

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

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### **PHI100: STATEMENT OF BASIC PEDAGOGY**

During my probationary period, I have devoted myself to teaching primarily lower-level coursework. PHI100 is a course that I have taught 6 times in the last 5 years. Unlike my typical coursework, this course is a disciplinary class. It fulfills the UK humanities Core requirement for all students.

As an exemplary philosophy course, this Introduction to Philosophy is designed around **three simple but fundamental outcomes**. At the conclusion of my class, students should be able to (i) write well at the basic college level, (ii) apply distinct techniques and skills for reading at the college level, and (iii) demonstrate an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics.

The materials contained herein articulate the way I achieve these outcomes in this class. Additionally, the CANVAS documents show the design of my LMS, which is structured to achieve **DEI objectives** essential to my pedagogy.

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### PHI100: Syllabus & Daily Schedule

I created a simple thematic structure to this class as outlined in **the syllabus**. The diversity and number of assignments reflects evidence-based pedagogy. No individual graded work has greater weight than 10% of the total score. This model both reduces student anxiety and increases participation with the course. Further, the schedule of class assignments includes a number of exercises within the first 6-weeks of term, which is especially important for identifying students struggling in 100- and 200-level classes. As noted, PHI100 fulfills a Core Requirement for students, i.e., the Intellectual Inquiry in the Humanities requirement. Consequently, the outcomes defined in this syllabus are commensurate with the outcomes defined by the university for this requirement. (See the Rubrics and Templates section of this Teaching Portfolio for UK Template for this Core class.) Both class-specific and Core-specific outcomes are stated in the syllabus.

The **daily schedule** lays out both the thematic structure of the class and day-to-day schedule providing links to all lessons, readings, and home assignments. This page is, I tell my

students, a "one stop shop" for the class. This course is designed around two simple concepts: knowledge and reality (or epistemology and metaphysics). To introduce students to philosophy, particularly to the study of metaphysics and epistemology, my class has a simple structure. In unit one, we study the confrontation between the philosopher and the sophist in ancient Greece. This allows students to develop an understanding of what the philosopher is and why these two concepts, particularly, are so important to philosophical inquiry. Unit two and three concern metaphysics and epistemology, respectively. In brief, this class revolves around three fundamental philosophical disputes: the dispute between Socrates, or more precisely, Plato and the Sophists over the relativity of knowledge, the dispute between Plato and Aristotle on the nature of being, and the dispute between the rationalists and the empiricists, i.e., Descartes and Hume, over the nature of knowledge.

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

Fall 2021

## Syllabus

### Contact Information

#### Professor Bob Sandmeyer, Ph.D.

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

pronouns: he/him/his

ph. 859-257-7749 (leave a message)

#### Two remarks on communications:

1. **Email Prof:** Email is preferred. Just click the "Email Prof" link at the top of every page in in Canvas. Do not send emails via the Canvas Inbox, since I probably won't see any of these emails. You may also call my office and leave a message.
2. **Response Time:** I will respond typically within 24 hours. Bear in mind, though, that I reply to emails only during business hours, i.e., M-F 9:00am – 5:00pm.

### Required Texts

#### eBook (link in [Daily Schedule](#))

Norman Melchert, *The Great Conversation: A Historical Introduction to Philosophy*, 8th edition. Custom edition.

#### Rental link:

<https://www.redshelf.com/book/1903572/great-conversation-8e-cust-uky-1903572-9780197631348-various>

#### All other readings

links embedded in the [Daily Schedule](#) and files located in [Files: Library](#).

### Sandmeyer's Online "Office" Hours

#### M & F 3:15pm - 4:15pm, E.S.T.

#### Schedule an Appointment:

[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

(contact me, if scheduled times are inconvenient)

#### Zoom Address (for meetings online):

[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

**Office:** 1429 Patterson Office Tower (in-person as needed)

### Course Description

PHI100 is an introduction to philosophical studies with emphasis on issues of knowing, reality, and meaning related to human existence. PHI100 is thus what we call an M & E class. That is to say, it is a class about metaphysics (M) and epistemology (E). **Metaphysics** is the branch of philosophy which studies being. **Epistemology** is that branch which studies the origin and nature of knowledge. This is why the official title of this class is "Introduction to Philosophy: *Knowledge* (epistemology) and *Reality* (metaphysics)."

Topically, this class has three units: (i) the search for knowledge, (ii) ancient metaphysics, and (iii) "modern" epistemology. During the first unit we will focus our study on the person of Socrates, a lover of wisdom *par excellence*. This study will demonstrate in what sense the search for knowledge is fundamental to philosophy. Socrates is a person committed to the search for knowledge as a way of life. Hence, he represents for us a kind of model of the philosopher

*per se*. Of special interest in this unit will be the contrast between Socrates and the sophists of his time. These sophists were nomadic or itinerant teachers whose vocation centered, by and large, on teaching the skills of persuasive speaking, i.e., what we today call rhetoric. During his life, Socrates was accused of being a sophist, an accusation against which he rejected entirely. So, during this unit we will seek to understand how the philosopher differs essentially, or if at all, from the sophist in regard to **the search for knowledge**?

In our second unit, we'll focus our regard on two ancient philosophers, Plato and Aristotle. Plato and Aristotle came to dominate all philosophy thereafter. Our main emphasis in this unit will be their **metaphysics**, their respective theories of being. To this end, we will focus, first, on Plato's concept of Form and, then, on Aristotle's concept of substance. We will thus seek to understand the similarity between the two ancient metaphysics systems but, even more so, what fundamentally differentiates these two philosophers metaphysics?

Lastly, we'll turn to what we call "modern" philosophy. Modern philosophy is not contemporary philosophy. By modern we mean those philosophies which mark the modern scientific worldview. Our focus will center on two modern **epistemological theories**, first, René Descartes' rationalist epistemology and, second, David Hume's empiricist epistemology. Of special interest in our study will be their theories of self-knowledge, i.e., how we know ourselves. That is to say, we will examine how, according, first, to the rationalist and, second, to the empiricist, one can possibly have an idea of oneself. Indeed, it will be a question whether one may be said to have such an idea of one's self. Consequently, during this final unit we will thus seek to understand how Descartes and Hume differ most significantly regarding the origin of the idea of one's own self?

### Schedule (in Outline)

See the [Daily Schedule](#) for the day-by-day agenda.

1. **The Search for Knowledge**
  - A. The sophists, Protagoras and, most particularly, Gorgias
  - B. The philosopher, Socrates
    - i. The *Apology* by Plato
  - C. Socrates, Meno (a student of Gorgias), and the search for knowledge
    - i. *Meno* by Plato
2. **Ancient Metaphysics**
  - A. Plato's theory of Form
  - B. Aristotle's concept of substance
    - i. *Categories* (section 5 only)
3. **Modern Epistemology**
  - A. René Descartes' rationalism
    - i. *Meditations on First Philosophy* (1st and 2nd meditations, particularly)
  - B. David Hume's empiricism
    - i. *A Treatise of Human Nature* (section VI: "Of personal identity" only)

### Learning Outcomes

This class aims to provide each student with a solid foundation in writing at the college level, distinct skills for reading at the college level, and competence in the clear expression of one's ideas verbally.

**PHI100 specific outcomes** – at the conclusion of this class, students will be able to:

- understand how to articulate and defend a thesis clearly, precisely, and concisely in writing;

- apply distinct skills to approach and comprehend college-level readings; and
- demonstrate aptitude at expressing complex and difficult ideas in clear and simple language.

**General UK Core outcomes** – at the conclusion of this class, students will be able to:

- present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.
- distinguish different philosophical schools and periods according to the varying approaches and viewpoints characterized therein.
- identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.
- apply vocabulary, concepts, and methodology appropriate to the philosophies studied in this class in written work and in classroom discussions.
  - conduct a sustained piece of analysis that makes use of logical argument, coherent theses, and evidence.

## Grading

### Grading Scale

A = 100% - 90%  
 B = 89% - 80%  
 C = 79% - 70%  
 D = 69% - 60%  
 F = ≤59%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

### Reading Quizzes

**35 %**

- online multiple-choice and true-false reading quizzes for most readings;
- these assignments are due *before* the class during which we discuss the reading, typically;
- students may drop the lowest single quiz;
- final quizzes score = total correct / total possible.

### End of unit papers

**30 %**

- score for each paper will be determined by a rubric, provided with paper assignment;
- all papers assigned must be produced by the student; see academic integrity conditions below;
- final paper score = cumulative earned score for all three papers / total possible.

### Unit Tests (in-class)

**15 %**

- one test per unit, i.e., three tests altogether - none cumulative in scope
  - Test #1: Oct 1
  - Test #2: Oct 29
  - Test #3: Dec 15 (at 3:30pm)
- unit tests will have format similar to the online reading quizzes, i.e., multiple choice or true/false
- each test has equal weight, 5% total grade
- final test score = total correct / total possible

### Occasional Writing Exercises

**15 %**

- an indeterminate number of small writing exercises will be

- associated with each paper;
- each of these occasional writing exercises will be graded for completeness only;
- each counts for 1 point; a half point will be given for incomplete submissions;
- drop the lowest single score;
- final score = cumulative earned score for all occasional writing assignments / total possible.

## Attendance

5 %

- attendance will be taken via attendance survey during class;
  - **do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell.**
  - if you cannot meet during class time, email the professor to let him know - ideally *before* that class
    - students will be allowed to complete any missed work due to an excused absence
    - missed work due to excused absence must be completed within one week upon return to the class at the very latest
- each attendance counts for 1 point
- final attendance score = total attendance surveys completed / total number of attendance surveys

## Teaching and Learning in a Time of Crisis

The pandemic does not appear to be diminishing, and its impacts will be long lasting. Hence, in my opinion we are still operating in a time of crisis.

By definition, a crisis is a time of decision. While the virulence is currently waning in this country, local conditions can create unique difficulties. It is up to each of us to take responsibility for the decision to learn and expand ourselves in this unique setting and to make this semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
  - **Coursework**
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
      - Each day's lesson(s) will be embedded the [Daily Schedule](#). Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
    - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - **Class-wide messages**
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).



- **Individual Communications**

- Send emails by *clicking the "Email Prof" link* at the top of every page in Canvas.
- Or email the professor at [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)
  - Always include the phrase **"PHI100" in the subject of your email.**
- Do not use Canvas Inbox for email communication.

- **Be Proactive**

- Contact me *before* a problem arises. I will try to do the same.
- If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## In-Person Instruction

- For this to work, all students must abide by [University-wide COVID-19 restrictions](#).
  - For the record, Professor Sandmeyer has a family member who is immunocompromised. Teaching the class in-person thus entails genuine risks for this individual. There are other members of the class who likely have family or friends who are at risk. Given the nature of this virus, each student attending the class correspondingly has to accept responsibility for their behavior both inside and outside the classroom. **By participating in-person in this class, each student thus agrees to act in a responsible manner both in- and outside of it.**
- Students are expected to have facility using a word-processing system and document reader software such as Microsoft Word and Adobe Acrobat, respectively. These two systems, Word and Acrobat, are available freely to all students at [Microsoft Downloads](#) or [download.uky.edu](http://download.uky.edu).

**Do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell. Contact me (via "Email Prof" above) before class or that same day, at the latest, if you miss class because of (suspected) illness.**

## Face Covering/Distancing Policy

- In accordance with University guidelines, students must wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
- Masks and hand sanitizer can be found in the class building, if needed.
- Students should not move chairs or barriers in classrooms, if such exist. If called for by the university, students should socially distance at all times, leaving a six (6) foot radius from other people.
- Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- If student(s) refuse these policies, in-person class may be canceled until the situation is resolved.

## Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course*

*failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## Accommodations

In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

## University Senate Policy Statements

For the University of Kentucky's official policies, see the following UK Senate pages

- [Campus-wide University Senate policies](#) (absences, make-up work, prep week & reading days, and accommodations)
- [Academic Offenses Rules for Undergraduate and Graduate Students](#)
- [Syllabus Statement on Diversity, Equity, and Inclusion \(DEI\)](#)

I also highly recommend looking at the UK Senate page detailing [Resources Available to Students](#)

## Class Recordings

See the University of Kentucky Senate page on [Classroom Recordings](#). The University of Kentucky's [Code of Student](#)

[Conduct](#) defines Invasion of Privacy as using electronic or other devices to make a photographic, audio, or video record of any person without their prior knowledge or consent when such a recording is likely to cause injury or distress. Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center \(DRC\)](#) should present their official documentation to the instructor.

### **Course Copyright**

All original instructor-provided content for this course, which may include handouts, assignments, and lectures, is the intellectual property of the instructor. Students enrolled in the course this academic term may use the original instructor-provided content for their learning and completion of course requirements this term, but such content must not be reproduced or sold. Students enrolled in the course this academic term are hereby granted permission to use original instructor-provided content for reasonable educational and professional purposes extending beyond this course and term, such as studying for a comprehensive or qualifying examination in a degree program, preparing for a professional or certification examination, or to assist in fulfilling responsibilities at a job or internship; other uses of original instructor-provided content require written permission from the instructor(s) in advance.

### **Final Remark**

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the requirements laid out herein.

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
Syllabus

### Daily Schedule

(last update: 01 Dec)

<i>Date</i>	<i>Day</i>	<i>(links open at time of class, unless flipped)</i> <b>Lesson</b>	<i>(due on day listed)</i> <b>Homework</b>
08/23	Mon	<a href="#">Welcome</a>	1. Bring pen and paper for taking notes to next classes
08/25	Wed	<a href="#">Navigating the course &amp; the syllabus</a>	1. Read/Study: <a href="#">PHI100 Syllabus</a> 2. <a href="#">Rent Textbook</a> (do this today)
08/27	Fri	<a href="#">A philosophical exercise</a>	1. <b>Quiz #01: Syllabus</b> ◦ <a href="#">Submit Quiz Online</a> 2. <b>Writing Exercise 01: the problem of the one and the many</b> ◦ <a href="#">Submit Online</a>

### The Search for Knowledge

08/30	Mon	<a href="#">Ancient Philosophy: The Sophists</a>	1. Read <a href="#">Melchert</a> , pp. 5-12 (to "Relativism") 2. <b>Quiz #02</b> ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
09/01	Wed	<a href="#">The Sophists and the Power of Language</a>	1. Read <a href="#">Melchert</a> , pp. 12-23 (to "Athens and Sparta at War") 2. <b>Quiz #03</b> ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. <i>Recommended:</i> <a href="#">Gorgias - selections</a> , pp. 131-133
09/03	Fri	<a href="#">The Sophists</a> (flipped class)	1. Before class, work through the lesson (link to the left) 2. <b>Writing Exercise 02: the power of language</b> ◦ <a href="#">Submit Online</a>
09/06	Mon	<i>Labor Day - Academic Holiday</i>	
09/08	Wed	<a href="#">Socrates in Context</a>	1. Read <a href="#">Melchert</a> , 25-35

09/10	Fri	<a href="#">Plato's <i>Apology</i> - Is Socrates a Sophist?</a> (no in-person class today)	<ol style="list-style-type: none"> <li>The homework for today is detailed in today's lesson.</li> <li><b>Writing Exercise 03: the accusations against Socrates</b> <ul style="list-style-type: none"> <li><a href="#">Submit Online</a> (due by 11:59pm today)</li> </ul> </li> </ol>
09/13	Mon	<a href="#">Plato's <i>Apology</i> - Is Socrates a Sophist?</a>	<ol style="list-style-type: none"> <li>Re-read <a href="#">Melchert</a>, pp. 50-56 (<i>Apology</i>, <a href="#">17a-28a</a>) (to "I do not think, gentlemen of the jury...")</li> <li>Handout: <a href="#">Analysis of Plato's <i>Apology</i></a></li> </ol>
09/15	Wed	<a href="#">Plato's <i>Apology</i> - Socrates' Defense</a>	<ol style="list-style-type: none"> <li>Re-read Melchert, pp. 50-63 (<i>Apology</i>, <a href="#">17a-42a</a>)</li> <li><b>Quiz 04</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/17	Fri	<a href="#">Academic Writing &amp; First Paper Assignment</a> (flipped class)	<ol style="list-style-type: none"> <li>Before class, work through today's lesson (link to the left)</li> <li><b>Academic Integrity Quiz</b> <ul style="list-style-type: none"> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/20	Mon	<a href="#">Plato's <i>Meno</i> (70a-80d, Definitions of Virtue)</a>	<ol style="list-style-type: none"> <li>Library: <a href="#">Plato - <i>Meno</i></a> (70a-80d)</li> <li>Handout: <a href="#">Outline - Plato's <i>Meno</i></a></li> <li><b>Quiz #05</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/22	Wed	<a href="#">Plato's <i>Meno</i> (80d-86d, Meno's Paradox &amp; Socrates' Reply)</a>	<ol style="list-style-type: none"> <li>Library: <a href="#">Plato - <i>Meno</i></a> (80d-86d)</li> <li>Handout: <a href="#">Outline - Plato's <i>Meno</i></a></li> <li><b>Quiz #06</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/24	Fri	<a href="#">Online class: writing paper #1</a> (no in-person class today)	<ol style="list-style-type: none"> <li>Work through today's lesson at home.</li> </ol>
09/27	Mon	<a href="#">Writing Thesis Defense Papers</a>	<ol style="list-style-type: none"> <li><b>Writing Exercise 04: Meno's Paradox &amp; Socrates' Rejoinder</b> <ul style="list-style-type: none"> <li><a href="#">Submit Online</a> (due by class time today)</li> </ul> </li> </ol>
09/29	Wed	<a href="#">Test prep</a>	<ol style="list-style-type: none"> <li>Before class, study the quiz questions (quizzes 02-06). Come with questions about specific questions you missed</li> </ol>
10/01	Fri	<a href="#">Test #1 (in-class)</a>	
10/03	Sun		<b>Submit Paper #1: The Philosopher</b>

