**Books That I Find Helpful for Teaching**

**Restoration and Eighteenth-Century Literary Culture**

**John J. Richetti: Popular Fiction Before Richardson: Narrative Patterns, 1700-1739  (Oxford University Press, 1969)**

**"Criminal fiction helps to perpetuate the criminal as a compelling and fascinating type-figure not simply because he and his environment satisfy a need for the recognizable rather than the ideal in literature, but also because his story and its significance evoke and exploit the deepest hopes and fears of his audience. Moreover, the 'realistic' world of underworld fiction and criminal journalism is, upon examination, an exotic place where mythological simplicities prevail. Criminal biography, in other words, is a species of fantasy which gives us access to part of the literary sub-culture of the early eighteenth century."**

**Margaret Doody: *The Daring Muse: Augustan Poetry Reconsidered* (Cambridge University Press, 1985)**

**“Augustan metaphor and simile and metonymy tend to be worked into some oxymoronic expression, in relationships unique, inappropriate, ‘unsuitable’ according to conventions of language meanings and customary contexts. Two statements seem to be interfolded and pleated together. Very often the total extended oxymoron depends on our understanding of the two languages involved, and knowing that one of them is in some way traditional in poetry. ‘Language’ includes (in its complete nature) cadences, rhythms and sound. Not just two words but two languages unsuited to each other are forced into unusual association and are visibly – or audibly – present.”**

**Blanford Parker: The Triumph of Augustan Poetics: English Literary Culture from Butler to Johnson (Cambridge University Press, 1998)**

**"The admiration of common sense and empirical virtues has drawn many scholars to the period. Until recently those who have turned their attention away from Romanticism to explore the supposedly orderly confines of Augustan rhetoric have shown a remarkable degree of sympathy with the period's uncritical view of its own enlightened methods...Those critics who have taken their cue from Locke, Burke, Johnson, and Adam Smith have preserved in their own work the myth of the rational gentleman who is not the dupe of enthusiastic fancies or Romantic delusions."**

**Jack Lynch: The Age of Elizabeth in the Age of Johnson (Cambridge University Press, 2003)**

**"The greatest political desideratum of the early eighteenth century**

**-- the one thing needful -- was a unified settlement, and Elizabeth served as kind [sic] of metonymy for settlement itself. The exact parallels varied from application to application, but nearly everyone in the eighteenth century longed for a respite from the religious and political turmoil of the preceding decades, and they looked to the preceding order of the sixteenth century."**

**John Farrell: Paranoia and Modernity: Cervantes to Rousseau (Cornell University Press, 2006)**

**“*Gulliver’s Travels* presents the reader with the bright surface of a world minutely and elaborately described, an invitation to fantasies of children and to the credulously misguided like Gulliver himself. At times, especially in book 1, Swift’s procedure verges upon allegory, but with a difference: allegory in the familiar sense seeks an ultimate rapprochement between surface and depth. They are mutually enhancing registers. The education of Dante in the course of the *Commedia* represents the typical progress of the soul, which, however permeated with blindness from the start, can nevertheless ultimately be reclaimed at the telos of the journey. Here, however, the details of the surface and Gulliver’s empiricizing interpretations of them produce a world of falsity and a falsity of mind to go with it. Such depths as the fable offers will undermine, destroy, and replace with surface, even if it is uncertain that they can survive on their own terrain without force of contrast. The distance between tenor and vehicle signifies not levels of wisdom but stupidity, and the surface is not an invitation to higher understanding but a screen for wit and malice.”**

**Naomi Tadmor: *Family and Friends in the Eighteenth Century: Household, Kinship, and Patronage* (Cambridge University Press, 2007)**

**“The phenomenon of ‘the single man’s family’ or ‘the single woman’s family’ show that in the eighteenth-century families could exist quite apart from notions of conjugality. Moreover, families could consist of various types of extension, consanguinity or solitariness – and indeed could evolve very rapidly through these types – without fundamentally changing their social definition as families or their householders’ status as heads of families.”**

