

Term Information

Effective Term Spring 2023
Previous Value Spring 2022

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Propose for new GE Theme: Traditions, Cultures and Transformations.

What is the rationale for the proposed change(s)?

This course fulfills the theme's goals and ELOs.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

We anticipate no programmatic implications.

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Philosophy
Fiscal Unit/Academic Org	Philosophy - D0575
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3210
Course Title	History of Ancient Philosophy
Transcript Abbreviation	Hist Ancient Phil
Course Description	Major figures and issues in Greek philosophy: presocratics, Socrates, Plato, Aristotle.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	Yes
Is any section of the course offered	100% at a distance
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture, Recitation
Grade Roster Component	Lecture
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus, Lima, Marion, Newark</i>

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: 3 cr hrs in Philos, or permission of instructor.
Exclusions	
Electronically Enforced	Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	38.0101
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Literature; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

The course is an elective (for this or other units) or is a service course for other units

Previous Value

General Education course:

Literature; Global Studies (International Issues successors)

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Students explain problems, concepts, and arguments from the philosophical tradition inaugurated by the ancient Greeks.
- Students explain connections or tensions within the philosophical tradition of the ancient Greeks.
- Students assess problems, concepts, and arguments in the philosophical tradition of the ancient Greeks in terms of their contribution(s) to knowledge, understanding and experience of the human condition.
- Students articulate their own values, ideas and lived practices with regards to problems and arguments that arise within the philosophical tradition of the ancient Greeks.
- *Students analyze, interpret, and critique significant literary works.*
- *Through reading, discussing, and writing about literature, students appraise and evaluate the personal and social values of their own and other cultures.*
- *Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.*
- *Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.*

Previous Value

COURSE CHANGE REQUEST
3210 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
09/16/2022

Content Topic List

- Plato
- Aristotle
- Other figures in ancient Greek philosophy

Sought Concurrence

No

Attachments

- PHILOS 3210 syllabus as of 9.15.2022.docx: Syllabus
(Syllabus. Owner: Shuster, Amy Lynne)
- 3210 submission form for TCT theme as of 9.15.2022.docx: TCT Theme form
(Other Supporting Documentation. Owner: Shuster, Amy Lynne)

Comments

- Syllabus and Theme form revised as panel advised on 8/31/22. *(by Shuster, Amy Lynne on 09/15/2022 03:19 PM)*
- Please see Panel feedback e-mail sent 08/31/22. *(by Cody, Emily Kathryn on 08/31/2022 02:43 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Shuster, Amy Lynne	06/06/2022 09:56 AM	Submitted for Approval
Approved	Downing, Lisa J	06/06/2022 10:39 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	06/15/2022 11:08 AM	College Approval
Revision Requested	Cody, Emily Kathryn	08/31/2022 02:43 PM	ASCCAO Approval
Submitted	Shuster, Amy Lynne	09/15/2022 03:19 PM	Submitted for Approval
Approved	Samuels, Richard	09/15/2022 08:47 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	09/16/2022 12:54 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	09/16/2022 12:54 PM	ASCCAO Approval

History of Ancient Philosophy

Course Description

About 2500 years ago, the western philosophical tradition emerged from the myths, values, and politics of the peoples who inhabited the Mediterranean coasts around ancient Greece. Rather than appealing to conventional sources of authority like common opinion and faith, ancient philosophers used reflection and reasoning to answer fundamental questions about the natural and social world. This course will focus on the works of Plato and Aristotle, and also draw upon the pre-Socratics, Epicureans, Stoics, and Skeptics. This course will assess their responses to questions like: What is the nature and origin of the universe? What is real and what is a figment of our imagination or psychology? What is the best life for a human to live and how should one pursue it? Given the conditioning of culture and habit, what is the scope and value of freedom and moral action? How, or to what extent, can we be certain of an answer to any of these questions? Students will be asked to explain basic concepts and compare responses of various thinkers, and then argue for positions of their own.

Prerequisite

Three credit hours in Philosophy, or permission of the instructor. You must be able and willing to read carefully and conscientiously, think and write clearly, and participate in class discussion. This course satisfies a History distribution for the Philosophy Major.

Instructional Mode

Class meeting dates and times, or note of asynchronous delivery
Location: classroom if in person or online if DL
Zoom meeting ID and password (if applicable)

Instructional Staff

Professor Name
Preferred method of communication: Instructor email
Office: University Hall room #
Student Hours: specific hours noted, and by appointment

Course Goals and Learning Outcomes

Course Goals:

1. Students appreciate the value of the philosophical tradition inaugurated by the ancient Greeks for human development and human flourishing.
2. Students understand how the philosophies of the ancient Greeks shed light on problems that are important to them.
3. Students create and evaluate arguments informed by the philosophy of the ancient Greeks.

Course Learning Outcomes:

Students who complete this course will be able to:	<i>Related Course Goals</i>
(A) explain problems, concepts, and arguments from the philosophical tradition inaugurated by the ancient Greeks.	1, 3
(B) explain connections or tensions within the philosophical tradition of the ancient Greeks.	1, 2, 3
(C) assess problems, concepts, and arguments in the philosophical tradition of the ancient Greeks in terms of their contribution(s) to knowledge, understanding and experience of the human condition.	1, 2, 3
(D) articulate their own values, ideas and lived practices with regards to problems and arguments that arise within the philosophical tradition of the ancient Greeks.	2, 3

Traditions, Cultures and Transformations General Education Theme Goals and ELOS (*and mapping of course learning outcomes noted in parens*)

1. Successful students will analyze “Traditions, Cultures and Transformations” at a more advanced and in-depth level than in the Foundations component. In the context of this goal, successful students are able to:

1.1 Engage in critical and logical thinking.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Critical and logical thinking lies at the heart of all philosophical endeavors. Course Goal 3 and Course Learning Outcomes A, B, C, and D pertain to ELO 1.1. This course exposes students to ancient Greek efforts to think critically about received ways of experiencing the world; and indeed, one hallmark way of engaging in criticism for ancient Greeks like Socrates is through the logical analysis of the positions of one's interlocutors, especially those from the dominant culture (like the political elites of ancient Athens). In almost every class period through the assigned reading and through actively engaging with lecture students view and reflect upon models for how to engage in critical and logical thinking; these models are made explicit in lecture and students critically analyze them during in class discussions. Logic is modeled not only in the particular arguments that philosophers make for their positions, but also in the systematic nature of their thinking—that is, how their claims in one domain (like metaphysics) impact their claims in another domain (like ethics). In midterm and final essays, students engage in critical and logical thinking about the philosophical tradition of the ancient Greeks in the service of building their own perspective on the theme.

