

McAnulty College and Graduate School of Liberal Arts
 Duquesne University

Ancient Philosophy
 MWF 1:00–1:50pm
 PHIL 300-01
 College 640
 Fall 2006

Teacher

Texts

Dr. P. L. Miller	
Office.....College 332	Julia Annas, <i>Voices of Ancient Philosophy</i>
Office Hours.....MWF 2–3pm	Plato, <i>Republic</i>
Office Phone.....412-396-1291	Warburton, <i>Thinking from A to Z</i>
Email Address..... millerp2212@duq.edu	Weston, <i>A Rulebook for Arguments</i>
Website..... www.unc.edu/~plmiller	

Evaluation

Important Dates

Greek Alphabet Quiz.....2%	Greek Alphabet Quiz.....09/01
Logic Assignment.....3%	Logic Assignment.....09/06
Reading Quizzes.....5%	Argument Schema.....9/20
Logical Term Assignments.....5%	First Paper.....10/02
Argument Schema.....5%	Midterm Exam.....10/19
First Paper.....15%	Second Paper.....12/01
Midterm Exam.....15%	Comprehensive Final Exam.....12/20
Second Paper.....20%	
Comprehensive Final Exam.....30%	

Course Description

Are our actions fated or free? Should we be held responsible for them in any case? Does an omniscient God foresee these actions, not to mention our thoughts? If so, how can they be free after all? When we decide upon a course of action, why are our motives so often conflicted? Are we motivated only by appetites and emotions, or also by reason? Can this reason really know anything, or is knowledge indistinguishable from mere belief? And what is the role of faith? Perhaps we should succumb to universal doubt, unless there is some stable reality upon which we can depend. But what is really real? Is it matter, or is the material world an illusion? Might there be a hidden spiritual world that is more real?

The best life would seem to be the one that accords somehow with whatever reality is. So what is worth aiming for in life? Is it pleasure, wealth, honor, happiness, or virtue? Are these goals incompatible, or might not virtue guarantee most of them? In any case, should the state take a position on these ethical questions, enforcing one vision of the best life to the exclusion of others? That will depend to some extent on whether the state arises by convention, or emerges instead from nature. So why does the state arise? Is it for the common good or the benefit of a few? And what grants legitimacy to its coercive laws? Specifically, is democracy the best form of government? Or wouldn't the rule of the wise be best?

These are some of the questions we shall consider in this course. Concluding with Greek philosophy's single best work, Plato's *Republic*, we shall spend most of the semester reading short excerpts from a host of ancient writers—Greek and Roman, pagan and Christian. These will include: Parmenides, Zeno, Antiphon, Plato, Aristotle, Epicurus, Lucretius, Cicero, Epictetus, Sextus Empiricus, Diogenes Laertius, Plotinus, Augustine, and Boethius. But we shall also have occasion to sample some philosophically important writing from ancient authors not usually considered in philosophy courses. Notable among these will be: Homer, Herodotus, Hippocrates, Euripides, Polybius, Matthew, Plutarch, and Galen

Course Requirements

As with any college course, every hour in class requires at least two hours of preparation beforehand. When papers or exams are due, needless to say, still more time will be needed. Precise expectations for these tasks will be made clearer when they are imminent. In the meantime, recognize that the course demands steady work throughout the semester. Keep up with the reading assignments, attend class, participate in discussions. In general, cultivate an *active* approach to the material: think of the teacher as a guide rather than a general. Seek help when you meet concepts you do not understand or skills you have trouble mastering. Beyond these universal suggestions, finally, there are three components of the course to which you should turn your immediate attention:

Greek Terms: In order to approach the language and thought of these texts as closely as possible, you will learn the Greek alphabet by the second class, when there will be a Greek to English transliteration quiz. During subsequent lectures, dozens of Greek philosophical terms will arise, and you should keep a record of them and their definitions with an eye to the midterm and final exams. The transliteration quiz will be worth only 2% of your final grade, but both exams (almost 50% of your final grade) will have sections devoted to the explanation of Greek terms.

Reading Quizzes: In order to ensure that you are not only reading the selections but actively assimilating their content, there will be unannounced reading quizzes. Together these will be worth 5% of your final grade.

Logical Terms: In order to understand the intricate arguments of ancient philosophy, you will also learn dozens of logical terms from Warburton and Weston. In the syllabus below, these terms have been paired with the daily readings from Annas. Before we meet for class, first master the logical terms listed for that day, then read the appropriate selections from Annas, keeping these terms in mind. Next, choose three of the terms and find an instance of each from the readings. In sum, prepare one page that: (i) lists each term, (ii) explains it in your own words, (iii) quotes a short passage from Annas that exemplifies it, and (iv) explains precisely how the passage exemplifies it. On some unannounced days I will collect and grade these pages. Their average grade will be worth 5% of your final grade. These assignments will not begin until 09.08, but before that time a longer, announced logic assignment will be due, on 09.06. This longer assignment resembles the shorter ones that will follow, but instead of three terms, you must comb the philosophical readings for that day's class and find an instance of each term that was assigned from Warburton during the first week of the course (08.30). This assignment will ensure that you understand the basics of logic and philosophical reading. It should be no longer than 5 type-written pages.

