

CULTURES and TRADITIONS 201
SYLLABUS
Fall Semester 2006

I. Reading for Discussion

F	Aug 25	Chinese and Greek Poems [Readings Book B]
M	28	LECTURE: <i>The Odyssey</i> (Joe Day)
W	30	<i>Odyssey</i> , Books 1–4 [Introduction in Readings Book C]
F	Sep 1	<i>Odyssey</i> , Books 5–6, 8–9 [Introduction in Readings Book D]
M	4	<i>Odyssey</i> , Books 10–13 [Introduction in Readings Book E]
W	6	<i>Odyssey</i> , Books 16–19 [Introduction in Readings Book F]
F	8	<i>Odyssey</i> , Books 21–24 [Introduction in Readings Book G]

II. Africa

M	Sep. 11	LECTURE: (John Aden)
W	13	Niane, <i>Sundiata: An Epic of Old Mali</i> [Readings Book H] Video: Keita: <i>Heritage of the Griot</i> (94 min.) [see Readings Book I] Wed. Sept 13 at 4:15 and 7:00 pm in Korb classroom Thurs. Sept 14 at 4:15 and 7:00 pm in Korb classroom
F	15	Keita: “Heritage of the Griot” [Introductions in Readings Book I]
M	18	Scriptural Text: “Kebra Negast”, pp. 17–67 [Readings Book J]
W	20	Negritude Poetry [Readings Book M] [shortened from last year]
Th	21	African Art Field Trip, Indianapolis Museum of Art (Part I, half of the class) Departure from campus: 5:30 pm; return to campus 10:00 pm
F	22	Ngugi Wa Thiong’o, <i>The River Between</i> , Ch. 1–15 [Introduction in Readings Book L]
M	25	Ngugi Wa Thiong’o, <i>The River Between</i> , Ch. 16-26 [Introduction in Readings Book L]
W	27	LECTURE: (David Akombo)
Th	28	African Art Field Trip, Indianapolis Museum of Art (Part II, half of the class) Departure from campus: 5:30 pm; return to campus 10:00 pm
F	29	African Arts [Introduction in Readings Book K]
M	Oct. 2	Buchi Emecheta, <i>Joy's of Motherhood</i> , Ch. 1–9 [Introduction in Readings Book N]
W	4	Buchi Emecheta, <i>Joy's of Motherhood</i> , Ch. 10-18 [Introduction in Readings Book O] Video: Sembene Ousmane’s <i>Guelwar</i> (see Readings Book Q) Wed. Oct 4 at 4:15 and 7:00 pm in Korb classroom Thur. Oct 5 at 4:15 and 7:00 pm in Korb classroom
F	6	Film: Sembene Ousmane’s <i>Guelwar</i> (115 min.) [Introduction in Readings Book Q]

III. Classical Greece

M	Oct. 9	LECTURE: Classical Athens (Jeremy Hartnett)
W	11	Hesiod and Greek Religion [Readings Book R]

MID-SEMESTER BREAK OCTOBER 12-15

M	Oct. 16	Euripides, <i>Bacchae</i> [Introduction in Readings Book S]
W	Oct. 18	Lysias, “On the Murder of Eratosthenes” [Readings Book T]
F	20	Sophocles, <i>Antigone</i> [Introduction in Readings Book U]
M	23	Thucydides I: “Introduction,” pp. 12-13; “Pericles’ Funeral Oration,” pp. 39-46; and “Plague,” pp. 46-50; and “Civil War in Corcyra,” pp.89-95 [Introduction in Readings Book V]
W	25	Thucydides II: “Introduction,” pp.1-11, “Mytilenean Debate,” pp. 66-75; and “Melian Dialogue,” pp. 102-109 [Introduction in Readings Book W]
F	27	Aristophanes, <i>The Clouds</i> [Introduction in Readings Book X]
M	30	Plato, <i>Republic</i> , Book I [Readings Book Y]
W	Nov 1	Plato, <i>Apology</i> [Readings Book Z]
F	3	Greek Art: The Parthenon [Readings Book AA]

IV. Classical China

M	Nov. 6	LECTURE: From Confucius to Empire (David Blix)
W	8	Chinese Poetry I: The <i>Book of Songs</i> and Li Po [Readings Book BB]
F	10	Confucius, The <i>Analects</i> [Readings Book CC]
M	13	Mencius [Readings Book DD]
W	15	<i>Fifteen Strings of Cash</i> [Readings Book]
F	17	Han Fei Tzu [Readings Book]

THANKSGIVING RECESS NOVEMBER 18-26

M	Nov 27	LECTURE: Taoism and Its Legacy (Stephen Morillo)
W	29	Lao Tzu, <i>Tao Te Ching</i> [Readings Book GG]
F	Dec 1	Chuang Tzu [Readings Book HH]
M	4	Sun Tzu, <i>The Art of War</i> [Readings Book II]
W	6	Chinese Poetry II: Tu Fu [Readings Book JJ]
F	8	Chinese Painting [Readings Book KK]

Sunjata: Epic of Old Mali, by D.T. Niane

- p. 22: The more a wife loves husband and/or suffers for child → the more valorous the child
p. 28: Sunjata threatens brother/king
p. 12: Sogolon raped—yes or no
p. 7, 9: Old woman @ creek in Do related to king of Do; Sogolon is her wraith
p. 34: King remarks on Sunjata—“Man has leadership on him”
p. 40: Sunjata’s griot stolen (Balla Fasseke)
p. 41: “Nearly 3 moons...”, Game of wori/king’s guest
p. 2: Greek Influence
 *View of wealth (Africa/Mali) vs. Greek view
 *Role of religion (Islam and Animal sacrifices)
p. 59: Feats of Strength
p. 41: “What paltry reading is concealed in dumb books.”

Wife’s Love and Respect

Nare Maghan → Unfaithful wife with strong son
Faithful wife with crippled son

Idea of preparation for great/spectacular/powerful end

Unfaithful wife: concerned with weakening Sundiata
Not concerned with strengthening own son

- p. 28: First son gets iron will due to mother; vows that power cannot be shared
Then he becomes intimidated by Sundiata’s threats of return

Supernatural strength of Sundiata

Choice to not walk shows the choice of one’s own actions and paths to take

p. 12: Rape of Sogolon

Sogolon flaunts pregnancy after rape

Nare Maghan sacrificed Sogolon’s buffalo spirit/wraith

Gender Roles

Destiny: Sundiata’s path more realistic than Odysseus’

Women have more leadership role than in Odyssey

Sausume (first wife) acts as regent for son while he is young

Odyssey mindset versus African tradition

African culture more utilitarian and less dependant on Religious beliefs

Sundiata and sister—trained in magic of the night (sorcerers)

Role of Islam

Do = more Islamic mosques than in Mali

Ending

Anticlimactic

*Sorcerer king trapped/turned to stone in a cave

Comment 66—separate ending

Death ways of Soumoro

1. Turned to rock in cave
2. Vanished on battlefield with Sundiata

Mixing of wraith with jinn

Sacrifices; Muslims have special day: Eid ul Adhan

Superstition

- p. 80: “Day most Fortunate is also day most Unfortunate because one cannot imagine misfortune?”

