**COURSE OUTLINE**

**(1) GENERAL**

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| **UNIVERSITY / Department** | * NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS / Department of History and Philosophy of Science

in collaboration with:* ARISTOTLE UNIVERSITY OF THESSALONIKI / Department of Philosophy and Education
* UNIVERSITY OF PATRAS / Department of Philosophy
* UNIVERSITY OF CRETE / Department of Philosophy and Social Studies
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| **STUDY LEVEL** | Postgraduate |
| **COURSE CODE** | 102 | **SEMESTER OF STUDY** | 2nd |
| **COURSE TITLE**  | PLATO |
| **INSTRUCTOR(S)** | Chloe Balla, Federico M. Petrucci |
| **TEACHING ACTIVITIES** | **TEACHING HOURS PER WEEK** | **ECTS** |
| Seminars | 3 | 10 |
| **COURSE TYPE** | specialization, skills development |
| **PREREQUISITE COURSES** | – |
| **LANGUAGE OF INSTRUCTION and EXAMINATIONS** | English |
| **COURSE OFFERED TO ERASMUS STUDENTS** | N/A |
| **COURSE WEBSITE (URL)** | TBA |

**(2) LEARNING OUTCOMES**

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| **Learning Outcomes** |
| Upon successful completion of this course, students:* will have gained familiarity with the close reading and interpretation of philosophical texts;
* will be able to apply their knowledge and understanding to other works of ancient philosophy;
* will be able to form judgments about the social and moral issues raised in the texts;
* will be able to communicate clearly their views and arguments to both specialist and non-specialist audiences
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| **General Skills** |
| * Critical Thinking
* Independent work
* Team work
* Work in an international environment
* Work in an interdisciplinary environment
* Generating new research ideas
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**(3) COURSE CONTENT**

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| **Plato****General Description:**The course offers a reconstruction of the main aspects of Plato’s metaphysics, epistemology and moral psychology, drawing attention to his Socratic heritage and showing how an apologetic agenda regarding that heritage marks his philosophical but also literary production, especially with regard to the composition of the *Timaeus,* whichsince Antiquity has been regarded as the ‘summa’ of Plato’s thought. After a methodological introduction and a brief encounter with the ‘Socratic problem’ (lecture 1), we will discuss Plato’s educational agenda (lecture 2), his ideas on the soul (lecture 3), his criticism of contemporary natural science, including the tension between the realms of *nomos* and *physis* (lecture 4)*.* Lectures 5-9 will then focus on the *Timaeus*, and show how what we will have previously described as Socrates’ strive for the discovery of an intellectual cause ensuring the goodness and order of the world is finally satified, especially thanks to the introduction of the Demiurge, that is the divine intellect who shapes the *kosmos*. Finally, in lecture 10 we will discuss how Plato’s anticipation of the argument from design in book 10 of the *Laws* allows him to put natural science to the service of political philosophy. **Course Requirements:**Students are expected to read the weekly assignments (*part* of the suggested readings) and to prepare an abstract (no later than week 6) and a final paper.**Weekly Schedule:****WEEK 1: Course Overview. Methodological Questions**Starting from the Platonic *Seventh Letter*, we will * situate Plato and his writings in the intellectual context of the 4th century
* describe the methodological difficulties that arise from Plato’s use of the dialogue form
* assess the challenges Socrates’ Aristophanic persona posed to Plato’s apologetic agenda.

Suggested Readings:Ebrey, D., and R. Kraut, “Introduction to the Study of Plato”, D. Ebrey and R. Kraut (eds.) *The Cambridge Companion to Plato*, Cambridge: Cambridge U. Press, 2022: 1-38**WEEK 2: “Against the Sophists”: from *techne ton logon* (art of speech) to philosophy** Starting from the allegory of the cave and taking into account questions of nomenclature, we will * describe Plato’s vision and efforts to establish a new subject matter of dialectic and an account of the philosopher
* explain how the latter leads Plato to construct an unfavorable account of rhetoricians and sophists
* discuss Plato’s Socratic persona vis-à-vis the contrast between philosophers and sophists, focusing on his definition of noble sophistry as the highest kind of *catharsis* and linking the latter to the composition of the *Phaedo*

Suggested Readings:Hadot, P. *What is ancient philosophy*, chapters 1 and 2, trans. M. Chase. Cambridge, MA: Harvard U. Press, 2004.Moore, Ch. *Calling Philosophers Names. On the Origins of a Discipline*, Chapter 8, Princeton: Princeton U. Press, 2020.**WEEK 3: The moral and epistemological implications of Plato’s psychology**Starting from Aristophanes’ description of Socrates as a ‘ψυχαγωγός’ (soul-conjurer), we will * Explain the originality of Plato’s construction of the notion of the soul as the real self, focusing on its moral and epistemological implications
* Discuss the debt of Plato’s notion of the soul to early Pythagoreanism