## 2. Unit - Ancient Metaphysics (Plato & Aristotle)

10/04	Mon	<a href="#">Plato of Plato's Socrates</a>	1. (complete and submit paper over weekend)
10/06	Wed	<a href="#">Plato's metaphysics - the Forms</a>	1. Read <a href="#">Melchert</a> , 82-102 2. Handout: <a href="#">Plato's Divided Line</a> 3. ( <a href="#">Quiz 07</a> open)
10/08	Fri	<a href="#">Plato - the Myths &amp; Notion of the Soul</a>	1. Read <a href="#">Melchert</a> , 102-113 2. <b>Quiz #07</b> (over Melchert, pp. 82-113) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. <b>Writing Exercise 05: Plato's Notion of Form</b> ◦ <a href="#">Submit Online</a> (due by class time today)
10/11	Mon	<a href="#">Aristotle's Categories: Substance in the Primary &amp; Secondary Sense</a>	1. Read <a href="#">Aristotle - Categories 5</a> 2. Handout: <a href="#">Aristotle - Categories-Causation</a> 3. (quiz 08 open)
10/13	Wed	<a href="#">Aristotle's Categories: Substance &amp; Accident</a>	1. Read <a href="#">Aristotle - Categories 5</a> 2. <b>Quiz #08</b> (over all of Aristotle - Categories) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
10/15	Fri	<a href="#">Aristotelian Metaphysics</a>	1. Read <a href="#">Melchert</a> , pp. 116-121 2. <b>Quiz #09</b> (this quiz will stay open until Sunday 11:59pm - submissions after Friday's deadline will not be penalized) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. Handout: <a href="#">Aristotle - Categories-Causation</a>
10/17	Sun		1. <b>Writing Exercise 06: Aristotle's Concept of Form</b> ◦ <a href="#">Submit Online</a> (due by 11:59pm today)
10/18	Mon	<a href="#">Second Paper Assignment - Writing Philosophy Papers</a>	1. Read: <a href="#">Seech-Harvey - Writing Philosophy Papers</a> (read this document, but also study it as you write your papers) 2. [ <b>Quiz #10</b> , though due Friday, will open after class today]
10/20	Wed	<a href="#">Aristotelian Causation: the four because</a>	1. Read <a href="#">Melchert</a> , pp. 126 (from "The

			World") - 137 (to "The Soul") 2. Handout: <a href="#">Aristotle - Categories-Causation</a>
10/22	Fri	<a href="#">Aristotelian Causation &amp; Concept of Soul</a>	1. <b>Quiz #10</b> (over Melchert, pp. 126-137) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
10/25 - Academic Midterm			
10/25	Mon	<i>Fall Break - Academic Holiday</i>	
10/27	Wed	<a href="#">Paper Writing</a>	
10/29	Fri	<a href="#">Test #2</a>	
10/31	Sun		<b>Submit Paper #2: Ancient Metaphysics (Draft)</b> (must submit this draft in order to submit final)
<b>3. Unit - Modern Epistemology (Descartes &amp; Hume)</b>			
11/01	Mon	<a href="#">Aristotle &amp; Descartes on the Soul</a>	
11/03	Wed	<a href="#">Descartes' Dualistic Metaphysics</a>	
11/03 - Last day to withdraw from the University or reduce course load.			
11/04	Thurs	<a href="#">Setup online meeting for help on paper (Thurs 10-3)</a>	
11/05	Fri	<a href="#">Setup a paper appointment (Fri 2-4)</a> (No in-person class today)	1. <a href="#">outline your paper</a> - all <b>parts organized logically</b> to support the main thesis 2. <b>cite all evidence</b> properly used to support your claim 3. <b>thesis clearly links</b> all parts of the paper together 4. write distinct opening and formal closing paragraphs 5. read Paper #2 assignment again before final submission
11/07	Sun		<b>Submit Paper #2: Ancient Metaphysics (Final)</b>
11/08	Mon	<a href="#">Descartes' First Meditation: skeptical method</a>	1. Read <a href="#">Melchert</a> , pp. 188-197 (to Meditation II) 2. Handout: <a href="#">Descartes's Meditations I-III</a>
11/10	Wed	<a href="#">Descartes' Second Meditation: <i>cogito ergo sum</i></a>	1. Re-read First Meditation, <a href="#">Melchert</a> , pp. 193-196 (from outline on page 196b to end of First Meditation) 2. <b>Quiz #11</b> (over 193-196) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. Read <a href="#">Melchert</a> , pp. 197-199a (thru first two paragraphs <i>only</i> )

11/12	Fri	<a href="#">Descartes' Second Meditation: rationalist epistemology</a> (wax example)	1. Read <a href="#">Melchert</a> , pp. 197a - 203a (from "Let us consider the things commonly taken..." to Meditation III)
11/15	Mon	<a href="#">Descartes' Third Meditation (first part)</a>	1. Read <ol style="list-style-type: none"><li>1. <a href="#">Melchert</a>, pp. 203 - 205a (Descartes) (from Meditation III to "Still, it seems to me that there may be a way...")</li><li>2. <a href="#">Melchert</a>, pp. 209b - 211a (Melchert) (from "Commentary &amp; Questions" to "Q28")</li></ol> 2. <b>Quiz #12</b> (over Meditation II, 197a-200b) <ul style="list-style-type: none"><li>◦ <a href="#">Questions</a></li><li>◦ <a href="#">Submit Quiz Online</a></li></ul>
11/17	Wed	<a href="#">Descartes' Third Meditation (second part)</a>	1. Read Descartes ( <a href="#">Melchert</a> ), pp. 205a - 209a (from "Still, it seems to me that there may be a way..." to end of III) 2. <a href="#">Melchert</a> , pp. 209b - 211a (Melchert)
11/19	Fri	<a href="#">Cartesian Rationalism (writing in-class)</a>	1. n/a
11/22	Mon	<a href="#">Optional Writing Meetings (sign-up here by 10am latest)</a>	1. <b>Writing Exercise 07: Descartes' Rationalism</b> <ul style="list-style-type: none"><li>◦ <a href="#">Submit Online</a> (due by 11:59pm today)</li></ul>
11/24	Wed	<i>Thanksgiving Break - Academic Holiday</i>	
11/26	Fri		
11/29	Mon	( <a href="#">Class Cancelled</a> , but please complete the Melchert reading)	1. Read <a href="#">Melchert</a> , pp. 166a - 170b (to "language and Essence")
12/01	Wed	<a href="#">British Empiricism: Hume's Theory of Ideas</a>	1. Read <a href="#">Hume - Personal Identity</a> , pp. 251-258
12/03	Fri		1. Read <a href="#">Hume - Personal Identity</a> , pp. 251-263
12/05	Sun		1. <b>Quiz #13</b> (over Hume - Personal Identity 251-263) <ul style="list-style-type: none"><li>◦ <a href="#">Questions</a></li><li>◦ <a href="#">Submit Quiz Online</a></li></ul> 2. <b>Writing Exercise 08: Hume's Empiricism</b> <ul style="list-style-type: none"><li>◦ <a href="#">Submit Online</a> (due by 11:59pm)</li></ul>



12/06	Mon	No class this week. Thank you for all your hard work this semester. Don't forget to complete the Teacher Course Evaluations - link in Canvas banner.	<ul style="list-style-type: none"><li>• <i>Highly Recommended</i><ol style="list-style-type: none"><li>1. Read <a href="#">Melchert</a>, pp. 235a - 239b (to "Causation")</li><li>2. Read <a href="#">Melchert</a>, pp. 2245a - 247b (read the "Disappearing Self" section)</li></ol></li></ul>
12/08	Wed		
12/10	Fri		
12/12	Sun	<i>Reading Day - no class</i>	
12/15	Wed	Test #3 (cancelled)	Submit Paper #3: <a href="#">Modern Epistemology (by 11:59pm)</a>

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

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### PHI100: LMS – Canvas Design

The unique design of the learning management system (LMS) used to interface with students has an important place in my pedagogy. All of my classes conform to the **Principles of Universal Design**. (See my DEI statement for a more detailed discussion of this.) Every page in my Canvas shell has an identical style, which is exemplified in the documents here. My LMS is designed around pages rather than modules. That is, every page which the student accesses has the same header, and this header includes the following: (i) information to reach tech support, (ii) a link to the daily schedule, (iii) my email address, which when clicked opens their email software and configures the email appropriately, (iv) a link back to the front page of the class, (v) class details such as course prefix, number, section, class title, and class location, and (vi) a link to the course syllabus. This intuitive structure is, indeed, shaped by the first three UI principles: equitable use, flexibility in use, and simple and intuitive use. As I write all the code to the pages in my course LMS, myself, all course content is accessible to the widest diversity of abilities and learning preferences.

The structure of every one of my classes includes **four basic pages**: (i) *a static front page* which includes course information, contact data, and frequently asked questions (FAQ), (ii) *a navigation page* which details the structure of the course CANVAS site and includes instructions for use, (iii) *a dynamic daily schedule*, i.e., the so-called "one stop shop" by which students can access everything they need to succeed in the class, and (iv) *the daily lesson*, every one of which includes a statement of lesson objectives, links to the readings and assignments relevant to that class, the content of the lesson, itself, and the homework for next class (or due soon). The simple functionality of my interface design has proven especially invaluable in light of the severe interruptions and chaos of online modalities imposed on students since the beginning of the COVID pandemic.

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)**Contact  
Information:****Bob Sandmeyer, Ph.D.***pronouns: he/him/his*[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

(always include "PHI100" in subject line)

— do NOT use Canvas Inbox —**ph. 859-257-7749**

(leave a message)

**Office Hours:  
(online)****MF 3:15pm - 4:15pm***Schedule an Appointment*<https://calendly.com/dr-sandmeyer/office-hours>

(or contact me, if these times are inconvenient)

**Office - In Person:** 1429 Patterson Office  
Tower**Zoom Address - Online:**[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

(password: Sandmeyer)

**Course FAQ****Question:****How do I navigate this course?**

The [Daily Schedule](#) (link at top-left of every page) is **the most important page** in the Canvas shell; it is a "one-stop shop" for everything you need to do to complete the class assignments. If this is your first encounter with this class, check out the [Course Navigation](#) page by clicking the link in this sentence or in the green bar at the top of this page for a full overview.

**Question:****How do I contact the professor?**

Do NOT use the Canvas Inbox feature, as it is distinctly possible I will not see the email. Rather, email me directly. Just click the link: **Email Prof: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)** at the top of every page in this class Canvas site. Whenever you email me, include "PHI100" in the subject line.

**Question:****Given the importance of course-wide communications, how can I make sure I get an email or text of course announcements?**

Double-check that your Canvas notification settings are configured so that you receive course announcements in a timely manner. Click this link: [How do I set my Canvas notification preferences as a student?](#)

**Question:****What is the best way to access the course content?**

Access to the course content is best with **a web browser on a computer or mobile device**, e.g., [Chrome](#). But the Canvas app ([iOS](#) or [Android](#)) will also work. Any additional software you need for the course can be obtained for free at [download.uky.edu](https://download.uky.edu).

**Question:****How do I use Canvas?**

First off, ask your professor or a friend in the class for help. Typically, though, if you have questions about how to use or problems with Canvas, you can find an answer to your questions in one of the CANVAS guides (below) first. If you cannot find an satisfactory answer, [click the Help button inside Canvas](#) to open a support request, start a live chat, or find the toll-free number whenever you need help.

- [Canvas Student Guide](#)
- [Canvas Mobile Guide](#)

Mobile APP

- [iOS CANVAS Student App](#)
- [Android CANVAS Student App](#)

**Question:**

**If something goes wrong because of a technological problem, can I still submit my work - even if it is past the posted deadline?**

Typically, yes. If something goes wrong because of a technological problem, do two things. First, to resolve the problem contact tech support by clicking the Technology Problems link at the top of every page. Second, contact the professor ASAP about this, i.e., *before* the assignment deadline if at all possible, by clicking the Email Prof link, also at the top of every page.

## **Contact ITS Customer Services**

If you have technical problems, please contact ITS Customer Services. Click the Technology Problems link at top of every page. After consulting with Customer Services, also please let the professor know of the issue.

- [Minimum Technical Requirements for UK courses and suggested hardware, software, and internet connection recommendations.](#)
- For assistance with Canvas, please call 1-844-480-0838 or click the help button for additional options.
- For 24/7 immediate technical assistance, please contact **ITS Customer Services at 859-218-HELP (4357)** or visit the Technology Help Center @ <https://uky.service-now.com/techhelp>. For assistance with non-urgent matters, email [218help@uky.edu](mailto:218help@uky.edu).

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
[Syllabus](#)

## *How to Navigate This Course*

### Basics of the Canvas Site

Links to the daily schedule, the professor's email, and tech support are embedded at the top of every page.

#### [Frontpage \(Home\)](#)

Static opening page for course Canvas site. Contains contact information for professor, section times and locations, course FAQ, and Tech Support information.

#### [Daily Schedule](#) (link at top-left of every page)

This is **the most important page** in the Canvas shell. The link for this page is located in the green banner at top of any course page. The Daily Schedule is designed to be a "one-stop shop" for everything you need to complete the course, i.e., the course calendar, daily readings, assignments, homeworks, etc. *Consult this page every day of class.*

### [Daily Schedule: information available in this page](#)

- **Class Information:** Time and location information for both lecture and recitation sections.
- **Lecture Calendar:** a day-by-day schedule of course activities for the entire semester. (As this content may change during the semester, see the update stamp in the header.)
  - **Class Date**
  - **Lesson**
    - Click this link to access the daily lesson, which contains lesson objectives, lesson content for that day, and the homework for next lecture. Regardless of teaching modality, that is, whether face-to-face or remote instruction, *consult this page every day of class.*
  - **Homework**
    - Make sure to bring assigned reading material to the relevant class.
    - All assignments are due on the date listed here in the calendar.

### Canvas Banner

- [Announcements](#)
  - Announcements will be made whenever an assignment is posted, an event of note occurs, or a university-wide announcement bears repeating.
- [Assignments](#)
  - Links to all assignments can be found here, in addition to each assignment being linked in the [Daily Schedule](#).
- [Files](#)
  - Some readings and all handouts provided during the semester are located here. Links for these are embedded in the [Daily Schedule](#).
- [Grades](#)
  - As the name suggests, check your grades here.
- [Pages](#)
  - Every important page is embedded in the [Daily Schedule](#) or in the daily lessons. However, this link takes you to a catalog of all pages created for this course.
- [People](#)
  - Get in touch with the other students in the class.
  - Important: use regular email ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)) to contact professor rather than the Canvas email system.
    - *(include course number "PHI100" in subject line of all emails.)*
- **Teacher Course Evaluation**
  - link available at the conclusion of the course

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

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### PHI100: Teaching the Skill of Speaking Well

A **fundamental outcome** students should be able to demonstrate after taking my classes is an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics. The documents included in this section show one thing I do to teach this skill.

- Typically, I devote the first lesson of the semester to the problem of the one and the many. I find a square in the stonework of the classroom. Pre-figuring Socrates' exercise with the slave boy in Plato's dialogue, *Meno*, a basic text in PHI100, I then ask my students how to double this square
- I pose two questions to the class: (i) what is a square by definition and (ii) how many squares have we identified.
  - The technique I use here is "**Think Pair Share**." Students write out a brief answer to the question themselves. They discuss this question with a partner. Then we discuss the various answers together.

