

## **PHILOSOPHY 3000 "ANCIENT WESTERN"**

Fall Term, 2009

Call Number: 46700

Room: Peabody: 220

Time: TH (5th) 2:00-3:15

Professor: Frank Harrison

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Office Hours: Wednesday, 2:00-4:00;  
or by appointment

While I have noted that my regular office hours are on Wednesdays from 2:00-4:00, please drop by to see me whenever you wish. Indeed, days other than Wednesday are often better as I also advise undergraduates on Wednesday afternoon. Just send me an e-mail at [<harrison@uga.edu>](mailto:harrison@uga.edu) in order to check if I am in the office at a particular time. Or catch me before or after class.

From time to time you will want to check my web page. To do this –

- 1) Go to [<www.phil.uga.edu>](http://www.phil.uga.edu)
- 2) Go to "PEOPLE" (in left hand column)
- 3) Go to "FACULTY"
- 4) Go to "HARRISON"
- 5) Go to "HARRISON WEB PAGE"

**The unrefined and sluggish mind  
of Homo javanensis  
Could only treat of things concrete  
And present to the senses.**

--- Willard Van Orman Quine ---  
(philosopher/logician)

**As I look back on it now [high school and college], it's obvious that studying history and philosophy was much better preparation for the stock market than, say studying statistics. Investing in stocks is an art, not a science, and people who've been trained to rigidly quantify everything have a big disadvantage.**

--- Peter Lynch ---  
(former director: Fidelity Magellan)

**In the following syllabus I describe the framework of this course and what is required by it. I consider this syllabus a contractual agreement between you and me. If, for any reason, you do not believe that you can follow this syllabus and do the work required, then consider dropping this class NOW. Others are waiting in the wings.**

**This course syllabus is the general plan for the course; deviations announced to the class by the instructor may be necessary. It is the responsibility of the student to know of any announcements made in class even if that student is absent on the day of the announcements.**

### **TEXTS FOR THE COURSE**

- 1) The Symposium, Jowett, Benjamin (translator)
- 2) The Republic of Plato, Lee, Desmond (translator)
- 3) The Last Days of Socrates, Tredennick, Hugh
- 4) Nichomachean Ethics, Ross, David (translator)

### **OBJECTIVES OF THE COURSE**

- 1) To introduce you to Socrates/Plato and Plato's most famous student, Aristotle;
- 2) To introduce you to rational thinking and argumentation by means of questioning and discussion, and lectures;
- 3) To begin to clarify what it is for a problem to be a philosophical problem and what are the sorts of considerations necessary to resolve such problems in a rational manner;
- 4) Through written tests and papers to provide you with opportunities to display knowledge of the materials assigned and discussed as well as to develop and express in writing well-structured rational arguments to support various positions;
- 5) To provide class time opportunities for you to raise, and defend or criticize, questions and views concerning the assigned writings as applied to particular real life type situations; and
- 6) Most importantly to aid you in coming to understand yourself better as a rational, thinking, and ethical human being.

***This course is offered in a professional and critical manner. You would be wise to approach the course as you would expect to approach any serious job you might have after graduation. As an individual human being, you have my full respect and concern. As a student learning, I***

***demand, and expect, of you nothing less than your very best! In producing to the standard of your very best within the environment of this course, you will be required to display a great deal of discipline and hard work. To attempt anything less will be to cheat yourself, others in the class, me, all of those taxpayers who are helping to support your education, and ultimately the state and nation. I am not at all tolerant of any of this. Nor should you be.***

### **BASES OF FINAL GRADE**

Two in class tests ..... 33% each  
One take home test ..... 33%

Borderline grades will be determined by class participation

### **STUDENT DATA SHEET**

You must complete a Student Data Sheet. On this sheet indicate the name you wish to be called in class. Also indicate if you do **not** want either your local address or your local telephone number to be included in a class directory to be passed out to all members of the class. This student data sheet can be found on my home page where classes, etc. are listed. Print off a copy to complete for submission with your first written assignment as discussed in the following section.

### **FIRST SUBMITTED ASSIGNMENT**

The first written assignment must be submitted to the professor **no later than Tuesday, 25 August, during the class period.**

Not to have this work in at that time is cause for "administrative withdrawal" from the class. This assignment is to write an autobiographical sketch. The autobiographical sketch is to be typed, double spaced and 12 point font, on standard 8.5" x 11" paper. The sketch is to be **no shorter than three (3) full pages and no longer than five (5) full pages.** Pages are to be numbered consecutively in the lower middle of each page, beginning with the first page. On top of this sketch you are to place your "Student Data Sheet" with a recent photo.

**A recent photo MUST be attached to the "student Data Sheet" where indicated.** (Photos can be obtained at Kinko's if you do not have a recent one.) This assignment is not considered complete without this photo.

Staple all of this material together in the upper left hand corner.

***Once more, not to submit this material on the assigned date in its complete form and stapled is grounds for immediate dismissal from this class.***

In the autobiographical sketch I invite you to introduce yourself, **as a person**, to me. You may wish to address such questions as "Why am I in an institution of higher learning, and especially the University of Georgia?", "What is required to be successful at the University?", "What do I think relevant to my life in general, and to my university education in particular?", "What are my major likes and dislikes in both 'things' and people?", "What specific goals do I wish to reach in my next seven years? Why do I wish to reach these goals and not some others?", "Do I consider myself a moral person and on what standards of morality?", "Do I hold anything so important that I would be willing to die for it? Why is this so important to me, or why is there not something so important for me?" "Why am I in this class and what do I hope to achieve from it?"

