Syllabus for
the Stanford Program in
STRUCTURED LIBERAL EDUCATION

Fall 1988

Department 999
Course Number: 09
Units: 09
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 seminar participation. You should prepare the assigned texts before the first plenary session 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 purposefully 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.

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

George Cattermole
Lecturer in SLE, Ph.D. in Philosophy. Research interests in Marxism and alienation, political philosophy and the philosophy of education. 726-9590 (home)

John Goheen
Professor Emeritus of Philosophy, Director of SLE II, Assistant to the Ombudsperson. Research interests in the pre-Socratic philosophers, Plato, Aquinas, Alfred Whitehead. 322-5215 (home)

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, Marxism and socialism. 723-5630 (office); 327-1275 (home)

Kenneth Peter
Lecturer in SLE, Ph.D. in Politics. Research interests in political theory and philosophy. 526-5152 (home)

Amy Sims
Lecturer in SLE, Resident Fellow in Florence Moore Hall, Ph.D. in Modern European History. Research interests in the Third Reich, modern German cultural and political history, and historiography. 327-4364 (home).

Robert Watson
Lecturer in SLE, Reference Librarian at Meyer Undergraduate Library, Ph.D. in Comparative Literature. Research interests in medieval English, Latin and Italian and in classical literature.
REQUIRED TEXTS

Aeschylus, **Aeschylus One: Oresteia** (University of Chicago Press)

Aeschylus, **Aeschylus Two: Four Tragedies** (University of Chicago Press)

Aristophanes, **Lysistrata** (New American Library/Mentor)

Aristotle, **Introduction to Aristotle** (Modern Library)

Aristotle, **The Politics** (Penguin Press)

Barnard, **Sappho: A New Translation** (University of California Press)

Euripides, **Euripides One: Four Tragedies** (University of Chicago Press)

Euripides, **Euripides Five: Three Tragedies** (University of Chicago Press)

Hamilton, **Mythology** (New American Library)

Hesiod, **Theogony** (Bobbs-Merrill)

Homer, **The Odyssey** (Doubleday)

McNeill, **A History of the Human Community** (Prentice-Hall)

New English Bible (Oxford University Press)

Plato, **Euthyphro, Apology, Crito** (Bobbs-Merrill)

Plato, **Republic of Plato** (Harper)

Plato, **Symposium** (Viking/Penguin)

Pollitt, **Art and Experience in Classical Greece** (Cambridge University Press)

Sophocles, **Sophocles One** (Oedipus Trilogy) (University of Chicago Press)

Strunk & White, **The Elements of Style** (Study Aids)

Thucydides, **The Peloponnesian War** (Viking/Penguin)
COURSE REQUIREMENTS

In addition to participation in scheduled SLE class meetings, the formal requirements of the program this quarter include four short papers and a final examination. The papers will vary from 3-5 pages in length according to the particular assignment. **You are required to submit at least one rough draft of each paper not later than the Thursday before the due date of the final paper.** For more advice on writing papers, consult your tutor or section leader(s).

Papers are due at 5 p.m. on each date listed below. **LATENESS WILL BE PENALIZED.** Make a copy of each paper for your section leader(s) and one copy for your tutor. The copy for your section leader(s) should be put in Suzanne Greenberg's box outside her office, and the copy for your tutor in his or her box in the main lounge. Always keep the original or one copy for yourself in case of loss. For convenience and to save money, we suggest you buy a copy card at the library, which will give you a discount on all their copy machines, and you won't need a supply of change. 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 quarter, 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, November 12th, at 6:00 pm.
PAPER ASSIGNMENTS FOR FALL QUARTER

Paper #1 Myth: Hesiod and the Bible 3-5 pages Due October 10th, 5:00 pm

"In ancient textual explanations of creation the female often represents both the ultimate good and, paradoxically, the ultimate evil, offering at the same time salvation and destruction." Discuss this statement with reference to the depictions of women as well as the relationships between men and women in the Theogony and the Hebrew Bible.

