

Α Ι Τ Η Σ Η

ΕΠΩΝΥΜΟ: ΤΣΟΥΝΑ
 ΟΝΟΜΑ: ΠΑΡΑΣΚΕΥΟΥΛΑ
 ΠΑΤΡΩΝΥΜΟ: ΚΩΝΣΤΑΝΤΙΝΟΣ
 ΗΜΕΡ.ΓΕΝΝΗΣΗΣ: 3.ΙΟΥΝΙΟΥ.1961...
 ΙΔΙΟΤΗΤΑ: UC Distinguished Professor
 Α.Δ.Τ./Αρ. Διαβατηρίου: ΑΒ615788
 E-mail: vtsouna@ucsb.edu

Θέμα: Υποψηφιότητα για τη θέση εξωτερικού μέλους του Συμβουλίου Διοίκησης του Εθνικού και Καποδιστριακού Πανεπιστημίου Αθηνών

Τόπος/Ημερομηνία:

.....Αθήνα....., 28/04/2023

Συνημμένα:

- α) Αντίγραφο Δελτίου Αστυνομικής Ταυτότητας ή Αντίγραφο Διαβατηρίου.
- β) Πλήρες βιογραφικό σημείωμα.
- γ) Οποιαδήποτε έγγραφα ή στοιχεία κρίνει ο/η υποψήφιος/α ότι θα υποστηρίξει την υποψηφιότητά του/ης (προαιρετικό).
- δ) Επιστολή εκδήλωσης ενδιαφέροντος για τη θέση του εξωτερικού μέλους .

Π Ρ Ο Σ

ΕΘΝΙΚΟ ΚΑΙ ΚΑΠΟΔΙΣΤΡΙΑΚΟ
ΠΑΝΕΠΙΣΤΗΜΙΟ ΑΘΗΝΩΝ

Με την παρούσα αίτηση:

α) υποβάλλω υποψηφιότητα για τη θέση εξωτερικού μέλους του Συμβουλίου Διοίκησης του Εθνικού και Καποδιστριακού Πανεπιστημίου Αθηνών σύμφωνα με την ισχύουσα νομοθεσία στο πλαίσιο της με αριθμ. πρωτ. 17890/28-2-2023. διεθνούς πρόσκλησης για την ανάδειξη των εξωτερικών μελών του Συμβουλίου Διοίκησης του Ιδρύματος,

β) αποδέχομαι τους όρους συμμετοχής στην παρούσα και δηλώνω ότι γνωρίζω τις υποχρεώσεις που απορρέουν από την ιδιότητα του εξωτερικού μέλους σε περίπτωση εκλογής μου, καθώς και τις αρμοδιότητες που ασκεί το Συμβούλιο Διοίκησης του Ε.Κ.Π.Α. σύμφωνα με το άρθρο 14 του ν. 4957/2022,

γ) δηλώνω ότι συναινώ στη συλλογή και επεξεργασία των προσωπικών δεδομένων μου, όπως αυτά αναφέρονται στην παρούσα πρόταση και στα συνυποβαλλόμενα με αυτήν δικαιολογητικά αποκλειστικά για την αξιολόγηση της αίτησής μου στο πλαίσιο της διαδικασίας της παρούσας.

Ο Αιτών / Η Αιτούσα
 (ονοματεπώνυμο και ψηφιακή υπογραφή)
 Τσούνα Παρασκευούλα

Voula Tsouna



DEPARTMENT OF PHILOSOPHY
SANTA BARBARA, CA 93106-3090

PHONE: (805) 893-7489

FAX: (805) 893-7491

WEBSITE: <http://www.philosophy.ucsb.edu/>

Αθήνα, 28 Απριλίου 2023

Αξιότιμε κ. Πρύτανη,

Με την παρούσα επιστολή εκδηλώνω το ενδιαφέρον μου να υπηρετήσω ως εξωτερικό μέλος του Συμβουλίου Διοίκησης του ΕΚΠΑ. Υπήρξα φοιτήτρια της Φιλοσοφικής Σχολής (1979-1983), μέλος της ομάδας εξωτερικής αξιολόγησης του ΦΠΨ, έχω διδάξει μαθήματα και μεταπτυχιακά σεμινάρια στο ΕΚΠΑ και συνεργάζομαι τακτικά με το Φιλοσοφικό Τμήμα και άλλα Τμήματα της Φιλοσοφικής Σχολής. Πιστεύω πως γνωρίζω τη δομή και τον τρόπο λειτουργίας του ΕΚΠΑ, έχω μεγάλη διοικητική πείρα στο μεγαλύτερο δημόσιο ερευνητικό σύστημα των ΗΠΑ, και θα μπορούσα να συνεισφέρω ουσιαστικά ως μέλος του Συμβουλίου Διοίκησης.

Με εκτίμηση,

Βούλα Τσούνα

Distinguished Professor Above Scale
Chair of the Philosophy Department

Curriculum Vitae Voula Tsouna

Department of Philosophy, University of California
Santa Barbara, CA 93106-3090
vtsouna@philosophy.ucsb.edu

Place of Birth: Athens, Greece

Nationality: Greek (EU) & USA

Languages: Ancient Greek, Latin, French (fluent), English (fluent), Modern Greek (fluent), Italian (competent), German (reading)

AREA OF SPECIALIZATION

Ancient Philosophy

AREAS OF COMPETENCE

Siècle des Lumières (French Enlightenment), Early Modern Philosophy, topics in Epistemology, Moral Psychology, and Ethics.

CURRENT ACADEMIC POSITION

UCSB Distinguished Professor, Chair of the Philosophy Department, University of California (Santa Barbara)

EDUCATION

- | | |
|---------|--|
| 1988 | PhD (Thèse de doctorat), Ancient Philosophy, University of Paris X.
Supervisors: Jacques Brunschwig and Myles Burnyeat. |
| 1984-86 | Doctoral Research, fully enrolled graduate student at King's College, University of Cambridge. Supervisor: Myles Burnyeat. |
| 1984 | Diplôme d'Études Approfondies (DEA, equivalent to the MA), Ancient Philosophy, University of Paris X. Supervisor: Jacques Brunschwig. |
| 1983 | Bachelor of Arts in Philosophy and Classics (Πτυχιόν: 4 year degree) summa cum laude), National and Kapodistrian University of Athens. |

ACADEMIC APPOINTMENTS

- | | |
|---------------|--|
| 2022 - | University of California (Santa Barbara), Distinguished Professor |
| 2006–2022 | University of California (Santa Barbara), Full Professor |
| 2000–2006 | University of California (Santa Barbara), Associate Professor |
| 1997–2000 | University of California (Santa Barbara), Assistant Professor |
| 1997 (Winter) | University of California (Santa Barbara), Visiting Assistant Professor of Philosophy |
| 2010 (Spring) | University of Crete, Holder of the Michelis Chair in Aesthetics at the Department of Philosophy and Social Studies |
| 1994–1996 | Pomona College, Visiting Assistant Professor |

1992–1993	University of Glasgow, Scotland, Research Fellow
1991–1992	California State University at San Bernardino, Lecturer in the Department of Philosophy
1991 (Spring)	Claremont Graduate School, Instructor in the Department of Philosophy
1988–1989	Research Fellow, Centro per lo studio dei papiri Ercolanesi

AWARDS AND HONORS

2022 -	UC Distinguished Professorship.
2020 – present	President of the Society of Ancient Greek Philosophy (SAGP).
2021 – present	Member of the Scientific Committee of the Fondation Hardt
2019	Symposium organised in honour of the publication of the Greek translation of my book <i>The Epistemology of the Cyrenaic School</i> (Cambridge University Press, 1998).
2016	Centenary Fellow of the Scottish Philosophical Association.
2016	Distinguished Visiting Scholar, Christ's College, Cambridge.
2015	Beaufort Fellow, St John's College, Cambridge.
2013	Symposium organised at the University of Athens in honour of the publication of my book <i>Knowledge, Virtue, Happiness. Collected Essays on the Socratics and the Hellenistic Philosophers</i> .
2013	Honorary fellow of the Interdisciplinary Center of the Aristotelian Studies, Aristotle University of Thessaloniki.
2011	<i>Prix Desrousseaux des études grecques</i> for contributions to the volume <i>Les Épicuriens, Éditions de la Pléiade</i> , Paris.
2010	Michelis Professor of Aesthetics, University of Crete (Greece)
2010	Senior Fellow of the Onassis Foundation
1995	<i>Theodor Mommsen Award</i> for the book <i>Philodemus: On Choices and Avoidances</i> , Naples: Bibliopolis 1995.
1994	Fellow of the National Endowment for the Humanities.
1988–89	Junior Fellow at the Centro per lo Studio dei Papiri Ercolanesi, Naples.
1979–83	National Merit Scholarship of the Greek State (I.K.Y.)