These questions are only illustrative of the types of topics you might consider. **Go your own path.**

Remember, I **must** have a good recent photo of you included with this autobiographical sketch. **I consider this a necessary condition for you to remain in this class.**

## TESTS

There are two (2) in-class written tests. There is also a take home test. Each of these counts 33% of the final grade of the student

These tests will be composed of several critical essay questions from which you will select two on which to write an essay. These essays are not to be understood as purely descriptive, or opinion, essays, although surely both description and opinion will be appropriate to some degree. Here you will be presented with a problem or situation to analyze, a hypothesis to defend or attack, *etc.* **Most importantly you are to construct arguments, give rational and objective reasons, etc. in support of the position you take in the essay.** Personal beliefs and personal opinions, no matter how important and strong they might be for you, are not to be confused with arguments and reasons. You are to demonstrate in lucid and correct English, using good vocabulary, your ability **to apply** the assigned reading materials, class discussions and the rational method in addressing the topic of the essay.

In a critical essay it is not sufficient merely to relate what someone (e.g., Plato or Aristotle) says about a given topic. You must also clearly put forth the reasons (i.e., arguments) supporting why someone holds this position. Equally important are arguments you develop pointing out any weaknesses in the position under consideration, or if you perceive no weaknesses, arguments in support of this position.

In this class by "critical essay" the following is **minimally** understood.

An essay shall contain minimally five paragraphs, each paragraph having at least five sentences. An essay must have a well constructed introduction (not merely a "first

paragraph") and a well-constructed conclusion (not merely a "last paragraph"). Minimally the introduction must state clearly **what** the thesis of the essay is and both **how** you intend to develop and support that thesis.

The conclusion must not merely summarize the salient points of the essay and their relation in regard to the general thesis, but also suggest problem areas and other considerations that still need to be considered in relation to the topic under consideration. Students often make low, to failing, grades because they do not construct satisfactory INTRODUCTORY and CONCLUDING paragraphs.

Each paragraph must have a clearly written topic sentence, the subject of which is to be developed in that paragraph. Further, each paragraph, with the exception of the conclusion, must have a clearly written transitional sentence relating the content of that paragraph to the topic of the next. A good five paragraph essay will earn you a "C+." I believe that a "C+" is a very respectable grade. I expect more for higher grades.

Proper grammar, style and spelling is demanded in all cases of writing in this course. Mistakes in grammar, style and spelling **significantly lower** a test grade. Examples of standard references for proper grammar, style and spelling are

- 1) **Harbrace Handbook of English**, and
- 2) **Webster's New Collegiate Dictionary**

It is **important** to note that the materials and tests in this class are **cumulative**. Hence, once anything has been introduced through reading assignments, hand-outs including study questions for a test, class discussion, *etc.* **you are responsible for both knowing and using that material through the entire class.**

### **TAKE HOME TEST**

The final test **will be due on Thursday, 3 December**, or before if you have completed it. The only case under which a paper will be received late is outlined in the below comments regulating missing tests. All of the above comments concerning writing tests are applicable to writing the take home test. About a week prior to the due date you will be give several topic/questions on which to write argumentative essays. You will select two of these. Each essay shall be a full three to four typed pages, in 12 point font, and with one inch margins on all four sides of the page. Three and a half pages is not sufficient and five pages and one line on page six is too much. Each page is to be numbered at the bottom center of the page. You are not to copy the question as part of the essay. I want a "title page" on which you put your name, the name and number of this course, and the date. This is to be put on the top of all of your work and all of this is to be stapled in the upper left hand corner before coming to class to turn in your work. Failure to comply with **any** of these instructions will result in your paper not being accepted and you receiving a zero on it.

### **MISSING TESTS**

If a student misses an announce test, that student receives an automatic “zero” for his/her grade unless there is a very good reason for missing the test. The professor will determine, in each case, what constitutes a “very good reason.” Examples would be serious, and documented, illness, a car wreck on the way to class, an unexpected immediate family emergency demanding the presence of the student, and the like. Oversleeping is not an acceptable excuse, nor are attending a social event such as a wedding, a field trip in another class, an athletic event in which the student is participating, or etc.

### **STEPS IN REASONING AND WRITING WELL**

In any writing you do for this class, always follow the following:

- 1) Always state the **hypothesis** (or hypotheses) to be considered (discussed, argued for, etc.). Point out key terms that need defining, points to be questioned, explanations needed, arguments required, and the like.
- 2) Always state the **methodology** to be used. State **how** you are going to proceed in supporting and justifying the hypothesis.
- 3) Always **clarify** the hypothesis so that both the person presenting it (i.e., you) and the person receiving it will be discussing exactly the same thing.
- 4) Always **defend**, or **reject**, the hypothesis under consideration by presenting various kinds of arguments, explanations, factual considerations, as are appropriate to both the type of hypothesis being discussed and the specific hypothesis itself.
- 5) Always clearly draw some **conclusion(s)** and indicate new areas of discussion suggested by this (these) conclusion(s).