1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course Goal 3 and Course Learning Outcomes A, B, C, and D pertain to ELO 1.2 This course offers an advanced and in-depth exploration of the TCT Theme by virtue of the systematic nature of the course content, and the fact that students are asked to write essays on issues related to the GE theme that are informed by this systematicity. This course includes a scholarly exploration of Traditions, Cultures and Transformations because lectures offer students a variety of ways in which these texts have been interpreted by earlier scholars and in their

essays students offer their own analysis of primary sources from ancient philosophy in light of this interpretive tradition.

2. Successful students will integrate approaches to understanding “Traditions, Cultures and Transformations” by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future. In the context of this goal, successful students are able to:

2.1 Identify, describe, and synthesize approaches or experiences as they apply to Traditions, Cultures and Transformations.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course Goals 2 and 3 and Course Learning Outcomes A, B and D pertain to ELO 2.1. The principal way in which students synthesize approaches in this course is through reconstructing the systematic nature of the philosophical systems of Plato (on the one hand) and Aristotle (on the other), and to a lesser extent tracking the differences between Socrates and Plato. Through reading, lecture, and class discussion, students will practice identifying and describing what is characteristic of each of their approaches; while many features are shared between the philosophy of Plato and Aristotle their points of disagreement are also fecund grounds from which to think about and synthesize new approaches. In their midterm and final essays, students demonstrate these skills with reference to the assigned course material.

2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment and creative work, building on prior experiences to respond to new and challenging contexts.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course Goal 2 and Course Learning Outcome D pertain to ELO 2.2. Students will write three short Thematic Reflections on their understanding of tradition, culture and transformation and how course content increasingly informs that understanding over the course of the semester. The course instructor will offer feedback on student responses to this assignment that is designed to help students refine their ability to achieve this learning outcome through class discussion shortly after each reflection is turned in, and where necessary in writing to individual students. Moreover, students will receive feedback from the instructor on their first essay before completing their second essay. The first essay offers a new, challenging context because students have not been afforded many opportunities in their previous education to engage in philosophical analysis of the assigned sources in this class. The second essay offers an even more challenging context since it assumes and requires experience with material from prior units in the course, given the systematic nature of the philosophical tradition that is the focus of this course. Students are encouraged to read and reflect upon the comments from their first essay as they prepare their second essay, and to meet with the course instructor during office hours to build their skills in self-assessment.

3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society. In the context of this goal, successful students are able to:

3.1 Describe the influence of an aspect of culture (e.g. religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.

Students will achieve this outcome by knowing, reflecting, and acting as follows: The aspect of culture at stake in this course is the philosophical tradition inaugurated by ancient Greeks. Course goals 1 and 2, and course learning outcomes A and C pertain to this ELO. In almost every class period, students will learn through completing the assigned readings and actively engaging with lecture about how ancient Greek philosophy influenced issues faced by the ancient Greeks; many of these issues remain relevant today. Issues range from how to explain motion (and any change more generally) to the ingredients of a good life. An important skill of philosophical writing is accurate description of these ideas and their influence. "Influence" is understood in two ways: how one philosopher's ideas formed the intellectual context from which the ideas of another philosopher emerged, and how (or to what extent) ideas from ancient Greek philosophy persuade readers today. Students will demonstrate this learning outcome in their first and second essays.

3.2 Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course goals 1 and 2 and course learning outcome C pertain to this ELO. In almost every class period, students will be introduced to a "big" idea from the ancient Greek philosophical tradition through assigned readings and lecture, and in many class periods students will analyze the lasting impacts of these ideas on the development of the philosophical tradition, broadly construed across time. Consult the Schedule of Classes at the end of a Course Syllabus for a list of key terms or "big ideas" at stake in almost every class period. Many of the questions that lie at the heart of ancient Greek philosophy and the ideas developed by ancient Greeks like Plato and Aristotle to try to make headway on answering those questions still perplex us today. In their first and second essays, students will offer arguments that include an analysis of a major and lasting impact of at least one "big" idea from the ancient Greek philosophical tradition.

3.3 Examine the interactions among dominant and sub-cultures.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course goal 1 and course learning outcome B pertain to this ELO. Though often considered dominant culture today, ancient Greek philosophy began as sub-culture. Lecture and class discussion of Plato's *Apology* (See Jan 18th in Schedule of Classes) revolves around how Socrates was accused and found guilty of "introducing new gods to the city" because he aimed to empower individual human reason at moments when members of the dominant culture would otherwise turn to traditional authorities like priests and political elites. But even qua sub-culture, the Greek philosophical tradition is not uniform. In many class periods, like those focusing on the works of Aristotle, students will examine the variety of ways in which philosophers in ancient Greece disagreed with each other through completing the assigned reading and actively engaging with the lecture.

3.4 Explore changes and continuities over time within a culture or society.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course goal 1 and course learning outcomes A and B pertain to this ELO. The focus on the

development of philosophical thought from Socrates to Plato to Aristotle provides multiple touchpoints to explore both continuities among their thinking (like the importance of human reason) and the differences among them (for instance, whether the human spirit or human psychology is best described as a whole or in parts). Almost every class period will feature an exploration of this ELO through lecture and discussion.

4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures. In the context of this goal, successful students are able to:

2.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course learning outcome B pertains to this ELO. In Unit 1 class periods (through lecture and discussion), students will come to recognize and explain the institutional changes to where philosophy was practiced and learned (especially the development of Plato's Academy and the emergence of Aristotle's Lyceum). In part, the explanation of this institutional change is a function of differences among individuals; in particular, Aristotle was an immigrant to Athens and perhaps as such was an unlikely person to name as Plato's successor to head the Academy. This outsider status led him to found the Lyceum. Another major theme of this course, explored in several class periods throughout the semester, is the difference between the sophistry of Gorgias and Thrasymachus and the philosophy of Socrates, Plato and Aristotle.

2.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.

Students will achieve this outcome by knowing, reflecting, and acting as follows: Course learning outcome D pertains to this ELO. The perceptions of difference at stake in this course pertain to who is capable of virtue or who is capable of which virtues. For instance, in Plato's *Republic*, Socrates claimed that the difference between women and men was not relevant to an individual's ability to rule well. This served as an implicit criticism of Athenian politics, which excluded women from participating in public life. And in *The Politics*, Aristotle argued some people are incapable of self-rule (and related virtues) and thus are slaves by nature. This argument amounts to a critique of slavery as it is practiced in his day because people who were well understood to be capable of self-rule were being held as slaves. In both cases, the broader societal issue at stake is who counts (or should count) as a citizen or what is the basis of citizenship. These ideas will be discussed during class when the associated texts are assigned.

