COURSE OUTLINE

(1) GENERAL

SCHOOL	HUMANITIES & SOCIAL SCIENCES
ACADEMIC UNIT	PHILOLOGY
LEVEL OF STUDIES	UNDERGRADUATE
COURSE CODE	PHL_Y203 SEMESTER 2nd
COURSE TITLE	INTRODUCTION TO PLATO

INDEPENDENT TEACHING ACTIVITIES *if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits*	WEEKLY TEACHING HOURS	CREDITS
Lectures	3	5
Weekly exercises		
Preparation of weekly exercises		
Preparation for written exams		
Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).	TOTAL:	5,0

COURSE TYPE *general background, special background, specialised general knowledge, skills development*	*Special background*
PREREQUISITE COURSES:	No prerequisite courses are required
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	Greek
IS THE COURSE OFFERED TO ERASMUS STUDENTS	Yes
COURSE WEBSITE (URL)	https://eclass.upatras.gr/courses/LIT2063/

(2) LEARNING OUTCOMES

Learning outcomes *The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.* *Consult Appendix A* • *Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area* • *Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B* • *Guidelines for writing Learning Outcomes*

At the end of this course the determined student should be able to

1. Realise that Plato has played a seminal role in the history of ancient Greek philosophy and proven himself the most influential figure from antiquity to the present

2. Identify the main generic features and comment on their formal variety of the Platonic dialogues in the context of both the Socratic literature and and the Presocratic writings

3. Understand Plato's fundamental doctrines and the multiformity of his literary production with special emphasis on the rhetoricity of the

taxonomies of his dialogues (Thrasyllan tetralogies, philosophical alternative titles, developmental tripartition)

4. Recognise the significance of Plato's Academy in establishing the authority of philosophical schools and promoting the notion that ancient philosophy was essentially a matter of following a particular way of life exemplified in the well-documented relationship between by the master and his students and the subsequent construction of textual communities

5. Acknowledge the inherent theatricality of Plato's dialogues as documented in a variety of textual evidence (stage directions, dramatic motifs)

General Competences

Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?

Search for, analysis and synthesis of data and information, with the use of the necessary technology
Adapting to new situations
Decision-making
Working independently
Team work
Working in an international environment
Working in an interdisciplinary environment
Production of new research ideas

Project planning and management
Respect for difference and multiculturalism
Respect for the natural environment
Showing social, professional and ethical responsibility and sensitivity to gender issues
Criticism and self-criticism
Production of free, creative and inductive thinking
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Others...
....

At the end of the course the determined student will have further developed the following skills/competences

1. Ability to absorb a certain amount of knowledge concerning the life and works of Plato

2. Ability to translate into modern Greek and provide a decent interpretation of any Platonic text.

3. Ability to differentiate between the original, Platonic notion of the philosopher from its later conceptualisations in Antiquity or Modernity

4. Study skills needed for distinguishing between what Plato says and what his interpreters throughout the ages would like him to say

(3) SYLLABUS

Prolegomena

1. *Metahistory of Philosophy:*

The ancient Greek philosopher: the birth of an ideal and its adventures from the sprung-out-from-Plato's-head archetypal poet-king and the dominant post-aristotelian ethico-epistemic thinker up until the *theios anēr* of the Neoplatonists and the Father of the Church

Philosophical schools and the authority of their – real or alleged- founder

Doxographers and the history of philosophy as a product of identity wars: Diogenes Laertius with the latent anti-Christianism of his *Lives* (c. AD 200) meets Edward Zeller, a Neo-kantian philosopher and Protestant theologian with the evolutionism of his *History* (1844-52) and the *mythos* about the

2. *The Presocratics*

The extant fragments and their ideological (ab)use: Simplicius, Damascius, Diels-Kranz *Die Fragmente der Vorsokratiker* (1903) and the *mythos* about the surfacing of *logos*

The Milesians (Thales, Anaximander, Anaximenes)

The loners (Pythagoras, Heraclitus)

The philosopher-poets (Xenophanes, Parmenides, Empedocles)

Eleatics (Zeno of Elea, Melissus), Atomists (Leucippus, Democritus), Pythagoreans (Philolaus, Alcmaeon)

Anaxagoras and the Sophists (Proatgoras, Gorgias, Prodicus, Hippias)

3. *The Socratics*

Plato and the other producers of Socratic literature (Antisthenes, Aristippus, Euclides) – Aristoteles and the first generation of Academicians (Speusippus, Xenocrates)

Plato

Introduction to the life and works of Plato: The *Life* by Diogenes Laertius and the testimonies from the Academics and the Neoplatonists

The successive definitions of the Platonic dialogue from Aristotle's *Poetics* (4th c. BC) up until Anonymous *Prolegomena* (6th c. AD)