### **FOUNDATIONAL ASSUMPTIONS OF RATIONALITY**

In that you are attempting to say something clearly and rationally in your writing and in class participation, you will always want to be mindful of the following:

- 1) Nothing in reality can correspond to a verbal contradiction. We do not have to investigate the world around us to know that round squares do not exist. It may be semantically more difficult to say the same about morally good hedonists, but the principle is the same.
- 2) Because someone (even a **great number** of people) **BELIEVE** that (or in **X**) **X** does (or does not) exist, is (or is not) true, is (or is not) morally (politically, financially, aesthetically, etc.) acceptable (or not acceptable) or right (or wrong), it does not follow that **X** does (or does not) exist, is (is not) morally (politically, financially, aesthetically, etc.) acceptable (or not acceptable) or right (or wrong). Over human history ***MANY*** people have firmly believed many quite peculiar things. Upon building the Maginot Line, the French seriously believed

that they could never be overrun again by Germany. So, much for that belief when Hitler marched into Paris! There is little reason to suppose that we are not guilty of the same sort of hubris.

3) The state-of-being (e.g., gender, religious persuasion, sexual orientation, and race) of someone uttering **X often** has little to do with whether **X** is rationally acceptable or not. On the other hand, whether we accept or reject **X** may very well be influenced by our perception of the one presenting **X**. We must be careful of how we are influenced by our preconceived perceptions. Remember that “Satan,” or Sauron if you wish, can, and does, often tell the truth to his own advantage. But, it is wise to realize that it is “Satan,” or Sauron, who is doing this.

4) We must not confuse motivation with argumentation or explanation. No hypothesis or claim is to be accepted without evidence or argument no matter how strong your motive for believing it is. Motivation has a great deal to do with the cause of why we act as we do act. If someone seriously, and deeply believes, that her parents will extract her from various large debts that she accumulates, that person is likely to spend a great deal more money than if she did not have this belief. Her motives may well be selfish and greedy. But, selfishness and greed are not justifications for right actions. If they are, then that is a claim that must have some sort of rational foundation through correct argument from acceptable premises.

5) A declarative sentence must be understood **before** it can be said whether that sentence is true or false, correct or incorrect, acceptable or not --- that is to say, **meaning** rationally precedes **acceptance** or **rejection** of any claim. Thus, before presenting arguments in support of some claim, one wants always clearly to define all essential terms used in an argument. If someone were to say, “Democracy is superior to Communism,” a good deal of discussion would be necessary before a rational reply could be given. Certainly one can, and most do, respond emotionally to such claims. That, however, is a very different matter.

6) If something holds to be the case in one situation, then it also must hold to be the case in any situation similar to the first unless there are strong over-riding arguments for accepting some important differences between the otherwise similar cases. If George lends me \$50.00 and I pay him back when the time for returning the money is at hand, then unless there are very good outstanding reason why not to do so, I must pay back Jim when he loans me money. That I like George, but do not like Jim is, for instance not a good reason. That I have the money to give to Jim, but I want to keep it to go out on a date is not a good reason. These comments lead us to meditate on what is to count as a “good reason.” And this must be done in terms of what we have already discussed in the above.

### **POSTING OF FINAL GRADES**

No final grades are posted, or given out, by the professor for this class. You will receive your final grade from the Registrar.

## **CHEATING**

Cheating, plagiarism, etc. is in no way tolerated. Any suspected instance of such behavior is reported immediately to the Student Judiciary for action. In all such cases the policies of the **Student Handbook** are strictly followed. Be certain to read, "A Culture of Honesty at the University of Georgia". All academic work must meet the standards contained in "A Culture of Honesty." All students are responsible to inform themselves about those standards before performing any academic work.

## **ATTENDANCE**

It is the better part of wisdom to attend, and participate in, ALL classes. If you are not in class, you certainly cannot participate. Further, coming to class but regularly sleeping, or being inattentive, through lectures, discussions, etc. does not count as attendance. Those who do not attend class regularly usually drop the class, make a poor grade, or fail. Further, it is the prerogative of the professor to assign a '**WF**', any time during the term, to a student for poor attendance (three or more absences is considered "poor attendance"). ***The student is always responsible for any announcements, changes, and the like made in class.*** For instance, if the date of a test were changed, the student absent the day the announcement made, and, consequently, missed that test, this would be the responsibility of the student and not the professor.

## **WITHDRAWALS**

As allowed by University Policy, a '**WP**' is assigned to a student who officially withdraws from this class up until, and including, the final working day for class withdrawal as listed in the University Calendar provided that the student has not already accrued four (4) '**WP**' grades since Fall 2008. If the student has already accrued four (4) '**WP**' grades, then a grade of '**WF**' will be assigned automatically. For more information see the UGA Bulletin Online. If a student wishes to withdraw from this class after the final day for class withdrawal, as listed in the University Calendar, a '**WF**' is assigned unless this student meets requirements of the University for receiving a '**WP**.'

## **INCOMPLETES**

'I's ("Incomplete") are seldom given in this class, and only under the guidelines set out by the University. An 'I' must be requested in a formal letter to the professor. In this letter the student requesting an 'I' must establish that (s)he has a passing grade at the time of the request and that the reasons for requesting an 'I' are absolutely nonacademic. Evidence supporting this claim must accompany the request letter. In the letter it will be stated what class works needs to be completed to finish the class, what class work has already been completed, and the grade of the student up to the point of requesting an 'I'. The final decision to give an 'I' is left to the professor of the class. Any 'I' must be completed within

nine months after it is given. It is the absolute responsibility of the student to remember and to meet this deadline. If not, that 'I' automatically turns into an 'F'. The details of how the 'I' is to be completed will be written and signed by both the professor and the student requesting the 'I'.

