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 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.
Andrew Aisenberg
Lecturer in SLE, PhD in History. Research interests in 19th and 20th century French and European history. 333-4347 (home)

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

Diana Maltz
Lecturer in SLE, Ph.D in English Literature. Research interests in Victorian culture and society, the literature of poverty and resistance, and feminist studies. 681-2471 (home)

Mark MancaU
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. On leave 1997-98

Jean Roth
Lecturer in SLE, Ph.D in Religious Studies. Research interests in modern western philosophy of religion, particularly problems in the relationship between reason and faith during the Victorian period. 941-2506 (home)

Irena Smith
Lecturer in SLE, PhD in Comparative Literature. Research interests in American, Russian, and French literature. 324-1690 (home)
REQUIRED TEXTS

Aeschylus, Aeschylus One: Oresteia (University of Chicago)

Aristophanes, Lysistrata (Penguin VI) [recommended]

Aristotle, Nicomachean Ethics, ed. and trans by Irwin (Hackett)
Aristotle, Politics, ed. and trans. by Sinclair (Penguin)

Barnard, Sappho, A New Translation (University of California)

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 Grube (Hackett)

Plato, The Symposium, ed. and trans. by Nehemas and Woodruff (Hackett)

SLE Course Reader I

Sophocles, Sophocles One: Three Tragedies (University of Chicago)

Tanakh: The Holy Scriptures (Jewish Publication Society)
COURSE REQUIREMENTS

In addition to participation in scheduled SLE lectures, seminars, and films, 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 seminar 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. In case of loss, always keep the original or one copy for yourself in case of loss.
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 seminar 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, we recommend that you purchase A Writer's Reference, by Diane Hacker.

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) in parentheses, immediately after the quotation, e.g., "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, e.g., "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 must 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.
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. As part of the SLE tradition, in the Fall, students stage an iconoclastic and often outrageous interpretation of Aristophanes’ Lysistrata. If you would like to be a part of this unique dramatic experience, either on stage or behind the scenes, add your name to the sign-up sheet on the SLE bulletin board in the Flo Mo main lounge. We will announce an organizational meeting within the first week of the quarter. We encourage all students to participate. The performance date is set for Thursday, November 20th at 6:00 pm.
WEEK 1
Ancient India and Myth I

Wednesday, September 24th
3:15 pm  Lecture: The Myth of the Quest
         Mark Mancall, SLE
6:00 pm  Lecture: The Ramayana
         Prof. Linda Hess, Religious Studies

Thursday, September 25th
3:15 pm  Discussion Seminars
6:00 pm  Film: To Be Announced

Reading:
Ramayana (copied selection)

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Study Questions

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 Ramayana was written about the kshatriya or warrior/ruling class of ancient India. What can be learned about this class of society from the poem? What were the role and duties of the king? What is known about the system of government? What must life have been like in a city like Ayodhya in prosperous times? Why was the proper conduct of the king so important to society?
4. The Ramayana is still the most popular and well-known epic poem of South Asia in part because the characters exemplify the ideal behavior and values expected by society, especially in intrafamiliar relationships. From what you have read, what is the proper behavior of each member of a family? How does age and sex affect this relationship?
5. The court intrigue between the main queens in Dasaratha's harem is pivotal to the events of the story. Why do you think that Manthura urges Kaikeyi to demand her boons from Dasartha? What methods does Kaikeyi use to persuade Dasartha to grant her wishes? What might happen to Kaikeyi were Rama to become king?
6. When Rama is told about his father's promise to Kaikeyi that her son, Bharata, is to become heir apparent, why does he so readily accept his fate? Does his brother, Laksmana, have the same reaction? Why is Sita so insistent on accompanying Rama to the forest?
7. The most controversial part of the story to modern audiences is the abandonment of the pregnant Sita. Why does Rama believe it is necessary to banish her from the kingdom? What might have happened had he allowed her to stay in Ayodhya? What events in his past could have influenced his decision? Do you think that his action tarnished his image as the ideal man? How might audiences in Valmiki's time have felt about it? What does this action say about the role of a proper king versus that of a proper husband?
WEEK 2  
Ancient India and Philosophy

Tuesday, September 30th  
3:15 pm  Lecture: Bhagavad-Gita  
Prof. Linda Hess, Religious Studies  
6:00 pm  Lecture: Hinduism  
Mark Maincall, SLE

Wednesday, October 1st  
3:15 pm  Discussion Seminars

Thursday, October 2nd  
3:15 pm  NO CLASS  
6:00 pm  NO CLASS  
3:15 pm  NO CLASS  
6:00 pm  NO CLASS

Reading: Bhagavad Gita

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 individual’s desire for a religious life?

