

**PHL 6393: Aristotle's *Eudemian Ethics***  
**Spring 2017**  
**T,Th 7:00 pm - 8:30 pm**  
**Dale Tower 607**

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**Office:** Dale Tower 617  
**Hours:** T,Th 10 am-12 pm

### **Overview**

This seminar focuses on Aristotle's *Eudemian Ethics*. Though less studied than the more-popular *Nicomachean Ethics*, the *EE* marks an important stage in Aristotle's philosophical development, and in recent years has begun to get the attention it deserves. Our aim is to understand the *EE* as best we can, both in terms of its philosophical content and its relationship to the rest of the Aristotelian corpus. This will require repeated close readings of a relatively short primary text, aided by as much scholarship on the *EE* we can cover (in English, anyway). We will also occasionally read other Aristotelian works for comparison. Substantively, our main exegetical question will be 'What is the *EE*'s view of human nature and its relationship to human happiness? How plausible is this view?' This course will also address methodological issues involved in work in the history of philosophy.

### **Required Texts**

For primary texts, I have assigned the Oxford World Classics edition of the *EE*, translated by Anthony Kenny. I have also ordered copies of Brown's revised edition of Ross's *NE* translation, also from Oxford World Classics. These are the editions I use in my own work, and I recommend you do the same, if only for the sake of uniformity in the class. However, the Inwood & Woolf edition of the *EE* (Inwood & Woolf) and Broadie & Rowe edition of the *NE* (Broadie & Rowe) are also acceptable if you prefer.

For secondary texts, I will post pdfs to Canvas whenever possible. When not possible, I will put the relevant book on reserve at the library.

### **Course Work: All**

#### **Participation**

All students are required to attend and fully participate at least 27 of the 29 scheduled meetings for this course. This will be a small course centered on class discussion, not lecture, so it is incumbent on each student to not only be present, but to engage in discussion with their peers in an informed and academically responsible way. This requires sustained, consistent preparation for each meeting. Participation will be worth 5 points of the final grade. Failure to attend the requisite number of classes without making prior arrangements with me will result in an automatic 0 for this portion of the grade. Repeated failure to contribute responsibly to class discussion will also result in an automatic 0 for this portion of the grade.

#### **Reading**

For the first few weeks of class, we will be focusing on background issues in interpreting the *EE*. During this time, you should skim through the entire *EE*, to get a sense for the work as a whole (you don't need to worry about the minutiae at this stage). Starting Jan. 31, we will begin looking at specific chapters in detail: at this point you should read all of the relevant chapters carefully. I will also provide citations to the relevant parallel passages to the *NE* and elsewhere. I have also listed at least two secondary texts for each meeting. You should read as much of as many of these texts as you can, not only to help understand Aristotle, but to get a sense of what Aristotle scholarship looks like. You will also use these secondary texts for your review papers and presentations.

## Review Papers & Presentations

Every student will be required to write two article reviews.<sup>1</sup> In addition, every student will give a short presentation (c. 5-10 minutes) on one of these article reviews to the class on the day that reading is assigned (presentation on the second review article is encouraged, time permitting, but not required). This means that article reviews must be completed in advance of the class for which they are assigned. Each article review is worth 5 points of the final grade (10 pts total); the presentation is worth 5 additional points.

## Course Work: Tracks

Given that there are many goals one might have in taking this class, it is appropriate to allow for a range of assignments that satisfy those goals. To that end, I have designed three tracks with different kinds of work aimed at these goals.

### AoS Track

This track is meant for students who intend to claim Ancient Philosophy as an Area of Specialization (i.e. an area in which they plan to write their dissertation or publish independent research). This track has three requirements:

1. An APA style 20 minute presentation, based on a 3000 word paper. (20 pts)
2. An APA style 5-10 minute comment on another student's presentation. (10 pts)
3. A final paper, 5000-8000 words, based on the 3000 earlier draft (50 pts)

### AoC Track

This track is meant for students who intend to claim Ancient Philosophy as an Area of Competence (i.e. an area in which they can teach upper-division courses on short notice). This track has two requirements:

1. Two detailed course syllabi, one for a lower-division ancient survey, one for an upper-division ancient course on a specialized topic or figure. (2 x 15 pts)
2. Two 20-30 minute in-class lectures, where you will have the primary responsibility for delivering course content for the class. You may make expanded article review presentations, or you can cover the primary text instead. (2 x 25 pts)

### Exam Track

This track is meant for students who don't have a research or teaching interest in Ancient, but are instead taking this course to satisfy a course distribution requirement or prepare for an MA or PhD exam. This track has two requirements:

1. One additional article review as described above (5 pts total)
2. Three written exams, centered on ethics, metaphysics, and epistemology respectively. Note that these answers will require some additional reading outside of what we cover in class. (3 x 25 pts)

The schedule for these assignments will be determined once enrollment is finalized and course tracks have been assigned.

