**COURSE OUTLINE**

**[ΠΕΡΙΓΡΑΜΜΑ ΜΑΘΗΜΑΤΟΣ]**

**(1) GENERAL**

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| **UNIVERSITY / Department** | * NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS / Department of History and Philosophy of Science   in collaboration with:   * UNIVERSITY OF PATRAS / Department of Philosophy * UNIVERSITY OF CRETE / Department of Philosophy and Social Studies | | | | |
| **STUDY LEVEL** | Postgraduate | | | | |
| **COURSE CODE** | 103 | | **SEMESTER OF STUDY** | 1st | |
| **COURSE TITLE** | Αristotle Nicomachean Ethics | | | | |
| **INSTRUCTOR(S)** | George Karamanolis | | | | |
| **TEACHING ACTIVITIES** | | **TEACHING HOURS PER WEEK** | | | **ECTS** |
| Seminars | | 3 | | | 10 |
| **COURSE TYPE** | Seminar | | | | |
| **PREREQUISITE COURSES** | – | | | | |
| **LANGUAGE OF INSTRUCTION and EXAMINATIONS** | English | | | | |
| **COURSE OFFERED TO ERASMUS STUDENTS** | N/A | | | | |
| **COURSE WEBSITE  (E-class URL)** | ++ | | | | |

**(2) LEARNING OUTCOMES**

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| **Learning Outcomes** |
| The seminar will focus on Aristotle᾽s Nicomachean Ethics, arguably Aristotle’s mature ethical work and one of the most important ethical works in the history of ethics. We will read and discuss all ten books of the work and we will examine all major topics touched upon in it. Aristotle’s central claim is that we can achieve happiness (eudaimonia) through virtue (arete), and more specifically virtue of character or ethical virtue. We will discuss how exactly Aristotle conceives of these central concepts and how he differs from earlier ethical views such as those presented in various Platonic dialogues, like the Protagoras and the Republic.  Upon successful completion of the course, students:   * will have gained familiarity with the Nicomachean Ethics; * will be able to apply their knowledge and understanding within the broader context of Aristotle’s philosophy; * will be able to form judgments about the nature of virtue and its role in achieving happiness * will improve their analytical skills and their writing skills * will improve their reading and understanding of ancient philosophical texts |
| **General Skills** |
| * Reading skills * Analytical skills * Writing skills * Oral presentation skills |

