Greats: From Plato to the Enlightenment

21/22

Semester 2

The aim of this course is to introduce students to some central topics and figures in the history of philosophy from antiquity to the Enlightenment. The first part of the courses is devoted to antiquity and focuses on ethics. It thus relates back to, but does not presuppose, *Morality & Value* that many of 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 many of you are going to take in year 2.

**Course Organiser and Lecturer (part I):**
Dr Damian Caluori
dcaluori@ed.ac.uk
Office Hours: TBA on Learn. You will find instructions on how to book Office Hours there as well.

**Lecturer (part II):**
Dr Jonathan Cottrell
j.cottrell@ed.ac.uk
Office Hours: TBA on Learn. You will find instructions on how to book Office Hours there as well.

**Course Secretary:**
Ms Ann-Marie Cowe
philinfo@ed.ac.uk

**Lecture Times**

<table>
<thead>
<tr>
<th>Day</th>
<th>Released Time</th>
<th>Availability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>8:00 AM</td>
<td>Online on Learn</td>
</tr>
<tr>
<td>Wednesday</td>
<td>8:00 AM</td>
<td>Online on Learn</td>
</tr>
<tr>
<td>Friday</td>
<td>8:00 AM</td>
<td>Online on Learn</td>
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</tbody>
</table>

The pre-recorded lectures will be available on Learn at the latest at the release-time indicated above. It is not necessary to watch them at the time they are released. However, it is highly advisable to watch them on the day of their release. 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.
Online Live Synchronous Hour

Each Monday 10:00-10:50AM, beginning in week 1, we will have a live synchronous session on Collaborate. In this class, we will discuss some of the questions you have about the previous week’s lectures. In week 1, your CO will answer general questions about the course and discuss the Course Handbook. These sessions will be held on Collaborate. A link to them can be found on Learn under “Live Synchronous Hour”. Please make sure that you are in the Collaborate Room when the session starts. It may take a couple of minutes to get in.

You can find a link to Mentimeter in each weekly folder under “Course Materials” in Learn. Use this link to ask your questions while watching the lecture recordings. We will collect the questions and answer as many of them as we can during the Live Synchronous Hour.

Lectures and Readings

I. Socrates and Plato
Lecturer: Dr Damian Caluori

Week 1

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>Introduction</td>
<td>No reading assignment</td>
</tr>
<tr>
<td><strong>Wednesday</strong></td>
<td>The life and death of Socrates, part I</td>
<td>Plato, <em>Apology</em> 17a-35d</td>
</tr>
<tr>
<td>Plato Lecture 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Friday</strong></td>
<td>The life and death of Socrates, part II</td>
<td>Reread <em>Ap</em>. 17a-35d and read the rest of the <em>Apology</em></td>
</tr>
<tr>
<td>Plato Lecture 2</td>
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</tbody>
</table>

Core Readings

We will use the translation in J. Cooper (ed.) *Plato. Complete Works* (available on Resource List). The *Apology* can be found on pp. 17-36 of this edition. If you prefer to buy the *Apology* as a separate volume, I recommend: G. M. A. Grube (ed.), *Plato. Five Dialogues* (Hackett).

Note that the page numbers (e.g. “17a” in “Pl. Ap. 17a”) are given according to the so-called Stephanus-paginations, found in the margins of any decent translation of Plato. They do not refer to the page numbers of Cooper’s edition. More about this under ‘Referencing style’ below.

Week 2

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>A formative lecture on how to write an essay in philosophy</td>
<td>No reading assignment</td>
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<tr>
<td>Writing Philosophy</td>
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</tbody>
</table>
Wednesday
Plato Lecture 3
Conceptions of justice and the benefits of being bad
Plato, Republic
• Book I complete
• II 357a-362c

Friday
Plato Lecture 4
Why humans live in communities and building a just city. The noble falsehood.
Plato, Republic
• II 368a-377b; 382a-c
• III 412b-417b

Core Readings
The Republic can also be found in Cooper, Plato. Complete Works (pp. 971-1223; on Resource List). If you prefer to buy the Republic as separate volumes, I recommend: C.D.C. Reeve (ed.), Plato. Republic (Hackett).

The Roman numerals (e.g. “II” in “Republic II 367e”) refer to the book number in Plato’s Republic, in this example to book 2. The page numbers (e.g. “367e” in “Republic 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 under ‘Referencing style’ below.