Legacy GE Goals

Literature: Students evaluate significant texts in order to develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; and critical listening, reading, seeing, thinking, and writing.

Global Studies: Students understand the pluralistic nature of institutions, society, and culture

in the United States and across the world in order to become educated, productive, and principled citizens.

Legacy GE Expected Learning Outcomes:

- Literature: Students analyze, interpret, and critique significant literary works.
- Literature: Through reading, discussing, and writing about literature, students appraise and evaluate the personal and social values of their own and other cultures.
- Global Studies: Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
- Global Studies: Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

Students will achieve the Literature outcomes through thoughtful reading of assigned texts (which have been considered a basic building block to higher education for over 2000 years), participation in class activities (which are designed to model and build interpretive and analytical skills), and successful completion of formal and informal writing assignments (which require making an argument consistent with philosophical conventions about the assigned texts).

Students will achieve the Global Studies outcomes by reading, reconstructing in their own words, criticizing, and writing about the intellectual products of cultures and peoples who lived around the coasts of the Mediterranean sea between 850 B.C.E. and 530 C.E; these products are a touchstone for ideals and practices of democratic citizenship and cosmopolitanism—traditions that are central to global citizenship.

Required Texts

Readings in Ancient Greek Philosophy, 5th edition (Hackett), ISBN 9781624665325
Additional readings posted to Carmen (indicated by * in Schedule of Classes)

How your grade is calculated

<i>Assignment</i>	<i>Weight</i>
Good Citizenship	25%
Midterm Essay	35%
Final Essay	35%
Thematic Reflections	5%

Due dates are noted on the Schedule of Classes, and posted to the Calendar in Carmen and under each week’s Module in Carmen. Grades are posted during the semester to Grades in our Carmen course site.

Grading Scale

93% – 100%	A
90% – 92.9%	A-
87% – 89.9%	B+
83% – 86.9%	B
80% – 82.9%	B-
77%– 79.9%	C+
73% – 76.9%	C
70% – 72.9%	C-
67% – 69.9%	D+
60% – 66.9%	D
Below 60%	E

Assignments

Good Citizenship

How students contribute to the learning of fellow students and to the educational environment of our class is a basis for individual assessment in this course. Good citizens demonstrate in class that they have carefully read and taken notes on the assigned texts for that day of class in advance of class. Expect to spend at least 2 hours reading in advance of each class. After taking these notes, good citizens come to class with the text(s) assigned for discussion (as noted in the Schedule of Classes) and with questions about elements of the text that they did not fully understand or that were particularly interesting to them. To contribute to the educational environment, good citizens project respect for and interest in the contributions of fellow students both in what they say and how they comport their bodies. Respect comes in a variety of forms, including but not limited to disagreement that takes the ideas of others seriously and sincerely, asking others to say more about their ideas, connecting the ideas of students, listening attentively, and reflecting back to others what you hear them saying. Lack of respect also comes in a variety of forms, including but not limited to arriving late to class and doing things during class that should be done outside of class (e.g. checking your phone, work for other classes). A major component of this assignment is also regular writing and thinking tasks during class time. These tasks are designed to help students practice basic skills of written philosophy, including citing evidence, explaining ideas, and analyzing arguments. These tasks will also gauge students' understanding of the course material at a formative stage in the learning process.

Midterm and Final Essays

Philosophy is written in a distinctive form. Making this form explicit will be a topic for class discussion and activity. Students will develop and demonstrate competency in philosophical writing through two formal essays, each between 2500-2800 words. The first essay will pertain to material from Units 1-4. The second essay will pertain to material from Unit 5. Prompts for each essay will be distributed well in advance of the due dates. Excellent responses will accurately, clearly, and appropriately explain the relevant course material (with correct citations) and develop an insightful, original (i.e. the student's own) argument. Engagement with secondary literature is neither required nor encouraged, but students are permitted to draw upon such literature in consultation with course instructional staff.

Thematic Reflections

At three points during the semester, you will write a reflection on your understanding of “tradition, culture and transformations.” In the first reflection due early in the semester, you will report your prior understanding of what is meant by tradition and culture, how you understand transformations occurring with traditions and cultures (if at all), and you will pose at least three questions that you have about this GE Theme that you would like to or anticipate developing resources to respond to by completing this course. In the second reflection due toward the middle of the semester and written after you re-read your first reflection, you will update your understanding of what is meant by the GE theme’s three key terms and the sorts of questions that are relevant to that theme in the context of this course, and note in bullet form the ideas and arguments you were introduced to in this course that you think are relevant to that theme and your questions. In the third reflection due toward the end of the semester and after you have reread your first two reflections, you will report on your summative understanding of the GE theme’s three key terms, give examples of at least three transformations and at least one lasting impact you learned about in this course, note the resources from this course that helped you to ask and (begin to) respond to the questions you posed, and finally any remaining questions that you have about this theme. These assignments are graded on a complete/incomplete basis. Submissions that include a response to each part of the prompt will count as complete.

Course Policies and Procedures

Commitment to Inclusion

I am committed to providing a positive, safe, and inclusive classroom in order to promote an environment of academic achievement and integrity. You and I have mutual responsibility to insure that the classroom environment supports teaching and learning, is respectful of the rights and freedoms of all members, and promotes a civil and open exchange of ideas. Disruptive classroom behavior that substantially or repeatedly interrupts either my ability to teach or student learning is prohibited.

OSU Diversity, Equity, and Inclusion Statement

The Ohio State University affirms the importance and value of diversity of people and ideas. We believe in creating equitable research opportunities for all students and to providing programs and curricula that allow our students to understand critical societal challenges from diverse perspectives and aspire to use research to promote sustainable solutions for all. We are committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among all members; and encourages each individual to strive to reach their own potential. The Ohio State University does not discriminate on the basis of age, ancestry, color, disability, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, race, religion, sex, gender, sexual orientation, pregnancy, protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment.

Creating an environment free from harassment, discrimination and sexual misconduct

The Ohio State University is committed to building and maintaining a community to reflect diversity and to improve opportunities for all. All Buckeyes have the right to be free from

harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Office of Institutional Equity:

- Call 614-247-5838 or TTY 614-688-8605,
- Or Email equity@osu.edu

The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Office of Institutional Equity to ensure the university can take appropriate action:

- All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.
- The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

Absences

Life is complicated. Because of this, you can be absent up to **two class periods** for self-identified mental health days with no impact on your Good Citizenship grade. I appreciate receiving emails in advance of class to let me know when you will not be able to make it to class; however, my approval for these mental health days is not required.