- We discuss their answers together in class. The aim of this exercise is twofold
  - First, the lesson prefigures a major philosophical conundrum at the heart of all three units.
  - Second and most relevant here, I am very careful in the class to explain **the criteria of well-formulated answers**. These criteria are three, listed here in order of importance:
    - clarity of expression,
    - succinctness of presentation,
    - and style of language.

The documents included here represent a single exercise, which takes place during the first week of the semester. The key to my technique is that the basic structure of this exercise is practiced week after week over the whole term. Eventually, the criteria become internalized as students develop the ability speak clearly and distinctly on any subject.

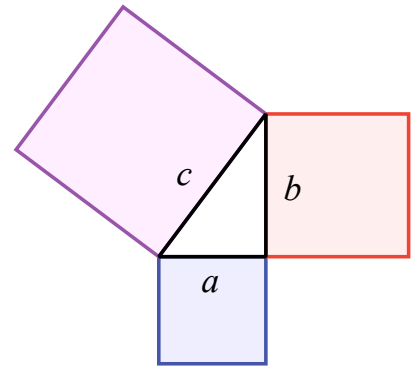
*(left blank intentionally)*



MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)***Writing Exercise 01*****— the one and the many —**

Consider a right angle triangle, for instance, the triangle  $abc$  as depicted here to the right. Each line of the triangle, i.e.,  $a$ ,  $b$ , and  $c$ , are all different lengths. Hence, the squares determined by each of these lines is of a different area. That is to say, the square made with line  $a$  is smaller than squares  $b$  and  $c$ ; the square made with line  $b$  is larger than  $a$  but smaller than  $c$ ; and, lastly,  $c$  is larger than both  $b$  and  $a$ .



Write one paragraph, at most two, in which (i) you explain what a square is and then (b), given that definition, explain how many squares are there in the diagram. Explain your reasoning, i.e., the reasons why you assert there are x number of squares.

Start your paragraph with these words: "By definition, a square is..." Use your own words. Don't use a dictionary or any other source to write your paragraph.

**Submit your paragraph here before Friday's class. But bring a copy of your paragraph to class on Friday, also.**

*I recommend writing your paragraph, first, and saving it to your computer. Then, paste it into the assignment.*

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>27 AUG Friday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. in regard to the philosophical exercise below <ul style="list-style-type: none"> <li>◦ explain what is the principle of non-contradiction</li> <li>◦ explain whence comes the idea of perfection</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Read Melchert, pp. 5-12 (to "Relativism")</li> <li>2. Complete Quiz #02 (links in Daily Schedule)</li> </ol>

**A Philosophical Exercise****Readings & Resources In Use Today**

- **Quiz 01:** Syllabus
- **Writing Exercise 01:** the problem of the one and the many

**1. Navigating the Course & Syllabus**

See previous two days' lessons, esp. learning objects

- 23 Aug - [Welcome](#)
- 25 Aug - [Navigating the course & the syllabus](#)

**Cancelled class Wednesday 8/25**

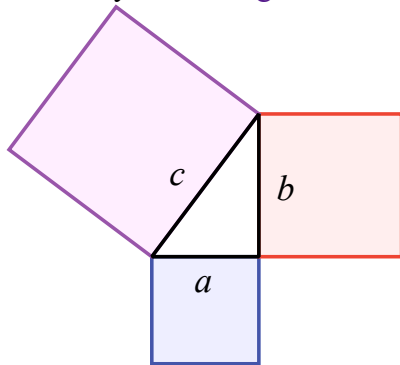
- **Important Announcements**
  - Letters of Accommodation
  - COVID-19 & Class Absences
  - [Rent Textbook](#)
  - [Cornell Note-Taking Method](#)
- **Syllabus**
  - Three part structure (3 units)
    1. the search for knowledge
      - How does the philosopher differ most fundamentally from the Sophist in regard to the search for knowledge?
    2. ancient metaphysics
      - What is the most important metaphysical difference between Aristotle's concept of substance and Plato's concept of Form?

3. modern epistemology
  - How do Descartes and Hume differ most fundamentally regarding the origin of the idea of myself?
- Assessment
  - 35%: **Online Reading Quizzes**
    - due *before* class to which assigned
    - questions provided in advance
  - 15%: **In-Class Unit Tests**
    - Test #1: Oct 1
    - Test #2: Oct 29
    - Test #3: Dec 15 (at 3:30pm)
  - 15%: **Occasional Writing Exercises**
    - 1 point each
    - scaffolding for papers
  - 30%: **End of Unit Papers**
    - graded on a rubric
    - see questions above
  - 5%: **Attendance**
    - each day counts for 1 point
    - absences policy

Any Questions?

## 2. In-Class Discussion of Writing Exercise (think-pair-share)

1. Pull out your writing exercise and remind yourself of your answer to the question.



- what is a square by definition?
  - how many squares are there in the diagram?
2. Discuss with your partner the following:  
**In your writing assignment, you were asked to explain your reasoning. Was your reasoning the same or not?**

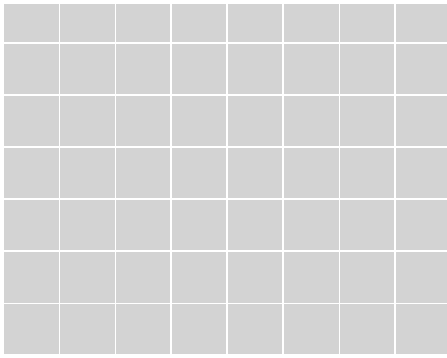
*Types of answers provided (by 10am)*

- Oblique Answer
  - "The purple, red, and blue squares are **all squares**"
- No Squares Answer
  - "By definition, a square is a polygon/figure with four sides equal in length, as well as four angles equal in degrees. Without these two identifying features, the figure as a whole is incomplete and does not fit into the qualifications of a square. At first glance, **this image does appear to have three squares** due to the fact the right triangle has been outlined to stand out. However, *without the outline of the right triangle the 3 "squares" stand incomplete* and therefore due not fit the classifications of the polygon. Taking away the outline of the triangle just leaves one with a bunch of random drawn marks, that in fact makes no shape at all. With that being said, there are no squares in this image. **The brain simply tricks one into believing the shape is there** due to familiarity. "
- Three Squares Answer
  - (three squares answer) "We are prompted to explain what a square is, but the **word square has more than one meaning.**"
  - "Using this definition of a square **there appears to be 3 squares** in the diagram."
  - "The figures pictured match the definition of a square, and **there are clearly only three** as far as the eye can see."
  - "**I believe** that there are three squares by this definition."
  - "**If you change the size of a square, you are not changing the aspects that make it a square.** In the diagram shown, there **are** three different squares. The shapes of all the squares are different and one is even slanted to the side, but they are all still squares based on the definition."
  - "Even though **each shape may vary in size the sides are still equal** to one another on each shape."
  - "Each of the three sides of this triangle are of different lengths, but they are proportional to each other in a particular way. The lengths of these sides are represented by a special equation known as **the Pythagorean theorem.**"
  - "The **lines do not have any flaws** and create three perfect squares that can be identified with this definition."
- Numerous Squares Answer
  - "**One could** utilize the middle triangle in the diagram and “connect” or extend squares “a” and “b” sides’ and make them trapezoidal. **Thus making** the diagram contain five squares."
  - "**There are infinitely many squares** because there are infinitely many lines of infinitely many lengths."
  - "In this diagram **I can infer** that there are four squares."
- Professor's Answer
  - "Given the definition of a square, there is only one square. There are, however, **three distinct appearances of that one thing.**"

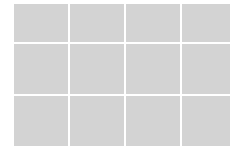
### 3. A Philosophical Exercise

First Question: what are these objects represented here?





(A)



(B)

**Does  $A = B$ ?**

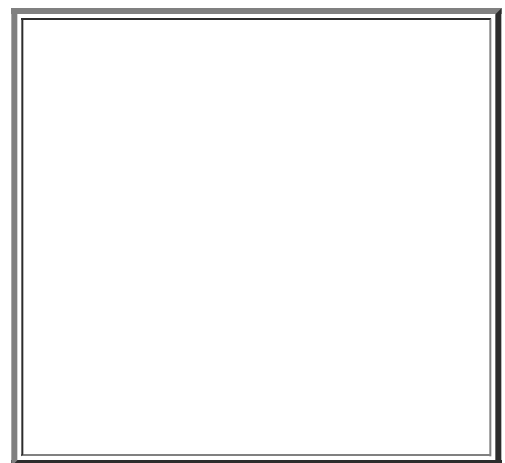
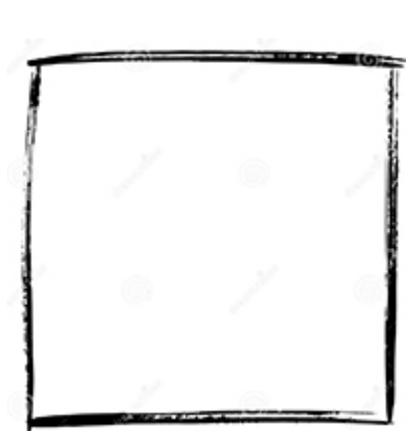
- Insofar as A is a square and B is also a square, then yes,  $A = B$ .
- Insofar as B is a quarter the size of A, then no,  $A \neq B$ .
- So,  $A = B$  and  $A \neq B$ . That is to say, A is, at once, the same and not the same as B.

**(Metaphysical and Epistemological) Principle of Non-Contradiction:**

"the same attribute cannot at the same time belong and not belong to the same subject and in the same respect"  
(Aristotle, *Metaphor* IV 3 1005b19-20)

"if it is impossible that contrary qualities should belong at the same time to the same subject..., and if an opinion which contradicts another is contrary to it, obviously it is impossible for the same man at the same time to believe the same thing to be and not to be... (Aristotle, *Metaph* IV 3 1005b25-30)

**Second Question: Which of the two objects is the more perfect?**



**From whence does this idea of perfection come?**

"The nature of an idea is such that of itself it requires no formal reality except what it derives from my thought, of which it is a mode. But in order for a given idea to contain such and such objective reality, it must surely derive it from some cause which contains at least as much formal reality as there is objective reality in the idea."  
(Descartes, *Meditations on First Philosophy* III, see Melchert p. 160)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>04 Oct Monday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. explain the basic question at issue in this unit.</li> <li>2. analyze the distinction between sensible appearances and Forms (i.e., intelligible realities)</li> <li>3. explicate the theory of participation</li> </ol>	<ol style="list-style-type: none"> <li>1. Read <a href="#">Melchert</a>, 82-102</li> <li>2. Handout: <a href="#">Plato's Divided Line</a></li> <li>3. (<a href="#">Quiz 07</a> open)</li> </ol>

**Plato of Plato's Socrates****Readings & Resources In Use Today**

- [Plato's Divided Line](#)

**Paper #1: The Philosopher****1. New Unit: Ancient Metaphysics - Plato and Aristotle****Class Structure - 3 Units**

## 1. First Unit - the Search for Knowledge

- Contrast
  - Socrates
  - Sophists
- Basic Question
  - how does the philosopher differ fundamentally from the sophist in regard to the search for knowledge?

**2. Second Unit - Ancient Metaphysics (Plato & Aristotle)**

- Contrast
  - Plato, particularly his concept of Form
  - Aristotle, particularly his concept of substance
- Basic Question
  - what is the most important metaphysical difference between Plato's concept of Form and Aristotle's concept of substance?

## 3. Third Unit - Modern Epistemology (Descartes &amp; Hume)

- Contrast

- Ren'e Descartes's rationalism
- David Hume's empiricism
- Basic Question
  - how do Descartes and Hume differ most fundamentally regarding the origin of our ideas?

## 2. A Distinction Fundamental to Plato's Account of the Forms

- Perceived world
  - Realm of appearances
- Intelligible world
  - Realm of being

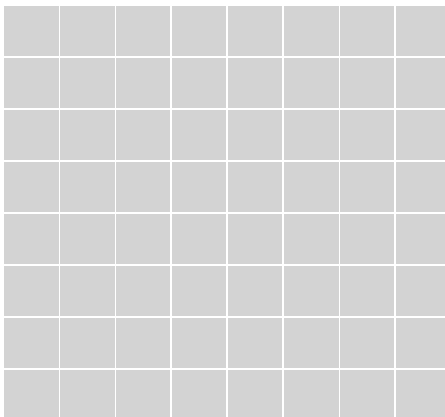
"The essence of all skepticism is subjectivism. It is originally represented by the two great Sophists, Protagoras and Gorgias. The fundamental idea which they put forward, apparently for the first time, lies in the following thoughts: (1) Everything objective is originally present for the cognizing agent only through his experiences of it. ... Now the object appears this way, now that, and everyone views it in the way in which it appears to him in his experience at that moment... The entity in itself, independent of every appearing, existing in itself, absolutely identical with itself, is not and cannot be experienced"

- Edmund Husserl. *First Philosophy*, 60

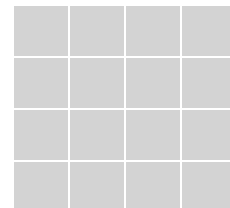
"The Sophists argue that if someone thinks the wind is cold, then it is cold - for that person. And they generalize this claim. 'Of *all* things, the measure is man,' claims Protagoras. In effect, all we have are opinions or beliefs. If a certain belief is satisfactory to a certain person, then no more can be said. We are thus restricted to appearance; knowledge of reality is beyond our powers. Plato tries to meet this challenge..." (Melchert, 83)

## 3. Forms as we've studied them already

### Philosophical Exercise ([Oct 27](#))



(A)



(B)

## Does A = B?

- Insofar as A is a square and B is also a square, then yes,  $A = B$ .
- Insofar as B is a quarter the size of A, then no,  $A \neq B$ .
- So,  $A = B$  and  $A \neq B$ . That is to say, A is, at once, the same and not the same as B.

## Theory of Forms in the *Meno*

SOCRATES: I seem to be in great luck, Meno; while I am looking for one virtue, I have found you to have a whole swarm of them. But, Meno, to follow up the image of swarms, if I were asking you what is the nature of bees, and you said that they are many and of all kinds, what would you answer if I asked you: "Do you mean that they are many and varied and different from one another in so far as they are bees? Or are they no different in that regard, but in some other respect, in their beauty, for example, or their size or in some other such way?" Tell me, what would you answer if thus questioned?

MENO: I would say that they do.

(Plato *Meno*, 72a-b).

## 4. Theory of Forms in Melchert

- **Terminology**
  - **Platonic Form**
    - "the general term for the objects of knowledge"
      - **A public object**
      - **An object that in some sense is shared by all the particulars**
- **Semantic Argument (Melchert, p. 88)**
  - Distinction
    - Proper name
      - Pythagoras
    - General name
      - Triangle (specifically, a right angle triangle)
- **Epistemological & Metaphysical Arguments (Melchert, p. 87-88)**
  - Start either from nature of
    - Manner known (epistemological argument)
      - Knowledge
        - enduring and true.
      - Opinion
        - changing and sometimes true/sometimes false.
      - Their objects
        - the objects of knowledge are intelligible Forms .
        - the objects of opinion are sensible appearance.
          - appearances have reality insofar as they are appearances of something.
    - Things known (metaphysical argument)
      - "I imagine your ground for believing in a single form in each case is this. When it seems to you that a number of things are large, there seems, I suppose, to be a certain single character which is the same when you look at them all; hence you think that largeness is a single thing. (Parmenides 132a)
        - see philosophical example of Sep 19
        - Plato's "world"



- Degrees of reality
    - reflected image of tree *less real* than the tree, itself
    - the perceived tree *less real* than the idea (of FORM) of tree, as such
  - Epistemological/Metaphysical distinction
    - Sensation / Sensible thing ("appearance")
    - Intellect / Intelligible ("real/ideal")
- **Theory of Participation**
  - Metaphysical entities
    - idea of
      - shape as such
      - a triangle as such
      - a right angle triangle as such
    - the appearance (i.e., the depiction) of
      - this right angle triangle in my experience
  - Formal distinction (producing and explaining)
    - species
      - higher order genera
      - species or kinds
    - individuals
- Plato's **Metaphysics & Epistemology - mutually implied**
  - See [Plato's Divided Line](#)

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(End of Lesson)

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

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### **PHI100: Teaching the Skill of Writing Well**

When the class I teach is writing intensive, as is PHI100, the kind of writing I teach is a thesis defense argumentation. PHI100 is subdivided into three units, and each unit culminates in a thesis defense paper. Hence, by the end of term students will practice writing 3 thesis papers. The documents included here represent how I teach writing and the design of my writing assignments.

