

HONS 1101 - Colloquium on the Ancient World Fall 2014

Course Description: The world we live in has been decisively shaped by ideas, images, and modes of thought that developed in several parts of the world in the millennium before the beginning of the Common Era. The heritage of Moses, Homer, Confucius, Laozi, Isaiah, the Hindu sages, Gautama Buddha, Socrates, Plato, Aristotle, Sophocles, Aristophanes, Vergil, Jesus, John, Paul, Epictetus, Marcus Aurelius and Plotinus continue to shape our world; for they were key figures in civilizations that subsequent generations have regarded as "classical" -- models on which they strove to model their own worlds. In this colloquium we will be examining these ideas and modes of thought in an effort to discern the themes which still inform our world, and so reclaim these ideas as classical for ourselves as well.

There are several key issues that run through earlier human civilizations; we hope to illuminate these discussions in our own encounter with thinkers who dealt with them. One of these is the question of how human knowledge originates, and how it is passed down; and whose responsibility it is to do so. Another longstanding human issue is that of the nature of human community: what is the community, and how is authority in the community understood? Who has authority, and on what basis? How is power understood, and how is it manifested? What is the family community? What does it mean to be male? to be female? In all of these discussions there arises in one way or another the question of what is the Ultimate; who or what are the powers that govern human and earthly affairs?

We hope that, by the end of the semester, you will have an understanding of some key texts of global cultures that are the foundations of the world we live in. These "classical" texts themselves arose out of earlier developments, and it will be helpful to understand that background as well. They represent answers, sometimes tentative and sometimes authoritative, to the questions which animated those cultures; many of these questions are still ones we grapple with, and our own understanding can be illuminated by seeing how others have dealt with them.

In dealing with these broad questions, we will also be working to develop habits of mind. We know already that you are curious; we hope to expand the horizons of your curiosity. In working with primary texts, you will be grappling directly with minds other than yours; part of the excitement of this effort is discovering how the world looks to others, and how that view of the world can directly challenge our own assumptions. In doing this discovery, you will need to pay attention, not only to what those texts say, but also to what they assume, and to what they do not think to say. This kind of critical thinking will give you a standpoint from which to analyze the validity of the writer's argument, the strength of its evidence, the cogency of its ideas, and its connection to the social world from which it arises. In turn, you will be asked to reflect your understanding in different kinds of writing assignments which will allow you to think and communicate on paper. If you find writing still a challenge, you may want to look up the many resources our English Department offers.

Our work is a work in common; we are reading on our own, but also thinking together about what we have read. We will have to listen carefully to each other, realizing that each of us has contributions to what we are learning. We expect that the discussions we have in class are just the beginning of further conversations you have with each other outside of class as well; we need to pay attention, not only to the content of our conversations, but also to the ways in which we are engaging in them. This common intellectual journey is the heart of the university learning experience, and the most lasting joy you will take from this entire experience. This course, together with HONS 1102 next semester, will cover the material for CORE 1101 Journey of Transformation.

HONS 1101 Faculty – Fall 2014

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Course Objectives:

On completion of this course, you will be able to:

- discuss the principal ideas embodied in the texts we have studied;
- relate these ideas to their historical contexts, and compare them with each other;
- develop and argue a thesis about the meaning of a text;
- critically evaluate web-based materials on the period covered;
- compare texts and draw conclusions on the basis of close reading and critical analysis.

Proficiencies: This course satisfies the requirements for both the Critical Thinking and the Reading/Writing proficiencies, which are required as part of the University Core Curriculum. In addition to the content, subject matter, and themes of the course, it is also crucial to develop those skills and practices that help us to develop our abilities to read carefully, understand precisely, and articulate our insights clearly. Not only are these skills cross-disciplinary; they are an essential component in our development as intelligent persons.

