these matters at the end of his book. Mulisch does not see himself as a journalist but as a writer; he asked to be sent to Jerusalem to report on the trial, which he has in common with Arendt. Eichmann, Mulisch writes, "*has cured me of many things: of indignation with-*

⁴⁹ Ibid., 127, emphasis in the original. In the Dutch edition, unlike the English one, Mulisch quotes Eichmann in German: "*Where possible quotations are in German, for in Dutch they are no longer what they are: dangerous. For those who cannot read German, one of the most important entrances to criminal case 40/61 will in this way remain closed – maybe that makes them fortunate,*" *De Zaak 40/61. Een Reportage (The Case 40/61. A Report)* (Amsterdam: De Bezige Bij, 2010), 1, translation by author - JB. In the typescript, Mulisch writes as follows: "*In order to make this clear I will have to cite even more in German, I am sorry, but I will not translate it – in Dutch it would not be anymore what it is: dangerous. It has advantages to write in Dutch,*" Mulisch, Harry, *De Zaak 40/61. Een Reportage (Criminal Case 40/61. A Report)*, 1961, typescript located at Harry Mulisch House Amsterdam, 98. Translation by the author - JB. The sentence is crossed out, by Mulisch I suppose, and does not appear in either the Dutch or the English edition.

⁵⁰ Mulisch, *Criminal Case 40/61*, 133.

⁵¹ Ibid., 134. From Stangneth's recent extensive investigation in *Eichmann before Jerusalem* of many available autobiographical documents that Eichmann wrote in the different phases of his life we may conclude that lying is the guiding threat of his personality.

⁵² Mulisch, *Criminal Case 40/61*, 137.

⁵³ Ibid., 142.

out obligation, for example, but also of much carefreeness. He has also taught me a certain vigilance: my eyes have opened a little wider. I see him, myself, as well as others, in a brighter light. [...] This is where speechlessness begins.”⁵⁴

Mulisch and Arendt both had to deal with “*language destruction*.” Was the irony, the devastating irony used by them, the only weapon left for these reporters? Was not the alternative to remain silent? Knott argues that for Arendt irony was “*her means of holding experience at arm’s length in order to think it through, a protection against panic and powerfully aggressive impulses that would only interfere with her ability to judge*.”⁵⁵ Irony, indicating statements of which the intended meaning is the opposite of what appears to be expressed, is the dominant literary style in both works.⁵⁶ By using irony authors run the risk of not being understood, for in a sense they “*redescribe*” reality.⁵⁷ In my opinion, Mulisch goes further than Arendt, because for him not only Eichmann and his evil deeds were at stake, but also himself as a writer. He makes it clear how fundamentally the trial changed his perception of life and of himself. Undoubtedly, Arendt also experienced the impact of the trial, but the impact was probably more incisive after the publication of her report and its reception in the Jewish world and the world at large.⁵⁸

The Eichmann trial left a number of questions unanswered, such as the question who Eichmann “*really*” was.⁵⁹ If he was not a monster but a boring servant, then what does this mean for the chance of repetition of his behavior?⁶⁰ Exactly this question caused Arendt to immerse herself in ideas and

⁵⁴ Mulisch, *Criminal Case 40/61*, 159, emphasis in the original.

⁵⁵ Marie Luise Knott, *Unlearning with Hannah Arendt* (London: Granta Books, 2015), 9.

⁵⁶ Mulisch himself defined irony as follows: “*He who speaks ironically states the opposite of what he means, but in such a way, that the other sees through this*,” Harry Mulisch, *Het Ironische van de Ironie (The Irony of Irony)* (Brussel: Manteau, 1976), 52, author’s translation - JB. The problem, according to Mulisch, was that many people did not see through this when it came to *Criminal Case 40/61* and Arendt’s *Eichmann in Jerusalem*.

⁵⁷ To paraphrase Richard Rorty, *Philosophy and Social Hope* (London: Penguin Books, 1999), 87-88.

⁵⁸ Knott analyzes in detail Arendt’s behavior during the famous Gaus interview in 1964, which includes what Knott calls “*bizarre laughter*,” *Unlearning with Hannah Arendt*, 20. I would argue that, on this occasion, laughter has taken the place of language because Arendt realizes that regular language does not suffice. Arendt has written and spoken about her laughter on several occasions, e.g. Arendt, “*What Remains?*” 27.

⁵⁹ Cf. Neiman, “*Filosofie, Geen Geschiedenis*.”

⁶⁰ Arendt categorically rejects the idea that there might be “*an Eichmann in every one of us*” as some commentators of her work would have it, see Melvyn A. Hill, *Hannah Arendt: The Recovery of the Public World* (New York: St.-Martin’s Press, 1979), 308.

practices of thinking and their history, which resulted in part one of *Life of the Mind*.⁶¹ In this book, every trace of irony is gone and replaced by serious philosophical investigation. And what about Mulisch? He decided that he did not want to be a reporter but, instead, continued to produce an impressive literary output including masterpieces such as *The Assault*⁶² and *The Discovery of Heaven*⁶³ and, much later, *Siegfried*.⁶⁴ Themes of the Second World War permeate much of his work. In one instance he even said: “*It’s not that I have “experienced” the Second World War: I am that war.*”⁶⁵ Irony for Mulisch became self-irony as the only way to fight off the outside world and to relate to its brokenness. The impact on public discourse of both authors’ works about Eichmann continues to date - but that is a different matter for another time and another place.

