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Dept. of Political Science Faculty of Arts  
  
**UNIVERSITY OF CALGARY**  
**Course Syllabus**  
**POLI 406 L01**  **Winter 2018**  
**GREEK LOVE & WISDOM**  
**EROS, FAMILY, & FRIENDSHIP**  
 Pre-requisite: POLI 310  
**Dr. Joshua D. Goldstein**  
 Mon / Wed / Fri 3 – 3:50 pm  Room SS 006

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**CONTACT INFORMATION & OFFICE HOURS:**

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**Office Hours:**  
 Tues. 11 am – 12 pm  
 Wed. 2 pm – 3 pm  
 Thurs. 2 pm – 3 pm  
*Other times by appointment (please email).*

**COURSE OVERVIEW:**

Today in the West, we take relationships of love, sex, marriage, friendship to be, generally speaking, aspects of a fulfilling life. However, the conception of fulfilment that we often unreflectively turn to, is one that is rooted either in an individualized conception of satisfaction (this is good for *me*, although it might not be good for *you*) or a sense of social expectation (this is what *one* should do at this stage of one's life, in this position, etc.). This condition of grasping the significance of love, sex, marriage, and friendship within the poles of societal order and individualized fulfilment is a particular feature of modernity. Modern sexual ethics, too, often works within and provides philosophic justification for this unreflective account: either the nature of subjectivity or the logic of society provides the ground of the value of love, sex, marriage, and friendship. Occasionally, modern sexual ethics will turn to nature or the facts of nature as significant.

However, prior to western modernity, the ancient Greeks, were philosophically and politically gripped by a very different conception of the meaning of love, sex, marriage, and friendship. Broadly speaking it had three features. First, although immensely varied, it was a conception of sexual ethics in which the nature of fulfilment and the experience of love, sex, marriage, and friendship could only be grasped in terms of the deepest reality or order of things. Sexual ethics is literally of *kosmic* significance: it binds us to an order that stands apart from either societal order or the individual fulfilment. Second, it was profoundly concerned with the simultaneous multiplicity, and yet order, of relationships between full, male citizens and young men, wives, mistresses, concubines, prostitutes for the way that each sort of relationship might provide an irreducibly unique aspect of a deeper reality, rather than just different means (say, stimulation) to a single end (say, pleasure). Third, the Greeks think of the significance of these relationship both outside the idea of sexual orientation (it is not an idea of identity they possess) and within the requirements of profound equality (at least between males).

Taking all these three points together—*kosmic* significance, multiplicity, and a different conception of sexual identity—Greek sexual ethics offers us resources for recovering new ways of thinking about sexual ethics and how it connects to human fulfilment for individuals and for the communities.

In this course, we explore these possibilities by turning to both everyday or conventional understanding of Greek sexual ethics—through two famous speeches in Athenian law that deal with the complex expectations that inflect and shape female and male sexual actions and relations—and to some of the most profound attempts to philosophically come to terms with love and sex (Plato's *Symposium* and *Phaedrus*), marriage (Xenophon and Plutarch) and friendship (Aristotle).

**COURSE GOALS:**

This course is intended to introduce students to the central texts, ideas, and questions which characterize the Greek philosophic engagement with what we might call sexual ethics.

Through reading, writing about, and discussing the course material, this course aims to achieve three goals:

1. *Informational*: to have students gain familiarity with the arguments and positions of the thinkers and texts covered;
2. *Analytical*: to have students be able to analyze the arguments for, and explore the implications of, the thinkers' attempts to set out what they take to be the foundational ideas and questions for a political community and the individuals within it; and,
3. *Critical*: to have students be able to take a careful and worked-out position—both interpretatively within the texts and thematically with regard to the overarching concerns or tensions that run through the material—and to defend that position using the intellectual resources gained in the course.

**REQUIRED TEXTS:*****Books to be Purchased:***

You should acquire the following four books, all of which are available from the UC Bookstore. Most of our readings will come from these books in whole or in part.

1. Plato, *Plato's Phaedrus* (trans. Stephen Scully) (Newburyport, MA: Focus Publishing, 2003).
2. Plato, *Plato's Symposium* (trans. Seth Benardete) (Chicago: University of Chicago Press, 1986).