Week 3

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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</thead>
<tbody>
<tr>
<td>Monday</td>
<td>Education and the four virtues of the just city</td>
<td>Plato, Republic&lt;br&gt;• III 400c-404e&lt;br&gt;• III 410b-412b&lt;br&gt;• IV 419a-420b&lt;br&gt;• IV 427d-434d</td>
</tr>
<tr>
<td>Plato Lecture 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wednesday</td>
<td>The tripartite soul and why it is good to be good</td>
<td>Plato, Republic&lt;br&gt;• IV 434d-445e&lt;br&gt;• IX 577c-592b</td>
</tr>
<tr>
<td>Plato Lecture 6</td>
<td></td>
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<tr>
<td>Friday</td>
<td>What is a philosopher and why must the just city be ruled by philosophers?</td>
<td>Plato, Republic&lt;br&gt;• V 473b-480a&lt;br&gt;• VI 484a-489d&lt;br&gt;• VII 520a-525c&lt;br&gt;• VII 531d-535a</td>
</tr>
<tr>
<td>Plato Lecture 7</td>
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Week 4

<table>
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<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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<tbody>
<tr>
<td>Monday</td>
<td>The theory of Forms and the Form of the Good</td>
<td>Plato, Republic&lt;br&gt;• VI 505a-511e&lt;br&gt;• VII 514a-519b</td>
</tr>
<tr>
<td>Plato Lecture 8</td>
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II. Aristotle
Lecturer: Dr Damian Caluori

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<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wednesday</strong></td>
<td>Aristotle Lecture 1</td>
<td>Happiness</td>
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<tr>
<td></td>
<td></td>
<td>Aristotle, Eudemian Ethics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• book I</td>
</tr>
<tr>
<td><strong>Friday</strong></td>
<td>Aristotle Lecture 2</td>
<td>Happiness, Function and Virtue</td>
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<td></td>
<td></td>
<td>Aristotle, Eudemian Ethics</td>
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<tr>
<td></td>
<td></td>
<td>• II.1-5</td>
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<td>• III.1-2</td>
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</tbody>
</table>

Core Readings
B. Inwood, R. Woolf, Aristotle, Eudemian Ethics (available on Resource List).

The Roman numerals (e.g. “II” in “Eudemian Ethics II.1-5”) refer to the book numbers in Aristotle’s Eudemian Ethics, in this case to book 2. “1-5” in this example refers to chapters 1-5. More about this under ‘Referencing style’ below.

Week 5

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>Aristotle Lecture 3</td>
<td>Justice</td>
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<tr>
<td></td>
<td></td>
<td>Aristotle, Eudemian Ethics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• IV</td>
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<tr>
<td><strong>Wednesday</strong></td>
<td>Aristotle Lecture 4</td>
<td>Wisdom and Pleasure</td>
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<td></td>
<td></td>
<td>Aristotle, Eudemian Ethics</td>
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<td>• V</td>
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<td>• VI.4</td>
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<td>• VI.11-14</td>
</tr>
<tr>
<td><strong>Friday</strong></td>
<td>Aristotle Lecture 5</td>
<td>Voluntary action, responsibility, and decision</td>
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<td></td>
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<td>Aristotle, Eudemian Ethics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• II.6-11</td>
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<td>• VI.1-10</td>
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Flexible Learning Week
There are no lectures and tutorials during Flexible Learning Week.

Week 6

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>Aristotle Lecture 6</td>
<td>Friendship</td>
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<tr>
<td></td>
<td></td>
<td>Aristotle, Eudemian Ethics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Book VII</td>
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</table>
III. Descartes and Princess Elisabeth  
Lecturer: Dr Jonathan Cottrell