DISTINGUISHED APPOINTMENTS (e.g., Editorships, Officer of Professional Organisation)

2022 -	UC Distinguished Professorship
2020 – present	President of the Society of Ancient Greek Philosophy (SAGP) [<i>also stated above</i>]
2021 – present	Member of the Scientific Committee of the Fondation Hardt
2020 – present	Member of the Organising Committee of the Symposium Hellenisticum [<i>also stated above</i>]
2019 – present	Co-editor (together with Alex Long, University of St Andrews and editor of <i>Phronesis</i>) of the Cambridge University Press book series <i>Key Themes in Ancient Philosophy</i> .
2019 – 2022	Member of the research project <i>Epicurean Science and Meteorology (SPIDER)</i> , directed by Francesca Masi (University of Venice), Francesco Verde (University of Rome), Stefano Maso (University of Venice) and Pierre-Marie Morel (University of Paris I-Sorbonne) and supported by the European Research Council.
2017 – present	Member of the editorial board for <i>Plato Journal</i> (the journal of the International Plato Society)

2017 – present	Member of the scientific committee for <i>Syzetesis</i> (editor: Francesco Verde, University of Rome)
2016 – 2022	Member of the Board of Directors, European Cultural Center at Delphi.
2016 – present	Member of the advisory board for <i>Philosophie Antique</i>
2015 – present	Regular referee for the Institute of Advanced Studies (Princeton, NJ).
2014 – present	Member of the advisory board for <i>Cronache Ercolanesi</i>
2016	Centenary Fellow of the Scottish Philosophical Association. [<i>also stated above</i>]
2016	Distinguished Visiting Scholar, Christ's College, Cambridge. [<i>also stated above</i>]
2015	Beaufort Fellow, St John's College, Cambridge. [<i>also stated above</i>]

PUBLICATIONS

Books

1. *Philodemus: On Choices and Avoidances*, Co-authored with G. Indelli (Naples: Bibliopolis Press, 1995).
2. *The Epistemology of the Cyrenaic School* (Cambridge: Cambridge University Press, 1998).
Translated into Greek, with a new preface and additional bibliography (Athens: PEK, 2018).
3. *The Ethics of Philodemus* (Oxford: Oxford University Press, 2007).
4. *Philodemus: On Property Management* (Society of Biblical Literature, 2012).
5. *Knowledge, Virtue, Happiness. Collected Essays on the Socratics and the Hellenistic Philosophers* (Athens: Ekkremes Editions, 2012).
6. *Plato's Charmides. An Interpretative Commentary* (Cambridge: Cambridge University Press, 2022).

Co-edited volume

7. Gabor Betegh and Voula Tsouna (eds.) *Conceptualising Concepts in Greek Philosophy*, Cambridge University Press (in press).

Articles

1. 'New Readings in P. Herc. 1251', co-authored with G. Indelli. *Cronache Ercolanesi* (1990), 20: 27–38.
2. 'The Cyrenaic Theory of Knowledge', *Oxford Studies in Ancient Philosophy* (1992), 10: 161–192.
3. 'Cynicism', *Ready Reference: Ethics*, ed. J.K. Roth, Salem Press Inc. (1993).
4. 'The Socratic Origins of the Cynics and Cyrenaics', *The Socratic Movement*, ed. P.A. Vander Waerdt, Cornell University Press (1994): 367–391.
5. 'Conservatism and Pyrrhonian Skepticism', *Syllecta Classica 6: Hellenistic Thought* (1995): 69–86.

6. 'Epicurean attitudes to management and finance', *L'epicureismo greco e romano* (1996): 701–714.
7. 'La philosophie politique des sceptiques anciens', *Dictionnaire de la Philosophie politique*, eds. P. Raynaud and S. Rials, Paris: Presses Universitaires de France (1996).
8. 'Aristippus', 'The Cyrenaics', 'The Socratic Schools', in *The Routledge Encyclopedia of Philosophy*, ed. E. Craig, London: Routledge (1997).
9. 'Aristippus', 'Cyrenaics Philosophy', 'Phaedrus', 'Phaedo', 'Socratic Circle', *The Encyclopedia of Classical Philosophy*, ed. D. J. Zeyl, Chicago: Fitzroy Dearborn Publishers (1997).
10. 'Doubts about Other Minds and the Science of Physiognomy', *Classical Quarterly* (1998), 2: 1–12.
11. 'Socrates' Attack on Intellectualism in the *Charmides*', *Apeiron*, (1998), 30.4: 63–78.
12. 'Remarks About Other Minds in Greek Philosophy', *Phronesis* (1998), 18.3: 1–19.
13. 'Interprétations socratiques de la connaissance de soi', *Philosophie Antique* (2000), 1: 37–64.
14. 'The Minor Socratic Schools', *Greek Philosophy from Antiquity to the 20th Century*, eds. K. Ierodiakonou and S. Virvidakis, Greek Open University Textbooks (2000): 101–120.
15. 'Cicéron et Philodème: quelques considérations sur l'éthique', *Cicéron et Philodème*, eds. C. Assayas and D. Delattre, Éditions Rue d'Ulm (2001): 159–172.
16. 'Philodemus on the Therapy of Vice', *Oxford Studies in Ancient Philosophy* (2001), 21: 233–258.
17. 'Is There an Exception to Greek Eudaemonism?', *Le style de la pensée*, eds. P. Pellegrin and M. Canto, Paris: Les Belles Lettres (2002): 464–489.
18. "Portare davanti agli occhi": Una tecnica retorica nelle opere 'moralì' di Filodemo', *Cronache Ercolanesi* (2003), 33: 243–247.
19. 'Interpretations of Socratic Self-Knowledge', *Socrates: 2400 Years Since His Death*, ed. V. Karasmanis, European Cultural Centre of Delphi (2004): 319–330.
20. 'Aristo on Blends of Arrogance', *Aristo of Ceos: Text, Translation, and Discussion (Rutgers University Studies in Classical Humanities, Volume XIII)*, eds. W. Fortenbaugh and S. White, Transaction Publishers (2005): 279–292.
21. 'Rationality and the Fear of Death in Epicurean Philosophy', *Rhizai: A Journal for Ancient Philosophy and Science* (2006), 3.1: 59–97.
22. 'The Epicureans on Death and Dying', *Cogito* (2006): 23–35.
23. 'Philodemus and the Epicurean tradition', *Pyrrhonists, Patricians, Platonizers: Hellenistic Philosophy in the period 155–86 BC*, eds. A.M. Ioppolo and D. Sedley, Bibliopolis Press, (2007):

341–400.