***Other Required Readings:***

These readings are available for free, on-line through the University of Calgary library:

1. Aeschines, "Against Timarchus" (trans. Chris Carey) in Michael Gagarin (ed.), *Speeches from Athenian Law* (Austin, TX: University of Texas Press, 2011).
2. Aristotle, *Nicomachean Ethics* (Trans. Joe Sachs) (Newburyport, MA: Focus Publishing, R. Pullins Company, 2002)
3. Demosthenes, "Against Neaera" (trans. Victor Bers) in Michael Gagarin (ed.), *Speeches from Athenian Law* (Austin, TX: University of Texas Press, 2011).
4. Plutarch, *Plutarch's Advice to the Bride and Groom and A Consolation to His Wife: English Translations, Commentary, Interpretive Essays, and Bibliography* (ed. Sarah B. Pomeroy) (New York, NY: Oxford University Press, 1999).
5. Xenophon, *Oeconomicus: A Social and Historical Commentary* (ed. Sarah B. Pomeroy) (New York, NY: Oxford University Press, 1995).

**ASSIGNMENTS:**

This course has three interconnected assignments: (A) a short written assignment exploring the difference between modern and ancient understanding of love; (B) a medium one exploring the Plato's philosophy of *erōs* in the *Symposium*; and, (C) a long, final essay which brings Plato's account of *erōs* in the *Symposium* and *Phaedrus* into conversation with another Greek thinker to help solve a modern problem within sexual ethics. In addition, there will be (D) on-line discussion participation every two weeks. A summary of the assignments can be found in the chart below.

Problems with grammar and spelling will harm an assignment's grade only insofar as they substantively interfere with the meaning of your argument and evidence.

**SUMMARY OF ASSIGNMENTS**

When	What	Worth	Requirements	Instructions (Additional Information To Be Provided)	Late Penalty
<b>Assignment 'A': Modern Love/Ancient Love</b>					
Between Weeks 3 & 5	Assignment 'A': Modern Love & Ancient Love  <b>Do one of A1, A2, or A3</b>	15% of final grade	Between 500–750 words (~1.5–2.5 pages)	<ul style="list-style-type: none"> <li>♦ <b>Do one of A1, A2, or A3.</b></li> <li>♦ Assignment 'A' explores how modern understandings and assumptions about e.g., love, friendship, sex, and the family differ from ancient ones.</li> <li>♦ Whether you do A1, A2, or A3, the assignment has three parts: (i) <i>identify</i> the assumptions and nature of the modern problem; (ii) <i>analyze and defend</i> how a particular Ancient individual (given in each assignment) would think about (i); and, (iii) <i>argue</i> what new insights would be helpful to recover, if any.</li> <li>♦ Your assignment will be submitted on-line through D2L by 11:59 pm on the last class of the week.</li> </ul>	-2% per day, including weekends
<b>Assignment 'B': Plato and the Philosophy of Erōs</b>					
Between Weeks 8 & 10	Assignment 'B': Philosophizing of Erōs  <b>Do one of B1, B2, or B3'</b>	30% of final grade	Between 1000–1500 words (~3–5 pages)	<ul style="list-style-type: none"> <li>♦ <b>Do one of B1, B2, or B3.</b></li> <li>♦ Assignment 'B' explores Plato's attempt to theorize the nature of <i>erōs</i> and the aphrodisia and how it might be connected to the good life.</li> <li>♦ Whether you do B1, B2, or B3, the assignment will require you to: (i) develop a research question or use a provided one; (ii) develop an answer to the question through an interpretation of some aspect of Plato's <i>Symposium</i>; and, (iii) briefly suggest ways that your answer might be helpful for thinking about modern problem within sexual ethics.</li> <li>♦ Your assignment will be submitted on-line through D2L by 11:59 pm on the last class of the week.</li> </ul>	-2% per day, including weekends
<b>Assignment 'C': Final Paper</b>					
Week 13	Assignment 'C': Ancient Answers to Modern Problems  <b>Do the Final Paper</b>	45% of final grade	Between 2500–3000 words (~9–11 pages)	<ul style="list-style-type: none"> <li>♦ <b>You must do Assignment C.</b></li> <li>♦ This assignment is a long paper that allows you to develop an account and interpretation of Plato's sexual ethics that uses (i) <i>both</i> the <i>Symposium</i> and the <i>Phaedrus</i>, (ii) another Greek thinker (Xenophon, Plutarch, Aristotle), to help solve (iii) a modern problem within sexual ethics.</li> <li>♦ You may use (revised and improved and reworked) elements from your Assignment 'A' and 'B' in assignment 'C', where appropriate.</li> <li>♦ Due on the last day of class. <i>A hard copy of the paper is required.</i></li> </ul>	-2% per day, not including weekends
<b>On-line Discussion Participation (all of D1–D5)</b>					
Between Weeks 2 & 12	Participate in on-line Discussions (D1 – D5)	10% of final grade (2% x 5 wks)	Max. 150 words per post	A conversation, on-line, held with your colleagues on a question posted by the Professor. Your posts should be short, conversational, and frequent. They will be evaluated for: (1) insightfulness; (2) textual support; (3) ability to stimulate discussion; and (4) respectfulness to others.	Not Applicable