### TUESDAY AFTERNOONS

I usually meet with students (and others), present and former, on Tuesday afternoon around 5:00. This is to have an opportunity to come to know, and relax with, others (including the professor) better. There are no set topics of conversation. However, it is not unusual for topics discussed in various classes to be introduced. In NO way is coming to these gatherings a part of ones grade, either negatively or positively. More of this will be discussed during class.

### IMPORTANT DATES

18 August	First Day of Class
25 August	Turn in autobiographical sketch with "Student Data Sheet" and recent photo; seating assignments
<b>1 October</b>	<b>First Test</b>
8 October	Midterm
22 October	Last day to withdraw from the class with a <u>W</u>
30 October	Spring Break
<b>10 November</b>	<b>Second Test</b>
23-27 November	Thanksgiving Holiday
<b>3 December</b>	<b>Third Test Due at Beginning of Class</b>
3 December	Last day of class and course evaluations

### STUDENT EVALUATIONS OF THE COURSE

At the end of this syllabus you will find a copy of the form used for instructor and course evaluation. Please read it carefully. If, while the class progresses, you find anything which is not up to what you perceive as an 'A' standard, please talk with me about it! It is of no positive help for anyone merely to assert something like "Harrison is a pompous ass" on the class evaluation. First, while this may well be so, there is no indication just why it is so and what might be done to make things better. And, second, even if this information were provided on the evaluation, it would be too late at the end of the class to attempt any improvements. This class contains difficult material to teach and to absorb, and you may have some **excellent suggestions** on how to go about doing this -- suggestions which I have not considered. Further, some of my teaching techniques may be counter-productive for you. We can also talk about these. Perhaps I can change, or perhaps you can come to see why I do what I do -- or a little of both. In any event, if you are dissatisfied with the way something in the class might be moving, then, as a student, you have both the right and the obligation to see me about it **as soon as possible**. In particular, do not wait immediately before a test, or the end of the class, to see me. Then it is far too late! Remember that YOU are responsible for your actions or nonactions.

## READING SUGGESTIONS

Assignments should **always** be read through **before** the class in which the assigned readings are to be discussed. Immediately after that class period you should carefully reread the material, and then work on organizing and restructuring your notes of the day. If you do not follow this procedure of preparation and follow-up, you will quickly become behind in your work, will not understand what is being presented and discussed in class, will not be able to participate in class, will find it very difficult to prepare for any test, and will eventually earn a low or failing grade.

When reading any assignment, always first read through quickly the entire assignment. Then go back and **study** the material carefully and in depth. It will not be unusual for you to read each Platonic dialogue and each book in Aristotle's Nicomachean Ethics four or five times. I suggest taking notes on your reading assignments but DO NOT trying to underline in the text. Then merge the notes you take on the text with the notes you take in class.

***Always read the editor's introduction, and any other editorial notes, for each of the assignments you have. Doing this is an assumed part of your class assignments. Furthermore, if there are changes in the following as the class progresses, they will announced in class.***

## READING ASSIGNMENTS

18 August	Getting Started
20, 25, 27 August	<u>Symposium</u>
<b>25 August</b>	<b>Autobiographical Sketch due at the beginning of class</b>
1, 3, 8 September	<u>Republic</u> : Translator's <i>Introduction</i> , Parts One, Two and Three
10, 15, 17 September	<u>Republic</u> : Parts Three, Four and Five
22, 24 September	<u>Republic</u> : Parts Seven and Section 3 of Part Eight
29 September	<u>Republic</u> : Part Eleven
<b>1 October</b>	<b>Test I</b>
6, 8 October	<u>Euthyphro</u>
<u>8 October</u>	<u>Midterm</u>
13 October	<u>Apology</u>
15, 20 October	<u>Crito</u> , and <u>Phaedo</u> , pp. 178-183

**22 October**

**This is the last day to withdraw from the course with a "W". After today**

**I must assign a “WF” if you decide to withdraw.**

22, 27, 29 October Nicomachean Ethics: Books I-IV

3, 5 November Nicomachean Ethics; Book V

**10 November**

**Test II**

10, 12 November Nicomachean Ethics: Books V-VI

17, 19 November Nicomachean Ethics: Book VI-VII

24, 26 November Thanksgiving Holidays

1 December Nicomachean Ethics: Books VIII-X

**3 December TAKE HOME TEST DUE AT THE FIRST OF THE CLASS**

3 December Class evaluations

**FIRST READING ASSIGNMENT: The Symposium**

We are now beginning an examination of the question, "What is love?" Another way of putting this is to ask, "What do I -- or you -- mean when I -- or you -- say that I love someone or something?" Furthermore, we also want to -- need to -- ask how love is related to concepts such as goodness, beauty, truth, and knowledge..even to eternity. For example, do I ever love anything or anyone of which, or of whom, I have absolutely no knowledge? Can I ever love that which I view as evil and/or ugly? There are dozens of questions and opinions to be raised here, and I want you to raise and talk about them against the background of the dialogues you will now be reading! Engage your roommates and your friends in such conversations.