24. ‘Philodemus on Emotions’, *Bulletin of the Institute of Classical Studies (Special Issue: Greek and Roman Philosophy 100BC to 200AD)*, eds. R. Sorabji and R. W. Sharples (2007), 50: 213–241.
25. ‘Le traité La colère de Philodème’, *Philosophie Antique* (2008), 8: 215–258.
26. ‘The Metaphysics and the Knowledge of the Self in Plato’s *Phaedrus*’ (in Greek), *Neusis* (2008), 17: 46–63.
27. ‘The Epicureans on Anger and the Desire for Revenge’, *Logos and Language: Essays in Honour of Julius Moravcsik*, eds. D. Follesdal and J. Woods, College Publications (2010): 163–180.
28. ‘Socrates’ Last Will and Testament: A New Reading of Plato’s *Crito*’ (in Greek), *Deaths of Philosophers in Classical Antiquity*, eds. G. Zographidis, P. Kotzia, and Ch. Balla, *Ypommema 9* (2010): 85–104.
29. ‘Epicurean Therapeutic Strategies’, *The Cambridge Companion to Epicureanism*, ed. James Warren, Cambridge: Cambridge University Press (2010): 249–265.
30. ‘Philodemus, Seneca, and Plutarch on Anger’, *Epicurus and the Epicurean Tradition*, eds. J. Fish and K. Sanders, Cambridge: Cambridge University Press (2010): 183–210.
31. ‘Philodème, *L’administration de la propriété*’, co-authored with D. Delattre, *Les Épicuriens*, Éditions de la Pléiade (2010): 631–633.
32. ‘Philodème, *L’arrogance*’, co-authored with D. Delattre, *Les Épicuriens*, Éditions de la Pléiade (2011): 594–616.
33. Philodème, *La Mort*,” co-authored with D. Delattre, *Les Épicuriens*, Éditions de la Pléiade (2010): 1276–1278.
34. ‘Is there an answer to Socrates’ puzzle? Individuality, Universality, and the Self in Plato’s *Phaedrus*’, *Philosophie Antique* (2012), 12: 199–235.
35. ‘Mimêsis and the Platonic Dialogue’, *Rhizomata* (2013), 1.1: 1–30. An earlier version was published in Greek in the peer-reviewed journal *Deukalion* 28/2 (2012).
36. ‘Plato’s Representation of the “Socratics”’, *From the Socratics to the Socratic Schools*, edited by U. Zilioli, London: Routledge, (2014): 1–25. Published also in Greek in *Philosophia* 44 (2014): 137–169
37. ‘Plato’s *Charmides*’. Encyclopedia Entry (in Greek), *Philosophical Lexicon*, ed. V. Kalfas (2014).
38. ‘Plato’s “Socratics”’, *Nuit de Philosophie. Le logos*, Institut Francais d’Athènes (2014).

39. 'Epicurean Preconceptions', *Phronēsis*, (2016), 61: 160–221.
40. 'Cyrenaics and Epicureans on Pleasure and the Good Life: the Original Debate and its Later Revivals', *Strategies of Polemics in Greek and Roman Philosophy*, eds. S. Weisser and N. Thaler, Brill, Leiden/Boston (2016): 113–149.
41. 'Die stoische Lebenskunst und ihre platonischen Vorläufer,' *Philosophie als Lebenskunst. Antike Vorbilder, moderne Perspektiven*, eds. by G. Ernst, Suhrkamp Taschenbuch Wissenschaft, Suhrkamp Verlag Berlin (2016): 161–206.
42. 'What is the Subject of Plato's *Charmides*?', *For a Skeptical Peripatetic: Studies in Greek Philosophy in Honour of John Glucker*, eds. Y.Z. Liebersohn, L. Ludlam, and A. Edelheit, Sankt Augustin (2017): 33–62.
43. 'Diogenes of Oinoanda and the Cyrenaics', *Diogenes of Oinoanda. Epicureanism and Philosophical debates / Diogenē de Oenoanda. Epicurisme et controverses*, eds. by J. Hammersteadt, P.-M. Morel, and R. Güremen, Leuven: Leuven University Press (2017): 143–164.
44. 'Le scepticisme pyrrhonien et le concept de raison', *Les raisons de doute. Études sur le scepticisme antique*, eds. D. Machuca and S. Marchand, *Classiques Garnier*, Paris (2017): 91-125.
45. 'Pyrrhonian *Logoi* (in Greek), *Topoi: a Gift for Pantelis Basakos*, eds. by V. Kindi, C. Balla, and G. Faraklas, Athens: Editions Polis (2017): 311-336.
46. "Epicureanism and Hedonism," *The Cambridge History of Moral Philosophy*, edited by S. Gotlob *et al.*, Cambridge: Cambridge University Press. (2017): 57-74.
47. 'Epicurean Dreams', *Elenchos* 39/2 (2018): 231-256.
48. 'La conception aristotélicienne de la *sôphrosynê* dans *l'Éthique à Nicomaque* et son arrière-fond platonicien', *Revue de philosophie ancienne* 36/2 (2018): 33-63.
49. 'The Stoics and the Epicureans on Art and the Arts', *Philosophia* 2019 (in modern Greek).
50. 'Lucrèce sur les origines et le développement des arts et des métiers', *AITIA* 10/2020. Special Issue edited by D. El-Murr: *Le De rerum natura de Lucrèce: perspectives philosophiques* (2020): 1-44.
51. '*Les rêves des épicuriens*', *Rêve et imagination: approches antiques*, edited by Christelle Veillard et Charlotte Murgier, *Cahiers philosophiques* (2020): 81-98.
52. 'Le dialogue de Cicéron et Philodème dans les *Tusculanes* et le *Περὶ θανάτου* (*La Mort*)', co-author Daniel Delattre. *Cronache Ercolanesi* 50 (2020): 101-118.
53. 'Philodemus' *History of the Philosophers: Plato and the Academy* (PHerc. 1021 and 164). Text and Translation' (co-author: P. Kalligas) and Notes (author: M. Hatzimichali), in P. Kalligas *et al.* (eds.), *Plato's Academy. Its Workings and Its History*, Cambridge: Cambridge University Press (2020): 276-383.

54. 'Epicurean Hedonism', in P. Mitsis (ed.) *The Oxford Handbook of Epicurus and Epicureanism*, Oxford: Oxford University Press (2020): 141-188.
55. 'Aristippus of Cyrene', *Early Greek Ethics*, ed. D. Wolfsdorf, Oxford: Oxford University Press (2020): 380-411.
56. 'The Stoics on *Technê* and the *Technai*', in T. Johansen (ed.) *Productive Knowledge in Ancient Philosophy*, Cambridge: University Press (2020): 166-190.
57. 'The Epicureans on *Technê* and the *Technai*', in T. Johansen (ed.) *Productive Knowledge in Ancient Philosophy*, Cambridge: Cambridge University Press (2020): 191-225.
58. 'The method of multiple explanations in Epicureanism', in F. Masi, P.-M. Morel, and F. Verde (eds.) *Epicureanism and Scientific Debates. Antiquity and Late Reception – Vol I: Language, Medicine, Meteorology*, Leuven: Leuven University Press (in press).
59. 'The Epicurean notion of *epibolê*', *Rhizomata* 2021, 9/2. Special volume on Ancient Philosophy of Mind, edited by Maté Veres: 179-201.

Reviews

60. *The Hellenistic Stoa: Political Thought and Action* by A. Erskine, *Philosophy in Review* (1990), 11.4: 241–243.
61. *Plato's Sophist* by W.S. Cobb, *Canadian Philosophical Review*, (1993). 83-85
62. *Philosophy and the Philosophical Life: A Study in Plato's Phaedo* by I. Dilman, *Ancient Philosophy* (1996), 15.2: 626–631.
63. *Paradosis and Survival: Three Chapters in the History of Epicurean Philosophy* by Diskin Clay, *Classical Philology* (2002), 97.2: 187–192.
64. *The Heirs of Plato: A Study of the Old Academy* by John Dillon, *Notre Dame Philosophical Reviews* (2004), 3.
65. *Epicurus and Democritean Ethics* by James Warren, *Classical Philology* (2005): 99: 174–182.
66. *Facing Death: Epicurus and his Critics* by J. Warren, *Rhizai: A Journal for Ancient Philosophy and Science* (2007): 4.1: 105–113.
67. *A Life Worthy of the Gods: The Materialist Psychology of Epicurus* by D. Konstan, *American Journal of Philology* (2010), 131.2: 327–331.
68. *Aristone, Sul modo di liberare dalla superbia Nel decimo libro De Vitiis di Filodemo* by G. Rannoehia, *Classical Review* (2010), 60:2: 387–389.
69. *Aristone, Sul modo di liberare dalla superbia Nel decimo libro De Vitiis di Filodemo* by G. Rannoehia, *Archiv für Geschichte der Philosophie* (2010), 92.1: 103–110.

