PHIL 0991S: Living Like an Ancient Greek Philosopher

Professor: Dr. Emily Kress (emily_kress@brown.edu)
Course Meetings: T/Th 10:30 a.m. – 11:50 a.m.
Office Hours: T/Th 4 p.m. – 5:20 p.m. (except on the first Tuesday of the month, when there is a faculty meeting); sign up in the Google Doc linked on Canvas

Description

This class is a study of how the ancient Greek and Roman philosophers conceived of the place of philosophy in a good human life, focusing on Socrates, Plato, Aristotle, the Epicureans, and the Stoics. We will consider and critically assess the possibility—prominent in some recent scholarship—that for many of these philosophers, philosophy itself was a way of life. We will therefore ask what it would be to live in a philosophical way and what, if anything, might make such a life a good one. Our inquiry will also have a practical dimension, with opportunities to try out these philosophers' recommendations and to reflect on how this experience can help us understand their arguments.

We will inquire into these questions by focussing in on three more specific (and often connected) themes: *education, self-care,* and *self-knowledge*. We will think about how these phenomena are to be understood, what "self" they are concerned with, what practices—of self-examination, philosophical conversation, reflection, admonishment, practical exercises, and habit formation—they might require, and, finally, their place (if any) in a philosophical life. In approaching our topic from this perspective, we will be picking up some suggestions from Socrates. In the *Apology,* for instance, he reports that "the god ordered" him "to live the life of a philosopher"—and seems to think that to live in this way just *is* "to examine myself and others" (28e-29a, trans. Grube). And in the *Alcibiades,* he indicates that the results of an inquiry into ourselves will help us to *care* for ourselves: "if we know ourselves, then we might be able to know how to cultivate ourselves, but if we don't know ourselves, we'll never know how" (129a, trans. Hutchinson).

These remarks—and others like them—raise important questions. How are these processes of examination and self-cultivation to be understood? How do we carry them out? Do we do so alone, or with the help of other people—and why? What knowledge do they produce or require? What effects do they have on us? Why are they important to education and philosophical life? And… what are the alternatives to this picture? What advantages might they have? How might *we* decide among them?

Course Goals

This course has at least two distinctive features. The first concerns your *role* in our inquiry: it is that our investigation into our ancient texts will be based on *your* questions, puzzles, confusions, objections, insights, experiences, and reflections. The second concerns our *approach* to these contributions: it is that our inquiry into them will be both *conversational* and *practical*. This means that we will be concerned both with developing your puzzles and ideas through philosophical *dialogue* with one another and also with developing practical *exercises* that will give us resources for refining and reflecting on them.

This process will help us to pursue several overarching (and interconnected) aims:

> The first such aim is to make real progress in *understanding our texts*. By beginning with our own reactions to the texts and working through them together, we'll begin to notice the differences between the ways we've each read the text and how they open it up for investigation—and thereby come to see more clearly the structure both of our reading processes and of the text we are reading. We will then use this work to help us develop practical

exercises and to guide us in reflecting on the experience of carrying them out—which will in turn allow us to return to the text with new eyes and new concerns.

The second aim is to see whether this work can help us to *reflect on issues that we care (or might come to care) about*—including the place of philosophy in a good human life, including ours. Here, too, it will help to notice, reflect on, develop, and challenge our reactions as we read and to think about what practical experiences might help us to understand and assess the ideas we are reading about.

The third aim is to *reflect more generally on the process of doing philosophy*: of reading, writing, talking about—and *living* it. We'll thus be talking explicitly not just about our assigned texts and our reactions to them, but more generally about how to approach *reading* historical texts and how to engage philosophically with what we find. We'll reflect on what makes for a *good philosophical conversation* with another, ask how we've been doing, and develop some strategies to try. We'll think about how to use our *written work* to raise and develop questions that help us to have an excellent conversation. And we'll use our *practical exercises* to develop our thoughts on our texts, to help us think about what counts as philosophy, and to decide how we might want to include it (or not!) in our own lives.