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
Ancient India and the Buddha

Monday, October 6th  5:00 pm  PAPER #1 DUE
Tuesday, October 7th  3:15 pm  Lecture: The Buddha -- All of Them
                               Mark Mancall, SLE
                               6:00 pm  Lecture: Buddhisms -- Some of Them
                               Mark Mancall, SLE

Wednesday, October 8th  3:15 pm  Discussion Seminars
                               6:00 pm  Lecture: Sutras and Tantras, Theory and Practice
                               Mark Mancall, SLE

Thursday, October 9th  3:15 pm  Discussion Seminars
                               6:00 pm  Film: The Little Buddha

Reading:
Early Buddhist texts and sources (copied selection)

Study Questions

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 the 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?
WEEK 4
Myth and Memory: The Hebrew Epic

Monday, October 13th
5:00 pm  PAPER #2 DUE

Tuesday, October 14th
3:15 pm  Lecture: In the Beginning
Adriane Leveen, University of California
6:00 pm  Lecture: The Joseph Cycle
Adriane Leveen, University of California

Wednesday, October 15th
3:15 pm  Discussion Seminars
6:00 pm  Lecture: The Hebrew Bible: Who, How, and Why
Suzanne Greenberg, SLE

Thursday, October 16th
3:15 pm  Discussion Seminars
6:00 pm  Film: Crimes and Misdemeanors

Reading:
Hebrew Bible: Genesis, Exodus 1-24, 32-35:3, Deuteronomy 29:2-34

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Study Questions

1. What is the function of the serpent in the story of Adam and Eve?
2. 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?
3. What is the significance of the succession from Adam to Noah to Abraham? What is God's relationship with them?
4. 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?
5. 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?
6. Why are "brothers" so significant in Genesis?
7. In considering Moses, how is personality defined in mythic culture? To what extent is a person thought to be free to act independently of the influences of the supernatural?
8. What is a hero? Does Moses qualify for the job?
9. What is the nature of the covenantal relationship between God and the Hebrews?
10. Does the Moses of Deuteronomy expand your conception of this Biblical "leader?"
11. Why does God deny Moses entrance to the "promised land?"
WEEK 5
The Hebrew Bible and History: Kingship and Prophecy

Tuesday, October 21st
3:15 pm  Lecture: From Tribe to Kingdom
          Mark Mancall, SLE
6:00 pm  Lecture: Kings and Prophets
          Prof. Arnold Eisen, Religious Studies

Wednesday, October 22nd
3:15 pm  Discussion Seminars
6:00 pm  Lecture: David and Job: A Vexed Morality
          Prof. Robert Gregg, Religious Studies and
          Dean of Memorial Church

Thursday, October 23rd
3:15 pm  Discussion Seminars
6:00 pm  Film: The Revolt of Job

Reading:
Hebrew Bible: Judges 4-5, Ruth, 1 Samuel 8-31, 2 Samuel 1-13, Job

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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?
11. In the minds of the characters in Job, what is the relationship between wisdom and
    goodness? Is fear a prerequisite for wisdom?
WEEK 6
Epic and Lyric

Monday, October 27th
5:00 pm  PAPER #3 DUE

Tuesday, October 28th
3:15 pm  Lecture:  The Odyssey
          Ed Frueh, SLE

            6:00 pm  Lecture:  Oresteia and Greek Tragedy
                      Prof. John Heath, Classics
                      University of Santa Clara

Wednesday, October 29th
3:15 pm  Discussion Seminars

            6:00 pm  Lecture:  Greek History I
                      Prof. Ian Morris, Classics

Thursday, October 30th
3:15 pm  Discussion Seminars

            6:00 pm  Film:  Iphigenia

Reading:
Homer,  The Odyssey
Aeschylus,  The Oresteia

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 the Chorus function in the Oresteia?
10. 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?
11. 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?
12. Why is the third play a trial? What kind of trial is it? Why is the trial fought on gender 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?
13. How does 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?
14. What can be learned from the divine, Greek or Hebrew, about the management of human affairs?
WEEK 7
Drama as History and History as Drama

Monday, November 3rd
5:00 pm   PAPER #4 DUE
3:00 pm   Lecture: Sophocles
Prof. John Heath, Classics
University of Santa Clara

Tuesday, November 4th
6:00 pm   Lecture: Ancient Greek Art I
Prof. Patrick Hunt, Classics

Wednesday, November 5th
3:15 pm   Discussion Seminars
6:00 pm   Lecture: Euripides
Prof. John Heath, Classics
University of Santa Clara

Thursday, November 6th
3:15 pm   Discussion Seminars
6:00 pm   Film: Medea

Reading:
Sophocles, Oedipus Rex
Euripides, Medea
Sappho

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Study Questions

1. Is Medea a character who symbolizes the cracks in the facade of Athenian democracy?
2. How can Medea be thought of as a "reaction to myth?"
3. Do 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?
4. What is the structure of Euripides' version of the Medea story? What are the key episodes?
5. Does Euripides present a message or moral? Does he differ significantly from Aeschylus or Sophocles in his dramatic style?
6. What seems to be Sophocles' views of the state and justice? How different are these views from those of Aeschylus?
7. Does Oedipus have any real choices, or is everything so determined in advance that he is simply a pawn of the fates? If this is so, is he really noble? When the hero is led to disaster by some hereditary flaw, does this violate a sense of justice and equity in the world?
8. In the climatic moments of the play, could Oedipus have heeded Jocasta's warning not to pursue "knowledge?" To what extent is Oedipus' hubris responsible for his fate?
9. What is Oedipus' crime? Can there be an assumption of guilt if the perpetrator has no knowledge of the criminality of his or her actions? Is Oedipus punished for patricide or incest? Are the gods just?
WEEK 8
Love, Power, and Politics