A primary tool in the pedagogy of my writing classes, such as PHI100, is **scaffolded writing**. In essence, each *end of unit thesis paper* is a telos which unifies all the shorter writing exercises assigned along the way. Typically, for each thesis paper I assign between two or three subordinate writing exercises. I explicitly frame these subordinate exercises as elements of a larger end of unit writing project. Thus, the final writing assignment is really a kind of building exercise, where student construct their final thesis paper using materials already produced. This approach underscores **an explicit maxim** in my teaching pedagogy, i.e., that **good writing is re-writing**.

Further, these documents demonstrate the different modalities I employ in the classroom. Typically, if a lesson is devoted to a specific writing exercise, I will use **a flipped classroom model**. In other words, rather than use the time in class to read through and explain the writing exercise, I ask students to do that work at home before we meet in class. The day's lesson containing all that content is thus provided to them as homework at the end of the preceding class. As part of that lesson, students must produce a very rough draft of the writing exercise and bring that draft to class. This allows us during class time (i) to clarify questions about the writing exercise, itself, during the time of class and (ii) to analyze concrete writing examples produced by the students. This latter objective determines the majority of the work we do during class time. Hence, by means of the flipped classroom I can provide real-time in-person commentary to students about their writing.

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

## Unit 1 Paper - The Philosopher

a thesis defense paper

**Thesis Question:** How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

**Goal:** Advance a thesis and marshal textual and logical evidence to support your claim.

**Deadline:** Sunday, October 3rd by 11:59pm E.S.T.

**Length:** Your paper should be between 1,500 and 2,000 words, or about 5 pages. Use Times New Roman 12pt font and standard 1" margins.

### Explanation of Task:

**1. Your job is to explain what makes the philosopher a philosopher by distinguishing her from the sophist.**

- For your analysis of the philosopher, use as your example, Socrates, as depicted in Plato's dialogues that we've read.
  - Is Socrates a Sophist?
    - We know from the *Apology* that he is accused of being one. But he denies this. Is the philosopher aka Socrates really just a Sophist of a sort? Or is there a salient difference between the philosopher and the Sophist? If so, what defines this difference?
      - You may argue that there is no fundamental difference, i.e., that the philosopher is merely one sort of Sophist. Or you may argue that there is a fundamental difference between the two
      - You may not argue both positions at once. Pick a side and demonstrate its veracity using textual and logical evidence from the text.
- For your analysis of the Sophist, use the example of Protagoras and Gorgias, two actual Sophists. Another source for understanding the Sophist is the example of Meno, a student of Gorgias, as depicted in Plato's dialogue, the *Meno*.
  - Since Meno is not, himself, a Sophist, your reference of him in your paper can be helpful to demonstrate your thesis. In other words, you can use the example of Meno to demonstrate this difference is manifested in Meno's search for knowledge about virtue as represented by Plato in the dialogue.

**2. Focus on the search for knowledge, i.e., how each is concerned with the search for knowledge.**

- As we've seen, there are many similarities and differences between the the philosopher and the Sophist. Your job is to articulate what fundamentally differentiates the philosopher from the Sophist?
  - Is the Sophist (or his student) really interested in the search for knowledge at all? Is the philosopher really interested in the search for knowledge?
  - While it is true that Sophists demand pay for their services and Socrates never accepted any payment for his inquiries, is this a truly important difference?

**3. You are required to explicate the importance of Meno's paradox (lines 80d to 86d) as part of this exercise.**

- How does Meno's introduction of the paradox and Socrates' rejoinder to it demonstrate your thesis, i.e., the most important difference between the Sophist and the philosopher in relation to the search for truth?

## Grading

Note that you are not being asked your opinion as such. Rather, you are being asked to present a reasoned view which is charitable to the text and which you believe is most plausible. Consequently, you will offer evidence to warrant your viewpoint, i.e., evidence such that any reasonable person could see it your way. (Remember, reasonable people may disagree. You don't need to persuade absolutely as much as argue for the cogency of your position.)

Grading Rubric for Paper Assignments					
Outcomes		Evaluation Criteria			
		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
I.	<b>Thesis</b> Clarity and precision of governing claim in the argument.	States a clear and distinct thesis which is a logical extrapolation from the evidence presented in paper.	States a clear thesis which is derived from but not entirely warranted by evidence presented in paper.	States a general thesis which addresses paper question imprecisely.	States an ambiguous, illogical, or unsupportable thesis.
II.	<b>Evidence</b> Effectiveness of texts and arguments brought to bear in support of governing claim.	Synthesizes all evidence presented to reveal insightful patterns, differences, or similarities necessary to warrant stated thesis.	Most evidence employed reveals important patterns, differences, or similarities necessary to warrant stated thesis.	Application of evidence is not entirely effective in revealing important patterns, differences, or similarities necessary to warrant stated thesis.	May list evidence, but it does not clearly apply or is unrelated to thesis.
III.	<b>Organization</b> Structure of subordinate arguments as developed in paper.	Organizes content appropriately and effectively from beginning to end.	Organizes content appropriately and effectively throughout much of the paper with only insignificant tangents or irrelevancies.	Organizes appropriate and relevant content to develop and explore ideas, with at least one significant deflection from main argument.	Inappropriate or irrelevant content in major sections of the work.
IV.	<b>Language &amp; Style</b> Grammatical and presentational character of the writing.	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.	Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.	Uses language that generally conveys meaning to readers but some sections tends to obscure rather than clarify. Include at least one substantive grammatical error.	Uses language that impedes meaning because of errors in usage.
<ul style="list-style-type: none"> <li>• Rubric Scoring <ul style="list-style-type: none"> <li>◦ <i>Exemplary</i> = 10 - 9 points</li> <li>◦ <i>High Achievement</i> = 9 - 8 points</li> <li>◦ <i>Satisfactory Achievement</i> = 8 - 7 points</li> <li>◦ <i>Inadequate</i> = 7 - 6 points</li> </ul> </li> <li>• Cumulative Score: <ul style="list-style-type: none"> <li>◦ A paper or <i>Exemplary</i> = 40 - 36 points</li> <li>◦ B paper or <i>High Achievement</i> = 35.99 - 32 points</li> <li>◦ C paper or <i>Satisfactory Achievement</i> = 31.99 - 28 points</li> <li>◦ D paper or <i>Inadequate</i> = 27.99 - 24 points</li> <li>◦ &lt; 24 points: you must schedule a meeting with the professor.</li> </ul> </li> <li>• See the course syllabus for the grading scale employed in this class. To determine the score of this paper according to that scale, apply this formula: (total points earned / 40 points) x 100.</li> </ul>					

## Paper Formatting Requirements

(double-check these requirements before uploading)

- Papers must be formatted as either Word documents with the extension .docx or .doc, or PDF documents.
- Formatting Requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced
- First Line of Paper:
  - Student's Number AND Word Count in parenthesis:
    - Example: Student number: 111222333 (1,750 words)
- Second Line of Paper:
  - "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
- Quotations from the texts & a Works Cited section are required elements

## **Style: In-text Citations & Works Cited**

Whenever you quote, you need to indicate the source of that quote in the text immediately after the quotation (including page number). Additionally, for any source you quote from, you must indicate that source in a works cite section at the end of the paper.

NB: To quote from the *Apology* or *Meno*, simply use the [Stephanus page numbers](#), i.e., the marginal pagination (86d, for instance). Don't use the page numbering of the book in which these dialogues are printed.

### **Models to use for citations in your paper:**

#### **In-text Citations**

- If use a quote from the Melchert text, use this at the end of the cited text :  
(Melchert & Morrow 2019, pagenumber).

Example: Sophists "were professionals who charged for their instruction" (Melchert & Morrow 2019, 8).

- If you quote from one of the two Platonic dialogues we have (or will) read, e.g., the *Apology* or the *Meno*, just use the marginal ([Stephanus](#)) pagination.

Example: "These earlier ones, however, are more so, gentlemen; they got hold of most of you from childhood, persuaded you and accused me quite falsely, saying that there is a man called Socrates, a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger" (Plato *Apology*, 18b).

- If you quote from one of the lessons posted in Canvas, use the [Chicago Manual of Style](#) "website content" format.

Example: "The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective" (Sandmeyer 03 SEP 2021).

#### **Works Cited Section**

- Melchert Text:  
Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.
- The *Meno* dialogue:  
Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.
- Sandmeyer Lessons:  
Robert Sandmeyer. "PHI 100 Intro to Philosophy Knowledge & Reality - Lessons" Accessed DATE.  
<https://uk.instructure.com/courses/2008366>.  
(for DATE, indicate DATE at time when you copied the text)

## Deductions

### Automatic deductions

#### Paper Formatting Requirements

2.5% if formatting requirements not followed, each instance

#### Citation Requirement

5% no quotations from pertinent texts used to support your reasoning

#### Late Submission Policy

2.5% for every day late or fraction thereof

100% no submissions later than 48 hours after original due date/time will be accepted

## Turnitin

- Every paper submitted is run through the Turnitin anti-plagiarism tool in Canvas. Turnitin analyzes your paper against known sources and produces a similarity report.
- Before final submission, double-check your [Similarity Report in Turnitin](#). If your score is high (25% or higher), you likely need to rework your paper to remove or resolve offending (uncited) materials in your paper.
  - It is better to submit a paper late than it is to submit a paper that plagiarizes.
- If you receive a high similarity score and don't understand what to do, you may contact me or the Hemenway Writing Center for assistance.

## The Writing Center

As you work on this paper, it would behoove you to take advantage of the resources available to you here at UK:

Robert E. Hemenway

# Writing Center

## [Robert E. Hemenway Writing Center](#)

- [Schedule an appointment](#)

The Writing Center offers free and friendly help to all UK students, faculty, and staff. We assist with writing, speaking, and multimedia assignments across the curriculum. We offer advice on academic, creative, and professional projects. We help clients:

- begin, develop, and/or review their projects
  - fulfill assignment requirements
  - communicate effectively in specific disciplines
  - document sources fairly and correctly
  - learn and practice academic standards of edited written English
  - develop and polish their writing style
-



**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

***Writing Exercise 02***

**— the power of language —**

Write two good paragraphs in which you explicate two distinct conceptions. First, discuss the Sophists. For purposes of simplicity, use Gorgias as a representative of all Sophists but make it clear that you are doing this. Explain how Gorgias and by extension the Sophists understand the power of language. Second, discuss Socrates. That is to say, discuss Plato by analyzing Socrates' views. (In the dialogues we're reading, Socrates is always the voice of the philosopher, and you can assume that he is expressing Plato's views.) Indeed, in this paragraph you will need explain that the views of Socrates represent Plato's own view. In this second paragraph, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

**Submit your paragraphs here before Friday's class. But bring a copy of your paragraphs to class on Friday, also.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

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Syllabus

## *Writing Exercise 03*

### **— accusations against Socrates —**

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

Write three distinct paragraphs.

1. In your first paragraph, explain all the accusations that Socrates is defending himself against in Plato's *Apology*. Conclude the paragraph by emphasizing the accusation that he is a sophist.
2. In your second paragraph, explain what a sophist is.
  - I encourage you to use your "sophist" paragraph from writing exercise 02 here. You will likely want to rewrite that paragraph now, though, to make it more precise to this specific task, i.e., explaining what a sophist is in context of an explanation of the accusations against Socrates and his refutation of these.
3. In your third paragraph, explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge.

**Submit your paragraphs here by 11:59pm, Friday, 9/10.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

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## *Writing Exercise 04*

### **— Meno's paradox & Socrates' rejoinder —**

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

Write three distinct paragraphs.

1. In your first paragraph, explicate *in your own words* the paradox that Meno introduces at 80d-e.
  - In this paragraph, do not quote from the text. Write this out in your words entirely.
  - Task: explain what the paradox is and why Meno introduces the paradox, i.e., what purpose he has by introducing it
    - to explicate means "to analyze (a text or literary work) in order to reveal its meaning". Your explication should, therefore make clear the structure of the paradox, as Meno and Socrates take it up.
2. In your second paragraph, explain how Socrates responds to Meno's paradox from lines 81a-86a.
  - You need to provide more than a mere summary of Socrates' interrogation of the slave boy in this passage. Rather, this aim of this paragraph should center on explaining *what Socrates's purpose* is by interrogating the slave boy. The question of purpose is more important here than the details of the interrogation, itself.
    - What epistemological conclusion does he draw on the basis of his interrogation of the slave boy?
3. In your third paragraph, explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know.

**Submit your paragraphs here by the time of class, Monday, 9/27.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>03 SEP Friday</b>	<p>With this lesson, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Define <ol style="list-style-type: none"> <li>1. criterion of truth</li> <li>2. relativism</li> <li>3. skepticism</li> </ol> </li> <li>2. Explain the distinction between <i>physis</i> and <i>nomos</i>, esp. as it pertains to the epistemological problem of relativism.</li> </ol>	<ol style="list-style-type: none"> <li>1. Read <a href="#">Melchert</a>, 25-35</li> </ol>

**The Sophists**

Today's class is flipped. That is to say, you are to work through this lesson and *before class* complete the writing assignment at the conclusion of this lesson. We will use the time on Friday to discuss the content of this lesson.

**Readings & Resources In Use Today**

- Melchert, pp. 5-17
- [Gorgias - selections](#), pp. 131-133
- Quizzes
  - [02 Questions](#)
  - [03 Questions](#)

**Epistemological Problem of Relativism**

Please watch this short video by Dr. Jordan Cooper. It's straightforward and lays out the main ideas of the Sophists that we've been discussing.

## The Sophists (A History of Western Thought 8)



I'd like to make a few comments on the video, the **problem of epistemological relativism**, and the physis-nomos distinction as discussed in the Melchert text.

There were numerous Sophists, but we are primarily interested in the two mentioned in video: **Protagoras** (ca. 490 – 420 BCE) and **Gorgias** (ca. 483 – 375 BCE). Given that we discussed Gorgias and his understanding of **rhetoric** last class, I'd like today to focus on some ideas associated with Protagoras' teaching. As Dr. Cooper points out in his video, Protagoras is a well-known relativist. Relativism is both an epistemological and moral theory. Given our focus in the class, I'd like to restrict our analysis to epistemological relativism.

**Relativism** fundamentally concerns the measure or criterion of truth. When Protagoras says, "Of all things **the measure is man**, of existing things, that they exist; of non-existing things, that they do not exist," he means that reality or our judgments of what is true vs. what is false does not and cannot transcend our perspective of it. Relativism, thus, expresses a perspectivist **criterion of truth**. What we understand to be true or false and our judgments of what is real or mere appearance is shaped and defined by our individual or cultural perspective. There is no "measure" or criterion of other than our limited perspective, whether this perspective be my own individually or as my culture sees it. Consequently, there is no fundamental distinction between things as they appear versus things as they are. Things are as they appear they are. Reality and truth are relative to the perceiver. You may not see things the way I do. No matter. What is true for me, thus, may not be true for you.

Dr. Cooper only explicates one central type of relativism in his video, i.e., psychological or individual relativism. However, there are varieties of relativism. Another sort of relativism is cultural relativism. Psychological relativism holds that truth (or our assessment of what is real) depends upon my own individual perspective. Cultural relativism is similar in many ways. However, as the name suggest, cultural relativism is the position that truths are *relative* to the culture that holds them. That is to say, the validity of any truth is dependent upon cultural norms and conventions. So, for instance, we hold today that slavery is an evil (which it is). But during the time of the Sophists slavery was common and well-established. Aristotle goes as far to say, for instance, that slavery is natural to some - a view that is repugnant today and considered entirely wrong. The cultural relativist, thus, allows that what holds for one people at one time may not hold for another people at another time - or even during the same time but in another place. And that's fine. For cultural relativists, truth is relative to the culture that espouses it.

The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective.

- Relativism: concerns what the measure or criterion of truth or of the real is?

- epistemological relativism: no objective knowledge of reality is possible
- all standards and knowledge claims are valid only relative to times, individuals, or cultures. (see the glossary in Melchert textbook.)
- "Of all things **the measure is man**, of existing things, that they exist; of non-existing things, that they do not exist" (Protagoras)
  - reality/truth is relative to the person who perceives it that way
  - no fundamental distinction between
    - appearance
    - reality

### Relativism - *Physis* (nature) and *Nomos* (law, custom, or convention)

*Physis* (phusis) in Greek means nature; *nomos* means law. Perhaps the best way to understand *nomos*, though, is by the expression "convention," as in "what we all agree to by convention." The distinction between *physis* and *nomos*, nature vs. convention, is relevant to this discussion about relativism, since the relativist *deny* there is an objective criterion to knowledge claims. As there is no objective criterion to knowledge claims, the only measure is convention (or agreement).