⁶¹ Hannah Arendt, *The Life of the Mind* (New York: Harcourt Brace Jovanovic, 1978).

⁶² Harry Mulisch, *The Assault* (New York: Random House, 1986).

⁶³ Harry Mulisch, *The Discovery of Heaven* (London: Penguin Books, 2011).

⁶⁴ Harry Mulisch, *Siegfried* (London: Penguin Books, 2004).

⁶⁵ Harry Mulisch, *De Pupil (The Pupil)* (Amsterdam: De Bezige Bij, 2012).

Bibliography

- Ammerlaan, R. *Zijn Eigen Land (His Own Country)*. Amsterdam: De Bezige Bij, 2016.
- Arendt, Hannah. *The Human Condition*. New York: Doubleday, 1959.
- . *The Life of the Mind*. New York: Harcourt Brace Jovanovic, 1978.
- . *Eichmann in Jerusalem. A Report on the Banality of Evil*. New York: Penguin Classics, 2006.
- . “‘What Remains? The Language Remains’: A Conversation with Günter Gaus.” In *Hannah Arendt: The Last Interview and Other Conversations*, 1-38. Brooklyn NY: Melville House, 2013.
- Bascombe, Neil. *Hunting Eichmann*. Boston: Houghton Mifflin Harcourt, 2009.
- Cesarani, David. *Eichmann. His Life and Crimes*. London: Vintage, 2005.
- Harel, Isser. *The House on Garibaldi Street*. London: Routledge, 1997.
- Hill, Melvyn A. ed., *Hannah Arendt: The Recovery of the Public World*. New York: St.-Martin's Press, 1979.
- Katz, Pamela and Margarethe von Trotta. *Hannah Arendt*. Directed by Margarethe von Trotta. Starring Barbara Sukowa, Axel Milberg, and Janet McTeer. Germany: Heimatfilm, 2012.
- Knott, Marie Luise. *Unlearning with Hannah Arendt*. London: Granta Books, 2015.
- Köhler, Lotte, ed. *Hannah Arendt Heinrich Blücher Briefe 1936-1968*. München & Zürich: Piper, 1999.
- Montaigne, Michel de. *The Complete Essays of Montaigne*. Translated by D.M. Frame. Stanford CA: Stanford University Press, 1976.
- Mulisch, Harry. *De Zaak 40/61. Een Reportage (Criminal Case 40/61. A Report)*. 1961. Typescript located at Harry Mulisch House Amsterdam.
- . *Het Ironische van de Ironie (The Irony of Irony)*. Brussel: Manteau, 1976.
- . *The Assault*. New York: Random House, 1986.
- . *Siegfried*. London: Penguin Books, 2004.
- . *Criminal Case 40/61. The Trial of Adolf Eichmann*. Philadelphia: University of Pennsylvania Press, 2005.
- . *De Zaak 40/61. Een Reportage (The Case 40/61. A Report)*. Amsterdam: De Bezige Bij, 2010.
- . *The Discovery of Heaven*. London: Penguin Books, 2011.
- . *De Pupil (The Pupil)*. Amsterdam: Bezige Bij, 2012.
- . “Filosofie, Geen Geschiedenis (Philosophy, Not History).” In *Afgezien van de Feiten (Apart from the Facts)*, 39-66. Amsterdam: Boom, 2014.
- Neiman, Susan. *Evil in Modern Thought. An Alternative History of Philosophy*. Princeton: Princeton University Press, 2004.
- Robin, Corey. “The Trials of Hannah Arendt.” *The Nation*, May 12, 2015. <https://www.thenation.com/article/trials-hannah-arendt/>.
- Rorty, Richard. *Philosophy and Social Hope*. London: Penguin Books, 1999.

Roseman, Mark. *The Villa, the Lake, the Meeting. Wannsee and the Final Solution*. London: Penguin, 2003.

Stangneth, Bettina. *Eichmann before Jerusalem*. London: The Bodley Head, 2014.

———. “Academic Evil, or Beyond Thoughtlessness.” Paper presented at the international conference *The Seduction of Banality: Evil Reconsidered*, Potsdam, June 26-27, 2015.

YouTube. “Eichmann on Trial.” Accessed October 13, 2015.
<https://www.youtube.com/user/EichmannTrialEN>.

PAGES MISSING
FROM THIS FREE SAMPLE

About the authors

Ewa Atanassow (PhD University of Chicago) is professor of political thought at Bard College Berlin. Her teaching and research focus on questions of liberal education, national identity and democratic citizenship, and more broadly on the intersection of ethics and psychology in the liberal tradition of political thought, with emphasis on Tocqueville. She is the co-editor of *Tocqueville and the Frontiers of Democracy* (Cambridge University Press, 2013).

Joop Berding works as a lecturer and researcher at the Rotterdam University of Applied Sciences in the School of Social Work and the Research Centre for Urban Talent. He has published extensively on philosophy and the theory and practice of education.