Less Direct relationship between supernatural power and gods/God

Master of Fate versus Slave to Fate

Notes 9/15/06
Keita "Heritage of the Griot"

- Mother may not of understood Mabo's need to learn as a right of passage

Difference in Old Africa and New Africa

- Griot teachings vs formal school
- Mabo's mother does nothing but boss around cleaning lady
- Changed from old to new due to increased wealth (wife had no neccisity to work)

The movie only told half of the Sundiata epic

- Reasons it ends early
 - Leaves audience curious about the story
 - The target audience of the film is familiar with Sundiata
- Ended fairly anit-climatic, but lead to ask what happened to Sundiata
- Did not give Sundiata a chance to develop as a character

Movie Vs. Book (Depiction Vs Imagination)

- Small hut Vs. large temple
- Bull woman Vs. water buffalo type bull
- Budget of movie likely caused many of the differences

Oral traditions effect on real world

- Dad understands what Mabo is going through more than the mother or the teacher
- Mabo's attitude changed: good student changed to poor student
- Westernization of school caused teacher to forget his own past
- Why learn useless facts when you don't know where you came from
- Oral tradition difficult to pass on, but still important
 - Shows book learning as cheap learning

Wedding

- People did not dress up for old wedding Vs. present day wedding people dressed up in colorful clothing

Differences in move and book (age, iron rod, and length of pregnancy)

- Disrespectful to the old blacksmith (the fact that the iron rod broke)
- Act of standing depicted much differently
- The small branch lifted him when the large iron rod could not
- Length of pregnancy being long attributed to the "Buffalo" woman
- Theme: Great things need a lot of time to develop
- Theme: Inpatience of modern people Vs. Old African people
 - Mabo's inpatience of knowing meaning of his name

Djeliba's relationship with the family

- Father approved of him being there
- Mother approved of Mabo learning, but not during school

Notes 9/18

In class the following points were raised, but not all were covered, I have composed the main points raised during discussion for the points in class and there are a few extra points that were brought up during the discussion.

Points Raised in Class:

1. No Page, Comparison of God in Today's Society, and its prevalence in their's and ours
2. Page 31, Solomon tricking queen into bed
3. Page 24-25, Solomon's Wisdom
4. Page 37, Solomon wanting 1000 children & many wives
5. No Page, Solomon and lack of respect for God
6. Page 21, Solomon's kingdom as the perfect utopian society
7. Page 46-51, Zadok the high priest to David II
8. Page 42, Conversation between Solomon and son
9. No Page, Role of Women

Discussions-

1. Point was raised that God is more prevalent in King Solomon, we see this with the Arc of the Covenant, higher time of religion, way to unite people, not as prevalent since today we have separation of Church and State
2. Tricking the queen into bed- Entrapment, made her take oath, she takes water-he takes her virginity and her kingdom, we see his wisdom in how he was able to out think her, could be more cunning than wise
3. Solomon's power is from God, Solomon's will is God's will, because Solomon wants 1000 wives is because God wants him too, Solomon sees this as his way of spreading his seed, he would spread Christianity through having children who would then inherit other kingdoms spreading throughout the land, however only 3 children came about, so the question is asked if this is for fornication or if God made him do it
4. Solomon's utopian society, the haves and have nots are present, people must do what they can to be better off, God is dictator, Solomon stayed neutral, God justified his actions and decisions, he did not ask for victory in battle, riches or fame, but asked only for wisdom from God, so that he may rule justly over the kingdom
5. Laborer and Solomon are equals, "Get thee to work", comparisons could make the laborer feel good about himself, laborer may have been mad or happy for break from work or comparison to King Solomon
6. King Solomon respects God or fears God, he has no will, he hands his will over to God, so that he is doing God's will, doing job by seducing queen became an example raised up about this
7. Odyssey, Sundiata, Kebra Nagast
 - a. Orally-many years different probably versions of Odyssey
 - b. All three have one who leaves
 - c. All three have that same one coming back later, stronger and able to take control
 - i. Has grown up and developed over the time spent away
 - ii. More wise and strong

Discussion Notes

- To My Husband p. K-20
- When Black Men's Teeth Speak Out p. 189
- Fog p. 137
- He who has lost everything p. 143
- Africa p. 145
- Portrait p. 141

- To My Husband
 - Modernization of Africa
 - loss of culture
 - symbolized in change of name
 - forgetting past
 - Name is Important
 - Griot tradition
 - reflects heritage
 - Makes wife use modern utensils
 - misses tradition
 - Adopts western culture even when unpractical
 - In the end they lost more than they gained

- When Black Men's Teeth Speak Out
 - White man stereotype when they're really guilty
 - Shows how dangerous it is when people don't look for facts

- cost him his life
 - Little tourist boy's remark is enough for them to disembowel a native
 - tourists are wealthy white people
 - Expect to find man, but find tomato field
 - maybe representative of vegetables in his stomach, or the red of his insides
 - accuse natives of cannibalism but the whites bring the violence
- Fog
 - Taking someone out of context, from nature to city
 - Negative view of city because memories are bad
 - fog characterizes city
 - symbolic of new culture causing him to forget
 - What is the purpose of dreams?
 - Become modernized
 - dreams are dying, maybe his past dreams for modernization
 - Perhaps talking about Paris
 - Perhaps fog is representative of whites
 - suppress his culture
 - destroying his dreams
 - Shadows- representative of dreams or culture
 - Hounds represent his hunger, or longing for past, or his pursuit of a goal

- He Who Has Lost Everything
 - Take on what happened when Africans were taken away into slavery
 - Women and children have a chance to adapt, but not the dominant man
 - What do uniforms represent?
 - Women kiss whites by choice for same reason
 - First paragraph utopia, second paragraph tainted life
 - cultural violence
 - Silenced by chains of slavery in the end
 - Slavery of women and children is the loss of their culture
 - supplication to conqueror
 - Was this their preferred form of slavery?
 - Did they have a choice?
 - Tom-tom represent past culture and now are wiped out
- Africa
 - Grass is greener mindset
 - Never been to Africa
 - Question of whether this reflects current situation or his perception

The River Between
Chapters 1-15

Michael Korfhagen

Notes for 9/25

I. Joshua beating his wife (p. 31)

A. Possible Motivations

- How is it the Justice of God to beat his wife?
- Maybe shown as a parallel to the Greek gods, as in appeasing the gods by beating his wife
- Joshua's release of his anger that he had been misled in his youth by participating in circumcision
- Misunderstanding the interpretations of God
- Penance to his wife for being circumcised, although he overlooks the fact that he himself was circumcised.
- Joshua wants his family to be an example for the rest of the community

II. Education to the hills as a contamination of the culture

A. Explanations

- Poses a threat to the people, a static way of life cannot stay static if new perspectives are introduced
- Will this change be good or bad?

III. Theme: Coming of Age as compared to our culture

A. Comparing now and then

- Coming of Age then was a set event; circumcision
- There is no set event in today's day
- There is a series of events that add up to our coming of age
- Independence could be seen as our coming of age
- Did American lose something when we spread out the coming of age to an indefinite period of time

IV. Second Birth and Circumcision

A. Comparison

- Two coming of age events
- Do you have to earn the titles, or are they given regardless?
- Making it through circumcision is like making it through college

Passages:

- **Pg. 97- "Teacher" Capitalized**
 - **Pg. 102-103- Waiyaki, Messianic figure.**
 - **Pg 120- Waiyaki's vision.**
 - **Pg.113- Resignation from Kiama.**
 - **No Ref.- What does the "river" represent.**
 - **Pg. 100- Education vs. Religion.**
- Pg. 97- "Teacher" capitalized.**
 - Waiyaki is given it because that is what he is.
 - He opened up schools so people looked at him as the head teacher for doing it.
 - Kabonyi wanted to call him teacher to lessen the power of the name.
 - Kabonyi said his name would be his down fall.
 - Pg. 102- Waiyaki, Messianic figure.**
 - Nyambura is seeing Waiyaki upset Joshua.
 - Pg.103 referred to seeing Christ when she saw Waiyaki.
 - The prophecy his dad gave him.
 - Comparison between Waiyaki vs. Joshua.
 - Waiyaki didn't feel he should preach and look down on people that doesn't believe in what he does, opposing what Joshua does.
 - Pg. 120- Waiyaki's Vision**
 - Nyambura is confused on what she should do, pick between her father, Joshua, or Waiyaki.
 - It showed her inner turmoil.
 - Waiyaki felt guilty for tearing her apart in the dream. Symbolizing what Joshua and Waiyaki are putting Nyambura through.
 - Which is more of a noble cause, giving her back to Joshua or having love?
 - Waiyaki realized that if she abandoned the white man's religion, she would have a death like her sisters, Muthoni.
 - Pg 113- Resignation from Kiama**
 - He knew the prophecy and didn't want anything to inhibit that.
 - Said he was to busy, excuses.
 - He wanted to be equal as everyone else, didn't want to be called teacher anymore.
 - He was the youngest of the teachers.
 - He wouldn't go along with anyone, felt like Nyambura in his vision (pg. 120).
 - What does the River represent?**
 - A symbol of life, life keeps going.
 - A great divide of the two tribes.

