Western Heritage I
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Journeys and Transformations

The Guide
Fall 2007
# TABLE OF CONTENTS

I. **INTRODUCTION** ............................................................................................................. 3

II. **WESTERN HERITAGE I TEXTS** ................................................................................... 5  
   Plato, “Allegory of the Cave” .......................................................................................... 6  
   Homer, *Odyssey* .............................................................................................................. 7  
   Aeschylus, *Agamemnon (Oresteia)* .............................................................................. 9  
   Plato, *Republic* ............................................................................................................... 11  
   Genesis & Exodus ............................................................................................................. 13  
   Aristotle, selections ......................................................................................................... 15  
   Vergil, *Aeneid* ................................................................................................................ 16  
   Matthew & John ............................................................................................................... 18  
   Augustine, *Confessions* ................................................................................................. 20  
   Chaucer, *Canterbury Tales* ............................................................................................ 21

III. **GOALS AND OBJECTIVES**  
   Reading and Thinking ..................................................................................................... 23  
   Writing and Communication ............................................................................................ 24  
   Content ............................................................................................................................ 25

IV. **CLASS REQUIREMENTS AND EXPECTATIONS**  
   Attendance ....................................................................................................................... 26  
   Registering for a Class; Add/Drop Procedures ............................................................... 26  
   How to Protect Your Work ............................................................................................... 26  
   Academic Honesty and Plagiarism .................................................................................. 27  
   Penalties for Plagiarism ................................................................................................. 27  
   How to Avoid Plagiarism ............................................................................................... 28

V. **READING, WRITING, LISTENING, AND SPEAKING**  
   Reading ............................................................................................................................. 30  
   Writing .............................................................................................................................. 31  
   Listening & Speaking ..................................................................................................... 35

VI. **HONOR PLEDGE** ........................................................................................................ 36

VII. **ARISTOTLE READINGS**  
   Physics .............................................................................................................................. 37  
   Parts of Animals .............................................................................................................. 47

VIII. Credits .......................................................................................................................... 54
I. INTRODUCTION

Life is a journey and humans are creatures of transformation. The “Riddle of the Sphinx” asks, “What creature walks on four legs in the morning, on two at noon, and three in the evening”. We humans are the answer, but we are also the puzzle.

If the answer is so simple—‘us’—why does it require thought? Why is it a puzzle at all? Shouldn’t ‘knowing oneself’ be our easiest accomplishment? Far from it…

This is where the journey begins. In the same way as no one person can know everything, no one person can ever know him- or herself completely. The journey for knowledge is as necessary as it is never ending.

As long as we live we must strive to understand our nature, because only through life-long learning can we make informed decisions about what makes a life good and then choose to live it.

Western Heritage I embodies the core—the very center—of the liberal arts at Carthage College. In WH seminars we read, discuss and write about works so great that thousands of years after they were written we still believe that they speak to us today, and we are rewarded by investing the time necessary to read them carefully.

These books not only show us where our intellectual tradition begins, but also help us to chart our journey into the future. By grappling them we begin a process of transformation into life-long learners as we journey into the very center of the questions “Who are we?” and “What do we want to become?”

This guide offers a preliminary and partial map to the intellectual landscape of the West. We will be exploring that world together. Before you approach these texts, your instructor will ask you to read the introduction to the work provided in this guide. The introductions have been designed to give you a framework, a context for the work, and a preview of the text.

By their nature, Heritage seminars represent the foundation of your Carthage experience. To gain the greatest benefits of the course, you must be engaged in it as actively as possible. Life requires active, not passive, participation. As adults and as enlightened participants in the Heritage Seminars, you will be responsible for meeting all the obligations outlined in this guide.

You may ask yourself: “Why do I have to take these required courses? What are they going to do for me?” In answer to those questions, if you look at the backgrounds of some of the most successful people, you will discover that their liberal arts education, which Western Heritage embodies, has given them an edge over their more narrowly trained peers.
Ultimately, the experiences you carry away from each seminar will set you on a path to life-long learning and a 21st-century mind. In the future you will come to cherish the time you spent in Western Heritage.

*What gives value to travel is fear...the fear we feel when we encounter something foreign and are challenged to enlarge our thinking, our identity, our lives—the fear that lets us know we are on the brink of real learning.*

Albert Camus
WESTERN HERITAGE I
Journeys and Transformations

WESTERN HERITAGE I TEXTS
Homer, *Odyssey*
Aeschylus, *Agamemnon (Oresteia)*
Plato, *Republic*
The Bible (New Revised Standard Version)*
Aristotle, selections from *Physics* and *Parts of Animals*
Vergil, *Aeneid*
Augustine, *Confessions*
Chaucer, *Canterbury Tales*
Plato, “Allegory of the Cave”

Polemarchus: “But can you persuade us, if we refuse to listen to you?” he said.
Plato, Republic, 327c

The “Allegory of the Cave” is one of the most fundamental texts in the history of Western thought. It constitutes a small portion of Plato’s greatest work—the Republic—portions of which we will encounter later in the term.

An “allegory” is a lesson taught using symbolic language or images, often jarring or unexpected. At first glance, an allegory can seem unreal and exaggerated—even dreamlike—but this effect is designed by the author to draw us indirectly to the text’s meaning and purpose.

While there are many legitimate interpretations of this or any other text, your task as a reader is to begin to solve the author’s puzzle. What does the cave represent? What happens when one journeys out of the cave? What does it mean to become “educated”? Who is meant to take this journey and undergo the transformation? Is only one journey and transformation described or many?

In this tale, escape from “The Cave” is difficult, dangerous, and painful. Examine carefully the way Socrates describes this “journey” and “transformation”. You have undoubtedly undergone a similar experience yourself, or have seen this sort of process in others.

Throughout this semester, and throughout your time at Carthage, you will see again and again how the “Allegory of the Cave” can help us understand the transformations that characters in literature, people around us, and we ourselves undergo as we journey forward in life.

Do not be surprised if you do not grasp all the nuances of this allegory on first reading. Keep discussing it with your classmates, imagine yourself in the story, and try reading it again. Part of the irony is that Socrates warns us here of ever claiming to say, “Ah! Now I understand everything.”

Rather, we must always be asking questions and re-examining what we believe or think we know to be true. We also must not be afraid to accept guidance when we journey, nor hesitate to help others on theirs. Socrates tells us that our education must be shared and used wisely, not for our own benefit, but for the benefit of all.

In part, the allegory asks us to question how we know what we know:

- Who influences what we know?
- What do education and inquiry involve?
- What is the nature of reality? Are some things more ‘real’ than others? How do we decide what is real and what is not?
Homer, *Odyssey*

‘O brothers who have reached the west,’ I began,  
‘Through a hundred thousand perils, surviving all:  
So little is the vigil we see remain  
Still for our senses, that you should not choose  
To deny it the experience—behind the sun  
Leading us onward—of the world which has  
No people in it. Consider well your seed:  
You were not born to live as a mere brute does,  
*But for the pursuit of knowledge and the good.*’  

Dante, *Inferno*, XXVI.107-115

Little can be said for certain of Homer, except that he (or she? or they?) was the greatest of the Greek poets, and perhaps the greatest story-teller of all time. The *Iliad* and *The Odyssey*, the two great epic poems attributed to him, have been fruitful sources of literary and artistic inspiration for more than 2500 years. They relate events that are said to have happened shortly before and after the destruction by the Greeks of the powerful and magnificent city of Troy, in a vicious ten-year war.

*The Odyssey* is a tale of two journeys. Odysseus is on his way home to the island of Ithaca after winning glory and fame on the fields of Troy. But before he can return, our hero must transform himself. But how, from what and into what are all open questions. He begins to change only through a set of harrowing yet—to us—highly entertaining experiences, consorting with gods and goddesses, even as he strives to return home.

Even as Odysseus nears the end of his journey, his son begins a journey of his own. Telemachus was an infant when his father departed for the war, but he has now grown into a man—forced to ask questions and make judgments for both himself and others. As the story opens, he is led by the goddess Athena out of Ithaca in search of his destiny and purpose in life, just as many of you are leaving home for the first time in search of your own futures. We as readers can watch Telemachus as he makes the journey that Socrates describes in his allegory.

In fact, you may think of “sunny Ithaca”, or your home in general, as a sort of “cave”. In fact, Socrates asserts that at least some are compelled to bring their new-found wisdom home to their communities and families. By making such interpretive connections between texts—in this case a connection between the *Odyssey*, “Allegory of the Cave”, and life in your own home—you will reach a much deeper understanding of the works you will encounter, not only in this class but in all your reading. You will also begin to compound and immeasurably increase the pleasure of reading, writing, thinking, and discussing.
Keep a few things in mind when reading *The Odyssey*:

- *How is Odysseus’ journey one from darkness into light or from ignorance to knowledge?*
- *Can we read Odysseus’ story as an allegory that applies to all our journeys and transformations in life?*
- *Is Odysseus ‘free’ to make his own choices? What are the different forces that motivate him?*
- *How does Penelope cope with the loss of her husband for so many years?*
- *Are Odysseus, Telemachus and Penelope a model or ‘ideal’ family?*
- *What makes the story of the Odyssey both realistic and unrealistic?*
- *In what ways do ‘poetic’ elements appear in the epic?*
- *Today can we still undergo anything like Odysseus’ or Telemachus’ journeys and transformations?*
Aeschylus, *Agamemnon (Oresteia)*

This is my prayer: Civil War
Fattening on men’s ruin shall
Not thunder in our city. Let
Not the dry dust that drinks
The black blood of citizens
Through passion for revenge
And bloodshed for bloodshed
Be given our state to prey upon.
Let them render grace for grace.
Let love be their common will;
Let them hate with a single heart.
Much wrong in the world is thereby healed.

Aeschylus, *Eumenides* 976-987

Aeschylus’s *Oresteia* is the only complete tragic trilogy—a cycle of three plays meant to be experienced together—to survive from ancient literature. *Agamemnon* depicts Clytemnestra’s plotting and murder of her husband, the returning Greek hero Agamemnon, which is followed by Orestes’ subsequent murder of his mother. The trilogy could have ended in unresolved conflict, but instead the last play depicts Orestes on trial for murder. To us this seems nothing special, but traditionally Orestes’ trial was believed to be the first there had ever been. By deciding the issue in court rather than by shedding blood, the play resolves a conflict between competing views of justice, ends an ongoing cycle of revenge, and makes the rule of law possible.

As the picture of a second journey home, the *Agamemnon* also allows us to compare the family of Agamemnon, Clytemnestra, and Orestes with the family of Odysseus, Penelope, and Telemachus. What accounts for the differences between the two potentially similar situations? What are the differences between Agamemnon and Odysseus as heroes? As the *Oresteia* transforms the cycle of familial revenge into a system of legal justice founded in Athens, it allows us to consider the relation between revenge and political justice.

Tragedy has also been understood to be born from inevitable conflicts. In what way does the *Agamemnon* show family life and political aims to be a source of irresolvable conflicts? Is the lesson of Aeschylus’ tragedy that many conflicts are inevitable and many cannot be overcome? As the trial ends the cycle of revenge, it opens the question of what is political justice. Does the justice won by Orestes provide adequate and satisfactory justice? Is a more just outcome possible? What does this say about the nature of political life?