**General Literary Studies**

**Mieke Bal: *Narratology: Introduction to the Theory of Narrative* (University of Toronto Press, 1985).**

**“A *text* is a finite, structured whole composed of language signs. A *narrative text* is a text in which an agent relates a narrative. A *story* is a fabula that is presented in a certain manner. A *fabula* is a series of logically and chronologically related events that are caused or experienced by actors. An *event* is a the transition from one state to another state. *Actors* are agents that perform actions. They are not necessarily human. *To act* is defined here as to cause or experience an event.”**

**Robert Alter: *The Art of Biblical Narrative* (Basic Books: 2011)**

**“Several general rules suggest themselves for the alert reading of biblical narrative. In any given narrative event, and especially at the beginning of any new story, the point at which dialogue first emerges will be worthy of special attention, and in most instances, the initial words spoken by a personage will be revelatory, perhaps more in manner than in matter, continuing an important moment in the exposition of character. The obverse of this necessity to watch for the when and how of the beginning of dialogue is equally interesting: in a narrative tradition where dialogue is preponderant, it may often prove instructive to ask why the writer has decided to use narration instead of dialogue for a particular block of material or even for a brief moment in a scene. A quick review of the main functions served by narration in the Bible will give us a better sense of the special rhythm with which the Hebrew writers tell their tales: beginning with narration, they move into dialogue, drawing back momentarily or at length to narrate again, but always centering on the sharply salient verbal intercourse of the characters, who act upon another, discover themselves, affirm or expose their relation to God, through the force of language.”**

**John Farrell: The Varieties of Authorial Intent: Literary Theory Beyond the Intentional Fallacy (Palgrave, 2017)**

**"The final and deeper problem with the textualist attitude is one that can be appreciated without technical explanations. It is simply that to think of a literary work as a mere text is to neglect its impact and value as a human gesture made in a concrete historical situation toward a potentially identifiable audience. This is not to say that this gesture can be grounded solely or crucially in the personal psychology of the author, in the manner envisioned by Romantic critics; that is the full-blown intentional fallacy and it should be resisted. Writing of any kind is an intersubjective public practice, not the mere projection of personal subjectivity. But an intersubjective public practice requires a real practitioner and a real public, and to leave these out, to reduce either to a mere function of textuality, is to dehumanize the activity in question. It is to eliminate the once-living hand and voice."**

**History**

**Adrienne Rich: Of Woman Born: Motherhood as Experience and Institution (WW Norton & Co., 1976)**

**"Both the white pioneer mother and the Black female slave worked daily as a fully productive part of the economy. Black women often worked the fields with children strapped to their backs. Historically, women have borne and raised children while doing their share of necessary productive labor, as a matter of course. Yet by the nineteenth century the voices rise against the idea of the 'working mother,' and in praise of the 'the mother at home.' These voices reach a crescendo just as technology begins to reduce the sheer level of physical hardship in general, and as the size of families begins to decline. In the last century and a half, the idea of full-time, exclusive motherhood takes root, and 'home' becomes a religious obsession."**

**Gerda Lerner: The Creation of Patriarchy (Oxford University Press, 1986)**

**"The Code of Hammurabi marks the beginning of the institutionalization of the patriarchal family as an aspect of state power.  It reflects a class society in which women's status depended on the male family head's social status and property. The wife of an impoverished burgher could by a change of his status, without her volition or action, be turned from a respectable woman into a debt slave or a prostitute. On the other hand, a married woman's sexual behavior, such as adultery or an unmarried woman's loss of chastity, could declass her in a way in which no man could be declassed by his sexual activity. Women's class status is always differently defined than that of men of their class from that period on to the present."**