Relativists explicitly deny there exists an underlying nature which accounts for the appearances of the thing. What something is is only how we see it at some particular time and/or some particular place. So, what we hold to be true is - at best - a convention or an agreement about **appearances from our perspective**. **Socrates**, though, is famously not a relativist. He holds that knowledge claims can be tested against an **underlying reality**, i.e., the nature of the thing as such. So, according to Socrates, when I say I know what something is, then I am asserting that I can explain the nature of the thing I know. Consequently, he will ask, *what is this thing that you know? Please explain*. And by doing this, he is seeking to understand the **objective nature** of that thing, which is claimed to be known, i.e., not just the appearance of it as it presents itself to me here and now.

In Plato's dialogue the *Meno*, for instance, Socrates explains to Meno, his interlocutor, that he doesn't actually know what virtue is, i.e., what is the nature of virtue is as such. To this confession, Meno expresses shock. For not only has he (Meno, that is) presented many fine speeches on the subject, he believes this is a simple thing to demonstrate. In reply to Socrates, he looks around him and see a child. He thus retorts, virtue is a simple thing to explain. There is the virtue of the child or the virtue of the parent, the virtue of the man or the virtue of the woman.

**Virtue** means here "excellence," i.e., what makes the thing we're talking about *that* thing in the best sense of that term. For instance, the virtue of a horse is its ability to run fast. Aristotle says that the virtue of a human is our rational capacity, or more particularly, the activity of thinking rationally. What distinguishes the human from a horse, then, is this act of rational thinking. Horse can't think, but I can. And so when I reason I demonstrate in that very activity the precise sense in which I am a human being. Rational thinking, therefore, is that which makes a human being a human being in the most preeminent sense of that term. Speaking for Meno, the virtue of a child might be something like listening to one's elders. The virtue of a parent could be the beneficial caring for their young. etc.

Let's turn from the idea of virtue, which we haven't really discussed in class yet, to something more concrete. Let's now think about the idea of a child from both the relativist's and the non-relativist's perspective. According to the relativist, a child might be one thing to one person and another thing to another person. Indeed, where one culture holds that a child ought to be seen but not heard, another culture might say that the virtue of the child is her playfulness. The relativist will assert, in other words, that there is no one criterion which defines what it is to be a child other than the customs of that society. Indeed, what we today in this country might consider to be a child would be an adult in many other countries or in other times. Everything is relative to the way that society has agreed to define it as such. However, a non-relativist, like Socrates, while admitting that there may be differences between cultures and difference of perspective, nevertheless, will assert that there must be something common underlying all these different viewpoints *if were indeed are talking about the same thing*. If there are many differences of opinion of what constitutes *a child* as such, this does not mean there isn't such a thing as a

child. Children do exist. Consequently the non-relativist, like Socrates, asserts there is some underlying nature that defines the thing as that sort of thing. If people or cultures disagree whether one or another individual is a child, this doesn't mean that children, as such, do not exist. They do. As a non-relativist, then Socrates seeks to grasp *the child in its very nature as a child*. He would seek, in other words, to find that one commonality that is true for all cultures and for all times that define the thing as that thing in the most preeminent sense. This essential nature, which underlies all the appearances of the thing, is thus an objective criterion of truth for knowledge claims about that thing. For Socrates, then, knowing what is a child is to know the *nature* of a child as such, a knowledge which is not relative to any perspective or any particular cultural viewpoint.

One point of importance. As noted above, Socrates is skeptical he has any real knowledge. **Skepticism** is an epistemological position which asserts that for any claim to know a reason can be given to doubt it. Though Socrates expresses skepticism that he has any substantive knowledge, we'll see he never gives up in his quest for knowledge. He doggedly seeks to know, for he loves wisdom. This desire to know marks the virtue of the philosopher. A philosopher is not wise, but rather loves wisdom and so devotes herself to the quest for wisdom.

- **Physis** – nature (non-relativistic criterion of truth)
  - things are as they are
  - no opinion can change that fact"
    - "With respect to (the laws of nature), we have no choice." (Melchert 13-14)
- **Nomos** – convention (relativistic criterion)
  - The way things are thought to be contingent on belief
    - "But conventions, customs, or laws that exist by *nomos* have a "normative" character to them. They state what we should do but may fail to do. It is possible to go against them" (Melchert 14)
- Application
  - theology
    - Protagoras's agnosticism  
"About the gods, I am not able to know whether they exist or do not exist, nor what they are like in form; for the factors preventing knowledge are many: the obscurity of the subject, and the shortness of human life" (Freeman 1983, 126).
      - **Skepticism**: "The view that for every claim to know, reason can be given to doubt it; the skeptic suspends judgment about reality" (Melchert 219)
  - ethical theory (virtue)
    - Cf. Meno's original theory (Plato's *Meno*)  
"There is virtue for every action and every age, for every task of ours and every one of us-and Socrates, the same is true for wickedness" (*Meno* 72a).
      - **Relativism**: "A term of many meanings; central is the view that there are no objective standards of good or bad to be discovered and that no objective knowledge of reality is possible; all standards and knowledge claims are valid only relative to times, individuals, or cultures" (Melchert 219).
      - **Criterion of Truth**: "A mark or standard by which something is known, The "problem of the criterion" is posed by skeptics, who ask by what criterion we can tell that we know something and, if an answer is given, by what criterion we know that this is the correct criterion" (Melchert 215)

## 1. Short Writing Assignment

**Before Friday's class**, write two good paragraphs in which you explicate two distinct conceptions. First, discuss the Sophists. For purposes of simplicity, use Gorgias as a representative of all Sophists but make it clear that you are doing this. Explain how Gorgias and by extension the Sophists understand the power of language. Second, discuss Socrates. That is to say, discuss Plato by analyzing Socrates' views. (In the dialogues we're reading, Socrates is always the voice of the philosopher, and you can assume that he is expressing Plato's views.) Indeed,

in this paragraph you will need explain that the views of Socrates represent Plato's own view. In this second paragraph, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

Submit your paragraphs online: [Writing Exercise 02 - the power of language](#).

## 2. Upcoming Unit Paper Question

How does the philosopher differ most fundamentally from the Sophist in regard to the search for knowledge?

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(End of Lesson)



**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

**Lesson Date**

**Lesson Objectives**

**Homework for next lesson**

**10 Sep  
Friday**

**With this lesson, students should be able to:**

1. explain what the accusations of Socrates are;
2. describe what a sophist is;
3. explain how Socrates refutes the claim that he is a sophist.

1. Re-read [Melchert](#), pp. 50-56 (*Apology*, [17a-28a](#)) (to "I do not think, gentlemen of the jury...")
2. Handout: [Analysis of Plato's \*Apology\*](#)

**Today's lesson is flipped. Final deadline to submit the writing exercise is 11:59pm today (Friday, 9/10).**

**Plato's *Apology* - Is Socrates a Sophist?**

**Readings & Resources In Use Today**

- Read Plato's *Apology*, [17a-42a](#)
- Use Handout: [Analysis of Plato's \*Apology\*](#)
  - (Recommended: Answer [Quiz 04 Questions](#))

**Writing Exercise: the *Apology***

**Please complete the following tasks by class today .**

1. Download Handout: [Analysis of Plato's \*Apology\*](#)
  - use this handout to guide you through your reading of the *Apology*
2. Read the whole of Plato's *Apology*, [17a-42a](#)
  - Pay special attention to the first half of the dialogue, pp. 50-56 ([17a-28a](#)), especially the charge the Socrates is a sophist and his refutation of that.
3. Complete **Writing Exercise 03** (click link to submit paragraphs)
  - Write three distinct paragraphs.
    1. In your first paragraph, explain all the accusations that Socrates is defending himself against in Plato's *Apology*. Conclude the paragraph by emphasizing the accusation that he is a sophist.
    2. In your second paragraph, explain what a sophist is.

- I encourage you to use your "sophist" paragraph from writing exercise 02 here. You will likely want to rewrite that paragraph now, though, to make it more precise to this specific task, i.e., explaining what a sophist is in context of an explanation of the accusations against Socrates and his refutation of these.
3. In your third paragraph, explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge

These writing exercise must be submitted by the end of the day, i.e., 11:59pm Friday, 9/10.

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

(End of Lesson)

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

**Lesson Date**

**Lesson Objectives**

**Homework for next  
lesson**

**17 SEP  
Friday**

**With this lesson, students should be able to:**

1. understand the consequences of plagiarism as stated in the course syllabus;
2. define plagiarism;
3. describe examples of plagiarism;
4. detail at least two tips how to avoid plagiarism;
5. understand the UK Code of Conduct and students' rights and responsibilities.

1. Library: [Plato - Meno](#) (70a-80d)
2. Handout: [Outline - Plato's Meno](#)
3. **Quiz #05** (links available in Daily Schedule)

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## Academic Writing — Integrity

Today's class is flipped. That is to say, you are to work through this lesson and take the quiz at the end of this lesson *before class*. We will use the time on Friday to discuss academic writing in college, including this content.

### Instructions

1. Carefully Read through content below. The material in this lesson is the subject matter of the quiz, the link to which is at the bottom of this page
2. Take the Academic Integrity Quiz located at the end of this lesson.
  - o Everybody should get 100% on the quiz.
  - o You are allowed unlimited attempts. So, retake the quiz if you received anything less than 100%.

### 1. Academic Integrity in Syllabus

First, read over the Academic Integrity statement in the course syllabus again.

Academic Integrity (from the [syllabus](#))

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! **If the professor determines that a student or group of students has cheated or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment.** Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## 2. Plagiarism & the UK Code of Academic Conduct

*Study the content in this section.*

*The content of this section is taken pretty much verbatim (some edits, omissions, and order rearrangements) from the websites linked below. You are not required to follow these links; they're provided if you have further questions.*

### University Rights of Students

The Code of Student Conduct (Code) promotes the core values of the UK, including integrity, respect, responsibility and accountability, and sense of community. In doing so, the Code puts into practice the UK Creed.

- I *promise* to strive for academic excellence and freedom by promoting an environment of creativity and discovery.
- I *promise* to pursue all endeavors with integrity and compete with honesty.
- I *promise* to embrace diversity and inclusion and to respect the dignity and humanity of others.
- I *promise* to contribute to my University and community through leadership and service.
- I *promise* to fulfill my commitments and remain accountable to others.

### Plagiarism - as defined here at UK

All academic work, written or otherwise, submitted by students to their instructors or other academic supervisors, is expected to be the result of their own thought, research, or self-expression. In cases where

students feel unsure about a question of plagiarism involving their work, they are obliged to consult their instructors on the matter before submission.

When students submit work purporting to be their own, but which in any way borrows ideas, organization, wording or content from another source without appropriate acknowledgment of the fact, the students are guilty of plagiarism.

Plagiarism includes reproducing someone else's work (including, but not limited to a published article, a book, a website, computer code, or a paper from a friend) without clear attribution. Plagiarism also includes the practice of employing or allowing another person to alter or revise the work which a student submits as his/her own, whoever that other person may be, except under specific circumstances (e.g. Writing Center review, peer review) allowed by the Instructor of Record or that person's designee. Plagiarism may also include double submission, self-plagiarism, or unauthorized resubmission of one's own work, as defined by the instructor.

Students may discuss assignments among themselves or with an instructor or tutor, except where prohibited by the Instructor of Record (e.g. individual take-home exams). However, the actual work must be done by the student, and the student alone, unless collaboration is allowed by the Instructor of Record (e.g. group projects). When a student's assignment involves research in outside sources or information, the student must carefully acknowledge exactly what, where and how he/she has employed them. If the words of someone else are used, the student must put quotation marks around the passage in question and add an appropriate indication of its origin. Making simple changes while leaving the organization, content and phraseology intact is plagiaristic. However, nothing in these *Rules* shall apply to those ideas which are so generally and freely circulated as to be a part of the public domain.

### "Plagiarism: What is it?"

Plagiarism is found in the following examples:

- Purchasing or copying a paper - or parts thereof - from the Internet
- Turning in a paper as your own that you didn't write
- Copying (cutting and pasting) material without acknowledging the source
- Using material when an author has been identified but not using quotation marks to reflect his or her original words
- Inadequate paraphrasing

Question: Why is it so important to use quotation marks...especially when I've already identified the author earlier in a paragraph?

Any time you use the original words or ideas that you did not write or create yourself, you must acknowledge the author. The problem comes when the reader of your paper can not tell where your writing stops or starts – when the reader can't tell what is original with you and what is original with another author. Quotation marks and double-indenting (with longer passages) are the mechanisms you must use as a skilled writer to let your reader identify the material that you didn't write. Sometimes you might not need quotation marks if you are able to paraphrase.

Question: What is paraphrasing?

Paraphrasing is using your own words to express the ideas or thoughts contained in a passage that you have read. The notion here is that your unique way of speaking or writing will capture the essence of the passage without it sounding like the author. Therefore, if you must paraphrase, your organizational structure or lead-off sentence ought not resemble the material that you are summarizing. A good paraphrase is more like an abstract or précis than a mirror image of the original.

Question: What is bad paraphrasing, and why should paraphrasing, as such, be avoided?

Bad paraphrasing is when the passage or material that you have borrowed and restated is too close to the original. That is, you are using too many of the original author's words: you didn't change them enough. It

is best to avoid paraphrasing another's text. One should express oneself in one's own way rather than try to summarize another's text uncreatively.

### Tips to Avoid Plagiarism

1. If you use material verbatim (the exact words), then use quotation marks and cite the source.
2. Before submitting your paper to an instructor (even a draft!) make sure that any outside material you have inserted has been properly credited and that direct quotes contain quotation marks around them
3. Don't copy and paste any passages from the Internet into a document that you are creating.
4. Don't misrepresent, pretend, or purport that ideas are yours when they aren't.

### What Happens If There is a "Discovery" of Plagiarism?

This is the process that faculty must follow when making an accusation of plagiarism:

1. The faculty member makes a “discovery” of plagiarism. That is, the faculty member finds evidence that he or she feels could support the charge of plagiarism.
2. The instructor invites the student to discuss the evidence with the instructor and the chair and sets a deadline of no less than seven working days for the student's response to the invitation.
3. If the student fails to respond to the meeting request, the instructor may determine whether the student committed an academic offense and, in consultation with the chair, the penalty that should be imposed.
4. Any such finding of plagiarism shall be made within seven working days after the meeting with the student unless the student consents in writing to an extension of this time.
5. Once the charge of plagiarism has been made, the student cannot withdraw or drop the course.
6. If you feel that you have been unfairly charged with plagiarism and wish to contest the charge, you can meet with the Academic Ombud. All students have the right to present their cases to the University Appeals Board if they feel that they are not guilty or if they feel that the penalty for their academic crime was too severe.

If you would like to talk with someone outside of your department or College in a confidential setting about the academic integrity charges made against you, call the [Academic Ombud](#) at 257-3737.

### [The Academic Ombud: Student Responsibilities](#)

Students are responsible for learning the rules and regulations that govern academic life at the university, including the student's rights, responsibilities, degree and graduation requirements.

Among other responsibilities, it is worth noting here that:

- students are responsible for knowing and understanding the rules and regulations that govern their academic lives at the university;
- students are responsible for knowing and understanding the requirements to earn a degree;
- students are responsible for reading the course syllabus and understanding the course expectations;
- students are responsible for checking their UK email accounts on a regular basis;
- students are responsible for maintaining contact with the course instructor and informing him or her of issues affecting the student's coursework (e.g., to excuse an absence, students are required to inform the instructor and submit documentation, if required, no later than one week of the student's return to class); and
- the burden of proof for student claims is on the student (e.g. grade appeals). Therefore, students are advised to save emails, copies of course syllabi, and any other documentation that may be of assistance.

### 3. Academic Integrity Quiz

Complete the quiz linked here *before* Friday's class. If you've received an extension by the professor, complete the quiz by the agreed upon time.

There's a time limit of 10 minutes for this quiz. So, carefully read through the lesson first. Then take this quiz. If you receive a score of less than 100%, retake the quiz. You have unlimited attempts. No one should receive less than 100% on this quiz.

**Take the quiz now:**

**[Academic Integrity Quiz](#)**

(End of Lesson)

1. What is the minimum consequence of a confirmed case of plagiarism, as stated in the syllabus.

- a. Students may receive verbal a rebuke from the professor
- b. Students may receive a grade of zero for the assignment with the possibility of redoing the assignment.
- c. Students may receive a grade of zero for the assignment without the possibility of redoing the assignment.
- d. Students may result in course failure.

