

**DEREE COLLEGE SYLLABUS FOR: PH 2020 GREEK PHILOSOPHY****UK LEVEL: 4**  
**UK CREDITS: 15**  
**US CREDITS: 3/0/3**

(Updated Fall 2022)

**PREREQUISITES:**

NONE

**CATALOG DESCRIPTION:**

At the birth of philosophy, the Presocratic thinkers form our conception of nature, knowledge and man. Examination of their influence on science and philosophy. Comparative study of the views of Socrates and those of the Sophists. Thematic review of ancient Greek thought from Plato's early dialogues, to Neoplatonism.

**RATIONALE:**

This course is the basic source for knowledge of the theoretical foundations of Western civilization. It provides essential background for other courses in philosophy, history, literature political science, etc. Intended for all students.

**LEARNING OUTCOMES:**

- As a result of taking this course, the student should be able to:
1. Demonstrate understanding of such basic philosophical terms as form, matter, cause, substance, change, being, knowledge, justice, self and logic, as they run through the history of Greek Philosophy.
  2. Examine fundamental cosmological theories, such as those by Presocratic thinkers: Thales, Anaximander, Anaximenes, Heraclitus, Parmenides, Anaxagoras, Democritus, Leucippus.
  3. Contrast the doctrines of the Sophists with those of the historical Socrates.
  4. Examine pivotal philosophical arguments found in the corpus of the works of Plato, Aristotle and select Hellenistic philosophers that delve into both moral as well as epistemological/metaphysical issues.

**METHOD OF TEACHING AND LEARNING:**

In congruence with the teaching and learning strategy of the college, the following tools are used:

- Classes consist of lectures and class discussions of primary sources as well as of contemporary articles assigned by the lecturer.
- Office hours: Students are encouraged to make full use of the office hours of their lecturer, where they can discuss the course material.
- Use of a Blackboard site, where lecturers can post lecture notes assignment instructions, timely announcements, as well as additional resources.
- Use of library facilities: Students are encouraged to make use of the library facilities for their term paper as well as for preparation for the final exam.

<p><b>ASSESSMENT:</b></p>	<p>Summative:</p> <table border="1" data-bbox="646 145 1444 324"> <tr> <td>First Assessment: Term paper (1,800-2,000 words) - Analysis/discussion/Evaluation</td> <td>40%</td> </tr> <tr> <td>Final Assessment: Final examination - Essay-type questions</td> <td>60%</td> </tr> </table> <p>Formative:</p> <table border="1" data-bbox="646 392 1444 537"> <tr> <td>Home assignment or In-class, 1-hour, "diagnostic" test - Essay-type questions (choice: 1 out of 2)</td> <td>0%</td> </tr> <tr> <td> </td> <td> </td> </tr> </table> <p>The formative assessment aims to prepare students for the final examination.  The first assessment tests Learning Outcomes 1, 2, and 3.  The final assessment tests Learning Outcomes 1, 3 and 4.</p> <p>The final grade for this module will not be determined through grade averaging. Students are required to resit any failed assessments.</p>	First Assessment: Term paper (1,800-2,000 words) - Analysis/discussion/Evaluation	40%	Final Assessment: Final examination - Essay-type questions	60%	Home assignment or In-class, 1-hour, "diagnostic" test - Essay-type questions (choice: 1 out of 2)	0%		
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Home assignment or In-class, 1-hour, "diagnostic" test - Essay-type questions (choice: 1 out of 2)	0%								
<p><b>INDICATIVE READING:</b></p>	<p><b>REQUIRED READING:</b>  Thomas A. Blackson, <u>Ancient Greek Philosophy: From the Presocratics to the Hellenistic Philosophers</u>. Wiley-Blackwell, 2011.</p> <p><b>RECOMMENDED READING:</b></p> <p>Annas, Julia. <u>The Morality of Happiness</u>. Oxford: OUP, 1993.</p> <p>Brunschwig Jacques &amp; Lloyd, Geoffrey ER. (eds.). <u>The Greek Pursuit of Knowledge</u>. Cambridge Mass.: Harvard University Press, 2003.</p> <p>Guthrie, WKC. <u>The Sophists</u>. Cambridge: Cambridge University Press, 1971.</p> <p>Guthrie, WKC. <u>Socrates</u>. Cambridge: Cambridge University Press, 1997, pp.97-169 (On reserve in the library).</p> <p>Irvine, W. <u>A Guide to the Good Life</u>. Oxford: OUP, 2009.</p> <p>Kerferd, G.B, <u>The Sophistic Movement</u>, Cambridge: Cambridge University Press, 1981.</p> <p>Kirk, G.S., J.E. Raven, and M. Schofield, <u>The Presocratic Philosophers</u>, 2<sup>nd</sup> ed. Cambridge: Cambridge University Press, 1983. (On reserve in the library).</p> <p>Long, A.A. <u>The Cambridge Companion to Early Greek Philosophy</u>, Cambridge University Press, 1999.</p> <p>Nussbaum, M. <u>The Fragility of Goodness</u>. Cambridge: CUP, 2001.</p> <p>Sharples, R.W., <u>Stoics, Epicureans and Sceptics. An Introduction to Hellenistic Philosophy</u>, 1996.</p>								