If you must miss a class, I recommend that you contact **several** of your fellow students to get notes for the class period missed. You are responsible for any announcements made during a class that you missed. You are also encouraged to make an appointment with me to talk about what you missed. There is no way to “make-up” for any informal writing collected during a class period that you missed. However, you can post additional contributions to the class discussion board before or after class, which can offset your absence in the final calculation of your Good Citizenship. This option should not be abused (or over-used).

Late Assignments and Extensions

Late assignments are not accepted. An assignment is considered “late” when it is submitted after it is due. Missed in-class writing assignments cannot be made up. All requests for extensions must be emailed to me no later than the assignment due date.

Academic Integrity and OSU’s Code of Student Conduct

Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the university’s [Code of Student Conduct](http://studentconduct.osu.edu) (studentconduct.osu.edu), and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the university’s Code of Student Conduct and this syllabus may constitute “Academic Misconduct.”

The Ohio State University’s Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: “Any activity that tends to compromise the academic integrity of the university or subvert the educational process.” Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the university’s Code of Student Conduct is never considered an excuse for academic misconduct, so I recommend that you review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university’s *Code of Student Conduct* (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

For your writing-to-learn, group project, and final reflective portfolio assignments in this course, you should cite any print, online, or interpersonal sources that you consulted (i.e. not merely those directly quoted). If you do consult unassigned sources, you must provide full and appropriate citations. Neither ignorance nor carelessness is an acceptable defense in cases of plagiarism. In practice, questions about academic integrity arise because students do not clearly distinguish in their notes between a source’s ideas and their own ideas, and this mistake is reproduced in their submitted assignment. Failure to credit the source of an idea or a structure of thought will be taken very, very seriously.

After reviewing all the course policies in this document, if you have any questions about what constitutes plagiarism, cheating, or unauthorized assistance, ask me.

Copyright and Appropriate Use of Course Materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course, including class notes and other course materials on commercial sites or creating a bank for distribution to other students.

Plagiarism

The OSU Code of Student Conduct defines plagiarism as “the representation of another’s work or ideas as one’s own; it includes the unacknowledged word-for-word use and/or paraphrasing of another person’s work, and/or the inappropriate unacknowledged use of another person’s ideas”. Students often experience some degree of unease when I recommend that they read and give feedback on each other’s work. They worry that they might commit plagiarism. Here is where I draw the line in these cases:

- you should acknowledge all the help that you received. (See the sample acknowledgments above for one way in which you might do that.)
- place quotation marks and a citation around all language that you draw from other sources; if you paraphrase an idea or argument from a source, then provide a citation and clearly indicate what did not originate with you;
- When giving or receiving feedback, remember that the writer is responsible for correcting grammatical problems. You can ***verbally*** tell the writer that there is a grammar problem and you can ***verbally*** tell the writer how to fix the problem, but you may not write it down or make changes in an electronic document for the writer. I believe the only way that writers learn how to improve their grammar is if they make those corrections themselves. Indeed, that is how I learned about my common grammatical errors.
- However, the feedback that you give and receive should not be merely focused on grammatical issues; I also encourage you to talk about your ideas, evidence and analysis with your fellow classmates! This sort of help should also be acknowledged in an Acknowledgments section.

Be aware that instructors in other courses that you take may draw the line differently. Consult each instructor if an explicit policy is not stated in the course syllabus or related course material.

Academic Credit Policy

This course adheres to OSU’s Academic Credit Policy. In the context of this course, this means that you will receive three hours of classroom or direct faculty instruction *and* you will be expected to complete *at minimum* six hours of out of class student work (for a total of nine hours of weekly work) over 14 weeks of instruction plus one week of exams.

Communication and Carmen Expectations

I will post Announcements in Carmen to relay most of the nuts-and-bolts of the course. You are responsible for any information that I pass along via this medium. I ask that you log into Carmen at least once a week; and in most weeks, you will need to login several times in order to complete assignments.

Course Resources

Accommodations

The university strives to make all learning experiences as accessible as possible. In light of the current pandemic, students seeking to request COVID-related accommodations may do so through the university's request process, managed by Student Life Disability Services. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

Student Life Disability Services Contact Information

- Phone: 614-292-3307
- Website: slds.osu.edu
- Email: slds@osu.edu
- In person: [Baker Hall 098, 113 W. 12th Avenue](#)

Support for Your Mental Health

I strongly recommend reviewing the “[5 to thrive](#)” list, committing to take care of yourself, and developing self-compassion for when you do not reach your goals. One mantra that I repeat to myself often: *I'm here to get it right, not to be right.*

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life Counseling and Consultation Services (CCS) by visiting ccs.osu.edu or calling (614) 292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on-call counselor when CCS is closed at (614) 292-5766 and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-(800)-273-TALK or at suicidepreventionlifeline.org

Keep in mind when Reporting Sexual Assault

Writing submitted for this class is generally considered confidential pursuant to the University's student record policies. However, students should be aware that University employees are required by University policy and Title IX guidance to report allegations of discrimination based on sex, gender, gender identity, gender expression or sexual orientation, including sexual misconduct, sexual assault and suspected abuse/neglect of a

minor, occurring on campus and/or involving current students at OSU when they become aware of possible incidents in the course of their employment, including via coursework or advising conversations.

If you or someone you know has been harassed or discriminated against based on your sex or gender, including sexual harassment, sexual assault, relationship violence, stalking, or sexual exploitation, you may find information about your rights and options on [Ohio State's Title IX website](http://titleix.osu.edu) (titleix.osu.edu) or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu. Title IX is part of the Office of Institutional Equity (OIE) at Ohio State, which responds to all bias-motivated incidents of harassment and discrimination, such as race, religion, national origin and disability. For more information, visit the [OIE website](http://oie.osu.edu) (equity.osu.edu) or email equity@osu.edu.

Collaboration and Acknowledgments

I strongly urge you to sign up for an appointment with a Writing Tutor at least once to discuss each essay, whether you consider yourself a strong writer or not. Writing Tutors are a great resource for feedback on your ideas and on whether your evidence clearly supports your ideas. Since the audience for your writing is a standard College of Arts and Sciences student, they are well placed to tell you whether the ideas in your essay are clearly explained to a novice reader.

[The Writing Center](#) is located at 4120 Smith Lab (with online consultations) and provides free appointments and walk-ins to all OSU students. To make an appointment, call (614)688-4291 or [book online](#). You should bring the specific assignment directions, the text(s) that you are writing on, the course syllabus, and a draft copy of your response to the assignment.

Acknowledging any help or feedback that contributed to your thought is standard scholarly practice. Indicate any debts for general help received or non-course related sources consulted in an Acknowledgments section at the end of your paper, or in the form of a footnote or endnote if a particular issue was the object of the help or feedback (for instance, a particular piece of evidence or line of argument). The following are examples of such an acknowledgment:

“Thanks to my roommates for reading drafts of this paper late into the evenings and entertaining my crazy thoughts about this paper.”