In short, by taking this class, you will:

- develop an understanding of key concepts and arguments in Platonic, Aristotelian, Epicurean, and Stoic approaches to selected ethical and epistemological themes
- refine your ability to work with difficult primary texts
- refine your ability to identify, analyze, and evaluate philosophical arguments, distinctions, and concepts
- refine your skills for careful, rigorous, and thoughtful argumentative writing
- practise discussing philosophical issues with respect, civility, and care; and reflect on what makes for a good philosophical conversation
- consider the nature of philosophical thinking and practice and consider its place in your own life.

Acknowledgements: In putting together this class, I am indebted to the excellent work of many teachers of philosophy, especially those interested in what it would be to teach philosophy as a way of life. (See philife.nd.edu for more information.) I am particularly indebted to the resources developed by Tushar Irani, Steve Angle, and Steve Horst for their *Living a Good Life* course (livingagoodlife.com), by Tushar Irani for his *Live like a Philosopher* course, and by Jacob Stump for several of his courses (including one on philosophy as a way of life).

A Note on the Nature of the Class: This class is highly *practical*, often in a very *personal* way. In addition to reading and thinking about philosophical texts, we'll be developing and carrying out a series of practical exercises. Since we'll be designing these exercises together, we will hopefully be able to find activities that satisfy all members of the class. At the same time, the nature of our topics may mean that these practical exercises touch on many of the things we care about most, in a very personal way; indeed, thinking about what philosophical ideas might mean for *us* is a major goal of the course. Still, this might mean that you will occasionally find that you would prefer not to engage in a particular activity or that a particular position we are discussing is just not for you. That is *completely fine*! Again, thinking about these issues is one important way of reflecting on what it is to live philosophically. With these considerations in mind, here are six ways we will work to accommodate our individual needs:

1. This class will *not* aim to convince you of any particular position. Instead, it will aim to help you develop the tools needed to understand and reflect critically on them. The goal is to put *you* in a position to make your *own* decisions about which ideas you want to adopt, reject, etc.

2. While these tools include practical exercises, we will be doing our best to design them—working together—in a way that makes them accessible for everyone and that focusses above all on *understanding* and *exploring* the philosophical positions.
3. In carrying out and reflecting on these exercises, you will be encouraged to bring your own lived experience and unique perspectives to bear—and to use them to help you think critically about the ideas we are studying, including what might make them challenging or problematic.
4. At the same time, while you are encouraged to approach the exercises in a very personal way (and to include such things in your private notes on the exercise), you are also welcome to step back a bit when preparing the "report" that you share with the class—focussing (say) on identifying questions or passages you'd like to discuss in light of the exercise, and keeping your private reflections to yourself.
5. Each exercise will be accompanied by an alternative, less practical assignment that you may choose to complete instead. (That assignment will offer you an opportunity to reflect more theoretically on what you're finding troubling in the material or raise other theoretical questions.)
6. You will be required to complete only *two* practical exercises out of the *five* available ones.

Please feel free to be in touch about any further accommodations you need or any suggestions for how we can all get the most out of this experience. As always, I am eager to hear your feedback and ideas.

Prerequisites: one prior course in philosophy (i.e. one course listed as PHIL in C@B)

Course Materials

The following books have been ordered and will be available at the bookstore:

Aristotle, *Nicomachean Ethics;* trans. Crisp (Cambridge, 9781107612235).
Epictetus, *Discourses, Fragments, Handbook*; trans. Gill and Hard (Oxford, 9780199595181).
Epicurus Reader; trans. Inwood and Gerson (Hackett, 9780872202412).
Plato, *Complete Works;* eds. Cooper and Hutchinson (Hackett, 9780872203495).

It is very important that you get copies of *these specific translations*, since we will be discussing them in detail. Additional readings are posted on Course Reserves (linked from Canvas).

Learning Activities, Assessments, and Allocation

The Big Picture. Our *conversational and practical approach* to our overarching aims requires a distinctive kind of pre- and post-class work, which initiates a conversation even before we meet and encourages it to continue after we've headed home—all the way into your work on your final reflective essay. Our learning activities are structured accordingly.