Paper #2 Kingship and Authority 3-5 pages Due October 24th, 5:00 pm

How do the Hebrew and Greek traditions legitimate the authority of their leaders? Do the Greek and Hebrew kings rule in similar ways? Does their authority derive from similar sources? What are the political and social consequences for each cultural tradition?

Paper #3 The Platonic World 3-5 pages Due November 7th, 5:00 pm

According to Plato, 'a just social/political order depends upon deception.' According to Thrasymachus 'might makes right.' Critically examine these two positions, making clear which you believe to be the correct one and why. .....Or perhaps you have an alternative view!

Paper #4 Aristotle's World 3-5 pages Due November 28th, 5:00 pm

In his Ethics, Aristotle explains that "moderation" should guide our choices. Critically analyze why and how Aristotle uses this principle to formulate the "most practicable" political state.
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(s), 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 (widely used in Freshman English) and Strunk and White’s Elements of Style 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 LOTS computer center, or 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 1

A Variety of Cultures

Wednesday, September 28th
3:15pm  Plenary: Myth and Monotheism
        -- Prof. Carol Delaney, Anthropology
6:00pm  Students meet with Tutors
7:00pm  Lecture: The Hebrew Bible
        -- Suzanne Greenberg, SLE

Thursday, September 29th
3:15pm  Discussion Sections
6:00pm  Film: "Black Orpheus"
        -- Suzanne Greenberg, SLE

Reading
Hesiod, Theogony (8th century B.C.E.).

Study Questions

Myth
1. What is a myth? Is myth pre- or non-scientific? Why are myths associated with religion?
   Are myths necessarily false?
2. What kinds of problems do myths solve? How do myths instruct behavior? What makes a
   mythical explanation satisfactory?
3. The Greek gods are anthropomorphic and/or associated with natural phenomena. Moreover,
   they are part of a polytheistic system. What is the importance of these differences from the
   Hebrew single abstract deity?
4. How do the two mythical systems treat history and their own past? Why is history a part of
   the Hebrew system but not of the Greek?
5. Compare the creation stories. What are the essential differences? Are there any striking
   similarities?

Genesis
6. What is the function of the serpent in the story of Adam and Eve?
7. What is the significance of all the "begats" in Genesis? Do they contribute to the story? Do
   they have any non-narrative significance? Why is there so much emphasis on descent and
   lineage?
8. What is the significance of the succession from Adam to Noah to Abraham? What is God's
   relationship with them?
9. In Greek and other Near Eastern religions, the snake is a positive symbol usually associated
   with worship of a powerful female deity. With this background what would be the purpose
   of the writers of the Genesis myth in changing the symbolism from positive to negative?
   How do the writers of Genesis portray women? How do women function as daughters,
   wives and mothers?
10. How would you explain the following episodes: Jacob wrestling with the angel, the abandonment of Joseph by his brothers, the binding of Isaac, the fate of Lot's wife?

11. Why are "brothers" so significant in Genesis?

12. What is the significance of Zeus' victory in the Theogony? What kind of ruler is he? What does the world of gods tell us about the world of men?

13. What is the significance of the male-female polarities in Hesiod's cosmology? What different roles do the female gods play?
WEEK 2

Myth and Memory: The Greek Epic

Tuesday, October 4th
3:15pm Plenary: Homer and Myth: The Odyssey
Prof. Mark Edwards, Classics
7:00pm Lecture: The History of Ancient Greece: An Overview
Prof. Michael Jameson, Classics

Wednesday, October 5th
3:15pm Discussion Sections
7:00pm Lecture: The Projects of History
Kenneth Peter, SLE

Thursday, October 6th
3:15pm Discussion Sections
6:00pm Film: "Iphigenia"
George Cattermole, SLE

Reading

Homer, The Odyssey.