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wednesday</strong></td>
<td>Descartes and Elisabeth Lecture 1</td>
<td>• Descartes, <em>Discourse on the Method</em>, Parts 1 and 2</td>
</tr>
<tr>
<td></td>
<td>Introduction to Early Modern Philosophy and to Descartes</td>
<td>• Descartes, <em>Meditations</em>, Dedicatory Letter, Preface, and Synopsis</td>
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<tr>
<td></td>
<td></td>
<td>• Descartes, Preface to the <em>Principles of Philosophy</em></td>
</tr>
<tr>
<td><strong>Friday</strong></td>
<td>Descartes and Elisabeth Lecture 2</td>
<td>• Descartes, <em>Discourse on the Method</em>, Part 4</td>
</tr>
<tr>
<td></td>
<td>From Belief, via Doubt, to Knowledge</td>
<td>• Descartes, <em>Meditations</em>, Meditations 1–4</td>
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<td></td>
<td></td>
<td>• Descartes, <em>Principles of Philosophy</em>, Part 1, articles 7 and 9</td>
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<tr>
<td></td>
<td></td>
<td>• Descartes and Others, Selections from the <em>Objections and Replies</em> on “Clear and Distinct Perception” and “The Cartesian Circle” (pp.130–135)</td>
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</table>

**Core Readings**


**Week 7**

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>Descartes and Elisabeth Lecture 3</td>
<td>• Descartes, <em>Meditations</em>, Meditation 2 (re-read), Meditations 5 and 6;</td>
</tr>
<tr>
<td></td>
<td>The Real Distinction between the Mind and the Body</td>
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<tr>
<td>Wednesday</td>
<td>Descartes and Elisabeth</td>
<td>Lecture 4</td>
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<table>
<thead>
<tr>
<th>Friday</th>
<th>Descartes and Elisabeth</th>
<th>Lecture 5</th>
<th>Happiness</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Descartes and Elisabeth, <em>Correspondence</em>, pp.85–122 (read up through Descartes’s letter of 6th October 1645)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Descartes, <em>Passions of the Soul</em>, articles 45–50, 91, 92, 141–148, 190, 191, 211–212</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Descartes, <em>Discourse on the Method</em>, Part 3</td>
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**Core Readings**


## Week 8

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
</table>
| **Monday** | Descartes and Elisabeth Lecture 6 | The Sovereign Good  
  - Descartes, letter of 18th August 1645  
    (*Correspondence*, pp.101–105)  
  - Descartes, *Passions of the Soul*, articles 149–161  
  - Descartes, letter of 1st September 1645  
    (*Correspondence*, pp.106–109)  
  - Elisabeth, letter of 13th September 1645  
    (*Correspondence*, pp.109–111)  
  - Descartes, letter of 15th September 1645  
    (*Correspondence*, pp.111–114)  
  - Elisabeth, letter of 30th September 1645  
    (*Correspondence*, pp.114–115) |
| **Wednesday** | Descartes and Elisabeth 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) |

**Core Readings**


IV. Anton Wilhelm Amo
Lecturer: Dr Jonathan Cottrell

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Friday</em></td>
<td>Amo Lecture 1</td>
<td>• William E. Abraham, ‘Anton Wilhelm Amo’</td>
</tr>
<tr>
<td></td>
<td>Introduction to Amo and his Philosophy</td>
<td>• Kwasi Wiredu, ‘Amo’s Critique of Descartes’ Philosophy of Mind’</td>
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</table>

Core Readings


Week 9

<table>
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<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
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</thead>
<tbody>
<tr>
<td><em>Monday</em></td>
<td>Amo Lecture 2</td>
<td>• Amo, <em>On the Impassivity of the Human Mind</em>, Chs. 1 and 2</td>
</tr>
<tr>
<td></td>
<td>Amo’s Argument for his Negative Thesis</td>
<td></td>
</tr>
<tr>
<td><em>Wednesday</em></td>
<td>Amo Lecture 3</td>
<td>• Amo, <em>On the Impassivity of the Human Mind</em>, Ch. 1, Member 1, §1 and §3</td>
</tr>
<tr>
<td></td>
<td>The “Commerce” of Mind and Body</td>
<td>• Amo, <em>Philosophical Disputation containing a Distinct Idea of those Things that Pertain Either to the Mind or to Our Living and Organic Body</em>, Ch. 1, Member 2, Sections 1 and 2</td>
</tr>
</tbody>
</table>
Core Readings


V. David Hume
Lecturer: Dr Jonathan Cottrell

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Friday</strong></td>
<td>Hume’s “Chief Argument”</td>
<td>• Hume, <em>Treatise</em>, Book 1, Part 3, Sections 1–3</td>
</tr>
<tr>
<td>Hume Lecture 1</td>
<td></td>
<td>• Hume, <em>Abstract</em></td>
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<tr>
<td></td>
<td></td>
<td>• Hume, <em>A Letter from a Gentleman to his Friend in Edinburgh</em>, paragraphs 26–30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Hume, <em>An Enquiry concerning Human Understanding</em>, Section 4, paragraphs 1–2</td>
</tr>
</tbody>
</table>