As an example of Greek tragedy, the *Oresteia* will enable us to consider the character of tragedy and what this might suggest about the nature of the world. One of the most famous formulas for what tragedy is comes from Aeschylus’s *Agamemnon*, “Wisdom comes alone through suffering.” Does learning require the experience of undergoing great
pains; if so, does wisdom always come too late to be practically useful? What would Socrates say? Written and performed tragedies may be able to mitigate this need by providing for us the audience the suffering necessary for wisdom.

Considering the nature and possibility of justice shows us one journey out of Plato’s cave and prepares the way for further consideration of Plato’s Republic.

Consider the following questions as you read the Agamemnon:

- **How does Agamemnon compare with Odysseus as a hero?**
- **What accounts for the different results of Agamemnon and Odysseus’ homecomings?**
- **Is the conflict that leads to Agamemnon’s murder avoidable?**
- **Does Agamemnon display general and irresolvable tensions between family life and political life? Between family and other pursuits more generally? Can these be resolved?**
- **What understanding of justice do the characters have: Clytemnestra, Orestes, the Furies, Apollo, and Athena?**
- **Why do actions taken for revenge produce a cycle of revenge?**
- **In what way does the trial offer a solution to the cycle of revenge?**
- **What precedents are offered by Orestes’ trial?**
- **Do the results of the trial achieve perfect justice?**
- **How might the trial provide the foundations for the possibility of political life?**
- **How does the play exhibit the Chorus’s claims that wisdom comes only through suffering? Is it possible to attain wisdom without suffering destruction?**
- **Consider Clytemnestra as a portrayal of women. How does she compare with Penelope? What might these alternatives suggest about the possibilities for women?**
- **How is a trial like a play? Can it too have a cathartic effect? How might both staged tragedies and jury trials substitute for the tragedy of learning only through suffering?**
Plato, Republic

Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.

Martin Luther King, Jr.

The return of Odysseus and the reunion of his family brings about resolution to the turmoil that was in Ithaca during his absence and a certain type of transformation, just as the first law court that is established by Athena at the end of the Oresteia offers the hope of ending forever the cycle of blood vengeance and the grim logic of “an eye for an eye” by altering the standard of justice. Now that the age of heroes has passed, how can we continue to transform our own society into one that sets and maintains a standard of justice? This is a question that persists today and we see in Plato’s Republic one of the first attempts in our Western heritage to answer it.

The selections from the Republic we are reading are some of the most well-known as well as some of the most controversial parts of what may well be the greatest work of philosophy ever written. These are the passages in which Socrates explains the several ways in which human life as it is generally known would have to be transformed to bring about a truly just community.

Here Socrates invites us to rethink our community in its totality from the role of the individual to the purpose of the family to the proper functions of government. His prescriptions and proscriptions seem almost as radical to us today as they did to the people of Athens, but within them we can see the seeds of many different contemporary political systems and problems.

It may seem odd to us, however, that Socrates thinks that the first thing that must be done to bring about a just community is to have people accept a particular lie as the truth. But be sure to examine the lie closely and see what in it is actually a lie and what could be called merely a repackaging of the truth—truth that is not easy to accept.

Following the introduction of the lie, Socrates explains another transformation: those most responsible for watching over the community he is discussing will share all their goods in common and own little or nothing beyond what is truly necessary. He argues that this will help bring about greater unity—and it obviously also discourages greed and selfishness—and so it is not difficult to see that this “communism of property” may well be needed in order to have justice in the community.

Likewise, when he argues that children should be raised together and that “marriages” should be arranged so as best to serve the good of the whole community, we see just how far it would seem we must go in transforming life in order to make true devotion to the common good possible. If we find Socrates’ proposals defective, we are faced with the options of either denying that his definition of a just community is correct or denying that justice is worth pursuing at such a high cost.
As you read the Republic, ask yourself:

- What is the best form of government?
- Is it simply wrong for Socrates to base his society on a lie? Do we believe that our society is based entirely on the truth?
- Do we understand the principles of our society with perfect clarity? Or do we deceive ourselves somewhat when we accept something as true?
- The desire for justice is usually a desire for change. If you were to change society such that each would get what he or she deserves, what would you do? How in this circumstance is justice not arbitrary?
- Can freedom exist without limits or do some limits that we might at first glance associate with the loss of liberty actually promote autonomous individuals?
- What does it mean to be a human being in an unjust world?
- How should a community respond to a grave injustice whose effects remain long after the original perpetrators and victims have disappeared?

What's wrong with this world is, it's not finished yet. It is not completed to the point where man can put his final signature to the job and say, ‘It is finished. We made it and it works.’

William Faulkner
...say first what cause
Moved our grand parents in that happy state,
Favored of Heav’n so highly, to fall off
From their Creator and transgress his will
For one restraint, lords of the world besides?

Milton, Paradise Lost, I.28-32

My efforts with the language and content of the Holy Scriptures resulted at last in
the awakening of my imagination to a more vivid conception of that beautiful and
celebrated land along with its surroundings and neighborhood, as well as of the
peoples and events that have made this patch of earth glorious for millennia.

Goethe, Poetry and Truth, I.4

The “rational plan” suggested by Plato stands in sharp contrast to the series of
turbulent and often quite violent tales we find in our selections from Genesis and Exodus. Having read the Greeks already, we can now approach the familiar stories of Adam and Eve, Noah, Abraham and Moses with a new and improved ability to ask critical questions.

Perhaps most strikingly, we encounter in these texts God as a “character.” The God we see in Genesis and Exodus, like the gods we meet in the Odyssey, communicates directly with mortals and intervenes in human history. One wonders, how are the Greek divinities and the deity of Abraham really different? Is the Hebrew God above and beyond human passions and desires any more than, say, Ares or Aphrodite?

While Genesis begins with the origins of the cosmos, it very quickly shifts its focus onto the human level. We witness the development and growth of community from a single individual to a family to a clan and (in the book of Exodus) to a nation organized around a strict set of rules—rules that sharply set them off from other peoples surrounding and interacting with them. This community comes into being not merely as a result of divine intervention and assistance but also through the hard work of all too human individuals in their quest for survival and the further propagation of their line. The journey undertaken by Moses and the Hebrew people represents much more than a physical escape from the land of Egypt back to their original homeland—it constitutes a figurative and spiritual attempt to rediscover and redefine who they are.

Genesis and Exodus present very different standards of justice and behavior compared with those expressed in the worlds of Homer and Plato. Nevertheless we will recognize the universal patterns of heroes and villains, trials and tribulations, and the search for a place to call home. Clearly, every society must develop some means to provide food and shelter, and to establish a set of common rules and standards, and these must necessarily vary according to people, time, and place. Can any rules, then, be truly ‘universal’? But these texts challenge us with further puzzles beyond ‘right and wrong’ or even ‘good and evil’. What, for example, does it mean to ‘create’ or even ‘to be’? While
these texts may offer no easy answers, they help us better understand the complications and challenges inherent in the human condition.

As you read *Genesis* and *Exodus* consider the following questions:

- Why is it important to try to understand and describe our origins?
- Why does God prefer Abel’s sacrifice over Cain’s?
- Is God a just and eminently wise power, or an arbitrary force who happens to have a lot of strength?
- Why is there so much space devoted to the genealogies in Genesis?
- What is the purpose of Abraham’s covenant with God? How is it different from Noah’s or Jacob’s?
- Why is primogeniture so frequently undermined throughout Genesis?
- Is Pharaoh a villain, a victim, or something in between?
- Why do the Ten Commandments need to be dictated from above?
Selections from Aristotle, Physics and Parts of Animals

*We see here [Physics, II.8] the principle of natural selection shadowed forth, but how little Aristotle fully comprehended the principle, is shown by his remarks on the formation of the teeth.*

---

Darwin, *Natural Selection*

It should not surprise us that questions about creation and being were debated in Athens even as they continue to be discussed today. The works of Aristotle, both a student and critic of Plato, cover an enormous range of topics, including logic, politics, ethics, poetry, psychology, the natural sciences, and more. In the short but dense selections we take from some of his writings on what we would today call Physics and Biology, Aristotle discusses ‘nature’ and ‘being’ as well as ‘change’ and ‘causation’. Aristotle’s way of thinking about the world around us dominated Western scientific thought until the time of Galileo, and was influential even to the time of Darwin.

Although Aristotle’s style of rhetoric may be at times difficult to follow, much of his appeal is to ‘common sense’ and shared experience. This is in marked contrast to attributing the cause of everything around us to the actions and whims of gods, goddesses, nymphs, or other spirits. In these passages we will pay special attention to what Aristotle calls ‘the four conditions of change’ and how they relate to the question ‘Why does something happen?’ We will also see how Aristotle compares his own ideas and insights with those of others, and, more importantly, we will consider what it means to be an ‘educated’ person.

After you have read the selections from Aristotle consider the following questions:

- What makes someone a ‘scientist’?
- How can we learn about the world around us?
- What does ‘nature’ mean to Aristotle?
- What assumptions does Aristotle make about ‘nature’?
- What, for Aristotle, makes something ‘alive’?

*All religions, arts and sciences are branches of the same tree. All these aspirations are directed toward ennobling man's life, lifting it from the sphere of mere physical existence and leading the individual towards freedom.*

Albert Einstein
Vergil, *Aeneid*

ANTONIO

Widow! A pox o' that! How came that widow in?
Widow Dido!

SEBASTIAN

What if he had said “widower Aeneas” too? Good Lord, how you take it!

ADRIAN

“Widow Dido,” said you? You make me study of that.
She was of Carthage, not of Tunis.

GONZALO

This Tunis, sir, was Carthage.

ADRIAN

Carthage?

GONZALO

I assure you, Carthage.

Shakespeare, *The Tempest*, II.1

Vergil’s *Aeneid* tells the tale of the creation of a new society—the city and empire of Rome that rises from the ashes of the defeated Trojans—much as we see the house and family of Odysseus rebuilt and reaffirmed after the fall of Troy. Our selections will concentrate on Aeneas’s telling of his perilous escape from a burning Troy and his visit to Carthage, where he reckons with the passion of a powerful leader, Queen Dido, as she builds her own kingdom. As this story unfolds we also watch a cast of immortal characters work to manipulate and steer the journeys of Aeneas. We constantly wonder, what is the relationship between humanity and divinity? One of opposition or one of partnership?

Much like the *Odyssey*—another epic poem—the *Aeneid* stands as a Roman reflection upon their domination not just of the physical landscape of the Mediterranean world but of the earlier Greek intellectual tradition. In many ways, the *Aeneid* gives us the blueprint of how the Romans wanted to see themselves in relation to other great and older cultures of the past. Vergil paints the portrait of a Rome founded by a minor Trojan hero who survived the Trojan war, just as Odysseus did, but who is an enemy of the Greeks. Thus the famous line from Aeneid 2: “Whatever it is, I fear the Greeks even when they bring gifts”. Is this also a message for us? Should we be somehow afraid of Homer, Plato, Aristotle and the rest of the Greeks?

If we keep this Roman and Greek tension in mind, Vergil’s transformation of the Homeric epic shows us one way in which we can make our encounters with different intellectual traditions real parts of our own lives. When we read, we consume, and just as our food affects our bodies and allows us to live and grow, what we read affects our minds. How deeply do we identify with Aeneas and Dido? Do we choose to let those characters influence our personal actions and interactions with other people? Similarly, to what degree do we suppose Vergil made Aeneas like and unlike Odysseus or like and unlike Socrates? How will we use these characters now that we have let them into our
minds? How will they influence even in small ways the rest of our lives? Remember, we are still reading these books thousands of years after they were written. Why do they continue to influence world culture?