- Example of things going on was with Muthoni getting washed away after she died.

John Holmes
C&T 201
Dr. Helman

Notes over Class Discussion on African Art

Discussion Topics Brought up by Students:

1. Divination Instrument (Indiana University Art Museum)
2. Healing of the Abiku Children (IMA)
3. Helmet Mask for Poro Association (IMA)
4. Female Figure (akuaba)
5. Did all African art serve a purpose?
6. Onabanjo of Itu Meko

Topics Covered in Class Discussion

1. Divination Instrument:



- Believed it to be a judging tool.
- From the Democratic Republic of Congo
- Functional art. Relatively recent.
- Question brought up what does the head represent? Is it human or god?

2. Healing of the Akibu Children



- Painted by Twins Seven-Seven
- It shows a cycle of death
- Point of the painting is to try to stop the cycle of twins dying and being reborn. This can be seen by the two children by the egg shaped vase (not pictured). Go to <http://www.ima.museum/cycles/index.html> to see full image.
- The woman has 11 toes. Why?
- African art is not very realistic.
- Although it looks ancient, it is actually quite modern. (made in 1973)

3. Helmet Mask (go to <http://www.ima.museum/cycles/index.html> to see image)

- Mask for spirit that would scare young boys entering pueberty
- It would "eat boys alive and spit them out as men"
- Mask covered whole body, however it was very hard to see out of.

4. Female Figure (go to <http://www.ima.museum/cycles/index.html> to see image)

- Supposedly perfect baby
- It has a long neck. Sign of beauty? Think of other African tribes with rings around their necks.
- Abstract-it can represent a perfect child although it doesn't look like one.
- It is very proportional
- Possible practice tool for expectant mothers?

Drew- (general question) What is the purpose of marriage? Is it love? Is it based purely on functionality?

-Nnu Ego's two marriages (p.71)

Asher-What is the role of women in the different societies represented? p.71

Clay- What is the meaning and function of "chi" (p.35)

Aaron- Expectations for pregnancy (p.31)

Arthur-Nnaife and his reliance on white society for livelihood

Andrew-Demasculinization of the men in Lagos who work for white men

Discussion

Purpose of marriage

(p.53) Cordelia loves Ubani

(Grant) "love is not purely functional"

(class consensus) love is functional to a certain extent

"Why is marriage functional?"

-scarce population, high infant mortality rates

Western Culture v. Tribal System

which marriage was better for Nnu Ego?

In African culture, women take on a passive role

In white culture, women take on a more active role

(p. 71) contrast of the two views on marriage

Why do women take on a subordinate role in African culture?

Can it be that women become fertile and men do not?

(p.49) Amatokwu's manhood is in question because of Nnu Ego's inability to conceive

(p.36) description of the ideal man for Nnu Ego in the eyes of Agbadi

Chi

-guardian spirit that can either help or hurt

(p.45) Nnu Ego's first dream

(p.77) Nnu Ego's second dream

(p.31) Expectations for Pregnancy

-Nnu Ego is expected to become pregnant quickly

She takes blame for not becoming pregnant, drawing the blame off of her spouse

Death of her first child is a failure for Nnu Ego as a woman

(p.31, p.24) The ideas of promiscuity and obedience and how the two impact each other.

For instance, what might be considered promiscuity in our society or under other circumstances is not considered promiscuity in the case of Nnu Ego's mother because it was the wish of her father, and she was therefore being obedient.

Clay Gambetti

Oct 4 Buchi Emecheta, *Joys of Motherhood*, Ch.10-18

Pg. 128 Why does this society value sons much more than daughters?

- *physical labor
- *value of a person is based on the utility they can provide, men are much stronger
- *they are able to carry on the line
- *men don't run off and get married
- *only facet of life that females dominate is bearing a child
- *(pg.128) "You are worth more than ten Dumbis." After losing her baby boy Adaku expresses how much she values having a male

Pg. 147 Why do women resent being married to a soldier?

- *people only know soldiers as Europeans who killing and raping their villages
- *curse to be married to a soldier
- *Africans were not fighting for their cause, they were mercenaries

Book reinforces stereotypes from Dr. Aden's lecture

- *hyper sexuality
- *cultural survival
- *as many providers as possible would increase its chances for survival
- *male dominance
- *men provide more utility than women

Pg. 124 senior wife vs. new wife

- *senior wife gets priority, what she wishes goes

Pg. 200 Oshia tells father he will not provide for the family as expected

- *Oshia never grasps that he must take care of his father
- *conflicting expectations
- *shows European influence
- *causes Nnaife to lose interest in Nnu Ego because the children were the main reason that he liked her

Was Nnu Ego successful as a mother?

- *7 of 9 children survive
- *daughters are well taken care of
- *all kids attend funeral

*she provided for the entire family

White culture vs. communalized living

- *individuals in tribe belong to the community not just to him or herself
- *more responsibility in white culture, everyone specializes in something

Guelwaar Notes

Board Topics for Discussion:

- 1) Why are the policemen above the citizens in status in the Muslim Village?
 - 2) Guelwaar's speech at the end of the movie
 - 3) Use of French vs. use of native language
 - 4) Muslim poverty vs. Christian Prosperity
 - 5) "There can be no virtue in destitution or poverty."- Guelwaar
-
- 1) Why are the policemen above the citizens in status in the Muslim Village?
 - a) Producers view of culture
 - i. Message to audience
 - ii. View of society
 - b) Authority figures are superior to citizens
 - i. Law transcends all cultures
 - c) Education
 - i. Education was a means for receiving respect
 - ii. Anyone who is educated is automatically placed above others, both male and female
 - 2) Guelwaar's speech at the end of the movie
 - a) Accepting food took away the pride of the people and their ability and willingness to produce food.
 - b) People must stop relying on aid in order to become productive.
 - c) Leaders wanted to keep people dependent on aid for their own good.
 - d) Guelwaar was the only citizen powerful, influential, and brave enough to speak out against it.
 - e) Relates to the methods of dictators in all cultures.
 - i. People are kept weak so that the leaders can retain power.
 - f) Natural selection in society
 - i. Weak people are not able to produce their own food for survival
 - ii. Lack of farmland contributes to overall weakness in this society.
 - 3) Use of French vs. use of native language
 - a) Effects of French colonization
 - b) Native tongue spoken out of tradition and respect for elders.
 - c) As a result of his formal education, Barthelemy became cynical of Africa.
 - i. His status and the weakness of the society contributed to his views.
 - ii. Eventually, he changed his views because he became involved in the struggle.