In reading "commentaries" on, and translations of the Platonic dialogues, you will sometimes find writers attempt to view these ancient writings through the lens of Puritanism and Victorianism. Here we may be told that Socrates and Plato were against "physical" desires, impulses, pleasures, contacts, etc., and that we, like they, should "live" in a transcendental world of "pure spirit." I do not interpret Socrates or Plato in this hyper-puritanical-other-world manner. Certainly no person should be a "slave" to his or her physical desires. There must always be control of our passions. But, according to the ancient Greeks, that is not to say he should not satisfy them in a well-ordered, balanced manner. As the contemporary philosopher, Gilbert Ryle, points out, "That a man should not be a mere weathercock to his fears, likings and hankerings does not entail that ideally he should be screened from them. Though gales may sink the ill-rigged or ill-steered sailing ship, no ship can sail without winds. Winds can be too weak as well as too strong." (The Encyclopedia of Philosophy, "Plato")

The Symposium is "high drama," parts of which you would do well to read aloud ... for

example the "speech" of Aristophanes. Later you can compare the speeches in The Symposium with the Divided Line in The Republic. And you may see the Myth of the Sun and the Myth of the Cave of The Republic found in their own way in The Symposium. If so, how and where? Can we be a lover of anything if we are ignorant of that which we profess to love?

Also be aware of the "rite of transformation" of the individual which can be brought about by love when properly followed.

### SECOND READING ASSIGNMENT: **The Republic**

In these passages Plato raises questions concerning what is justice and how do considerations of justice relate to knowledge, what exists, proper education, and a host of other questions. We must be careful, however, with the notion of justice as presented in The Republic. This is not a dialogue dealing with Political Philosophy in the sense that some of you might think of Political Philosophy, although it is certainly related to that. For, after all, the Greek view is that the individual and the state are essentially related to one another. In any event, we shall be tracing this Socratic notion of "justice" as we move through The Republic. We shall find that the notion of "justice" here introduced is more in keeping with what we today think of "ethics," "morality," and "good life."

We shall also want constantly to be aware of how this notion of "justice" relates to loving properly. Keep in mind and compare what you read here with the various issues we have discovered in The Symposium.

### THIRD READING ASSIGNMENT: **Euthyphro** and **The Apology**

After you have completed the sections from The Republic, read Euthyphro. Again, first read the dialogue quickly through. Euthyphro concerns itself with piety, or the love of the gods by humans. After all, if we want to come to understand better love, we ought to consider what it is to love the gods (or God). Do you believe that anyone, yourself included, can be pious, not knowing what piety is? What is it to love the gods (God), how is this love related to love of things and love of another human being? Or does it? How is knowledge related to the love of the gods (God)? Even the atheist must raise such questions for he claims that there is no god to love.

The Apology is an account of the trial of Socrates and Plato's view of Socrates' defense against his accusers. Do you think that Socrates was guilty of the charges brought against him? Be prepared to defend your position.

### FOURTH READING ASSIGNMENT: **Crito** and **Phaedo** selection

Read Crito and pages 178-183 of Phaedo. Coupled with Euthyphro and The Apology, these dialogues provide us with a view of Socrates' last days. How do these dialogues propel us along the paths to understanding love, knowledge, etc.? In particular when

reading Crito you might find yourself disagreeing with Socrates' actions. You may believe that if you had been the one in prison, given all the facts, then you would have attempted escape. How would you go about rationally (motivation/emotions have no weight here) convincing Socrates that you were morally right and that he was morally wrong? (Note, being practical, or prudent, is not the same thing as being moral!) In the last part of Crito the Laws of Athens speak to Socrates. This is another Platonic myth. In attempting to interpret this myth, ask yourself what do the Laws represent, what does Athens represent, and who (or what) does Socrates represent?

#### **FIFTH READING ASSIGNMENT: Nicomachean Ethics**

We are now shifting our attention to Aristotle (Plato's most famous student). Read Books I-III of the Nicomachean Ethics. What do you suppose Aristotle would mean by 'ethics' in general and 'virtue' in particular? What do you mean by 'ethics' and 'virtue'? Does your definition agree with that of Aristotle? If not, in what way do you differ?

#### **SIXTH READING ASSIGNMENT: Nicomachean Ethics**

Read Books IV and VI. Like Plato, Aristotle was deeply concerned with the notion of justice. Does Aristotle agree with Plato's notion of justice, or are these two thinkers different in their approaches? For Aristotle ethics is not simply a matter of morality but also is essential linked to what we might call the intellect. Today do we view the intellect as an important part of ethics and morality?

#### **SEVENTH READING ASSIGNMENT: Nicomachean Ethics**

In the Nicomachean Ethics read Books VI-VII. Here Aristotle introduces the important notion of "intellectual virtue". Can we have moral virtue without intellectual virtue? How are these two related for Aristotle?

#### **EIGHTH READING ASSIGNMENT: Nicomachean Ethics**

In the Nicomachean Ethics read Books VIII and IX. Here are Aristotle's views concerning "friendship." Now read Book X. It appears that what is happiness and what is pleasure are often confused. How does Aristotle separate these two notions? Having separate them, what difference does this make to his view of ethics, virtue, and the final goal of humans? Do you believe that happiness and pleasure are two distinct notions? Does it make sense, for example, to say that a person could be happy while in pain, or that a person could be unhappy while in a pleasant state? Think of concrete examples here.

### **CHRONOLOGICAL TABLE**

(N.B., where no city is named for a person, "of Athens" is understood)

The following table is supplied for you to be able to review some of the more important events which happened in the ancient western world leading up to, and during, the period of Socrates, Plato and Aristotle. You might be interested in some of the parallel events.