> They include (1) preparation for class meetings, including (a) readings, (b) commentary assignments and (reports on) practical exercises, and (c) written comments on your colleagues' commentary assignments and reports; (2) conversations in class meetings; (3) written summaries of the "takeaways" from these conversations; all culminating in (4) a final reflective essay.

The Details. Here's how this will work. (See the main instructions document for step-by-step instructions for commentary assignments, comments, and takeaways, as well as the more specific guidelines included in the instructions for individual practical exercises and their associated reports.)

> *Before Class.* You'll start by looking at the syllabus to see whether we are going to have a more traditional class based on a *reading* or a more exploratory one that follows up on a *practical exercise*.

Readings and Commentaries. Readings will be from our *primary texts*, often with (required or recommended) *secondary literature*. You'll complete this reading in advance of our class meeting. (It is a good idea to read it either more than once or very slowly and carefully over a few days; many readings are quite long, so consider starting early.) Where there is such a reading, our conversation will begin ahead of class in a Google Doc (linked on Canvas). You will contribute to this conversation either by *writing a commentary assignment* (you'll write three of these in total, due at 9 a.m. the day before class; you will sign up for "slots" ahead of time) and post it in the Google Doc, or by *reading* your colleagues' commentary assignments and (at least once a week) *commenting on* them (at least an hour before class). These activities will help you develop the skills you will need to read our texts thoughtfully and to begin a conversation about how we have read them. This preparation will also make sure you are included in the conversation when we pick it up in class.

Practical Exercises and Reports. In the classes leading up to the one in which we are due to discuss our practical exercises, we will hold brief discussions about what themes from the reading we would like to use the next exercise to explore. We might, for instance, try to figure out what sort of self-knowledge is meant to result from Socratic conversation by *having* such a conversation—or why Epictetus thinks that our social roles make a difference to what it is "reasonable" to do by trying to identify *our* social roles and think about why we care about them. Or we might wonder whether Epicurus is right that some of our desires—the unnatural ones—are based on false beliefs (and that getting rid of them will make us happier) by trying to figure out what beliefs lie behind *our* desires. After these discussions, I will write up the instructions for the exercise (including the less practical alternatives, for those who prefer them) and post them on Canvas. In general, the exercises will involve both (a) the completion of some activities and some private written reflections on them (the notes you write up at this stage are just for you and you will not share them) and (b) a more public "report" that identifies questions for discussion, interesting observations, passages you'd like to return to, or any other thoughts that emerge from your experiences, etc. (You will share this report with us in the Google Doc, by 9 a.m. the day before class.) As with the commentaries, we will *read* one another's reports, *comment* on them, and then use this work to start a conversation.

In Class. In class, we'll continue the conversations we've begun in our Google Doc, aiming to figure out *collectively* what we think is going on, what we find puzzling, and how we might make progress. I'll kick us off with a brief outline of the main issues and/or some threads from the reflections on the practical exercises, and then we'll dive right in. We'll work on asking thoughtful questions, listening carefully to our colleagues' ideas, expressing confusion, asking for or introducing clarifications, making objections, offering examples, calling attention to details, calling attention to the big picture, and so on. We'll also do a little "philosophy of conversation"—trying to figure out what we want in conversation and how to achieve it! Civility and respect will be absolutely essential. (I invite you to meet with me if you have any questions about what good conversations look like, to develop strategies for contributing to them, and to discuss any concerns or accommodations. I'm very open to a variety of approaches to contributing to discussion, so please reach out to discuss your ideas or just share them with the group! See below for how such contributions are evaluated.)

After Class. On occasion, you will produce "takeaways" from our class conversations (you'll sign up for "slots" ahead of time) and post them in the Google Doc (by the following class). Reflecting on where we've gone will help us to figure out what questions we want to ask as we continue to read and experiment, as well as what resources we can use and what moves we can make to answer them—and, more generally, what it is that we do when we do philosophy. You will refer to these takeaways

when you are reflecting on your learning and experiences near the end of term, including when working on your reflective essay. They will also help colleagues who have missed class to catch up.