To satisfy the requirements for the Reading/Writing proficiency a course must include a significant amount of writing (both formal and informal) along with an expectation that there will be several hours of academic reading per week. Approximately 80% of the course grade will be based upon writing, whether in the form of papers, short assignments, quizzes, or exams. The requirements for this Colloquium have been designed with this goal in mind. Readings for the course are taken almost entirely from primary sources. This is based on the conviction that it is good to read and analyze the authors' own words, rather than beginning with what others have written about them. A goal of the course is to increase your ability and confidence in being able to read and analyze primary texts. See below under "Course Objectives and Requirements" for more details.

It is one thing to run your eyes over the words on a page; it is quite another to read attentively and critically. The Critical Thinking proficiency is geared toward developing your abilities to understand and think through the course readings. (See this discussion of the skills involved.) This means, among other things, learning to read texts carefully, being able to follow the author's train of thought, becoming attentive to nuance within a text, and being able to articulate your insights clearly and precisely, both in your writing and in class discussion. Critical thinking also means raising questions about what an author has to say. Is the author's point convincing? Why or why not? How does a particular author's point of view compare with that of another author dealing with the same issue? Who do you think is right? Not only is critical thinking an essential component in reading texts; it is also necessary to apply to your own writing, so that what you write comes across as clear, well-organized, and coherent. A number of course assignments are aimed at helping you develop the practice of critical thinking. As a help to improve your ability to think critically, you will need a copy of Richard Paul and Linda Eller's *The Miniature Guide to Critical Thinking* (Foundation for Critical Thinking, 2009 ISBN 978-0-944583-10-4). It is a very handy summary of the

criteria for critical thinking; we will be making use of these criteria in evaluating course work. Your growing mastery of this kind of thinking is a significant part of the learning we expect you to be doing; you will be graded in part on how well you master this art. Our assignments and exams are all opportunities to develop your critical reasoning; class discussions are yet another such opportunity.

Required Readings:

Readings will be taken from the following texts and anthologies and will be discussed on particular days, as indicated in the Course Schedule.

Sources of Chinese Tradition, Volume 1

Author: Debary

Edition: 2nd

Publisher: Columbia University Press (Now Perseus)

ISBN-13: 9780231109390

Norton Anthology of World Literature

Author: Puchner

Edition: 3rd

Publisher: W. W. Norton & Company, Incorporated

ISBN-13: 9780393933659

NOTE: *Although HONS1101 students will only need to reference the 1st volume, this is a set of 3 volumes. All 3 volumes are required for students as they progress through the 4 Honors Colloquia, so it is wise to go ahead and purchase all 3 volumes as a set (the price is typically lower that way).*

Bhagavad-Gita

Author: Miller

Publisher: Bantam Books

ISBN-13: 9780553213652

Introductory Readings in Ancient Greek and Roman Philosophy

Author: Reeve

Publisher: Hackett Publishing Company, Incorporated

ISBN-13: 9780872208308

Miniature Guide to Critical Thinking

Author: Paul

Publisher: Foundation for Critical Thinking

ISBN-13: 9780944583104

Readings in World Christian History, Volume 1

Author: Coakley

Publisher: Orbis Books

ISBN-13: 9781570755200

HONS1101 requires access to readings from the Bible. For students who don't have a copy of the Bible already, we suggest...

The Oxford Study Bible, Revised English Bible with Apocrypha

Oxford University Press

ISBN-13: 9780195290004

Recommended Readings:

For background (and enjoyment), especially for students who haven't done much study on the Greeks and Romans:

Edith Hamilton

- *The Greek Way* (Penguin)
- *The Roman Way* (Penguin)

Any of the novels of Mary Renault, e.g.:

- *The King Must Die*
- *The Bull from the Sea*
- *The Persian Boy*

Written Work Grading Guidelines: You are expected to be present, both physically and mentally, at all class meetings, on time and prepared to discuss the day's materials, in fulfillment of Objectives 1 and 2. Because this is a conversation, outside distractions have no place. Laptops, tablets, cell phones and other electronic devices may not be used during class. Please silence your cell phones before class, put them out of sight and do not check for text messages. Texting is rude to the rest of the class, and will not be allowed. It is entirely appropriate on your private time, but it has no place in the common time of our class meeting. Your participation in the class meetings will count for 20% of your final grade. Participation will include informed class discussion as noted below.