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. — Odysseus has? 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, Nausicaa, 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?
**Peloponnesian War**

9. Is Thucydides an historian? Why, why not? What rule does he follow for the craft of writing history?

10. Why does Thucydides make a radical distinction between myth and history? Is there a problem with this distinction?

11. How consistent is the moral tone of the Athenian position in the "Melian Dialogue" and in the speeches over the fate of Mytilene? Are the speeches of Cleon and Diodutus all that different in terms of their underlying values?

12. Is the morality Thucydides describes compatible with a democratic form of government, i.e., can a state, as Athens did, practice imperialism abroad and democracy at home?
WEEK 3

Myth and Memory: The Hebrew Epic

Monday, October 10th
5:00pm PAPER #1 DUE

Tuesday, October 11th
3:15pm Plenary: The Promised Land
-- Mark Mancall, SLE

7:00pm Lecture: David and Bathsebsa: A Love Story?
-- Prof. Bruce Rosenstock, Classics

Wednesday, October 12th
3:15pm Discussion Sections

7:00pm Lecture: From Tribe to Kingdom
-- Mark Mancall, SLE

Thursday, October 13th
3:15pm Discussion Sections

6:00pm Film: "The Ten Commandments"
-- Mark Mancall, SLE

Reading

Hebrew Bible, Exodus (circa 13th century B.C.E.), I Samuel 8-31; II Samuel 1-20;
I Kings 1 (1050-1010 B.C.E).

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Study Questions

Hebrew Bible

1. Compare Moses and Odysseus as heroic leaders. To what extent is their leadership
dependent on divine favor? Does this make them less responsible for their own actions?
Can you be a hero if Athena or God is always coaching you?

2. What do the Israelites proscribe as the responsibilities of a king? In this context, is there a
division between political and religious roles?

3. How are Moses, Saul, and David different?

4. What is Samuel's role? Does he have an analogue in the Greek myths?

5. Why do the Israelites demand that Samuel give them a king? Does God object to doing so?

6. Do Saul and David fulfill Samuel's predictions concerning how the king will act?

7. 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?
WEEK 4

Family Drama

Tuesday, October 18th
3:15pm Plenary: The Oresteia and Greek Tragedy
-- Leigh Sealy, SLE
7:00pm Lecture: Women in Ancient Greece
-- Prof. Susan Stephens, Classics

Wednesday, October 19th
3:15pm Discussion Sections
7:00pm Lecture: Euripides, Rational/Irrational
-- Leigh Sealy, SLE

Thursday, October 20th
3:15pm Discussion Sections
6:00pm Film: "Medea"
-- Leigh Sealy, SLE

Reading

Aeschylus, Oresteia (458 B.C.E).
Sophocles, Oedipus Rex (427 B.C.E.)
Euripides, Medea (431 B.C.E.)

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Study Questions

Oresteia
1. How does the Chorus function in the Oresteia?
2. How would Aeschylus criticize Homer's conception of justice as revenge? How different is
   the "justice" at the end of the trilogy from the "justice" at the beginning?
3. How does our view of Clytemnestra's crime change? Does Orestes have any choice? Why
does he feel guilty for obeying Apollo? Isn't obeying the gods' commands just?
4. Why is the third play a trial? What kind of trial is it? Why is the trial fought on sexual and
generational grounds? What do you think of Athena's reason for voting the way she does?
   Are the Erinyes treated fairly? Is justice really being served?
5. How has the portrayal of the gods changed? Why are the gods involved in the solution?
   Why is Athena's solution better than Apollo's? How does it reflect the relationship of human
   society to nature?
6. What can be learned from the divine, Greek or Hebrew, about the management of human
   affairs? How do the Greek Zeus and the Hebrew God differ in their management of, or
   intervention in, human affairs?