Answer: \_\_\_\_\_

2. As the UK Rights of Students indicates, you promise (check all that apply):

- a. to pursue all endeavors with integrity and compete with honesty
- b. to fulfill your commitments and remain accountable
- c. to attend each and every class, unless you have an authorized excuse
- d. to communicate with the professor, especially if problems arise which impact your work in the class

Answers: \_\_\_\_\_

3. What is plagiarism? Check all the apply.

- a. Borrowing the organization of another source without attribution
- b. Borrowing wording or content from another source without attribution
- c. Borrowing document formatting from another source without attribution
- d. Submitting work purporting to be one's own but which is not

Answers: \_\_\_\_\_

4. Of the following cases, which is NOT included as a instance of plagiarism?

- a. reproducing someone else's work without clear attribution
- b. allowing another person to alter a work which you submit as your own, except under special circumstances
- c. unauthorized resubmission of one's own work
- d. paraphrasing an argument from a text or other authorized source

Answer: \_\_\_\_\_

5. Are you allowed to discuss a paper assignment with other students? (Choose the best answer.)

- a. No.
- b. Yes, and the product of that collaboration is an acceptable source for your own paper submission
- c. Yes, but the actual work of writing the paper much be done individually by the student
- d. Yes, but only when specifically authorized by the professor

Answer: \_\_\_\_\_

6. Which of the following are NOT listed as examples of plagiarism? (Check all the apply.)

- a. Paraphrasing that expresses an abstract of the original
- b. Copying textual or graphical material without acknowledging the source
- c. Copying a paper, in the whole thing or parts thereof, from the Internet
- d. Using material when an author has been identified but not using quotation marks

Answer: \_\_\_\_\_



7. Which is NOT listed as a tip to avoid plagiarism?

- a. Using quotation marks and citing sources for material used verbatim.
- b. Copying passages from the Internet.
- c. Attributing your sources when you express ideas which are not your own.
- d. Proofing your paper before submission to make sure any material from outside sources is properly cited.

Answer: \_\_\_\_\_

8. What happens if plagiarism is discovered? (Check all that apply.)

- a. The instructor invites the student to discuss the evidence with the instructor and the department chair.
- b. The student may stop the inquiry into the issue by declining the invitation to discuss the case with the instructor and chair.
- c. Any such finding of plagiarism shall be made within seven working days after the meeting.
- d. If you feel you have been unfairly charged with plagiarism, you may contest the charge.

Answers: \_\_\_\_\_

9. Which of the following are listed among student responsibilities.

- a. students are responsible to maintain a high GPA
- b. students are responsible to participate in class, especially when called upon during the lesson
- c. students are responsible to submit an excuse whenever they are absent from the class
- d. students are responsible for knowing and understanding the rules and regulations that govern their academic lives

Answer: \_\_\_\_\_

10. By participating in this class at UK, you agree to the following (check all the apply):

- a. you accept the injunction not to cheat in any way
- b. you agree to comport yourself with integrity and honor throughout the semester
- c. you agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools
- d. you agree to embrace diversity and inclusion and to respect the dignity and humanity of others

Answers: \_\_\_\_\_

11. I understand what plagiarism is. But if I have any outstanding questions or confusions, I will ask the professor during the next class or in an email this week.

- a. True
- b. False

Answer: \_\_\_\_\_

12. Whenever I submit writing assignments, I attest that these will be my own work, completed in accordance with University regulations.

- a. True
- b. False

Answer: \_\_\_\_\_

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>24 Sep Friday</b>	<p>With this lesson, students should be able to:</p> <ol style="list-style-type: none"> <li>1. complete writing assignment #4</li> <li>2. complete a planning draft of paper #1               <ul style="list-style-type: none"> <li>◦ or perhaps, even, produce a first draft this weekend.</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Writing Exercise 04: Meno's Paradox &amp; Socrates' Rejoinder               <ul style="list-style-type: none"> <li>◦ <a href="#">Submit Online</a> (due by class time Monday)</li> </ul> </li> </ol>

We are not meeting in-person today. I am giving a talk during the time this class meets.

**Writing paper #1****Readings & Resources**

- [Plato - Meno](#)
- [Outline - Plato's Meno](#)

(see Daily Schedule for other materials relevant to paper #1)

**1. Use the class time to work on writing assignment #4****Writing Exercise 04: Meno's Paradox & Socrates' Rejoinder**

- [Submit Online](#) (due by class time Monday)

**2. After completing writing assignment #4**

Start your paper assignment: [Paper #1: The Philosopher](#), which is due Sunday, October 3.

Thesis Question: **How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?**

When I say start your paper, I really mean start organizing your paper idea. When thinking through how to answer this thesis question, consider what you've already written so far. Here are the writing exercises that I've asked you to produce to this point:

### 1. The problem of the one and the many

- Write one paragraph, at most two, in which (i) you explain what a square is and then (b), given that definition, explain how many squares are there in the diagram. Explain your reasoning, i.e., the reasons why you assert there are x number of squares.

### 2. the power of language

- Write two good paragraphs in which you explicate two distinct conceptions. First, explain how Gorgias and by extension the Sophists understand the power of language. Second, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

### 3. the accusations against Socrates

- Write three distinct paragraphs: (i) explain all the accusations that Socrates is defending himself against, giving special emphasis to the charge that he is a sophist, (ii) explain what a sophist is, and (iii) explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge

### 4. Meno's paradox & Socrates' rejoinder

- Explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know. Write three distinct paragraphs: (i) explicate in your own words the paradox that Meno introduces at 80d-e, (ii) explain how Socrates responds to Meno's paradox from lines 81a-86a, and (iii) explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know

All of the writing exercises are designed to be usable in this first paper. Whether you actually use them for your paper is up to you. **But you should start organizing your paper idea now.**

That is to say, how do you think you should organize your paper. Perhaps, for instance, the third writing exercise might be a good place to begin answering the thesis question. What should come after that? And what next after that. In short, ***create a planning outline*** for or initial draft of your paper. You can, at least, begin filling in this outline with the materials you've already written.

### *Fitting the pieces together - a suggestion:*

- Of the writing assignments, 2 & 3 go most easily together.
  - 3 concerns - at least in part - the charge that Socrates is a sophist
  - 2 concerns an important difference between Socrates and the sophists.
- 1 and 4 also go well together. See, for instance, in the *Meno* how Socrates is always looking for the *one definition* of virtue rather than the many instances or examples of virtues.
  - Recall, while Meno is not a Sophist, he was trained by a sophist. Does he even know what virtue is, though he says he's written many fine speeches about it?
- So, one might think the better organization of these writing pieces, if all tied together, would to be something like:
  - 3. the accusations against Socrates**
  - 2. the power of language**
  - 4. Meno's paradox & Socrates' rejoinder**
  - 1. the problem of the one and the many**
    - But bear in mind that these writing exercises are just fragments. As such, they would have to be integrated into a coherent argument. It's your job to construct this argument. That's what you'll be working on next week (in addition to studying for test #1).

If you come to classes next week having put some real work into your paper already this weekend , it will make a big difference.

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(End of Lesson)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)

Lesson Date	Lesson Objectives	Homework for next lesson
<b>27 Sep Monday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. articulate three goals of any philosophical writing;</li> <li>2. explain the basic criteria in the evaluation of a thesis defense paper articulated in the rubric;</li> <li>3. understand how to cite from relevant texts in paper #1.</li> </ol>	<ol style="list-style-type: none"> <li>1. Before class, study the quiz questions (quiz nos. 02-06). Come with questions about specific questions you missed</li> </ol>

**Writing Thesis Defense Papers****Readings & Resources In Use Today**

- [Paper #1: The Philosopher](#)

**1. Writing Exercise 03 - an example****Summary of comments**

1. **Be Clear:** For instance, when detailing the accusations against Socrates, make clear the different kinds. The accusation that he's a sophist isn't really a legal charge against him. This is important to Socrates defense, and it is important to the problem at issue, i.e., whether Socrates really *was* a sophist or not?
2. **Be Concrete:** When explicating an abstract idea, be concrete as concrete as possible. Concrete ↔ Abstract. For instance, don't merely talk about sophists in abstract terms. Concretely use either Gorgias or Protagoras as an example by which to explain and demonstrate your explanation.
3. **Be Precise:** Every paragraph should accomplish one thing and just one thing (one paragraph :: one idea). The content of every paragraph should thus present this one idea as accurately, as unambiguously, and as definitely as possible.

**FIRST PARAGRAPH (precision)**

In Plato's *Apology*, Socrates faces many different accusations which he must defend himself against. In the opening of his speech, he mentions that there are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also accuses Socrates of not believing in any gods at all. His overall argument against Socrates is contradictory and not well thought out. Socrates spent more time disputing the older accusations<sup>1</sup>, for he knows that the old accusations

will be nearly impossible to put to rest in such a short amount of time because the jurors have heard these accusations for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” or in other words, he is a sophist. This is the ~~biggest~~ *most pernicious* accusation that Socrates faces and the one that he spends the most time discussing in his ~~apology~~ *defense*. Socrates ~~firmly believes~~ *argues forcefully* that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

<sup>1</sup> Notice the clear articulation of accusation and the organization of these (newer first, then older). However, did Socrates really spend more time disputing the older accusations? and how, if at all, is that relevant? In this paragraph, what's most important are the different charges brought up against him.

## SECOND PARAGRAPH (concrete discussion)

To understand how Socrates differed from a sophist, it is important that we first understand ~~what it is that makes someone a sophist~~. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific ~~concept in their teachings~~ *discipline* called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. **Gorgias** and this new school of thought emerged around the 5th century BC. **Gorgias was a sophist in Athens**, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known *to sell their wisdom in the art of rhetoric* to those who were typically well-off and *who were interested in learning the art of rhetoric*. Rhetoric capitalizes on *the true power of language*. It is said that with the correct use of rhetoric, you can make any argument *appear strong, even the weakest argument* and ~~successfully persuade your audience to agree~~ (even if it is very far fetched or outlandish). **Gorgias** guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “trueness” or “goodness” of the arguments that were made *truth or true wisdom*. His only concern was that the argument could be made and could be persuasive.

\*Quite a good paragraph. Concrete discussion of the sophists by reference to one sophist in particular. The ~~strikeout passages~~ indicate where language could be cleaned up. Also, **make sure to be as accurate as possible** and watch your *sentence construction, i.e., subject-verb structure*

## THIRD PARAGRAPH (clarity)

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. After all, the jurors had been exposed to this idea and convinced that it was true for many years. This slander of *against* Socrates has been in the minds of the *prejudiced* jurors for some time now *even before he began his defense* and Socrates **will only have** one short speech to disprove these notions and sway the minds of the jury. These time constraints are detrimental to Socrates’s case because he knows that one speech may not have the power to invalidate several years of judgement. He must try, nevertheless, to counter these accusations, so he **leans on the following claims**: *he does not teach people or take a fee for doing so, he does not have the knowledge to be considered wise, and his goal is purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates tells the jury of an oracle who declared that there was no one wiser than himself. He claims that the reason that he has ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. Socrates concluded that the oracle believes him to be wise because he does not claim to know things that he does not know, as the sophists and other “wise” men do.* Socrates says that **this characteristic and his unending pursuit of the truth are what sets him apart from sophists**.

\*This paragraph really needs some substantive revision, especially the *emphasized section*. The content here need not be removed. But it should be presented with in a way that makes your point precisely. The bold sentence at the conclusion states the main idea of this paragraph. (Perhaps start with this.) The ~~strikeout passages~~ are not relevant to this idea, and hence should be excised. Watch **verb agreement** throughout and **be careful with your metaphors**

## 2. Thesis Defense Papers

**A. Thesis Question:** How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

**Goal:** Advance a thesis and marshal textual and logical evidence to support your claim.

**Deadline:** Sunday, October 3rd by 11:59pm E.S.T.

**Length:** Your paper should be between 1,500 and 2,000 words, or about 5 pages. Use Times New Roman 12pt font and standard 1" margins.

## B. The Evaluative Rubric

### Thesis Defense

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
III.	<b>Organization</b> Structure of subordinate arguments as developed in paper.	Organizes content appropriately and effectively <b>from beginning to end.</b>	Organizes content appropriately and effectively throughout much of the paper with only insignificant tangents or irrelevancies.	Organizes appropriate and relevant content to develop and explore ideas, with at least one significant deflection from main argument.	Inappropriate or irrelevant content <b>in major sections of the work.</b>

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
II.	<b>Evidence</b> Effectiveness of texts and arguments brought to bear in support of governing claim.	<b>Synthesizes all evidence</b> presented to reveal insightful patterns, differences, or similarities necessary to warrant stated thesis.	Most evidence employed reveals important patterns, differences, or similarities necessary to warrant stated thesis.	Application of evidence is not entirely effective in revealing important patterns, differences, or similarities necessary to warrant stated thesis.	May list evidence, but it does <b>not clearly apply or is unrelated to thesis.</b>

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
I.	<b>Thesis</b> Clarity and precision of governing claim in the argument.	States a clear and distinct <b>thesis which is a logical extrapolation</b> from the evidence presented in paper.	States a clear thesis which is derived from but not entirely warranted by evidence presented in paper.	States a general thesis which addresses paper question imprecisely.	States an <b>ambiguous, illogical, or unsupportable thesis.</b>

### Thesis Expression

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
IV.	<b>Language &amp; Style</b> Grammatical and presentational character of the writing.	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.	Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.	Uses language that generally conveys meaning to readers but some sections tends to obscure rather than clarify. Include at least one substantive grammatical error.	Uses language that impedes meaning because of errors in usage.

## C. Style

### Models to use for citations in your paper:

#### In-text Citations

- If use a quote from the Melchert text, use this at the end of the cited text :  
(Melchert & Morrow 2019, pagenumber).

Example: Sophists "were professionals who charged for their instruction" (Melchert & Morrow 2019, 8).

- If you quote from one of the two Platonic dialogues we have (or will) read, e.g., the *Apology* or the *Meno*, just use the marginal ([Stephanus](#)) pagination.

Example: "These earlier ones, however, are more so, gentlemen; they got hold of most of you from childhood, persuaded you and accused me quite falsely, saying that there is a man called Socrates, a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger" (Plato *Apology*, 18b).

- If you quote from one of the lessons posted in Canvas, use the [Chicago Manual of Style](#) "website content" format.

Example: "The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective" (Sandmeyer 03 SEP 2021).

#### Works Cited Section

- Melchert Text:  
Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.
- The *Meno* dialogue:  
Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.
- Sandmeyer Lessons:  
Robert Sandmeyer. "PHI 100 Intro to Philosophy Knowledge & Reality - Lessons" Accessed DATE.  
<https://uk.instructure.com/courses/2008366>.  
(for DATE, indicate DATE at time when you copied the text)

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(End of Lesson)

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

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### PHI100: Teaching the Skill of Reading Well

A basic tool that I use to teach the skill of reading at the college level is **the reading quiz**. Rather than provide a copy of that quiz among these documents, note that the lesson, itself, includes all the questions from the pertinent reading quiz.

This is the technique I use when assigning a reading quiz to students:

- The reading quiz is a multiple-choice quiz. Individual questions are not interpretive. Rather, they are linked unambiguously and explicitly to passages in the reading. The entire quiz is designed to move the reader progressively from the beginning to the end of the reading.
- I provide the reading quiz to the students at the time I assign the reading. Students are instructed to create their own key in this document.
- **Class lessons are thus shaped around these reading quiz questions.** I do not simply read the questions and provide the answer. Rather, I will typically select only some questions to



address in class. Thus, just as the quiz, itself, is designed to move the reader progressively through the reading, the lessons tend to move progressively through a reading.

The example provided in these documents covers, perhaps, the hardest reading of the semester: Aristotle's *Categories* 5 (on substance). In this example, the lesson is divided into essentially two parts. The first and briefest part centers on the clarifying terms and concepts important to the theme. The second part is a table of the reading questions and the passages to which the question refers. We devote class time (over two days, actually) to answering these questions.

This technique has proved quite effective at developing students' aptitude at reading comprehension. The reading quiz questions are directly integrated into the lesson. Since we use these questions to discuss individual passages, this allows students to identify areas of confusion directly. So, while that which confusing to one may not be confusing to another, this technique creates the means to address confusions in their widest diversity. Significantly, this technique allows for **differential learning in the classroom**. That is to say, students with higher aptitudes and those with lower aptitudes tend to benefit equally by this method.

## Aristotle's Categories

The 10 categories represent the several senses about which a subject-term qua primary being may be predicated in a statement.

Substance (x) is:

1. the (ultimate) subject-matter of any predication; or
2. that which may have a separate (or is capable of an individual) existence.

x *is* ...

