Greats: From Plato to the Enlightenment
20/21
Semester 2

An introduction to the history of philosophy. We will discuss some of the great works in the history of philosophy from antiquity to the Enlightenment. The first part of the courses is devoted to antiquity and focuses on ethics and thus relates back to Morality & Value that you have taken in semester 1. You will gain an understanding of the crucial first period of ethical thought in the history of Western philosophy. The second part is devoted to early modern philosophy, focused on epistemology and metaphysics and thus prepares the historical background for courses you are going to take in year 2.

**Course Organiser and Lecturer (part I):**
Dr Damian Caluori
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**Lecturer (part II):**
Dr Jonathan Cottrell
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**Course Secretary:**
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**Lecture Times and Location**

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<thead>
<tr>
<th>Day</th>
<th>Released Time</th>
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<tr>
<td>Monday</td>
<td>Released 8:00 AM</td>
<td>Online on Learn</td>
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<tr>
<td>Wednesday</td>
<td>Released 8:00 AM</td>
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<td>Friday</td>
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<td>Online on Learn</td>
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The pre-recorded lectures will be available on Learn at the latest at the release-time indicated above. In addition to the lecture recordings, the power-point slides used in the recording will be available at the latest 24 hours before the release-time of the corresponding recording.

**Lecture Topics and Readings**

After an introductory lecture by Dr Damian Caluori, the course will be divided into the following sections.
I. Plato, *Apology* and *Republic*

Lecturer: Dr Damian Caluori

We will first examine Socrates’ life, presented in the *Apology* as a paradigmatic philosophical life, uncompromisingly devoted to the pursuit of truth. We will ask: why should we devote our lives to the pursuit of truth? We will then turn to the *Republic*, where Glauccon challenges Socrates with the common-sense view that morally bad people are perfectly capable of having happy and successful lives. Indeed, often it may be advantageous, it appears, not to do what morality requires. To meet this challenge, Socrates develops a rich and complex account of justice in both society and individual, proposes a theory of motivation, dives into metaphysical questions, and gives reasons to think that an ideal society ought to be ruled by philosophers.

Note: The page numbers referring to Plato’s work (e.g. “367e” in “*Republic*, book II, 367e”) are given according to the so-called Stephanus-pagination, found in the margins of all decent translations of Plato. They do not refer to the page numbers of Cooper’s edition. More about this below under ‘Referencing style’ below.

*Apology*

Lecture 1: The life and death of Socrates, part I.
  - *Apology*

Lecture 2: The life and death of Socrates, part II.
  - *Apology*

Interlude: A formative lecture on how to write an essay in philosophy

Lecture: How to write an essay in philosophy.

*Republic*

Lecture 3: Conceptions of justice and the benefits of being bad.
  - *Republic*, book I complete
  - *Republic*, book II beginning-367e

Lecture 4: Why humans live in communities and building a just city.
  - *Republic*, book II 368a-377b; 382a-c
  - *Republic*, book III 412b-end

Lecture 5: Education and the four virtues of the just city.
  - *Republic*, book III 400c-404e
  - *Republic*, book III 410a-412b
  - *Republic*, book IV 419a-420b
  - *Republic*, book IV 427d-434d

Lecture 6: The tripartite soul and why it is good to be good.
  - *Republic*, book IV 434d-end

Lecture 7: What is a philosopher and why must the just city be ruled by philosophers?
Lecture 8: The theory of Forms and the Form of the Good.

- Republic, book VI 504a-end
- Republic, book VII beginning-519b

Readings
All readings can be found on our Resource List (Learn>Library Resources>Resource List).

Core Readings
There are many translations of both works. We will work with the translations in J. Cooper (ed.) Plato. Complete Works (available online). If students prefer to buy the Apology and the Republic as separate volumes, I recommend: G. M. A. Grube (ed.), Plato. Five Dialogues (Hackett) and C.D.C. Reeve (ed.), Plato. Republic (Hackett).

Secondary Readings
Plato
- A. Mason, Plato.
- C. Meinwald, Plato.

Apology
- T. C. Brickhouse, N. D. Smith: Socrates on Trial.
- M. F. Burnyeat, ‘The impiety of Socrates’.
- C. D. C. Reeve, Socrates in the Apology.

Republic: General
- J. Annas, An Introduction to Plato’s Republic (a bit dated, but still of interest).
- M. F. Burnyeat, Culture and Society in Plato’s Republic.

