

PHILOSOPHY 31, FALL 2013

Professor Georgios Anagnostopoulos, Email: ganagnostopoulos@ucsd.edu
Office: H&SS 8034; Office Hours: Tue. & Th. 4:00-5:00, and by appointment.

Texts:

J. Barnes: EARLY GREEK PHILOSOPHY (2nd edition)

Plato: FIVE DIALOGUES

Aristotle: INTRODUCTORY READINGS

Readings:

1. Precursors, Thales, Anaximander, Anaximenes; in Barnes, pp. 3-27.

The pre-philosophical accounts of the world (mythological/religious/poetic); the first scientific/philosophical accounts of the origin & constitution of the world; the substantive & methodological contributions of the Milesians; Milesian Monism, Materialism, & Hylozoism.

2. Pythagoras, Xenophanes, Heraclitus; in Barnes, pp. 28-35, 40-73.

- Pythagoras on the soul, transmigration of the soul & personal identity, philosophy as a way of life.
- Xenophanes' cosmological views, his alleged skepticism, criticisms of popular views of the divine (anthropomorphism, immoralism, relativism), & his own view of the divine.
- Heraclitus' aphoristic style and the problem of interpreting the extant fragments, human ignorance, and the reasons for the difficulty of acquiring knowledge; Heraclitus as a follower of the Milesian naturalistic tradition & the meaning of his Logos; universal flux; unity of opposites; Heraclitus as a non-Milesian radical thinker and the problem of identity through time.

3. Parmenides; in Barnes, pp. 77-91.

The two ways of inquiring (the way of Truth & of Opinion), senses vs. reason, the methodological contributions of Parmenides (Rationalism & Demonstration), the properties of what is.

4. The Pluralists: Empedocles, Anaxagoras, Democritus; in Barnes, pp. 111-161, 185-198, 203-253.

- Empedocles follows Parmenides on the unreliability of the senses and the importance of reason, on the impossibility of that which is not & of generation & corruption, but disagrees with him on Monism; Empedocles' Pluralism (Four Roots plus Love & Strife), & his theory of mixing; his theories of perception & thought; purifications.
- Anaxagoras agrees with Parmenides on the impossibility of generation & perishing, but not on Monism; his extreme pluralism; the Universal Mixture Thesis, the Predominance Thesis, & the Homoiomery Thesis; his views on the role of the Mind in generating and regulating the world; the nature of Mind & Thought.
- Democritus' atomism—atoms and the void; the distinction between things existing by nature and by convention; the atomists' explanation of secondary qualities; the argument from divisibility in support of atomism; the nature of ancient atomism as a theory when compared to modern atomism.

5. *Euthyphro*; in Plato: FIVE DIALOGUES.

The practical context of the dialogue & the problem of pervasive disagreements about values, the primacy of the "What is X?" question & Socratic definitions, the object of definitions & Socratic Forms, Socratic ethical realism, the uses of definitions (epistemic & pragmatic), examination of the proposed definitions of piety and the Socratic elenchus, the relation of values to the divine.

6. *Apology*; in Plato: FIVE DIALOGUES

The two kinds of accusations against Socrates (early & late), the alleged climate of resentment against Socrates, his defense against the late accusations and his philosophical views on which they depend; the wrongness of harming others; the unexamined life; the wisdom of Socrates; his mission & service to the gods; why one should not fear death.

7. *Meno*; in Plato, FIVE DIALOGUES.

The question of how virtue is acquired & the primacy of the “What is X?” question; Socratic Forms; Meno’s Paradox and the Socratic Fallacy; the Theory of Recollection; the distinction between Knowledge & Belief, arguments for & against the claim that virtue can be taught.

8. *Phaedo*; in Plato, FIVE DIALOGUES.

The nature of the philosopher and of philosophy and their relation to dying—separating the soul from the body; the faculty, type of cognitive activity, and object of philosophical knowledge; the soul & Platonic Forms; the arguments concerning the nature and immortality of the soul.

9. *Categories*; in ARISTOTLE, pp. 1-8.

The nature of Aristotelian categories and the primacy of concrete individuals; primary and secondary substances and the rejection of the primacy of Platonic Forms; marks of substance.

10. *Posterior Analytics*; in ARISTOTLE, pp. 16-24, 28-30.

The nature of scientific knowledge and of the premises of demonstrative reasoning, responses to skepticism, the nature of our knowledge of the first principles & rejection of Plato’s innate ideas.

11. *Nicomachean Ethics*; in ARISTOTLE, pp.196-216, 275-287, 216-228.

The good as the object or end of desire, things pursued as means and as ends and their structure; the supreme end; happiness as the end of everything humans pursue, its nature as explicated by the Function Argument; the human virtues—both ethical & intellectual; highest happiness as intellectual activity and its features; practical life as the second best form of happiness.

12. *Politics*; in ARISTOTLE, pp. 288-296, 310-318.

Distinguishing the political association and rule from other types of association and rule; the naturalness of the polis and man as a political animal; slavery; Aristotle on the best state.

Requirements:

Lectures are Tue. & Th., 5:00-6:20, PETER 103. Discussion Sections: Sect. 1: Tu. 4:00-4:50, HSS 1315; Sect. 2: W. 4:00-4:50, HSS 2154. The Teaching Assistant for the class is: Mr. Kyle Sereda (ksereda@ucsd.edu); office, H&SS 8089; office hours, Th. 3:00-4:50.

There will be two short, take-home examinations, one on the fourth and the other on the eighth week of classes. Midterm exams will be handed out in class on Thursday of third and seventh weeks and will be returned in class on Thursday of fourth and eighth weeks. Students will be asked to answer three questions in each midterm (10 points for each question). There will also be a Final Exam to be taken in class on the date and time listed in the Fall Schedule of Classes, which will cover all the materials assigned for the course. Students will be asked to answer four questions (10 points for each question, for a total of 100 points for the course). In all examinations, students will be asked to answer questions based on the lectures, readings, and discussion sections by writing short essays.