*I feel sorry for Aeneas, who'll be going down to Hades quickly, slain by Peleus' son.... Fate ordains that he'll escape, so the Dardanian race will not die out and leave no seed alive...*

Homer, *Iliad* XX.294ff.

Some questions to consider when reading the *Aeneid*:

- *Why are the gods so involved in human actions? Why do they care about us?*
- *Is Aeneas the perfect hero? How would you compare him to Odysseus?*
- *Does Aeneas have ‘free will’? Is he in control of his life? Is anyone ever in complete control?*
- *How are the Odyssey and Aeneid different and similar as poems? Do they seem to be written in substantially different ways?*
- *According to Vergil, where are we before we are born and after we die? What is the effect of his portrait of the underworld?*
- *What does it mean for Aeneas to be the son of the goddess of love Aphrodite? How does love define Aeneas as a warrior hero? Are love and war true opposites?*
- *Where is justice in the Aeneid? Does the Oresteia’s or Republic’s definition of justice match the Aeneid’s definition?*
- *Why is Aeneas chosen to succeed and Dido or others chosen to fail?*
...He took the book over to the candle and began leafing through it. "Where is the part about Lazarus?" he asked suddenly.

Sonya went on stubbornly looking down, and did not answer.

"Where is it about the raising of Lazarus? Find it for me, Sonya."

She gave him a sidelong glance. "You're looking in the wrong place...it's in the fourth Gospel..." she whispered sternly, without moving towards him.

"Find it and read it to me," he said. He sat down, leaned his elbow on the table, propped his head in his hand, and looked away sullenly preparing to listen.

Dostoevsky, Crime and Punishment, IV.4

In our selections from the gospels of Matthew and John we witness a clash between the two civilizations we have been studying up to this point—that is, between the Hebrew and the Greco-Roman worlds. We also find in Jesus a figure altogether different from any we have encountered so far. Yet in spite of his seemingly radical challenge to live by a new ethic of love and self-sacrifice, Jesus insists that his teachings represent the fulfillment of the Hebrew scriptural tradition.

Jesus is portrayed quite differently in these two Gospels. The Jesus of Matthew is a feisty and confrontational figure who can reveal surprisingly vulnerable traits—one who in Gethsemane expresses trepidation about the fate that awaits him and who during his crucifixion begs to know why God has forsaken him. John’s Jesus, on the other hand, is far more withdrawn, certain and resigned about the crucifixion he knows is inevitable, seeking neither to speed nor to slow down the events as they unfold.

The two Gospels also employ markedly different strategies for establishing Jesus’ importance. Matthew uses a genealogical approach to justify Jesus’ right to transform the Old into the New Covenant. John, on the other hand, uses metaphysical arguments deeply set in the Platonic tradition. In both Gospels, however, Jesus transforms the earlier vast and intricate set of social customs and laws laid out in Genesis and Exodus into a single guiding principle of love distilled in the “Golden Rule.” Is this too simplistic? Can humans really live in this way? What, if anything, is really new about it. Such ideas can further be considered in relation to Plato, Aristotle, Genesis, and Exodus.

Some questions to consider while reading Matthew and John:

- Is Jesus an effective persuader?
- Is God a just and eminently wise power, or is he simply an arbitrary force who happens to have a lot of strength?
- In what ways are these Gospels something more than (or at least something different from) simply “Biographies of Jesus”
- Why is there no infancy narrative in John?
- How would you compare the role that healings and miracles play in Matthew with the significance they hold in John?
• How has the image and depiction of God changed in the New Testament from what we saw in the Hebrew Scriptures? Has the presence of God increased or decreased?

The two aims of the Party are to conquer the whole surface of the earth and to extinguish once and for all the possibility of independent thought. There are therefore two great problems which the Party is concerned to solve. One is how to discover, against his will, what another human being is thinking, and the other is how to kill several hundred million people in a few seconds without giving warning beforehand.

George Orwell, 1984
Augustine, *Confessions*

*I came to Carthage and all around me hissed a cauldron of illicit loves.*

Augustine, *Confessions* III.1

Augustine’s *Confessions* contains the first, and arguably most profound, autobiographical narrative in the history of Western writing. The author presents the many transformations of his character, beliefs, and intellect as he journeys from infancy in Romanized northern Africa through his conversion to Christianity in adulthood. His narrative reflects on how his family, friends, “illicit loves,” education, and choices led him to become the person he was by the time he wrote the *Confessions*. His account of his own personal journey is intimately and explicitly bound up with the more general question of what it means to be a human being. In fact, his journey can be said to consist of successive responses to the questions, “Who am I?” and “What is human nature?” These questions lead Augustine to turn repeatedly to the still larger question of whether and how he in particular and human beings in general are related to the whole of things and—ultimately for Augustine—to God. Unraveling this mystery is the Herculean task Augustine sets for himself—and for us.

To this end, consider these questions as you read selections from the first ten books of Augustine’s *Confessions*:

- *What do you think of the role of Augustine’s mother Monica? What exactly did she add to who he has become?*
- *What is the role of friendship in Augustine’s journey?*
- *What role does sexual desire play in Augustine’s development?*
- *Why does Augustine feel so compelled to give an account of the origin of evil?*
- *What role does philosophy play in his journey? Is it ultimately a dangerous temptation, a helpful guide, or something else?*
When in April the sweet showers fall...
Then people long to go on pilgrimages
And palmers long to seek the stranger strands
Of far-off saints, hallowed in sundry lands.

Canterbury Tales, “The Prologue”

Finally, we conclude our reading in this course with some lighter fare—a few selections from Geoffrey Chaucer’s *Canterbury Tales*. Chaucer’s collection of stories, told by a group of pilgrims as they travel to the holy site of Canterbury, England, show the continuing influence of the classical tradition as it was absorbed into Christianity. The journeys of the pilgrims provide a fitting allegory to close the first semester, not only for personal journeys but for the journey and transformation of the ideas you will take from the classroom into the everyday of your larger lives: one last journey out of Plato’s cave.

During the Middle Ages, many people went on pilgrimage, a trip to a holy city such as Rome, Jerusalem, Compostela or Canterbury (the site of the martyrdom of a popular saint, the archbishop Thomas Becket). Such a journey might have many purposes: spiritual enlightenment and healing; learning the ways of other countries and peoples; and the pleasures of a vacation. However, unlike most modern vacations, pilgrimages lasted many months and were physically arduous and even dangerous.

For Chaucer, pilgrimage functioned as a way of describing the journey of life—we are all traveling toward an unknown end, which we hope will give meaning to and transform our experiences, our hopes and our sufferings. Like the pilgrims in the Tales, “sundry folk happening then to fall / In fellowship,” life’s voyage brings us into contact with people who are very different from us, and while we judge each other critically, we must come to recognize our common humanity. But is the idea of a ‘common humanity’ artificial?

In the Prologue to the *Canterbury Tales*, Chaucer gives us a series of brief portraits of people from his society, from priests to military men, merchants, tradespeople and country folk. By using ordinary characters in contrast to larger-than-life Homeric heroes or figures such as Moses and Jesus, can Chaucer create markedly different effects in his work than those other authors? Some of the portraits are idealized, some are humorous, some explicitly critical, but each suggests that every person has both virtues and vices. As readers we must decide what Chaucer believes it means to live a good life—a very serious question.

To pass the time, the pilgrims tell stories, including humorous tales, romances, legends of saints’ lives, moral fables, and even a mock epic about a rooster. The selection you will read, “The Miller’s Tale,” is one of the great comic stories in English, about a clever young man who tricks a foolish carpenter and sleeps with his wife, but gets a painful comeuppance himself. As you think about the sexual morality of the tale, and its rather rough forms of justice, remember the Miller’s words, “why be serious about a
The refreshing and sometimes subversive role of humor in our lives is part of the journey. What are the benefits of humor: to help us to deal with the painful aspects of life and to remind us of the absurdities and pretensions of much human endeavor. What are the dangers of humor?

As you read the selections from Chaucer’s text, ask yourself the following questions:

- How are human longings like those of the rest of the natural world? How are our needs different from those of animals?
- How does Chaucer’s epic compare to Homer’s?
- What kinds of vices does Chaucer focus on? Do you think our society suffers from the same forms of corruption that Chaucer’s did? What are our most serious vices?
- What is the “Miller’s Tale” telling us about sexual morality? Is the most fundamental law the law of attraction?
- Does the Tale leave us with any sense of justice?
- Why do human beings need humor?
- Can such vulgar or “low” stories be considered great literature? Are they less valuable than high or serious matter?
III. GOALS AND OBJECTIVES

READING and THINKING

Overall Goal
You will develop a critical approach to reading and thinking by questioning the texts you read and the ideas they convey. Read carefully and thoughtfully, mark key passages, note images, and react to ideas that resonate with you. Careful reading in many ways is the same as careful thinking. Both, in turn, lead to better oral communication. Just as you should not think over an issue only once, you must often reread and reflect at great length upon the texts and issues you will encounter in Heritage. Even though reading is generally an individual effort, be sure to use class discussions to share and expand your thoughts in relation to others in the class.

<table>
<thead>
<tr>
<th>Western Heritage I</th>
<th>Western Heritage II</th>
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| 1) You will be able to use pre-reading strategies for becoming an active reader:  
  • Recognize the structure and context of a text (historical and literary)  
  • Understand the purpose of reading a text | 1) You will continue to use pre-reading strategies for becoming an active reader.  
  Review:  
  • Recognize the structure and context of a text (historical, literary, social, and political)  
  • Understand the purpose of reading a text |
| 2) You will be able to apply strategies to transform and process key textual ideas into your own words.  
  • Annotating  
  • Questioning  
  • Note taking  
  • Outlining  
  • Summarizing | 2) You will continue to apply strategies to transform and process key textual ideas into your own words.  
  Review:  
  • Annotating  
  • Questioning  
  • Note taking  
  • Outlining  
  • Summarizing |
| 3) You will be able to identify areas in which you have expanded and challenged your knowledge and experience as a result of reading a text. | 3) You will be able to identify areas in which you have expanded and challenged your knowledge and experience through encounters with political and social thinkers. |
| 4) You will be able to identify similarities and differences between historical, social, and intellectual writings. | |
| 5) You will be able to explain and support your interpretation of a text. | |
WRITING and COMMUNICATION

Overall Goal
You will learn that good writing is a process. You will use the many informal written assignments of Heritage in preparation for composing two longer and more formal analytical essays. You will write one or more revisions of these papers, which will enable you to continue doing what you are doing well and learn how to change your draft in a way that improves your writing, discovering and practicing along the way different methods of gathering, using, and assembling evidence in support of an argument.

Beyond formal and informal writing assignments, class discussions are of central importance to forging the community of your Heritage class—one that is respectful of all ideas—and to honing your ability to communicate your ideas about texts clearly and effectively. In addition to class discussion, activities such as small-group interactions and oral presentations can provide opportunities for practicing how to best present your ideas to the rest of the class.