Core Readings


Week 10

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>Sceptical Doubts and a Sceptical Solution</td>
<td>• Hume, <em>Abstract</em> (re-read)</td>
</tr>
<tr>
<td>Hume Lecture 2</td>
<td></td>
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</tr>
</tbody>
</table>
### Wednesday

**Hume Lecture 3**

**Topic:** Causation, Necessary Connection, and Free Will

- Hume, first *Enquiry*, §§4 and 5
- Hume, first *Enquiry*, §§7 and 8

### Core Readings


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### VI. Lady Mary Shepherd

**Lecturer:** Dr. Jonathan Cottrell

### Friday

**Shepherd Lecture 1**

**Topic:** The Causal Maxim

- Hume, *Treatise*, Book 1, Part 3, Section 3 (re-read)
- Shepherd, *Essay*, Advertisement; Preface; Introductory Chapter; Ch. 2 Intro (pp.247–248); Ch. 2, Section 1; and Ch. 6, Sections 4 and 6

### Core Readings

### Week 11

<table>
<thead>
<tr>
<th>Lecture</th>
<th>Topic</th>
<th>Core Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monday</strong></td>
<td>The Course of Nature</td>
<td>• Hume, <em>Enquiry</em>, §4 part ii (re-read)</td>
</tr>
<tr>
<td>Shepherd Lecture 2</td>
<td></td>
<td>• Shepherd, <em>Essay</em>, Ch. 2, Sections 2 and 4</td>
</tr>
<tr>
<td><strong>Wednesday</strong></td>
<td>The Nature of Causation</td>
<td>• Hume, <em>Enquiry</em>, §7 part ii (re-read)</td>
</tr>
<tr>
<td>Shepherd Lecture 3</td>
<td></td>
<td>• Shepherd, <em>Essay</em>, Ch. 2, Sections 2 and 3; Ch. 4</td>
</tr>
<tr>
<td><strong>Friday</strong></td>
<td>Conclusion of Greats, Part 2</td>
<td>No reading assignment</td>
</tr>
<tr>
<td>Concluding Lecture</td>
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</tr>
</tbody>
</table>

#### Core Readings


Lecture notes and other materials will be available on Learn.

#### Notes on Course Readings

The readings can be found on our Resource List (Learn>Library Resources>Resource List). The Resource List is organised by topic (e.g. “I. Socrates and Plato”). For each topic, there is a folder with the core readings. These readings are essential. Please read these texts before you watch the lectures. The lectures aim at clarifying what you have read. Another folder under each topic includes secondary readings (listed below). While these are not required, we recommend that you read a few of them to deepen your understanding of the topic. Moreover, these readings will be helpful for your essay and in preparing for the final take home test.

#### Recommended further readings

**I. Plato**

**Plato in General**
- C. Meinwald. *Plato.*

**Apology**
- T. C. Brickhouse and N. D. Smith: *Socrates on Trial.*
• C. D. C. Reeve. Socrates in the Apology.
• P. Woodruff. ‘Plato’s Shorter Ethical Works.’ section 11: Apology
  https://plato.stanford.edu/entries/plato-ethics-shorter/

Republic
• J. Annas. An Introduction to Plato’s Republic (a bit dated, but still of interest).
• G. Ferrari (ed.). The Cambridge Companion to Plato’s Republic.

Specific Topics
Apology
• Brickhouse & Smith. Socrates on Trial, ch. 1. (Background for the Apology).
• Brickhouse & Smith. Socrates on Trial, chs. 2.6 and 3.2. (On knowledge and ignorance).
• T. C. Brickhouse and N. D. Smith. Routledge Philosophy GuideBook to Plato and the Trial of Socrates, ch. 2.6. (On the defense of a philosophical life.)
• M. F. Burnyeat. ‘The impiety of Socrates’. (On the question of whether the charges are justified.)
• C. D. C. Reeve. Socrates in the Apology, chs. 1.6-1.8. (On wisdom, knowledge and ignorance).
• C. D. C. Reeve. Socrates in the Apology, ch. 3.11. (On death.)
• D. L. Roochnik. ‘Apology 40c4-41e7: Is Death Really A Gain?’. (On death.)
• G. Rudebusch. Socrates, Pleasure, and Value, ch. 6. (On death.)
• P. Woodruff. ‘Plato’s Shorter Ethical Works’, section 2.