Ruth A. Bevan (PhD New York University) is David W. Petegorsky Professor of Political Science at Yeshiva University in New York City. She is Chair of the Yeshiva College Department of Political Science and Director of its Schneider Program for International Affairs. She received a fellowship from the *Deutscher Akademischer Austauschdienst* (DAAD) for her doctoral studies at the University of Freiburg, Germany. She has received Fulbright, National Endowment for the Humanities, Earhart Foundation, and USA State Department fellowships. She was a National Scholar at the Hoover Institution, Stanford University, California. Among her publications is *Burke and Marx* (Open Court). Her article on Petra Kelly, leader of the German Greens Party, was chosen as the official archival article on Kelly by the Greens Party. Ruth specializes in European politics and modern political theory.

Emma Cohen de Lara (PhD University of Notre Dame) is senior lecturer in political theory at Amsterdam University College and research fellow at the Amsterdam Institute of Social Science Research. Her teaching career has familiarized her with both the European and American models of higher education, having taught previously at the University of Notre Dame, the University of Vermont, and VU University Amsterdam. At Amsterdam University College she teaches political theory and philosophy courses. She is the author of a number of articles and book chapters on ancient political thought and on liberal education as character formation. Her current research interests focus on Aristotle's political realism. She has two book chapters forthcoming on "The affective Dimension of Citizenship: A Platonic account," in *The Ethics of Citizenship in the 21st Century*, ed. David Thunder (Dordrecht: Springer), and "Aristotle's *Rhetoric* and the Persistence of the Emotions in the Courtroom,"

Aristotle on Law and Emotion, ed. N. Coelho and L. Huppel-Cluysenaer (Dordrecht: Springer).

Iko Doeland holds a MA in Dutch language and literature, a master degree in educational management and a degree in teaching biology and health care. He has been working for more than twenty years in education as a teacher, school leader, researcher and consultant. Together with Hanke Drop he is working on a PhD thesis on liberal arts and craftsmanship education from an embodied cognitive perspective.

Hanke Drop, MA, studied physical therapy and Arabic and Islamic studies. For more than fifteen years she has been combining teaching and research in Dutch higher education in both leadership studies for school leaders and liberal arts education. She is currently preparing a PhD thesis together with her co-author in this edited volume, Iko Doeland, about the embodied cognitive impact on students' learning process, when craftsmanship and performative liberal arts are included in the curriculum.

Allard den Dulk (PhD VU University) is lecturer in philosophy, literature and film at Amsterdam University College and research fellow at the Faculty of Humanities of the VU University Amsterdam. He is the author of the monograph *Existentialist Engagement in Wallace, Eggers and Foer: A Philosophical Analysis of Contemporary American Literature* (Bloomsbury, 2015).

Topi Heikkerö is a tutor at St. John's College in Santa Fe, New Mexico. Topi has written mostly about philosophy of technology, including *Ethics in Technology* (Lexington Books, 2012). Recently, he has been thinking about mathematics and sciences as liberal arts.

David Janssens is senior lecturer at University College Tilburg and in the Department of Philosophy of the School of Humanities at Tilburg University. The author of *Between Athens and Jerusalem: Philosophy, Prophecy, and Politics in Leo Strauss's Early Thought* (SUNY Press, 2008), his current research focuses on the relationship between ancient poetry and philosophy.

Richard Kamber is professor of philosophy at The College of New Jersey. He is completing his second term as President of the Association for Core Texts and Courses and is also Vice Chair of the Greater Philadelphia Philosophy Consortium. At the College of New Jersey, he has served as a Dean of Fine Arts Communications, Vice President for Academic Affairs, and Dean of Arts and Sciences. Richard taught as a visiting professor at the Johann Wolfgang Goethe University in Frankfurt am Main. He is the author of three books in the history of philosophy and articles on a variety of subjects, including aesthetics, existentialism, film, the Holocaust, higher education, and experimental philosophy. Currently, Richard is finishing a book on metaphilosophy entitled why: *Why Philosophers Can't Agree: Though Scientists Can*.

David Kretz began his studies in philosophy and business at the University of Vienna in 2010, before enrolling at the European College of Liberal Arts, now Bard College Berlin, in 2012. His research interests focus on liberal education in the contemporary European context and on the philosophy of translation, specifically dealing with the translatability of ethical concepts and what can be hoped for from translation in times of cultural crisis. He spent the year 2014-15 on an exchange at Sciences Po in Paris, France.

Arie-Jan Kwak is assistant professor at the Department of Jurisprudence and Philosophy of Law of the Leiden Law Faculty. He studied law in Leiden, philosophy at the University of Amsterdam and received his PhD degree from the Law Faculty of the Erasmus University in Rotterdam. The subject of his thesis was legal professionalism. He teaches introductory courses in law, the philosophy of law, and legal methodology at Leiden University and legal professional ethics at the Training and Study Center for the Judiciary in Utrecht. His research interests range from legal professional ethics and law and literature to the methodology of legal research and jurisprudence.