“Thanks to my classmate for talking through elements of the argument in this paper and helping me understand and interpret the text better. I am also grateful to a tutor in the Writing Center for helping me to make my prose grammatical and more graceful.”

“I read THIS ARTICLE in preparation for this assignment. While it does not appear anywhere cited in the paper directly, it strongly informed my understanding of the text and the issues at hand.”

Academic Support Services

The Dennis Learning Center offers programs and services designed to help students improve their overall academic performance and to assist students in achieving excellence. The DLC offers study strategy courses and one-on-one academic coaching. For more information, visit in person at 250 Younkin Success Center at 1640 Neil Avenue or browse their website at <https://dennislearningcenter.osu.edu/>.

Office Hours

All students are encouraged to talk with me during office hours, not just when you have a question or are struggling. For instance, it helps me to know how class is going for you.

My regular office hours this semester will be on INSERT DAYS/TIMES AND LOCATION. If the time of my regular office hours does not work for you, then email me with **three** options that do work for you and I will get back to you as soon as possible with a time that works for me. Keep in mind that it may take me up to 12 hours to respond to your email, so offer times given that likely delay in my response.

Schedule of Classes

In advance of each class, read, watch, or listen to the assigned material. Check each week's module on Carmen for links to asterisks * readings and information about any assignments due that week. Modules are released at least a week in advance.

Unit 1: What is ancient philosophy?

Weds, Jan 11 The School of Athens

Read in advance: Hesiod, *Theogony* 1-138* and Homer, *Iliad* 1.1-20 and 2.465-473*; Thales (11A9, 11A10), Anaximander (612A11, 12A23, 12A10), Pythagoras (36B4; 31B129; 14,10; 14,2, 58C4); Xenophanes (B2, B10, B11, B12, B14, B18, B23, B27, B30, B35, A38), Heraclitus (B42, B57, B104, B50, B113, B112, B28, B56, B47), Parmenides (28B1, B2)

Optional: PBS series *The Greeks: Crucible of Civilization* (3 parts, 60 min each); Ober, *Mass and Elite in Democratic Athens* (chapter 2)

Lecture keyterms: Persian War and Peloponnesian War, anachronism, internal exegesis, external exegesis, rhapsodes (e.g. Homeridae), theology versus theogony versus cosmology

Thematic Reflection 1 conducted in class.

Learning Outcomes:

- Explain the lecture keyterms in broad outline.
- Identify major dates and geographical locations for the course material.
- Understand the geopolitics of the ancient world in broad terms.
- Identify a way to define ancient philosophy.

Fri, Jan 13 Poets — Sages and Sophists — Physicians

Read in advance: Protagoras (80A5, 80B4, 80B1, 80A1, 80A21), Gorgias (82B11), Prodicus (84B5, ¶3), Hippias (86B6)

Pre-class reflection questions:

- What are the (presumed or explicit) grounds of authority? ...revelation, logic, observation, and/or something else substantiates the author's credibility?
- What do they think of truth? Is it accessible to the average person? Why (not)?
- Why does each author think people should or will agree with his claims?

Lecture keyterms: *sophos* (pl. *sophoi*), anthropomorphism, *phronein* versus *sophronein*, naturalistic explanation, orator or rhetorician, Protagorean relativism

Learning Outcomes:

- Identify textual passages that establish Homer's authority.
- Identify the sages of the pre-Platonic world.
- Answer the pre-class reflection questions.

Weds, Jan 18 Philosophers

Read in advance: Plato, *Apology* (17a-24a); Plato, *Republic* (366b-368c, 454a-b, 484a-504e, 531d-534d, 539b-d); Plato, *Gorgias* (456b-458b)*; Aristotle, *Metaphysics* I.1-2

Optional listen: Martin Luther King, Jr. speech

Pre-class reflection questions:

- How can philosophy be distinguished from other practices?
- What is the place and purpose of truth in human society and an individual life according to philosophy?
- What is the basis of authority according to philosophy?

Lecture keyterms: the meanings of *logos*, historical Socrates versus the character of Socrates, periodization of Platonic dialogues (early, middle, late), the Academy, Lyceum or Peripatetic School, four stages of the *elenchus*, *aporia*, Socratic ignorance, dialectics versus eristics

Learning Outcomes:

- Define the lecture keyterms and track how they apply to the assigned material.
- Identify the two possible causes for Helen's igniting of the Trojan War, and how each impacts the assessment of her moral responsibility.
- Understand in broad outline the method of ancient philosophy, and what propels or motivates ancient philosophical analysis.
- Identify four ways in which the practice of philosophy differs from prior social practices.

Unit 2: The nature of the soul (and human nature)

Fri, Jan 20 How to assess moral responsibility?

Read in advance: Plato, *Phaedrus* 246a-b*; Aristotle, *Nicomachean Ethics* I.13 and *De Anima* I.1; Epictetus, *Discourses* 2.17*

Optional reading: Homer, *The Odyssey* (excerpts)

Pre-class reflection question:

- Research online the story of Jason of the Argonauts and Medea. To what extent is Medea responsible for killing her children? On what basis do you think that?

Lecture keyterms: mereology, parts of the soul (including nutritive, perceptive, appetitive, understanding, rational versus non-rational), student of nature versus student of dialectician, affections of the soul, motions of the soul

Learning Outcomes:

- Define the lecture keyterms and track how they apply to the assigned texts.
- Understand the difference between Aristotelian and Stoic grounds for identifying the psychology of decision-making.

- State how different ways of explaining the psychology of decision-making impacts the assessment of moral responsibility.

Weds, Jan 25 How human nature is the source of human diversity

Read in advance: Plato, *Republic* (414c-417b and 435a-441c); Heraclitus (B107)

Pre-class reflection questions:

- Do you think there is a relationship between human psychology and human diversity? Why or why not?
- If so, how much of human diversity can human psychology explain? What sort(s) of human diversity is (are) left out of the explanation? Why?

Lecture keyterms: parts of the soul (appetitive spirited, and rational), ruling part; Phoenician myth of the metals (a.k.a. the noble lie)

Learning Outcomes:

- Define the lecture keyterms and identify relevant passages from assigned texts.
- Identify the relationship between the *Republic's* psychology and the noble lie.

Fri, Jan 27 Everything has a purpose. Everything.