70. *Philodemus: On Death: Introduction, Text, Translation, and Notes* by W. Benjamin Henry, *The Bulletin of the American Society of Papyrologists* (2013), 50: 301–308.
71. *The Demands of Reason: An Essay on Pyrrhonian Scepticism* by C. Perin, *Mind* (2015), 124: 668–675.
72. *Lucretius De rerum natura*, modern Greek translation with an introductory monograph and notes, Athens. The review is forthcoming in *Deukalion*.
73. *Classics and Classicists. Selected Essays 1964-2000 by John Glucker*, edited by A. Edelheit, (Cambridge Scholars Publishing), *Scripta Classica Israelica* 41 (2022): 1-3.

WORK IN PROGRESS OR UNDER REVIEW

Books

1. *Imperfect Cities, Imperfect Lives. Tragic reversal in Plato's Republic VIII-IX*. Proposal to be submitted to Cambridge University Press.
2. *The Normativity of Nature in Hellenistic Philosophy*. Under contract to be published in the series *Elements* by Cambridge University Press.

Edited Volume

1. V. Tsouna, A. Nehamas, J. Dillon (eds.). *The Platonic Tradition*. Essays in Honour of Paul Kalligas (to be submitted to Brill).

Articles

1. 'Psychological Causation and the Decline of Politics and Characters in Plato's *Republic* VIII-IX (543a1-580c9) (submitted).
2. 'Subjectivism in Ancient Philosophy' (co-authored with Gabor Betegh).
3. 'The Two Worlds problem in Plato's *Republic*'.
4. 'Elegant' thinkers in Plato'.
5. 'Aristotle and Plato on Reflexivity in Perception', to appear in *The Platonic Tradition, Essays in Honour of Paul Kalligas* edited by V. Tsouna, A. Nehamas, and J. Dillon.

SELECTED CONFERENCE TALKS AND INVITED TALKS

- | | |
|------|---|
| 1999 | Centre National de Recherche Scientifique (CNRS, Paris): Interpretations of Socratic Self-Knowledge (May) |
| 2000 | University of Texas, Austin [Conference on Peripatetics]: Aristo on Blends of Arrogance |

- 2000 International conference on Socrates (Athens-Delphi): Interpretations of Socratic Self-Knowledge (July)
- 2001 University of California, Irvine: Plato's enquiries into the nature of self-knowledge
- 2001–02 University of Naples [Conference on the History of Epicureanism]: Philosophy and Rhetoric in Philodemus' Ethical Treatises (October)
- 2001–02 University of British Columbia: Self-Knowledge in Plato's Republic and Phaedrus
- 2002–03 University of Texas, Austin: Philodemus, *On Arrogance* (April)
- 2002–03 University of Texas, Austin: Philodemus, *On Property Management* (April)
- 2003–04 University of London, Institute of Classical Studies: Therapeutic Tactics (July)
- 2003–04 University of Rome [Symposium Hellenisticum]: Philodemus and the Epicurean Tradition
- 2004–05 University of Oxford [Workshop on Epicurean Philosophy of Religion] (July)
- 2005–06 University of Cambridge: Facing Death (March)
- 2005–06 University of Budapest: The Epicureans on Death and Dying (May) 2005–06
University of Lille III: La colère (May)
- 2005–06 University of Paris IV – Sorbonne, Institut de Papyrologie: Les Épicuriens sur la peur de la mort (May)
- 2005–06 Stanford University: "Anger and Revenge" (December)
- 2006–07 University of Cambridge: Epicurean Therapeutics (May)
- 2007–08 University of Cambridge: The Hellenistic notion of *prolēpsis* (May)
- 2008–09 University of Utrecht: Preconceptions and Innatism in Hellenistic authors (October)
- 2008–09 University of Athens, Greece: Socrates' Last Will and Testament (December)
- 2008–09 University of California, Berkeley (Classics Department): Epicurean Preconceptions
- 2010–11 Russian State University for the Humanities (Moscow): "*Mimēsis* and the Platonic
- 2010–11 Greek Philosophical Society (Athens): "Poetic *Mimēsis* and Platonic *Mimēsis*" (May)
- 2010–11 Aristotle University of Thessaloniki (Greece): "The Poets in the Republic" (May)
- 2010–11 University of Crete (Greece): "The Poets in the Republic" (May)
- 2010–11 University of Cambridge, B Club, Faculty of Classics "*Mimēsis* and the Platonic dialogue" (May)
- 2011–12 Claremont McKenna College: "Universality, Individuality, and the Self in Plato's Phaedrus" (February)
- 2011–12 University of Paris I – Sorbonne: "Universality, Individuality, and the Self in Plato's Phaedrus" (March)
- 2011–12 University of Stockholm: "Is there an answer to Socrates' Puzzle in Plato's Phaedrus?" (April)
- 2012–13 Interdisciplinary Center for Aristotelian Studies (Aristotle University of Thessaloniki): "Plato and Aristotle on Reflexivity in Perception" (April)
- 2012–13 University of Paris IV - Centre Leon Robin: "Les preconceptions epicuriennes" (June)
- 2012–13 23rd Philosophy World Congress (Athens, Greece): "The concept of *epibole* in Epicurean philosophy" (August)
- 2012–13 Conference on the Socratics, Soprabolzano (Italy): "Plato's Representation of the Socratics" (September)
- 2013–14 University of Patras, Philosophy Department: "The prologue of the Charmides" (May)
- 2013–14 University of Patras, Philosophy Department: "The Relatives Argument in Plato's Charmides: Questions on the grammar and the semantics of Relative Terms" (May)
- 2013–14 University of Patras, Philosophy Department: "The Argument concerning benefit and the end of Plato's Charmides" (May)
- 2013–14 University of Athens, School of Classical Philology: "Plato's Representation of the
- 2013–14 French Institute, Nuit de Philosophie: "Plato's Representation of the Socratics" (May)
- 2013–14 University of Lisbon: "Rationality and Pyrrhonian Scepticism" (June)
- 2013–14 International Conference in Istanbul on Diogenes of Oenoanda: "Diogenes and the Cyrenaics" (September)