Suggested Readings:Long, A.A. *Greek Models of Mind and Self*, chapters 2-4, Cambridge, MA: Harvard U. Press, 2015.Rashed, M. “Aristophanes and the Socrates of the Phaedo”,  in Brad Inwood (ed.), Oxford Studies in Ancient Philosophy, 107-136..**WEEK 4: νόμος *versus* φύσις?** Starting from Callicles’ speech in the *Gorgias*, we will * show how Aristophanes’ representation of Socrates as a student of Archelaus might have triggered besides the invocation of *cosmos* that Plato attributes to his teacher in that dialogue, the new and original vision of natural science that is expressed in the *Phaedo* (intellectual autobiography/second sailing)
* contrast Socrates’ vision in the *Phaedo* to some early accounts on the notion of φύσις and the scope of natural science
* draw attention to some passages in Plato’s *Phaedo* which point to the author’s intention to claim for himself the title of Socrates’ best heir but also the originality of his own contribution to a new vision of philosophy, which potentially brings together νόμος and φύσις and rests on the epistemological foundations of the theory of Forms.

Suggested readings:Balla, Ch. “Sailing Away from Antilogic. Plato’s *Phaedo* 90e-101e” *AP* 41 (2021): 355-367.Balla, “ΠΕΦΥΚΕΝ ΠΛΕΟΝΕΚΤΕΙΝ? Plato and the Sophists on Greed and Savage Humanity” *Polis* 35 (2018): 83-101.Menn, S. “On Socrates’ First Objections to the Physicists, *Phaedo* 95e8-97b7”, *OSAP* 38 (2010), 37-68.Most, G. “A Cock for Asclepius”, *CQ* 43 (1993): 96-111.**WEEK 5: Timaeus’ ‘proem’ (I): Forms, Generation, and the Demiurge** After a short introduction to the structure of the *Timaeus* and to the main scholarly debates on Timaean metaphysics, we will read the first part of Timaeus’ proem (27c1-29b3), in which Plato offers the most straight account of his 'two worlds theory’ and, on this background, introduces the Demiurge.Suggested readings:Ademollo, F., 2018. ‘On Plato’s Conception of Change’. *Oxford Studies in Ancient Philosophy* 55, 35-83.Cornford, F.M., 1937. *Plato’s Cosmology: The ‘Timaeus’ of Plato.* Indianapolis-Cambridge, 21-33. Johansen, Th., 2014. ‘Why the Kosmos Needs a Craftsman’. *Phronesis* 59, 297-320.Petrucci, F.M. (forthcoming). ‘Temporalism vs Sempiternalism, and the Nature of the Demiurge’. In: F.M. Petrucci (ed.), *Plato, Timaeus*. (De Gruyter Works of Philosophy and Their Reception). Berlin [a preview of the unpublished text will be made available to the students attending the course].**Paper abstract due (approx. 800 words, excluding bibliography)****WEEK 6: Timaeus’ ‘Proem’ (II): Plato’s reasonable account (*eikos logos*)**Taking the last section of the proem (29b3-d3) as a starting point and construing it along with other Timaean passages (which will be provided in the Syllabus), we will attempt at understanding the epistemological status of Timaeus’ account, namely whether it has to be taken just as a myth or it has a stronger epistemological foundation (and, if so, how).*Suggested readings:*Betegh, G., 2010, ‘What Makes a Myth *Eikôs*’. In R. Mohr and B. Sattler (eds). *One Book, the Whole Universe: Plato’s ‘Timaeus’ Today.* Las Vegas, 213-224.Broadie, S., 2012. *Nature and Divinity in Plato’s ‘Timaeus’*. Cambridge, 27-59 [= Chapter 2: ‘Paradigms and Epistemic Possibilities’].Burnyeat, M., 2005. ‘*EIKÔS MYTHOS*’. *Rhizai* 2, 143-165.Petrucci, F.M., 2023. ‘A Living Reasonable Account: On the Status of Timaeus’ *Eikōs Logos* (Again).’ *Journal of Hellenic Studies* 143 [to be published later this year].