Tuesday, November 11th
3:15 pm  Lecture: An Introduction to Socratic/Platonic Thought
          Prof. To Be Announced
6:00 pm  Lecture: Ancient Greek Art II
          Prof. Patrick Hunt, Classics

Wednesday, November 12th
3:15 pm  Lecture: Ancient Greek Art II
          Prof. Patrick Hunt, Classics
6:00 pm  Lecture: The Symposium
          Prof. Andrea Nightingale, Classics

Thursday, November 13th
3:15 pm  Discussion Seminars
6:00 pm  Film: Dream of Passion

Reading:
Plato: Apology, Crito, Symposium

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Study Questions

1. 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?
2. Is Socrates a hero? If so, in what sense of the term is he heroic?
3. What is Socrates' conception of "the Laws" in the Crito, and why does he feel his loyalty to them to be essential?
4. Could you construct a better argument than Crito to dissuade Socrates from drinking the hemlock?
5. 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?
6. Why does this dialogue occur at a symposium or banquet?
7. What is the relationship between each speaker's ideas and his social role? Why are Socrates' ideas appropriate to a philosopher?
8. What does Socrates criticize in Agathon's discussion of love?
9. 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?
10. How does the analysis of love lead to the idea of beauty? For Plato, is true love possible between humans?
11. 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?
12. What are the implications of Diotima's doctrine for education?
13. 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?
14. How does the final scene relate to the elevated speeches preceding it? In what sense is the Symposium a drama?
WEEK 9
Plato

Monday, November 17th
5:00 pm  PAPER #5 DUE
Tuesday, November 18th
3:15 pm  Lecture: The Republic I
          Prof. Christopher Bobonich, Philosophy
6:00 pm  Lecture: Greek History II
          Prof. Ian Morris, Classics

Wednesday, November 19th
3:15 pm  Discussion Seminars
6:00 pm  Lecture: The Republic II
          Prof. Andrea Nightingale, Classics

Thursday, November 20th
3:15 pm  Discussion Seminars
6:00 pm  SLE Play

Reading:
Plato, The Republic.

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Study Questions

Book I
1. In Book I of The Republic 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 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?

Book II
5. How do Glaucon and Adeimantus develop the earlier arguments of Thrasymachus?
6. Why does society need a new kind of person, a just person? Why is justice not natural?
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?

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?
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?

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)?

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?

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

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

24. 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"?

25. 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?
WEEK 10
Master and Pupil

Monday, November 24th 5:00 pm   PAPER #6 DUE
Tuesday, November 25th 3:30 pm  Lecture: Aristotle's "Ethics"
                                Prof. Christopher Bobonich, Philosophy
                                6:00 pm  Discussion Seminars

Reading:
Aristotle, "Ethics": Book i, pp. 1-27; Book ii, pp 33-53; Book iii, pp. 66-70;
Book viii, pp. 207-228; Book ix, pp. 257-261; Book x, pp. 284-291

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Study Questions

1. What is the relationship of experience to knowledge? How is knowledge different from wisdom? In what sense is it divine?
2. What is Aristotle's criticism of Plato's forms (Ideas)?
3. What does Aristotle mean by happiness? How does this emotion differ from pleasure?
4. People differ on their views of what constitutes the good life. How does Aristotle resolve these differences? How does his view of the good life differ from that of Plato?
5. What does Aristotle mean by the irrational part of the soul?
6. Does Aristotle consider the utility of friends to be the basis of friendship?
7. What is true friendship according to Aristotle?
8. Do you think the Aristotelian "mean" is an appropriate tool for achieving a "good" character?
WEEK 11
Aristotle's World

Tuesday, December 2nd
3:15 pm Lecture: The Politics
Prof. Ian Morris, Classics

Wednesday, December 3rd
6:00 pm Live Performance: Diane deLaet

Sunday, December 7th
3:15 pm Discussion Seminars
9:00 am EXAM

Reading:
Aristotle, Politics: Book I (i-x, xii-xiii), Book II (i-v), Book III (i,iv, vi-xi),
Book IV (i-iii, vi-ix, xi-xii), Book V (viii-ix), Book VI (ii-v)

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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 oeconomia.)
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?
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?
WEEK 10
Master and Pupil

Monday, November 24th
5:00 pm PAPER #6 DUE

Tuesday, November 25th
3:30 pm Lecture: Aristotle's Ethics
Prof. Christopher Bobonich, Philosophy
6:00 pm Discussion Seminars

Reading:
Aristotle, Ethics: Book i, pp. 1-27; Book ii, pp 33-53; Book iii, pp. 66-70;
Book viii, pp. 207-228; Book ix, pp. 257-261; Book x, pp. 284-291

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