**Gerda Lerner: Why History Matters: Life and Thought (Oxford University Press, 1997)**

**"History, a mental construct which extends human life beyond its span, can give meaning to each life and serve as a necessary anchor for us. It gives us a sense of perspective about our own lives and encourages us to transcend the finite span of our life-time by identifying with the generations that came before us and measuring our own actions against the generations that will follow. By perceiving ourselves to be part of a history, we can begin to think on a scale larger than the here and now. We can expand our reach and with it our aspirations. It is having a history which allows human beings to grow out of magical and mythical thought into the realm of rational abstraction and to make projections into the future that are responsible and realistic."**

**Anthony Kemp: The Estrangement of the Past: A Study in the Origins of Historical Consciousness (Oxford University Press, 1991)**

**"When Protestant historiography reversed at a stroke the meaning of the Christian past, when it declared that secrets had been hidden in time, that all had lived in ignorance from the fifth century to the fifteenth, it created a great schism in the fabric of the perceived world. For the first time since the formulation of the Christian understanding of time by Eusebius, Augustine, and Orosius, a new thing had been discovered in a world of knowledge that depended for its existence on the proposition that everything that could be known was known. The Reformation sense of time initiated a principle of revolution and of supersession, and made time dynamic. After the great schism with the past had been described and justified, and history reinterpreted in its light, the task of subsequent generations of Reformed historians was to reestablish stasis, for without a stasis of knowledge no essential truth could endure."**

**Ruth Mazzo Karras: Unmarriages: Women, Men, and Sexual Unions in the Middle Ages (University of Pennsylvania Press, 2012)**

**"Although it is widely recognized that there were people who lived together in the Middle Ages who could not legally marry, there was also a group of unknown size who could legally have been married and were not. Since the 1970s, it has become increasingly common in North America and Europe for heterosexual couples to live together without marriage. Some people lament this as a decline of morals and the social fabric, a result of a welfare state that takes away incentives for stable unions by making state support available. Others would argue that the availability of these choices, coupled with easier access to divorce, creates a more humane society in which people are not trapped in abusive and unbearable situations...But those who would look back to the Middle Ages as an era of a more organic society where people behaved in a socially responsible, rather than an individualistic, manner are refusing to recognize that marriage was (and is) not the only way of creating a permanent bond, and was not as universal or as satisfying to the partners of that society as we might like to think."**

**Katherine Franke, *Wedlocked: The Perils of Marriage Equality. How African Americans and Gays Mistakenly Thought the Right to Marry Would Set Them Free* (New York University Press, 2015).**

**“The importance society places on the institution of marriage establishes it as the standard by which all other forms of kinship, family, friendship, temporary alliance, and love are made legible and assigned value. In this society, as in most, marriage is ‘the measure of all things.’ Thus loving and/or sexual associations that lie outside the formal paling of marriage are evaluated and understood by virtue of their likeness to, or dissimilarity from, marriage. A euphemistic term such as ‘significant other’ finds its meaning in reference to marriage; it is meant to come as close to ‘spouse’ as possible – e.g., ‘spouses and significant others are invited to the office holiday party.’ In so doing, it crowds out the plausibility of alternative kinds of ‘significance’ and ‘otherness’ that do not nod to the ideal of the marital form.”**

**Philosophy**

**Michael Warner: *The Trouble With Normal: Sex, Politics, and the Ethics of Queer Life* (Harvard University Press, 1999)**

 **“I would argue that such a sentimental rhetoric of privacy is not only a false idealization of love and coupling; it is an increasingly powerful way of distracting citizens from the real, conflicted, and unequal conditions governing their lives, and that it serves to reinforce the privilege of those who already find it easiest to imagine their lives as private. Then, too, the transcendent self-evidence of love leads people to think that any question of the ethical problems of marrying must be crass or secondary. If their unmarried friends ever express resentment about marital privilege, the married can always absolve themselves of their participation in marriage by appealing to the self-validating nature of their love – which strictly speaking should have rendered marriage unnecessary.”**