<table>
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<th>Western Heritage II</th>
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<td>1) You will be able to write analytical essays with a clear thesis and logical arguments. You will be able to organize your points and support your ideas.</td>
<td>1) You will be able to write text-based analytical essays that support a position by crafting a strong thesis and clear arguments. You will be able to organize your points logically and to compare and contrast ideas.</td>
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<td>2) You will learn to express and defend positions in writing and class discussions.</td>
<td>2) You will be able to recognize when you have sufficient support for a position and continue to express and defend positions in writing and class discussions.</td>
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<tr>
<td>3) You will be able to demonstrate competence in using formal language conventions in all your writing (grammar, syntax, punctuation, and capitalization). You will learn the fundamentals of editing, revision and proofreading. You will learn what plagiarism is and how to avoid it.</td>
<td>3) You will be able to demonstrate competence in using formal language conventions in all your writing (grammar, syntax, punctuation, and capitalization). You will learn the fundamentals of editing, revision and proofreading. You will learn what plagiarism is and how to avoid it.</td>
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<tr>
<td>4) You will learn what gives life to a conversation in general and demonstrate oral communication skills through such activities as class discussions and small-group interactions.</td>
<td>4) You will be able to write an argumentative or persuasive essay in which opposing views are anticipated and addressed.</td>
</tr>
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</table>
| 5) You will learn what gives life to a conversation in general and demonstrate oral communication skills through such activities as class discussions, small-group interactions, and oral presentations. | }
Overall Goal
You will use a critical approach to reading, writing, and discussing key texts from the West that are chosen to reflect the variety of strands that together, over time, have come to shape the constellation of Western thought. These ideas and modes of thinking are a world in which all those who read and think participate every day, and the seminars of Western Heritage seek to engage fully in this process—the ‘Great Conversation’. In order to define one smaller aspect of this larger tradition that will be probed in Western Heritage I and II, texts for the year are chosen to highlight a particular theme.

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<td>1) You will learn to identify the patterns of assumptions, ideas, values and practices of the West by examining works in the arts; the humanities including philosophy, literature, spirituality and history; in the social sciences including political and economic thought; and in the natural sciences.</td>
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<tr>
<td>2) You will learn to recognize the assumptions on which Western communities are based, as well as divergent views within the Western tradition.</td>
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<td></td>
<td>3) You will strive to understand Western culture based on its own frame of reference and will learn to appreciate the interdependence of different aspects of Western thought.</td>
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IV. CLASS REQUIREMENTS AND EXPECTATIONS

Full participation in the class, including writing, speaking, reading, and listening, is required.

In addition you will be bound by the conditions set forth in the *Western Heritage Guide* and your instructor. Please read both the guide and your syllabus carefully.

**General Expectations**

- Attend class regularly: Attendance is mandatory.
- Keep a notebook. You should write down your reactions to and notes about every text.
- Come to class well prepared and ready to engage in substantive discussions.
- Listen, question, and converse openly with a sense of purpose.
- Be respectful of everyone’s contributions, and of differences in culture, ethnicity, gender, lifestyle, beliefs, and values.
- Do not arrive late, leave early, fall asleep, hold irrelevant conversations, use telecommunications devices or otherwise fail to pay attention; these behaviors interfere with listening and ultimately will reflect poorly on your grade. Students might score A's on papers but C's for the course because they are not engaged in class.

**Attendance**

*If you miss more than six (6) hours of a Heritage class, including lateness and leaving early, you may fail the course.* You may also fail the course if you do not come prepared to participate in class. No notes, handouts, or make-up work can adequately compensate for your lack of participation.

**Registering for Class; Drop/Add Rules**

To drop or add a class, please go the Heritage Studies Office (235 Lentz Hall). The program assistant or Director of Heritage must sign all add/drop slips to keep the sections balanced. Please keep in mind that missing your Heritage class to register for classes is not an excused absence.

**How to Protect Your Work**

You are responsible for being able to produce what you have done. Accidents do happen and should your instructor need another copy, you must be able to provide one. *You should always keep both electronic and print copies of your work.* You should also upload your work to Turnitin.com. Turnitin.com is a service the College provides. Ask your instructor about Turnitin.com.

**Saving your work:** There are a number of options available to you for saving your work. You can save your work on a floppy disk, burn your work to a CD, use a zip drive, use a
flash or thumb drive, or email a copy to yourself. The Computer Center Help Desk can assist you with all of these.

Note: Excuses such as the “computer ate my work” or “my friend corrupted my disk” are not sufficient. Always keep multiple copies of your work in both print and electronic forms. If you are unsure how to save your documents properly, call the Help Desk at the Computer Center in the Hedberg Library (x 5900, or x 5950).

**Academic Honesty and Plagiarism**

In electing to come to Carthage, you are agreeing to uphold the academic policy of the College. For academic policies of the College, please go to the following site:

http://www.carthage.edu/campuslife/code/ccacadconcerns.cfm

If you cheat, plagiarize, or assist someone in cheating or plagiarizing, you may face course failure or worse: expulsion. Your work is considered your intellectual property. The keyword is property, and as there are laws against theft of property in the United States, so there are laws against stealing the intellectual or creative products belonging to someone else, even if you do it unintentionally.

**What is plagiarism?**

Plagiarism is the use of another person’s ideas, phrases, images, etc. without proper attribution. *Even paraphrasing without citation is a form of plagiarism.* Rule of thumb:

\[
\text{if you are quoting any more than three consecutive words, or paraphrasing an idea, recapitulating (summarizing), or using an idea or conclusion from a source without proper citation, you are plagiarizing— that is to say, stealing.}
\]

You could also violate a copyright by reproducing any arrangement of facts, graphs, images, etc., without proper citation.

**Penalties for Plagiarism**

The Student Community Code states that plagiarism may be dealt with in the ways outlined below:

**Warnings**

Warnings are to be given by individual faculty at their discretion when they observe signs of inadvertent academic dishonesty. The student is to be warned in writing and no report is filed with the Dean of the College.

**Failure of the Work in Question**

This penalty may be administered at the discretion of the faculty member whenever he or she can show an academic honesty violation has occurred. A written report of the violation and penalty must be submitted to the Office of the Dean of the College, and a copy must be given to the student.
Failure of the Course
This penalty may be administered at the discretion of the faculty member whenever he or she can show an academic honesty violation has occurred. It is up to the faculty member to decide if a student fails the course or the work in question on a first occurrence. A written report of the violation and penalty must be submitted to the Office of the Dean of the College. A letter grade of F will be recorded for that course on the student's transcript.

Dismissal from the College
Any time a student receives two academic dishonesty reports in the Office of the Dean of the College, the student is automatically dismissed from the College. These can be reports of either failure in the course, failure of the work in question, or a report of one of the violations listed below. (The violations listed in the community code include computer fraud, library abuse, and false information).

For further details go to http://www.carthage.edu/campuslife/code/ccacadconcerns.cfm

How to Avoid Plagiarism
When taking notes, come to your own conclusion and reword what you wish to communicate in your own voice. Expressing your individual reaction to an idea, a work, or image will help you avoid plagiarism. Be sure to record the source of your information. Your instructor will help you apply the principles of oral and written communication so that you will learn how, when, and why to cite sources. Examples can be found in The Writer's Reference, pp. 358-361, 418-421, 463-466.

Whenever you pass off someone else’s work (that is, his/her intellectual property) as your own, you are guilty of plagiarism. It does not matter what the source is: boyfriend, girlfriend, mother, father, friend, the web, magazines, journals, books, etc. Although access to the web on campus is free, that does not mean that you are free to cut and paste from a web document, then submit the work as your own. One student recently assumed that anything on the web is free, and thus not protected by copyright. Wrong! As soon as a document becomes fixed, that is, appears on the web or in any other electronic or print medium, U.S. Copyright laws and the Digital Millennium Act--protect it. It does not matter whether the web source has an author’s name or not. Moreover, the real issue here is not so much that you have “borrowed” from the Internet, as it is that you are claiming that the ideas, words, arrangement, argument, etc., you have borrowed are yours. You are announcing to your instructor and class that you, and only you, wrote that paper, that the words and ideas on the paper originated in your mind, and that what is affixed to the paper is your property. In the academic world ideas are, generally speaking, the only currency a person has. By taking someone else’s work and presenting it as your own, you are robbing that person of his/her currency.

If you change a few words, the work is your own, right? Sorry, you are still following another author’s mode of expression. Changing tenses, using adverbs instead of adjectives, paraphrasing, rearranging words, etc. (See The Writer's Reference, pp. 360-361, 420-421, and 465-466 for tips on paraphrasing.) do not relieve you of the charge of
plagiarism. If you follow a person’s arrangement or line of thinking or argument, you are still guilty of plagiarism if you do not cite your source properly. See Professor Lochtefeld’s useful examples that demonstrate clearly when a work is plagiarized and when it is not: http://www2.carthage.edu/~lochtefe/gened/plagiarism.html

Is it free if it appears on the Internet? Again, the answer is no. See the explanation above. Without a doubt, the World Wide Web makes the work of other students and writers readily accessible. When you take from a site without citing the author, you are stealing from a fellow human being or entity. To be blunt, many of the “free” student essays that paper mills encourage you to use are not well written. In fact, some of them are products of plagiarism. Thus, you are stealing from another thief.

What if you come up with an idea on your own and then you see the same idea in print? In this case what you need to do is acknowledge that you came across the idea on your own but later found it in another work.

Is it fine to cheat, plagiarize, and collude (that is, conspire with someone) if the course is a required class? No, there are absolutely no excuses for cheating, plagiarizing, and colluding. Business leaders often tell us that if a student cheats in college, he or she is likely to do so for the rest of his or her career. You simply do not fall out of bad/illegal habits when you receive your diploma.

Where can you go to get help shaping your ideas into your words? Go to the Writing Center in Hedberg Library. All the tutors are familiar with the kinds of papers you will be writing for Heritage, and they are willing to listen to your ideas and help you develop a strategy for writing a paper. Go to your instructor, too. All Heritage instructors are willing to assist you in your work. After all, we want you to become independent learners. You need to master writing papers, and the more you write, the better you will become.

Why should you be concerned about plagiarism? You should be concerned for a number of reasons. First, in an increasingly competitive world you are at a disadvantage if someone gains advancement through immoral or illegal means. In other words, you lose to someone who has used illegal means. Second, as a student at a liberal arts institution you need to be concerned about your integrity. Once you have lost your integrity, you cannot regain it. Frankly, integrity and honesty are more important than any discipline you master. Finally, every student is harmed when someone uses unfair means to earn a grade. Here at the College, we want to make sure that we protect the grades of students who have earned them fairly.

If you have any questions, please feel free to contact your Heritage instructor.
V. READING, WRITING, LISTENING, AND SPEAKING

All the skills listed above are essential for good written and oral communication, which is how an individual takes his or her own ideas and interacts with others on an intellectual level. This is the first step toward creating and affirming a community in and outside the classroom. In the seminars of Western Heritage, we apply this process to the great works of Western thought by focusing our reading, writing, speaking and listening on those books, which in turn form the basis for our conversations in the course.

Over the millennia, thinkers in the Western tradition have built up a bank of intellectual currency by responding to each other’s ideas in what is termed the “Great Conversation”. In Western Heritage, instructors and students together engage in this process and make fresh contributions to our cultural capital. This work requires active participation and respect, not only for the texts we read, but for the opinions we articulate in class. Each student must feel free to express his or her ideas openly and with trust that students will receive them with shared respect.