**WEEK 7: The Demiurge as a Providential Divine Intellect**Through a close reading of *Timaeus* 29d7-31b3 we will deal with a number of traditional puzzles related to the causal role of the Demiurge: what is the relation between his being an intellect and his being a ‘craftsman’? Can he be identified with the World Soul’s intellect? What does it mean that his action is directed by ‘providence’ (*pronoia*)? *Suggested readings:*Boys-Stones, G., 2021. ‘Begotten and Made. Creation as Cosmogony in Middle Platonism’. In R. Salles (ed.). *Cosmology and Biology in Ancient Philosophy*, Cambridge, 85-100.Broadie, S., 2012. *Nature and Divinity in Plato’s ‘Timaeus’*. Cambridge, 7-27 [= Chapter 1: ‘The Separateness of the Demiurge’].Cherniss, H., 1944. *Aristotle’s Criticism of Plato and the Academy.* Baltimore, 425-426 and 603-610.Cornford, F.M., 1937. *Plato’s Cosmology: The ‘Timaeus’ of Plato.* Indianapolis-Cambridge, 33-43.Frede, M., 1987. ‘The Original Notion of Cause’. In Id., *Essays in Ancient Philosophy*, Minneapolis, 125-150.Menn, S., 1995. *Plato on God as Nous.* Carbondale.**WEEK 8:** In this lecture we will have a direct look at the Demiurge accomplishing his plan by producing specific cosmological items. More specifically, we will analyse the reasoning through which the Demiurge produces the World Soul (34a8-36d7) and provides it with a specific essence, harmonic structure and astronomical shape. This will lead us to better understand the philosophical outlook of the generation and nature of time (37c6-e3).Suggested readings:Betegh, G.,2021. ‘The Ingredients of the Soul in Plato’s *Timaeus*’.In F. Leigh (ed.), *Themes in Plato, Aristotle, and Hellenistic Philosophy: Keeling Lectures 2011-18.* Chicago, 83-105.Cornford, F.M., 1937. *Plato’s Cosmology: The ‘Timaeus’ of Plato.* Indianapolis-Cambridge,58-66Frede, D., 1996,‘The Philosophical Economy of Plato’s Psychology: Rationality and Common Concepts in the *Timaeus*’.In M. Frede –G. Striker (eds.), *Rationality in Greek Thought.* Oxford 1996, pp.29-58.Vlastos, G., 1995, ‘Creation in the *Timaeus*: Is it a Fiction?’.In Id., *Studies in Greek Philosophy, II. Socrates, Plato, and their Tradition,* ed. D.W. Graham. Princeton, 265-282 (= in R.E. Allen (ed.), *Studies in Plato’s Metaphysics.* London-New York 1965, pp. 401-419).**WEEK 9:** Eventually (41a7-42e6), the Demiurge wishes his will to be fully realized by producing human beings. In this lecture we will first examine his appeal to the lower gods, to which he transfers this part of his plan. Before stepping back, however, will will observe him producing individual souls and establishing the three laws of fate.Suggested readings: Fronterotta, F., 2015. ‘Plato’s Conception of the Self. The Mind-Body Problem and its Ancient Origin in the *Timaeus*’.In D. De Brasi – S. Föllinger (eds.), *Anthropologie in Antike und Gegenwart. Biologische und philosophische Entwürfe vom Menschen.* Freiburg-München, 35-58. Johansen, Th., 2004. *Plato’s Natural Philosophy*. Cambridge, 137-159.Sedley, D., ‘The *Timaeus* as a Vehicle for Platonic Doctrine’. *Oxford Studies in Ancient Philosophy* 56, 45-71. **WEEK 10: The preamble to the law on atheism. Book 10 of the Laws**The final lecture of the seminar is devoted to the law against atheism in *Laws* X and to its relevance to (a) a new conception of natural science, which challenges the ‘sophistic’ antithesis between *nomos* and *physis*;and (b) the rehabilitated art of rhetoric that lies behind the idea of the legislative preambles. Suggested Readings:Betegh, G., “Archelaus on Cosmogony and the Origins of Social Institutions”. *OSAP* 51 (2016): 1-40.Kamtekar, R., and R. Singpurwalla, “Law in Plato’s Late Politics”, in D. Ebrey – R. Kraut (eds.) *The Cambridge Companion to Plato*, Cambridge: Cambridge U. Press, 2022522-558. Laks, A. Plato’s Second Republic. An Essay on the *Laws*, Princeton, NJ: Princeton U. Press, 2022. **WEEKS 11-13: Student presentations****Final Paper due: max. between 7,000 and 9,000 words** |

**(4) TEACHING AND LEARNING METHODS – ASSESSMENT**

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| **TEACHING FORMAT**  | Lectures and Class discussion. |
| **USE OF INFORMATION AND COMMUNICATION TECHNOLOGIES** | Use of E-class online platform. |
| **TEACHING STRUCTURE** |