Final Reflective Essay. Since one aim of the course is to offer you the tools and the opportunity to think about whether and how you want your own life to be a philosophical one, your final assignment will be a reflective essay on your experiences. (These might be your experiences *throughout* the course, in our readings, exercises, and conversations. They might also be *new* experiences, which you might have in light of new exercises that you design and carry out in connection with this assignment.) We will discuss these essays in our final class session (in the reading period).

Allocation and Evaluation. Students must submit *all* major written work (i.e. commentaries, reports on practical exercises, and final reflective essay) to be eligible for credit. Once this threshold is met, undergraduate grades will be calculated according to the following allocation:

45% 3 *Commentary Assignments* (4 pages each), each worth 15%
15% 2 *Reports on Practical Exercises* (1-2 pages each), each worth 7.5%
20% *Final Reflective Essay* (6 pages)
20% *Contributions to Conversation* (contributions to in-class conversations, written comments on your colleagues' commentary assignments and reports, and written takeaways from our conversations)

The grading scheme is as follows. On individual graded assignments, an A+ will be assigned a score of 98, an A 95, an A- 92, a B+ 88, A B 85, a B- 82, and so on (with, e.g. A/A- [93.5], A-/B+ [90], etc. grades also available and assigned corresponding scores). Some assignments—notably, reports on practical exercises—will be assessed for completion (details to be provided). Final grades of 97+ will count as an A+, 94+ an A, 90+ an A-, 87+ a B+, 84+ a B, 80+ a B-, etc. (though final grades at Brown do not include the + and -, and so the cut-off for a final A grade is 90). "Distinction" (S_DIST) requires a final grade of A- (90+) in the course as a whole.

If you wish to audit the class, please contact me to make arrangements; in general, you will be expected *at least* to contribute to our conversation, including in the Google Doc and by writing takeaways.

Some Notes on Contributions to Conversation. Such contributions include (1) in-class contributions, (2) comments on commentary assignments, and (3) takeaways. They will be evaluated *holistically*, *pluralistically*, and *flexibly*. Here's what this means:

Most practically, it means that (a) whatever else you do, you should aim to write a minimum of one well-developed Google Doc comment (or series of shorter comments) per week (to make sure everyone has an equal opportunity to "kick off" our conversation), and (b) you should also plan to contribute regularly in other ways (in class, in takeaways, in additional comments). It also allows for two sorts of flexibility regarding (a) and (b):

- It allows you to think about the best way for you to focus your other contributions (over and above your weekly Google Doc comment), given your unique skills, situation, and learning goals. For instance, you might be particularly interested in thinking about how to get us ready for class, and so you might put in some *additional* effort in the Google Doc before class, writing fewer takeaways and perhaps doing more listening than speaking in class. Alternatively, if you'd like to practise learning from conversation, you might stick to writing just one comment a week, but volunteer to write more takeaways after class and be especially active in helping us orient our conversation in class. There are

also lots of ways of contributing effectively in class (see below). I'm very open to a variety of approaches, so please feel free to reach out to discuss your ideas!

- It means that if circumstances make it difficult for you to contribute in a given modality in a particular week, you can let me know and then put additional effort into an alternative modality and/or make "extra" contributions—e.g. more or more thorough Google Doc comments—once you can participate again. (Longer gaps in contributions may require further accommodation; please be in touch.)

Whatever model you choose, your aim should above all be to be *helpful*: to your colleagues and to the inquiry we are engaged in together. This is also the standard according to which you will be evaluated. This standard is a pluralistic one, insofar as there are many ways of being helpful. It's holistic, insofar as your grade will be based on the overall effect of your efforts, rather than on any one component assigned a specific weight in advance of thinking about its effect on the whole. But what makes (a set of) contributions helpful? Here are some ideas:

> Excellent *comments* and *in-class contributions* are excellent because they *help* us have a thoughtful conversation: one where we figure things out together. Importantly, this is an excellent conversation in the real world, among the particular individuals in our class, in the specific circumstances we find ourselves in. You are therefore encouraged to think about what skills and strategies you can bring to these conversations and the unique contribution you are positioned to make. There are *lots* of possibilities! Can you help us clarify what we're puzzled by when we get stuck? Can you listen carefully throughout class, and then help us tie it all together at the end? Can you remind us what we were trying to do? Do you have an example that helps us see what we're talking about? Can you help us focus in on a piece of text? Can you identify a new path forward? Can you offer encouragement to keep going? Can you help us to pause? The story is similar for your *takeaways*: excellent ones are excellent because they *help* us—in this case, in understanding the structure of our own conversations! (See the "instructions" document for details.)