J. Scott Lee is co-founder and Executive Director of the Association for Core Texts and Courses, an international, professional, liberal arts association involving 185 institutions in its annual conference and educational activities. He has been the principle investigator of a U.S. Department of Education-funded study of developments in general education programs of 81 colleges and universities between 1978 and 2004, *Trends in the Liberal Arts Core*, and director of the National Endowment for the Humanities-funded, faculty curriculum development grants, *Bridging the Gap Between the Humanities and Sciences*, and *Wiping Away the Tears: Renewing Cherokee Culture and American History*. Recently, he has co-directed *Tradition and Innovation*, a curriculum development project involving 24 institutions, with seminars led by faculty of core text curricula programs at Columbia University, the University of Chicago, and Yale University.

Geoff Lehman did his doctoral work in art history at Columbia University, with a dissertation on the relationship between perspective and Renaissance landscape painting. Since 2006 he has been on the faculty of Bard College Berlin, a small liberal arts university, and has been teaching in its interdisciplinary humanities program. His principal research and teaching interests are in Italian and Northern Renaissance painting, the theory and history of perspective, and the phenomenology of art and of viewer response. Geoff has just completed a book in collaboration with Michael Weinman, a colleague at Bard College Berlin, entitled *The Parthenon and Liberal Education*, forthcoming by SUNY Press. He also has an article forthcoming on Leonardo da Vinci and Jan Van Eyck.

Alkeline van Lenning is an educational professor at the School of Humanities of Tilburg University. Since 2012 she has been the Dean of Liberal Arts and Sciences at the School of Humanities of Tilburg University and since 2016 she is the Dean of Tilburg University College. She published many articles and several books on gender related issues and taught at international universities such as Roosevelt University, Venice International University, and Sana'a University in Yemen.

Gelijm Molier is associate professor at the Department of Jurisprudence of the Faculty of Law at Leiden University. Gelijm wrote his dissertation about the legality of humanitarian intervention. His main research interests pertain to the law of peace and security, democracy, human rights, human dignity, and law and literature.

Christopher B. Nelson is president of St. John's College in Annapolis, Maryland from 1991 to 2016. He is an alumnus of St. John's (BA 1970) and a graduate of the University of Utah College of Law (JD 1973), where he founded and directed the university's student legal services program. Before coming to St. John's College, Christopher B. Nelson practiced law in Chicago for eighteen years and served as the chairman of his law firm. Nelson is a national spokesperson for the liberal arts, participating actively in the national conversation about higher education.

Álvaro Sánchez-Ostiz is professor titular or senior lecturer in Latin and, since 2014, a member of the Core Curriculum Commission at the University of Navarra in Spain. Álvaro teaches courses on Latin language, classic culture and civilization, Greek and Latin literature, and rhetoric, as well as great books seminars. As a researcher he has focused in recent years on late Latin literature and intercultural relations in the ancient world, paying special attention to the historiography of Ammianus Marcellinus and the poetry of Claudian.

Sandra Schruijer is professor of organization sciences at the Utrecht University School of Governance and professor of organizational psychology at the Tias School for Business and Society of Tilburg University, both in The Netherlands. Her research involves the psychological dynamics of conflict and collaboration within groups and between organizations. Sandra heads Professional Development International, an institute that organizes professional development programmes and consults organizations and managers with respect to interorganizational collaboration and large-scale change.

Elizabeth Stewart (PhD comparative literature, NYU) is associate professor of English at Yeshiva University in New York. Her publications include *Catastrophe and Survival: Walter Benjamin and Psychoanalysis* (Continuum 2010), *Lacan in the German-Speaking World* (SUNY 2004), a chapter in *The Time of*

Catastrophe: Multidisciplinary Approaches to the Age of Catastrophe, eds. Dr Andrew Poe, Dr Boris Wolfson, Dr Christopher Dole, Dr Robert Hayashi, Professor Austin D Sarat (Ashgate Publishing 2015), “Michelangelo’s Last Pietà” *Hurly-Burly: the International Lacanian Journal of Psychoanalysis* (forthcoming), and other articles on Benjamin, Arendt, Lacan, Nietzsche, and Derrida. She is also a translator. She teaches courses in modern and postmodern literature and film, psychoanalysis, philosophy, and music.

Angela C. Miceli Stout is a visiting researcher and professor at the Institute of Culture and Society at the University of Navarra in Pamplona, Spain. Her research interests include political philosophy, ethics, politics and religion, and political theology. Her book entitled *Reclaiming Conscience: A Study in Thomistic Theory*, is forthcoming from OLMS Press.

Andrea Rodríguez-Prat (BA in humanities from the Universitat Pompeu Fabra, MA in teacher training from the Universidad Internacional de Valencia and M.A. in Research in Nursing and Health at UIC Barcelona). Andrea is currently on a Junior Faculty Fellow Grant in the predoctorate program co-financed by l’Obra Social “La Caixa”. She is also professor at the Faculty of Humanities and research fellow at “WeCare: End of Life Care Chair” at UIC Barcelona.

Miguel Tamen (PhD University of Minnesota 1989) is currently professor of literary theory and chair of the Program in Literary Theory at the University of Lisbon, as well as a member of the board of trustees of the University of Lisbon, and of the governing board of their Liberal Arts Program. Between 2000 and 2014 he held a regular visiting appointment at the University of Chicago; he also was a senior fellow at the Stanford Humanities Center (2003/4) and at the National Humanities Center (2010/11). His main interests include philosophy and literature. Has written six books, among which *Friends of Interpretable Objects* (Harvard UP, 2001) and, recently, *What Art Is Like, In Constant Reference to the Alice Books* (Harvard UP, 2012). He is a regular columnist in *Common Knowledge* and a weekly columnist in the Portuguese daily *Observador*.