*Note:* If you are also enrolled in PHL 5313 this semester, you may not claim the AoC track for both courses. But you can do the AoS or Exam tracks for both if you wish. If you are taking this course as an undergrad, I recommend the Exam track, but you can meet with me to make the case that you're ready for the AoS track instead.

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<sup>1</sup> I will provide details about this assignment in a separate handout.

## **Academic Integrity**

It is expected that any work you do in this course is the result of your academic efforts. University policies on academic dishonesty can be found [here](#). You are expected to be familiar with these policies; ignorance is not an excuse. In particular, you are required to:

- acknowledge the contributions of other sources to your scholastic efforts;
- complete your assignments independently unless expressly authorized to seek or obtain assistance in preparing them;
- follow instructions for assignments and exams, and observe the standards of your academic discipline; and
- avoid engaging in any form of academic dishonesty on behalf of yourself or another student.

Serious failures to maintain academic integrity in this course will result in the maximum possible penalty. At the very least, you will receive no credit for the assignment and be referred to Student Judicial Services for further review. Depending on the severity on the infraction, you could receive an F for the course, or be suspended or expelled from OU. Don't risk it.

## **Reasonably Accommodation Policy**

Students requiring academic accommodation should contact the Disability Resource Center for assistance at (405) 325-3852 or TDD: (405) 325-4173. For more information please see the Disability Resource Center website <http://www.ou.edu/drc/home.html> Any student in this course who has a disability that may prevent him or her from fully demonstrating his or her abilities should contact me personally as soon as possible so we can discuss accommodations necessary to ensure full participation and facilitate your educational opportunities.

If you need to make special accommodations in this course, let me know **immediately**. And do not let shyness or embarrassment or pride stop you from getting the services you deserve: I've seen too many students allow their grades to suffer because they didn't speak up when they should have. Your request will remain anonymous.

## **Title IX Resources and Reporting Requirement**

For any concerns regarding gender-based discrimination, sexual harassment, sexual assault, dating/domestic violence, or stalking, the University offers a variety of resources. To learn more or to report an incident, please contact the Sexual Misconduct Office at 405/325-2215 (8 to 5, M-F) or [smo@ou.edu](mailto:smo@ou.edu). Incidents can also be reported confidentially to OU Advocates at 405/615-0013 (phones are answered 24 hours a day, 7 days a week). Also, please be advised that a professor/GA/TA is required to report instances of sexual harassment, sexual assault, or discrimination to the Sexual Misconduct Office. Inquiries regarding non-discrimination policies may be directed to: Bobby J. Mason, University Equal Opportunity Officer and Title IX Coordinator at 405/325-3546 or [bjm@ou.edu](mailto:bjm@ou.edu). For more information, see [here](#).

## **Adjustments for Pregnancy/Childbirth Related Issues**

Should you need modifications or adjustments to your course requirements because of documented pregnancy-related or childbirth-related issues, please contact your professor or the Disability Resource Center at 405/325-3852 as soon as possible. Also, see [here](#) for answers to commonly asked questions.

## **Religious Observance**

It is the policy of the University to excuse the absences of students that result from religious observances and to reschedule examinations and additional required classwork that may fall on religious holidays, without penalty. [[See Faculty Handbook 3.15.2](#)]. If you have a religious holiday during the Fall semester, let me know **immediately** so we can schedule around it.

*\*\* If you take this course, you thereby agree to follow all course policies outlined here. \*\**