- 2013–14 University of Prague, “Aristotle, De anima III.2” (September)
- 2013–14 University of California, Davis: “Plato’s ‘Socratic’”
- 2014–15 University of Oxford, Faculty of Philosophy: ‘Pyrrhonian Scepticism
- 2014–15 University of Durham: ‘Pyrrhonian Scepticism and the Concept of Reason (May 2015).
- 2014–15 University of Edinburgh: ‘A Case of Ancient Philosophical Polemics: Cyrenaics and Epicureans on the nature of Pleasure’ (June 2015).
- 2014–15 University of Paris IV - Sorbonne: ‘Philodemus on Moral Causation’, June 2015.
- 2015–16 University of Paris I - Panthéon Sorbonne: ‘Aristotle’s analysis of temperance and its Plato background’, January 2016.
- 2015–16 University of Athens, School of Medicine (Psychiatry): ‘The Greek Philosophers on Psychic Disease’.
- 2015–16 Centenary Lectures on Plato’s *Charmides*: five lectures that I delivered in the capacity of the Centenary Fellow of the Scottish Philosophical Association for 2016 in five successive days at the University of Edinburgh, in May 2016.
- 2016 University of Cambridge, Faculty of Philosophy: ‘Sceptical Inferences’ (June 2016).
- 2017 University of Patras, Philosophy Department: ‘Pyrrhonian Inferences’.
- 2017 University of Milan: ‘The Argument from Benefit in Plato’s *Charmides*’
- 2017 University of Leiden: ‘The Techne Analogy in Plato’s *Charmides*.’
- 2018 University of California, Berkeley: ‘Is Virtue a Form of Expertise? The case of Plato’s *Charmides*’.
- 2019 University of California, San Diego: ‘Stoics and Epicureans on Art and the Arts’.
- 2019 University of California, San Diego: ‘Virtue and *Techne* in Plato’s *Charmides*.’
- 2019 Academy of Athens: ‘Lucretius on the evolution of human civilisation’
- 2019 École Normale Supérieure (Paris): ‘Lucreèce: les origines et le développement des arts’
- 2020 Conference on Epicurean science and meteorology, SPIDER project: ‘The method of multiple explanations in Epicureanism
- 2020 Institute of Classical Studies, London: ‘The method of multiple explanations in Epicureanism’.
- 2021 University of Utrecht (virtual presentation): ‘*Republic* II. Glaucon’s challenge’ (January 2021).
- 2021 University of Utrecht (virtual presentation): ‘*Republic* II. Adeimantus’ speech’ (February 2021).
- 2021 *The Twin Seminar (session 1)*, National Academy (Academy of Athens): ‘The Epicurean notion of *epibolê*’ (31 March). Virtual presentation.
- 2021 *The Twin Seminar (session 2)*, British School of Athens (BSA). ‘The Epicurean method of multiple explanations’ (1 April). Virtual presentation.
- 2021 Hellenistic Forum: ‘The Epicurean notion of *epibolê*’ (May). Virtual presentation.
- 2021 Bergen Colloquium in Ancient Philosophy (Bergen, Sweden) on Plato’s *Charmides* and *Alcibiades I* ‘Temperance is knowing oneself. Critias’ interpretation of the Delphic inscription in the *Charmides* (164d3-165b4)’.
- 2021 Invited lecture, ‘Epicurean Hedonism’, Ca’ Foscari University, Venice.
- 2021 Harvard University, Participation in the panel ‘Causation and Scientific Explanation’, Co-sponsor: CNRS, Paris.
- 2022 University of St Andrews, Conference on Hellenistic Philosophy of Mind. Talk co-authored and co-presented with Gabor Betegh: ‘The Epicureans on Preconceptions and Other Concepts’.
- 2022 Stanford University, conference on Knowledge and Value. Invited talk: ‘The Method of Multiple Explanations revisited’.
- 2022 Stanford University, EPAM seminar on Chapter 11 of *Plato’s Charmides*. *An interpretative commentary* (Cambridge : Cambridge University Press 2022).

- 2022 CNRS Paris, invited talk: 'Le rôle causal des émotions à la dégradation des constitutions et de caractères humains dans la *République* de Platon'.
- 2022 Academy of Athens Centre (virtual conference widely broadcasted): 'Can the Philosopher rule the state? Reflections on the Two Worlds problem'.
- 2022 University of Paris I, Conference: The conditions of the possibility of knowledge in Ancient Philosophy. Talk co-authored and co-presented with Gabor Betegh: 'The Epicureans on preconceptions and other concepts'.
- 2022 Stanford University, EPAM seminar. Comments on a paper on Plato's *Republic* II-III by Thomas Slabon.
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PROFESSIONAL ACTIVITIES AND SERVICES

Professional Organizations

Society for Ancient Greek Philosophy (President)
 Symposium Hellenisticum (Organising Committee)
 Scientific Committee of the Fondation Hardt
 American Philosophical Association
 European Society for Ancient Philosophy
 Southeast European Association for Ancient Philosophy
 Society of the Friends of Herculaneum
 Greek Philosophical Society
 Co-editor of *Key Themes in Ancient Philosophy*, Cambridge University Press
 Scientific Committee of *Philosophie antique*
 Scientific Committee of *Syzetesis*
 Scientific Committee of *Cronache Ercolanesi*
 Scientific Committee of *Plato Journal*
 Scientific Committee of *Philosophica*

Contributions to UC Santa Barbara and the UC system

- 2002–09 Member, Graduate Council, University of California, Santa Barbara
- 2007–09 Chair, Philosophy Department, University of California, Santa Barbara
- 2010–12 Central Fellowships Committee, University of California, Santa Barbara
- 2010–21 Graduate Advisor, Department of Philosophy, University of California, Santa Barbara
- 2013 – Member of Argyropoulos Committee in Hellenic Studies, University of California, Santa Barbara
- 2014 Vice Chair, Department of Philosophy, University of California, Santa Barbara
- 2017 PRP Participation—History Department External Review Committee, University of California, Santa Barbara
- 2017 Member of the Charlotte Stough Award Committee, Department of Philosophy, University of California, Santa Barbara
- 2017 PLO Plan for Graduate Studies (together with Sonny Elizondo), University of California, Santa Barbara
- 2017 Co-organized of the Stephen Humphrey conference on Belief in February 2017 (with Aaron Zimmerman), University of California, Santa Barbara
- 2019 – Co-Chair, Department of Philosophy, University of California, Santa Barbara

2020	Borchard Fellowships Committee
2020	ACLS Emerging Voices Fellowships Committee
2021	Borchard Fellowship Committee
2021	Taught a writing seminar to teach Graduate Students how to write and publish papers
2022	Writing seminar for the Graduate Students
2022	Developed undergraduate emphasis in Ancient Philosophy for the UCSB Classics Department together with the Chair of Classics, Professor Dorota Dutch.
2022 -	Founding member of the UC Cooperation in Ancient Philosophy (UCCAP)

Other Professional Contributions

Refereed book proposals at least once (and often many times) for: Cambridge University Press, Princeton University Press, Oxford University Press, Bloomsbury, and Routledge.

Refereed at least once (often many times) for: *Phronesis*, *Journal of Hellenic Studies*, *American Journal of Philology*, *Ancient Philosophy*, *The British Journal of the History of Philosophy*, *Cronache Ercolanesi*, *Melbourne Historical Journal*, *Mind*, *Philosophie Antique*, *Journal of the History of Philosophy*, *Philosophie Antique*, *Classical Philology*, *Bulletin of the American Society of Papyrology*, *Etudes Platoniciennes*, *Classical Quarterly*, *Ramus*, *Metis*, *Archiv fur Geschichte der Philosophie*, *Rhizomata*, *Acta Classica*, *Apeiron*.

Gave a one-hour interview in French on the live radio channel *France-Culture* on the topic 'La pensée du plaisir. Les Épicuriens' (2016).

Appeared on the television series 'Green Olive' for a several hour interview on the ancient concepts of happiness, pleasure, and the good life; particularly from an Epicurean point of view (2018).

Frequently participate local, national, and international workshops, seminars, and conferences that are relevant to my areas of specialization. Examples of multi-year participation notably include the following:

1984 – present	The Mayweek Seminar organised by Cambridge University.
2000 – present	Annual conferences in Ancient Philosophy organised by the University of Paris I, Paris IV, Paris X, and the ENS
2009 – present	The annual conference of ESAP (European Society of Ancient Philosophy)
2009 – present	The annual conference of SEAAP (Southeast European Association for Ancient Philosophy)
2009 – 2018	The Pelion Annual Workshop organised by the University of Athens
2010 – 2018	The Annual Princeton – Greece workshops in Ancient Philosophy jointly organised by Princeton University and multiple Greek Universities, such as, the University of Athens)
2021 – present	Member of the Advisory Board for the Digital Museum of Hellenic Ideas, Greek Ministry of Culture.
2021- present	Member of the Advisory Board for Aristotle's Lyceum Archaeological Site, Greek Ministry of Culture.

Served on committees for several Master's theses, MPhil examinations, PhD dissertations, and Habilitation dossiers across a range of universities including UC Santa Barbara, the University of Paris I, the University of Paris IV, the ENS – Paris, the University of London (King's College), the University of

Athens, the National Technical University of Athens, the Universities of Patras and Crete, the University of Leuven, and other peer institutions.