Reading
Active Reading
You will be reading some challenging texts in Heritage. As such, you will need to be an active reader. Reading is an art that rewards the patient student. As you read, you should underline, make notes in the margins, write out questions, use question marks to indicate where you find that text interesting or problematic, or read the text aloud. Empty margins in a text under study are suspect; they suggest browsing the material instead of engaging the text. That's right, mark up your text. The more senses you use in reading, the more you will remember! Finally, try to make connections to aspects of your own life or to issues that interest you. Critical, active reading is the foundation of better papers and improved critical thinking. The Writer's Reference, pp. 77-85, offers some useful tips on the evaluation of arguments.

If you need help in understanding what you have read, in addition to your instructor there are three ways to receive assistance. First, the Heritage Program has several Fellows available to help you with the course material. Talk to your Heritage instructor or contact the Heritage office (x5742 or go to Lentz Hall 235) to find out more about the Fellows. Second, call the Director of Tutoring, Professor Annette Duncan (x5883), or send an e-mail to tutors@carthage.edu. Arrangements will be made for you to meet with a qualified student tutor who can help answer your questions and suggest ways of interacting with the material more effectively. Third, contact Carthage’s Learning Specialist Dr. Diane Schowalter (x5802), who can give you specific tips on how to adapt your style of learning to the classroom. Professional testing is available through the Advising Center (South Hall) and may help you gain a window into the way you learn. Make sure you do not wait too long into the semester if you need assistance. It is important for you to get help early, so make sure you talk with your instructor.
Remember:

- Challenge yourself. The material may be difficult at times, but you will feel victorious having mastered it and reading will be easier the next time around.
- Ask yourself, “How can I apply what I’m reading to my life and the world in which I live.”
- Write in your books. 16th-century writer and philosopher Francis Bacon wrote, “Books are meant to be consumed,” so dig in. Write your emotional reactions to what you have read, the other thoughts that emerge as you go through an author’s work, reminders for class discussion or a paper. Write in the margins, circle and underline. The bookstore says that writing in your texts does not affect the resale value. Take notes on other sheets of paper when you run out of room and staple them to the appropriate pages.
- Make connections! Ask yourself, “Who or what does this reading remind me of?”
- Read it again. Sometimes what seems impossible to understand on the first reading makes perfect sense on the second.
- Choose a distraction-free zone. Read when and where you may give the work your full attention.
- Accept that you will not understand everything you read.

**Writing**

Writing is a way to learn. You will be writing frequently. The more you practice the better you will become. Professional writers agree: to write better one has to write, write, write. By the end of each semester you will have generated an impressive portfolio of your own writing. And you will be a better writer in your other classes. By the time you have to sit down and write your senior thesis, you will be a pro.

Your valuable, and required, texts during your sojourn at Carthage include *A Writer's Reference*, a resource you will find useful throughout your college experience. In addition to the texts discussed above, you may also have other readings chosen specifically by your instructor for this class.

**Writing in Heritage**

**Papers:** You will be writing at least two formal papers in each seminar. Heritage I focuses on analytical papers and Heritage II on research papers.

**Drafts:** You will be required to submit drafts before the final draft of any particular paper. The final grade on a paper may be at risk if you have not submitted any drafts. A first draft is a work that has already been organized, revised, rewritten, and proofread. A rough draft is a gathering of ideas on paper. See *The Writer's Reference*, pp. 3-18 on what a first draft is. Heritage instructors usually insist on a first draft, not a rough draft.

**Revision:** When your drafts are returned to you, you will be asked to do a revision. A revision of a paper is a “re-visioning” of your work. That is, you look at your work from a distance and consider how to improve what you have written. A revision does not mean
simple corrections of grammar and syntax. For a more complete understanding of what your instructor is going to expect, go to *The Writer's Reference*, pp. 18-23.

Other useful sections in *The Writer's Reference* for help on composing and revising papers are:

- Writing Paragraphs, pp. 24-37
- Constructing Reasonable Arguments, pp. 67-73
- Evaluating Arguments, pp. 77-83

**The Writing Process, or Process Writing.** As you read, you should mark down your reactions, ideas, thoughts, and notable passages of every work you read. You will soon discover that you have the elements of a paper in your notebook. Your instructor may collect your notebooks/reading journals on a regular basis.

**Papers and Grades.** You may be wondering what the difference between an "A" paper, a "C" paper, and an "F" paper is.

An "A" paper has the following features:
- Unusually high level of competence
- Clear and even persuasive
- Ideas appear well thought out, informed, delineated
- Organization effective: contents well paced and sequenced
- Illustration/support--persuasive and detailed
- Sentence structure graceful and varied; writer shows command of complex structures
- Vocabulary sophisticated, showing a wide range of choices
- Very few or no mechanical errors

A "C" paper has the following features:
- Demonstrates minimal competence
- Usually clear
- Ideas may need refining, rethinking, narrowing, or better information
- Organization adequate for understanding. May have unity/coherence weaknesses
- Illustration/support--present (but perhaps too general or largely repetition)
- Sentence structure may show limitations, occasional confusion, and punctuation errors
- Vocabulary usually adequate. May be limited or repetitive at times
- More frequent mechanical errors, but a majority of sentences are error free

An "F" paper has the following features:
- Frequently unclear
- Ideas conspicuously trite, vague, uninformed, or oversimplified
- Organization weak to non-apparent
- Illustration/support--inappropriate, nearly absent or absent
• Sentence structure very limited or often confused. Sentence boundaries not well signaled
• Vocabulary exceptionally limited or inappropriate. Does not communicate ideas effectively
• Mechanical errors numerous. May show patterns. Many sentences have at least one error

Writing Center
If you are having any problems with writing, do not understand the assignment, and/or need help getting started, make sure to talk with your instructor. You should also go the Writing Center located on the second floor of the Hedberg Library. The center has student tutors who are available at specified times and by appointment. These writing fellows are accomplished, upper-level writers who can help you with any stage of the writing process, from creating a compelling thesis to polishing a final draft. In order to make an appointment for a time slot either go to, or call, the Writing Center at 552-5536.

Writing in Western Heritage I
In Heritage I you will be asked to write multiple short, informal pieces and two analytical papers in response to the texts you read in class. Look at the writing objectives under the Writing Goals section of this Guide.

Target: ten pages of informal, personal writing and eight pages of formal writing. In both forms of writing you will focus on providing vivid detail and illustrative example. The essays will be based on the texts you have read.

• Analytical Essay #1: The first essay will be about 3 pages in length; it will emphasize the use of a clear thesis (a main point that takes a stand) and logical supporting points. The assignment will consist of a first draft and a revised draft and the essay will support a point about one of more of the texts you have read for the class. You will also be asked to notice and correct your own most frequent error(s) in grammar, spelling, and punctuation.

• Analytical Essay #2: The second essay will be an expanded textual analysis, perhaps a compare-contrast essay, of about 5 pages. In it, you will practice developing your own, carefully-focused thesis. You will be required to provide more detailed support than in the first essay, including quotations from the text and numerous examples that you discuss in detail. Here, too, you will be asked to demonstrate that you can identify and correct your own most frequent mistakes in grammar, spelling, and punctuation. The assignment will consist of a first draft and a revised draft.

Writing Tips
Remember:
• Write to be read! Consider your papers more than fodder for a file. Remember that most writers hope that others will read and act on their work, so consider
your reader when you write what might be better described as articles. Your instructor can even help you submit your best work for potential publication. Many publishers, including our own student newspaper, The Current, pay writers for their work!

- Embrace the challenge rather than dreading it! You will do lots of writing during your college career, not only in Heritage, but in many of your other classes as well.
- Plan ahead! Do not wait till the last minute. Go to the Writing Center if you suffer from writer's block.
- If you do not save copies of your work you invite disaster. Furthermore, you will not find an instructor on campus who will accept the excuse that your hard drive crashed. Save, save, save your work on the hard drive, on disk, on CD, on a flash drive and on paper. Keep extra copies and file your originals. If you are unsure about how to save your work on a computer, contact the Hedberg Library Help Desk at x5950 for assistance.
- Go ahead and write a book. You will compile a complete portfolio of your Heritage writing each term. This writing-sample collection will serve you well when you apply for Heritage scholarships, which offer substantial amounts of money to winning entries. Moreover, graduate schools and your earliest employers likely will want to see writing samples before you are hired.
- Proofread your work! Have someone else proofread it as well. You might have brilliant thoughts, but typos and misspellings can tarnish even your best writing. See The Writer's Reference, pp. 23 for proofreading strategies.
- Draft and rewrite. The good news is, they are only words and they can be undone. Get an early start and write several drafts. Consult your instructor for directions on rewriting graded work. Also see The Writer's Reference, pp. 14-26 for details on writing drafts.
- Hate to write? Ask your instructor for help getting over your aversion. Possible solutions include a technique called “free writing” (The Writer’s Reference, p. 9), simply talking through your subject with a friend, taking the time to mull over your topic, drawing an outline of your thoughts and formulating an argument based on a personal passion.
- Ask an expert! Contact the Carthage Writing Center in the Hedberg Library at 552-5536. Student and faculty tutors are ready to assist you.
- Write with style! Your teacher will explain which of the styles (MLA, APA, CMS) included in The Writer's Reference will apply to your work. These styles require you to use specific notations, bibliographies and other elements.
- Attribute everything you get from somewhere other than your own mind. Avoid plagiarism. See the section on avoiding plagiarism in the Heritage Guide and in The Writer's Reference.
- Find your niche, or voice. You will write many different pieces for various occasions – from narratives to analytical and research essays. Some papers will be written for class presentations. Use the opportunity to find or burnish your preferred style.
Listening & Speaking

- Understand that hearing and listening are different. Listening is an active endeavor. Hearing is a passive response to sound.

- As you listen to your instructor and classmates consider, “Do I agree with their position? Why or why not? What is my position? How can I support it? What might I say in response?”

- Take a moment to consider before you respond. Deliberate silence gives everyone in the group time to digest what has been said.

- Listen for evidence. Opinions alone carry little power. Think about what evidence you might offer – what data, personal experience, examples, expert opinions or comparisons – that might illuminate the issue. Then use your listening skills to your benefit and speak up!

- Be socially adept. Listening is a key element of being an active community member. Those who fail to listen at work or in various social situations elicit uncomfortable responses from friends, colleagues and other associates.
VI. HONOR PLEDGE

"I have read, do understand and will abide by the College academic honesty guidelines."

http://www.carthage.edu/campuslife/code/ccacadconcerns.cfm

I also have read and do understand the discussion of academic honesty and plagiarism in this, the Fall, 2007 edition of the Western Heritage Guide, pages 23 to 26, and agree to adhere to the requirements and conditions therein.

Name: ____________________________
(Please print)

Signed: ____________________________

Date: ________________

Course: ________________

Professor: ________________

You are not obligated to sign this contract. However, you are still expected to adhere to the Academic Honesty Code. Your fellow students wrote the pledge you are being asked to sign and uphold, for they value their Carthage education.
VII. SELECTIONS FROM ARISTOTLE

Physics and On Parts of Animals
Prepared by J. McAlhany & B. Schwartz

Physics

Book 1
1. The scope and method of this book
Since in every field of inquiry scientific knowledge comes from recognizing those things that have principles, causes, or elements, it is clear that to attain scientific knowledge of “nature” we must first attempt to distinguish what concerns its principles. This is because we claim to know a thing when we discern its first causes and first principles, down to its elements.