Some Course Policies

Like all forms of lying, plagiarism and cheating are grave offences. This is especially true in a university, whose goal is the pursuit of truth. Since these offences threaten the very foundation of

collegiate life, they will be prosecuted to the full extent afforded by this university's policies. The maximum penalty is expulsion. Any doubts about the natures of these offences or the punishments they will incur can be dispelled by consulting the following website:
<http://www.studentlife.duq.edu/handbooksec5.html>

Attendance is expected at all lectures, and occasionally the teacher will call roll. In light of this expectation, necessary absences should be explained to the teacher, preferably with documentation. Any absence of more than one week requires the student to contact an advisor. There is no intrinsic penalty for missing class, but because of the steady workload required by this course, the unannounced collection of assignments, and the unannounced quizzes, students who miss more than a class or two will suffer poor grades, often to the point of failing.

In order to receive full consideration, all assignments (including papers) must be submitted at the beginning of class on the day they are due. Once class has begun, submitted work will be penalized by a 'minus' for each 24 hours that it is late. Thus, when a paper is due on a Monday, for example, if a certain paper is of superior quality and is submitted at the beginning of class on Monday, it will receive an A. Submitted a few minutes after the beginning of class on Monday, however, the same paper will receive an A-. Submitted 24 hours later, it will receive a B+, and so on until the graded papers are returned to the rest of the class, after which time it will receive no consideration.

Exams missed for any reason beyond those excused by the university's administration (travel for a university sponsored activity, death in the family, serious illness or accident, etc.) will not be readministered. In order to receive a make-up exam, a student will need to supply the teacher with advance notice of the absence (when possible). Both the College of Liberal Arts and the teacher must receive documentation of the excuse (in all cases).

Graded work will receive numerical scores. Since the percentages of evaluation have been made explicit above, the teacher will not calculate interim grades for students; students can easily do so for themselves. The meanings of these numerical scores are:

93-100.....	A.....	superior
90-92.....	A-.....	excellent
88-89.....	B+.....	very good
83-87.....	B.....	good
80-82.....	B-.....	above average
78-79.....	C+.....	satisfactory
70-77.....	C.....	average
60-69.....	D.....	poor
0-59.....	F.....	failure

About grades, two general points should be remembered. Properly speaking, first, grades are earned by the student, not given by the teacher. Second, these meanings are taken quite literally, so that grades in the A range will be very rare, a B grade (or higher) will be something of which to be proud, and the grade of C will very likely be the class average at the end of the semester. Students who receive D grades or lower should consult with the teachers immediately in order to diagnose and remedy the problem(s).

Students with documented disabilities are entitled to reasonable accommodations, if needed. If you need accommodations, please contact the Office of Freshman Development and Special Student Services in 309 Duquesne Union (412-396-6657) as soon as possible. Accommodations will not be granted retrospectively.