Republic: Specific Topics
- C. Kirwan, ‘Glauc’ont’s Challenge’.
- M. F. Burnyeat, ‘The truth of tripartition’.
- G. R. F. Ferrari, City and soul in Plato’s Republic. (On the soul-city-analogy.)
- J. Cooper, ‘The psychology of justice in Plato’.
- D. Sedley, ‘Philosophy, the forms, and the art of ruling’ (in Ferrari, Cambridge Companion to Plato’s Republic, ch. 10).
II. Aristotle, *Eudemian Ethics*

Lecturer: Dr. Damian Caluori

In this work, Aristotle provides an answer to the question of what it means for a life to be good. In order to answer this question, Aristotle thinks, we need an account of what a human being is – for when we ask what a good life is, we ask what a good *human* life is (whatever a good life for gods or goats may be). There are some crucial aspects of human life that need to be considered to this end: responsibility, pleasure, friendship, and virtue are, in Aristotle’s view, among the most important.

Lecture 1: Happiness

- *Eudemian Ethics*, book I

Lecture 2: Happiness, Function and Virtue

- *Eudemian Ethics*, book II.1-5

Lecture 3: Justice

- *Eudemian Ethics*, book IV

Lecture 4: Wisdom and Pleasure

- *Eudemian Ethics*, book V
- *Eudemian Ethics*, book VI.4
- *Eudemian Ethics*, book VI.11-14

Lecture 5: Voluntary action, responsibility, and decision

- *Eudemian Ethics*, book II.6-11
- *Eudemian Ethics*, book VI.1-10

Lecture 6: Friendship

- *Eudemian Ethics*, book VII

**Readings**

*Core Reading*


*Secondary Readings*

**Aristotle**

- J. Ackrill, *Aristotle the Philosopher*.
- J. Lear, *Aristotle. The Desire to Understand*.
- W. D. Ross, *Aristotle*.
- C. Shields, [https://plato.stanford.edu/entries/aristotle/](https://plato.stanford.edu/entries/aristotle/)
Aristotle’s ethics: General
• S. Broadie, *Ethics with Aristotle*.
• M. F. Burnyeat, ‘Aristotle on learning to be good’. (Highly recommended.)
• A. Kenny, *Aristotle on the Perfect Life*.
• A. Rorty (ed.), *Essays on Aristotle’s Ethics*.

Aristotle’s ethics: Specific topics
• G. Lawrence, ‘Human excellences in character and intellect’. (On virtues.)
• A. Gomes-Lobo, ‘The ergon inference’. (On the function argument.)
• R. Polansky, ‘Giving justice its due’. (On justice.)
• S. Benetatos, ‘Aristotle’s notion of friendship’. (On friendship.)
• H. Segvic, ‘Deliberation and Choice in Aristotle’ (on decisions.)

III. Descartes and Princess Elisabeth

Lecturer: Dr Jonathan Cottrell

Lecture 1: Introduction to Early Modern Philosophy and to Descartes
• Descartes, *Discourse on the Method*
• Descartes, Frontmatter to the *Meditations*
• Descartes, Preface to the *Principles of Philosophy*

Lecture 2: From Belief, through Doubt, to Knowledge
• Descartes, *Meditations*, Meditations 1–4

Lecture 3: The Real Distinction between the Mind and the Body
• Descartes, *Meditations*, Meditation 2 (re-read), Meditations 5 and 6;
• Arnauld and Descartes, *Selections from the Objections and Replies*, pp.136–144
• Margaret Wilson, ‘Descartes: The Epistemological Argument for Mind-Body Distinctness’

Lecture 4: The Union of the Mind and the Body
• Descartes, *Meditations*, Meditation 6 (re-read)
• Descartes and Elisabeth, *Correspondence*, pp.61–73 (up through Elisabeth’s letter of 1st July 1643)

Lecture 5: Happiness and Virtue
• Descartes and Elisabeth, *Correspondence*, pp.85–122 (read up through Descartes’s letter of 6th October 1645)

Lecture 6: The Passions
• Elisabeth, letter of 13th September 1645 (*Correspondence*, pp.109–111);
• Descartes, letter of 6th October 1645 (*Correspondence*, pp.115–122);
• Descartes, *Passions of the Soul*
• Elisabeth, letter of 25th April 1646 (*Correspondence*, pp.132–134);
• Descartes, letters A and B of May 1646 (*Correspondence*, pp.134–138)

Lecture 7: Free Will
• Descartes, *Meditations*, Meditation 4 (re-read)
• Descartes and Elisabeth, *Correspondence*, pp.106–132 (read up through Descartes’s letter of January 1646)

Readings

Core Readings


  Available online: <https://www.cambridge-org.ezproxy.is.ed.ac.uk/core/books/descartes-meditations-on-first-philosophy/23589f724981000827e1b2674169c934>