**(3) COURSE CONTENT**

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| Aristotle᾽s is the first philosopher to conceive ethics as a distinct field in philosophy, that is. distinct from theoretical philosophy. He speaks of practical philosophy or “the science of human matters”, or “the political science”, which has a different methodology and different claims to precision as that of theoretical philosophy. Aristotle also distinguishes virtue from theoretical excellences such as wisdom or understanding. Aristotle is the champion of eudaimonistic ethics, according to which the highest goal in life is happiness, eudaimonia, and virtue is essential to reaching it. Virtue for Aristotle involves knowledge but is not just knowledge as wisdom (sophia) is. Virtue of character rather requires training from early on so that someone acquires good habits or good ways of acting and dealing with situations. Aristotle is innovative in suggesting that this kind of training shapes our thinking and not vice versa, that is, practical thinking is shaped from our training and then thinking reinforces our action. Virtuous action shapes our character virtuously and then our virtuous character shapes our practical thinking, and not the other way round. But practical thinking can back up, support and further shape our virtuous activity.  In the seminar we will discuss Aristotle’s account of virtue, of practical wisdom or phronesis, of incontinence or akrasia. We will also discuss how Aristotle differs from his predecessors, Socrates and Plato, and what he takes over from them. Aristotle includes human relationships in his account of happiness (eudaimonia), and the question is what exactly a friendly relationship is and how such a relationship contributes to happiness.  Aristotle’s ethics has largely shaped contemporary virtue ethics, but the latter has left our several aspects of Aristotle’s ethics, such friendship but also the role of theoretical wisdom, which Aristotle examines in the last book of the Nicomachean Ethics.  **Schedule**   1. Introduction. Aristotle’s ethical writings, historical and philological aspects.   Literature: Βοbonich, Pakaluk Ch. 1, 1-46   1. *NE* I.1-4, 1094a1-1097a15. The object of ethics and the critique to Plato’s Form of the good   Literature: Frede (2020), Pakaluk Ch. 2, 47-74   1. *NE* I.5-13, 1097a16-1103a10, The Ergon argument and the nature of eudaimonia   Literature: Ackrill, Barney, Pakaluk Kap. 2, 74-86, McDowell   1. *NE* II, 1103a14 -1109b26, Virtue of character   Literature: Pakaluk Ch. 3, 87-117, Burnyeat, Lorenz, Broadie, Ch. 2, 57-110   1. *NE* III.1-8, 1109b30-1115a3, Voluntary action, deliberation (*prohairesis*)   Literature: Pakaluk Ch 4, 118-159, Broadie Ch. 3, 124-178   1. *NE* III.9-12, 1115a4-1119b10, *NE* IV, 1119b22-1128b35 Virtues of Character Literature: Pakaluk Ch. 5, 151-180, Gardiner, Pears   **Topics for first essays**   1. *NE* V, 1129a3-1138b14, Justice or Fairness (*dikaiosyne*)   Literature: Pakaluk Ch. 6, 181-205, Williams   1. *NE* VI, 1138b18-1145a11, Practical wisdom (*phronesis*)   Literature: Pakaluk Ch. 7, 206-232, Coope, Moss, Broadie Ch. 4, 179-265  **Submission deadline of first essays**   1. *NE* VII.1-11, 1145a15-1152a36, Incontinence (*akrasia*)   Literature: Pakaluk Ch. 8, 234-256, Price (2006), Davidson, Broadie Ch. 5   1. *NE* VIII, 1155a1-1163b28, *NE* IX, 1163b32-1172a15, Friendship   Literature: Pakaluk Ch. 9, 257-285, Frede (2020, Friendship), Cooper (1980)  **Topics for second essays**   1. *NE* VII.12-15, X.1-5, Pleasure (*hedone*)   Literature: Pakaluk Ch. 10, 286-315, Broadie Ch. 6, 313-365   1. *NE* X.6-9, Life of contemplation (*theoria*) as the happiest one   Literature: Pakaluk Ch. 11, 316-331, Frede (2019), Cooper (1975), 155-182  **Submission deadline of second essays** |

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

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| **TEACHING FORMAT** | Face to face in classroom and online |
| **USE OF INFORMATION AND COMMUNICATION TECHNOLOGIES** | Learning process support through the e-class online platform. |
| **TEACHING STRUCTURE** | |  |  | | --- | --- | | ***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*** | |
| **STUDENT EVALUATION** | 1. Active participation in the course and presentation (30%)  2. Two essays (70%, 35% each)  Each essay will be 7 page long (one and half interlinear space), with footnotes and bibliography |