Criteria for evaluating class participation	Grade Range
<ul style="list-style-type: none"> • participates actively and voluntarily every class by contributing to classroom discussion • demonstrates familiarity with readings • insightful • answers questions knowledgeably • asks questions relevant to readings and displaying intellectual curiosity • responds to others' comments with respect and interest • does not dominate the conversation • takes responsibility for the success of the class on a daily basis 	A (if all of these criteria are met most of the time)
<ul style="list-style-type: none"> • participates voluntarily and actively most days and at least every week • shows some familiarity with readings • always brings relevant texts to class 	B (if all these criteria are met most of the time)
<ul style="list-style-type: none"> • participates occasionally and/or usually only when called upon • shows some familiarity with reading, but little specific knowledge • does not always have relevant texts in class 	C (if one or more of these criteria are present)
<ul style="list-style-type: none"> • in general, responds only when called upon • does not ask or answer questions • does not always seem prepared • does not always have relevant texts in class • comes late to class • checks cell phone, does work for other classes • shows lack of respect to classmates or teacher 	D-F (if one or more of these criteria are present)
<ul style="list-style-type: none"> • has more than the equivalent of 3 absences 	F

Grading scale

93-100 A	90-92 A-	86-89 B +	83-85 B	80-82 B-
76-79 C +	73-75 C	70-72 C-	66-69 D +	63-65 D
60-62 D-	0-59 F			

You will also have a brief quiz or writing exercise in each class, to demonstrate that you have read and grappled with the assigned readings for that day. Those in-class writing exercises will cumulatively count for 20% of your final grade.

You will have four short formal essays to write, to give you an opportunity to reflect on the materials you have been reading, and to give you experience in developing and arguing a thesis, in fulfillment of all five course Objectives. These papers will count cumulatively for 20% of your final grade in that course.

There will be a midterm examination on the scheduled date, covering the materials dealt with up to that date. The examination will consist of one or several essays in which you will be asked to demonstrate your understanding of these materials, in demonstration of Objectives 1, 2, 3 and 5. This examination will count for 20% of your final grade.

There will also be a cumulative final examination on the scheduled date. This examination will also consist of one or several essays, in demonstration of your fulfillment of Objectives 1, 2, 3 and 5; it will count for 20% of your final grade.

Scholarship and learning are fundamentally communal efforts. You will be part of a study group of your fellow students, for common discussion of the themes of the course, and perhaps also for specific group tasks. This common effort at learning is a significant part of the Honors Program experience, as the older Honors students will tell you. The professors expect and encourage this common effort, and are available to work with your groups in your common effort. The conversations in this course are not restricted solely to the morning class meetings; they will also continue throughout the week in these group meetings. In the final analysis, the real measure of your learning is not your course grade, but your ability to hold your own in discussing the classical ideas of human civilization. You really understand something when you can explain it to someone else.

Academic Integrity Statement: At the same time, however, we expect that any work you submit as yours, whether a review, a paper, or an examination, will be your own work, and not that of another. Any citation of another's words or ideas (other than matters of common knowledge), whether by direct quotation or virtual paraphrase, must be appropriately indicated by quotation marks, footnotes or indication in the text itself. Copying or downloading a block of material and changing a few words does not make the resultant text your own; always indicate your sources. Violation of this standard will render you liable to serious consequences.

Grading:

- Class participation 20%
- In-class writing assignments/quizzes: 20%
- Essays: 20%
- Midterm exam: 20%
- Final exam: 20%

Disability Services Statement: Students at Seton Hall University who have a physical, medical, learning or psychiatric disability, either temporary or permanent, may be eligible for reasonable accommodations at the University as per the Americans with Disabilities Act (ADA) and/or Section 504 of the Rehabilitation Act. In order to receive such accommodations, students must identify themselves at the Office of Disability Support Services (DSS), provide appropriate documentation and collaborate with the development of an accommodation plan. The DSS phone number is 973-313-6003. For further information, please go to <http://studentaffairs.shu.edu/health/DisabilitySupportServices.html>.