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| ***Activity*** | ***Semester Workload*** |
| Lectures, Seminars | 39 |
| Presentation preparation | 21 |
| Independent study | 120 |
| Project (paper preparation and submission | 120 |
| **Total**(30 hours of work per credit unit) | ***300*** |

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| **STUDENT EVALUATION** | 1. Class participation (20%)2. Abstract (20%)3. Final Paper (30%)4. Oral Report (30%) |

**(5) RECOMMENDED BIBLIOGRAPHY**

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| Primary readings:Cornford, F.M., 1937. *Plato’s Cosmology: The ‘Timaeus’ of Plato.* Indianapolis-Cambridge. [the translation we will use during the course]Petrucci, F.M., 2022. *Platone, Timeo*. Introduzione di F. Ferrari, edizione critica, traduzione e commento a cura di F.M. Petrucci. Milan. [for the critical edition of the Greek text].Zeyl, D.J., 2000. *Plato. “Timaeus”.* Indianapolis-Cambridge.Secondary readings:Ademollo, F., 2018. ‘On Plato’s Conception of Change’. *Oxford Studies in Ancient Philosophy* 55, 35-83.Balla, Ch. “Sailing Away from Antilogic. Plato’s *Phaedo* 90e-101e” *AP* 41 (2021): 355-367.Balla, “ΠΕΦΥΚΕΝ ΠΛΕΟΝΕΚΤΕΙΝ? Plato and the Sophists on Greed and Savage Humanity” *Polis* 35 (2018): 83-101.Baltes, M., 1996. ‘Γέγονεν (Platon *Tim*. 28b7). Ist die Welt real entstanden oder nicht?’. In K. Algra – P.W. van der Horst – D.T. Runia (eds.), *Polyhistor: Studies in the History and Historiography of Ancient Philosophy.* Leiden, 76-96.Barker, A., 2007, *The Science of Harmonics in Classical Greece.* Cambridge*.*Betegh, G., 2010, ‘What Makes a Myth *Eikôs*’. In R. Mohr and B. Sattler (eds). *One Book, the Whole Universe: Plato’s ‘Timaeus’ Today.* Las Vegas, 213-224.Betegh, G., “Archelaus on Cosmogony and the Origins of Social Institutions”. *OSAP* 51 (2016): 1-40.Betegh, G., 2021,‘The Ingredients of the Soul in Plato’s *Timaeus*’.In F. Leigh (ed.), *Themes in Plato, Aristotle, and Hellenistic Philosophy: Keeling Lectures 2011-18.* Chicago, 83-105.Betegh, G., “Archelaus on Cosmogony and the Origins of Social Institutions”. *OSAP* 51 (2016): 1-40.Brisson, L., 1994. *Le Même et l’Autre dans la structure ontologique du Timée de Platon. Un commentaire systématique du “Timée” de Platon.* Sankt Augustin2.Boys-Stones, G., 2021. ‘Begotten and Made. Creation as Cosmogony in Middle Platonism’. In R. Salles (ed.). *Cosmology and Biology in Ancient Philosophy*, Cambridge, 85-100.Broadie, S., 2012. *Nature and Divinity in Plato’s ‘Timaeus’*. Cambridge.Burnyeat, M., 2005. ‘*EIKÔS MYTHOS*’. *Rhizai* 2, 143-65.Cherniss, H., 1944. *Aristotle’s Criticism of Plato and the Academy.* Baltimore.Corcilius, K., 2018. ‘Ideal Intellectual Cognition in *Tim*. 37a2-c5’. OSAPh 54, 51-105.Donini, P., 1988. ‘Il *Timeo*: unità del dialogo, verisimiglianza del discorso’. Elenchos 9, 5-52.Ebrey, D., and R. Kraut, “Introduction to the Study of Plato”, D. Ebrey and R. Kraut (eds.) *The Cambridge Companion to Plato*, Cambridge: Cambridge U. Press, 2022: 1-38Ferrari, F., 2007. ‘Separazione asimmetrica e causalità eidetica nel *Timeo*’. In L.M. Napolitano Valditara (ed.), *La sapienza di Timeo. Riflessioni in margine al “Timeo” di Platone.