Read in advance: Aristotle, *Nicomachean Ethics* I.7 and *De Anima* II.2,4-5,11-12

Lecture keyterms: actuality, potentiality, human function, living, nutrition, sense-perception, reason, capacity versus activity, the human good, first principle

Learning Outcomes:

- Define the lecture keyterms and identify relevant passages from assigned texts.
- Reconstruct the purpose and reasoning of the human function argument

Weds, Feb 1 Is this all there is? This can't be all there is!

Read in advance: Pythagoras (14.1, 14.8a); Plato, *Republic* (614b-621d) and *Apology* (40c-42a)

Optional: "[Socrates acquitted in ancient trial re-run](#)" and [original proceedings](#)

Lecture keyterms: metempsychosis, immortality, Myth of Er, path dependency, moral responsibility

Learning Outcomes:

- Define the lecture keyterms and identify relevant passages from assigned texts.
- Assess arguments for the nature and consequences of the immortal soul.

Unit 3: What exists?

Fri, Feb 3 Why an answer to this question is not obvious or easy

Read in advance: Plato, *Republic* 514a-518b; Heraclitus (22B1, B107, B17, B12, B91, B49a); Parmenides (B6, B7, B8); Zeno of Elea (29A11, A12; A16; B1, B3, A25, A26, A29)

Lecture keyterms: metaphysics, ontology, being, existence, predication, appearance (or Way of Seeming) versus reality (or Way of Truth), stability versus flux/change

Learning Outcomes:

- Define the lecture keyterms and track how they apply to the assigned authors.
- State four reasons why answering the question of this unit is not obvious or easy.
- State why not-Being does not exist according to Parmenides.
- Name the five qualities of Being according to Parmenides.

Weds, Feb 8 Early hypotheses

Read in advance: Thales (11A12, 11A14), Anaximander (12A9+12B1, 12A11) and Anaximenes (13A5, 13A7, 13B1, 13A7); Xenophanes (A30, A33) and Heraclitus (B123, B30, B64, B90, B65, B36, B117, B55); Leucippus and Democritus (67A1, 67A6, 67A9, 68A37, 67A8.68A38, 67A7, 68A47, 67A15, 67A14, 67A19, 67A16, 68A58, 67A16, 68A47, 68A58, 68A60, 68A57, 67A1, 68B9, 68B6); Gorgias (82B3)

Pre-class reflection questions:

- Who agrees with Parmenides?
- What does each author identify as the fundamental element of existence? In particular, does only one thing exist or do a set of things?

Lecture keyterms: elementalism and atomism, monism and pluralism, *aperion*, materialism, sophism

Learning Outcomes:

- Define the lecture keyterms and track how they apply to the assigned authors.
- State the three skeptical arguments offered by Gorgias.
- Describe the faulty reasoning in one skeptical argument offered by Gorgias.

Fri, Feb 10 The Classical Doctrine of Plato's Theory of the Forms

Read in advance: Plato, *Phaedo* 78d and 96a-102d, especially 100c
Recommended: Plato, *Timaeus* (27e-58c)

Lecture keyterms: *reductio ad absurdum*

Learning Outcomes:

- Name the six principles that comprise the classical doctrine.
- Identify text that pertains to each principle.
- Give an example of each principle.

Weds, Feb 15 Objections to the Classical Doctrine?

Read in advance: Plato, *Parmenides* (127b–135d)

Learning Outcomes:

- Name the four objections to the classical doctrine as they appear in this dialogue.
- Identify text that pertains to each objection.
- Describe how one might defend the doctrine against at least two objections.

Fri, Feb 17 From forms to substances

Read in advance: Aristotle, *Metaphysics* I.3 and I.9

Lecture keyterms: *eidōs*, *ousia*, substance versus essence (or quiddity)

Pre-class reflection question:

- Which of Aristotle's criticisms of Plato's forms ring similar to an objection courted in Plato's *Parmenides*?

Learning Outcomes:

- Define the lecture keyterms and identify relevant passages from assigned texts.
- Identify and assess ten Aristotelian arguments against Platonic forms.

Weds, Feb 22 How things come to be in the world

Read in advance: Aristotle, *Physics* I.1, I.5-9, II.1 -3

Lecture keyterms: four causes or *aitia* (material, efficient, formal, final), hylomorphism, *stoicheia*

Learning Outcomes:

- State and offer examples of the four causes.
- Pose some questions about the nature of causality in Aristotle.
- Explain how change occurs according to Aristotle.

Unit 4: What can humans claim to know?

Fri, Feb 24 If you can't recall it, then suspend judgment

Read in advance: Plato, *Meno*; excerpts from Skeptics (1.A, 1.F, 1.H, 71.C, 72.A-K)*

Lecture keyterms: epistemology; dogmatism; Academic skepticism versus Pyrrhonism; epistemic doubt versus doxastic doubt; apraxia (inaction); ataraxia (tranquility); equipollent argument; diaphonia (dispute)

Learning Outcomes:

- Identify the two questions at the heart of epistemology.
- State the four reasons to suspend judgment according to Pyrrhonism.
- Define the lecture keyterms and identify passages that are relevant to them.

Weds, Mar 1 Critical reflections on recollection

Read in advance: Plato, *Phaedo* (65a-66a and 72d-77a)

Thematic Reflection #2 conducted in class.

Fri, Mar 3

Knowledge versus Opinion?

Read in advance: Xenophanes (B34, B35); Plato, *Republic* (507a-511e, 514a-521c, and 534a)

Lecture keyterms: two worlds thesis and intellectualism, imagination (*eikasia*), folk wisdom (*pistis*), systematic thinking (*dianoia*), understanding (*noesis*); visible realm, intelligible realm

Learning Outcomes:

- Define the lecture keyterms and identify passages that are relevant to them.
- Understand the metaphor of the divided line.
- Understand the metaphor of the sun, and how it relates to the divided line.
- Understand how the metaphor of the cave relates to the divided line.

Mon, Mar 6

First Essay due by 10:00pm to Carmen

Weds, Mar 8

Saving perception and common sense

Read in advance: Aristotle, *Nicomachean Ethics* VI.1-2, 5, 7, 12, 13

Lecture keyterms: common sense (*endoxa*); moral excellence versus intellectual excellence; craft/skill (*techne*), practical wisdom (*phronesis*), scientific/systematic knowledge (*episteme*), wisdom (*sophia*), understanding/insight (*nous*)

Learning Outcomes:

- Define the lecture keyterms and identify passages that are relevant to them.
- Understand Aristotle's argument against Platonic intellectualism.

Fri, Mar 10

On thinking and explaining

Read in advance: Aristotle, *De Anima* III.3-4 and *Posterior Analytics* 1.1-3, II.8, II.10, II.19

Lecture keyterms: nominal definition versus real definition

~ Spring Break ~ March 13-17 ~

Unit 5: How should one live?