	Category	Example
<i>being per se</i> (i.e., necessary being)	<b>Substance<sup>1</sup></b>	a man, a horse
	<b>Quantity</b>	two feet long, three feet long
	<b>Quality</b>	white, literate
	<b>Relationship</b>	double, half, greater than (y)
	<b>Place</b>	in the Lyceum, in the market
<i>accidents</i>	<b>Time</b>	(was/will be) yesterday, next year
	<b>Posture</b>	reclining at a table, sitting down
	<b>State</b>	having shoes on or in armor
	<b>Doing</b>	cutting, burning
	<b>Undergoing (something)</b>	being cut, being burnt

<sup>1</sup> "What is called substance most fully, primarily, and most of all is what is neither said of any subject nor in any subject\* – for instance, an individual man or horse. The species in which the things primarily called substances belong are called secondary substances, and so are their genera." [Aristotle, *Categories*, 5.2a11-15.]

\* "By 'in a subject' I mean what belongs in something, not as part, and cannot exist separately from what it is in" (e.g., all color is in body). [*Categories*, 2.1a22-24.]

Aristotle. *Introductory Readings*. Translated by Terence Irwin and Gail Fine. Indianapolis: Hackett Publishing Company, Inc., 1996.

## Aristotelian Causation

"We think we know something only when we find the reason why it is so." [Aristotle, *Phys.* II, 3 (194b19)]

1. **material cause** (substratum): that out of which a thing comes to be and which persists e.g., the bronze out of which a bowl is made
2. **formal cause** (essence) the archetype, that is to say, the definition of the essence (what the thing is) – only theoretically separable from the artistic object in question e.g., the design of this sort of object as an object having the function of a bowl
3. **efficient cause** (proximate cause): the primary source of the change or coming to rest e.g., the producer or artisan creating the bowl
4. **final cause** (*telos*): end or 'that for the sake of which' a thing is e.g., the finished product for which the work to produce the bowl was initiated in the first place

see Aristotle:

- *Physics* II, 3 (194b17 – 195a4)
  - see also: *Physics* II, 7 (198a14) – 8 (200b9)
- *Metaphysics* I, 3 (983a24 – 988a15)
  - (see also: *Metaphysics* V, 2)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework
<b>13 Oct Wednesday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. distinguish categories by name;</li> <li>2. understand relationship between substance (subject) and other categories;</li> <li>3. explain ontological relationship between primary and secondary substance</li> </ol>	<ol style="list-style-type: none"> <li>1. Due Friday: <b>Quiz #09</b> (open until Sunday 11:59pm - submissions after Friday's deadline will not be penalized)</li> <li>2. Due Sunday: <b>Writing Exercise 06: <u>Aristotle's Concept of Form</u></b></li> <li>3. For Monday Read: <a href="#">Seech-Harvey - Writing Philosophy Papers</a> (read this document, but also study it as you write your papers)</li> </ol>

**Aristotle's *Categories*: Substance and Accident****Readings & Resources Necessary Today**

- [Aristotle - Categories 5](#)
  - [Quiz 8 questions](#)
- Handout: [Aristotle - Categories-Causation](#)
- [Melchert](#), pp. 116-121

**With Monday's lesson, students should be able to:**

1. define
  - substance (subject)
  - accident (predicate)
2. differentiate primary from secondary substance

**Sentence Kinds**

## Assertoric Sentences

The dog is lying on the bed.  
The tree is not 30' tall.  
It is true that James is studying Aristotle.  
It is false Aristotle is being studied.

## Non-Assertoric Sentences

(Imperative) Confirm your attendance by taking the attendance quiz!  
(Optative) I wish Sandmeyer was less boring.  
(Interogative) How can I help you succeed in this class?

**A statement (or proposition) in logic is a sentence which is either true or false.**

A **true** statement asserts that what is *is* or that what is not *is not*.

A **false** statement asserts that what is not *is* or that what is *is not*.

## Categories (as terms connected by a copula in assertoric sentences)

"Every **uncombined term** indicates substance or quantity or quality or relationship to something or place or time or posture or state or the doing of something or the undergoing of something". (Categ. 4, in [Melchert](#) 119b)

### Subject Term

*subject matter (what is under discussion)*

*(being per se i.e., must be)*

Substance

- primary substance<sup>1</sup>
- secondary substance

### Predicate Term

*that which is said of the subject*

*(being per accidens, i.e., may or may not be)*

Quantity

Quality

Relationship

Place

Time

Posture

State

Doing

Undergoing

"None of these terms is used on its own in any statement, but **it is through their combination with one another that a statement comes into being**. For every statement is held to be either true or false, whereas no uncombined term-such as "man," "white," "runs," or "conquers" - is either of these". (Categ. 4, in [Melchert](#) 119b)

<sup>1</sup>see Monday's Lesson

## Aristotle on Substance: Categories 5

### Primary Substance

**Paragraph 1** - substance (s) defined  
**Paragraph 11** - primary substance (ps)  
"a this"  
**Paragraph 14** - (ps) numerically one  
**Paragraph 15** - (s) able to receive

### Species & Differentia

**Paragraph 3** - order of dependence  
**Paragraph 4** - species (ss)  
**Paragraph 6** - species & genera (ss)  
**Paragraph 13** - more or less  
**Paragraph 5** - more or less  
**Paragraph 8** - differentia

### Predication

**Paragraph 2** - predication  
**Paragraph 7** - "in a substance"  
**Paragraph 9** - "in a substance"  
**Paragraph 10** - predicating of differentia

contraries

Paragraph 12 - nothing contrary to (s)

(s) = substance

(ps) = primary substance

(ss) = secondary substance

## Order of discussion (by paragraph): 1, 11, 14, 3, 6, 4, 8

1. What is the difference between primary and secondary substances?

- There is no distinction.
- Primary substances are said of a subject; second substances are not.
- Primary substances are individual; secondary are species or genera.
- Primary substances exist; secondary substances do not.

§ 5 · A *substance*—that which is called a **substance most strictly, primarily,** and most of all—is that which is neither said of a subject nor in a subject, e.g. the individual man or the individual horse. The species in which the things primarily called substances are, are called **secondary substances**, as also are the genera of these species. For example, the individual man belongs in a species, man, and animal is a genus of the species; so these—both man and animal—are called secondary substances.

[\(top\)](#)

2. In the second paragraph, Aristotle states that, if something is said of a subject, both the definiendum ("its name") and the definiens ("its definition") are predicated of the subject.

- True
- False

It is clear from what has been said that **if something is said of a subject both its name and its definition are necessarily predicated of the subject.** For example, man is said of a subject, the individual man, and the name is of course predicated (since you will be predicating man of the individual man), and also the definition of man will be predicated of the individual man (since the individual man is also a man). Thus both the name and the definition will be predicated of the subject. But as for things which are in a subject, in most cases neither the name nor the definition is predicated of the subject. In some cases there is nothing to prevent the name from being predicated of the subject, but it is impossible for the definition to be predicated. For example, white, which is in a subject (the body), is predicated of the subject; for a body is called white. But the definition of white will never be predicated of the body.

[\(top\)](#)

3. The conclusion that Aristotle draws in the third paragraph is that:

- if individual things do not exist, no other thing can exist.
- if species do not exist, then individuals do not exist.
- Color exists only insofar as it is perceived.
- Man is an animal.

All the other things are either said of the primary substances as subjects or in them as subjects. This is clear from an examination of cases. For example, animal is predicated of man and therefore also of the individual man; for were it predicated of none of the individual men it would not be predicated of man at all. Again, colour is in body and therefore also in an individual body; for were it not in some individual body it would not be in body at all. Thus all the other things are either said of the primary substances as subjects or in them as subjects. **So if the primary substances did not exist it would be impossible for any of the other things to exist.**<sup>4</sup>

[\(top\)](#)

4. According to fourth paragraph, why is the species more of a substance than the genus?

- It is nearer to the primary substance.

Of the secondary substances the **species is more a substance than the genus,** since it is **nearer to the primary substance.** For if one is to say of the primary substance what it is, it will be **more informative** and apt to give the species than the genus. For example, it would be more informative to say of the individual man that he is a man than that he is an animal (since the one is more distinctive of the individual man while the other is more general); and more informative to say of

- b. It would be more informative to give the species than the genus, if one is to speak definitively of a primary substance.
- c. Because as primary substances are to other things, so the species is a subject for the genus.
- d. All of the above

the individual tree that it is a tree than that it is a plant. Further, it is because the primary substances are subjects for all the other things and all the other things are predicated of them or are in them, that they are called substances most of all. But as the primary substances stand to the other things, so the species stands to the genus: the species is a subject for the genus (for the genera are predicated of the species but the species are not predicated reciprocally of the genera). Hence for this reason too the species is more a substance than the genus.

[\(top\)](#)

5. Some primary substances are more a substance than other primary substances.
- a. True
  - b. False

But of the species themselves—those which are not genera—one is no more a substance than another: it is no more apt to say of the individual man that he is a man than to say of the individual horse that it is a horse. And similarly of the primary substances one is no more a substance than another: the individual man is no more a substance than the individual ox.

[\(top\)](#)

6. Why does Aristotle argue, as he does in the sixth paragraph, that primary substances are called substances most strictly?
- a. Primary substances are in secondary substances.
  - b. Primary substances are subjects for everything else.
  - c. Primary substances are primary.
  - d. This is a trick question.
- Secondary substances, i.e. species or genera, are more of a substance than primary substances, i.e., the individuals to which the species refers.

It is reasonable that, after the primary substances, their species and genera should be the only other things called secondary substances. For only they, of things predicated, reveal the primary substance. For if one is to say of the individual man what he is, it will be in place to give the species or the genus (though more informative to give man than animal); but to give any of the other things would be out of place—for example, to say white or runs or anything like that. So it is reasonable that these should be the only other things called substances. Further, it is because the primary substances are subjects for everything else that they are called substances most strictly. But as the primary substances stand to everything else, so the species and genera of the primary substances stand to all the rest: all the rest are predicated of these. For if you will call the individual man grammatical, then you will call both a man and an animal grammatical; and similarly in other cases.

[\(top\)](#)

7. In the seventh paragraph, Aristotle makes plain that:
- a. Primary substances are in secondary substances.
  - b. Secondary substances are in primary substances.
  - c. No substance is in a subject.
  - d. A substance is, by definition, in a subject

It is a characteristic common to every substance not to be in a subject. For a primary substance is neither said of a subject nor in a subject. And as for secondary substances, it is obvious at once that they are not in a subject. For man is said of the individual man as subject but is not in a subject: man is not *in* the individual man. Similarly, animal also is said of the individual man as subject, but animal is not *in* the individual man. Further, while there is nothing to prevent the name of what is in a subject from being sometimes predicated of the subject, it is impossible for the definition to be predicated. But the definition of the secondary substances, as well as the name, is predicated of the subject: you will predicate the definition of man of the individual man, and also that of animal. No substance, therefore, is in a subject.

[\(top\)](#)

8. Where Aristotle speaks of substance almost exclusively in the preceding

This is not, however, peculiar to substance, since the differentia also is not in a subject. For footed and two-footed are said of man as subject but are not in a



paragraphs, what new concept does he introduce in the eighth paragraph?

- a. Accident
- b. Differentia
- c. Quality
- d. Truth

subject; neither two-footed nor footed is *in* man. Moreover, the definition of the differentia is predicated of that of which the differentia is said. For example, if footed is said of man the definition of footed will also be predicated of man; for man is footed.

[\(top\)](#)

9. When speaking of things in a subject, Aristotle means things belonging in something as parts.

- a. True
- b. False

We need not be disturbed by any fear that we may be forced to say that the parts of a substance, being in a subject (the whole substance), are not substances. For when we spoke of things in a subject we did not mean things belonging in something as parts.

[\(top\)](#)

10. What concept does Aristotle introduce in the tenth paragraph?

- a. Synonymy
- b. Homonymy
- c. Predication
- d. Definition

It is a characteristic of substances and differentiae that all things called from them are so called synonymously. For all the predicates from them are predicated either of the individuals or of the species. (For from a primary substance there is no predicate, since it is said of no subject; and as for secondary substances, the species is predicated of the individual, the genus both of the species and of the individual. Similarly, differentiae too are predicated both of the species and of the individuals.) And the primary substances admit the definition of the species and of the genera, and the species admits that of the genus; for everything said of what is predicated will be said of the subject also. Similarly, both the species and the individuals admit the definition of the differentiae. But synonymous things were precisely those with both the name in common and the same definition. Hence all the things called from substances and differentiae are so called synonymously.

[\(top\)](#)

11. What does a primary substance indisputably signify?

- a. A class
- b. A quality
- c. A species
- d. A this

Every substance seems to signify a certain 'this'. As regards the primary substances, it is indisputably true that each of them signifies a certain 'this'; for the thing revealed is individual and numerically one. But as regards the secondary substances, though it appears from the form of the name—when one speaks of man or animal—that a secondary substance likewise signifies a certain 'this', this is not really true; rather, it signifies a certain qualification—for the subject is not, as the primary substance is, one, but man and animal are said of many things. However, it does not signify simply a certain qualification, as white does. White signifies nothing but a qualification, whereas the species and the genus mark off the qualification of substance—they signify substance of a certain qualification. (One draws a wider boundary with the genus than with the species, for in speaking of animal one takes in more than in speaking of man.)

[\(top\)](#)

12. Unlike the true, which is contrary to the false, there is nothing contrary to substances.

- a. True
- b. False

Another characteristic of substances is that there is nothing contrary to them. For what would be contrary to a primary substance? For example, there is nothing contrary to an individual man, nor yet is there anything contrary to man or to animal. This, however, is not peculiar to substance but holds of many other things also, for example, of quantity. For there is nothing contrary to four-foot or to ten or to anything of this kind—unless someone were to say that many is contrary to few or large to small; but still there is nothing contrary to any definite quantity.

[\(top\)](#)

13. In the thirteenth paragraph, Aristotle argues that

- a. substances do not admit of contraries.
- b. substances do not admit of a more or less.
- c. substances are individual and numerically singular.
- d. secondary substances do not really exist.

Substance, it seems, does not admit of a more and a less. I do not mean that one substance is not more a substance than another (we have said that it is), but that any given substance is not called more, or less, than which it is. For example, if this substance is a man, it will not be more a man or less a man either than itself or than another man. For one man is not more a man than another, as one pale thing is more pale than another and one beautiful thing more beautiful than another. Again, a thing is called more, or less, such-and-such than itself; for example, the body that is pale is called more pale now than before, and the one that is hot is called more, or less, hot. Substance, however, is not spoken of thus. For a man is not called more a man now than before, nor is anything else that is a substance. Thus substance does not admit of a more and a less.

[\(top\)](#)

14. Aristotle argues in the fourteenth paragraph that just as there is nothing contrary to substances, substances are not able to receive or admit of contraries.

- a. True
- b. False

It seems most distinctive of substance that what is numerically one and the same is able to receive contraries. In no other case could one bring forward anything, numerically one, which is able to receive contraries. For example, a colour which is numerically one and the same will not be black and white, nor will numerically one and the same action be bad and good; and similarly with everything else that is not substance. A substance, however, numerically one and the same, is able to receive contraries. For example, an individual man—one and the same—becomes pale at one time and dark at another, and hot and cold, and bad and good.

[\(top\)](#)

15. Why does Aristotle hold, as he does in the fifteenth paragraph, that substances are able to receive contraries.

- a. It is because the substance, itself, changes.
- b. It is because the substance is unchangeable.
- c. It is because substances are unreal.
- d. It is because substances are in actual things.

Nothing like this is to be seen in any other case, unless perhaps someone might object and say that statements and beliefs are like this. For the same statement seems to be both true and false. Suppose, for example, that the statement that somebody is sitting is true; after he has got up this same statement will be false. Similarly with beliefs. Suppose you believe truly that somebody is sitting; after he has got up you will believe falsely if you hold the same belief about him. However, even if we were to grant this, there is still a difference in the way contraries are received. For in the case of substances it is by themselves changing that they are able to receive contraries. For what has become cold instead of hot, or dark instead of pale, or good instead of bad, has changed (has altered); similarly in other cases too it is by itself undergoing change that each thing is able to receive contraries. Statements and beliefs, on the other hand, themselves remain completely unchangeable in every way; it is because the actual thing changes that the contrary comes to belong to them. For the statement that somebody is sitting remains the same; it is because of a change in the actual thing that it comes to be true at one time and false at another. Similarly with beliefs. Hence at least the way in which it is able to receive contraries—through a change in itself—would be distinctive of substance, even if we were to grant that beliefs and statements are able to receive

[\(top\)](#)

(End of Lesson)



**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
Syllabus

## Writing Exercise 06

### — Aristotle's Concept of Substance —

The end of unit paper question will be: "what is the most important metaphysical difference between Plato's concept of Form and Aristotle's concept of substance?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper

#### Assignment objectives

1. **Be Clear**

Err on the side of brief sentences; keep your sentences short and to the point. Also, in this exercises you are expected to demonstrate you can use the special vocabulary we have been learning in this class proficiently. However, the use of jargon should not impede the clarity of your English.

