INTRODUCTION

This syllabus contains the academic calendar for the Program in Structured Liberal Education, the weekly reading assignments, lectures, discussions, films, etc. It should be used as a guide in preparing your work for the Program. By studying it earlier rather than later, you can pace your work to ensure proper preparation for discussion participation. You should prepare the assigned texts before the first lecture of each week.

The syllabus also contains Study Questions which deserve your attention. These questions are intended to stimulate your thinking about the topics and texts for each week. They do not require specific answers and are at times purposely broad. They will not appear on the final examination, nor will they necessarily be used during discussion. They are meant, rather, to illustrate the kinds of questions you should be asking yourself about the topics and texts. You should think about them not only because they are valuable and relevant in and of themselves, but also because they are a means to learn how to generate questions. The question itself and how one asks it are equally as important as the answer offered.

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One should not study contemporaries and competitors, but the great men of antiquity whose works have for centuries received equal homage and consideration. Indeed, a person of really superior endowments will feel the necessity of this, and it is just this need for intercourse with great predecessors which is the sign of a higher talent. Let us study Moliere, let us study Shakespeare, but above all things, the old Greeks, and always the Greeks."

--Goethe
(Gespräche mit Goethe in den letzten Jahren seines Lebens)

"Each one of us must organize the chaos in himself by thinking himself back to his true needs. He will want all his honesty, all the sturdiness and sincerity in his character to help him revolt against secondhand thought, secondhand learning, secondhand action. And he will begin then to understand that culture can be something more than a decoration of life. ...And thus the Greek idea...will be discovered in him, the idea of a culture as a new and finer nature, without distinction of inner and outer, without convention or disguise, as a unity of thought and will, life and appearance."

--Friedrich Nietzsche
(The Use and Abuse of History)
SLE FACULTY

**Suzanne Greenberg**
Lecturer in SLE, Coordinator of SLE, Ph.D. in History of Education. Research interests in modern Jewish history and history of Victorian England. 725-0102 (office); 326-5548 (home)

**Mark Mancall**
Professor of History, Director of SLE. Interests in Jewish history, Chinese history, South and Southeast Asian history, Marxism and socialism. 723-5630 (office); 327-1275 (home)

**Jonathan Reider**
Associate Director of Undergraduate Admissions. Intellectual interests in the French Revolution, the history of political and social thought, anti-semitism, the history of Stanford, and baseball. 723-2091 (office); 326-3465 (home)

**Mollie Schwartz Rosenhan**
Lecturer in SLE, Ph.D. in History. Research interests in Judaism and feminism, utopias, and gender issues in the Holocaust. 326-1313 (home)

**Gita Van Heerden**
Ph.D. in Philosophy. Research interests in aesthetics, German philosophy, social thought, psychoanalytic theory. 852-9330 (home)

**Greg Watkins**
MFA in Film Production. Currently studying clinical psychology at the Institute of Transpersonal Psychology while also writing a screen play. 328-3933 (home)
REQUIRED TEXTS

Aeschylus, Aeschylus One: Oresteia (University of Chicago)
Aristophanes, Lysistrata (Penguin VI) [recommended]
Aristotle, Selected Works, ed. by Apostle and Gerson (Peripatetic)
Barnard, Sappho: A New Translation (University of California)
Craig, ed. The Heritage of World Civilizations (Macmillan)
Euripides, Euripides One: Four Tragedies (University of Chicago)
Hacker, A Writer's Reference (St. Martin's)
Hamilton, Mythology (Penguin/New American Library) [recommended]
Homer, The Odyssey, ed. and trans. by Fitzgerald (Doubleday)
Miller, Bhagavad Gita (Bantam)
Plato, Euthyphro, Apology and Crito, ed. and trans. by Church (Macmillan/Bobbs-Merrill)
Plato, The Republic, ed. and trans. by Waterfield (Oxford)
Plato, The Symposium, ed. and trans. by Nehemas and Woodruff (Hackett)
SLE Course Reader, Fall, 1994
Sophocles, Sophocles One: Three Tragedies (University of Chicago)
Tanakh: The Holy Scriptures (Jewish Publication Society)
COURSE REQUIREMENTS

In addition to participation in scheduled SLE class meetings, the formal requirements of the program this quarter include six four-page papers and a final examination. For more advice on writing papers, consult your tutor and/or section leader.