Cultural Enrichment: We are most fortunate to have many excellent events scheduled right on campus throughout the semester. We strongly urge you to attend as many lecture, readings, performances and theater events as possible. Check "Community Announcements" on the SHU homepage and bulletin boards around campus on a regular basis to stay tuned to upcoming activities. We especially recommend the Poetry-in-the-Round series and the performances of the Theatre-in-the-Round (for which you may even want to try out).

We will also be organizing a visit to the Metropolitan Museum of Art in New York during the semester; you are expected to participate in this visit, and are required to hand in the written assignment that will be part of the visit. The Met is one of the great cultural resources of North America; it too is part of the framework of your exploration of the vast achievements of human society. We hope that this visit will be the beginning (or, even better, a continuation) of a lifetime's enjoyment of the Met.

Online resources for this course include:

Art:

- [The Metropolitan Museum of Art](http://www.metmuseum.org/) -- <http://www.metmuseum.org/>
- [The National Archaeological Museum of Athens](http://www.namuseum.gr/wellcome-en.html) -- <http://www.namuseum.gr/wellcome-en.html>
- [Greek Museums](http://www.ancient-greece.org/museum.html) - <http://www.ancient-greece.org/museum.html>
- [Greek Art](http://www.ancient-greece.org/art.html) -- <http://www.ancient-greece.org/art.html>
- [Ancient Greece](http://www.ancient-greece.org/art.html) -- <http://www.ancient-greece.org/art.html>
- [Athens](http://www.stoa.org/athens/) - <http://www.stoa.org/athens/>
- [Istanbul Archaeological Museums](http://www.istanbularkeoloji.gov.tr/main_page/) -- http://www.istanbularkeoloji.gov.tr/main_page/
- [The Newark Museum](http://www.newarkmuseum.org/folk-art.html) -- <http://www.newarkmuseum.org/folk-art.html>
- [The Rubin Museum of Art](http://www.rubinmuseum.org/) -- <http://www.rubinmuseum.org/>
- [The Capitoline Museums in Rome](http://en.museicapitolini.org/) -- <http://en.museicapitolini.org/>
- [Vatican Museums](http://mv.vatican.va/3_EN/pages/MV_Home.html) -- http://mv.vatican.va/3_EN/pages/MV_Home.html
- [Himalayan Art](http://www.himalayanart.org/) -- <http://www.himalayanart.org/>
- [Google Art Project](http://www.google.com/culturalinstitute/collections?projectId=art-project&hl=en): (museums all over the world, online) -- <http://www.google.com/culturalinstitute/collections?projectId=art-project&hl=en>

Texts:

- [The Perseus Project](http://www.perseus.tufts.edu/hopper/) - <http://www.perseus.tufts.edu/hopper/>
- [The Internet Classics Archive](http://classics.mit.edu/) -- <http://classics.mit.edu/>
- [Internet Ancient History Sourcebook](http://www.fordham.edu/halsall/ancient/asbook.asp) -- <http://www.fordham.edu/halsall/ancient/asbook.asp>
- [Project Gutenberg](http://www.gutenberg.org/wiki/Main_Page) -- http://www.gutenberg.org/wiki/Main_Page
- [Mesopotamian Texts](http://www.ancienttexts.org/library/mesopotamian/) -- <http://www.ancienttexts.org/library/mesopotamian/>
- [Egyptian Texts](http://www.sacred-texts.com/egy/index.htm) -- <http://www.sacred-texts.com/egy/index.htm>
- [Resources for Study of the Hebrew Bible](http://www.ualberta.ca/~ebenzvi/Assist/Hebrew_Bible/index.html) -- http://www.ualberta.ca/~ebenzvi/Assist/Hebrew_Bible/index.html
- [The University of Michigan list of classics resources on the Web](http://www.umich.edu/~classics/undergrad/links.html) -- <http://www.umich.edu/~classics/undergrad/links.html>
- [Electronic Resources for Classicists](http://www.tlg.uci.edu/index/resources.html) -- <http://www.tlg.uci.edu/index/resources.html>
- [Ancient Greek Philosophy](http://www.iep.utm.edu/greekphi/) -- <http://www.iep.utm.edu/greekphi/>
- [The Presocratic Philosophers](http://plato.stanford.edu/entries/presocratics/) -- <http://plato.stanford.edu/entries/presocratics/>
- [Greek theatres](http://www.ancientgreece.com/s/Theatre/) -- <http://www.ancientgreece.com/s/Theatre/>
- [The House of Atreus](http://ancienthistory.about.com/od/houseofatreus/a/houseofatreus.htm) -- <http://ancienthistory.about.com/od/houseofatreus/a/houseofatreus.htm>