**Claudia Card: *The Atrocity Paradigm* (Oxford University Press, 2002)**

 **“Why take atrocities as paradigms? Many evils lack the scale of an atrocity. Not every murder is an atrocity, although murder is also a paradigm of evil. Atrocities shock, at least when we first learn of them. They seem monstrous. We recoil from visual images and details. Many think that no one should have to suffer from them, not even evildoers. It is not for their sensationalism, however, that I choose atrocities as my paradigms. I choose them for three reasons: (1) because they are incontrovertibly evil, (2) because they deserve priority of attention (more than philosophers have given them so far, and (3) because the core features of evils tends to be writ large in the case of atrocities, making them easier to identify and appreciate.”**

**AC Grayling: *Friendship* (Yale University Press, 2013)**

**“Much is made of the ‘another self’ claim in subsequent treatments of friendship, and indeed most of the discussions all the way to Montaigne appear to concentrate on this remark above all other things Aristotle says in a long and complex discussion of the varieties of friendship and why the friendship of virtuous equals is best. Yet the remark is almost parenthetical, and the context of discussion has as much to do with the appropriateness of proper self-love as it does with defining the meaning of ‘friend.’ In my view the overemphasis on Aristotle’s ‘another self’ phrase has been the single most distorting aspect in our understanding of it, for the very good reason that it has to be part of the voluntary obligations attached to being a good friend to accept the differences between oneself and one’s friend – which involves giving one’s friend space to have some interests and tastes different from one’s own, and to agree to disagree about some things.”**

**Social Science**

**Bella DePaulo, PhD: *Singled Out: How Singles are Stereotyped, Stigmatized, and Ignored, and Still Live Happily Ever After* (St. Martin’s Griffin, 2000).**

 **“Singlism seems to seep into way too many of the nooks and crannies of a person’s life and leave its stain. A job applicant shows up for an interview and is asked how he would feel at company social events when he is the only one without a spouse. Single faculty members open the pages of the latest university publication and read that they are regarded as idle daydreamers buffeted about by this distraction or that and, with nothing else to devote their lives to other than their work, more like flighty graduate students than their grounded and focused married colleagues. Accomplished singles show up at social events and find their achievements ignored but their dating life scrutinized. Condoleeza Rice turns on the television after a long day in one of the most powerful positions an American woman has ever commanded and hears Bob Woodward intone to Larry King on national television that she ‘has no personal life.’”**

**Judith Rich Harris: *No Two Alike: Human Nature and Individuality* (WW Norton & Co.,2006)**

**“By encouraging their patients to relive their childhood experiences with parents and siblings, the psychotherapists are tapping into feelings associated with those relationships. What their patients say under those conditions is likely to reinforce the therapists’ belief in the power of family relationships to shape (and perhaps to damage) a child’s personality. Everything about traditional psychotherapy, including the homelike setting and the therapist’s role as a substitute parent, is designed to put patients back into the context of the family they grew up in and evoke feelings and thoughts associated with that context.”**

**Cecilia L. Ridgeway: *Status: Why is it Everywhere? Why Does it Matter?* (Russell Sage Foundation, 2019)**

**“Recall that in order to be widely held, a status belief must come to be accepted not just by the group it deems high status but also by the group it deems lower status. This means that, to become a consensual, ‘common knowledge’ part of society’s culture, even those in lower-status groups must come to accept, as a matter of social reality, the status belief that ‘most people’ would rate those in the higher-status group as more respected and generally more competent than the lower-status group.”**

**Kris Marsh: *The Love Jones Cohort: Single and Living Alone in the Black Middle Class* (Cambridge University Press, 2023).**

 **“For Deborah, Megan, Carrie, and Brett, and others like them in the Cohort, it can be that their SALA [Single and Living Alone] status means they face social and structural economic challenges that non-singles may not. This potentially puts significant obstacles in their path to accumulating the assets they may need to maintain middle-class status. Even so, few of them seem to perceive this as overt discrimination; rather, they see the advantages bestowed on couples in homebuying as being the natural order of things.”**