**OVERVIEW OF GRADING SCHEME**

A+	95–100	B+	77–79	C+	67–69	D+	57–59
A	85–94	B	73–76	C	63–66	D	50–56
A–	80–84	B–	70–72	C–	60–62	F	0–49

SCHEDULE OF READINGS, ASSIGNMENTS & DISCUSSION GROUPS						
WEEK #	WEEK Begins On	SUBJECT	REQUIRED READINGS OR SUBJECT MATTER {* = total number of pages per week to be read}	ASSIGNMENT	DISCUSSION WEEKS	
1	Jan. 8 M/W/F	Ordinary Greek Sexual Ethics	Demosthenes, "Against Neaera", ¶¶ 16–48 (pp. 151–160); ¶¶ 65–78 (pp. 165–169); ¶¶ 107–108 (pp. 176–177); ¶¶ 110–114 (pp. 177–178); ¶¶ 119–122 (pp. 180–181) {16*}			
2	Jan. 15 M/W/F		Aeschines, "Against Timarchus", ¶¶ 8–31 (pp. 190–198); ¶¶ 39–70 (pp. 200–210); ¶¶ 74–76 (pp. 210–211); ¶¶ 130–141 (pp. 226–228); ¶¶ 155–159 (pp. 232–233); ¶¶ 182–185 (pp. 239–241) {24*}		D1	
3	Jan. 22 M/W/F	Plato & Erōs, Take I: Erōs vs. the World?	Plato, <i>Symposium</i> , 172A–180C (pp. 1–10) {10*} [Introduction; Phaedrus]	A1		
4	Jan. 29 M/W/F		Plato, <i>Symposium</i> , 180C–189A (pp. 10–18) {8*} [Pausanias; Eryximachus]	A2	D2	
5	Feb. 5 M/W/F		Plato, <i>Symposium</i> , 189A–201D (pp. 18–31) {13*} [Aristophanes; Agathon; Socrates]	A3		
6	Feb. 12 M/W/F		Plato, <i>Symposium</i> , 201D–212D (pp. 31–43) {12*} ["Diotima"]		D3	
Feb. 18–25			READING WEEK			
7	Feb. 26 M/W/F		Plato, <i>Symposium</i> , 212D–223D (pp. 43–54) {11*} [Alcibiades]			
8	Mar. 5 M/W/F	Plato & Erōs, Take II: Erōs & the Body?	Plato, <i>Phaedrus</i> , 227A–238D (pp. 1–17) {17*} [Socrates and Phaedrus arrive at the grove; Lysias' speech; Socrates' initial response]	B1	D4	
9	Mar. 12 M/W/F		Plato, <i>Phaedrus</i> , 238D–250C (pp. 17–31) [Socrates' first speech; palinode, pt. I] {14*}	B2		
10	Mar. 19 M/W/F		Plato, <i>Phaedrus</i> , 250C–259E & 278C–279C (pp. 31–43 & 70–71) [Socrates' palinode, pt. II; message to Lysias; departure] {14*}	B3	D5	
11	Mar. 26 M/W/E* *Good Friday	Is Marriage Erōs' Answer?	Xenophon, <i>Oeconomicus</i> , chs. 7–10 (pp. 59–74) {15*}			
12	April 2 M/W/F		Plutarch, <i>Advice to the Bride and Groom</i> , 137–146 (pp. 5–13); <i>A Consolation to His Wife</i> , 608–612 (pp. 59–63) {14*}		D-Bonus	
13	April 9 M/W/F	How About Friendship?	Aristotle, <i>Nicomachean Ethics</i> , Bk. VIII, 1155a1–1163b30 (pp. 143–162); Bk. IX, 1163b35–1172a18 (pp. 162–180) {37*}	C		

## LEGEND FOR ASSIGNMENTS

A1 to A3 =	Assignment A: Must do <i>one</i> of A1, A2, or A3	C =	Assignment C: Required Final Paper
B1 to B3 =	Assignment B: Must do <i>one</i> of B1, B2, or B3	D1 to D5 =	On-line Discussion Group Participation Week

## IMPORTANT DEPARTMENTAL, FACULTY & UNIVERSITY INFORMATION

### Absence From a Mid-term Examination:

Students who are absent from a scheduled term test or quiz for legitimate reasons (e.g. illness with the appropriate documentation) are responsible for contacting the instructor via email within 48 hours of the missed test to discuss alternative arrangements. A copy of this email may be requested as proof of the attempt to contact the instructor. Any student who fails to do so forfeits the right to a makeup test.