• **Princess Elisabeth of Bohemia and René Descartes.** *The Correspondence between Princess Elisabeth of Bohemia and René Descartes*. Edited and Translated by Lisa Shapiro. (Chicago and London: University of Chicago Press, 2007)

  Available online: <https://ebookcentral.proquest.com/lib/ed/detail.action?docID=408505>

Secondary Readings

On Descartes’s *Meditations*:
  ○ Available online: <https://www.taylorfrancis.com/books/9780203167670>

On the Descartes–Elisabeth Correspondence:
  ○ Available online: <https://ebookcentral.proquest.com/lib/ed/detail.action?pq-origsite=primo&docID=202217>
• Shapiro, Lisa. Volume Editor’s Introduction. In *The Correspondence between Princess of Elisabeth of Bohemia and René Descartes*. 


IV. Anton Wilhelm Amo

Lecturer: Dr Jonathan Cottrell

Lecture 1: Amo’s Philosophy: Context and Background (Amo)
• Amo, On the Apatheia of the Human Mind
• William E. Abraham, ‘Anton Wilhelm Amo’
• Justin E. H. Smith, ‘Anton Wilhelm Amo’

Lecture 2: The Nature of Spirit (Amo)
• Amo, On the Apatheia of the Human Mind, Ch. 1 (re-read)

Lecture 3: Sensation and the Mind-Body Relation (Amo)
• Amo, On the Apatheia of the Human Mind, Ch. 2 (re-read)

Readings
Core Readings

Available online: <https://dwightlewis.academia.edu/research>

Secondary Readings
• Lewis, Dwight K. ‘Anton Wilhelm Amo’s Philosophy and Reception: from the Origins through the Encyclopédie’, excerpt.
  o Available online: <https://dwightlewis.academia.edu/research>
  o Available online: <https://ebookcentral.proquest.com/lib/ed/detail.action?docID=2002152>

V. David Hume

Lecturer: Dr Jonathan Cottrell

Lecture 1: Hume’s “Chief Argument” (Hume)
• Hume, *Treatise*, Book 1, Part 3, Sections 1–3
• Hume, *Abstract*
• Hume, *A Letter from a Gentleman to his Friend in Edinburgh*

Lecture 2: Sceptical Doubts and a Sceptical Solution (Hume)
• Hume, *Abstract* (re-read)
• Hume, first *Enquiry*, §§4, 5, and 12

Lecture 3: Causation, Necessary Connection, and Free Will (Hume)
• Hume, first *Enquiry*, §§7 and 8

**Readings**

**Core Readings**


Available online: <http://web.b.ebscohost.com.ezproxy.is.ed.ac.uk/ehost/detail/detail?vid=0&sid=d8aa7cc7-434e-4b06-ba6c-dedf627a5e91%40pdc-v-sessmgr03&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=216022&db=nlebk>

**Secondary Readings**


**VI. Lady Mary Shepherd**

Lecturer: Dr Jonathan Cottrell

Lecture 1: The Causal Maxim (Shepherd)
• Hume, *Treatise*, Book 1, Part 3, Section 3 (re-read)
• Shepherd, *Essay*, Advertisement, Ch. 1, and Ch. 2, §1

Lecture 2: The Course of Nature (Shepherd)
Lecture 3: Definitions of A Cause (Shepherd)

- Hume, *Enquiry*, §4 part ii (re-read)
- Shepherd, *Essay*, Ch. 2 (re-read §1 and finish the chapter)

Readings

Core Readings

Shepherd, Mary. *Lady Mary Shepherd: Selected Writings*. Edited by Deborah Boyle. (Exeter: Imprint Academic, 2018)

Available online: https://ebookcentral.proquest.com/lib/ed/detail.action?pq-origsite=primo&docID=5647591

Secondary Readings

- Atherton, Margaret. ‘Reading Lady Mary Shepherd’. *The Harvard Review of Philosophy* 13(2) (Fall 2005), pp.73–85

VII. Concluding Lecture

Lecturer: Dr Jonathan Cottrell

Lecture: The Standard Story of Early Modern Philosophy

No new reading assignment

Lecture notes and other materials will be available on Learn.

Further advice on Readings

Encyclopaedias are a very good source of extra reading. Avoid Wikipedia (it is often inaccurate on philosophy) but there are good internet encyclopaedias that can be useful:

- *The Stanford Encyclopedia of Philosophy* (SEP)
- *The Internet Encyclopedia of Philosophy* (IEP)

Websites

We also recommend the following as starting points for your research:
You will need to know how to track down sources, including electronic journals, using the library search engine DiscoverED.