- [Neoplatonism](http://www.iep.utm.edu/neoplato/) -- <http://www.iep.utm.edu/neoplato/>
- [Vedas](http://www.crystalinks.com/vedas.html) -- <http://www.crystalinks.com/vedas.html>
- [Upanishads](http://hindunet.org/upanishads/) -- <http://hindunet.org/upanishads/>
- [The Bhagavad Gita](http://gita.srimadbhagavatam.org/contents.html) -- <http://gita.srimadbhagavatam.org/contents.html>
- [Buddhism](http://www.buddhanet.net/) -- <http://www.buddhanet.net/>
- [Avalokiteshvara](http://dharma-haven.org/tibetan/chen-re-zig.htm) -- <http://dharma-haven.org/tibetan/chen-re-zig.htm>

Persons:

- [Socrates](http://www.philosophypages.com/ph/socr.htm) -- <http://www.philosophypages.com/ph/socr.htm>
- [Plato](http://www.philosophypages.com/ph/plat.htm) -- <http://www.philosophypages.com/ph/plat.htm>
- [Aristotle](http://www.philosophypages.com/ph/aris.htm) -- <http://www.philosophypages.com/ph/aris.htm>
- [Alexander the Great](http://www.livius.org/aj-al/alexander/alexander00.html) -- <http://www.livius.org/aj-al/alexander/alexander00.html>
- [Augustus Caesar](http://www.luc.edu/roman-emperors/auggie.htm) - <http://www.luc.edu/roman-emperors/auggie.htm>
- [Plotinus](http://www.iep.utm.edu/plotinus/) -- <http://www.iep.utm.edu/plotinus/>
- [His Holiness the Dalai Lama](http://www.dalailama.com/) -- <http://www.dalailama.com/>

Course Schedule

DATE	
Tues., Aug. 26	<p>Mesopotamian, Hebrew, Greek and Indian Origins Stories: <i>Enuma Elish</i>, Genesis 1-3, Hesiod, <i>Rig Veda</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Enuma Elish</i>, <i>The Norton Anthology of World Literature</i> (henceforth Norton), pp. 34-39 • <i>Genesis</i>, Chapters 1-3 • Hesiod, <i>Theogony</i> and <i>Works and Days</i>, Norton, pp. 39-47 • Extracts from the <i>Rig Veda</i>, in the Course Packet (henceforth CP) pp.1-4
Thurs., Aug. 28	<p>Hebrew Origins: Genesis and Exodus</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Genesis</i>, chapters 4-25 • <i>Exodus</i>, chapters 1-24
Tues., Sept. 2	<p>Homer's <i>Odyssey</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction Norton pp. 222-229 • Book I Norton pp. 332-342 • Book IX Norton pp. 426-477 <p>First essay assignment: Choose one of the following stories. What does the story tell the ancient audience about the world? How should the listener live in the world as a result of this knowledge? Formulate a clear thesis, and support your argument with textual evidence. This paper should be about 3 pages in length. It will be due on Tuesday, September 16.</p> <ul style="list-style-type: none"> • Purusha Hymn, CP p. 3 • Creation Hymn, CP p. 4 • <i>Enuma Elish</i>, Norton pp. 34-37 • Hesiod, <i>Theogony</i>, Norton pp. 40-44