The path to what is clearer and more knowable by nature starts from what is clearer and more knowable to us, for what can be known relative to us and what can be known absolutely are not the same. And so, our first way of proceeding leads by necessity from what is less clear by nature and clearer to us towards what is clearer and more knowable by nature. At first, things that are jumbled all together are clear and distinct to us, but later, its elements and principles become recognizable as we distinguish them. Thus, we must proceed from generalities to particulars, because the whole is better known by sense-perception, and a generality, since it contains many parts, is a kind of whole. It is much the same with a name in relation to its definition. A name, such as “circle,” signifies something whole and indivisible, but its definition distinguishes it into its individual parts. For example, a child at first calls all men “father” and all women “mother,” but later distinguishes its parents from all other men and women.

7. The number and nature of the principles
So let us begin to speak first about every kind of “coming to be,” since it is correct by nature to investigate particulars individually by first speaking in general.

Whether we are talking about simple things or complex things, we say that one thing “comes from to be” from another, and some other thing “comes to be” from some other. For example, a “person becomes educated,” or “uneducated becomes educated,” or “an uneducated person becomes an educated person.” In the first two examples, I call both the thing that becomes something (person or uneducated) and what the thing becomes (educated) “simple,” but in the third example (an uneducated person becomes an educated person), both what becomes something and what it becomes are “complex.”

In the simple type, something is said not only to become something but to become something from something (for example, to become educated from being
uneducated), but this is not always the case with the complex type: we do not say “he became educated from being a person,” but “the person became educated.”

When things “come to be” in the sense we say that simple things do, in some cases there is a thing that continues to exist, but in other cases there is not. For example, when a “person becomes educated,” the person remains and continues to exist as a person, whereas “uneducated” does not continue to exist, either on its own or in combination with something else.

Once we distinguish these types of change, we are able understand that if one considers it in the way we are describing, something must always continue to exist—the thing that becomes something—and though it may be one in number, it is not one in form (here, I call “form” and “definition” the same thing). For “to be a person” and “to be uneducated” are not the same thing; one continues to exist through the change, the other does not. Something that does not have an opposite continues to exist, as the person continues to exist, but “uneducated” does not, nor does anything composed of two elements continue to exist (such as “uneducated person”).

In the case of things that do not continue to exist, we say that “A comes to be from B” instead of “B becomes A.” For example, we say “educated comes to be from uneducated,” not “educated comes to be from the person.” And yet, sometimes even in the case of things that do continue to exist, we say “A comes to be from B,” as when we say “the statue comes to be from the bronze,” not “the bronze becomes a statue.” However, we say it both ways in the case of things that are in opposition and do not continue to exist, both “A comes to be from B” and “B becomes A.” For example, we say both that “educated comes to be from uneducated” and “uneducated becomes educated.” And we also talk the same way in the case of complex things: “the educated person comes to be from an uneducated person” and “the uneducated person becomes an educated person.”

“Coming to be” has many different senses: some things are said not simply “to become,” but “to become something,” while only substances are simply said “to become.” In other cases, what comes to be must continue to exist by necessity. When something continues to exist, it becomes a certain size, or becomes a certain kind, or comes to be in relation to something else, because only substance is said to exist without any underlying relation to something else. Everything except substance exists in some relation to substance.

It should be clear to anyone who looks at the matter closely that substances (that is, everything that simply exists) come to be from some underlying thing. For there is always something that underlies them (called a “substratum”), and it is out of this substratum that whatever comes to be, comes to be (even plants and animals come to be from a seed). Of things that come to be simply, some come to be by changing shape (like a bronze statue), others by addition (things that grow), other by subtraction (a figure of Hermes carved from stone), others by
combination (a house), others by alteration (things that are changed in their material). Clearly, everything that changes in these ways comes to be from something that continues to exist. So it is clear from what we have said that everything that comes to be is always complex: there is both something that comes to be (namely, the substratum) and the thing that it becomes. The thing that it becomes is one of two types: either it continues to exist or it is an opposite. For example, in the case of the uneducated person becoming educated, the opposite is the uneducated, and that which continues to exist is the person. Other kinds of opposite are shapelessness or disorder, while the bronze or stone or gold is the substratum.

So this is clear: since things that exist by nature have causes and principles, and since these things first exist from these causes and principles (that is, they have come to be not by chance, but in accordance with their substance), then everything comes to be from both substratum and form. So an educated person is compounded in some way from “person” and “educated,” since you can break it down into the definitions of each element. Thus, what comes to be would come to be from these two things, substratum and form.

The substratum is one in number, but two in form (for “person” or “gold” or any material in general is what we are counting, for the material is more of a “thing”). And it is not by some accident, such as subtraction or opposition, that what these things become (for example, educated, or a statue) comes to be from them. There is one form that a thing takes on, such as the arrangement or the education or anything else so categorized. Therefore, one could say that there are either two or three principles: it is possible the principles could be two opposites (if someone, for example, should say educated and uneducated, or hot and cold, or harmonious and dissonant), or they could not be opposites, since opposites cannot act upon one another. But this problem is removed by the fact that the substratum is a third thing, since it is not an opposite. So in one way the principles are not more in number than opposites (that is, there are two), but neither are there exactly two, since their actual existence is a different thing, and so there are, in another manner of speaking, three. For “being a person” is different from “being uneducated,” and “being shapeless” is different from “being bronze.”

In regards to becoming and change, we have discussed the number of principles of things that exist by nature, and why they are that number. And it is clear that there must be something underlying the opposites (namely, the substratum) and that the opposites are two in number (though in another way this is not necessarily the case: it is sufficient for one of the opposites to cause a change by its presence or absence).

The underlying nature can be known by analogy: just as bronze is related to a statue or wood is related to a bed or what is shapeless is related, before it takes shape, to anything that has shape, so is the underlying nature related to substance (substance is what “this” is, what actually exists). This is one principle (not one or
existing in the way the thing that “this” is exists), and one for which there is a
definition. (There is moreover its opposite, absence, but in what way there are two
principles, and in what way there are three, has already been stated.) It was first
said that only opposites are principles, then later it was necessary that there be
something else that continues to exist (the substratum), and so there were three
principles. From this it is clear what the difference in opposites is, how they are
related to one another, and what the substratum is. It is not yet clear whether form
or the substratum is the essential being. But that the principles are three in
number, how they are three, and in what way, is clear. From this let it be
considered demonstrated how many principles there are and what they are.

**Book 2**

1. *Nature and the natural*

Of the things that exist, some exist by nature, others exist from other causes.
Examples of things that exist by nature are: animals and their parts, plants, and
simple bodies (earth, fire, air, water). For we say that these things, and things like
them, exist by nature, and all these things are clearly different from things not
constituted by nature. First, each of these has a principle of motion and rest in
itself (some in respect to location, others in respect to growth and decay, others in
respect to alteration). Yet a bed, or a coat, or anything else of this sort, insofar as
it exists as a product of art or skill and has acquired a definite name, has no innate
impulse to change. However, insofar as these things happen to be made of stone
or earth or some mixture of these, they do have an impulse to change, but only to
the extent that **nature is a principle and cause of movement and rest in whatever
it is that exists primarily on its own and not as some accidental characteristic.**

An “accidental characteristic” is like the way a person who is a doctor would be a
cause of health for himself. This person does not possess medical knowledge
insofar as he is a patient; it just happens to be the case by some accident that the
same person is both doctor and patient. For these two things—“having medical
knowledge” and “being a patient”—do not always occur together.

It is the same with everything that is made, since none of these has a principle of
making in itself; rather, in some cases the principle is in things that are external to
it (for example, houses and other things built by hand), while in other cases the
principle is in the things themselves, but not according to themselves (for
example, anything that would be a cause to itself by some accidental
characteristic).

What we have described is “nature”. For everything that has such a principle as
we have described has a “nature,” and all these things are “substances,” for it is
something that continues to exist, and “nature” always resides in something that
continues to exist. These things, and everything which exists in them in virtue of
what they are, exist “according to nature.” For example, it is “according to the
nature” of fire to move upwards, but this movement is not “nature,” nor does this
movement “have a nature,” but it exists “according to nature” and “by nature.”
Thus we have described what nature is, and what “by nature” and “according to nature” mean. It would be ridiculous to try to prove that nature exists, since it is obvious that there are many things like this. Only a person who cannot distinguish what is clear from what is unclear would try to distinguish what is self-evident from what is not (and clearly this happens sometimes, as when someone blind from birth reasons about colors, even though the blind person is only reasoning with the names of the colors and has no idea of what they really are).

Some people think that nature and substance are the primary thing, formless in itself, inherently existing in each thing that exists by nature, as wood is the “nature” of a bed and bronze the “nature” of a statue. As proof of this claim, Antiphon says that if someone buried a bed in the ground, and when the bed rotted it acquired the ability to send forth shoots, wood, and not a bed, would be produced. He says this is because the arrangement of the wood into the shape of a bed and the skill in crafting it exist only as accidental characteristics, but the thing that continues to exist even while the bed continues to change (that is, the wood) is the substance.

But if each of the things that exists by nature underwent the same process in relationship to something else, say bronze or gold in relation to water, or bones and wood in relation to earth, and so on, this “something else” would, by this argument, be their nature and essence. And so some people say that the nature of extant things is fire, some say it is earth, other say it is water, and others air; some people say the nature of extant things is some of these, while others claim it is all of these. Whatever someone assumes to be “nature” is thus claimed to constitute substance, and everything else is a change in state or some arrangement of this “nature” (and this is eternal, as everything that is not “nature” has no principle of change in itself). These people say that everything else comes to be and disappears again and again. So this is one definition of nature: the primary underlying material of each thing that has a principle of motion and change in itself.

But in another way, “nature” is the shape or form according to the definition of a thing.

For just as “craft” has two senses—namely, “according to craft” and “a thing crafted”—so too does nature have two senses: what is according to nature and what is natural. We would not say that if a bed exists only potentially and does not yet have the form of a bed that it has anything “according to craft”, nor would we say that it has been crafted. Nor would we say this of something put together by nature. So what is flesh and bone potentially does not yet possess its own nature, nor does it exist by nature, until it acquires the form specified in the definition by which we call something “flesh” or “bone.” And so, in this different sense, nature would be the shape or form of a thing, separable from the thing only in name, possessing the principle of motion within itself. What exists of these
things is not “nature,” but exists “by nature” (a human being, for example) Thus, form rather than matter is nature, since each thing is really said to exist when it exists in its complete and final form rather than when it exists only potentially.

So if matter is nature, then form is also nature, for a human being comes to be from a human being, but a bed does not come to be from a bed. And moreover, nature in the sense of “becoming” is a way to the nature of a thing. It is not a way like “practicing medicine”, which leads not to the art of medicine but to health, since practicing medicine must come from the art of medicine, not lead to it. Nature in the sense of “becoming” is not like this in relation to a thing’s “nature”; rather, what grows naturally, insofar as it grows naturally, leads from something to something. What then is “growing naturally”? Not from something, but to something. And in this way form is nature. But form and nature have two different senses, for deprivation is in some way a form. But whether or not deprivation—something contrary to becoming—exists in regards to simple coming to be must be examined later.

...  