### Deferral of a Final Examination:

Deferral of a final examination can be granted for reasons of illness, domestic affliction, and unforeseen circumstances, as well as to those with three (3) final exams scheduled within a 24-hour period. Deferred final exams will not be granted to those who sit the exam, who have made travel arrangements that conflict with their exam, or who have misread the examination timetable. The decision to allow a deferred final exam rests not with the instructor but with Enrolment Services. Instructors should, however, be notified if you will be absent during the examination. The Application for Deferred Final Exam, deadlines, requirements and submission instructions can be found on the Enrolment Services website at <https://www.ucalgary.ca/registrat/exams/deferred-exams>.

### Appeals:

If a student has a concern about the course or a grade they have been assigned, they must first discuss their concerns with the instructor. If this does not resolve the matter, the student can then proceed with an academic appeal. The first step in an academic appeal is to set up a meeting with the Department Head.

### University Regulations:

Students are encouraged to familiarize themselves with the University policies found in the Academic Regulations sections of the Calendar at [www.ucalgary.ca/pubs/calendar/current/academic-regs.html](http://www.ucalgary.ca/pubs/calendar/current/academic-regs.html).

### Student Accommodations:

Students seeking an accommodation based on disability or medical concerns should contact Student Accessibility Services; SAS will process the request and issue letters of accommodation to instructors. For additional information on support

services and accommodations for students with disabilities, visit [www.ucalgary.ca/access/](http://www.ucalgary.ca/access/).

Students who require an accommodation in relation to their coursework based on a protected ground other than disability should communicate this need in writing to their Instructor.

The full policy on Student Accommodations is available at <http://www.ucalgary.ca/policies/files/policies/student-accommodation-policy.pdf>.

### Plagiarism And Other Forms Of Academic Misconduct:

Academic misconduct in any form (e.g. cheating, plagiarism) is a serious academic offence that can lead to disciplinary probation, suspension or expulsion from the University. Students are expected to be familiar with the standards surrounding academic honesty; these can be found in the University of Calgary calendar at <http://www.ucalgary.ca/pubs/calendar/current/k-5.html>. Such offences will be taken seriously and reported immediately, as required by Faculty of Arts policy.

### Freedom of Information and Protection of Privacy (FOIP):

FOIP legislation requires that instructors maintain the confidentiality of student information. In practice, this means that student assignment and tests cannot be left for collection in any public place without the consent of the student. It also means that grades cannot be distributed via email. Final exams are kept by instructors but can be viewed by contacting them or the main office in the Department of Political Science. Any uncollected assignments and tests will be destroyed after three months; final examinations are destroyed after one year.

### Evacuation Assembly Points:

In the event of an emergency evacuation from class, students are required to gather in designated assembly points. Please check the list found at [www.ucalgary.ca/emergencyplan/assemblypoints](http://www.ucalgary.ca/emergencyplan/assemblypoints) and note the assembly point nearest to your classroom.

### Faculty of Arts Program Advising and Student Information Resources:

For program planning and advice, visit the Arts Students' Centre in Social Sciences 102, call 403-220-3580 or email [artsads@ucalgary.ca](mailto:artsads@ucalgary.ca). You can also visit [arts.ucalgary.ca/advising](http://arts.ucalgary.ca/advising) for program assistance.

For registration (add/drop/swap), paying fees and assistance with your Student Centre, contact Enrolment Services at (403) 210-ROCK [7625] or visit their office in the MacKimmie Library Block.

**Important Contact Information:**

Campus Security and Safewalk (24 hours a day/7 days a week/365 days a year): Phone: 403-220-5333

Faculty of Arts Undergraduate Students' Union Representatives: Phone: 403-220-6551

Email: [arts1@su.ucalgary.ca](mailto:arts1@su.ucalgary.ca), [arts2@su.ucalgary.ca](mailto:arts2@su.ucalgary.ca), [arts3@su.ucalgary.ca](mailto:arts3@su.ucalgary.ca), [arts4@su.ucalgary.ca](mailto:arts4@su.ucalgary.ca):

Students' Union URL: [www.su.ucalgary.ca](http://www.su.ucalgary.ca)

Graduate Students' Association: Phone: 403-220-5997;  
Email: [ask@gsa.ucalgary.ca](mailto:ask@gsa.ucalgary.ca); URL: [www.ucalgary.ca/gsa](http://www.ucalgary.ca/gsa)

Student Ombudsman: Phone: 403-220-6420; Email: [ombuds@ucalgary.ca](mailto:ombuds@ucalgary.ca)