DATE	
Thurs., Sept. 4	<p>Homer's <i>Odyssey</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • Book XIII Norton pp. 477-488 • Books XXI, XXII Norton pp. 581-600 • Book XXIII Norton pp. 604-605
Tues., Sept. 9	<p>Greek Presocratic Philosophers</p> <p>Read before class:</p> <p><i>Ancient Greek and Roman Philosophy</i> (henceforth AGRP) pp. 1-29, specific sections as follows...</p> <ul style="list-style-type: none"> • 1a – Thales, # 1-4 • 1b – Anaximander, # 1-4 • 1c – Anaximenes, # 1-4 • 2a – Pythagoras & the Pythagoreans, # 4 & 5 • 2b – Xenophanes, # 1-13 • 2c – Heraclitus, # 1-5, 7, 10, 12, 13, 16, 20-24, 27, 27, 31-34, 36, 37, 40-43 • 3a – Parmenides, # 1-7 • 4a – Empedocles, # 4-7, 20-22 • 4c – The Atomists – Leucippus and Democritus, # 15
Thurs., Sept. 11	<p>Indian foundation stories: <i>Upanishads</i>, <i>Bhagavad Gita</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Katha Upanishad</i> CP pp. 5-11 • <i>Bhagavad Gita</i>, teachings 1-11
Tues., Sept. 16	<p>The Buddha and Buddhism</p> <p>Read before class:</p> <ul style="list-style-type: none"> • The Buddha's <i>Deer Park Sermon</i> CP pp. 12-14 • The Buddha's <i>Fire Sermon</i> CP p. 15 • The Buddha's <i>Parable of the Arrow</i> CP pp. 16-18 • The <i>Heart Sutra</i> CP pp. 19-20 <p>First essay due.</p>

DATE	
Thurs., Sept. 18	<p>Chinese foundations: Confucius and Confucianism</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Analects Sources of Chinese Tradition, Vol. I</i> (henceforth SCT) pp. 41-63 <p>Second Essay Assignment: Close reading and analysis of a text. Choose one of the following texts and analyze the main themes, paying attention to the context, language, tone, voice, metaphors, meaning contained in it.</p> <ul style="list-style-type: none"> • Odyssey, lines 102 -111 (Norton p. 428) • Exodus, Chapter 32, Verses 7-14 • Anaximander #1 & 2 (AGRP p. 2) • Empedocles #6 (AGRP p. 20 only, not p. 21) • Gita, 11th Teaching, stanzas 31-33 (<i>Bhagavad Gita</i>, p. 103) <p>Out of this analysis, develop and argue a thesis about the meaning of one of these themes. This paper should also be about three pages in length; you are encouraged to critique each other's writing before handing it in. This assignment is due October 2.</p>
Tues., Sept. 23	<p>Chinese foundations: Confucianist and Legalist Thinkers</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Mozzi</i>, sections 16, 26, 27, 29 SCT pp. 69-76 • <i>Mencius</i>, SCT pp, 114-134 • <i>Xunzi</i> SCT pp. 159-183 • <i>Han Feizi</i>, Chapter 49 "The Five Vermin" SCT 199-203
Thurs., Sept. 25	<p>Chinese foundations: The Way of Laozi and Zhuangzi</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Daodejing</i> SCT pp. 77-94 • <i>Zhuangzi</i>: Chapter 2, "The Sorting Which Evens Things Out" SCT pp. 99-103
Tues., Sept. 30	<p>Greek Drama: Tragedy and Comedy</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction, Norton pp. 701-707 • <i>Antigone</i> Norton pp. 747-783 • <i>Lysistrata</i> Norton pp. 823-862
Thurs, Oct. 2	<p>Greek Historians and Lyric Poetry: Herodotus, Thucydides, Sappho</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Herodotus, <i>Histories</i> CP pp 21-50 • Thucydides, <i>History of the Peloponnesian War</i> CP pp. 51-59 • Sappho, <i>Poems</i> Norton pp. 637-643 <p>Second Essay is due.</p>