7. Natural scientists should use the four conditions of change in their explanations
It is clear that there are causes, and there are, as we said, four of them, since there are as many causes as there are answers to the question “Why?” The question “Why?” ultimately leads to one of four causes:

1. In the case of things without motion, it leads to the question “What?” For example, in mathematics, the question ultimately ends up in the definition of straight line, symmetry, etc. (the formal cause)
2. Or it leads to what first brought about motion. For example: Why did they go to war? Because they had been attacked. (the efficient cause)
3. Or it leads to the question “for what purpose?” For example: Why did they go to war? In order that they may rule. (the final cause)
4. Or, in the case of things that come to be, it leads to the matter. (the material cause)

So it is clear that these are the four causes. Anyone interested in the natural world should know about all of them, and will trace in a scientific manner the question “why?” back to all these causes: matter, form, mover, purpose. The last three often come down to one, since “What is it?” and “For what purpose is it?” are really one and the same question, and “From where did the motion first come?” is the same in form as those two, since a human being begets a human being. And generally everything that is in motion causes motion, and everything that does not cause motion is not a part of natural philosophy, since, being without motion, they do not cause motion or have a principle of motion in themselves, but are rather incapable of motion. So there are three areas of inquiry: things without motion, things in motion that are indestructible, and things that are destructible.
Thus, the question “Why?” is referred back to matter, to the question “What is it?” (the form), and to what first brings about motion. It is in this way most of all that people investigate the causes of becoming: “What come to be after what?”, “What first brought something about?”, or “What first was acted on?”, and so on in order.

The principles of natural motion are two, one of which is not part of natural philosophy, since it does not have a principle of motion in itself. An example of this is something that causes motion without being in motion itself, such as what is completely without motion and the most fundamental thing of all—the “What is it?”, namely, the form. For this is the end and purpose, so that, since nature is for the sake of something, it is necessary to know what this is, and we must fully answer the question “Why?”: for example, to know that A necessarily comes from B (either in every case or in most cases), to know whether A will come to be (as a logical conclusion from certain premises), and to know that this is what it is to be something, and that it is better to be this way, not absolutely, but in relation to the substance of each thing.

8. We must discuss first why nature is one of the final causes, then discuss how natural scientists conceive of necessity, since they all explain things by this cause (they say, for example, that because hot and cold and everything else of this type is such and such a thing, then other things necessarily exist and come to be). And yet, if they should speak of some other cause, such as “love and strife” or “mind,” they only briefly touch upon it and then forget about it. However, there is a problem: what prevents nature from creating something not for some purpose and not because it is better, but out of necessity? Just like when Zeus sends rain, it is not in order that crops grow, but simply it is necessary that moisture, when it rises, to grow cold, and when it grows cold, to fall to earth as rain; the crops just happen to grow when it rains. Likewise, too, if somebody’s crops are ruined on the threshing-floor by a heavy rain, the rain did not fall to ruin the crops, but this just happens as a result. And so what prevents it being the same with parts in nature—teeth, for example grow by necessity: the front teeth are sharp and suitable for tearing, while the molars are flat and useful for grinding food—since they came to be not for this purpose, but just turned out this way? It’s the same with other parts of the body, in however many there seems to exist some final purpose. And so wherever things turn out just as if they were for some purpose, these things survive, having been suitably formed spontaneously. And whatever did not turn out like this (like Empedocles’ man-faced offspring of a cow) perished and continues to perish.

And this is the reasoning at which someone would be puzzled, even if it is slightly different. But it is impossible for the argument to hold true in this way. For these things and everything that exists by nature comes to be in certain way, either always or almost always, and none of them come to be by chance or spontaneously. For example, it often seems to rain during winter, and not by
chance or coincidence, but when the dog-star is in the sky in summer, it seems to rain by chance. Nor are hot spells considered to occur by chance in the summer, but during the winter, they are. If then things seem to be either the result of a coincidence or for some purpose, and if it is not possible for these things to exist either by coincidence or spontaneously, they would have to be for some purpose. And indeed all such things exist by nature, as even those making the argument above would have to confess. Thus, a final cause—purpose for which something is—is in things which come to be and exist by nature.

**Book 3**

1. *The nature of change*

Since nature is a principle of motion and change, and since our inquiry is about nature, we must not overlook the question of what motion is. For without understanding motion, we could not understand nature. Once we define the parts of motion, we must attempt to approach in order the things concerning motion in the same way.

Motion seems to be something continuous, and what is first apparent in the continuous is the infinite. And so it often happens that people who are defining the continuous make use of the definition of the infinite, as in “What is infinitely divisible is continuous.” In addition to these, it is thought that it is impossible for motion to exist without place, void, and time.

It is clear, then, that since for these reasons, and because these things are common to all things and universal, we must make our inquiry by considering each of these items (the investigation of the particulars follows the investigation of the generalities). First, as we said, we will start with motion.

There are things that only exist actually and things that exist potentially and actually: one is a “this”, another is “this much”, another is “this sort”, and likewise with all the other categories of extant things. The term “in relation to” is used, on the one hand, in regards to excess and to lack, and on the other, in regards to what acts and what is acted on (and generally what can cause motion and what can be moved). For what can cause motion is the mover of what can be moved, and what can be moved is moveable by what can cause motion. But there is no movement without the things themselves. For whatever changes, changes in substance or in quantity or in quality or in location, but it impossible, as we claim, to find anything common to these which is not a “this thing” or some quantity or some quality or some other characteristic. Thus, there will be neither motion nor change without the categories just mentioned, since there is nothing that exists without them.

Each of these categories exists in all things in two ways: for example, what the thing is, is either form or its absence. Quality could be, for example, either black or white, quantity could be either complete or incomplete. It is the same with
movement: up or down, light or heavy. And so there are as many forms of motion and change as there are ways of being.

Having distinguished in each case between what is actual and what is potential, we say that the actualization of what exists potentially, insofar as it exists potentially, is motion. For example, the alteration of something that can be altered, insofar as it can be altered, or the increase or decrease (there is not a single word covering both) of what can increase or decrease, or the coming-to-be and passing away of what can come to be and pass away, or the movement of what can be moved.

That this is motion will be clear from the following. Whenever something buildable, insofar as it is buildable, actually exists, it is being built, and this is the act of building. Likewise with learning, practicing medicine, rolling, jumping, ripening, and aging. Since some things can exist both potentially and actually (but not at the same time nor in the same respect: for example, actually hot but potentially cold), many things will act on and be acted on by one another, because everything will be at the same time capable of acting on something else and capable of being acted upon. Thus, what naturally causes motion can be put in motion, for everything of this kind, when it is put in motion, also moves itself. Some people think that everything that causes motion is also moved. (However, this will be made clear from other arguments, since there is something that causes motion yet is immovable.)

But motion is the fulfillment of what exists potentially, when it exists in actual fulfillment—not insofar as it is itself, but insofar as it is moveable.

By “insofar as” I mean the following: bronze is potentially a statue, but nevertheless, it is not the actualization of the bronze, insofar as it is bronze, that is motion, because it is not the same thing to exist as bronze and to exist potentially. If they were the same thing without qualification and in definition, the actualization of the bronze, insofar as it is bronze, would be motion. But they are not the same, as was said. This is clear in the case of opposites: “to be capable of health” and “to be capable of sickness” are different; otherwise “being healthy” and “being sick” would be the same thing. But what is underlying, the thing that is healthy or the thing that is sick, whether it be blood or some bodily humour, are one and the same thing. But since “to exist as bronze” and “to exist potentially as a statue” are not the same, just as “to be a color” is not the same as “to be visible,” it is clear that motion is the actualization of something potential, insofar as it is potential.

Furthermore, that this is motion, and that it there happens to be motion just when the actualization occurs, not before or after, is clear. For each thing is sometimes able to become actual, but other times not. For example, in the case of something buildable: the actualization of its “buildability,” insofar as the thing is buildable, is the act of building. For the actualization of the buildable thing must be either
the act of building or the house. But if the actualization were the house, at that point the buildable thing is no longer buildable, because the buildable has then been built. Thus, the actualization has to be the act of building, and the act of building is a kind of motion. And the same account will also apply in the case of other types of motion…
On the Parts of Animals

Book 1
1. In every study and inquiry, whether lowly or noble, there seem to be two kinds of skill: one can well be called “scientific knowledge” of a subject, while the other is a kind of general education. A generally educated person can in some way accurately judge whether a speaker explains something well or not, and we consider a person who is generally educated to be such a person, and to be educated is to be able to do what we just said. However, we consider only a single individual who is a judge of sorts in just about all areas to be generally educated, while someone else could be a judge of only one particular subject. For a person could be proficient in the same way as we described in only a part of a subject.

And so it is clear that also in the study of nature there must be some such standard definitions which someone can use to understand the method of an explanation, regardless of whether the statements are true or false. Here’s an example of what I mean: should we take each single substance and treat it separately on its own (as, for example, taking the nature of a human, or a lion, or an ox, and so on, each individually), or should we begin by proposing some general characteristics common to all of them? There are many things that are shared among different kinds of living beings, such as sleep, respiration, growth, decay, and death (in addition to these, there are many things among the affects and states of living beings which we will pass over, since it is not now possible to discuss them clearly and distinctly). And it is clear that in speaking about many different things individually we will often say the same things over and over. For each of the things we just listed (sleep, respiration, and so on) belongs to horses and dogs and humans, so that if someone speaks about each of their characteristics in turn, he will frequently be compelled to speak about the same things, to the extent that the same things, not at all different themselves, belong to animals that are different in form. There are perhaps other characteristics which happen to fall under the same category, though they differ in respect to form. For example, the movement of animals does not appear in one form only, since flying, swimming, walking, and creeping are different. Therefore, we must not overlook how we are to proceed in our investigation. What I mean is, should we start with what is common to each species, and then look into the particulars, or immediately begin with each individual type? There is at present no rule about this, not even about the following. That is, should the physicist to proceed like mathematicians when they lecture about astronomy, namely, to first investigate the phenomena concerning living things and their individual parts, and then to discuss the “why” and the causes?

In addition to this question, since we see that there is more than one cause related to natural generation (such as the purpose, and where the principle of motion come from), we must also decide which of these causes was first, and which came into being second. The first cause is plainly the one we call the “final” cause, the “for the sake of which.” For this is the reason, and the reason is the first principle
in both things constituted by art and things constituted by nature. Both the doctor, by defining health either in thought or in sense-perception, and the house-builder, by defining a house in thought or in sense-perception, provide the reasons and causes of what they do at each step, and why their actions must be done in a particular way. However, the final cause and the good is found in works of nature more than in the works of art. But necessity does not belong to all things according to nature in the same way, though nearly everyone tries to base their arguments on it, without distinguishing the number of ways “necessity” is meant. “Absolute necessity” belongs to eternal things, but “hypothetical necessity” belongs also to all things generated by nature as well as in things made by art (such as a house and anything else of this sort). For it is necessary for some kind of material to exist, if a house or some other end product is going to exist, and it is also necessary that first one thing come to be and be set in motion, then another thing, and so on in a series until the final end, for which each thing comes to be and exists, is reached. It is the same way with things generated by nature.

The manner of demonstration and the type of necessity are different in the case of natural science from that of theoretical knowledge, and I have spoken about this in other works. The starting point for the theoretical sciences is what is, and the starting point for the natural sciences is what is to be. Since “health” or “human being” is some kind of thing, it is necessary that some thing be or come to be, but it is not the case that since some one thing exists or has come into being, health or a human necessarily exists or will exist. Nor is it possible for the necessity of such a demonstration to extend in a series for eternity, so that one could say “Since A exists, B exists.” This too has been discussed in a different work, namely, to what sort of thing necessity belongs, what sort of things it changes, and for what reason.