Oedipus Rex
7. When the hero is led to disaster by some hereditary flaw, does this violate a sense of justice
   and equity in the world? Or, does tragedy present some higher order of justice in portraying
   the necessary or probable consequences of earlier errors?
8. Could Oedipus have heeded Jocasta's warning not to pursue "knowledge" in the climactic
   moments of Oedipus Rex? To what extent is Oedipus' "hubris" responsible for his fate?
   Does "knowledge" bring wisdom for Oedipus, or simply madness?
9. Trace the themes of light and darkness, vision and blindness in the play. What is the symbolic role of Teiresias?

10. What is Oedipus' crime? Can you be guilty of a crime if you did not know it was one? Which is he punished for, patricide or incest?

11. If Oedipus is an exemplary king, why is he punished? Could his crime have been ignored?

Medea

12. How can Medea be thought of as a "reaction to myth?"

13. Jason and Medea represent different cultures. Are these cultures compatible or in conflict? Is Jason justified? Is Medea? For whom do we feel sympathy at the end?

14. What is the structure of Euripides' version of the Medea story? What are the key episodes? What is the story about? Pasolini, the director of the film version, interprets the same myth, but are he and Euripides telling the same story? What is Pasolini trying to say about myth?

15. Does Euripides present a message or moral? Does he differ significantly from Aeschylus or Sophocles in his dramatic style?
WEEK 5
Justice and Law

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<td><strong>PAPER #2 DUE</strong></td>
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<td>Tuesday, October 25th</td>
<td>3:15pm</td>
<td>Plenary: Ancient Greek Art</td>
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<td>-- Prof. Jody Maxmin, Art and Classics</td>
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<td>Lecture: Ancient Athenian Democracy</td>
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<td>Wednesday, October 26th</td>
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<td>Discussion Sections</td>
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<td>Lecture: Justice in Hebrew Society</td>
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<td>-- Prof. Arnold Eisen, Religious Studies</td>
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<td>Thursday, October 27th</td>
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<td>Film: &quot;Star Trek&quot;</td>
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<td>-- Mark Mancall, SLE</td>
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**Reading**

Sophocles, *Antigone* (442-441 B.C.E.)

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**Study Questions**

**Apology, Crito**

1. Compare the view of Athens' democratic values in Pericles' Oration and in the *Apology*. How do they both compare to modern American democracy?
2. Are the *Apology* and the *Crito* consistent with each other? How can you reconcile Socrates' resistance in the former with his submission in the latter?
3. What do you think of Socrates' defense? Is it an effective one? Could you make a stronger case? What is the effect of his irony?
4. Is Socrates a hero? If so, in what sense of the term is he heroic?
5. What is Socrates' conception of "the Laws" in the *Crito*, and why does he feel his loyalty to them to be essential?
6. Could you construct a better argument than Crito to dissuade Socrates from drinking the hemlock?

**Antigone**

7. On what grounds does Antigone disobey Creon's order? What are the bases of the conflict between Creon and Antigone?
8. Is the character represented by Antigone a regressive or progressive force in the development of human society?
9. What is Creon's dilemma? Is Creon rather than Antigone the tragic hero?
10. What seems to be Sophocles' view of the state? and justice? How different are these views from those of Aeschylus?
WEEK 6

Love and the Dialectics of Love

Tuesday, November 1st  3:15pm  Plenary: The Symposium
                            -- John Goheen, SLE
7:00pm  Lecture: The Music of Sappho
                            -- Diane DeLatt

Wednesday, November 2nd  3:15pm  Discussion Sections
7:00pm  Lecture: The Euthyphro
                            -- George Cattermole, SLE

Thursday, November 3rd  3:15pm  Discussion Sections
6:00pm  Film: "Dream of Passion"
                            -- Suzanne Greenberg, SLE

Reading

Plato, Symposium (360 B.C.E.), Euthyphro (390 B.C.E.)
Barnard, Sappho: A New Translation (Sappho, circa 580 B.C.E.)

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Study Questions

Sappho
1. Sappho is the only female writer we have read this quarter. Does her perspective differ fundamentally from that of male writers?