**Tutorials**

In addition to three course lectures per week, you will have weekly tutorials. Tutorials will take place, at times and places to be arranged, during weeks 2 through 11 of the semester. Some tutorials will be in-person, and some will be online.

Attendance at tutorials is **obligatory** for all students on this course, and you have to attend them. Attendance will be greatly beneficial for deepening your understanding of the materials and for asking questions and discussing them with your tutor and your fellow students. They are also a good opportunity to meet other students (be it in person or online) and thus have an important social function.

You will be allocated a suitable tutorial group by the Timetabling Department based on your timetable. Should you wish to change the group you have been allocated to, you will need to fill in the Tutorial Group Change form on the Timetabling Department’s webpage.

Please inform your tutor and the Teaching Office of any absences. Students who miss tutorials may be required to do additional written work.

**Assessment**

This course will be examined based on two essays and five quizzes:

**Quizzes**

The five quizzes count for 5% of the overall assessment mark. They test your understanding of the content of one lecture each. The deadlines are as follows:

- Quiz 1 27 January at noon.
- Quiz 2 3 February at noon.
- Quiz 3 10 February at noon.
- Quiz 4 10 March at noon.
- Quiz 5 17 March at noon.

The quizzes are available on Learn at the latest on Friday before the deadline. They can be found under Course Materials in the same folder as the lecture whose content is tested. We will specify which lecture will be tested in which quiz (e.g. Quiz 1: Plato, Lecture 3). No extensions will be granted.

**Mid-term essay (due on Tuesday, 23 February, by 12PM)**

The essay counts for 25% of the overall assessment mark. It is a single **1500-word essay** answering a question from an assigned list of questions.
Final essay (due on Tuesday, 20 April, by 12PM)
The essay counts for 70% of the overall assessment mark. It is a single 1500-word essay answering a question from an assigned list of questions.

Word count
The word count of your essay, including footnotes but excluding bibliography, must not exceed the specified word limit. The precise word count must be written on the coversheet. Overlong essays will be penalised according to the following rule: 1% of the maximum obtainable mark will be deducted for every 100 words, or part thereof, over the word limit. So, exceeding the word limit by 1–100 words incurs a deduction of 1%; exceeding by 101–200 words incurs a deduction of 2%; and so on.

Referencing style for your essays

In-Text Citations of primary texts
If you quote from a work, set the quotation in quotation marks and give a reference to the text you quote. Example:

“It is not the purpose of a juryman’s office to give justice as a favor to whoever seems good to him” (Pl. Ap. 35b).

If you quote a primary text, you need to refer to the passage quoted. Unfortunately, there are different ways of doing this, depending on the author. Here are instructions on how to correctly cite the authors discussed in this course.

**Plato:** A typical reference to a passage in Plato looks like this: *Ap.* 23a3 or *Rep.* 520a5. “*Ap.*” is a standard abbreviation for “Apology”, and “*Rep.*” is a standard abbreviation for “Republic”. The number after the abbreviation of the work (e.g. 23a3 or 520a5) is called Stephanus number. You can find this number in the margins of any good translation of Plato’s works. For our purposes, it is fine to give references as follows: *Ap.* 2a or *Rep.* 520a, because the line number (the number after “a” in these examples) refers to the line of the Greek text and is often difficult to determine in a translation. “Plato” can be abbreviated as “Pl.”. So, a full reference for our purposes would be Pl. *Rep.* 520a. If all references to primary texts in your essay are to Plato, there is no need to add “Pl.”.

**Aristotle:** A typical reference to a passage in Aristotle looks like this: *EE* 1250a3. *EE* is the standard abbreviation for “Eudemian Ethics”. *(EN* is the standard abbreviation for “Nicomachean Ethics”.) The number after the abbreviation of the work title is called Bekker number. You can find it in the margins of any good translation of Aristotle’s works. For our purposes, it is fine to give references as follows: *EE* 1250a. For the line number (the number after “a” in this example) refers to the line of the Greek text and is often difficult to determine in a translation. “Aristotle” can be abbreviated as “Ar.”. So, a full reference for our purposes would be Ar. *EE* 1250a. You can either use the Bekker numbers (as discussed) or refer to book (in Roman numerals), chapter and section (e.g. *EE* IV.1.2). If all references to primary texts in your essay are to Aristotle, there is no need to add “Ar.”.