Republic
• J. Annas. An Introduction to Plato’s Republic, ch. 4. (On the just city.).
• M. W. Blundell. Helping Friends and Harming Enemies: A Study in Sophocles and Greek Ethics.
• L. Brown. ‘Glaucos’s Challenge’, in: Pursuing the Good. (On Glaucos’s challenge.)
• M. F. Burnyeat. Culture and Society in Plato’s Republic. (On education and culture.)
• M. F. Burnyeat. ‘The truth of tripartition’. (On the tripartition of the soul.)
• J. Cooper. ‘The psychology of justice in Plato’. (On Plato’s moral psychology and on justice in the individual.)
• N. O. Dahl. ‘Plato’s Defense of Justice’. (On justice in the individual.)
• N. Denyer. ‘Sun and line: the role of the good’ (in Ferrari, Cambridge Companion to Plato’s Republic, ch. 11). (On the similes.)
• D. Devereux. ‘The Relationship between Justice and Happiness in Plato’s Republic’. (On justice and happiness.)
• G. R. F. Ferrari. City and soul in Plato’s Republic. (On the soul-city-analogy.)
• L. Hendrik. The brute within: appetitive desires in Plato and Aristotle, chps. 1-2. (On the tripartition of the soul.)
• C. Kirwan. Glaucotn’s Challenge’. (On Glaucotn’s challenge.)
• D. Sedley. ‘Philosophy, the forms, and the art of ruling’ (in Ferrari, Cambridge Companion to Plato’s Republic, ch. 10). (On Platonic Forms.)
• R. G. K. Singpurwalla. ‘Plato’s Defense of Justice in the Republic’. (On justice.)

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

III. Descartes and Elisabeth
On Descartes’s Meditations
• Cottingham, John. General Introduction. In R. Descartes, Meditations on First Philosophy with Selections from the Objections and Replies.
• Williams, Bernard. Introductory Essay. In R. Descartes, Meditations on First Philosophy with Selections from the Objections and Replies.
• Wilson, Margaret. Descartes. (London: Routledge, 1978)
  o Available online: <https://www.taylorfrancis.com/books/9780203167670>

On the Descartes–Elisabeth Correspondence
• Broad, Jacqueline. Women Philosophers of the Seventeenth Century, Chapter 1.
  (Cambridge: Cambridge University Press, 2003)
IV. Amo

  - Available online: <https://dwightlewis.academia.edu/research>
  - Available online: <https://ebookcentral.proquest.com/lib/ed/detail.action?docID=2002152>

V. Hume


VI. Shepherd

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


**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:

- PhilPapers
- Philosophy Compass
- The Diversity Reading List

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 and the online live synchronous hour, you will have weekly tutorials. Tutorials will take place, at times and places to be arranged, during weeks 2 through 11 of the semester. Tutorials will be in-person.

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 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 quizzes, one mid-term essay and a comprehensive final take home test.

**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 2nd February at noon.
Quiz 2 9th February at noon.
Quiz 3 16th February at noon.
Quiz 4 16th March at noon.
Quiz 5 23rd 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
The essay counts for 25% of the overall assessment mark. It is a single 1500-word essay. It is due on **Tuesday, 1 March by 12PM**. Essay topics will be made available on Learn early in the semester. Note that we will devote a class session on how to write a philosophy essay.

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.

Final take home test
The final take home test counts for 70% of the overall assessment mark. It is a comprehensive test, covering the whole course. It will be released on Monday 25th April and **must be submitted by 12pm on Thursday 28th April**. An example of a take home test will be made available on Learn at the latest shortly after the deadline of the mid-term essay.

Referencing style for your essay

**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.”.

**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:

- **Book:** Aristotle, Eudemian Ethics, ed. B. Inwood and R. Woolf (Cambridge, 2013).
  

**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
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, 2.1, 2.2, and so on. The exemplar essays only show one way to achieve a certain grade; it is not the only way.

Exemplar take home test
An exemplar take home test will be made available on Learn.

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.