## Reading Schedule

1.17: Course Overview	EE I-II	Syllabus <a href="#">Adamson (2016) "All 20 Rules for the History of Philosophy"</a>
1.19: Aristotle's <i>Ethics</i> (es)	EE III-IV	Bobonich (2006) "Aristotle's Ethical treatises" Kenny (1978), <i>The Aristotelian Ethics</i> Ch. 1
1.24: The <i>NE</i> and <i>EE</i>	EE V-VI	Jost (2014) "The <i>EE</i> and its Controversial Relationship to the <i>NE</i> " Jaeger (1962) <i>Aristotle</i> Ch. 9; Rowe (1971) <i>The EE and NE</i> Pt. II
1.26: “	EE VII-VIII	Kenny (1978), Ch. 9; Kenny (1992) <i>Aristotle on the Perfect Life</i> App. 1
1.31: <i>Eudaimonia</i>	EE I.1-8	Allan (1971) "The Fine and the Good in the <i>EE</i> " Robinson (1971) "Ends and Means and Logical Priority" Moravcsik (1996) "The Nature of Ethical Theorizing in the <i>EE</i> "
2.2: Methodology	EE VI.1-2	Karbowski (2015) "Phainomena as Witnesses and Examples" Devereux (2015) "Scientific and ethical methods in A's <i>EE</i> and <i>NE</i> "
2.7: “	///	Karbowski (2014) "Is A's <i>EE</i> Quasi-Mathematical?" Allan (1961) "Quasi-mathematical method in the <i>EE</i> " Jost (1991) "Eudemian Ethical Method"
2.9: Human Nature	EE II.1-2	Woods (1992) <i>Eudemian Ethics Bks I,II, VII</i> pp. 85-102 Chamberlain (1984) "Why Aristotle Called Ethics 'Ethics'"
2.14: Virtue	EE II.3-5	Rees (1971) "'Magnanimity' in the E and NE" Coker (1992) "On Being NEMESETIKOS as a Mean"
2.16: “	“	Heil (1996) "Why is Aristotle's Brave Man So Frightened" Mills (1980) "The Discussions of ANDREIA in the <i>EE</i> and <i>NE</i> "
2.21: Action	EE II.6-11	Kenny (1979) <i>A's Theory of the Will</i> , Pt. 1 Charles (2012) "The <i>EE</i> on the Voluntary"
2.23: “	“	Muller (2015) "Agency and Responsibility in A's <i>EE</i> " Heinaman (1986) "Compulsion and Voluntary Action in the <i>EE</i> "
2.28: Intellectual Vs	EE V.1-13	Pearson (2007) " <i>Phronesis</i> as a Mean in the <i>EE</i> " Rowe (1971) "The Meaning of PHRONESIS in the <i>EE</i> "
3.2: TBA		
3.7: Moral Psychology	EE VI.1-10	Price (2011) <i>Virtue and Reason in Plato and Aristotle</i> , D2 Broadie (2009) " <i>Akrasia, enkrateia, and Look-Alikes</i> "
3.9: “	“	Simpson (2013) <i>The EE of Aristotle, Commentary: Book Six</i> Rowe (1971) <i>The EE and NE</i> Pt. III.2
3.14: No Class (Spring Break)		
3.16: No Class (Spring Break)		
3.21: Pleasure	EE VI.11-14	Webb (1977) "The Relative Dating of the Accounts of Pleasure in A's <i>Ethics</i> " Rorty (1974) "The Place of Pleasure in Aristotle's <i>Ethics</i> "
3.23: “	“	Owen (1971) "Aristotelian Pleasures" Gosling & Taylor (1982) <i>The Greeks on Pleasure</i> Ch. 11
3.28: Justice	EE V	Kenny (1978) <i>The Aristotelian Ethics</i> , Ch. 3 Rowe (1971) <i>The EE and NE</i> Pt. III.3
3.30: Friendship	EE VII.1-5	Ward (1995) "Focal Reference in A's Account of PHILIA" Fortenbaugh (1975) "Aristotle's Analysis of Friendship"
4.4: “	EE VII.7-11	McCabe (2012) "With Mirrors or Without?" Whiting (2012) "The Pleasure of Thinking Together"
4.6: “	EE VII.6, 12	Osborne (2009) "Selves and Other Selves in Aristotle's <i>EE</i> VII.12" Green (unpub) "Self-Love in Aristotle's <i>Ethics</i> "

4.11: Luck	<i>EE</i> VIII.1-2	Johnson (1997) "Luck and Good Fortune in the <i>EE</i> " Mills (1983) "Aristotle's Dichotomy of EUTUCHIA"
4.13: Soul & God	"	van der Elck (1989) "Divine Movement and Human Nature in <i>EE</i> 8,2" Gabbe (2012) "Aristotle on the Starting Point of Motion in the Soul"
4.18: Happiness	<i>EE</i> VIII.3	Ponesse (2012) ENTHOUSIAMOS and Moral Monsters in <i>EE</i> VIII.2 Broadie (2010) "The Good, the Noble, and the Theoretical in <i>EE</i> VIII.3"
4.20: "	"	Kenny (1991) <i>Aristotle on the Perfect Life</i> Chs. 7-8 Buddensiek (2014) "Contemplation and Service of God" Jost (2014) " <u>Theos, Theoria, and Therapeia in A's Ethical Endings</u> "
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4.25: Common Books	//	Rowe (1971) <i>The EE and NE</i> Pt. III Kenny (1978) <i>The Aristotelian Ethics</i> Chs. 2, 7
4.27: TBA		
5.2: Presentations		
5.4: Presentations		