We also must not forget to ask whether it is fitting to ask, just as earlier thinkers did, how each thing tends to come into being rather than how it exists. For there is no small difference between the two. It seems reasonable to begin in accordance with what we said above, to begin first with the phenomena for each species, then discuss their causes, and then generation. This is also what happens with house-building. The form of a house is such-and-such a thing, or a house is such-and-such a thing, because it came to be in a particular way. For generation is for the sake of substance, but the substance is not for the sake of generation. This is why Empedocles did not speak correctly when he said that animals possess many characteristics simply because they happened to be this way in their generation. For example, he said that an animal has a certain kind of backbone, because it just happened by accident that the animal’s backbone was broken as it was twisting in the womb. First of all, he did not realize that the seed which brings the animal together must already exist with such a capability, and secondly, he did not realize that the animal which was produced first existed not only in thought, but also in time. For a human begets a human. Because the parent is a particular kind of thing, the generation of the offspring happens to be of a particular sort. It is the same with things that seem to come into being spontaneously, as in the case of
products of art. For the thing that comes into being spontaneously can also be created from art (health, for example). In some of these cases, however, the creative force pre-exists the things created (such as with making statues, since they do not come into being spontaneously). The art is the plan of the work which exists without material. Things that come into being by chance act in the same way as those from art, for they come into being in the same way as art.

Therefore, it must be said most of all that, since the essence of being a human is such-and-such a thing, a human has certain parts on account of being what it is. For we cannot admit that a human exists without these parts. Otherwise, we can say what is the closest thing to this, that either it is generally the case that a human being must have these parts (since it is impossible for a human to exist otherwise) or at least we can say that it is good that a human exists in this way. And this is the logical consequence: since a thing is a certain kind of thing, it is necessary that its generation occur in a particular way and be of a certain kind. And thus, first one of its parts comes into being, and then another. And this is how it happens in all things put together by nature.

Earlier writers and the first natural philosophers investigated the material principle and the causes of it being what it is, and what sort of thing it is, and how everything came to be from it, and what was the mover (for example, strife or love or mind or spontaneous action). They assumed that the underlying matter has by necessity some such nature, for example, the heat of fire, or the cold of the earth, the lightness of one, or the weight of the other. In this way, they explain the generation of the universe, and they talk in the same way about the generation of animals and plants. For example, they say that the flow of water in the body creates an empty space for every receptacle of food and excretion, or that the passage of the breath breaks open the nostrils. And so they say air and water are the material of bodies, since they all propose nature as being composed from such bodies. But if humans and animals and their parts exist by nature, one would have to talk about the flesh and the bone and blood and all the homogenous parts, and also about the heterogeneous parts, such as the face, the hand, and the foot, and explain how each of them is such a thing and by virtue of what force. For it is not enough to say that they exist from something, such as fire or earth, no more than it would be enough to explain a bed or some such thing by saying that it was made of bronze or wood, without trying to describe its form or its matter, or at least the sum of its parts. For a bed is such-and-such a form in such-and-such matter, or is a certain kind of thing, so that even if we would have to speak about its shape, we would also describe what sort of form it has. For nature in respect to form is more important than the material nature.

If then each of the animals and their parts possess shape and color, Democritus spoke correctly, since he appears to have assumed this. He says that it is obvious that a human exists in some sort of form, since a human is recognizable by its shape and color. And yet a dead human has the same shape as a living human, but nevertheless, it is not really a human. And furthermore, it is impossible that a
hand could be constituted in any way whatsoever, such as out of bronze or wood; these are hands in name only, just as a picture of a doctor is not a doctor except in name. For a hand of wood or bronze will not be able to perform the function of a hand, just as a stone flute or a picture of a doctor could not perform their functions. In the same way as this, the parts of a dead body, such as an eye or a hand, are not really an eye or a hand. So Democritus spoke too simply, in the same way as if a woodworker talked about a wooden hand as a real hand. This is the same way that some natural scientists talk about the generation and causes of form, because these forms have been fashioned by some forces. But perhaps the woodcarver will say those forces are an axe or an auger, while another will say air and earth—but the woodcarver makes more sense. And yet it is not sufficient for him to say only that a hole comes into being here, and a flat surface there, because his tool made a cut here or there. Rather, he must say why he made this cut, and for what reason—then he will give the cause of how the wood came to be this shape or that. It is clear then that the thinkers who talk in this way speak incorrectly, and that one must explain that an animal is such-and-such a thing, as well as explain what it is and what sort of thing it is, and also explain each of its parts, just like when discussing the form of a bed.

Indeed, if the thing that constitutes the form of a living being is a soul or a part of the soul, or something that cannot exist without a soul (for if the soul departs, there is no longer a living being, and none of the parts remain the same except the shape, like animals turned into stone), then the natural scientist has to discuss and know the soul, if not in its entirety, at least in respect to that part which makes a living being a living being. The natural scientist also has to explain what the soul is or what this part is, and about all the characteristics which make it what it is, especially since nature is spoken of in two senses, being either the matter or the essence (which is the mover and the final end). And every soul or part of a soul of a living being belongs to the second of these. Thus, someone investigating nature must speak about the soul rather than the matter, to the extent that the matter is nature because of soul rather than the other way around. Indeed, wood is a bed or a tripod only because it is these things potentially.

Considering what we just said, someone could raise the question of whether it is in the realm of natural science to speak about the whole soul or only some part of it. If it is the whole soul, there is no philosophy except knowledge of the natural world, since the intellect itself would be one of the objects of study. And thus natural science would be knowledge of everything, for it would belong to the same science to investigate both intelligence itself and the objects of intelligence (if in fact they are related to one another), and the same single science would concern everything that is related, such as both perception and the objects perceived. But perhaps it is not the whole soul nor all its parts that is the principle of motion, but rather only one part, such as in plants, which is a principle of growth, or the sensory part, which is a principle of alteration, or some other part, but not the intelligent part, which is a principle of movement. For locomotion exists in animals other than humans, but not intellect. It is clear then that we need
not speak of the whole soul, for it is not the whole soul which is nature, but either some one or more parts of it.

Furthermore, there cannot be any natural science of abstract things, since nature does everything for the sake of something. For just as the artist’s skill is apparent in works of art, so too is there some other such principle or cause manifest in living things themselves, derived, like hot and cold, from the entire universe. And so it is more likely that the heavens came to be from some such cause, if they did in fact come to be, and that they exist on account of some such cause more than mortal beings. For arrangement and division are much more apparent in heavenly bodies than in us, and chance and randomness are much more apparent in mortal beings.

Some people say that every living being came to be and exists by nature, but that the heavens were formed as they are by chance and spontaneously—but nothing whatsoever in the heavens appears to be from chance or disorder. We always say that something exists for the sake of something, wherever there is clearly some end to which motion tends as long as nothing stands in its way. And so it is clear that there is some such thing which in fact we call nature. For not any random thing comes to be from any random seed, but a particular thing comes from a particular seed, nor does any random thing come from any random body. And so the seed is a principle and maker of the thing from which it comes, for it is these things by nature. And yet the thing from which the seed came existed prior to the thing generated, for the seed is the coming-to-be, and the result is the being. And yet prior to these two things is the thing from which the seed originated. For a seed is spoken of in two senses, that from which it came and that which it will become. So there is the thing from which the seed came (for example, the seed of a horse) and the thing which will exist from the seed (for example, a mule), but these are not seeds in the same way. And there is furthermore a seed potentially, and the relation of potential to actual we already know.

These then are the two causes, purpose and necessity. For many things come to be simply out of necessity. Someone could perhaps ask what sort of necessity is meant by “out of necessity.” For it cannot be either of the two ways set forth in philosophical works. There is a third kind of necessity in the case of things that have a generation, for we say that nourishment is something necessary not in either of the two ways, but because it is not possible for living things to exist without it. This necessity is “hypothetical necessity.” For example, if one has to cut wood with an axe, it is necessary that the axe be hard, and if the axe is to be hard, it is necessary that it be made of bronze or iron. In the same way, since the body is an instrument of sorts (because each of its parts and the body as a whole are for the sake of something), it is thus necessary that it be of such-and-such a character and be made of such-and-such things, if it is going to be a kind of instrument.
It is clear then that there are two types of cause, and that we must take both into account in our discussion, or at least try to; it is also clear that those who do not discuss both of them essentially say nothing about nature, since nature is more of a principle than matter is. Empedocles, led along by truth, hits upon this idea somewhere in his work, when he is compelled to claim that proportion is the essence and nature of things, as when he explains what bone is. He does not just say that bone is one or two or three of the elements, but he gives the proportions of their mixture. Flesh, of course, exists in the same way, as well as each of the other body parts. The reason that previous thinkers did not come upon this method is that they did not have any notion of essence ("what it is to be something") or any definition of substance. Democritus first came close to the idea, not as something necessary for natural science, but he was led along to it by the facts. This idea was developed further in Socrates’ day, but the investigation into the natural world was abandoned, and philosophers turned their attention to practical topics such as ethics and politics.

Here’s an example how our demonstration will proceed: we would say that respiration exists for some purpose, and it comes about on account of certain things by necessity. Necessity sometimes means that if some one thing is going to be the purpose, then it is necessary to possess some other things (hypothetical necessity), and sometimes it means that things are and naturally came to be in a certain way (absolute necessity). So in order for humans to live, it is necessary that heat depart and reenter in alternation and for air to flow in. And this indeed is a necessity in the hypothetical sense. But when the collision of the warm air and the cold by necessity produces an inflow and outflow of the outer air, this is a necessity in the absolute sense. This is the method of our inquiry, and these are the kinds of things whose causes we must investigate.
VIII. CREDITS

This Guide for Western Heritage is modeled on past editions of the Carthage Heritage Guide which would not existed without the tireless work of former Heritage Director (1999-2002) Chris Renaud and others including Annette Duncan, Stephen Udry, Elizabeth Oplatka and Jeffrey Roberg, Heritage Director 2002-2006. This guide was extensively revised by Brian Schwartz, Ben DeSmidt with major contributions from Joseph McAlhany, Paul Kirkland, John Isham, Paul Ulrich, Chris Lynch and Maria Carrig.

Moreover, it is important to acknowledge the contributions of the following: past and present members of the Heritage Oversight Committee, including Chris Blaine, Temple Burling, Sam Chell, Kevin Crosby, Beatriz Gomez-Acuna, Jeremy Gottlieb, Thomas Groleau, Ann Gunkel, William Kuhn, Jim Lochtefeld, Lynn Loewen, Christopher Lynch, Jonathan Marks, Prisca Moore, Ray Novak, Marla Polley, Jeffrey Roberg, Brian Schwartz, Sandy Seidel, Dimiti Shapovalov, Tom Simpson, Carol Smith, Alane Spinney, Steven Udry, Allen Vogt, and Sarah Vokes; and in-house consultants David Steege, Alan Wallace, Felicia Blasi, Annette Duncan, Gene Engeldinger, Ruth Fangmeier, Dan Magurshak, Eric Margerum, and Judith Schaumberg who helped the committee to establish the goals and objectives for Heritage I to III. Thanks also to Anne Shaw and Alan Wallace for their assistance with Writing goals in this edition.

Most important, however, is to recognize the past and present Heritage faculty and students who have directly or indirectly offered time, expertise, critiques, and vision for the on-going revisiting of the Heritage Studies Program.

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