Time Commitment. Over the 13-week term (prior to the Reading Period), you can expect to spend 3 hours a week in class meetings and about 8 hours reading the assigned texts, reading your colleagues' commentary assignments and reports on practical exercises, and posting comments. You will also write three commentary assignments (about 8 hours each), two reports on practical exercises (about 6-8 hours each, including the time needed to complete the exercise, which may overlap with other activities and commitments), and a final reflective essay (about 15 hours).

Policies for Submission and Missed Assignments (including Late Assignments)

Students must submit *all* major written work (commentaries + final reflective essay) to be eligible for credit. Policies for submission, late assignments, and accommodations are as follows:

1. Commentaries and Reports on Practical Exercises. You must complete three commentaries and two reports. At the start of term, you will sign up on Canvas for two "slots" when you will submit a commentary (with no more than one commentary submission per student per class period); you can sign up for "slots" for reports as you go. Commentaries and reports are due by 9 a.m. on the day *before* the associated class meeting; at least one commentary must be submitted by the date listed on the Course Outline. Because commentaries and reports are essential to your colleagues' learning, they *cannot* be accepted late, except in exceptional circumstances. If you expect not to be able to submit a commentary on time, your first step should be to contact a colleague and ask to "swap" dates. (This will help to make the supply of commentaries evenly spread throughout the term.) If you are experiencing exceptional circumstances and it is not possible to swap dates, you may contact me to change to a different date or to ask for a different accommodation; I will always do my best to accommodate you.

2. Comments. Your goal should be to write a minimum of one comment per week (flexibly construed, and where the exact number may vary depending on the style of comments you write; see instructions document). Comments are due by 9 a.m. on the day of the associated class meeting. If exceptional circumstances will prevent you from meeting the (flexibly construed) one-comment-per-week goal, please contact me to work out an accommodation, e.g. submitting comments late. In general, late comments will only count towards your grade with such permission.
3. Takeaways. How many takeaways you write will depend on our class enrollment and the skills you would like to practise (see instructions document). At the start of term, you will sign up for "slots" on Canvas. Takeaways should be submitted prior to the next class meeting. If exceptional circumstances will prevent you from submitting your takeaway on time, please contact me to work out an accommodation, e.g. submitting late. In general, late takeaways will only count towards your grade with permission.
4. Final Reflective Essay. This assignment is due by 11:59 p.m. on the date listed in the Course Outline. It can be accepted late, but with a penalty of one step of a letter grade (e.g. B+ to B), for *unexcused* late assignments for each day after the deadline, beginning immediately. If you require an excuse, please contact me as soon as you are aware of the situation.

Academic Integrity

"A student's name on any exercise (e.g., a theme, report, notebook, performance, computer program, course paper, quiz, or examination) is regarded as assurance that the exercise is the result of the student's own thoughts and study, stated in his or her own words, and produced without assistance, except as quotation marks, references, and footnotes acknowledge the use of printed sources or other outside help. In some instances an instructor or department may authorize students to work jointly in solving problems or completing projects; such efforts must be clearly marked as the results of collaboration. Where collaboration is authorized, students should be very clear as to which parts of any assignment must be performed independently." (*Academic Code*, p. 5)

Accessibility and Accommodations

Brown University is committed to full inclusion of all students. Please inform me early in the term if you may require accommodations or modification of any of course procedures. You may speak with me after class, during office hours, or by appointment. If you need accommodations around online learning or in classroom accommodations, please be sure to reach out to Student Accessibility Services (SAS) for their assistance (seas@brown.edu, 401-863-9588). Students in need of short-term academic advice or support can contact one of the academic deans in the College.