- 4) "Losing a child at birth isn't as bad as useless adult children." (Not on Board)
 - a) Aid for elders is supposed to be provided by sons.
 - b) Better children would seek advancement for the good of the family.
 - c) Unemployment as a sign of incompetence?
 - i. U.S. vs. Senegal
 1. Corruption, misappropriation of funds, and laziness
 2. People are at the mercy of their government
 3. Family funds are used for large feasts
 - a. Fish and vegetables but also large quantities of beer
- 5) Muslim poverty vs. Christian Prosperity
 - a) How can the Muslims say that Islam is superior to Christianity?
 - i. Majority vs. Minority
 1. Strength in numbers (Muslims are a 94% majority)
 2. Christians are "outsiders"
 3. Muslims had favor of police and other officials
 - a. Gora often switched to favor the stronger argument
 - b) Wealth is not necessarily limited to religion in this culture.
 - i. Result of the colonization process
 - ii. Wealth is based on education and job rather than religion.
- 6) "There can be no virtue in destitution or poverty."- Guelwaar
 - a) Poverty is the main problem that needs to be solved.
 - b) Symptoms of cultural problems will always exist.
 - i. Severity of problems is subject to the attitudes of the people.
 - ii. People must work together for the betterment of society as a whole.
 1. Stop taking aid.
 2. Prevent religions conflicts.
 3. Develop social programs.
 - c) Way in which the aid situation is handled is virtuous.
 - i. Vandalizing the aid truck gave the power back to the people.
 - d) How the quote applies to Sophie's lifestyle
 - i. She takes on the burden of supplying for her family by becoming a prostitute.
 - ii. She is looked down on by society.
 - iii. She is strong because she sacrifices her dignity for the advancement of her family.
 1. Sets the example for the males.
 2. Her reversal of her gender role makes the males appear lazy and cowardly.
 3. She negates Guelwaar's quote because she brings virtue to others through her actions.

Hesiod (Pre-Athenian Greece)

Line 28	Q3	Muses: Lies or Truth
Pandora	Q8&9	Men = good; Women = bad
Prometheus	Q7	Prometheus is evil? Mortal Women are bad; Immortal Women are good
	Q10	Zeus eats his children Creation stories—sexuality

Muses

Ideas: Can be seen as divinely inspired or someone's imagination
Muses better than shepherds: the divine surpass the mortal

Pandora

"Women are evil but beautiful" versus "Women and men have opposing roles"
'You can't live with them, but you can't live without them.'

Women are tempters of rational thinking/intelligence (men)
Women feed off of husband's/man's labor

*Omitted lines due to C&T administrative choice; no one wants to read extra

Prometheus

Tricks Zeus to humble him
Stole fire from gods (evil) to give to mankind as a gift (good)
Wiser than all—helper of humanity

Women: Mortals are Bad; Immortals are Good

Gods seen not respected because they're good/righteous; worshiped because they're powerful

Immortal women, like mortals, expected to bear children

Immortal women more active due to divine qualities/power/natures

Women remain in home, generally, but there are exceptions. Example: Athena.

Gods and goddesses are divine beings created by men who model human behavior which humans should be modeling in turn (men model gods who they created)

Zeus Eats Children

Zeus follows in father's (Kronos) foot steps; father seen as cruel while Zeus seen as wise
Current rulers write the history books

Sexuality and Creation Stories

Need for understandable reason for the formation of world—not just "it happened"

Fertility highly valued in society; male heir/childbearing important

Notes on Bacchae by Euripides

Lines and discussion topics:

1. Line 820 – Did Pentheus wanted to observe the maenads?
2. Line 215 – New brand of God
3. Line 1300 – Why was Cadmus punished?
4. Lines 902-905 – How was the Odyssey reflected in Bacchae?
5. Line 274 – The two first principles of human life
6. Lines 330-340 – Family Honor
7. Line 310 – Tiresias' warning
8. Why is Elvis on the front cover?
9. Can you compare Pentheus to Telemachus?

Line 820 – Did Pentheus want to observe the maenads?

Pentheus talks to Dionysus and tells him that he wants to observe the women in the dancing rituals, probably mostly out of curiosity.

How much of this was Dionysus' influence on Pentheus?

Pentheus probably wanted to see if the rituals were for real.

Line 215 – New brand of God

This line was mentioned by Pentheus, showing his strong disapproval of the "new brand of God" and expressing his desire to kill his followers, the Maenads.

Would you want the leader of a group to lead you to the slaughter of his women?

This situation is analogous to a politician trying to shut down a "titty" bar.

Dionysus had it planned out from the beginning, making Pentheus dress as a woman and hide in a tree before selling him out and getting him killed.

In a way this strong disapproval of the new brand of God led to Pentheus' demise, because the Gods' had a much greater power of persuasion, as shown by Dionysus' "plan".

Line 1300 – Why was Cadmus punished?

The reason why Cadmus was punished was because there was a connection with Greek family views. Is Cadmus guilty by association?

With Greeks, while Gods were superior to man, they were not morally superior as the circumstances of punishment suggest.

Lines 902-905 – How was the Odyssey reflected in Bacchae?

Odysseus and Dionysus were both put up as perfect examples of how to succeed. Both had similarities in how they took back their kingdom – Dionysus came back as an effeminate man; Odysseus came back as a beggar. Both showed long periods of struggle as well.

Can you compare Pentheus to Telemachus?

(Tied in with reflection of the Odyssey)

T = Telemachus, P = Pentheus

T. was protecting his mother from suitors
P. was watching his mother drink and dance

T. in favor of Gods
P. in disfavor of Gods

T. was in the Odyssey, which was portrayed as an epic
P. was in Bacchae, which was portrayed as a play
Therefore there was a difference in the way the audience was to view characters.

T. was helped into dominance by Athena
P. was dominant throughout the play until he was brought down by Dionysus

T. succeeds in his goal
P. fails because he dies

Conclusion: Telemachus and Pentheus were not really similar.

Line 274 – The two first principles of human life

An interesting description of Dionysus being able to produce wine as "that which helps forget the evils of the day."

Tiresias praises Dionysus.

Dionysus gave men the ability to gladden their hearts

Wine wasn't discovered until Dionysus was born.

Food nourishes the body, wine nourishes the soul.

Since we don't have a date for when this happened, we don't know for sure if this (wine) was prevalent before Dionysus was born.

Life was painful in the days when wine and Dionysus were not in existence.

Line 310 – Tiresias' warning

These warnings were based off the lines mentioned about the two principles.

Tiresias' words about the two principles of life acted as a basis for the warning.

Tiresias was accepting change, whereas Pentheus was opposing change.

Tiresias provides the moral of the story through warning against Pentheus' actions.

Why is Elvis on the front cover?

A possible significance of Elvis being in the cover could be because that his god-like status as the "King of Rock and Roll" was analogous to Dionysus' happening trend of drunken revelry, both of which were major changes.

Lysias (10/18)

Topics

- Defended charges of entrapment rather than murder
 - Seemed to be entrapment
- Punishment seemed based on effects of the act, not the act - 5-5
- Woman's responsibility...?
- The maid: women are liars and weak – 5-4 second column
- Opening vs. closing arguments
- Handout vs. law today
- The importance of rhetoric in Athenian society
- Punishment for rape: then vs. now

Discussion

- Defending charges of entrapment
 - Didn't plot
 - Was not crime of passion
 - Was premeditated
 - Was he enraged or not?
- Punishment based on effect
 - Today, would be based more on effect
 - Apparently not so in ancient Greece
 - Women attached to family
 - Crime was against family, not the individual
- Women's responsibility

- Husband expected courtly love
- Women not mentioned as criminal
 - For sake of argument?
 - Because women are mindless ie not responsible for actions
- Eratosthenes was responsible for corrupting wife – his fault
 - Disgraced kids, husband
- Woman belongs to man, and family
 - Is she punished
 - Later by husband maybe?
 - Not mentioned
- Which is worse: rape or adultery?
 - Adultery destroys family
 - Rape is worse for victim
- People inherently bad
 - Do people naturally cheat
 - Was the wife really persuaded?
- Opening vs. closing
 - Opens emotional, body is rational, closes emotional
 - Used betterment of society to spin the argument
 - Guilty or not?
 - Was he really just defending against entrapment?
 - Seems to be arguing about the murder too...