* Milano, 147-72.Frede, M., 1987. ‘The Original Notion of Cause’. In Id., *Essays in Ancient Philosophy*, Minneapolis, pp. 125-50.Frede, D., 1996,‘The Philosophical Economy of Plato’s Psychology: Rationality and Common Concepts in the *Timaeus*’.In M. Frede –G. Striker (eds.), *Rationality in Greek Thought*, Oxford 1996, pp.29-58.Fronterotta, F., 2015. ‘Plato’s Conception of the Self. The Mind-Body Problem and its Ancient Origin in the *Timaeus*’.In D. De Brasi – S. Föllinger (eds.), *Anthropologie in Antike und Gegenwart. Biologische und philosophische Entwürfe vom Menschen.* Freiburg-München, 35-58. Hadot, P. *What is ancient philosophy*, chapters 1 and 2, trans. M. Chase. Cambridge, MA: Harvard U. Press, 2004.Johansen, Th., 2004. *Plato’s Natural Philosophy*. Cambridge.Johansen, Th., 2014. ‘Why the Kosmos Needs a Craftsman’. *Phronesis* 59, 297-320.Kamtekar, R., and R. Singpurwalla, “Law in Plato’s Late Politics”, in D. Ebrey – R. Kraut (eds.) *The Cambridge Companion to Plato*, Cambridge: Cambridge U. Press, 2022, 522-558. Karamanolis, G., 2020, ‘Does Plato Advance a Bundle Theory in the *Timaeus*?’. In C. Jorgenson, F. Karfik, and Š. Špinka (eds), *Plato's ‘Timaeus’. Proceedings of the Tenth Symposium Platonicum Pragense*, Leiden, 149-68.Karfik, F., 2004. *Die Beseelung des Kosmos: Untersuchungen zur Kosmologie, Seelenlehre und Theologie in Platons “Phaidon” und “Timaios”.* München-Leipzig (esp. 87-148).Laks, A. Plato’s Second Republic. An Essay on the *Laws*, Princeton, NJ: Princeton U. Press, 2022. Lennox, J. 1985. ‘Plato’s Unnatural Teleology’. In D.J. O’Meara (ed.), *Platonic Investigations.* Washington, 195-218.Long, A.A. *Greek Models of Mind and Self*, chapters 2-4, Cambridge, MA: Harvard U. Press, 2015.Menn, S., 1995. *Plato on God as Nous.* Carbondale.Menn, S. “On Socrates’ First Objections to the Physicists, *Phaedo* 95e8-97b7”, *OSAP* 38 (2010), 37-68.Menn, S. “On Socrates’ First Objections to the Physicists, *Phaedo* 95e8-97b7”, *OSAP* 38 (2010), 37-68.Moore, Ch. *Calling Philosophers Names. On the Origins of a Discipline*, Chapter 8, Princeton: Princeton U. Press, 2020.Most, G. “A Cock for Asclepius”, *CQ* 43 (1993): 96-111.Nails, D., 2002. *The People of Plato. A Prosopography of Plato and other Socratics*, Indianapolis.Petrucci, F.M., 2023. ‘A Living Reasonable Account: On the Status of Timaeus’ *Eikōs Logos* (Again).’ *Journal of Hellenic Studies* 143 [to be published later this year].Rashed, M. “Aristophanes and the Socrates of the Phaedo”,  in Brad Inwood (ed.), Oxford Studies in Ancient Philosophy, 107-136.Sedley, D., 1989. ‘Teleology and Myth in the *Phaedo’.* *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 5, 359-383.Sedley, D., 2007. *Creationism and Its Critics in Antiquity.* Berkeley-Los Angeles-London.Sedley, D., ‘The *Timaeus* as a Vehicle for Platonic Doctrine’. *Oxford Studies in Ancient Philosophy* 56, 45-71. Taylor, A.E., 1928. *A Commentary on Plato’s “Timaeus”.* Oxford.Van Riel, G., 2013. *Plato’s Gods*, London-New York.Vlastos, G., 1995, ‘Creation in the *Timaeus*: Is it a Fiction?’.In Id., *Studies in Greek Philosophy, II. Socrates, Plato, and their Tradition*, ed. D.W. Graham, Princeton 1995, pp. 265-82 (= in R.E. Allen (ed.), *Studies in Plato’s Metaphysics,* London-New York 1965, pp. 401-19).Vlastos, G., 2005. *Plato’s Universe,* *New Edition with an Introduction by L. Brisson.* Oxford.Electronic resources:https://www.oxfordbibliographies.com/display/document/obo-9780195389661/obo-9780195389661-0144.xml?rskey=ppi2Ad&result=1&q=timaeus#firstMatch [Entry on the Timaeus, by Th. Johansen]<http://www.topoi.org/virtual-cosmology/> [Virtual Cosmologies project: a virtual representation of ancient cosmological models, including Eudoxus’] |