2. **Be Concrete**

When explicating an abstract idea, such as Aristotle's concept of substance, try to amplify your discussion with a concrete examples and analysis as much as possible. For instance, don't merely define a term. Employ coherent and distinct examples - ideally found in the texts we've read - to make clear your explanation of this term's meaning.

3. **Be Precise**

Every paragraph should accomplish one thing and just one thing (one paragraph :: one idea). The content of every paragraph should thus present this one idea as accurately, as unambiguously, and as definitely as possible.

#### Assignment

Write two distinct paragraphs (you can choose the order):

1. In one paragraph, explain what Aristotle means by "substance."
  - In this paragraph, use no more than a single quote than from the text. That is, your object here is produce an explanation *primarily in your words*. Use any quotation you supply to support or clarify what *you* say.
2. In another paragraph, clarify your explanation of this idea using a concrete or specific example (or two). That is to say, choose one or, at most, two concrete discussions of this idea from either the Aristotle's *Categories* or the Melchert text. Explicate these discussions to amplify and make clear your own explanation.

**Submit your paragraphs here by Friday, 10/17, 11:59pm E.S.T.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

## **Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality**

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

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### **PHI100: Student Submission of Scaffolded Writing Exercises**

The writing submissions included here (all from a single student) correlate to the writing exercises in Section iv of this packet. The order of submissions is as follows:

1. Writing Exercise 02: The Power of Language
2. Writing Exercise 03: Accusations against Socrates
3. Writing Exercise 04: Meno's Paradox
4. Thesis Paper: The Philosopher

Thesis Question: how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

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## WRITING EXERCISE 02 – THE POWER OF LANGUAGE



### W-E 02: the power of language

Due: Sep 3, 2021 at 2pm - PHI100 (2021F)

The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific concept in their teachings called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias and this new school of thought emerged around the 5th century BC. Gorgias was a sophist in Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree (even if it is very far-fetched or outlandish). Gorgias guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “trueness” or “goodness” of the arguments that were made. His only concern was that the argument could be made and could be persuasive.

Philosophers think differently than sophist in regards to their concern with what is true and what should be argued. Socrates was a prominent philosopher during this time who could be used to compare the philosophers and sophists. Socrates typically expresses views that align with those of Plato, his student. Socrates, too, understood the power of language as the sophists did, but was much more intentional in the way that he used this power. Socrates only wished to use language to come to conclusions about the truth of being in this world. This is where sophists and philosophers differ. Sophists understand that language is a powerful tool that, when wielded correctly, can sway the thoughts of a whole nation, but they are unconcerned with the truth of the ideas that are being conveyed with this power. This is the concept that led to the negative connotation surrounding the word “sophistry”. Sophists will make an argument even when they know that it is untrue or wrong. Philosophers like Socrates use language to deepen their understanding of the world rather than to sway the minds of others as sophists like Gorgias would.

## WRITING EXERCISE 03 – THE ACCUSATIONS AGAINST SOCRATES



### W-E 03: the accusations against Socrates

Due: Sep 10, 2021 at 11:59pm - PHI100 (2021F)

In Plato’s Apology, Socrates faces many different accusations which he must defend himself against. In the opening of his speech, he mentions that there are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also accuses Socrates of not believing in any gods at all. His overall argument against Socrates is contradictory and not well thought out. Socrates spent more time disputing the older accusations, for he knows that the old accusations will be nearly impossible to put to rest in such a short amount of time because the jurors have heard these accusations for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” or in other words, he is a sophist. This is the biggest accusation

that Socrates faces and the one that he spends the most time discussing in his apology. Socrates firmly believes that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

To understand how Socrates differed from a sophist, it is important that we first understand what it is that makes someone a sophist. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific concept in their teachings called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias and this new school of thought emerged around the 5th century BC. Gorgias was a sophist in Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree (even if it is very far-fetched or outlandish). Gorgias guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “trueness” or “goodness” of the arguments that were made. His only concern was that the argument could be made and could be persuasive.

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. After all, the jurors had been exposed to this idea and convinced that it was true for many years. This slander of Socrates has been in the minds of the jurors for some time now and Socrates will only have one short speech to disprove these notions and sway the minds of the jury. These time constraints are detrimental to Socrates’s case because he knows that one speech may not have the power to invalidate several years of judgement. He must try, nevertheless, to counter these accusations, so he leans on the following claims: he does not teach people or take a fee for doing so, he does not have the knowledge to be considered wise, and his goal is purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates tells the jury of an oracle who declared that there was no one wiser than himself. He claims that the reason that he has ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. Socrates concluded that the oracle believes him to be wise because he does not claim to know things that he does not know, as the sophists and other “wise” men do. Socrates says that this characteristic and his unending pursuit of the truth are what sets him apart from sophists.

### Online Feedback

-----, very nice paragraphs. Your attention to this assignment will clearly help when you get to writing your paper. (i) think about restructuring this paragraph to make the difference between the newer (not new) and the older (not old) accusations. Given the remaining paragraph focuses on the older accusation that he is a sophist, consider explaining the newer first and the older second. Also, not sure why you say that Socrates spent more time disputing the older accusation. His interrogation of Meletus, which takes up a large chunk of his defense, centers on the impiety charge, i.e., one of the newer charges. (ii) this is a very good paragraph. I'll caution you here though. If you are using outside sources, you should cite these. (I'm not suggesting you are in this paragraph, but the structure of your paragraph resembles the structure of Internet of Encyclopedia article on Gorgias in places. So, just be careful about your use of sources to make these clear.) (iii) Socrates never seems pressed for time. So, I'm don't see evidence for your assertion that time constraints hinder his defense. Nice articulation of his defense in these three paragraphs, especially his defense against the accusation he is a sophist.

## WRITING EXERCISE 03 – MENO'S PARADOX AND SOCRATES' REJOINDER



### W-E 04: Meno's paradox & Socrates' rejoinder

Due: Sep 27, 2021 at 2pm - PHI100 (2021F)

In the dialogue Meno, Meno and Socrates spend time discussing the true meaning of virtue. Meno, who was a student of Gorgias, initially came to Socrates to inquire about how virtue could be obtained. He asked if virtue can be taught, practiced, or if you are born with it. In response, Socrates steered the conversation in a different direction by suggesting that they should define virtue before asking how to acquire it. After a lengthy discussion about the definition of virtue, Meno felt less sure about the meaning than he did prior to the conversation and wished to circle back to his original questions about how to become virtuous. Socrates implored Meno to continue to investigate the definition of virtue, but Meno was uninterested. Meno introduced the idea that it would be impossible to search for knowledge about something when you do not know what that thing is. In other words, Meno asked how you could know what you don't know? For, if you knew what knowledge you were looking for, you wouldn't need to look because you already know that thing. And on the other hand, if you don't know about the thing that you are searching for, how will you know what to look for and how will you know when you find it? The idea is that it is pointless to search for what you do not know, which is why Meno is not interested in any further investigation of the definition of virtue. Meno would rather come to understand how to be virtuous so that he can be a better man and gain excellence.

Upon hearing Meno's reasoning, Socrates points out the flaws in this paradox. Socrates recounts some "divine matters" that he heard from wise priests and priestesses. They believed that the human soul was immortal and it is able to recollect knowledge that was gained before being born or from different lifetimes. Because the soul is immortal, it knows all things, and when you learn, you are merely recollecting those things which your soul already knew. To demonstrate this idea, Socrates summoned a slave boy and asked him a few questions about geometry. He asked the boy to explain how to double the size of a square. At first the boy thought he knew, but was wrong. In an effort to show Meno that this perplexity is beneficial, Socrates asked, "Do you think that before he would have tried to find out that which he thought he knew though he did not, before he fell into perplexity and realized he did not know and longed to know?" Meno realized that the boy would not have searched for the truth if he thought that he already knew and, therefore, Meno concluded that the perplexity must have been beneficial. Socrates then asked the boy a series of leading questions until, eventually, the boy was able to tell them how to double the size of the square. Socrates pointed out that he did not teach the boy how to double the square's size, but the boy came to the conclusion all by himself by answering the questions. Socrates emphasized that the boy had these opinions in him all along, and that he was led to the true answer by recollecting the things inside him that he already knew.

Ultimately Socrates wants Meno to know that it is important to try and learn things that you do not know because it makes you a better man and it keeps you from sitting idly. If you think that you know something that you do not know, then you are at risk of looking foolish or spreading false knowledge to others. When you are proven wrong, you are given the opportunity to learn the truth about reality and become a better person in the process. This sort of search for knowledge prevents a person from sitting idly, as there is a saying that idle hands are the devil's playground. It also makes you a braver person who is not afraid to recognize their own ignorance and look for the truth no matter what.

## PAPER 01 – THE PHILOSOPHER (versus the Sophist)



### Paper #1: The Philosopher

Due: Oct 3, 2021 at 11:59pm - PHI100 (2021F)

Student number: ---- (1,786 words)

By submitting this essay, I attest that it is my own work, completed in accordance with University regulations

#### Sophists and Philosophers Differ Regarding the Search for Knowledge

During the 5th century BC, the region that we know today as Greece was a group of separate city states. Within these city states, the emergence of democracy called for a more educated people in order to produce politicians and leaders. Naturally, this need for education brought on the appearance of new teachers called sophists. At the same time, the focus of prominent philosophers was shifting from questions of nature and the cosmos to the study of human customs and morality. At first glance, these philosophers and sophists appear to be similar individuals that use the power of language and discuss educational topics with the people of the City States, but they are actually very different. Sophists differ most fundamentally from the philosophers in regard to the search for knowledge because sophists are not concerned about the truth of an argument as long as it can be persuasive, while the philosophers always seek out the truth.

Plato's dialogue, *Apology*, serves as evidence of this distinction between a philosopher and a sophist. In Plato's *Apology*, Socrates, a philosopher, faces four different accusations against which he must defend himself. There are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also of not believing in any gods at all. Socrates starts by disputing the older accusations, for he knows that these prejudices will be

nearly impossible to put to rest in just one trial because the jurors have heard them for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” (Plato *Apology*, 18b) or in other words, he is a sophist. This is the most threatening accusation that Socrates faces. He firmly argues that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

To understand how Socrates differed from a sophist, it is important that we first understand what it was that made someone a sophist. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a discipline called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias lived around the 5th century BC. He was a sophist who visited Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists, like Gorgias, were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree, even if it is very far-fetched or outlandish. Gorgias taught his students how to use this persuasive language to make any argument seem strong. His concern was not with whether these arguments were true, but only with the fact that the argument could be persuasive.

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. In his rebuttal, he stated the following claims: he did not teach people or take a fee for doing so, he did not have the knowledge to be considered wise, and his goal was purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates also told the jury of an oracle who declared that there was no one wiser than himself. He explained to the jury that the reason that he ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. After this long pursuit of an explanation, Socrates concluded that the



oracle believed him to be wise because he did not claim to know things that he did not know, as the sophists and other “wise” men did. Socrates said that this acknowledgement of his own ignorance and his unending pursuit of the truth are what set him apart from sophists. This explanation by Socrates is an important piece of evidence for understanding the difference between a philosopher and a sophist. It tells us that sophists believe themselves to be wise and knowledgeable, while the philosopher recognizes that he knows very little. It also reminds us that sophists are paid teachers, which is not the case for a philosopher.

Philosophers also think differently than sophists in regards to their concern with what is true and what should be argued. Socrates, too, understood the power of language as the sophists did, but was much more intentional in the way that he used this power. Socrates only wished to use language to come to conclusions about the truth of reality. He would go out in public and find wise people with whom he could discuss questions about the world. In contrast, sophists understood that language is a powerful tool that, when wielded correctly, could sway the thoughts of a whole nation, but they were unconcerned with the truth of the ideas were conveyed with this power. Sophists would make an argument even when they knew that it was untrue or wrong. This is the concept that led to the negative connotation surrounding the word “sophistry”. This carelessness about the truth of a claim shows us that sophists do not value the search for truth to the same degree as the philosophers. Philosophers like Socrates use language to deepen their understanding of the world rather than to sway the minds of others as sophists, like Gorgias, would.

Another dialogue that shows this difference is the *Meno*. This piece shows how differently philosophers and sophists view the importance of true knowledge. In the dialogue, Meno and Socrates spend time discussing the true meaning of virtue. Meno, who was a student of Gorgias, initially came to Socrates to inquire about how virtue could be obtained. He asked if virtue can be taught, practiced, or if you are born with it. In response, Socrates steered the conversation in a different direction by suggesting that they should define virtue before asking how to acquire it. After

a lengthy discussion about the definition of virtue, Meno felt less sure about the meaning than he did prior to the conversation and wished to circle back to his original questions about how to become virtuous. Socrates implored Meno to continue to investigate the definition of virtue, but Meno was uninterested. Meno introduced the idea that it would be impossible to search for knowledge about something when you do not know what that thing is. In other words, Meno asked how you could know what you don't know? For, if you knew what knowledge you were looking for, you wouldn't need to look because you already know that thing. And on the other hand, if you don't know about the thing that you are searching for, how will you know what to look for and how will you know when you find it? The idea is that it is pointless to search for what you do not know, which is why Meno is not interested in any further investigation of the definition of virtue. Meno would rather come to understand how to be virtuous so that he can be a better man and gain excellence.

Upon hearing Meno's reasoning, Socrates points out the flaws in this paradox. Socrates recounts some "divine matters" that he heard from wise priests and priestesses. They believed that the human soul was immortal and it is able to recollect knowledge that was gained before being born or from different lifetimes. Because the soul is immortal, it knows all things, and when you learn, you are merely recollecting those things which your soul already knew. To demonstrate this idea, Socrates summoned a slave boy and asked him a few questions about geometry. He asked the boy to explain how to double the size of a square. At first the boy thought he knew, but was wrong. In an effort to show Meno that this perplexity is beneficial, Socrates asked, "Do you think that before he would have tried to find out that which he thought he knew though he did not, before he fell into perplexity and realized he did not know and longed to know?" (Plato *Meno*, 84c) Meno realized that the boy would not have searched for the truth if he thought that he already knew and, therefore, Meno concluded that the perplexity must have been beneficial. Socrates then asked the boy a series of leading questions until, eventually, the boy was able to tell them how to double the size of the square. Socrates pointed out that he did not teach the boy how to double the square's size, but the

boy came to the conclusion all by himself by answering the questions. Socrates emphasized that the boy had these opinions in him all along, and that he was led to the true answer by recollecting the things inside him that he already knew.

Ultimately Socrates wants Meno to know that it is important to try and learn things that you do not know because it makes you a better man and it keeps you from sitting idly. If you think that you know something that you do not know, then you are at risk of looking foolish or spreading false knowledge to others. When you are proven wrong, you are given the opportunity to learn the truth about reality and become a better person in the process. This sort of search for knowledge prevents a person from sitting idly and makes you a braver person who is not afraid to recognize their own ignorance and look for the truth no matter what.

These two dialogues, Plato's *Apology* and *Meno*, highlight very important ideas that distinguish sophists from philosophers. They show that they are different for simple reasons such as the fact that sophists receive payment for their teachings while philosophers are not paid at all. But they also show the fundamental differences between them, including the idea that philosophers are always in pursuit of the truth about reality, while sophists are focused on teaching rhetoric to be persuasive and gain a higher status.

#### Works Cited





Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.

Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.

## Online Feedback

---, this is a nice paper. Your writing is very clear and understandable. I think the organization could be slightly improved, particularly in your placement of the accusations within the flow of your argument. But this isn't a major issue. The biggest issue (in this quite good paper) is that your thesis isn't well articulated in the beginning. And this impacts your argument as a whole. You argue, ultimately, that the philosopher believes the search for knowledge takes courage and persistence, which is something the sophist either doesn't accept or is indifferent to. This thesis (which you do argue for) is more precise than your stated claim, i.e., that the philosopher always seeks out the truth. And this more precise thesis statement weaves together all the elements of the paper.

## Rubric

Criteria	Ratings
THESIS <a href="#">view longer description</a>	High Achievement 8.5 / 10 pts 
EVIDENCE <a href="#">view longer description</a>	Exemplary 9.5 / 10 pts 
ORGANIZATION <a href="#">view longer description</a>	High Achievement 9 / 10 pts 
LANGUAGE & STYLE <a href="#">view longer description</a>	Exemplary 10 / 10 pts 
Total Points: 37	