Multilingual Students

Brown welcomes students from around the country and the world, and their unique perspectives enrich our learning community. To support students whose primary language is not English, an array of English support services are available on campus including language and culture workshops and individual appointments. For more information, contact english-support@brown.edu or (401) 863-5672.

Books, Supplies, and Materials

If your Brown undergraduate financial aid package includes the Book/Course Material Support Pilot Program (BCMS), concerns or questions about the cost of books and course materials for this or any other Brown course (including RISD courses via cross-registration) can be addressed to bcms@brown.edu. For all other concerns related to non-tuition course-related expenses, whether or not your Brown undergraduate financial aid package includes BCMS, please visit the Academic Emergency Fund in E-

GAP (within the umbrella of "E-Gap Funds" in UFunds) to determine options for financing these costs, while ensuring your privacy.

Use of Technology to Support Student Learning

This course will use the following technological platforms: Canvas, Google Docs, Google Assignments, and Zoom. I am committed to ensuring access to online course resources by students. If you have any concerns or questions about access or the privacy of any of these platforms, please reach out to me. The IT Service Center (https://it.brown.edu/get-help) provides many IT Services including remote assistance, phones, tickets, and chat. Please also see the Online and Hybrid Learning Student Guide.

Course Outline

Below is a list of assigned readings and important dates. Some things to keep in mind:

Commentaries, practical exercises, and takeaways. In the Canvas version of the syllabus, you will sign up for commentary submission, (reports on) practical exercises, and takeaway reporting in the far right-hand columns. Reminders: (1) only primary texts (indicated with a *) are suitable for commentaries; (2) as we go, I will add suggestions for passages on which to write your commentary; (3) you may choose to focus your commentary on a slightly shorter or longer section of text than the one listed, if you feel that there are good reasons to do so; (4) these assignments are due at 9 a.m. the day *before* class.

Required readings. Required readings (on the left) include both primary and secondary sources. (Many of the latter are from Cooper's *Pursuits of Wisdom,* which develops a version of the view that many ancient Greek philosophers thought of philosophy as a way of life.) Primary sources are indicated with * and the schedule for them is fairly firm. However, we may collectively decide to change the choice of required secondary literature—or, indeed, add additional required secondary literature. Suggestions are welcome!

Optional readings. I have also indicated various optional primary (again marked with a *) and secondary sources (on the right). These are useful if you would like to go deeper in the material, would like an alternative point of view (e.g. to Cooper), or are working on a particular question in your or reflective essay or commentary (and so would appreciate an additional interlocutor).

Socrates and Plato		
	Required Readings and Other Plans	*Optional Readings*
Sept 8 Th	MM McCabe, "The Progress of Conversation"	*Plato, *Apology* MM McCabe, "Plato's Ways of Writing" (in Fine, ed.)
Sept 13 Tu	*Plato, *Apology* "Instructions" document! John Cooper, *Pursuits of Wisdom,* ch. 1 (Introduction) Pierre Hadot, "My Books and My Research", in *The Selected Writings of Pierre Hadot* [I'd recommend reading both Cooper and Hadot now, but you can wait a bit if you are pressed for time—just make sure you read both by Sept 27!]	Fiona Leigh, "Kinds of Self-Knowledge in Ancient Thought" (in Leigh, ed.) Christopher Moore, *Socrates and Self-Knowledge,* ch. 1 Selections of your choice from *Knowledge and Ignorance of Self in Platonic Philosophy* (eds. Ambury and German) – consider chapters by Layne and Tuozzo John Cooper, *Ancient Philosophies as Ways of Life* (Tanner Lecture) Roslyn Weiss, "Socrates: Seeker or Preacher" (in Ahbel-Rappe, Kamtekar, eds.)