Nigel Tubbs has worked at the University of Winchester, UK, since 1992. In the 1990s he started the BA Education Studies, and most recently has started the BA Modern Liberal Arts degree. He is the author of several books, the most recent of which are *Philosophy and Modern Liberal Arts Education* (Palgrave Macmillan), *History of Western Philosophy* (Palgrave Macmillan), and *Education in Hegel* (Continuum). He is currently working on a book for Routledge that explores the history of the idea of the educational maxim of ‘know thyself’.

Teresa Vallès-Botey (PhD Universidad Pompeu Fabra, MA in Cognitive Science and Language from the Universidad Autónoma de Barcelona, BA in Catalan Philology from the Universidad de Barcelona). Teresa is currently Dean of the Faculty of Humanities at the Universitat Internacional de Catalunya (UIC Barcelona). She also serves as director of the project Medic-Hum: A Humanistic View of Pain. *Great Books on Suffering and the Search for Meaning*.

Connell Vaughan is lecturer in critical theory and philosophy at Dublin Institute of Technology's School of Creative Arts and a research fellow within the Graduate School of Creative Art and Media. His research is primarily focused on aesthetic and educational theory. Specifically, he focuses on how challenges to aesthetic, educational and political norms and narratives gain recognition over time. In the area of aesthetics he has published on the avant-garde, vandalism and the relationship between contemporary aesthetic theory, practice and policy. In the area of education he has published on curriculum design, the essay, the aesthetics of the classroom and the role of the canon.

Index

A

Adorno and Horkheimer, *Dialectic of Enlightenment*, 15, 159, 160, 163, 165, 166, 167, 168, 169, 171, 366

Adorno, Theodor W., 161, 162, 164, 165, 167, 168, 170, 350

aesthetics, 48, 162, 406

Agamben, Giorgio, 350, 353, 357, 361

aggression, 147, 299

agora, 367, 368, 369

algebraic geometry, 278

alienation, 19, 161, 164, 291, 306, 313, 315, 391, 392

amor mundi, 367, 371

Amsterdam University College, vii, 9, 50

anarchism, 366

Arendt, *Eichmann in Jerusalem*, 19, 335, 337, 351, 357

Arendt, Hannah, 19, 20, 319, 323, 326, 330, 331, 335, 336, 337, 338, 339, 340, 343, 344, 349, 350, 351, 355, 357, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371

Arendt, *Origins of Totalitarianism*, 319, 362, 369

aristocracy, 275, 292

Aristophanes, 105, 106, 111, 112, 113, 115, 117, 120

Aristophanes, *Clouds*, 105, 106, 107, 112, 113, 114, 120

Aristotle, 125, 126, 127, 129, 130, 131, 132, 133, 136, 138, 140, 142, 159, 165, 194, 200, 203, 210, 214, 269, 279, 285, 293, 370

arithmetic, 14, 45, 137, 280

astronomy, 14, 45, 109, 214, 280

Ausbildung, 162, 163, 170

autonomy, 291, 292, 327, 386, 395

B

Bacon, Francis, 159, 165, 277, 278, 282

Benjamin, Walter, 362, 371

Bible, 17, 43, 90, 171, 221

Bildung, 53, 54, 101, 147, 163, 170

Bildungskanon, 15, 16, 165

Book of Job, 220, 221, 222, 227, 230, 231

Bruegel, Pieter the Elder, 17, 233, 234, 239, 242, 244

Bruegel, *Via Crucis*, 233, 234, 238, 240, 241, 242, 243, 248

C

canon, 13, 15, 16, 21, 46, 159, 160, 163, 164, 165, 166, 167, 168, 169, 171, 172, 262, 269, 386, 387, 397

Cartesian dualism, 381

Cervantes, *Don Quixote*, 259

Christ, Jesus, 238, 239, 242, 243

Christian, 90, 225, 236, 237, 240, 260, 340

citizenship, 105, 276, 283

civic engagement, 9, 119, 129

civil disobedience, 368

civilization, 20, 47, 48, 73, 74, 116, 120, 297, 298, 299, 328, 350, 352, 354, 371

classical tradition, 14

cognition, 380, 381

cognitive sciences, 375, 376, 381

Columbia College, 275
 communism, 62, 322
 community colleges, 36
 conference, vii, 9, 10, 25, 27, 39, 66
 conscience, 290, 299, 324
 constructivism, 162
 consumerism, 164
 core curriculum, 33, 43, 51, 71, 72,
 73, 74, 80, 81, 116, 119, 259, 260
 creativity, 9, 19, 36, 39, 45, 124,
 291, 302
 Critical Pedagogy, 169
 curiosity, 25, 31, 53, 243
 curricular, 21, 107, 115, 117, 120,
 126, 129
 curriculum, 11, 13, 14, 15, 16, 27,
 31, 33, 34, 48, 50, 51, 54, 63, 65,
 66, 67, 70, 78, 80, 83, 84, 85, 86,
 87, 94, 100, 101, 106, 109, 110,
 115, 117, 118, 119, 120, 131, 132,
 134, 136, 138, 139, 141, 162, 163,
 168, 169, 171, 274, 280, 281, 283,
 383, 386
 Cusa, Nicholas of, 241, 242