DATE	
Tues, Oct. 7	<p>Plato: <i>Apology</i> and <i>Crito</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction to Plato AGRP pp. 44-47 • Plato, <i>Apology</i> AGRP pp. 57-73 • Plato, <i>Crito</i> AGRP pp. 73-80
Thurs, Oct. 9	Midterm Exam and Greek Art and Architecture
Tuesday, Oct. 14	FALL BREAK
Thurs, Oct. 16	<p>Plato, <i>Republic</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Republic</i>, Books 1-3 AGRP pp. 147-166 • <i>Republic</i>, Books 6-10 AGRP pp. 192-232 <p>Third Essay Assignment: Close reading and analysis of a text. Choose one of the following texts and analyze the main themes, paying attention to the context, language, tone, voice, metaphors, meaning contained in it.</p> <ul style="list-style-type: none"> • Sappho, Poem 31 (Norton p. 639) • Sophocles, <i>Antigone</i>, lines 207-223 (Norton p. 753) • Herodotus, <i>Histories</i> Xerxes on Human Life (CP pp. 25-26) • Dao 28 (SCT pp. 85-86) <p>Out of this analysis, develop and argue a thesis about the meaning of one of these themes. This paper should also be about three pages in length; you are encouraged to critique each other's writing before handing it in. This assignment is due November 4.</p>
Fri., Oct. 17	Trip to the Metropolitan Museum of Art – Details to be announced. As part of this experience, you will write a one page description of one of the objects you encounter in this treasure house. We will be assessing your ability to describe accurately and fully. This paper will be due on Tues., Oct. 21.
Sat. Oct. 18	Trip to the Metropolitan Museum of Art – Details to be announced. As part of this experience, you will write a one page description of one of the objects you encounter in this treasure house. We will be assessing your ability to describe accurately and fully. This paper will be due on Tues., Oct. 21.
Tues, Oct. 21	<p>Plato, <i>Symposium</i>; Plotinus, <i>Tractate on Beauty</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction Norton pp. 862-867 • Plato, <i>Symposium</i> Norton pp. 868-907 • Plotinus, <i>Ennead I.6 On Beauty</i> AGRP pp. 443-448 <p>Metropolitan Museum paper due.</p>

DATE	
Thurs, Oct. 23	<p>Aristotle on knowledge</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction AGRP pp. 245-250 • <i>Physics</i> Book II.1 AGRP pp. 266-267 • <i>Physics</i> Book II.3 AGRP pp. 269-270 • <i>Metaphysics</i> Book I.1 AGRP pp. 286-289 • <i>Metaphysics</i> Book IV.3 AGRP pp. 297-298 • <i>Metaphysics</i> Book XII.7,8,9 AGRP pp. 301-304 • <i>Posterior Analytics</i> Book I.2 AGRP pp. 261-262 • <i>Posterior Analytics</i> Book II.19 AGRP pp. 264-265 • <i>De Anima</i> Book III.4 AGRP pp. 283-284
Tues, Oct. 28	<p>Aristotle on social living</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Nicomachean Ethics</i> Book I ch. 1-5,7,9 AGRP pp. 305-311 • <i>Nicomachean Ethics</i> Book II ch. 1,3,6 AGRP pp. 312-316 • <i>Nicomachean Ethics</i> Book VI ch. 5 AGRP pp. 326-327 • <i>Nicomachean Ethics</i> Book X ch. 6,7 AGRP pp. 333-335 • <i>Politics</i> Book I ch. 1,2 AGRP pp. 339-341 • <i>Politics</i> Book III ch. 6-9 AGRP pp. 341-344 • <i>Politics</i> Book IV ch. 11 AGRP pp. 344-346
Thurs, Oct. 30	<p>Roman Philosophers: Stoics, Epicureans and Sceptics</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Lucretius, <i>On the Nature of Things</i> AGRP pp. 390-403 • Epictetus, <i>The Handbook</i> AGRP pp. 413-422 • Marcus Aurelius, <i>Meditations</i> AGRP pp. 423-433 • Sextus Empiricus, <i>Outlines of Pyrrhonism</i> AGRP pp. 433-440
Tues., Nov. 4	<p>Vergil, <i>Aeneid</i></p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Aeneid</i>, Books 1, 2, 4 Norton pp. 964-1027 • <i>Aeneid</i>, Book 12 Norton pp. 1068-1072 <p>Third Essay Assignment due.</p>
Thurs., Nov. 6	<p>Chinese Thinkers in the Han Dynasty</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Dong Zhongshu SCT pp. 292-312 • The Classic of Filiality SCT pp. 325-329 • The Great Learning SCT pp. 330-333