Symposium
2. Why does this dialogue occur at a symposium or banquet?
3. What is the relationship between each speaker's ideas and his social role? Why are Socrates' ideas appropriate to a philosopher?
4. What does Socrates criticize in Agathon's discussion of love?
5. Why does Socrates alone attribute his ideas to someone else? Why to Diotima? Why not a conventional god like Zeus? Who is Diotima? What is her role in the dialogue?
6. How does the analysis of love lead to the idea of beauty? For Plato, is true love possible between humans?
7. How does Diotima reach the astonishing conclusion that love is desire for the everlasting possession of the good? Can one be in love with an idea?
8. What are the implications of Diotima's doctrine for education?
9. What is the meaning of the Alcibiades-Socrates episode at the end? Is there any relationship between Socrates' behavior and Diotima's conception of love?
10. How does the final scene relate to the elevated speeches preceding it? In what sense is the Symposium a drama?

Euthyphro
11. How does Aeschylus' description of wisdom in lines 175-183 of Agamemnon differ from the kind of wisdom Plato is arguing for in the Euthyphro?
12. In a world dominated by myth, what does it mean to be rational or reasonable? What does it mean to be free or responsible in such a world?
13. What historical factors might explain the emergence of a critical attitude toward myth? How might this change human self-consciousness and the attitude toward nature?
14. Does morality require a religious justification?
15. How is the "dialectic" used as a method for knowing in Plato? How is it different from earlier modes of knowledge?
16. Does Plato finally arrive at a definition for piety in the Euthyphro? If not, why not?
WEEK 7

Plato's Republic

Tuesday, November 8th
3:15pm  Plenary: Plato's Republic
-- Prof. Bruce Rosenstock, Classics
7:00pm  Lecture: FREE

Wednesday, November 9th
3:15pm  Discussion Sections
7:00pm  Lecture: Plato and Thucydides: Ideas in Political Theory
-- Kenneth Peter, SLE

Thursday, November 10th
3:15pm  Discussion Sections
6:00pm  Live Performance: "Lysistrata," SLE Players

Reading

Aristophanes, Lysistrata

Study Questions

Republic, Book I
1. How does Socrates argue that the "stronger" can err in judgment? What role does the analogy of the ruler and the skilled craftsman play?
2. Why does Plato hint that Socrates is descending into the Underworld? Is the Republic a journey? To where?
3. What is the dramatic structure of Book I? Why are these characters speaking in a particular order?
4. Is Socrates convincing?

Republic, Book II
5. How do Glaucon and Adimantus develop the earlier arguments of Thrasymachus?
6. Why does society need a new kind of person, a just person? Why is justice not natural, but has to be taught and learned?
7. Is the ideal society of the Republic only the second best society? Why does Socrates take so much trouble to describe only the second best?
8. Does Socrates convince you that Thrasymachus' arguments are in error?

Republic, Book III
9. What is wrong with traditional education? Why does it cause injustices? Is there a difference between education and training?
10. Why does Socrates criticize Homer? Is he correct that the gods sometimes provide bad examples and should not be used as models in education?
11. Why does Plato condemn laughter, art, and poetry? Why is imitation bad? Why is some music good while all poetry is bad?
12. Is the "Noble Lie" (414c) justified? How can a philosopher, of all people, justify lying?

Republic, Book IV
13. What are the three basic virtues? How are they allotted to each class? If wisdom is confined to one class, how can it characterize a whole society?
14. What is distinctively new about Plato's concept of justice?
15. How is justice connected to "doing one's own business" (433b)?