Papers are due at the designated time on each date listed in this syllabus. LATENESS WILL BE PENALIZED. Make a copy of each paper for your section leader and one copy for your tutor. Your tutor has a marked mail slot on the wall outside Suzanne Greenberg's office; place the copy for your tutor in his or her box. On the floor underneath these tutor mail slots there will be a box marked "SLE PAPERS:" place the copy for your section leader in this box. Always keep the original or one copy for yourself in case of loss. For convenience and to save money, we suggest you buy a library copy card at, which will give you a discount on all their copy machines. Remember to allow enough time on due dates for copying.

The SLE Players

SLE will undertake the production of three plays this year. The scope of these productions will depend upon student interest and enthusiasm. In the Fall, we have planned a production of *Lysistrata* by Aristophanes. If you would like to be a part of this production in any way -- on stage or behind the scenes --, contact Suzanne Greenberg as soon as possible. An organizational meeting will be announced within the first two weeks of the quarter. All students are encouraged to participate. The performance date is set for Thursday, December 1st at 6:00 pm.
SLE STYLE SHEET

1. Papers should be typed, double-spaced, with one inch margins on both sides to allow for comments. Keep in mind that a standard page is equal to approximately 250 words.

2. Papers should be stapled together, not paper-clipped. Do not use folders.

3. Papers should have a title page which includes the following information: (1) title, and (2) in the lower right-hand corner, in order: your name, your tutor's name, your discussion leader's name, date, and the number of the paper assignment.

4. Correct spelling, punctuation, and typing are essential and will be taken into account in grading. On questions of grammar, punctuation and word usage, Nancy Packer's Writing, and Diana Hacker's A Writer's Reference are recommended.

5. We want you to spend your time thinking and writing, not worrying about footnote format. Therefore, when dealing with sources, you may use this simple shortcut: if you are using a primary source such as Plato or Homer, put the work and the standard line number (not the page number) immediately after the quotation, in parentheses. For example: As Plato says, "Then a just man too will not differ at all from a just city" (Republic IV, 435b). If you are citing a secondary source, give the author and the page number. For example, "Not all Classical Art is Athenian..." (Pollitt, p. 64).

6. If you do not use sources other than assigned readings, you do not need a bibliography. However, if you do use additional sources, you list them at the end of your paper in proper form, including the date and place of publication. You should not need to use any additional sources this quarter. We are more interested at this stage in your own thinking, not your ability to do library research or summarize the work of other scholars. Of course, you are free to consult any materials you choose.

7. If you learn to use the text editing features of the Macintosh cluster in the Undergraduate Library or the computers in Florence Moore, you may have the computer print out the copies of your papers. Some students have found that this saves time and energy in the long run. However, the computer facilities are often crowded and occasionally a computer can go down just when you need to use it. These are not acceptable excuses for late papers. Of course, you may use your own computer if you have one, but please use only standard typefaces. We are interested in content, not graphics.
WEEK 2  
India II

Tuesday, October 4th
3:15 pm  Lecture: Bhagavad-Gita
          Mark Mancall, SLE
6:00 pm  Lecture: India and Hinduism
          Mark Mancall, SLE

Wednesday, October 5th
12:00 pm PAPER #1 DUE
3:15 pm  Discussion Sections
6:00 pm  Film: Mahabharata, Part I
          Mark Mancall, SLE

Thursday, October 6th
3:15 pm  Discussion Sections
6:00 pm  Film: Mahabharata, Part II

Reading:
Bhagavad-Gita
Heritage: pp. 57-66, Portfolio II: Hinduism

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Study Questions

1. What is the proper duty of a kshatriya? Does duty to the kingship come before duty to
   the family? Is it necessary to avoid family conflict?