D

deliberative democracy, 115, 118
 democracy, 12, 34, 38, 40, 105,
 106, 107, 110, 112, 113, 115, 120,
 123, 147, 319, 351, 353, 354
 Descartes, *Discourse on Method*,
 18, 274, 277
 Descartes, *Meditations on the First
 Philosophy*, 283
 Descartes, René, 18, 273, 277, 278,
 279, 281, 282, 283, 285, 376, 377,
 379
 Descartes, *The Geometry*, 277
 Dewey, John, 169, 371
 dictatorship, 322, 324, 327
 digitalization, 94, 95

direct democracy, 268
 dissociation, 349, 356, 367
 divine love, 193, 195
 dogmatism, 115

E

economics, 10, 37, 51, 73, 116, 260,
 261
 Eichmann, Adolf, 20, 335, 336,
 337, 338, 339, 340, 341, 342, 343,
 345, 350, 351, 352, 353, 354, 355,
 369
 embodiment, 20, 375
 empathy, 19, 53, 219, 240, 243, 320,
 321, 331, 380
 Enlightenment, 13, 20, 148, 150,
 163, 320, 350, 361, 365, 367
 epistemology, 88, 379
 epistemology of the eye, 375, 376
 epistemology of the hand, 376
 Erasmus, Desiderius, 47, 238
 Erasmus, *Praise of Folly*, 238
 Esposito, Roberto, 350, 356, 357,
 361
 Euclid, 278, 280
 exclusion, 51, 351, 353, 356
 existentialism, 20, 195, 385, 386,
 390, 395, 397, 402
 extracurricular, 118, 119, 129

F

feminism, 98, 154, 162
 Forgiveness, 9
 formative, 9, 10, 43, 44, 46, 54, 273
 Foucault, Michel, 349, 350, 365,
 386, 389, 397
 fragmentation, 20, 95, 385, 388,
 389, 390, 393, 397
 Freud, *Civilization and its
 Discontents*, 19, 297

Freud, *Group Psychology*, 352
 Freud, Sigmund, 19, 159, 165, 275,
 297, 298, 299, 300, 301, 302, 314,
 351, 352, 354, 355
 friendship, 195, 298, 367, 371, 395

G

Gadamer, Hans-Georg, 307, 312,
 313, 317
 Galileo, Galilei, 277, 278, 282
 Gallese, Vittorio, 380
 Gandhi, Mahatma, 10, 368
 genealogy, 13, 14
 general education, 11, 25, 43, 44,
 46, 54, 85, 260, 403
 genocidal violence, 349
 genocide, 164, 354
 geometry, 14, 45, 214, 280
 God, 148, 149, 152, 194, 195, 222,
 223, 225, 230, 240, 242, 279, 290,
 291, 324, 395
 great books, 18, 25, 27, 54, 68, 73,
 115, 142, 260, 268, 275
 Greek tragedy, 349, 354
 Grossman, *Everything Flows*, 319,
 320, 322, 331
 Grossman, Vasili, 322, 323, 324,
 325, 326, 329, 331
 guilt, 19, 225, 227, 299, 306, 310,
 313, 314, 315, 326

H

Halbbildung, 170, 171
 Hanks, Tom, 34
 happiness, 135, 205, 210, 222, 297,
 299, 300
 Hart, H.L.A., 307, 316, 317
 health sciences, 217, 218, 219
 Hegel, Georg Wilhelm Friedrich,
 47, 159, 165, 365

Hegel, *Phenomenology of Spirit*,
 149
 Heidegger, Martin, 47, 209, 281,
 361, 362, 364, 367
 Hesiod, 187, 192
 Hitler oath, 352, 353
 Hitler, Adolf, 157, 159, 165, 352
 Holocaust, 224, 336, 367
 Homer, 10, 16, 131, 159, 165, 177,
 178, 180, 182, 186, 187, 192, 371
 Homer, *Iliad*, 16, 177, 181, 182
 Homer, *Odyssey*, 16, 177, 181, 182
 Homeric poetry, 16, 179
 honor, 74, 206, 223, 224, 225, 231
 hope, 326
 Horkheimer, Max, 161, 162, 164,
 165, 167, 168, 169, 171, 362, 366,
 367
 humanism, 147, 152
 humanistic, 17, 126, 128, 217, 218,
 219, 221
 humanities, 10, 19, 45, 50, 51, 73,
 79, 99, 116, 138, 142, 159, 217,
 218, 283, 379
 Husserl, Edmund, 375
 Hutchins, Robert, 78, 149
 hyperreflexivity, 391, 392, 397