**Republic, Book V**

16. Why does Plato want women to be educated? How does this differ from traditional Greek practice?

17. What is Plato's criticism of the traditional family?

**Republic, Books VI-X**

18. In his explanation of the "divided line," how does Plato distinguish between opinion and knowledge?

19. What is the purpose of the cave allegory? Is it a myth?

20. Plato believed that the path to knowledge was by means of the dialectic. Could you explain this process?

21. How do good states differ from bad ones? What causes good ones to degenerate?

22. What is Plato's conception of democracy?

23. Why is tyranny the natural consequence of democracy?

24. What aspects of human beings are irrational? Is the irrational evil? Can it be eradicated?

25. Why does the Republic end with a myth when Plato is so critical of many traditional myths? What is different about this one? How can myth express "truth"?

26. What is the structure of the Republic as a complete work? Why is it framed by the argument of Book I and the myth of Book X? Why is Book VI in the middle? Is the rest symmetrical? How? What purpose does it serve?

27. Is the Republic really a description of an ideal government, or is it something else?
WEEK 8

The Ethical World I

Monday, November 14th 5:00pm  PAPER #3 DUE
Tuesday, November 15th 4:15pm  Plenary: The Prophets
                               -- Prof. Arnold Eisen, Religious Studies
                               7:00pm  Lecture: The Greek Conception of the Good Life
                                       -- John Goheen, SLE

Wednesday, November 19th 3:15pm  Discussion Sections
                               7:00pm  Lecture: Aristotle's Ethics
                                       -- Prof. Julius Moravcsik, Philosophy

Thursday, November 20th 3:15pm  Discussion Sections
                                7:00pm  Film: "The White Rose"
                                       -- Amy Sims, SLE

Reading

Aristotle, Ethics: Book I, Chapters 1-9; Book II; Book III, Chapter 5; Book VIII, Chapters 1-10;
Book IX, Chapter 9 (circa 330 B.C.E.).
Physics: Book II, Chapters 3-4.
Metaphysics: Book I, Chapters 1-2 (9 recommended); Book XII, Chapters 6-10.
The Hebrew Bible, Amos (760-750 B.C.E.).

Study Questions

Ethics
1. What does Aristotle mean by happiness? How does it differ from pleasure?
2. People differ on their views of what constitutes the good life. How does Aristotle resolve
   these differences? How does Aristotle's view of the good life differ from that of Plato?
3. What does Aristotle mean by the irrational part of the soul?
4. Does Aristotle consider the utility of friends to be the basis of friendship?
5. What is true friendship according to Aristotle?
6. What relationship does love have to friendship?
7. Do you think the Aristotelian "mean" is an appropriate tool for achieving a "good" character?

Metaphysics and Physics
20. What is the relationship of experience to knowledge? How is knowledge different from
    wisdom? In what sense is it divine?
21. What is Aristotle's criticism of Plato's Forms (Ideas)?
22. How does Aristotle prove the existence of the unmoved mover? Is this a logical deduction?
    How would you challenge it?
23. How does the unmoved mover resemble God? How is it radically different from the
    Homeric Zeus or the Hebrew concept of God?
24. How does Aristotle reconcile his metaphysical system? Is a final cause necessary?

Amos
25. Has Amos anything positive to say? What is the basis for his highly critical attitude?
26. What is a prophet? What definition of the functions and character of a prophet does your understanding of Amos give you?
27. For Amos, is there a moral order? If so, what is it, and how does it operate?
WEEK 9

The Ethical World II

Tuesday, November 22nd
3:15pm  Plenary: Aristotle's Politics
-- John Goheen and George Cattermole, SLE
7:00pm  Discussion Sections

Thursday, November 24th  THANKSGIVING DAY!

Reading

Aristotle, Politics: Book I, Chapters 1-9, 12-13; Book II, Chapters 1-6, 9; Book III, Chapters 6-11; Book V, Chapters 7-9.

