

CLST 10.3

mind heart brain

This course considers some of the earliest recorded theories of human and animal psychology worked out in Greco-Roman antiquity. What physical substances and/or bodily organs give rise to the characteristic functions of living things, such as sense-perception, self-movement, and self-awareness? How is it that human beings are capable of concept-formation, reasoning, memory, and emotion, and to what extent are these capacities also present in non-human animals? Is the mind-stuff radically distinct from the body and its afflictions, or intimately bound to it? Does the mind have its own forms of illness, and are there ways to treat such illnesses? Students work collaboratively to develop their own analyses of these and related issues in a range of philosophical, scientific, and medical texts from both Greece and Rome. Open to all classes without prerequisite. *Dist.: TMV; WCult: W*

Course objectives:

By taking this course, you will

- Come to understand some of the major concepts that enable analysis of psychological events and states both in antiquity and in modern discussions
- Build a knowledge base about some of the most influential authors from Greek and Roman antiquity, their ideas and styles of writing
- Practice strategies for analyzing texts to identify underlying ideas and reasoning processes
- Practice defending your own positions on the basis of textual evidence in collaborative work with your group, in prepared oral presentations, in informal writing exercises, and in formal essays.

This course is eligible for the Culminating Experience requirement in Classics. Seniors majoring in Classics who are interested in this option should inform Prof. Graver of their intentions during the first week of class.

COURSE OVERVIEW

Module 1 STORIES OF MIND AND EMOTION

A series of readings from Greek literature provides a baseline of pre-theoretical ways of thinking about mind and emotion. Selections from the *Iliad* and *Odyssey* highlight the grief of Achilles and of Priam and the indecision of Odysseus; scenes from Greek plays add representations of mental conflict, insanity, anger, and love. All these stories are also subjected to analysis by authors who will be studied later in the course.

- Readings: scenes from Homer's *Iliad* and *Odyssey*, Sophocles' *Ajax* and Euripides' *Alcestis*, *Orestes*, and *Medea*; "Psychosomatic Wholes" by A.A. Long

Module 2 WHAT SUSTAINS COGNITION?

We now explore models put forward by a range of ancient thinkers to explain such essential functions of humans and animals as sense-perception, self-awareness, and purposive self-motion. In particular we consider the *material* of the mind/soul (if it has any), its *location* within the body (if there is a specific location), and its *relation* to the body (or to the remainder of the body).

- Readings: Presocratic selections (on Canvas); Hippocratic selections (on Canvas); Plato's *Phaedo*, *Republic* 434d-443c, and *Phaedrus* 244a-57a; Aristotle, *On the Soul* Book 1; "Presocratic Minds" by M.R. Wright; "Plato's Theory of Human Motivation" by John Cooper; "Introduction to *On the Soul*" by Joe Sachs; "Psuchē vs. the Mind" by K.V. Wilkes; "A Science of the Mind"

Module 3 SPECIES EXCEPTIONALISM

The distinction between human and animal capacities was fundamental to most (though not all) ancient accounts. We explore what justifications are offered for making such a distinction and what it is that humans, but not animals, are said to be able to do. From there, we go on to consider some ancient accounts of what these specifically human mental processes (e.g. reasoning, calculation, moral awareness) involve.

- Readings: Aristotle, *On the Soul* Books 2-3, reports of early Stoic views (on Canvas), selections from Lucretius, *On the Nature of Things* (on Canvas); Seneca, *Letters on Ethics* 121 (on Canvas); *secondary readings TBD*

Module 4 EMOTIONAL EXPERIENCE

This module explores ancient understandings of what counts as an emotion (*pathos*) and how emotional experience either supports or thwarts a reason-governed existence. We consider how *a priori* accounts of what emotions are correspond to recommendations given by moral philosophers for how emotions should be managed. What is it even theoretically possible to achieve in this area, and what is desirable?

- Readings: Aristotle, *Rhetoric* 2.2-11; Cicero, *Tusculan Disputations* 3 and 4; Seneca, *On Anger*; Plutarch, *On the Control of Anger*; passages from Galen and Plutarch (on Canvas); "Emotions of the Ancient Greeks" by David Konstan; *Cicero on the Emotions*; "Chrysippus—Posidonius—Seneca: A high-level debate on emotion" by Richard Sorabji

Module 5 MENTAL DISORDERS

The last segment of the course returns to some standard examples of deviant behavior in ancient literature, then takes up some of the scientific and/or philosophical attempts to explain such behavior through such categories as "melancholy" (black bile), hallucination, "bestial states", psychopathy, or more generally "insanity". We consider the function of such categories within the systems of thought to which they belong, and in particular the extent to which such deranged states are thought to exempt a person from moral responsibility.