2. The Bhagavad Gita was probably composed during a time in Indian history when there
   was pressure being placed on (male) members of society to renounce the world and live
   as mendicants or members of the growing Buddhist and Jaina religious communities of
   monks. What is the response in the Gita to this? How does the Gita attempt to solve
   the pull between the needs of society for householders to procreate and maintain society
   versus the individuals' desire for a religious life? Do you think this was successful?

3. Why do you think there was so much stress placed on properly performing the duties
   of one's own varna or class in society? What does this say about the divisions in
   Indian society and their stability at this time?
WEEK 3  
Buddhism

Monday, October 10th
5:00 pm  
PAPER #2 DUE

Tuesday, October 11th
3:15 pm  
Lecture: Indian Buddhism  
Mark Mancall, SLE
6:00 pm  
Lecture: Chinese Buddhism  
Prof. Carl Bielefeldt, Religious Studies

Wednesday, October 12th
3:15 pm  
Discussion Sections
6:00 pm  
Lecture: Japanese Buddhism  
Prof. Carl Bielefeldt, Religious Studies

Thursday, October 13th
3:15 pm  
Discussion Sections
6:00 pm  
Film: To Be Announced

Reading:
Readings on Buddhism (copied selection)
Heritage: Portfolio III: Buddhism

Study Questions

**Sources of Indian Tradition**
1. What are the Four Noble Truths?
2. Can you explain the Noble Eightfold Path and the Middle Way?
3. Is there a difference in the Buddhist and Hindu conceptions of karma? of rebirth? of dharma?
4. How are teachings about personal and social ethics related to progression in the scale of being?
5. How did the world come into being?
6. What is the Buddhist view of suffering and of joy?

**The Lotus Sutra**
7. How does the Sutra understand the state of Buddhahood? Is there more than one such understanding?
8. What benefits does the Sutra offer the reader? How are these to be attained?
9. How does the Sutra justify itself to the reader? What issues (ethical, social, theoretical) might such justification entail?
10. What sorts of social background might be imagined for this Sutra?
11. What sorts of literary devices does the Sutra use to convey its message?
WEEK 5

The Hebrew Bible and History: Kingship and Prophecy

Tuesday, October 25th
3:15 pm Lecture: God and Morality
Prof. Arnold Eisen, Religious Studies
6:00 pm Lecture: From Tribe to Kingdom
Mark Mancall, SLE

Wednesday, October 26th
12:00 pm PAPER #3 DUE
3:15 pm Discussion Sections
6:00 pm Lecture: Women and the Bible
Prof. Alice Bach, Religious Studies

Thursday, October 27th
3:15 pm Discussion Sections
6:00 pm Film: The Revolt of Job

Reading:
Hebrew Bible: Judges 4-5, Ruth, 1 Samuel 8-31, 2 Samuel 1-13, Job
Heritage: pp. 66-72, Portfolio I

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Study Questions

1. What do the Israelites prescribe as the responsibilities of a king? In this context, is there a division between political and religious roles?
2. How are Moses, Saul, and David different?
3. What is Samuel's role? Does he have an analogue in the Greek myths?
4. Why do the Israelites demand that Samuel give them a king? Does God object to doing so?
5. Do Saul and David fulfill Samuel's predictions concerning how the king will act?
6. Do you perceive in these texts any clear distinction between the realm of religion and the realm of politics? Would a phrase like "the separation of church and state" have meaning in ancient Israel?
7. Why does Deborah have the title of prophet?
8. Is Ruth a heroine? Why or why not?
9. Is Job guilty of any crime? Why does God allow Job to lose all that he holds dear? Do Job's friends support him in his adversity?
10. Why does Job finally rebel? Is this rebellion successful?
WEEK 6  
Epic and Lyric