**Descartes and Elisabeth:** When citing the *Meditations* or Cottingham’s selections from the *Objections and Replies*, please give page references to Descartes, *Meditations on First Philosophy with Selections from the Objections and Replies*, Second Edition, edited and translated by John Cottingham (Cambridge: Cambridge University Press, 2017). When citing
Descartes’s other published works, please use the versions in the standard English translation of Descartes’s works: *The Philosophical Writings of Descartes*, three vols., edited and translated by Cottingham, Stoothoff, Murdoch, and Kenny (Cambridge: Cambridge University Press, 1985–1990). Works in these volumes are cited as follows: ‘CSMK x:y’, where x is the volume number and y is the page number. For example, Descartes’s tree analogy, from the Preface to the French edition of the *Principles of Philosophy*, appears on p.186 of volume one. If I wanted to cite it, I would write: “CSMK 1:186”. When citing from Descartes’s and Elisabeth’s letters, please use the versions in L. Shapiro (ed.), *The Correspondence between Princess Elisabeth and René Descartes* (Chicago: U Chicago Press, 2007), and cite by page number.

**Amo:** There is not yet a standard English translation of Amo’s *On the Apatheia of the Human Mind*. Please cite the PDF version posted on Learn, edited and translated by Dwight K. Lewis, and include the relevant page number of the PDF document.

**Hume:** Please use the editions of Hume’s works that are published by Hume Texts Online: <davidhume.org>. These works are cited as follows. “T x.y.z.w” = *A Treatise of Human Nature*, Book x, Part y, Section z, Paragraph w. “A x” = *Abstract*, Paragraph x. “E x:y” = *An Enquiry concerning Human Understanding*, Section x, Paragraph y.

**Shepherd:** There is not yet a standard English translation of Shepherd’s *Essay upon the Relation of Cause and Effect*. Please cite the PDF edition posted on Learn, which is taken from J. Fieser (ed.), *Early Responses to Hume*, vol. 4 (Bristol: Thoemmes Press, 2000), and include the page number (the one that appears on the page, not the page number of the PDF document).

**In-Text Citations of secondary texts**

Put the quotation in quotation marks and cite it as in the following example:

Ferrari (2005, 37) states: “An analogy between city and soul is in fact already implicit in the metaphor of self-guardianship.”

In this example, “2005” refers to the year of publication and “37” refers to the page-number. You can also add the reference after the quotation:

“An analogy between city and soul is in fact already implicit in the metaphor of self-guardianship” Ferrari (2005, 37).

**Bibliography**

There are different styles, and you can choose any style you like as long as you apply it consistently. Typical examples:

**Paper in a journal:**


**Book:**


**Paper in a collection:**

Visiting undergraduates
The assessment arrangements for visiting undergraduates are the same as for other students.

Mark Schemes
For Philosophy-specific marking guidelines go here: Grade-related marking guidelines for Philosophy
For the University’s general marking scheme go here: Common Marking Scheme

Learning Resources
Learn
You should regularly check your university email and check for announcements on the course Learn page.

The course Learn page will provide information concerning:
• General information and announcement about the course
• Lecture recordings, notes and slides
• Tutorial arrangements
• Information about assessment arrangements

University of Edinburgh Library
The library’s hard-copy and online resources can be searched online via DiscoverEd.

Exemplar essays
Anonymised exemplar essays will be on the Learn pages. These are essays written by past students that they have kindly agreed for us to use. We encourage you to read these essays in conjunction with the Philosophy-specific marking guidelines. In doing so think about the strengths and weaknesses of the essay, why the essays fell into their grade band, and how they could have been improved.

There are many ways for an essay to fall into a particular grade-band. The Philosophy-specific marking guidelines provide explanation of the many, diverse, ways in which an essay can be a 1st, 2.i, 2.ii, and so on. The exemplar essays only show one way to achieve a certain grade; it is not the only way.

Autonomous Learning Groups
Each course has dedicated Autonomous Learning Groups. It is up to you, the members of the ALG, to organise the meetings. You decide how often to meet and what to do in your ALG. ALGs are designed to help you learn and get to know your classmates; they are not a formal requirement of the course. It is important to note that assessment in your
courses is non-competitive: you aren’t competing against your classmates, only against the general grade criteria. It is in your interests to help each other.

You could use ALG meetings to:

- Read and discuss the papers together
- Discuss essay-writing and time-management techniques
- Constructively critique draft essays or plans
- Work on presentations or discussion posts that the class may involve
- Share tips on career advice

Please email the Course Organiser if you feel that it would be useful for the group if they joined one of your sessions. Please contact the course secretary if you find it necessary during the semester to transfer into a different group.

**Getting in Touch**

If you have a question regarding lecture content you should ask it in your tutorial group and/or visit the relevant lecturer to discuss it during their office hour.

For other specifically academic matters you can contact the Course Organiser.

If you have questions not specifically about lecture content, you should contact the Course Secretary.

**Prizes**

Students who perform with excellence in Greats are eligible for the James Seth Prize.