Weds, Mar 22

Prepare to die

Read in advance: Plato, *Crito* (43a-54e) and *Phaedo* (66a-70d and 115c-116a)

Lecture keyterms: political obedience and civil disobedience, principle of non-retaliation, intellectual integrity, moral integrity

Pre-class reflection questions:

- When, if ever, is it permissible to disobey an order or law of a state?
- When, if ever, is it required to disobey an order or law of a state?

Learning Outcomes:

- Identify the arguments for why Socrates should stay in jail, and why he should leave.
- Begin to form an initial assessment of these arguments.
- Understand the possible conflict between intellectual integrity and moral integrity.

Fri, Mar 24

Play the numbers then fake it 'til you make it

Read in advance: Pythagoras (14.8a, 14.8); Plato, *Gorgias* (462a-472a)

Pre-class reflection questions:

- What do you think is the relationship between happiness and justice?
- What kind of person is Polus? Where in the dialogue do you get a sense of his basic world view and values?
- What terms do Socrates and Polus disagree about the meaning of?
- Do you think King Archelaus is happy? Why?

Lecture keyterms: knowledge (*episteme*), craft (*techne*), knack (*eupeiria*); hedonism; oratory (*rhotorike*); real (fitness) versus apparent (fitness); good, neutral, bad; power; happiness

Learning Outcomes:

- Define lecture keyterms and identify relevant passages for them.
- Generate a concept map of the complex analogy drawn by Socrates
- Track the parts of flattery and their objects, and how those objects relate to real objects.
- Analyze the reasons why Polus thinks King Archelaus is happy.
- Identify the relationship between this dialogue's metaphysics and epistemology and that of other views (e.g. in other dialogues).

Pre-class assignment: Socratic Ethics Worksheet

Weds, Mar 29

Prefer to suffer injustice than commit injustice (say what?)

Read in advance: Plato, *Gorgias* (472a-481a)

Pre-class reflection questions:

- Do you think it is better to suffer injustice or to do injustice? Why?
- On what grounds does Socrates assess the happiness of King Archelaus?
- Do you think goodness is beneficial and badness painful?

Lecture keyterms: admirable versus shameful; beneficial, pleasure; badness, painful

Learning Outcomes:

- Define lecture keyterms and identify relevant passages for them.

- Reflect upon the epistemological value of personal testimony.
- Make explicit Polus's beliefs about injustice and shame, and then assess them.

Pre-class assignment: Socratic Ethics Worksheet 2

Fri, Mar 31 Be a lover, not a hater
 Read in advance: Carmen page about setting and plotline; Plato, *Symposium* (198a-212c)
 Optional: [“The Origin of Love” from Hedwig and the Angry Inch*](#)

Pre-class assignment: Worksheet on Socrates/Diotima's speech

Weds, Apr 5 Pay your debts and live to your advantages
 Read in advance: Carmen page with background on Plato's *Republic*; Antiphon (87A44a) and Plato, *Republic* (327a-348a)

Lecture keyterms: conventional justice; *nomos* (sin) and *nomoi* (pl) versus nature (*phusis*)

Pre-class reflection questions:

- What do you think is the definition of justice?
- What is the role of justice in the good life?
- What do you think justice is most properly predicated of? (e.g. individual actions and lives or legislation and cities?)

Pre-class assignment: Reading guide on Conventional Conceptions of Justice

Fri, Apr 7 Be strong (so, might makes right?)
 Read in advance: Plato, *Republic* (348a-367e)

Pre-class reflection questions:

- Is justice more like the practice of medicine or the practice of boxing?
- What would you do if you had the ring of Gyges?

Pre-class assignment: Reading guide on How to Live? Be strong.

Weds, Apr 12 Be good (but, is that asking too much?)
 Read in advance: Aristotle, *Nicomachean Ethics* I.1, I.4, II.1-6, III.4-5
 Optional: [Shaquille O'Neal's Aristotelian virtues*](#)

Pre-class assignment: Aristotle NE reading guide

Fri, Apr 14 Be happy (but, is that really enough?)
 Read in advance: Aristotle, *Nicomachean Ethics* I.5, I.7-9, X.6-9
 Optional: [David Brooks on the Crews Missile and How People Change*](#)

Lecture keyterms: ultimacy criteria, self-sufficiency criteria, preferability criteria; inclusivists versus intellectualists

Pre-class assignment: Aristotle NE reading guide 2

- Weds, Apr 19 Pursue pleasure in all of its forms
Read in advance: Epicurus, "Letter to Menoeceus"* and "Principle Doctrines"* and
Epictetus, "Encheiridion"*
- Fri, Apr 21 Catch Up and Conclusions
Read in advance: Nothing
- Thematic Reflection #3 conducted in class.
- Mon, Apr 24 **Second Essay due by 10:00pm to Carmen**

NB: This syllabus is subject to change without prior notice.

Changes will be announced in class and posted to the course website in Carmen.

GE Theme course submission documents

Overview

Each category of the General Education (GE) has specific learning goals and Expected Learning outcomes that connect to the big picture goals of the program. Expected Learning Outcomes (ELOs) describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course.

The prompts below provide the goals of the GE Themes and seek information about which activities (discussions, readings, lectures, assignments) provide opportunities for students to achieve the ELO's associated with that goal. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

In a sentence or two, explain how this class “fits” within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

This course offers an advanced survey of the enduring legacy of ancient Greek culture, in particular a dynamic tradition of philosophical examination.