Antigone Discussion Notes
10-20 C&T

Suggestions Put on the Board

- Who's the hero?
- P. 3 Weakness of Women
- P. 12-13 Money Statement
- P. 19 What is law really?
- P. 23 Ismene's confession to Antigone's crime
- P. 32-33 Theme of government in play
- P. 31 Haemon's speech to Creon
- Is King Creon good or bad? Why?
- P. 44-45 Creon and Tiresias
- P. 46 Tiresias's prophecy
- P. 54 Creon's reaction to son's death
- P. 56 Creon's reaction to wife's death

1. Who's the hero?

- Antigone for standing up for her beliefs
- Haemon took up Antigone's cause (decided this was not really as heroic)
- Creon for upholding law of king
- Creon was really acting like a "spoiled child" and was fighting the wrong battle
- Haemon's death more meaningful to city than Antigone's (Haemon changed Creon's mind)
- Creon acting politically not morally (tragic hero?)

2. Weakness of Women

- Ismene arguing with Antigone "subject to men because they are stronger"
- Antigone knows there are causes worth fighting for, while Ismene is resigned to fate of inferiority
- Why was a character like Antigone given her social situation?
- A woman overcoming her gender role strengthens the importance of her cause
- This shows progress in culture

3. Money Statement

- Is money evil?
- Is evil quality given to money intrinsic to humans?
- money = power (that is what gives it its corrupt quality)

4. What is law?

- Antigone does not deny deed
- Gods did not make law against burial of brother
- Antigone acting on higher power (one man can not overrule Gods)
- Was Creon right or wrong?
- Polyneices- can't gain power by being a "bitch"

5. Ismene confesses to Antigone's crime

- Ismene is a coward for not standing up for cause from the beginning
- Ismene too much wavering (knows that cause is right so eventually stands up for it)
- Antigone will not let her because she was not with her from the start

6. Creon's reactions to death of family members

- Creon does not respect death until it affects his immediate family
- Gods possibly taking revenge on Creon

Asher Weaver
Dr. Hellman
Cultures and Traditions
23 October 2006

Notes for October 23 2006

Leaders-Grant Schmutte, Aaron Summers
Note Taker-Asher Weaver

Reading- Thucydides I: "Introduction," pp. 12-13; "Pericles' Funeral Oration," pp. 39-46; and
"Plague," pp. 46-50; and "Civil War in Corcyra," pp.89-95 [Introduction in
Readings Book V]

For this class discussion, the reading was broken up into three segments which will be
labeled as follows :

- I- pg. 12-13
- II- pg. 39-50
- III- 89-95

I- p. 12: Their attitude toward war

Why do people value the war that they are currently in?

Its human nature

The War in Iraq, it is a big deal because it is here and now

The way we are educated, the war today is directly effecting us, while the

Older ones are indirectly affecting us

The war today affects you personally where as the wars of yesterday do

Not

The situation of the war reversed society

p.13 "I make each speaker say what I thought the situation demanded"

What is history?

Thucydides is doing a different kind of history

Everything can be tested

Thucydides says everyone can trust his historical approach

There isn't unbiased history, it is all biased

Even though he says he researched, he is still hypocritical because

He says you cant trust his story

He is arrogant because he says he is the best, which is a red flag

As a historian Thucydides expects us to test his views and to be

Critical

II p. 49 During the Civil war, is it possible to have war during the plague?

The plague strips away the civilization of Athens

Lawlessness

Justified getting quick satisfaction and easy pleasures

His definition of civilization is Athens

Athens is the forefront of civilization but goes down with the

Plague

Is Civilization possible during the plague?

Can order and civilization be maintained during a time of

Desperation?

Not without martial law

Supposed to look out for others at the beginning

But it stopped

p. 42 The type of society they had was softer and easier so they were
easier to overcome

Comparing Athens to Sparta

Sparta would not have done better

The disease can reverse a strong civilization, Athens or

Sparta

Why did he discuss how great Athens was right before he talked

About plague?

To show contrast

p. 42 Athenians rely on natural ability to do something rather than to do it
by training

Why were they powerful?

Large numbers

Never concentrated forces

Large navy

Never fought well organized people

p. 40-42 Ideal Man

More dedicated so they are better

Is civilization as good as he describes it?

No

Was his description of an Ideal man realistic?

It was close because people responded to it well

Athenians are acting more closely to ideal men than we give them

Credit for

9/11 people were not jerks, same affect in Athens

III p. 92 Change in Good and Evil

Complete reversal of how people were trying to do good

Shows how people act when things are bad

People are evil

People are only good when it is convenient for them to be good

Which is human nature

Notes from October 25, 2006

How accurate is the historical account in the first section?

Thucydides questions other accounts that use myths. (pg. 12)

Thucydides' account is inspired by an epic poem by Homer. (pg. 7)

Did people in his time see the fictional actions of the god as fact?

What leads people to commit crimes?

Poverty
Human Nature

Themes

The role of honor and leadership (pg. 107)

Creon' desire for honor
Odysseus' desire for honor

The Athenian need to be in control of all situations. (pg. 104)

Is it similar to the American need to be in control?

Pg. 69 "It is human nature to... who never give in to you."

Pg. 70 Ideas of responsible ruling

Pg. 73 Increasing security of law

Pg. 74 Use of laws or close surveillance

Pg. 67-68 Speech of Creon

Does loyalty or serving someone's interests lead to contempt?

Do people admire those who never give to them?

American was allied with France and when they didn't support us in Iraq it did lead to contempt.

France's contempt for America can be seen when they choose not to support us, even though America and France served each other's interests for some time.

People do wrong by nature, therefore the security of law will increase over time.

Most cities arrived to the death penalty, and still laws are violated.

Governments can find a penalty more severe than death.

Notes- 10/27

- Ending- Differences?
 - Pg. 31- Worshipping of Clouds (footnote)
 - Pg. 43 Ln. 440-450- Strepsiades
 - Pg. 49 Ln. 575-585- Clouds not given a Sacrifice
 - Pg. 95 Ln. 1460- Will of the gods
 - Pg. 56-60- Socrates promoting ideas.
 - Passim- Play seems more modern?
- Ending- Differences?
 - Play was about education then it turned into a play about religion.
 - Strepsiades showed Socrates you can't go against gods.
 - Pg. 95 Ln. 1458-1462.
- Pg. 31- Worshipping of the gods.
 - Footnote #1
 - Clouds always changing into different characters, Strepsiades is making fun of it.
- Pg. 43 Ln. 440-450- Strepsiades
 - Making fun of Socrates
 - Use thought to escape reality.
 - Bad or Worse argument
 - Make Worse's argument win, means you have better thought process.
- Pg. 49 Ln. 575-585- Clouds not given a sacrifice.
 - Contrast against Odyssey's gods.
 - Zeus would always receive sacrifices
 - Shows less credibility towards Socrates.
- Pg. 95- Will of the gods.
 - Ln. 1452-1453
 - Blaming other people for his suffering
 - Ending unknown.
 - Should Socrates get away?
 - Strepsiades burns the place down to stop Socrates' teachings.
 - Putting the god's coins (or honey cakes) over the deceased eyes with death.
 - Untrue, but gives something for readers to relate to.
- Pg. 56-60- Socrates promoting ideas
 - Skipped
- Passim- Play seems more modern.