I

identity, 162, 260, 364, 365, 386,
 392
 ideology, 19, 147, 161, 317, 323,
 324, 328, 355
 imagination, 9, 11, 12, 30, 31, 57,
 67, 69, 103
 impiety, 106, 191
 injustice, 19, 170, 309, 311, 314,
 320, 332
 innocence, 223, 227, 228, 265, 267,
 326

interdisciplinarity, 50, 141, 302, 361
 interdisciplinary, 20, 73, 110, 139, 162, 165, 217, 219, 220, 233, 260, 301, 350, 361, 365, 366
 interpretation, 13, 17, 26, 52, 118, 233, 234, 235, 236, 237, 243
 interpretive relativism, 118
 irony, 178, 179, 187, 193, 335, 341, 342, 343, 344, 345, 357, 384
 Israel, 336, 338, 340, 342, 352

J

Jaspers, Karl, 231, 361, 362
 Jewish, 340, 343, 344, 363, 364
 Jews, 157, 301, 336, 339, 343, 362, 363, 368
 justice, 54, 66, 74, 118, 133, 203, 204, 205, 211, 212, 213, 214, 307, 308, 313

K

Kafka, Franz, 305, 306, 307, 313, 314, 315, 316, 317, 390
 Kafka, *The Trial*, 305, 306, 307, 308, 312, 313, 314, 315, 317
 Kant, Immanuel, 15, 47, 88, 150, 151, 159, 165, 170, 285, 320, 321, 340, 365
 Kierkegaard, Søren, 101, 388, 389, 390, 393, 394, 395, 396, 397

L

Lacan, Jacques, 354
 language destruction, 337
 law, 51, 305, 316
 legality, 354
 liberal arts and sciences
 curriculum, 16, 19, 55, 177

liberal arts and sciences
 education, 10, 11, 21, 50, 52, 161, 164, 379
 liberal education, 25, 26, 27, 29, 31, 33, 37, 38, 39, 43, 54, 56, 57, 63, 64, 66, 67, 68, 70, 71, 72, 74, 77, 78, 82, 85, 87, 88, 113, 114, 115, 120, 123, 124, 126, 127, 128, 132, 133, 138, 141, 143, 160, 161, 167, 170, 171, 188, 233, 259, 273, 274, 276, 279, 281, 283
 literature, 10, 12, 14, 17, 18, 19, 30, 44, 45, 51, 66, 67, 68, 73, 82, 84, 217, 231, 261, 320, 331, 391
 logic, 26, 43, 48, 51, 109
 Lope de Vega, *Fuenteovejuna*, 18, 259, 260, 261, 262
 love, 72, 118, 195, 224, 262, 265, 298, 299, 351
 Luhmann, Niklas, 307, 310, 311, 317

M

Machiavelli, Niccolò, 100, 241
 Machiavelli, *The Prince*, 241
 Maritain, Jacques, 66, 67
 Marx, Karl, 159, 161, 165, 170, 328, 365
 Marxism, 154, 161, 163, 169, 366, 371
 mathematics, 10, 18, 27, 30, 48, 55, 56, 73, 84, 109, 138, 276, 279, 280, 281, 282, 283
 medical humanities, 218
 medical sciences, 44, 46, 367
 memorization, 99
 Merleau-Ponty, *Eye and Mind*, 20, 375, 377, 378, 379, 381
 Merleau-Ponty, Maurice, 376, 377, 378, 379, 381
 metaphysics, 15, 148, 149, 150, 152

methodology, 30, 379, 403
 modernity, 148, 162, 281, 285, 349,
 351, 361, 362, 363, 365, 366, 367,
 369
 MOOC's, 100
 moral community, 313, 321
 moral relativism, 111
 moral value, 16
 morality, 16, 19, 111, 139, 194, 283,
 285, 290, 316
 Mulisch, *Criminal Case 40/61*, 19,
 335, 337, 341
 Mulisch, Harry, 335, 336, 337, 341,
 342, 343, 344, 345
 music, 14, 45, 55, 56, 71, 89, 94,
 127, 129, 132, 171, 214, 217, 280,
 326, 327, 361

N

narcissism, 20, 367
 natural sciences, 10, 45, 46, 51, 56
 Nazis, 336, 339, 368
 Nazism, 319, 356, 369
 neoliberal university, 94
 neurosciences, 218, 379
 Newman, John Henry, 77
 Nietzsche, Friedrich, 47, 88, 159,
 165, 210, 363, 364, 371
 nihilism, 202, 214
 Nussbaum, Martha, 107, 115, 117,
 161