Study Questions

Politics
1. How does Aristotle study politics? What is his method? Why does he start with household management?
2. What principles does Aristotle use in classifying states? How do these compare with Plato's? What does Aristotle view as problematic in Plato's "republic?"
4. What is "constitutional" government? Is this an ideal government? If not, why does Aristotle espouse it?
5. How important are economic conditions for good government? How did Plato treat these? Is it fair to call Plato an economic determinist?
6. What are the three parts of government, and how do they function in different forms of states? For example, how does tyranny differ from aristocratic government?
7. What function does the middle class serve?
8. What does it mean to say that "politics is a practical science rather than a theoretical one?"
9. How does Aristotle justify slavery? Is he convincing?
WEEK 10

Wisdom I

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<tr>
<td>Monday, November 28th</td>
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| Tuesday, November 29th | 3:15pm               | Plenary: Greek Wisdom  
- Leigh Sealy, SLE |
|                   | 7:00pm               | Lecture: Wisdom in the Hebrew Bible  
-- Prof. Timothy Jackson, Religious Studies |
| Wednesday, November 30th | 3:15pm              | Discussion Sections |
| Thursday, December 1st | 7:00pm              | Lecture: FREE |
|                   | 3:15pm               | Discussion Sections |
|                   | 6:00pm               | Film: "The Revolt of Job"  
-- Suzanne Greenberg, SLE |

Reading

Aeschylus, *Prometheus Bound*,  
Euripides, *The Bacchants*,  
The Hebrew Bible, Job, Ecclesiastes.

Study Questions

**Prometheus Bound**

1. How does the portrayal of Zeus in *Prometheus* differ from that in Hesiod? Is Zeus just in his punishment? What motivated his harsh treatment of Prometheus?

2. Aeschylus modifies the traditional Prometheus myth. If it is compared to Hesiod, how does it differ? What might have been some reasons for the changes?

3. Why would Zeus not want humanity to possess technology? In what ways does Prometheus prove the affinity of knowledge to power?

4. Prometheus gives humanity not only fire, but a number of other skills. How do these skills change the nature of the human condition? What psychological changes take place? Why was it possible for human beings to see their fate before the gift of Prometheus? What does this imply about the nature of civilization?

5. Can *Prometheus* be read as a text for political action? Should the threat of punishment be a motivating factor in determining one's political position? What is the relationship between self-interest and political action? Under what circumstances would you make a choice similar to Prometheus'?

**The Bacchants**

6. Why is Pentheus destroyed? Does he deserve his punishment? To what extent is he a pawn in the gods' hands. Does he have more or less control over events than Odysseus or Achilles?

7. What is Euripides opinion of the gods? Is he attacking traditional belief in anthropomorphic Homeric gods? Who is responsible for justice, mortals or gods?

8. Does Euripides present a message or a moral? Does he differ significantly from Aeschylus or Sophocles in his dramatic style?
9. What are the differences in moral order between Job and his three friends? Does God propose a moral order? How does the moral order assumed by Job and his three friends differ from that assumed by Amos?

10. What is the transaction between God and Satan in the first two chapters? Why is Job not considered? Why does Satan disappear?

11. In the minds of the characters in Job, what is the relationship between wisdom and goodness?

12. Do you think fear is a prerequisite for wisdom?

Ecclesiastes

13. Does Ecclesiastes assume the same definition of wisdom as that found in Job?

14. Would you characterize the viewpoint of the Book as: (1) cynical, (2) healthily critical, (3) pessimistic, (4) hopeful, (5) more than one of the above, (6) all of the above, (7) none of the above?

15. How do the Greeks and Hebrews distinguish between knowledge and wisdom? Do they distinguish between goodness and wisdom?
WEEK 11
Wisdom II

Monday, December 5th
6:00pm Workshop: How to Review for the Final Exam
-- Suzanne Greenberg and tutors

Tuesday, December 6th
3:15pm Plenary: Wisdom in the East
-- Mark Mancall, SLE
7:00pm Lecture: A Comparison of East and West
-- Prof. Lee Yearley, Religious Studies

Wednesday, December 7th
3:15pm Discussion Sections

Thursday, December 8th
READING PERIOD

Reading
Copied Selections

FINAL EXAM: Sunday, December 11th, 9:00 am, Jordan 041