Taxonomies, classifications, authenticity and chronological issues

Plato's *Charmides*

Close reading of the *Charmides*, the dialogue that depicts Socrates and Critias pondering on the definition of sophrosyne

The five levels of interpretation in the *Chamrides*

(a) **The philosophical:** The epistemological aspect of sophrosyne in the sense of self-knowledge and super-knowledge is overemphasized at the expense of the mortal and ethical aspect of the virtue

(b) **The literary:** Socrates' arrival at the palaestra as a Platonic *nostos*, the warior's return and the Homeric intertexts

(c) **The theatrical:** The confluence of scenes and motifs derived from tragedy (the ominous horizon of the Peloponesian War), comedy (Charmides approaching towards Critias and Socrates), and satyr drama (the ithyphallic, against his own will, Socrates)

(d) **The political:** The dialogue portrays Critias' revolutionary political program and comments on his failure as the leader of the Thirty, in an attempt to challenge his demonization promoted by the post-403 democartic regime

(e) **The personal**: Socrates' interlocutors are Plato's maternal uncles. In the section featuring the praise of Charmides' family (157e-158b) Plato constructs a succession of actual and/or pontential philosopher-kings-poets headed by Solon, populated by Critias and Charmides, while the latest representative of the group remains hidden in plain sight

The structure of the dialogue

1.Prologue (153a – 159a)
Socrates arrives at the wrestling-shool of Tavreas and meets for the first time Charmides as an adolescent
2. First episode (159a-162b)
 The first three definitions of sophrosyne
3. First interlude (162c-163e)
Critias replaces Charmides as Socrates' interlocutor – The fourth definition of sophrosyne
4.Second episode (164a-169c)
The fifth definition of sophrosyne and the impossibility of a self-reflexive knowledge
5. Second interlude (169c-d)
Critias in a state of *aporia* – the question of whether sophrosyne is useful and beneficial
6. Third episode (169e175d)
Sophroyne proves itself a knowledge slightly beneficial at its best, completely useless at its worst – Socrates' dream political utopia and the relationship between sophrosyne and eudaimonia
7. Exodus (175d-176d)
Socrates' failure to define sophrosyne notwithstanding, Charmides presents himself determined to become his lifelong student. Critias wholeheartedly agrees, while Socrates complies, pretending to be coerced into accepting a fait accompli by the two cousins

(4) TEACHING and LEARNING METHODS - EVALUATION

DELIVERY *Face-to-face, Distance learning, etc.*	Face-to-face lectures
USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY *Use of ICT in teaching, laboratory education, communication with students*	Use of powerpoint, relevant internet tools and the e-class platform

TEACHING METHODS *The manner and methods of teaching are described in detail.* *Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.* *The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS*	Activity	Semester workload
	Lectures	39
	Weekly exercises	
	Preparation of weekly exercises	
	Preparation for written exams	96
	Course total	***125 h*** ***(5 ECTS)***

STUDENT PERFORMANCE EVALUATION *Description of the evaluation procedure* *Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other* *Specifically-defined evaluation criteria are given, and if and where they are accessible to students.*	Written examination. Greek grading scale: 1 to 10. Minimum passing grade: 5.

(5) ATTACHED BIBLIOGRAPHY

1. Κ. Δ. Γεωργούλης, *Ἱστορία τῆς Ἑλληνικῆς Φιλοσοφίας*. Ἀθήνα 1975 (Παπαδήμας)
2. Ν. Ἀθ. Ματσούκας, *Ἱστορία τῆς Φιλοσοφίας*. Θεσσαλονίκη 2002 (Πουρναρᾶς)
3. Ἰ. Θεοδωρακόπουλος *Εἰσαγωγὴ στὸν Πλάτωνα*. Ἀθήνα 2000 (Ἑστία)
4. P. Hadot *Qu' est-ce que la philosophia antique?* Paris 1995 (Gallimard)
5. L. Couloubaritsis *Histoire de la philosophie ancienne et medievale*. Paris 1998 (Grasset)
5. J. Annas *Plato: A Very Short Introduction*. Oxford 2003 (OUP)
6. M. L. Gill – P. Pellegrin (eds.) *A Companion to Ancient Philosophy*. Oxford 2009 (Wiley-Blackwell)
7. L. P. Gerson (ed.) *The Cambridge History of Philosophy in Late Antiquity*. 2 vols. Cambridge 2010 (CUP)
8. J. Warren – F. Sheffield (eds.) *The Routledge Companion to Ancient Philosophy*. London and New York 2014 (Routledge)
9. C. Moore *Socrates and Self-Knowledge*. Cambridge 2015 (CUP)

10. C. Moore – C. C. Raymond (eds.) *Plato Charmides*. Indianapolis and Cambridge 2019 (Hackett)

11. C. Moore *Calling Philosophers Names: On the Origin of a Discipline*. Princeton and Oxford 2020 (Princeton Uiversity Press)