- Use of vocabulary
- Strepsiades gives the finger.
- Translation had English words that rhymed.
- Making ideas work in modern time

Drew Oehler
The Republic Notes

- I. Concept of Justice
 - a. Changed with the flow of the argument
 - i. Started with “harm the unjust, and help the just”
 - ii. Ended with “Harm the enemy if he is ad, Help the friend if he is good”
- II. Friends and Enemies
 - a. Does Socrates help these other philosophers by refuting their arguments?
 - b. He is a “cultivator of thought”
 - c. Challenges the arguer to second-guess his opinion, and find out when it is wrong
- III. Analogies of Socrates
 - a. Do Socrates’ analogies hold up?
 - b. There is a historical viewpoint change between then and now
- IV. Idea of Wealth
 - a. People who work for their money are stingier with it
 - b. Can you reverse the argument?

Brian Deis
Notes, Socrates *Apology*

1. Was Socrates' defense effective?
2. Would you have convicted Socrates?
3. 30 d-e: Socrates argument that his accusers are causing a much greater harm
4. Y-16 33a-d Discuss: I have never been anyone's teacher and define teacher
5. Y-12 28 b-c Occupation that has danger of death
6. Y-15 Socrates makes everyone angry
7. Y-7 21b says he's not wise but tries to show that everyone is less wise than him

1. **Socrates Defense**

- Began well but became cocky
- He's there because of arguments like the one he's using for his defense
 - Socrates chose the ineffective strategy on purpose
 - morals
- Turned everything into moral issue
 - doesn't care about his own family's fate
 - makes an example of himself to better Athens
- Surprising guilty verdict

2.

- We haven't been negatively affected by Socrates
- Arrogance turned jury against him
- Hindsight is 20-20, so we appreciate Socrates' work
- Charges aren't crimes by our standards

- Perhaps he was an example for others
- Keep other sophists in line
- Jury representative of government
 - wronged by Socrates arguments
- 3.
- Just action is more important than life
- Meletus will have to live with the knowledge of the unjust accusation
- Is Socrates the best?
 - Arrogant and tries to back it up
- Does his arrogant stance really show his arrogance, or is he being genuine?
 - Purpose to make people think
- Claims to know nothing
 - Doesn't stray from his definition of wisdom
 - clue that he's genuine
- In ideal society, his message would be well received, but in reality he's pissing people off
- Y-15 b-c trying to make them mad
 - Remembered more
 - Frustrated with people
- Only lost by 30 out of 500, argument pretty effective
- Kids came to Socrates
 - Society frightened by shifts in children's thought
- No definite conclusion about validity of arguments

- Socrates compared to griot
 - importance of different thought
- Other radicals: Darwin Galileo
 - Maybe ultimately they're right, but society deemed them worthless
 - All experienced persecution
- Kids are the first influenced

John Holmes
 Cultures and Traditions 201
 Dr. Helman

Greek Art Notes

1. Golden Statue of Athena vs. Marble Statue of Athena

- Brought up that Golden statue seemed to have an Eastern influence compared to the Marble version. However, this statue was built in recent times (not in Ancient Greece like the marble statue) and is housed in a museum in America

- The golden statue is wooden framework with ivory. It is painted, possibly made with gold and other precious metals.
- The question that was raised was, "What kinds of influence did other cultures have on Greek sculpture and art?"

2. East Frieze

39 & 40 – Men talking, women looking the other way. Why so?

-Why can be translated as human characteristics, these figures are in fact gods.

2-17- Only place that women are shown is East Frieze.

- Not only is it a procession to sacrifice to the gods, but also to the heroes of Athens.

20. -Notice the humans are always standing, gods always sitting.

- Gods and goddesses interact differently than Greek men and women
 -Gods were created much bigger in stature.

3. Southern Frieze

-Procession of horsemen. Significance of dress? Ranking or social status. Each group has unique dress, some with armor, and some with "weird" hats. Different tribes have different dress?

-Citizens of Athens supplied their own armor, horses, and weapons. The richer one was, the more armor they had.

4. Northern Frieze

119 – This piece is in Baxter Hall's main lobby. Why? This image was of the Greek and Trojan War. All pieces close to this one look quite similar, however they are not faded and are well in tact.

4. VMR – Ideal men vs. ideal women

- How are women portrayed differently back then compared to now? Are men the same way?
- Men are stud species. Females function to make babies.
- Big hips were attractive, plus a little chubbiness, because healthier babies would be bred.

5. Dionysus Reclining compared to Dorophorus

- Dionysus is relaxed in this world, while Dorophorus was rigid.
- No emotion in the face, however both seemed relaxed.
- Supposed to be perfection in the human body, with correct proportions and chiseled muscles.
- Interesting point: Dionysus is the only one on Parthenon that's facing away from the center.

6. Temples

- Impractical. However, Parthenon was a treasury.
- Were not city centers, most of them located outside of town.
- Wanted the temples to be seen, so most were built on hills.
- Purpose was two things: Religion and showing off.
- Used optical illusions to make buildings look as impressive as possible.

Cultures and Traditions: Notes on the Book of Songs and Li Po

Outline of discussion:

1. Portrayal of alcohol/ drinking vs. today's views – AA9 1st column, AA10
2. Pointless fighting (south of ramparts) - AA12
3. Work of conscience vs. work of ancestors – AA8, AA3-AA4
4. Conditions of common people – AA7 – 276
5. Portrayal of Chinese ancestors vs. Greek gods
6. Governments of ancient China and Ancient Greece vs. Modern government – AA8 - 271
7. Imagery of Li Po

Details:

1. Portrayal of alcohol/drinking vs. today's views

- AA9 – 1st column – Wild orgies, drinking, waking up drunk. Two conflicting views: that of governmental downfall and ...?
- Li Po left government work because it stifled him, so he thought it was worthwhile just drinking and, writing poems and not caring.
- Drinking reflected the conditions of people in China, that times were troubled and that they drowned it all in drink. (refer to point 4)
- AA6 – improper to get drunk – Li Po glorifies drunkenness.

2. Pointless fighting (south of ramparts)

- AA12 – Comparable to viewpoint of a soldier in Vietnam, not caring about the cause of the fight because they were fed up. "War is Hell": there's no reason for it.
- Was Li Po a voice that went along with or contradicted the voice of the people? (Comparison was made to Greenday's song Holiday)

- Li Po dealt with government experience, therefore he was educated enough to have credibility for his words, and also had some swordsmanship, which backed up his views on war.
- Li Po knew how harsh life really was.

6. Governments of ancient China and Ancient Greece vs. Modern government – AA8 - 271

- A leader who ruled with a clear conscience ruled effectively. Was his mandate determined by his conscience?
- Probably influenced by Confucian ways
- Comparable to Plato's view on "the unjust person is unfavorable to the Gods"
- Is the mandate just passed on immediately or is it passed on once a new and capable ruler rises?
- Is there a mandate for the US government? "The people shall overthrow it is corrupt" – a constitution in the declaration of independence.
- The mandate of heaven is a way of describing those who had power and how they lost it. If the dynasty got overthrown, they lost the mandate, same case with other means of loss of power.
- The mandate had its intermediary period.
- The mandate was a literary tool, more like an excuse – powerful historical description of transitions of power.

4. Conditions of common people – AA7 – 276

- Big rat (government)
- Happy borders were comparable to death, or a change in government (by moving from one state to another, to the "happier" borders)
- Tired of present feudal lord
- Happy borders – adjacent state
- What are the duties that are not fulfilled by the lords, which could be causing such a reaction among the common people who worked for them?

Notes 11/10/06

B4 2.3-Proper way to govern

Confucius feeling he had failed as a teacher at time of death

B7.19-Role as a historian

What it means to be a gentleman

BB6.4.10-Are Wallies gentlemen

B6.48-Treatment of parents/elders

7.4,7.2,7.21,7.24-The master didn't say

BB9, 12.2-"Golden Rule"

-What is the way?