#### B.C.

- 585: Thales of Miletus. According to Herodotus, Thales predicted in May of 585 B.C. an eclipse of the sun which was invisible in Asia Minor.
- 582: First Pythian and Isthmian games the Acroplois statues and the "Apollon"
- 580: Acragas; Aesop of Samos, fabulist
- 576: First Nemean games
- 570: Phalaris dictator at Acragas; Stesichorus of Himera, poet
- 566: First Panathenaic games
- 565: Anaximander of Miletus, born
- 561-60: First dictatorship of Peisistratus
- 560-46: Croesus of Lydia subjugates Ionia
- 558: Carthage conquers Sicily and Corsica
- 550: Emporium (Spain); 535, Elea (Italy)
- 546-27: Second dictatorship of Peisistratus
- 546: Anaximenes
- 545: Persia subjugates Ionia
- 540: Hipponax of Ephesus, poet
- 535-15: Polycrates dictator of Samos; Theodorus of Samos, artist; Anacreon of Teos, poet
- 534: Thespis establishes drama at Athens
- 531: Pythagoras of Samos; came from the island of Samos to Italy ca. 531, and there founded a religious order
- 530: Theognis of Megara, poet
- 529-00: Pythagoras, philosopher, at Crotona
- 527-10: Hippias dictator at Athens
- 520: Olympiads begun at Athens
- 517: Simonides of Ceos, poet
- 514: Conspiracy of Harmodius and Aristogeiton
- 511: Phrynichus of Athens, dramatist
- 510: Destruction of Sybaris by Crotona
- 507: Cleisthenes extends democracy at Athens
- 500: Hecataeus of Miletus, geographer; Heraclitus of Ephesus, wrote his major work ca. 500 B.C.
- 499: Ionia revolts; Aeschylus' first play
- 497: Ionian Greeks burn Sardis
- 494: Persians defeat Ionians at Lade
- 493: Themistocles archon at Athens
- 490: Marathon; temple of Aphaea at Aegina; Empedocles of Acragas born; Zeno of Elea Born
- 489: Aristides archon; trial of Miltiades
- 488-72: Theron dictator at Acragas

- 487: First selection of archons by lot
- 485-78: Gelon dictator at Syracuse
- 485: Epicharmus establishes comedy at Syracuse
- 482: Ostracism of Aristides
- 480: Battles of Artemisium, Thermopylae, Salamis, and Himera; Agelades of Argos, sculptor; Anaxa of Clazomenae came to Athens; end of the Persian War; "Fifty-year Period"
- 479: Battles of Plataea and Mycale
- 478: Pausanias of Sparta, commander of the United Greek Forces, was called back to Sparta because of his extravagant, and festive, life in Byzantium; Pindar of Thebes, poet
- 478-67: Hieron I dictator at Syracuse
- 478: Pythagoras of Rhegium, sculptor
- 477: Delian Confederacy founded
- 475: Parmenides of Elea, wrote his major work ca. 475 B.C. and came to Athens ca 450 B.C. at the age of sixty-five
- 472: Polygnotus, painter; Aeschylus' Persae
- 469: Birth of Socrates
- 468: Cimon defeats Persians at the Eurymedon; first contest between Aeschylus and Sophocles
- 467: Bacchylides of Ceos, poet; Aeschylus' Seven against Thebes
- 464-54: Helot revolt; siege of Ithome; Zeno
- 463-31: Public career of Pericles
- 462: Ephialtes limits the areopagus; pay for jurors; Anaxagoras at Athens
- 461: Cimon ostracized; Ephialtes killed
- 460: Empedocles of Acragas, philosopher; Aeschylus; Prometheus Bound; Democritus born
- 459-54: Athenian expedition to Egypt fails
- 458: Aeschylus' Oresteia; the Long Walls
- 456: Temple of Zeus at Olympia; Paeonius of Mende, sculptor
- 454: Delian treasury removed to Athens
- 450: Zeno of Elea, philosopher; Hippocrates of Chios, mathematician; Callimachus develops the Corinthian order; Philolaus of Thebes, astronomer
- 449: Alcibiades born
- 448: Peace of Callias with Persia
- 447-31: The Parthenon
- 445: Leucippus of Abdera, philosopher
- 443: Herodotus of Halicarnassus, historian, joins colonists founding Thurii (Italy); Gorgias of Leontini, Sophist
- 442-40: Melissos commanded the Samian fleet against Athens, defeating Pericles; Leucippus of Elea of Miletos, there being some debate about the place of his birth, was a contemporary of Melissos
- 442: Sophocles' Antigone; Myron of Eleutherae, sculptor
- 440: Protagoras of Abdera, Sophist
- 438: Pheidias' Athene Parthenos; Euripides Alcestis