O

ontology, 213, 379

P

paideia, 137, 147, 154, 156
 pastoral poetry, 262
 paternal love, 268

pedagogical, 10, 16, 21, 54, 159,
 162, 166, 167, 233, 292
 pedagogy, 17, 83, 84, 85, 108, 109,
 111, 117, 120, 140, 162, 165, 168,
 169, 170, 171, 233, 291, 293, 341
 performative, 140, 142
 philosophy, 10, 14, 19, 43, 44, 45,
 46, 47, 48, 51, 54, 55, 68, 69, 73,
 82, 84, 89, 93, 117, 138, 201, 217,
 276, 283, 301, 361
 Plato, 10, 17, 44, 54, 56, 68, 100,
 105, 106, 109, 132, 159, 179, 191,
 193, 194, 200, 201, 207, 214, 261,
 267, 269, 280, 320, 368, 375, 376,
 379
 Plato, *Apology*, 106, 191
 Plato, *Crito*, 267, 269
 Plato, *Euthyphro*, 16, 191
 Plato, *Republic*, 17, 54, 111, 280
 pluralism, 11, 16, 17, 52, 120, 147,
 211, 212, 213, 214, 240
 poetic imagination, 12, 70
 poetry, 12, 14, 56, 66, 67, 68, 74, 98,
 109, 112, 125, 134, 135, 136, 171,
 188, 371
 political science, 19, 51, 54, 56, 82,
 88, 116, 301, 362, 366
 political space, 349, 353, 369, 372
 political theology, 353
 positivism, 161
 post-colonialism, 154, 162
 postmodernism, 20, 167, 383, 384,
 385, 386, 387, 388, 390, 391, 397
 postmodernist, 383, 384, 385, 386,
 388, 389, 391, 392, 397
 poststructuralist, 385, 389
 power, 13, 15, 161, 167, 210, 213,
 225, 262, 267, 290, 307, 313, 342,
 350, 369, 371
 pride, 68, 225
 psychiatry, 19, 98, 297, 301
 psychoanalysis, 301, 302

psychology, 19, 47, 51, 82, 88, 162,
218, 297, 301

Q

quadrivium, 45, 214, 274, 280, 281,
282, 283

R

relativism, 112, 114, 115, 117, 199,
202, 285
Renaissance, 233
research universities, 12, 50, 52,
53, 77, 80, 81, 87
rhetoric, 14, 45, 51
Rorty, Richard, 212, 320, 321, 322,
331
Rousseau, *Emile or on Education*,
289, 290, 291, 292, 293
Rousseau, Jean-Jacques, 18, 151,
170, 289, 290, 291, 292, 293, 294
rule of law, 351

S

Sartre, Jean-Paul, 195, 291, 370,
386, 393, 395, 396, 397
Schmitt, Carl, 349, 353, 361
sciences, 43, 47, 63, 74, 136, 137,
138, 235, 379
scientific methodology, 376
self-becoming, 386, 393, 394, 395,
397
self-directed learning, 29, 53
self-knowledge, 18, 109, 275, 282,
284, 312
Seneca, 33, 34, 40
sexuality, 298
Shakespeare, 261, 269
Shakespeare, *Hamlet*, 266
Shakespeare, *King Lear*, 218, 221,
230, 231

Shakespeare, *Macbeth*, 266
Shakespeare, *Richard III*, 266, 269
Shakespeare, William, 17, 100, 221
Shoah, 20, 335
Showalter, Elaine, 98, 99
Showalter, *The Female Malady*, 98
social sciences, 10, 51, 71
sociology, 10, 19, 47, 88, 301
Socrates, 26, 29, 54, 56, 101, 105
Socratic education, 105, 106, 107,
109, 110, 112, 113, 115
Sophocles, 351, 354, 356
Soviet Union, 319, 322, 323, 330,
331, 369
specialization, 18, 25, 44, 47, 66,
74, 165, 281, 283, 285, 301
St. John's College, 11, 25, 27, 70,
71, 80, 84, 129, 275, 279
Stalinism, 319, 323
state, 11, 35, 37, 39, 164, 306, 324,
325, 326, 327, 329, 338, 368, 369
Strauss, Leo, 178
sympathy, 320, 321, 331

T

teaching methodology, 219
team-taught, 361, 363
technology, 20, 63, 74, 94, 142,
283, 285, 298, 367
theology, 19, 44, 68, 73, 82, 84, 89,
93, 109, 116, 171, 242, 301
Thucydides, 371
totalitarian personality, 351, 352
totalitarian state, 19, 317, 324, 325,
369
totalitarianism, 19, 166, 319, 331
Totalitarianism, 369
tradition, 10, 13, 14, 15, 17, 27, 34,
36, 38, 47, 48, 72, 73, 82, 102,
103, 109, 116, 124, 147, 148, 156,
159, 160, 165, 167, 200, 201, 234,

260, 262, 268, 269, 274, 275, 280,
283, 284, 307, 361, 362, 364, 367,
371, 390
transdisciplinary, 26, 28, 30, 31,
53, 119
transformative, 11, 12, 14, 72
trivium, 45, 274, 280
tyrannicide, 262, 265, 266
tyranny, 19, 314
tyrant, 265, 267

U

University of Chicago, 36, 78, 80
University of Dallas, 12, 63, 64, 66,
73, 80
University of Navarra, 18, 260,
261, 267
University of Notre Dame, 12, 78
utilitarianism, 110, 113, 120

V

value studies, 117

Varela, Francisco, 379
violence, 192, 290, 316, 353, 354,
357, 369, 370
virtue, 14, 66, 74, 147, 192, 195,
199, 200, 203, 205
virtue ethics, 88
vita activa, 368, 369

W

Wallace, David Foster, 383, 384,
385, 386, 387, 388, 390, 391, 393,
395, 397
Wallace, *Infinite Jest*, 20, 383, 384,
386, 388, 391, 392, 393, 394, 395,
396, 397
Weber, Max, 151, 209
Wirkungsgeschichte, 275

Y

Yeshiva College, 361, 363