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<p>08.28.06</p> <p>Historical Introduction to Ancient Greek and Roman Philosophy</p>	<p>08.30.06</p> <p>Review of Basic Logic</p> <p>Weston: 40–52</p> <p>Warburton assertion argument premise conclusion validity deduction sound argument consistency contradiction contraries conditional statements antecedent consequent necessary and sufficient conditions iff affirming the antecedent denying the consequent denying the antecedent affirming the consequent</p>	<p>09.01.06</p> <p>Fate</p> <p>Homer Lucian</p> <p>Annas: xix–xxii, 3–11</p> <p>Greek Alphabet Quiz</p>
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<p>09.04.06</p> <p>LABOR DAY</p>	<p>09.06.06</p> <p>Fate</p> <p>Aristotle Alexander of Aphrodisias Cicero (Chrysippus) Aulus Gellius Epicurus Diogenes of Oenoanda Lucretius</p> <p>Annas: 12–34</p> <p>Logic Assignment Due</p>	<p>09.08.06</p> <p>Fate</p> <p>Plato Alcinous Alexander of Aphrodisias Boethius</p> <p>Annas: 35–56</p> <p>Weston: 71–78</p> <p>Warburton formal fallacy <i>non sequitur</i> spurious ‘therefore’</p>
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<p>09.11.06</p> <p>Fate</p> <p>Aristotle Epictetus (Diodorus Cronus) Cicero Alexander of Aphrodisias</p> <p>Annas: 56–67</p> <p>Warburton genetic fallacy correlation=cause confusion <i>post hoc ergo propter hoc</i> some/all confusion alternative explanations</p>	<p>09.13.06</p> <p>Psychology</p> <p>Plato</p> <p>Annas: 71–84</p> <p>Warburton refutation equivocation begging the question circular argument</p>	<p>09.15.06</p> <p>Psychology</p> <p>Aristotle</p> <p>Annas: 84–97</p> <p>Weston: 19–23</p> <p>Warburton analogy, arguments from disanalogy</p>
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<p>09.18.06</p> <p>Psychology</p> <p>Euripides Epictetus Galen Maccabbees</p> <p>Annas: 110–28</p> <p>Warburton counterexample rash generalisation black-and-white thinking false dichotomy</p>	<p>09.20.06</p> <p>Epistemology</p> <p>Plato</p> <p>Annas: 131–43</p> <p>Schema Due</p>	<p>09.22.06</p> <p>Epistemology</p> <p>Plato</p> <p>Annas: 143–66</p> <p>Warburton <i>reductio ad absurdum</i> absurd consequences move empirical anecdotal evidence induction</p>
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<p>09.25.06</p> <p>Epistemology</p> <p>Plato</p> <p>Annas: 166–92</p> <p>Warburton assumption supposition imply/infer enthymeme</p>	<p>09.27.06</p> <p>Epistemology</p> <p>Aristotle</p> <p>Annas: 193–200</p> <p>Weston: 53–70</p>	<p>09.29.06</p> <p>Epistemology</p> <p>Epicurus (Stoics) Plato Sextus Empiricus</p> <p>Annas: 200–24</p>
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<p>10.02.06</p> <p>Epistemology</p> <p>First Paper Due</p>	<p>10.04.06</p> <p>Metaphysics</p> <p>Parmenides Zeno</p> <p>Annas: 227–34</p>	<p>10.06.06</p> <p>Metaphysics</p> <p>Plato</p> <p>Annas: 234–46</p> <p>Weston, 79–85</p>
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<p>10.09.06</p> <p>Metaphysics</p> <p>Plato Diogenes of Sinope (Stoics) (Aristotle)</p> <p>Annas: 246–59</p> <p>Warburton hypothesis dictionary definition truth by adage exception that proves the rule <i>ad hoc</i> clauses humptydumptying stipulative definitions Socratic fallacy family resemblance term</p>	<p>10.11.06</p> <p>Metaphysics</p> <p>“Hippocrates” Plato (Anaxagoras)</p> <p>Annas: 259–69</p> <p>Warburton democratic fallacy 'everyone does it' truth by consensus truth by authority kowtowing universal expertise</p>	<p>10.13.06</p> <p>Metaphysics</p> <p>Aristotle Plutarch</p> <p>Annas: 269–80</p> <p>Warburton zig-zagging devil's advocate drawing a line slippery slope arguments domino effect pedantry newspeak jargon 'that's a value judgement' paradox</p>
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<p>10.15.06</p> <p>Metaphysics</p> <p>Aristotle Plutarch (Stoics) Augustine</p> <p>Annas: 280–94</p> <p>Warburton rhetoric persuader words persuasive definition devil's advocate pseudo-profundity rhetorical questions</p>	<p>10.17.06</p> <p>Ethics</p> <p>Aristotle Herodotus</p> <p>Annas: 297–305</p> <p>Warburton smokescreen sophistry straw man shifting the goalposts vagueness red-herrings irrelevance</p>	<p>10.19.06</p> <p>Midterm Exam</p>
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<p>10.22.06</p> <p>Ethics</p> <p>Plato</p> <p>Annas: 305–319</p>	<p>10.24.06</p> <p>Ethics</p> <p>Aristotle</p> <p>Annas: 319–28</p> <p>Warburton 'that's a fallacy' <i>ad hominem</i> move getting personal irrelevance emotive language complex questions prejudice proof by ignorance biting the bullet companions in guilt move <i>tu quoque</i> vested interest Ockham's razor rationalisation bad company fallacy wishful thinking gambler's fallacy bad reasons fallacy knock-down argument</p>	<p>10.26.06</p> <p>Ethics</p> <p>Cicero (Stoics) Epicurus Cicero (Epicureans)</p> <p>Annas: 328–51</p>
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<p>10.29.06</p> <p>Ethics</p> <p>Plato Matthew Plotinus</p> <p>Annas: 351–70</p>	<p>11.01.06</p> <p>ALL SAINTS DAY</p>	<p>11.03.06</p> <p>Politics</p> <p>Plato (Protagoras) Antiphon Plato Aristotle Epicurus Diogenes of Oenoanda Cicero</p> <p>Annas: 373–403</p>
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<p>11.06.06</p> <p>Politics</p> <p>Dissoi Logoi Plato Aristotle</p> <p>Anna: 403–26</p>	<p>11.08.06</p> <p>Politics</p> <p>Herodotus The Old Oligarch Aristotle Polybius</p> <p>Annas: 427–452</p>	<p>11.10.06</p> <p><i>Republic</i> 1</p> <p>1–35</p>
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11.13.06 <i>Republic 2</i> 36–66	11.15.06 <i>Republic 3</i> 66–102	11.17.06 <i>Republic 4</i> 103–35
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THANKSGIVING HOLIDAY

11.27.06 <i>Republic 5</i> 136–75	11.29.06 <i>Republic 6</i> 176–207	12.01.06 Paper Due
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12.04.06 <i>Republic 7</i> 208–37	12.06.06 <i>Republic 8</i> 238–69	12.08.06 IMMACULATE CONCEPTION
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12.11.06 <i>Republic 9</i> 269–96	12.12.06 (Tuesday) <i>Republic 10</i> 297–326	12.13.06 (Wednesday) Conclusions
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Comprehensive Final Exam: 1:15–3:15pm, 12.20.06