	<p>Vlastos, Gregory, <u>Platonic Studies</u>, Princeton: Princeton University Press, 1973.</p> <p>_____, "Socratic Irony", <i>The Classical Quarterly</i> 37 (1987), 79-96.</p> <p>Waterfield, Robin, <u>The First Philosophers: The Presocratics and Sophists</u>. 2<sup>nd</sup> ed., Oxford: Oxford University Press, 2009.</p>
<p><b>INDICATIVE MATERIAL:</b> (e.g. audiovisual, digital material, etc.)</p>	<p><b>RECOMMENDED MATERIAL:</b></p> <p><i>American Journal of Philosophy</i> <i>Apeiron</i> <i>Journal of Philosophy</i> <i>Oxford Studies in Ancient Philosophy</i> <i>Philosophical Review</i> <i>Phronesis</i> <i>The Classical Quarterly</i></p>
<p><b>COMMUNICATION REQUIREMENTS:</b></p>	<p>Class discussion in academic/professional English and debating speech skills.</p>
<p><b>SOFTWARE REQUIREMENTS:</b></p>	<p>Microsoft Word</p>
<p><b>WWW RESOURCES:</b></p>	<p><a href="http://www.noesis.es">http://www.noesis.es</a> <a href="http://www.hippias.com">http://www.hippias.com</a>. <a href="http://plato.stanford.edu/contents.html">http://plato.stanford.edu/contents.html</a></p>
<p><b>INDICATIVE CONTENT:</b></p>	<ol style="list-style-type: none"> <li>1. Introduction: The origins of philosophy <ol style="list-style-type: none"> <li>1.1. The Milesian Turn to Nature</li> <li>1.2. Parmenides</li> <li>1.3. A Defence of the Inquiry into Nature</li> </ol> </li> <li>2. Socrates <ol style="list-style-type: none"> <li>2.1 The Good Life</li> <li>2.2 Definitions</li> <li>2.3 The Love of Wisdom</li> <li>2.4 Intellectualism</li> </ol> </li> <li>3. Against the Sophists <ol style="list-style-type: none"> <li>3.1 The Sophists Come to Athens</li> <li>3.2 The Sophist Sells Teachings for the Soul</li> <li>3.3 Rhetoric is Blind to the Good</li> </ol> </li> <li>4. Plato <ol style="list-style-type: none"> <li>4.1 The Theory of Recollection</li> <li>4.2 The Theory of Forms</li> <li>4.3 The Tripartite Theory of the Soul</li> </ol> </li> <li>5. Justice <ol style="list-style-type: none"> <li>5.1 The Opening Conversation</li> <li>5.2 Justice</li> <li>5.3 The Just Life is Better</li> </ol> </li> </ol>

	<ul style="list-style-type: none"><li>6. Aristotle<ul style="list-style-type: none"><li>6.1 Natural Bodies and Their Specific Behaviours</li><li>6.2 Natures are Forms</li><li>6.3 Teleology in Nature</li></ul></li><li>7 Psychology<ul style="list-style-type: none"><li>7.1 The Soul is the Form of the Body</li><li>7.2 Induction</li><li>7.3 Becoming Like the Unmovable First Mover</li></ul></li><li>8 First Philosophy<ul style="list-style-type: none"><li>8.1 Science of Being</li><li>8.2 Substances are Forms</li><li>8.3 No Universal is a Substance</li></ul></li><li>9 Ethics<ul style="list-style-type: none"><li>9.1 The Function Argument</li><li>9.2 Theoretical Wisdom</li><li>9.3 Practical Wisdom</li></ul></li><li>10. Hellenistic Philosophers<ul style="list-style-type: none"><li>10.1 Epicureanism</li><li>10.2 Stoicism</li><li>10.3 Skepticism</li></ul></li></ul>
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