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<thead>
<tr>
<th>Monday, October 31st</th>
<th>5:00 pm</th>
<th>PAPER#4 DUE</th>
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| Tuesday, November 1st| 3:15 pm | Lecture: The Odyssey  
                        |          | Ed Frueh, SLE |
|                      |         | 6:00 pm     | No Lecture  |
|                      |         | 3:15 pm     | Discussion Sections |
|                      |         | 6:00 pm     | Lecture: Sappho and Ancient Lyric Poetry  
                        |          | Ed Frueh, SLE |
|                      |         | 3:15 pm     | Discussion Sections |
|                      |         | 6:00 pm     | Film: Black Orpheus |

Reading:  
Homer, The Odyssey  
Barnard, Sappho: A New Translation  
Heritage: pp. 87-110

Study Questions
1. What is education in The Odyssey? How do Telemachus and Odysseus learn?  
2. Why is Odysseus' "cunning" celebrated over his strength or his wisdom?  
3. How is an epic poem different from other kinds of poetry? Why would this kind of poetry develop earlier than other forms of literature?  
4. What is the significance of each of Odysseus' unusual adventures -- Lotus Eaters, Scylla and Charybdis, Sirens, Circe, etc. What does each of these show about the development of his character? Is there a reason why the adventures are ordered in a particular way?  
5. What is the nature of justice in The Odyssey? Why is revenge so important? What does this say about social values? From where do these values derive?  
6. What kind of society is depicted in The Odyssey? What is this culture's attitude toward wealth, social class, family, the individual, government?  
7. The Odyssey portrays a wide variety of female characters: Penelope, Helen, Nausica, Calypso, Circe, the Sirens, etc. How do they demonstrate positive and negative feminine qualities?  
8. "The Odyssey depicts a struggle between nature and culture." What do you think this means?  
9. How does Sappho communicate what she values most? What language does she use? What is her view of the world?  
10. What is the picture of "love" painted by Sappho in her poetry? How does this vision differ from the "love" which The Odyssey or The Ramayana portray?
WEEK 11
Aristotle's World

Tuesday, December 6th
3:15 pm Lecture: Aristotle's Politics
Gita van Heerden, SLE
6:00 pm How to Review for the Final Exam
Suzanne Greenberg and Tutors, SLE

Wednesday, December 7th
3:15 pm Discussion Sections
6:00 pm Live Performance: The Music of Sappho
and the Song of Songs
Diane deLaet, Poet and Harpist

Thursday, December 8th
3:15 pm Discussion Sections

Reading:
Aristotle, Politics. Books I (1-7, 9, 12, 13), III (1-7), IV (1, 11)

Study Questions
1. How does Aristotle study politics? What is his method? Why does Aristotle start with
the household? (Hint: the Greek for the "science of household management" is
oéconomia.)
2. How does Aristotle justify slavery? Why does he go wrong (presuming you disagree
with slavery). Does he present any arguments that would be useful to an abolitionist?
3. What is Aristotle's view of private property? How does this differ from Plato's? From
laissez-faire capitalism?
4. What is a citizen for Aristotle? What is the relationship between a citizen and the polis?
5. How does Aristotle's definition of "constitution" differ from modern American
definition? What advantage does the Greek notion of constitution hold over our own?
6. What causes constitutions to change and to degenerate from one form into another?
7. What does Aristotle think of the middle class? Of women?
8. Does Aristotle distinguish between a good man and a good citizen? Does he differ on
this subject from Socrates? From Antigone?
9. What is the task of political theory for Aristotle? How does this differ from Plato?
From Aeschylus? Is politics "a practical science rather than a theoretical one?" Is
Aristotle a political scientist?

FINAL EXAM: SUNDAY, DECEMBER 11th at 9:00 am
(room to be assigned)