Sept 15 Th	*Plato, *Alcibiades* (to 124b) John Cooper, *Pursuits of Wisdom,* ch. 2 (The Socratic Way of Life)	Jacob Stump, "On Socrates' Project of Philosophical Conversion" Other chapters in *The Selected Writings of Pierre Hadot* Pierre Hadot, *Philosophy as a Way of Life* and *What is Ancient Philosophy?* [consider continuing with Hadot in some form through the term]
Sept 20 Tu	*Plato, *Alcibiades* (to 131e)	Christopher Gill, *The Structured Self in Hellenistic and Roman Thought,* ch. 6 Josh Wilburn, "The Problem of Alcibiades: Plato on Moral Education and the Many"
Sept 22 Th	*Plato, *Alcibiades* (to end)	[see above] *Plato, *Gorgias* Fiona Leigh, "Self-Knowledge, Elenchus and Authority in Early Plato" Daniel Ferguson, "Self-Knowledge in the Eye-Soul Analogy of the *Alcibiades*" Christopher Moore, *Socrates and Self-Knowledge,* ch. 3
Sept 27 Tu	**Discussion of Practical Exercise 1**	
Sept 29 Th	*Plato, *Republic* 2-3 (focus on the account of the founding of the city and especially the role of education in it, starting at 368c and perhaps skimming again once you reach 377d; then have a close look at 392c-403e too)	**Republic* 1 *Plato, *Gorgias* Rachel Barney, "Platonism, Moral Nostalgia, and the 'City of Pigs'" Myles Burnyeat, "Culture and Society in Plato's *Republic*" Malcolm Schofield, "Music All Pow'rful" (in P*lato's Republic: A Critical Guide*)
Oct 4 Tu	*Plato, *Republic* 4, 8-9 (for book 4, focus especially on the discussion of the soul starting at 434d and especially 441c, and feel free to skim the rest; for 8-9, focus on the discussion of the democratic city and soul that starts around 555b)	*Plato, *Gorgias* (see especially 482c-end) Tad Brennan, "Reading Plato's Mind" (in Leigh, ed.) Rachel Singpurwalla, "Why Spirit is the Natural Ally of Reason: Spirit, Reason, and the Fine in Plato's *Republic*" Mark Johnstone, "Anarchic Souls: Plato's Depiction of the 'Democratic Man'"
Oct 6 Th	*Plato, *Republic* 5-7 (focus on the sun, line, and cave… *especially* the cave, at 514d-521d; feel free to skim the rest)	**Republic* 10 [see above] MM McCabe, "From the Cradle to the Cave: What Happened to Self-Knowledge in the *Republic*?" (in Leigh, ed.)
Oct 11 Tu	**Discussion of Practical Exercise 2**	
Aristotle		
	Required Readings and Other Plans	*Optional Readings*
Oct 13 Th	*Aristotle, *Nicomachean Ethics* 1 and 10.6-8	**Nicomachean Ethics* 10 (the rest) John Ackrill, "Aristotle on Eudaimonia"