- 437: The Propylaea
- 435-34: War between Corinth and Corcyra
- 433: Alliance of Athens and Corcyra
- 432: Revolt of Potidaea; trials of Aspasia, Pheidias, and Anaxagoras
- 431-04: Peloponnesian War
- 431-24: Euripides' Medea, Andromache, and Hecuba; Sophocles' Electra  
(Nehemiah rebuilding Jerusalem; Rome completes conquest of Volscians)
- 431: Siege of Potidea; Socrates, then aged 38, saves in battle the life of Alcibiades, aged 18, and gives up in his favor the prize of valor
- 430: Plague at Athens; trial of Pericles; Spartans invade Attica; Xenophon born about this time
- 429: Death of Pericles; Cleon in power; Sophocles' Oedipus the King; Plague continues
- 428: Spartans in Attica; probable year of Plato's birth, Revolt of Mytilene; Euripides' Hippolytus; death of Anaxagoras
- 427: Fall of Mytilene; reprieve of the Lesbians; Spartans in Attica; Embassy of Gorgias at Athens; Prodicus and Hippias, Sophists
- 425: Demosthenes' victory at Pylos, Spartans in Attica; Athens doubles tribute of the subject allies; siege of Sphacteria; Aristophanes' Acharnians
- 424: Battle of Delion; Athenians defeated by the Thebans, with their corps d'elite of friends afterwards known as the Sacred Band; Alcibiades rescues Socrates during the retreat; Thucydides, historian, exiled; Brasidas takes Amphipolis; Aristophanes' Knights
- 423: One year's truce; Aristophanes presents The Clouds in which Socrates is represented as an anarchic influence on young men; Zeuxis of Heraclea and Parrhasius of Ephesus, painters
- 422: Assault on Amphipolis; Cleon and the Spartan general Brasidas both killed; Autolykos, aged about 17, wins his first crown at the Panathenaic Games; the occasion of the party described in Xenophon's Symposium; Aristophanes' Wasps
- 421: Peace of Nicias; Aristophanes' Peace
- 420: Hippocrates of Cos, physician; Democritus of Abdera, philosopher; Polycleitus of Sicyon, sculptor; Olympic Games held – lavish displays by Alcibiades who enters seven chariots and wins first, second and fourth prizes
- 420-04: The Erechthem
- 419: Lysias, orator; Alliance with Argos engineered by Alcibiades
- 418: Athens re-enters the war; Spartan victory at Mantinea; Euripides' Ion
- 416: Melos reduced and captured by Athenians after siege; adult males massacred and non-combatants enslaved, Phaedo probably among them; Euripides' Electra
- 415-13: Athenian expedition to Syracuse
- 416: Agathon awarded the prize for Tragedy; the occasion of the party described in Plato's Symposium

- 415: First performance of Euripides' Trojan Women; preparations for Sicilian expedition' mutilation of the Hermae and accusation of Alcibiades; Expedition sets out in early summer; Alcibiades recalled for trial but escapes to Sparta
- 414: Siege of Syracuse; Aristophanes' Birds
- 413: Dekeleia seized and fortified by the Spartans on advice of Alcibiades; Mykalessos in Boeotia seized by Thracians under Athenian command, with barbarous massacre of non-combatants, including children in school, Timaea, wife of King Agis, seduced by Alcibiades; Reinforcements sent to Sicily under Demosthenes, whose night attack is repulsed with heavy loss; Nicias agrees to leave but is delayed by eclipse of the moon (August 27th); Naval action in harbor and total defeat of Athenian fleet; Retreat of Athenian army followed by debacle; Euripides' Iphigenia in Tauris
- 412: Alcibiades campaigning in Ionian Islands; widespread revolt of Athenian subject allies; Sparta recognizes Persian claim to Ionia, in return for funds to finance her fleet; Isthmian Games held and Athenians invited; Alcibiades goes to Persians; is entertained by Tissaphernes; Euripides' Helen and Andromeda
- 411: Subversion of democracy in Athens; promise of electoral roll of 4,000 not implemented; political assassinations and reign of terror; Revolution in Samos crushed with help of Alcibiades, who has discarded the oligarch (according to Thucydides, because he had promised them more than the Persians would give); Counter-revolution in Athens by moderate conservatives under Theramenes, in time to prevent capitulation to Sparta; The Four Hundred oligarch overthrown; leaders in exile; Euboea captured by Spartans with crippling loss of food-producing land and private estates; The restored democracy recalls Alcibiades, who elects to remain in Samos in command of the fleet; Aristophanes' Lysistrata and Thesmophoriazousae
- 410: Alcibiades victorious in the Aegean; restoration of the democracy; Euripides' Electra performed
- 409: Agathon, and possibly Euripides, leave Athens for Macedon
- 408: Alcibiades recovers Byzantium and returns in triumph to Athens; Timotheus of Miletus, poet and musician; Euripides' Orestes
- 407: Lysander in command of Spartan fleet
- 406: Antiochos defeated by Lysander in battle of Notium (Cape Rain); Alcibiades deposed; Battle of Arginusae (the White Isles); Desertion of wrecks causes heavy loss of life; unconstitutional trial of the Generals; protest by Socrates; Offer of peace by Spartans; the demagogue Cleophon moves rejection; Death of Euripides and Sophocles; Euripides' Bacchae and Iphigenia in Aulis
- 405-367: Dionysius I dictator at Syracuse
- 405: Lysander, reappointed to command at Cyrus' request, blockades Lampsakos; Athenian fleet annihilated at Aegospotami (Goat's Greek); General revolt of subject allies (except Samos); Siege of Athens begun; Aristophanes' Frogs
- 404: Siege of Athens; Theramenes negotiates in Salamis; starvation compels surrender (April); Thirty Tyrants established in Athens by Lysander; Reign of terror; Alcibiades assassinated in Phrygia; Autolykos murdered; Theramenes procures nomination of 3,000 citizens entitled to civil rights