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Tues., Nov.11	<p>Hebrew Kings and Prophets</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>I Samuel</i> 1-3, 8-12 • <i>II Samuel</i> 5-7 • <i>I Kings</i> 2-6, 12 • <i>Isaiah</i> 1-6; 36-37, 40-47 • <i>Micah</i> 3 • <i>Jeremiah</i> 26 <p>Fourth essay assignment: The texts for your last paper assignment are listed below. Once again, we are asking you to do a close reading of these texts and argue a thesis about the meaning and function of the text. At this point in the course, we encourage you to consider the passage in light of the major questions that our colloquium addresses. You do not need to answer all of these questions in your essay! The idea is to use them as a prompt for your analysis of the text, where appropriate. The questions that follow are a paraphrase from the course syllabus. How does human knowledge originate, how is it transmitted and whose responsibility it is to do so? What is the nature of the human community and how is authority in the community understood? Who has authority, and on what basis? How is power understood, and how is it manifested? What is the family community? What does it mean to be male? ...to be female? In all of these discussions there arises in one way or another the question of what is the Ultimate; who or what are the powers that govern human and earthly affairs? This assignment is due November 20.</p> <p style="text-align: center;">Aeneid I, 329-355 Norton p. 972 Lucretius, II, 1-37 AGRP p. 393-394 Isaiah 44:24-45:8 Symposium, 203b-204a AGRP, p.P 142 Comprehending the State as the Body SCR p. 297</p>
Thurs., Nov. 13	<p>Second Temple Judaism</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Ezra</i> 1, 7-10 • <i>I Maccabees</i> 1-2 • <i>II Maccabees</i> 4-8 • <i>Ruth</i> 1-4 • <i>Daniel</i> 7-12 • The Amidah Prayer CP pp. 60-63
Tues., Nov.18	<p>Christianity: The Apostle Paul</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>I Corinthians</i> • <i>Galatians</i>

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Thurs., Nov. 20	<p>Christianity: The Gospels of Luke and John</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>The Gospel of Luke</i> chapters 1-4, 6, 8, 11, 15, 22-24 • <i>The Gospel of John</i> chapters 1, 3:1-21, 5:19-47, 11:1-27 <p>Fourth essay assignment due.</p>
Tues., Nov. 25	<p>Christianity: The Gospels of Luke and John</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>The Gospel of John</i> chapters 13-21, particularly 13-14
Thurs., Nov. 27	THANKSGIVING RECESS – UNIVERSITY CLOSED
Tues., Dec. 2	<p>Romans, Jews and Christians</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Flavius Josephus on the Jewish Sects CP pp. 64-65 • Philo, <i>On the Posterity of Cain and His Exile</i> CP pp. 73-74 • Philo, <i>Embassy to Gaius</i> CP pp. 75-84 • Tacitus on the Fall of Jerusalem CP pp. 85-90 • Celcus, <i>On the True Logos</i> CP pp. 91-92 • Acts 3-4; 5: 11-42; 16:16-40; 17; 21:27-23:10 • <i>Letter of Pliny to Trajan</i> <i>Readings in World Christian History</i> (henceforth WCH) pp. 23-24 • Justin, <i>Apology</i> WCH pp. 37-43
Thurs., Dec. 4	<p>Early Christian Texts</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>The Gospel of Thomas</i> WCH pp. 6-12 • <i>Didache</i> WCH pp. 12-16 • <i>The Passion of Perpetua and Felicity</i> WCH pp. 30-37 • Origen, <i>On First Principles</i> WCH pp. 68-76
Fri., Dec. 12	FINAL EXAM