

For completion by Marker 1 :

Comments:

This is a well written piece of work that displays a very good understanding of the selected texts & which presents a plausible, sustained analysis of the main claims at stake. The work is well structured, providing suitable critical summaries for potential readers of the texts. In places, there is scope to develop more by way of an evaluation, but overall, this is a good piece of work.

Marker's signature:

Date:

For completion by Marker 2/Moderator:

Comments:

Very well written, with clarity of expression.
1st Dec 2020.

Marker's Signature:

Date:

AGREED INTERNAL MARK (where necessary):

Comment on process on arriving at agreed mark:

External Examiner's comments (if relevant)

External Examiner's Signature:

Date:

KNOWLEDGE, REASON AND REALITY, ASSESSMENT 1

Robert Abrahamsen 1704905

ANNOTATED BIBLIOGRAPHY

Anthony Gottlieb, 'The Man Who Searched for Himself: *Heraclitus*', in *The Dream of Reason*, (London: Penguin, 2001), Ch.3.

Gottlieb's history of Western philosophy, from the Greeks to the Renaissance, is aimed at a general readership, yet well researched with extensive end notes (containing bibliographical and fragment references) plus a detailed index. He doubts philosophy existed as a well-defined subject historically and is inclined to view philosophy as a particular kind of inquisitiveness, sympathising with William James' definition of 'a particularly stubborn effort to think clearly' (p. ix). Although he may not be viewed as a "professional philosopher" academically speaking (having a journalism background), his credentials include graduate and postgraduate philosophy degrees and a ten year spell as Visiting Scholar at New York University Philosophy Department.

In eleven pages Gottlieb introduces, contextualises and explains the main themes of Heraclitus' contribution to philosophy, not an easy task especially given the highly enigmatic nature of this contribution. He titles Chapter 3, 'The Man Who Searched for Himself: *Heraclitus*' (p. 41), emphasising Heraclitus' inner searching alongside the external world of nature. Gottlieb acknowledges the problems regarding the enigmatic nature of Heraclitus' surviving fragment works before contrasting his approach with Thales, Anaximander and Anaximenes. Accepting a shared interest with the three Milesians regarding physical events he points to Heraclitus' lack of useful contributions in this field and his belief that the universe had always existed, against the Milesians' claim of creation at one time, out of a particular substance (p. 43).

Gottlieb stresses Heraclitus' emphasis on considering the inner world as well as the outer one, quoting the fragment: 'I went in search of myself' (p. 43). He argues that Heraclitus thought the same principles applied to humans as they did to nature, therefore introspection would throw light on the outer world, the importance of this inner self being encapsulated by Heraclitus' phrase 'Man's character is his fate' (p. 43). He further conjectures that Heraclitus may have been the first to view thought and perception as arising from the human soul