Served on the hiring committee or as a referee for tenure track positions and professorships at many universities including the University of Cambridge, the University of Paris I - Panthéon Sorbonne, Harvard University, UC Santa Barbara, UC Irvine, UC Los Angeles, UC Davis, the National and Kapodistrian University of Athens, the Aristotle University of Thessaloniki, the Universities of Crete, Patras, and Ioannina, and other peer institutions.

I have written letters of recommendation for candidates to prestigious positions and fellowships, such as the Leverhulme Trust Prize (a highly distinguished award worth 100,00 British pounds), Leverhulme Foundation Fellowship, the National Endowment for the Humanities, ACLS, the Princeton Center of Hellenic Studies, the Princeton University Center for Human Values, and the Harvard Center of Hellenic Studies.

TEACHING

I have taught undergraduate and graduate students in large lecture courses, smaller upper division courses, seminars, and tutorials. I have directed many senior theses, independent studies, and honours contracts. I have mentored graduate students, post-doctoral fellows, and junior scholars in both my own university and other universities of Europe and the US. I regularly hold reading groups in person or virtually. I am sincerely committed to the goals of diversity, equity, and inclusion, and devote time and effort to teach, mentor, and support women and other minorities working in the field of Ancient Philosophy.

Biography: Voula Tsouna is UC Distinguished Professor and Chair of the Philosophy Department at the University of California (Santa Barbara). She earned her undergraduate degree in Philosophy from the University of Athens, and completed her graduate studies at the University of Cambridge under the direction of Myles Burnyeat and the University of Paris under the direction of Jacques Brunschwig. She has been Fellow of the Istituto per lo Studio dei Papyri Ercolanesi (Naples, Italy), Fellow of the National Endowment for the Humanities, Senior Fellow of the Onassis Foundation, Centenary Fellow of the Scottish Philosophical Association for 2016, Beaufort Fellow at St John's College (Cambridge, 2015), and Distinguished Visiting Scholar at Christ's College (Cambridge, 2016). She joined UCSB in 1997, became Full Professor in 2006, and was awarded the title of Distinguished Professor in 2022. She is President of SAGP (Society for Ancient Greek Philosophy), serves on the organizing committee of the Symposium Hellenisticum, and is a member of the Scientific Committee of the Fondation Hardt. She is co-editor of the series *Key Themes in Ancient Philosophy*, Cambridge University Press.

Publications: Voula Tsouna's publications include the following books: *[Philodemus] [On Choices and Avoidances]* (Naples 1995), co-authored with Giovanni Indelli and recipient of the Theodor Mommsen Award 1995; *The Epistemology of the Cyrenaic School* (Cambridge University Press: Cambridge 1998), also translated and published in modern Greek (PEK: Athens 2018); *The Ethics of Philodemus* (Oxford University Press: Oxford 2007); *Philodemus On Property Management* (Society of Biblical Literature, 2012); a volume of collected essays translated into modern Greek with the title *Knowledge, Virtue, Happiness* (Ekkremes editions: Athens 2012); and the monograph *Plato's Charmides. An Interpretative Commentary* (Cambridge University Press: Cambridge 2022), which will be published in French translation by Garnier (Paris). She has written approximately seventy articles on Socrates, the Minor Socratics, Plato, Aristotle, and the Hellenistic and Roman philosophers. She is currently working on two monographs, one entitled *The Normativity of Nature in Hellenistic Philosophy* (to appear in the series *Elements* of Cambridge University Press), the other provisionally entitled *Imperfect Cities, Imperfect Lives. Plato's story of human decline in Republic VIII-IX*.

Voula Tsouna is Professor and Chair at the Department of Philosophy at UC Santa Barbara. She earned her undergraduate degree in Philosophy from the University of Athens, and completed her graduate studies at the University of Cambridge under the direction of Myles Burnyeat and the University of Paris X under the direction of Jacques Brunschwig. She has been fellow of the Instituto per lo studio dei papiri ercolanesi in Naples, Fellow of the National Endowment for the Humanities, Senior Fellow of the Onassis Foundation, Centenary Fellow of the Scottish Philosophical Association for 2016, Beaufort Fellow at St John's College (Cambridge, 2015), and Distinguished Visiting Scholar at Christ's College (Cambridge, 2016). Since 1997 she has been Professor in the Department of Philosophy at the University of California, Santa Barbara. She has published the following books: [Philodemus] [On Choices and Avoidances] (Naples 1995), co-authored with Giovanni Indelli and recipient of the Theodor Mommsen Award 1995; *The Epistemology of the Cyrenaic School* (Cambridge University Press: Cambridge 1998), also translated and published in modern Greek (PEK: Athens 2018); *The Ethics of Philodemus* (Oxford University Press: Oxford 2007); *Philodemus On Property Management* (Society of Biblical Literature, 2012); and a volume of collected essays translated into modern Greek with the title *Knowledge, Virtue, Happiness* (Ekkremes editions: Athens 2012). Moreover, she has published over seventy articles on Socrates, the Minor Socratics, Plato, Aristotle, and the Hellenistic and Roman philosophers.

RESEARCH STATEMENT

Voula Tsouna

In the course of my undergraduate studies in Philosophy and Classics I found myself attracted to a particular aspect of Greek culture, namely a particular category of problems which were first articulated and debated by the Greeks and that to this day determine both the Anglo-Saxon or Analytic and the European Continental philosophical traditions. Such problems can be extremely challenging, can straddle the boundaries between philosophy and science, involve complex and highly abstract concepts, and admit of different interpretations. They are addressed by the Greek philosophers principally by means of arguments but also, in many cases, through the use of literary, rhetorical, and other psychologically effective techniques.

At the outset, I wish to mention two prejudices widespread in the Analytic tradition until the 1980s and still warping the mind of some philosophers belonging to that tradition. The first prejudice is the deep-seated belief that the History of Philosophy, which includes of course Ancient Philosophy, is not Philosophy but History - a far inferior discipline. This has been a very powerful ideology that dominated the field for decades. Although that approach has been challenged and mostly overturned by the Cambridge philosophers and in particular Myles Burnyeat (arguably the most important figure of the twentieth century in Ancient Philosophy and ranked *primus inter pares* among philosophers by the Leiter report), nonetheless the prejudice still lingers and continues to cause harm to both the careers of individuals and to the discipline as a whole. The second prejudice can be related to the first and consists in the conviction that a good philosopher can do outstanding research in Ancient Philosophy without knowledge, let alone mastery, of Greek and Latin. It is difficult to overstate the level of ignorance and arrogance inherent in that view. In fact, seminal work in the Analytic tradition published in the field of Ancient Philosophy has been invariably produced by philosophers with formidable linguistic training (notably, Owen, Vlastos, Bernard Williams, Burnyeat, Broadie, Cooper).

I was fortunate to be trained by two of the greatest specialists in Greek Philosophy working broadly in the Analytic tradition: Jacques Brunschwig at the University of Paris and Myles Burnyeat at the University of Cambridge. Both were Analytic philosophers, encouraged me to become familiar with aspects of the Continental tradition as well as the Analytic tradition, and urged me to take courses in formal Logic, core areas of Philosophy, and Early Modern Philosophy as well as in Classics, Palaeography, and Papyrology. For they viewed Ancient Philosophy as a genuinely interdisciplinary field whose cultivation requires a complex combination and use of different skills. When I entered graduate school I had already received an unusually long and meticulous instruction in both Greek and Latin. I was taught these languages at school in Athens (Greece), beginning at the age of 9 and had nine years of Greek and six years of Latin at school and another four years of instruction in both languages as an undergraduate at the University of Athens. In the course of my graduate studies I gradually learned to bring philological as well as philosophical tools to bear on the interpretation of Greek and Roman philosophical texts, to be broad-minded about my methodology and my sources of inspiration, and to pursue my objectives unaffected by prejudice or fear. With Burnyeat's unwavering support, I eventually shook myself free from the obsession so common to analytic historians to show that what I am doing is philosophy and not mere history. I stopped worrying as to whether some analytic philosophers would view me as a classicist because I loved working

on the Herculaneum papyri or whether some classicists would be uncomfortable with exclusively philosophical aspects of my research, e.g. my interpretation of Cyrenaic subjectivism in adverbial terms (1992) or my abiding interest in the problem of Other Minds (1996) and the problem of the External World (1998). I left such worries aside, focused on the topics that were of interest to me, and wrote exactly as I wanted to write. Looking in retrospect at my overall output, I am pleased to have made no compromises and to have remained true to myself. Alongside books and articles that are on the philological and historical side, I have produced lasting philosophical work that colleagues and students in Philosophy engage with to this day. Topics range from Epistemology, Metaphysics, and the Philosophy of Mind to Moral Psychology, Ethics and, more recently, Political Philosophy. To give an idea of my published research, the threads connecting different strands, and the continuity between my earlier and my more recent or current work, allow me to present a selective overview.

