

G R E E K P H I L O S O P H Y : P L A T O

Department of Philosophy

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Term 1, 2001/2, Weeks 1-3

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(1) THE THEORY OF FORMS (start with Phaedo 65d-66a, 74a-75b, 100b-e, Symposium 210e-212a)

Allen, R.E. 'Participation and Predication in Plato's Middle Dialogues', *Philosophical Review* 1960, in Allen (ed) *Studies in Plato's Metaphysics* (1965), G. Vlastos ed *Plato I* (1971)

Vlastos, G. 'A Metaphysical Paradox', in his *Platonic Studies* (1973)

Irwin, T.H. 'Plato's Heracleiteanism', *Philosophical Quarterly* 1977

Bostock, D. *Plato's Phaedo* (1986), ch 10

Anscombe, E. 'The Origin of Plato's Theory of Forms', in R.W. Sharples (ed) *Modern Thinkers and Ancient Thinkers* (1993)

Fine, G. *On Ideas* (1993), esp. ch 4

Irwin, T. *Plato's Ethics* (1995), ch 10

Kahn, C.H. *Plato and the Socratic Dialogue* (1996), ch 11

Heinaman, R. 'Plato: Metaphysics and Epistemology', in C.C.W. Taylor (ed) *From the Beginning to Plato* (1997)

What is a 'Form'? Is it (e.g.) a universal, or a paradigm? How does it relate to particulars?

Is there a Form for every property? If not, why are there Forms for some properties rather than for others?

Would the Theory of Forms be better or worse off without 'self-predication'?

(2) THE 'THIRD MAN' ARGUMENT (Parmenides 132a1-b2)

Vlastos, G. 'The "Third Man" Argument in the Parmenides', *Philosophical Review* 1954, in his *Studies in Greek Philosophy* vol 2 (1995),

R.E. Allen (ed) *Studies in Plato's Metaphysics* (1965)

'Plato's "Third Man" Argument (Parm. 132a1-b2): Text and Logic',

Philosophical Quarterly 1969, in his *Platonic Studies* (1973)

Cohen, S.M. 'On the Logic of the Third Man', *Philosophical Review* 1971

Fine, G. *On Ideas* (1993), chs 15-16

Is the so-called 'Third Man' Argument 'a record of honest perplexity' (Vlastos, 1954)? What are its implicit assumptions? How, if at all, might it best be answered on Plato's behalf? (See esp. Fine.)

(3) MATHEMATICS AND THE FORM OF THE GOOD

Gosling, J.C.B. *Plato* (1973), ch 7

Santas, G.X. 'The Form of the Good in Plato's Republic', in J.P. Anton & A. Preuss (eds) *Essays in Ancient Greek Philosophy* (1983)

Irwin *Plato's Ethics*, ch 16

Price 'Plato's Ethics and Politics', in C.C.W. Taylor (ed) *From the Beginning to Plato* (1997), § 7

Burnyeat, M.F. 'Plato on Why Mathematics is Good for the Soul', in T. Smiley (ed.) *Mathematics and Necessity in the History of Philosophy* (2000)

How should we conceive the nature and role of the Form of the Good? Why is mathematics so important for its understanding? (See esp. Burnyeat.)

'Plato's Idea of the Good is practically empty. It gives us no indication of what is good, in a moral sense, i.e. what we ought to do' (Sir Karl Popper): is this a fair criticism?

(4) THE SOUL IN THE PHAEDO (Phaedo passim)

Gallop. D. tr & com *Plato: Phaedo* (1975), esp. pp. 86-91

Bostock, D. *Plato's Phaedo* (1986), ch 2

Price, A.W. *Mental Conflict* (1995), ch 2 § 3

Broadie, S. 'Soul and Body in Plato and Descartes', *Proceedings of the Aristotelian Society* 2001

Does the Phaedo convey a coherent conception of how body and soul relate? (See esp. Bostock, Broadie.)

What kind of a 'dualist' about mind and matter is Plato? (See esp. Price.)

(5) THE DIVIDED MIND (Republic iv. 434d-441c, viii. 543c - ix. 576b; Phaedrus 246a-257a)

- Kenny, A. 'Mental Health in Plato's Republic', Proceedings of the British Academy 1969, in his *The Anatomy of the Soul* (1973)
- Cooper, J. 'Plato's Theory of Human Motivation', *History of Philosophy Quarterly* 1984, in his *Reason and Emotion* (1999)
- Kahn, C. 'Plato's Theory of Desire', *Review of Metaphysics* 1987
- Irwin, T. *Plato's Ethics* (1995), ch 13
- Price, A.W. *Mental Conflict* (1995), ch 2 §§ 4-8

What does Plato mean by a 'part' of the soul? Is he subdividing the whole soul, or only the soul as subject of belief and desire? Is he right, in his sense of 'part', to suppose that there are three parts? Is a part of a soul a homunculus (mini-person)? (See esp., but sceptically, Price, pp. 53-7.)

(6) THE IMMORTAL SOUL (Republic x. 608c-612a; Phaedrus 245c-250a; Timaeus 69c, 90a-d)

- Guthrie, W.K.C. 'Plato's Views on the Nature of the Soul', in G. Vlastos (ed) *Plato II* (1971)
- Rowe, C.J. *Plato* (1984), ch 7
- Bett, R. 'Immortality and the Nature of the Soul in the Phaedrus', *Phronesis* 1986
- Price, A.W. *Love and Friendship in Plato and Aristotle* (1989), pp 68-72
- Robinson, J.V. 'The Tripartite Soul in the Timaeus', *Phronesis* 1990
- Price, A.W. *Mental Conflict* (1995), pp 73-6

Expound and assess the argument in the Phaedrus that the soul is immortal. (See Bett.)
Is the immortal soul simple, or complex? Do the Republic, Phaedrus, and Timaeus say the same? What might explain any divergences? (See esp. Guthrie, Rowe.)