



CIVILIZATION SEQUENCE 201

FINAL WRITTEN INTERPRETATION EXERCISE

A.U.B.
1999-2000
1st. Semester

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Samira Khoury

OPEN BOOKS - OPEN NOTES - OPEN MINDS
(TIME: 1 ½ HOURS)

PRO-MEMORIA: Your papers will be graded in terms of five major considerations:

1. **RELEVANCE**: Your ability to define or limit the issues under discussion (neither TOO MUCH nor TOO LITTLE: sticking to the point; focusing on the point).
2. **COHERANCE**: Your ability to select, organize, argue or analyze the issues logically, relatedly, systematically.
3. **ADEQUACY**: Your ability to present the point of view of the text fairly, forcefully, empathetically, showing a command of the material and an appreciation of the major elements and characteristic "spirit" of the text.
4. **CRITICAL EVALUATION**: Your ability to apply the vision or views of the text, to compare with other views you have considered, and to measure the views against your own experience and reflection upon the issues presented.
5. **VERBAL EXPRESSION**: Your ability to use language at the service of your thoughts. I cannot grade what you have in mind, unless you express it clearly.

ANSWER ONE QUESTION ONLY:

I. TEACHER/STUDENT RELATIONSHIP:

- A. Socrates/Plato
- B. Plato/Aristotle
- C. Epicurus/Lucretius

1. Identify the basic distinctive features of the relationship between teacher and student in each case.
2. State VERY briefly Socrates' concept of the role and function of the good educator, then
3. In the light of this Socratic concept (2 above) and using it as your criterion for judgement: Who is the most successful teacher: Socrates, Plato, or Epicurus? Justify your choice.



OR II "CHANCE RULES OUR LIVES". (Jocasta in Sophocles' Oedipus)

1. Analyze Jocasta's above attitude, with particular emphasis on its implications concerning Oedipus' life and search for the truth.
2. Comment on it from Virgil's point of view with particular reference to the concept of Fate and/or Destiny.
3. Conclude and state your OWN opinion.

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OR III "WAR is a STERN TEACHER". (Thucydides III: 81,p.242)

1. Why? What does it teach in particular? (Answer these questions based on the text, e.g. III: 85 and any other reference, but quote!)
2. In the light of the above quotation, select two (2) of the following and state clearly what "lessons" they learnt from their respective "battles", (You may want to answer in the first person):
 - (a) Aeneas (the Trojan war OR versus Turnus).
 - (b) Oedipus (versus Laius and company at the crossroad.)
 - (c) Lucretius.
3. Can you invent additional attributes (= adjectives) for this stern teacher? State them with a brief justification, perhaps based on your experience of the war.

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OR IV LEADER = " A SHEPHERD TO HIS PEOPLE".

1. Develop this concept of leader as shepherd according to the people of URUK (Gilgamesh p.62, 70 etc.), and to Socrates (lecture annexes: The case of Critias).
2. In the light of this paradigm (= model, measure), how would you evaluate one (1) of the following, and why:

(a) Oedipus	(b) Aeneas
(c) Alkinoos	(d) Odysseus
(e) Dido	(f) Alcibiades
(g) Nicias	(h) Latinus
3. Conclude by stating clearly whom, from the above, you would elect as your leader and why.

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OR V "DEATH IS NOTHING TO US" (Lucretius)

1. Explain briefly the underlying bases that led Lucretius to this conclusion.
2. Comment on it critically from the standpoint of Socrates in the Apology.
3. Conclude and state your OWN opinion.

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OR VI. "PHENOMENA are a glimpse of the UNSEEN." (Anaxagoras)

1. Respond very briefly to the above pre-Socratic quotation from the standpoint of two (2) of the following:
 - (a) Thucycides
 - (b) Sophocles
 - (c) Plato
 - (d) Aristotle
2. Analyze critically, on the basis of one concrete example from the text, with a view to arrive at the concept of man and the human condition embodied therein.
3. Conclude and state your own opinion.

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OR VII. **TELEO-LOGY in NATURE?**

(pro memoria: TELOS = END, AIM, PURPOSE)

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| <p>A. "In fact, nothing in our bodies was born in order that we might be able to use it, but the thing born creates the use.... We can believe...that the <u>instruments</u>, whose invention sprang from need and life, have been designed (i.e., <u>by man</u>) to serve a purpose. Quite different are those <u>organs</u> that were first born themselves (i.e., <u>by nature</u>) and afterwards provided a mental picture of their own functioning. And prominent in this latter class we find our sense-organs and bodily members. Here, then, is proof that you must banish the belief that they could have been created for the purpose of performing particular functions." (Lucretius)</p> | <p>B. "We must explain then that <u>Nature belongs to the class of causes which act for the sake of something</u>.. a difficulty presents itself: Why should not nature work, <u>not</u> for the sake of something, nor because it is better so... <u>but of necessity?</u> Why then should it not be the same with <u>the parts</u> in nature, e.g., that <u>our teeth</u> should come up of necessity the front teeth sharp, fitted for tearing...since they did not arise for this end, but it was merely a coincident result that there is purpose? ... Yet it is impossible that this should be the true view.. Therefore action for an end <u>is</u> present in things which come to be and are by nature." (Aristotle)</p> |
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1. Analyze first, briefly and separately text A. and text B. by pointing out:
 - a) how the author thinks that Nature works, and,

b) why, he is of this opinion, referring to his basic concepts concerning the nature and the origin of the Universe, based on other relevant passages from your readings (QUOTE!)

2. Compare the two concepts, and
3. State your own opinion concerning "how nature works."

GOOD LUCK!