My first book, co-authored with Dr Giovanni Indelli, is a critical edition with translation and commentary of a famous papyrus text on Epicurean ethics. As co-authors we worked together through all parts of the book and therefore I participated in deciphering the papyrus and drafting the edited text and, in addition, I wrote the philosophical commentary in its entirety. I greatly enjoyed the different challenges raised by that complex task and was gratified by the Theodor Mommsen Award that the book won in 1995. But I also decided not to write another book of the same sort. In fact I was working simultaneously on another project that eventually absorbed me completely: the effort to make sense of the fragments and testimonia of the Cyrenaic school, one of the schools that sprang from the philosophy of Socrates whose central epistemological claim, namely that we can only know our own experiences, marks in my opinion the beginning of philosophical subjectivism. When *The Epistemology of the Cyrenaic School* came out in 1998 one of the reviewers said something that I still remember: that the book's success was due to the unique combination of detailed textual discussion with exhaustive philosophical analysis. This methodological complexity, and also an unusual breadth of interests extending over a period of approximately a millennium, are distinctive characteristics of my research to this day.

Each of the aforementioned books broadly corresponds to a principal focus of my research activity: on the one hand, Socrates, his companions (the so-called Minor Socratics) and the schools founded by them after Socrates' death, and of course Plato; on the other hand, the philosophers of the Hellenistic period (323 to 31 BCE) - primarily the Epicureans, but also the Stoics, the Sceptics, and the philosophical doctrines developed in the context of the institutions founded by Plato and Aristotle. Indeed, even though I have both published and unpublished research on Aristotle and have a contract for a book that will comprise the Presocratics, the bulk of my publications concern the Socratics, Plato, and the Hellenistic Philosophers.

Beginning with Socrates and the Socratics, even since I was an undergraduate Plato's Socrates got under my skin. I was perplexed by his method, the logical structure of his arguments, the crucial role of his interlocutors, and the fact that their views were always refuted in the end. Moreover, my doctoral research on Aristippus of Cyrene and his school let me to enquire further into other philosophers who, like Aristippus, belonged to Socrates' milieu. Very little had been done on that subject, and virtually nothing had been written that could be of

interest to philosophers. I was struck by the originality of their doctrines as well as the evident tensions between these latter in so far as they were advanced as elaborations of the philosophy of Socrates. 'The Socratic origins of the Cynics and the Cyrenaics' (1994) put these schools on the map, assessed the philosophical and doxographical evidence concerning the rivalry between their founders, and argued that each of these doctrines could plausibly be read as an interpretation of Socrates' attitudes and views. The article made a mark and was widely cited and, as a result, I was chosen to write five entries for the Routledge Encyclopedia of Philosophy on the Socratics, including the only entry to date on the Socratic circle (1997). The approach outlined in that entry, and in particular my suggestions as to who counted as a Socratic and why the Socratic heritage was considered so important, has become orthodoxy. I had the opportunity to revisit the topic in 'Plato's representations of the "Socratics"' (2015), which establishes for the first time in scholarship that Plato's "Socratics", i.e. Socrates' interlocutors as represented in Plato's dialogues, are not the philosophers frequenting the Socratic circle but people from all walks of life whose views are subject to philosophical scrutiny and found to be untenable. This conclusion undermines the traditional picture of Socrates as a teacher or guru who has philosophers as his followers. On Plato's picture, Socratic philosophy wholly consists in dialectical practice: the sort of self-scrutiny that anyone can pursue with the aid of an interlocutor or by themselves. The positive aspects of that practice as well as its limitations receive sustained discussion in my forthcoming book on Plato's *Charmides* (see below).

Overall my work on the Socratics has been influential, and my book on the Cyrenaics has had a profound and lasting impact. As indicated, my analysis of Cyrenaic epistemology touches on central philosophical subjects: e.g. the nature of experiences, the assumption that we have direct cognitive access to our own affects, the idea that we do not perceive *things* but *ways* of being affected, the temporal identity of persons and objects, scepticism regarding our knowledge of objects in the world, the problem of the external world, the problem of other minds, metaphysical questions concerning objects and processes, and the ethical implications of different versions of subjectivism. My treatment motivated scholars and students to work further on the details of that remarkable philosophical system from an epistemological, ethical, or metaphysical perspective. Notably, in his remarkable monograph *The Birth of Hedonism* (2015), Kurt Lampe builds on my interpretation of Cyrenaic epistemology in order to develop an original and sophisticated account of Cyrenaic hedonism, its variations, its philosophical merits and defects, and its reception by modern and contemporary authors. The MPhil thesis of Catherine O'Reilly (King's College London) provides textual and philosophical discussion of a thesis attributed to Aristippus, Socrates' companion and the founder of the Cyrenaic school: that by dwelling on future evils we can be prepared to confront them when they come. O'Reilly acknowledged her debts to my book and asked me to be one of the two examiners of her thesis, a task that I was pleased to accept. Later in her career she returned again to the Cyrenaics and my own work in order to write on Aristippus' daughter Arete, a woman philosopher who succeeded her father and preceded her son as head of the school. After a lapse of several years I returned to the Cyrenaic school and its founder to attend the panel organised in order to present to the public the Greek translation of my book (2019) and also write a chapter on Aristippus of Cyrene for a volume on Early Greek Ethics (2020). The latter has been widely noted, because it challenges and rejects the traditional picture of Aristippus as a hedonist in practice if not in principle. On the basis of the evidence and of philosophical considerations concerning the compatibility of hedonism with the commitments dictated by virtue ethics, I argue was no hedonist at all. The entry on the Cyrenaics that I have agreed to write for the *Stanford*

Encyclopedia of Philosophy will be my last word on the topic. My task will be to give a balanced account of the doctrine, highlight its philosophical importance, and point to directions for future research.

Plato too presents himself as a Socratic and indeed as Socrates' only true heir. Like so many other philosophers ancient and modern, I was mesmerised by Plato's dialogues ever since I read the *Apology* and the *Crito* as a sophomore at school. My research on Plato predates every other project that I have pursued, including my doctoral dissertation and my early work on the Socratic circle. Nonetheless, for many years I have been reluctant to publish on Plato, partly because I was overawed by the outstanding achievements of my own supervisors and partly because I was increasingly more aware of the colossal challenges of the task. One main difficulty that earlier generations of Plato scholars had simply bypassed was the inextricable relation of form and content in all of Plato's works. For, as is well known, Plato never writes *in propria persona* but engages us to do philosophy by using the dialogue form. I found this particularly intriguing in the *Charmides* and the *Republic*, in the former case because the character Socrates appears to refute his own intellectualist beliefs regarding the nature of virtue and the sufficiency of moral knowledge for happiness, and in the latter case because the *Republic* rejects artistic representation (*mimesis*) and also is itself an illustration of *mimêsis* in its highest form. 'Socrates' attack on intellectualism in the *Charmides*' (1998) articulates the aforementioned puzzle and contains the seeds of the interpretation that I pursued in later publications and fully developed in my forthcoming book: I argue that the intellectualist tenets examined and refuted in the dialogue constitute the core of a technocratic model of moral knowledge advanced by Critias, Socrates' second interlocutor, and only superficially related to the model upheld in other dialogues and crucially in the *Apology* by Socrates himself. Further reflection on the material of that article led me to pursue research in two directions. One concerns the controversial topic of self-knowledge and the elusive notion of the self ('Socrate et la connaissance de soi: quelques interprétations' in 2000, 'Interpretations of Socratic self-knowledge' in 2004, 'Metaphysics and Knowledge of the Self in Plato's *Phaedrus*' in 2008, 'Is there an answer to Socrates' puzzle? Universality, Individuality, and the Self' in 2012). The other explores the relation between formal and philosophical features of Plato's dialogues and sheds light on the multiplicity and sophistication of his methods. '*Mimêsis* and the Platonic dialogue' (2013) is a sustained investigation of these topics in the *Republic*, whose influence is evident in subsequent scholarship.