**(5) RECOMMENDED BIBLIOGRAPHY**

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| **Α. Primary Sources**  Bywater, I., *Aristotelis Ethica Nicomachea*, Oxford 1882 (OCT)  **Β. Secondary Bibliography**  **Translations and Commentaries**  1. Broadie C. – Rowe, C., *Aristotle Nicomachean Ethics. Translation, Introduction and Commentary*, Oxford 2002  2. Irwin, T., *Aristotle Nicomachean Ethics*, Indianapolis 1999 (with Introduction, Notes and Glossary)  3. Bodéus, R., *Aristote Ethique à Nicomaque*, Paris 2004 (traduction, présentation, notes)  4. Frede, D., *Aristoteles Nikomachische Ethik*, Berlin 2020, 2 vols.  5. Gauthier, R. - Jolif J., *L’ethique à Nicomaque*. Louvain 1970  **General Introductions to Aristotle**   1. Lear, J., *Aristotle: The Desire to Understand*, Cambridge 1988 2. Schields, C., *Aristotle*, London/N. York 2007 3. Schields, C. (ed.), *The Oxford Handbook of Aristotle*, Oxford 2012   **Monographs and papers**  Ackrill, J. L., “Aristotle on *Eudaimonia*”, in *Proceedings of the British Academy* 60 (1974),  339-359 (also in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 15-34  Barney, R., “Aristotle’s Argument for a Human Function”, *Oxford Studies in Ancient Philosophy* 34 (2008), 293-322  Bobonich, C., “Aristotle’s Ethical Treatises”, in R. Kraut (ed.), *The Blackwell Guide to Aristotle’s Nicomachean Ethics*, Oxford 2006, 12-36  Bostock, D., *Aristotle’s Ethics*, Oxford 2000  Broadie, S., *Ethics with Aristotle*, Oxford 1991  Burnyeat, M. “Aristotle on Learning to be Good”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 69-92  Coope, U. “Why does Aristotle think that Virtue is required for practical wisdom?”, *Phronesis* 57, 142-163  Cooper, J., *Reason and Human Good in Aristotle*, Cambridge Mass. 1975  Cooper, J. “Aristotle on Friendship”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 301-340  Davidson, D., “How is Weakness of the Will Possible?”, in J. Feinberg (ed.), *Moral Concepts*, Oxford 1969, S. 93-113 (also in Davidson, *Essays on Actions and Events*, Oxford 1980, 21-42)  Frede, D., “New Perspectives on an old controversy: the Theoretical and the Practical Life in Aristotle”, *Zeitschrift für philosophische Forschung* 73 (2019), 481-509  Frede, D., “Aristoteles’ Kritik an die Idee des Guten in *EN* I.4”, in P. König-J.-I. Linden (ed.), *Aristoteles- Antike Kontexte, gegenwärtige Perspektiven*, Heidelberg 2020, 277-303  Frede, D., “Aristotle and the definition of friendship”, in P. M. Morel - N. Natali (ed.), *Aristotle. Les définitions en philosophie pratique*, *Revue de Philosophie Ancienne* 2, Paris 2020, S. 319-338  Gardiner, S., “Aristotle’s Basic and Non-Basic Virtues”, *Oxford Studies in Ancient*  *Philosophy* 20 (2001), 261-295  Hardie, W., *Aristotle’s Ethical Theory*, Oxford 1980 (2nd ed.)  Karamanolis, G.,”The Place of Ethics in Aristotle’s Philosophy”, *Oxford Studies in Ancient Philosophy* 40 (2011), 133-156  Karamanolis, G., “Stages of Ethical Development and Kinds of Ethical Training in Aristotle”, in E. Moutsopoulos-M. Protopapas-Marneli (ed.), *Aristotle Timeless and scientifically timely*, Athens 2018, 107-124  Kenny, A., *Aristotle on the Perfect Life*, Oxford 1992  Kraut, R., ‘Aristotle’s Ethics’, in *Stanford Encyclopedia of Philosophy*, online  http://plato.stanford.edu/entries/aristotle-ethics/  Lawrence, G., “Human Good and Human Function”, in R. Kraut (ed.), *The Blackwell’s Guide to Aristotle’s Ethics*, Oxford 2006, S. 37-75  Lorenz, H. “Virtue of Character in Aristotle’s *Nicomachean Ethics*”, *Oxford Studies in Ancient Philosophy* 37 (2009), 177-212  McDowell, J., “The Role of Eudaimonia in Aristotle’s Ethics”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 359-376  Moss, J., “Virtue makes the Goal Right? Virtue and *Phronesis* in Aristotle’s Ethics”, *Phronesis* 56 (2011), 204-261  Pakaluk, M., *Aristotle’s Nicomachean Ethics*, Cambridge 2005  Pears, D., “Courage as a Mean”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 171-188  Price, A., “Acrasia and Self Control”, in R. Kraut (ed.), *The Blackwell’s Guide to Aristotle’s*  *Ethics*, Oxford 2006, 235-254  Price, A. *Virtue and Reason in Plato and Aristotle*, Oxford 2011  Sherman, N., *The Fabric of Character: Aristotle’s Theory of Virtue*, Oxford 1989  Urmson, J., “Aristotle’s Doctrine of the Mean”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 157-169  Vasiliou, I., “The Role of Good Upbringing in Aristotle’s Ethics”, *Philosophy and Phenomenological Research* 56 (1996), 221-240  Williams, B., “Justice as Virtue”, in A. Rorty (ed.), *Essays on Aristotle’s Ethics*, Berkeley/LA 1980, 189-200  **C. Resources on the Web**  1. Kraut, R., ‘Aristotle’s Ethics’, in *Stanford Encyclopedia of Philosophy*, online  http://plato.stanford.edu/entries/aristotle-ethics |