	John Cooper, *Pursuits of Wisdom*, ch. 3 (Aristotle: Philosophy as Two Ways of Life) **Last Day to Submit First Commentary**	David Charles, "Aristotle On Well-Being and Intellectual Contemplation"
Note: Sukaina Hirji is giving a talk relevant to this class on Oct 14! (details to come)		
Oct 18 Tu	*Aristotle, *Nicomachean Ethics* 2-4 (feel free to skim or even skip 3.1-5, but pay special attention to 2.1, 2.6, 4.3, and 4.7), 6 (and in this case, feel free to skim 6.1-12, but do make sure to read 6.13 carefully) I also recommend reviewing 1.13. [We might talk about the Nielsen paper, so consider checking it out!]	**Nicomachean Ethics* 5, 7 Paula Gottlieb, "Aristotle on Self-Knowledge" (in Leigh, ed.) Karen Margrethe Nielsen, "Aristotle on Knowing One's Own Character: Why Self-Knowledge Matters for Virtue" (in Leigh, ed.) Marta Jimenez, *Aristotle on Shame and Learning to be Good* Martha Nussbaum, "Aristotle on Emotions and Ethical Health" (in *Therapy of Desire*)
Oct 20 Th	*Aristotle, *Nicomachean Ethics* 8-9 (pay special attention to 9.9) I also recommend reviewing 10.6-8.	Zena Hitz, "Aristotle on Self-Knowledge and Friendship" Aryeh Kosman, "Aristotle on the Desirability of Friends"
Oct 25 Tu	**Discussion of Practical Exercise 3**	
Stoics		
	Required Readings and Other Plans	*Optional Readings*
Oct 27 Th	*Selections from Diogenes Laertius (on Stoic Ethics) John Cooper, *Pursuits of Wisdom*, ch. 4 (Stoicism as a Way of Life)	Brad Inwood and Pierluigi Donini, "Stoic Ethics," in the *Cambridge History of Hellenistic Philosophy* Malcom Schofield, "Stoic Ethics," in the *Cambridge Companion to the Stoics* Tad Brennan, *The Stoic Life: Emotions, Duties, and Fate* (whatever interests you!) Susan Sauvé Meyer, "The Stoics: Following Nature," in *Ancient Ethics* Tad Brennan, "Stoic Moral Psychology," in the *Cambridge Companion to the Stoics*
Nov 1 Tu	*Epictetus, *Discourses* 1	*Epictetus, *Handbook* *Hierocles, *Elements of Ethics* Robert Dobbin, *Epictetus: Discourses, Book 1* (commentary) Anthony Long, *Epictetus: A Stoic and Socratic Guide to Life* Michael Frede, "A Notion of a Person in Epictetus" (in Scaltsas and Mason, eds.) Julia Annas, "Epictetus on Moral Perspectives" (in Scaltsas and Mason, eds.) Martha Nussbaum, "Therapeutic Arguments", "Stoic Tonics", and "The Stoics on the Extirpation of the Passions" (in *Therapy of Desire*)

		A. A. Long, "Representation and the Self in Stoicism"
Nov 3 Th	*Epictetus, *Discourses* 2	[see above] Michael Erler, "Death is a Bugbear: Socratic 'Epode' and Epictetus' Philosophy of the Self" (in Scaltsas and Mason, eds.) Richard Sorabji, "Epictetus on Proairesis and Self" (in Scaltsas and Mason, eds.)
Nov 10 Th	*Epictetus, *Discourses* 3	[see above]
Nov 15 Tu	**Discussion of Practical Exercise 4**	Consider checking out the resources that are part of Stoic Week (modernstoicism.com/stoic-week).
Nov 17 Th	*Epictetus, *Discourses* 4	[see above]
Epicureans		
	Required Readings and Other Plans	*Optional Readings*
Nov 22 Th	*Epicurus, texts 1, 4, 5, 8-13, 19-26 in the *Epicurus Reader* (focus on the *Letter to Menoeceus*, i.e. text 4) John Cooper, *Pursuits of Wisdom,* ch. 5 (The Epicurean and Skeptic Ways of Life) – skim the bits on the sceptics, which are our focus here!	*Other material in the *Epicurus Reader* Michael Erler and Malcolm Schofield, "Epicurean Ethics," in the *Cambridge History of Hellenistic Philosophy* Susan Sauvé Meyer, "Epicurus and the Life of Pleasure," in *Ancient Ethics* James Warren, "Removing Fear" (in *The Cambridge Companion to Epicureanism*) Voula Tsouna, "Epicurean Therapeutic Strategies" (in *The Cambridge Companion to Epicureanism*)
Nov 29 Tu	*Cicero, *Tusculan Disputations* 3 and 4 (focus on the discussions of the Epicureans throughout – skim the rest)	Commentary in Graver's edition of the *Tusculans* Martha Nussbaum, "Epicurean Surgery" (in *Therapy of Desire*)
Dec 1 Th	*Lucretius, *On the Nature of Things* 3	[see above] James Warren, "Epicureans on Hidden Beliefs" (in Leigh, ed.) James Warren, *Facing Death: Epicurus and His Critics,* ch. 1-2
Dec 6 Tu	**Discussion of Practical Exercise 5**	
Dec 8 Th	**Discussion of Final Reflective Essays** Caleb Cohoe and Stephen Grimm, "What is philosophy as a way of life? Why philosophy as a way of life?"	Return to Cooper and Hadot?
Final Reflective Essay Due Dec 12 at 11:59 p.m.		