- 403: Kritias denounces Theramenes; Thrasybulos and the Seventy seize Phyle; judicial murder of Eleussinians; capture of Piraeus and Battle of Munychia; Kritias killed; King Pausanias of Sparta intervenes; proclaims amnesty and withdraws garrison; Restoration of the democracy
- 402: Lysander deposed
- 401: Cyrus II killed in war of succession against Artaxerxes;; his mercenary army of Ten Thousand Greeks left leaderless, their general, including Proxenos the friend of Xenophon, being treacherously killed by Tissaphernes; Xenophon rallies the despairing troops and with assistance of other junior officers marches them from Babylon to the Hellespont across wild and hostile country; Sophocles' Oedipus at Colonus
- 400: Death of King Agis; his son barred from the succession on suspicion of Alcibiades' paternity
- 399: Xenophon in exile; Socrates indicted, tried, and executed after thirty days in prison, awaiting the return of the sacred gallery from Delos
- 399-60: Agesilaus king at Sparta
- 397: War between Syracuse and Carthage
- 396: Aristippus of Cyrene and Antisthenes of Athens, philosophers
- 395: Athens rebuilds the Long Walls
- 394: Battles of Coronea and Cnidus
- (?)393: Plato's Apology; Xenophon's Memorabilia; Aristophanes' Ecclesiazusae
- 391-87: Dionysius subjugates south Italy
- 391: Isocrates opens his school
- 390: Evagoras Hellenizes Cyprus
- 387: Peace of Antalcidas, or King's Peace; Plato visits Archytas of Taras, mathematician, and Dionysius I
- 386: Plato founds the Academy
- 383: Spartans occupy Cadmeia at Thebes
- 380: Isocrates' Panegyricus
- 397: Pelopidas and Melon Liberate Thebes
- 378-54: Second Athenian Empire
- 375: Theaetetus, mathematician
- 372: Diogenes of Sinope, philosopher
- 371: Epaminondas victorious at Leuctra
- 370: Diocoles of Euboea, embryologist; Eudoxus of Cnidus, astronomer
- 367-57: Dionysius II dictator at Syracuse; Dion plans reforms
- 367: Plato visits Dionysius III
- 362: Epaminondas wins and dies at Mantinea
- 361: Plato's third visit to Syracuse
- 360: Praxiteles of Athens and Scopas of Paros, sculptors; Ephorus of Cyme and Theopompus of Chios, historians
- 359: Philip II regent in Macedonia
- 357-46: War between Athens and Macedonia
- 357-46: Exile of Dionysius II
- 356-46: Second Sacred War

- 356: Birth of Alexander the Great; burning of second temple at Ephesus; Isocrates' On the Peace
- 355: Isocrates' Areopagiticus
- 354: Assassination of Dion
- 353-49: The Mausoleum at Halicarnassus
- 351: Demosthenes' Philippic I
- 349: Philip attacks Olynthus; Demosthenes' Olynthiacs I and II
- 348: Heracleides of Pontus, astronomer; Speusippus succeeds Plato as head of the Academy
- 346: Demosthenes' On the Peace; Isocrates' Letter to Philip
- 344: Timoleon rescues Syracuse; Demosthenes' Philippic II
- 343: Trial and acquittal of Aechines
- 342-38: Aristotle tutor of Alexander
- 340: Timoleon defeats the Carthaginians
- 338: Philip defeats Athenians at Chaeronea; death of Isocrates
- 336: Assassination of Philip; accession of Alexander and Darius III
- 335: Alexander burns down Thebes, and begins his Persian campaigns
- 334: Aristotle opens the Lyceum; battle of the Granicus; choragic monument of Lysicates
- 333: Battle of Issus
- 332: Siege and capture of Tyre; surrender of Jerusalem; foundation of Alexandria
- 331: Battle of Gaugamela (Arbela); Alexander at Babylon and Susa
- 330: Apelles of Sicyon, painter; Lysippus of Argos, sculptor; Aeschines' Against Ctesiphon; Demosthenes' On the Crown
- 329--8: Alexander invades central Asia
- 327: Deaths of Cleitus and Callisthenes
- 327--5: Alexander in India
- 325: Voyage of Nearchus
- 324: Exile of Demosthenes
- 323: Death of Alexander; Lamian War
- 322: Deaths of Aristotle, Demosthenes, and Diogene

**REMEMBER — any suggestions for improving this class are GREATLY APPRECIATED! Thank you.**

**KEEP SMILING!**

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PROFESSOR AND COURSE EVALUATION

COURSE \_\_\_\_\_  
PROFESSOR \_\_\_\_\_

Part A

Check the box which best describes your opinion of the professor and the course.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. The professor explains things clearly.					
2. The professor offers help when asked.					
3. The professor assigns a reasonable amount of work.					
4. The professor facilitates questions and discussion.					
5. The professor is a good teacher.					
6. This course is well organized.					
7. Grading requirements and/or expectations are clear.					
8. This is a good course.					

**Part B**

Please circle response. Please write all comments in Part C.

9. Would you recommend this course to a friend interested in philosophy?

Yes                      No                      Maybe

10. Which of the following would best describe this course?

Easy                      Demanding      Too Difficult      No Opinion

11. Which of the following would best describe this course?

Intellectually Stimulating      Boring              No Opinion

12. Which of the following would best describe this course?

Broadening              Too Narrow              No Opinion

**Part C**

Student Comments

**Use back of form if more space is needed**