Goals and ELOs shared by *all* Themes

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 1.1 Engage in critical and logical thinking.	Critical and logical thinking lies at the heart of all philosophical endeavors. Course Goal 3 (syllabus page 1) and Course Learning Outcomes A, B, C, and D (syllabus page 2) pertain to ELO 1.1. This course exposes students to ancient Greek efforts to think critically about received ways of experiencing the world; and indeed, one hallmark way of engaging in criticism for ancient Greeks like Socrates is through the logical analysis of the positions of one's interlocutors, especially those from the dominant culture (like the political elites of ancient Athens). In
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	<p>almost every class period through the assigned reading and through actively engaging with lecture students view and reflect upon models for how to engage in critical and logical thinking; these models are made explicit in lecture and students critically analyze them during in class discussions. Logic is modeled not only in the particular arguments that philosophers make for their positions, but also in the systematic nature of their thinking—that is, how their claims in one domain (like metaphysics) impact their claims in another domain (like ethics). In their midterm and final essays, students engage in critical and logical thinking about the philosophical tradition of the ancient Greeks in the service of building their own perspective on the theme.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>Course Goal 3 (syllabus page 1) and Course Learning Outcomes A, B, C, and D (syllabus page 2) pertain to ELO 1.2 This course offers an advanced and in-depth exploration of the TCT Theme by virtue of the systematic nature of the course content, and the fact that students are asked to write essays on issues related to the GE theme that are informed by this systematicity. This course includes a scholarly exploration of Traditions, Cultures and Transformations because lectures offer students a variety of ways in which these texts have been interpreted by earlier scholars and in their essays students offer their own analysis of primary sources from ancient philosophy in light of this interpretive tradition.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Course Goals 2 and 3 (syllabus page 1) and Course Learning Outcomes A, B and D (syllabus page 2) pertain to ELO 2.1. The principal way in which students synthesize approaches in this course is through reconstructing the systematic nature of the philosophical systems of Plato (on the one hand) and Aristotle (on the other), and to a lesser extent tracking the differences between Socrates and Plato. Through reading, lecture, and class discussion, students will practice identifying and describing what is characteristic of each of their approaches; while many features are shared between the philosophy of Plato and Aristotle their points of disagreement are also fecund grounds from which to think about and synthesize new approaches. In their midterm and final essays, students demonstrate these skills with reference to the assigned course material.</p>
<p>ELO 2.2 Demonstrate a developing sense of self as a learner through reflection,</p>	<p>Course Goal 2 (syllabus page 1) and Course Learning Outcome D (syllabus page 2) pertain to ELO 2.2. Students will write three short Thematic Reflections on their understanding of</p>

<p>self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>tradition, culture and transformation and how course content increasingly informs that understanding over the course of the semester (syllabus page 4). The course instructor will offer feedback on student responses to this assignment that is designed to help students refine their ability to achieve this learning outcome through class discussion shortly after each reflection is turned in, and where necessary in writing to individual students. Moreover, students will receive feedback from the instructor on their first essay before completing their second essay. The first essay offers a new, challenging context because students have not been afforded many opportunities in their previous education to engage in philosophical analysis of the assigned sources in this class. The second essay offers an even more challenging context since it assumes and requires experience with material from prior units in the course, given the systematic nature of the philosophical tradition that is the focus of this course. Students are encouraged to read and reflect upon the comments from their first essay as they prepare their second essay, and to meet with the course instructor during office hours to build their skills in self-assessment.</p>
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Theme Specific ELOs

<p>ELO 1.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.</p>	<p>The aspect of culture at stake in this course is the philosophical tradition inaugurated by ancient Greeks. See course goals 1 and 2 (Syllabus page 1), and course learning outcomes A and C (Syllabus page 2). In almost every class period, students will learn through completing the assigned readings and actively engaging with lecture about how ancient Greek philosophy influenced issues faced by the ancient Greeks; many of these issues remain relevant today. Issues range from how to explain motion (and any change more generally) to the ingredients of a good life. An important skill of philosophical writing is accurate description of these ideas and their influence. "Influence" is understood in two ways: how one philosopher's ideas formed the intellectual context from which the ideas of another philosopher emerged, and how (or to what extent) ideas from ancient Greek philosophy persuade readers today. Students will demonstrate this learning outcome in their first and second essays.</p>
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<p>ELO 1.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.</p>	<p>See course goals 1 and 2 (Syllabus, page 1) and course learning outcome C (Syllabus, page 2). In almost every class period, students will be introduced to a “big” idea from the ancient Greek philosophical tradition through assigned readings and lecture, and in many class periods students will analyze the lasting impacts of these ideas on the development of the philosophical tradition, broadly construed across time. Consult the Schedule of Classes at the end of a Course Syllabus for a list of key terms or “big ideas” at stake in almost every class period. Many of the questions that lie at the heart of ancient Greek philosophy and the ideas developed by ancient Greeks like Plato and Aristotle to try to make headway on answering those questions still perplex us today. In their first and second essays, students will offer arguments that include an analysis of a major and lasting impact of at least one “big” idea from the ancient Greek philosophical tradition.</p>
<p>ELO 1.3 Examine the interactions among dominant and sub-cultures.</p>	<p>See course goal 1 (Syllabus, page 1) and course learning outcome B (Syllabus, page 2). Though often considered dominant culture today, ancient Greek philosophy began as sub-culture. Lecture and class discussion of Plato’s <i>Apology</i> (See Jan 18th in Schedule of Classes) revolves around how Socrates was accused and found guilty of “introducing new gods to the city” because he aimed to empower individual human reason at moments when members of the dominant culture would otherwise turn to traditional authorities like priests and political elites. But even qua sub-culture, the Greek philosophical tradition is not uniform. In many class periods, like those focusing on the works of Aristotle, students will examine the variety of ways in which philosophers in ancient Greece disagreed with each other through completing the assigned reading and actively engaging with the lecture.</p>
<p>ELO 1.4 Explore changes and continuities over time within a culture or society.</p>	<p>See course goal 1 (Syllabus, page 1) and course learning outcomes A and B (Syllabus, page 2). The focus on the development of philosophical thought from Socrates to Plato to Aristotle provides multiple touchpoints to explore both continuities among their thinking (like the importance of human reason) and the differences among them (for instance, whether the human spirit or human psychology is best</p>

	described as a whole or in parts). Almost every class period will feature an exploration of this ELO through lecture and discussion.
<p>ELO 2.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>See course learning outcome B. In Unit 1 class periods (through lecture and discussion), students will come to recognize and explain the institutional changes to where philosophy was practiced and learned (especially the development of Plato’s Academy and the emergence of Aristotle’s Lyceum). In part, the explanation of this institutional change is a function of differences among individuals; in particular, Aristotle was an immigrant to Athens and perhaps as such was an unlikely person to name as Plato’s successor to head the Academy. This outsider status led him to found the Lyceum. Another major theme of this course, explored in several class periods throughout the semester, is the difference between the sophistry of Gorgias and Thrasymachus and the philosophy of Socrates, Plato and Aristotle.</p>
<p>ELO 2.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.</p>	<p>See course learning outcome D. The perceptions of difference at stake in this course pertain to who is capable of virtue or who is capable of which virtues. For instance, in Plato’s <i>Republic</i>, Socrates claimed that the difference between women and men was not relevant to an individual’s ability to rule well. This served as an implicit criticism of Athenian politics, which excluded women from participating in public life. And in <i>The Politics</i>, Aristotle argued some people are incapable of self-rule (and related virtues) and thus are slaves by nature. This argument amounts to a critique of slavery as it is practiced in his day because people who were well understood to be capable of self-rule were being held as slaves. In both cases, the broader societal issue at stake is who counts (or should count) as a citizen or what is the basis of citizenship. These ideas will be discussed during class when the associated texts are assigned.</p>