Proper way to govern

-virtue breeds self-respect

-people will follow leader w/ positive reinforcement

-12.17-governing by virtue other than regulations and chastisements

-Could be looked like communism, good on paper, bad in practice

-Difference between regulations and rituals

-Participation

-No say in a regulation-must participate-Exclusive

-Can participate in a ritual-Inclusive

What it means to be a gentleman?

-Acting on best behavior

-Putting others before themselves

-Golden Rule

-Culture and Gentlemen-Through culture a gentleman collects friends and promotes humanity

-3.7-Gentlemen never compete, but when competing they act as gentlemen

-Competing for material possessions is not gentlemanly

-Facing competition is innate, but you must go about it gentlemanly

-Giving up something makes one humane making one a gentleman

Mencius

- 1) CC4 2A.4 – policies of a good ruler
- 2) CC2 1A.7 – Intelligent ruler regulates his people
- 3) CC4 2A.6 – “The feeling...”
- 4) CC3 1B.7 _ Ideas of democracy
CC6 4A.9 /
- 5) CC6 5B.8 – The best gentlemen
- 6) CC7 6A.2 – The true nature of man
 - 1) Work a little more instead of paying taxes
 - a. Lazy people wouldn't do the extra work: similar to communist farm
 - b. No revenue for government
 - c. Relies on people being inherently good: forming a Utopian society
 - 2) Ruler should ensure the entire family is fed well
 - a. Would focus want to their family
 - b. Implementation would be hard
 - c. Social welfare takes away from family reliance
 - d. Put people in a position to support themselves > opportunity for better jobs – make government more efficient to help people out
 - 3) Feeling of commiseration is the natural state
 - a. “All men have the heart which cannot bear to see the suffering of others.”
 - b. Conditioning can change the human state: ex. People living in a war zone
 - c. Human heart grows and decays based on nourishment
 - d. “Humanity, righteousness, ritual... seek and you will find it, neglect it and you will lose it.”
 - 4) Government is determined by the will of the people
 - a. Win the heart of the people to rise to power
 - b. Need people to find out the will of the people
 - c. Emperor raised drastically different: different point of view
 - 5) Best gentlemen at Wabash
 - a. People from across the country come here to make friends with other gentlemen

Arthur Banks
Prof. Helman
Cultures and Traditions

Notes on *Fifteen Strings of Cash*

- DD 19- Wrong place at wrong time/Overwhelming evidence
DD 3- Spoken stage directions
DD 4- Slavery Joke/Root of Problems
DD 36- Morality against Greed
DD23- How does K'uang Chung reflect Confucian values?
DD 23- The Emperor's Mandate
DD 23- The Arrow of Command
DD 12- Tangible Objects w/ Intangible Qualities
- DD 19- Wrong place at wrong time/Overwhelming evidence
- Similarities between *Fifteen Strings of Cash* and the *Green Mile*
 - The authority is only trying to assign blame for a crime
 - The authorities were not taking the time to make the right decision
 - Justice was sacrificed for the sake of expedience
 - The torture that was instituted in order to get the signature is an example
 - Nothing was done to stop these injustices, because in this culture people of lower positions didn't want to go against the people in positions of authority
 - Lou the rat's false identification of the guilty pair (pg. DD11)
- DD 3- Spoken stage directions
- The simplicity of the play may have something to say about the demographic that this play was made for.
 - The plot was simple and straightforward compared to the American plays of that time
 - *Fifteen Strings of Cash* used more props than *Clouds*
 - The simplicity of the play makes the play understandable for the uneducated
- DD 4- Slavery Joke/Root of Problems
- If Su Hus Chuan would not have allowed the joke to get to her the chain of events that occurred in the plot would not have happened
- DD 36- Morality against Greed
- When the falsely accused were set free they were given money and told to leave. There was only one monetary compensation, and the falsely accused were never given any type of apology for the torture and being forced to sign the confession.
- DD23- How does K'uang Chung reflect Confucian values?
- K'uang Chung is the first to stick up for the people that were falsely accused
 - It seem like he is the only character that would stick up against the authority in order to prove their innocence.

Han Fei Tzu 11-17-06

- EE-2 Does he contradict himself?
- EE-2 Rulers do not display humanity
- EE-2 What is Legalism?
- EE-3 Should men of literary accomplishment be in government?
- EE-6 People should not have foreign relations
Legalism human nature vs. Confucian human nature
- EE-9 "So still, he seems to dwell nowhere at all: so empty no one can seek him out."
- EE-11 Legalists suppress the people

EE-2 Does he contradict himself?

1. section 49, says that rulers who rule by the ways of the ancients are "stump watchers."
2. section 8, says that rulers should be "blank and actionless."
3. he may be saying only charge those who deserve it
4. seems to talk in circles

EE-2 Rulers do not display humanity

1. does not want to show weakness
2. holds strict to the laws
3. like Creon, same laws for all

EE-2 What is Legalism?

1. rule by strict laws
2. emperor has absolute power
3. people are punished for doing good if its outside of the laws
4. held up by army
5. only concerned with current period

EE-3 Should men of literary accomplishment be in government?

1. emperor needs complete control
2. thinks people he rules are sub-human
3. hates Confucians

EE-6 People should not have foreign relations

1. ironically he was designated as peacemaker
2. sent to make peace with rival
3. forced to drink poison

Legalism human nature vs. Confucian human nature

1. Confucius believed people were inherently good
2. Legalist believed that people will try to do anything they can to get ahead.

Page number (FF)	section #	Description
4	17	Best Way to Rule Best way to rule v. methods of ruling
		Is it better to be loved, despised, feared, or known by one's subjects? "Ruling a big country is like cooking a small fish"
3	8	Legalist Idea Taoist image of water
		-Does "full belly" only refer to physical hunger or does it also include other kinds of hunger, such as desire for freedom? -With an "empty head", is it possible to have hunger of any kind other than physical?
6	30	Taoist Warfare How can anything be accomplished with Taoist ideals? It seems that if one were to truly practice the ideals of Taoism, then nothing would be accomplished. For instance, how are there any Taoist literary works? Didn't the authors go against the ideals of Taoism to write things down?
		What is insightful? What can be taken away? Certain aspects of the text can be discarded from a philosophical discussion. Distinguish between what is essential to the philosophy and what is merely a secondary product of the author's culture.
8	43	Taking no action...understanding :"Few in the world can understand teaching without words, and the advantage of taking no action."
8	55	Virtuous man compared to infant Virtuous man Essence is at its height Natural harmony is perfect Enlightened Restrained ch'i At his prime in terms of understanding
9	56	"Honored by the world"
8	47	Accomplishment devoid of action
10	63	Series of contraries
EE 9		So still so empty
9	57	Laws and order

C and T notes for Friday December 1

General Purpose for Writing This

Seems to poke fun at many aspects of life
Tried to make life so complex, you should just follow the way and not worry about it
To raise awareness
Going against principle of doing nothing
Seems to center on a balance
Needs to get balance of truth and non truth and being and nonbeing
He has a grasp on it and wants to show that you don't

Why does he Use Confucius

He was a sage
Shows different, contrasting view
Intro says you can't take names seriously
Making fun of popular thought
If you openly attack another view point, your not being tranquil and going against the Tao Principle
Could be trying to find balance of right and wrong
 Could think of it that way assuming he knows what right is and that its purely subjective

Pg. 2 Section B, So and So

Things become so and so because people call them so and so
Can you create your own truth?
How are our views of right and wrong formed?
What is correct and what is false?
 Had to believe that something is correct or false just because we believe it
Seeing is either there or not there
Laws?

 Talking about state of state, is it because they are or is it because we perceive they are ok Or not ok

What is light of nature?