- Readings: short passages from Greek literature, from Aristotle, from the medical authors, and from the Stoic tradition (all on Canvas); "Medea among the philosophers" by John Dillon; "Did Chrysippus understand Medea?" by Christopher Gill

Books and materials:

- Plato, *Phaedo*, tr Brann et al. Focus Philosophical Library. List Price: \$11.95; ISBN 978-0941051699
- Aristotle, *Aristotle's On the Soul and On Memory and Recollection* tr. Sachs. List Price: \$14.96; ISBN 1888009179
- Cicero, *Cicero on the Emotions: Tusculan Disputations 3 and 4*, tr. Graver. University of Chicago Press. List Price: \$32.00 (new). ISBN: 9780226305783
- Seneca, *On Anger*, tr. Kaster. List Price: \$23.00; ISBN: 0226748421
- Other readings required for this course will be accessed through Canvas and/or through Course Reserves.

Books on reserve

- Annas, Julia. 1992. *Hellenistic philosophy of mind*. Berkeley.
- Bremmer, Jan N. 1983. *The early Greek concept of the soul*. Princeton, N.J.: Princeton University Press.
- Cooper, J. 1999. *Reason and emotion*. Princeton, N.J.
- Dillon, J. 1997. Medea among the philosophers. In *Medea: essays on Medea in myth, literature, philosophy, and art*, ed. J. Clauss and S. Johnston, 211-218. Princeton, N.J.
- — —. 1983. Metriopatheia and apatheia: some reflections on a controversy in later Greek ethics. In *Essays in ancient Greek philosophy*, vol. 2, ed. J. Anton and A. Preus. Albany, N.Y.
- Everson, S. "Psychology." 168-94 in *Cambridge Companion to Aristotle*, ed. Jonathan Barnes. Cambridge, 1995.
- Gill, C. 1998. Did Galen understand Platonic and Stoic thinking on emotions? In Sihvola and Engberg-Pedersen 1998, 113-48.
- — —. 1997. The emotions in Greco-Roman philosophy. In Braund and Gill 1997, 5-15.
- — —. 1983. Did Chrysippus understand Medea? *Phronesis* 28, 136-49.
- Granger, Herbert, 1996. *Aristotle's Idea of the Soul*, Boston: Kluwer Academic Press.
- Graver, M. 2007. *Stoicism and Emotion*. Chicago.
- Hamlyn, D.W. 1993. *Aristotle: De Anima: Books II and III with Passages from Books 1-2*. Oxford University Press.
- Lawson-Tancred, H., 1986 *Aristotle: De Anima*. Harmondsworth: Penguin.
- Long, A.A. 2015. *Greek Models of Mind and Self*. Cambridge, MA: Harvard University Press.
- Procopé, J. 1998. "Epicureans on anger." In *The Emotions in Hellenistic philosophy*, ed. Juha Sihvola and Troels Engberg-Pedersen. Dordrecht, 1998. 171-96.
- Sihvola, J. Engberg-Pedersen, T. 1998. *The Emotions in Hellenistic philosophy*. Dordrecht.
- Snell, Bruno. 1953. *The Discovery of the Mind*. Cambridge: Harvard University Press.
- van Hoof, L. "Strategic Differences: Seneca and Plutarch on Controlling Anger." *Mnemosyne* 60 (2007), 59-86.
- Wright, M.R. Presocratic minds. In *The Person and the Human Mind*, ed. C. Gill. Oxford: Clarendon Press, 1990. 207-26.

Assessment:

There are no tests or quizzes in this class, and there is no final examination. You will demonstrate your grasp of the reading material and share your thoughts by what you say in class, including prepared oral contributions, and by what you write in your weekly response paper, two short papers, and an open-topic final paper. I will calculate your grade based on these measures:

- general contributions to class discussion 10%
- several short in-class presentations (3-5 minutes) 10%
- response papers and similar informal writing exercises, due normally every Friday at 6 p.m. 30%
- question sets (three to five during the term, between one and five questions, normally due Sunday at midnight), 10%
- two 3-5 page essays 20%
- final presentation and paper 20%

To learn more about what is expected for different types of writing in this class, see the page titled “Basic standards for writing.”

Individual situations:

Students with disabilities who may need disability-related academic adjustments and services for this course are encouraged to see me privately as early in the term as possible. Students requiring disability-related academic adjustments and services must consult the [Student Accessibility Services office](#) (Carson Hall, Suite 125, 646-9900). Once SAS has authorized services, students must show the originally signed College Policy on the Academic Honor Principle, Accessibility Services, Mental Health and Religious Observances SAS Services and Consent Form and/or a letter on SAS letterhead to their professor. As a first step, if students have questions about whether they qualify to receive academic adjustments and services, they should contact the SAS office. All inquiries and discussions will remain confidential.

The academic environment at Dartmouth is challenging, our terms are intensive, and classes are not the only demanding part of your life. There are a number of resources available to you on campus to support your wellness, including your undergraduate dean (<http://www.dartmouth.edu/~upperde/>), Counseling and Human Development (<http://www.dartmouth.edu/~chd/>), and the Student Wellness Center (<http://www.dartmouth.edu/~healthed/>).

If you encounter financial challenges related to this class, please let me know.