Tao
Means to achieve Tao
Right is an infinity and so is wrong
Right is what ever is not wrong and wrong is what ever is not right

Three in the Morning

Story meant to describe the struggle to understand it
Perception
Different form
Saw monkeys as humans and go with the flow
Another poke at Confucianism since it put so much on ritual

Neither Life nor Death

If Taoism has a god, this is the god
About a man who achieves god like status
People are so high up spiritually they can survive anything

Need to have a good balance of non ritual and ritual
There shouldn't be levels-contradicts Taoism as a whole
It would spur ambition in man
You can try and do nothing

 Letting your spirit take you away and not doing anything yourself, just

your spirit is

Tranquility

You should use future outcomes as a motivator
Should practice just because it happens
You cant try and be tranquil you just are
Describing meditation again

Sage vs. Kings

Prescribes a way to become a king that still follows Tao king by becoming a king, you assume the Role, you don't achieve, you don't campaign, and you don't expend any effort.

HH1 – Sun Tzu

Topics

- War is important? – HH2
- Factors of War – HH2
- Qualities of a good general – HH2
- Story of Warfare – HH7
- “The Divine Net” HH8
- Another Warfare story – HH4 #23
- Who is hurt by war – HH6 # 13
- Who can use secret agents – HH9 #13

Discussion

- War is important?
 - War is protection of power
 - During warring states period it is necessary
 - It is a necessary response to any ‘us vs. them’ situation
 - Good vs. evil – Hitler as example
 - Used to gain land/power/glory
- What you need for war – Do you need all the things listed?
 - Perhaps put same items in different order?
 - Is “adequacy of ruler’s humanity” necessary knowledge for war?
 - Council as check and balance to the ruler
 - No wars on a whim
- Qualities of a good general

- Is a good general Confucian in nature?
- Are there any unnamed ideas that are unimportant?
 - Experience
 - Does experience fall under the category of wisdom (which is named)?
- Story about warfare
 - What are the philosophies in this story?
 - It tells how to enrage soldiers vs. enemy
 - These are conscripted soldiers
 - Need to be motivated
 - Soldiers in today’s world
 - Want to do it...?
 - Want to “make something of yourself”
 - People’s inherent desires haven’t changed
 - Motivate with something else?
 - Freedom?
 - This is a non-democratic society
 - Freedom is somewhat foreign concept
 - Soldiers as missionaries?
 - Inefficient
 - Invading force has poor rapport with citizens
- “The Divine Net”
 - Are/were there really secret agents

- Resounding, “Yes.”
 - Warfare is based on deception
 - Use of double agents
 - Do they need to be expendable?
 - Do double agents need to have trust of other agents?
 - Double agents need trust in both reward and punishment
- Who can use secret agents?
 - Why do you have to be humane to use them?
 - If there is something that needs to be done for the good of all it can be described as humane....
 - Execution is humane?
 - Spy programs are used for malevolent ideology
 - Does the person who uses agents need to be “delicate and subtle”?
 - To get information/truth out of the spy you might
 - Ideas of “sage and wise” and “humane and just” – are these ideas Confucian?
 - Are “delicate and subtle” Taoist?
- Another interesting story
 - Was the beheading of messengers necessary?
 - Were they enemies or just neighbors to start?
 - Is the story Confucian in nature?
 - Is it really a good example of Sun Tzu’s comment?
- Who is hurt by war?

- Whoever loses
 - Any participant really
- Lower/middle class
 - Families
 - Lose the income
 - Chores
 - Constant worrying
- Upper and middle classes
 - Expense of the war
- Is war an opportunity for the lower classes?

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Professor Helman
C&T 201
6 December 2006

Selections from Tu Fu Discussion Notes

Board Topics:

- 1) *Ballad of The War Wagons:*
 - a. What is a common person's view of war?
- 2) *Five Hundred Words About My Journey From The Capital to Feng-Hsien:*
 - a. Are there criticisms of Taoism present in this poem?
 - b. What is Tu Fu's motivation for attempting to attain a court position?
 - c. What does his grief tell us about his feelings for his son?
- 3) *Meandering River:*
 - a. What is the subject of this poem?
- 4) *Five Poems on the Autumn Fields:*
 - a. How important is music to Tu Fu and what does it reveal about his philosophy?
- 5) Is there a Taoist theme in his writings?
- 6) *Meandering River and Rain on a Spring Night:*
 - a. How does weather affect Tu Fu's moods?

Discussion:

- 1) *Ballad of The War Wagons:*
 - a. Describes a common person's feeling about war
 - b. More a description of everyday life than a revelation of feelings
 - c. Images are comparable to a World War II liberation parade
 - d. Sons vs. Daughters
 - i. Tu Fu believes it is better to have daughters
 - ii. Is honor worth sacrificing one's life?
 1. Service of sons is necessary for defense, death is an inevitable part of warfare
 2. In this case the army was the aggressor
 3. Tu Fu felt that the war was no longer necessary, therefore the sacrifice was pointless
 4. Sons spent the better years of their life on this conquest
 - iii. Sun Tzu's view
 1. Prolonged warfare leads to loss of support from the people

- iv. How does this compare to modern wars?
 1. WWII vs. Vietnam vs. Iraq
 2. Initial rage gains the support of people: Pearl Harbor, 9/11
 3. There is a difference between fighting on homeland and fighting on foreign soil. People are less likely to support a war that they are not actively involved in.
 4. Warfare should stop when purpose is fulfilled.

- 2) *Five Hundred Words About My Journey From The Capital to Feng-Hsien:*
 - a. Concept of a sage well-developed
 - b. How can anyone have the qualities of a sage when they are looking at their dead son?
 - c. Tu Fu believes that a sage must limit his excesses and defects. Is this a model for his life?
 - i. No, he does not necessarily respect a sage for being able to divert his emotions. The grieving process must overtake Tao for a certain period of time.
 - d. Confucian principles
 - i. It is natural to grieve over a son. However, it should be done according to ritual.
- 3) *Meandering River:*
 - a. Tu Fu wanted to separate himself from the government. In this poem he is taking the civil servant test again. What are his motives?
 - i. He wants to gain influence in the government.
 - ii. Through his influence he wants to limit war.
 - b. Tone
 - i. Tongue-in-cheek
 - ii. Poem is actually a criticism of Legalist governing techniques
 - c. Who is he describing in this poem?
 - i. Himself
 - ii. He is disillusioned by constant warfare.
 - iii. His problems are only amplified by his financial struggles.
 - iv. He enjoys certain aspects of life but is overcome by the situation in his country.
 - v. He shirks off his duty and takes on a carefree lifestyle of drunkenness and debt.
 - vi. His ideals when drunk are comparable to Taoist ideals (going with the flow, not attempting to change things, etc.)
- 4) *Five Poems on the Autumn Fields:*
 - a. Why is music important to Tu Fu?
 - i. "Music and ceremony to correct my faults..."
 - ii. Harmony can be achieved through music.

- b. (5) What does this reveal about his philosophy?
- i. His life is a mixture of Confucianism and Taoism.
 1. Day and night lifestyle
 2. Was this mixture of philosophies common during this time?
 3. There is also a small amount of Legalism in his writings. At certain points he strives for perfection and order.
 4. In *Gazing at Mt. T'ai* his imagery is Taoist.
 - a. Mountains, slopes, clouds, dark, and dawn
 5. At many points in his poems he stops randomly to describe nature.
 6. His poems take on a Taoist theme towards the end of his life. Most of them are about nature.

Placeholder for 12/8 (Chinese painting)

5) *Meandering River and Rain on a Spring Night:*

- a. How does weather affect Tu Fu's moods?
 - i. In the poems his mindset affects how he views natural processes. When he is depressed, after he has moved several times in a row, he hates the changing of the seasons. Towards the end of his life, when he is with his family, he appreciates the function of rain.