As indicated, I have worked systematically on Plato's *Charmides* since the late 1990s, but my engagement with that dialogue began since I first read it as a graduate student at King's College, Cambridge. In addition to the initial shock caused by the fact that the protagonists of the dialogue are Plato's uncle and cousin who became the infamous leaders of a totalitarian junta that drenched Athens in blood, I was totally perplexed by the philosophical views under examination and also by the formidable logical puzzles raised and addressed in a seemingly unsatisfactory way in the second half of the dialogue. I tried to work through the argument as best I could, and eventually had to put the dialogue aside with a sense of frustration and unease and the determination to return to it at some future time. In fact, it proved impossible to switch focus altogether. I kept thinking about the *Charmides* even as I was working on other topics and acquired what might best be described as an obsession with it. The few articles that I published partly or wholly on the *Charmides* over a period of approximately two decades are indicative of the ways in which I gradually developed a distinctive approach to the work. My

monograph *Plato's Charmides. An Interpretative Commentary* forthcoming with Cambridge University Press elaborates and defends that approach in the form of a close text commentary on the dialogue. As both anonymous reviewers point out, the most important contribution of the book is that 'it really draws out the philosophical issues' and does so by successfully reconstructing the dialectical arguments by which the protagonists articulate and examine the contentions successively put forward by Socrates' interlocutors. This is no mean task, since it involves taking into account elements that have standardly been neglected in earlier literature because they have mistakenly been considered irrelevant to the argument. These notably include the deliberately ambiguous characterization of Critias, Charmides, and Socrates; the historical context and subtext; the unusually detailed dramatic framework as well as literary features such as irony and foreshadowing; and the intertextual aspects of the argument - especially how the argument points back to more traditional Socratic dialogues and forward to dialogues traditionally placed in Plato's middle and late period, and how our understanding of the argument in the *Charmides* can gain from such intertextual parallels. In short, the book brings out the considerable philosophical value of the *Charmides* in the only way that, I believe, is possible in this case, namely by conducting a thorough study of the dialogue's different elements and by interpreting the dialogue as an organic whole. I am pleased to acknowledge the help that I received from my colleagues Matthew Hanser and Tony Anderson regarding, respectively, the ethical dimensions of the argument and the solution of a hard logical puzzle. I cannot of course foretell the impact that this book will have on the field. But judging from the enthusiasm of the two anonymous reviewers for CUP, I think I have good reason to be hopeful.

I now turn to another central axis of my research, the Hellenistic philosophers. It seems appropriate to focus on the Epicureans, both because they too are hedonists and hence my research on Epicurean ethics is continuous with my work on the Cyrenaics, and because my current standing in the profession results in great part from my contributions to our understanding of the Epicurean system. After the publication of *Philodemus On Choices and Avoidances* I continued working on Epicureanism and in particular on the extant remains of Epicurus' magisterial treatise *On Nature* and the surviving parts of the works of Philodemus, arguably the most important Epicurean philosopher of the late Hellenistic era - a philosopher who taught Virgil, influenced Horace, and was praised by Cicero. The only surviving passages from these works are found in the collection of the Herculaneum papyri and are very difficult to read, supplement, and translate. For these papyri were carbonised as a result of the volcanic eruption of Vesuvius in 79 CE, were excavated in the mid eighteenth century, and are badly damaged, extremely fragile and hard to decipher. The editions available in the 1990s mostly dated from the nineteenth and early twentieth century and were done by Italian and German scholars some of which had worked from apographs and not from the papyri themselves. Why bother with these lacunose texts? Because the Herculaneum papyri constitute unique, extensive, and philosophically significant evidence about Epicurus' system, its reception by rival Epicurean groups, its elaboration by Epicurus' late successors, and its philosophical vitality and viability.

In close collaboration with the Philodemus Project (directed by Richard Janko and David Blank at UCLA and by Daniel Delattre in Paris) and with help of colleagues at CISPE (Centro per lo studio dei papyri Ercolanesi) in Naples, I did the philological and papyrological work necessary in order to read and translate the papyri that were of primary interest to me, namely those concerning Epicurean ethics. As I was forming an increasingly more complete and detailed picture of the latter, I produced a steady stream of publications, some of which were

exclusively focused on Philodemus' version of Epicureanism while others incorporated material from the Herculaneum papyri in the treatment of central philosophical topics. To mention some examples, 'Philodemus on the Therapy of Vice' (2001) was published in one of the two premier journals in the field, has been considered a milestone, and has recently been selected by the journal to become available online. Something similar holds for 'Philodemus and the Epicurean Tradition' (2007), a long synthetic study of key aspects of Epicurus' system and its later developments and presented in the elite venue of the Symposium Hellenisticum in 2004. 'Rationality and the Fear of Death' (2006), 'Le livre de Philodème sur la colère' (2010), the extensive comparative study 'Philodemus, Seneca, and Plutarch on Anger' (2010), and 'Epicurean Therapeutic Strategies' (2010) all engage philosophically with hitherto unknown material from the Herculaneum papyri and are deemed significant contributions to philosophical scholarship.

The capstone of my research on the Herculaneum papyri is *The Ethics of Philodemus*, published in 2007 by Oxford University Press. This book is one of a kind and the Philosophy Blog of the Leiter report characterised it as 'monumental'. It is a comprehensive study that aims to reconstruct Philodemus' entire ethical system and evaluate it both historically in connection with the canonical views of the school and philosophically on its own grounds. Naturally, all the material on Philodemus derived from original work on the Herculaneum papyri that I accomplished by using multi-spectral images (MSI). The first part of the book reconstitutes the theoretical background of Philodemus' ethical treatises: the philosophical and methodological principles of his ethics, the central features of his hedonism, the key concepts of his moral psychology, his conception of vices and the corresponding virtues, his account of harmful and unacceptable emotions as opposed to the corresponding acceptable 'bites', his conception of therapy, and his therapeutic strategies. The second part uses that theoretical framework in order to analyse and assess Philodemus' pedagogical and ethical treatises. Long passages from these treatises are given in translation, supplementations are proposed in the Greek texts, and there is extensive engagement with two centuries of secondary literature written in four European languages. The book has become a reference work for students and scholars and fourteen years after its publication still remains unique in our field.

After the publication of *The Ethics of Philodemus* (2017) and of the slim volume entitled *Philodemus On Property Management* (2012), I made the decision to stop doing first-hand papyrological work, because the technological advances in that field required highly specialised training incompatible with my own interests and priorities. However, I have kept abreast with the work of Herculaneum papyrologists and have always made a point to incorporate material from the papyri into my publications on Epicureanism. Consequently, the latter are typically broader and richer than might be expected on that subject. An example is my recent contribution to the *Oxford Handbook of Epicureanism*. This piece is entitled 'Epicurean Hedonism' and reviewers were quick to point out that it is far more than a textbook chapter. It is a fifty page long study that offers a philosophical analysis of Epicurus' twofold conception of pleasure, its reception and elaboration by his successors active in the five centuries that followed, the psychological presuppositions and claims supporting the school's hedonism, the implications that the latter has for other aspects of Epicurean ethics, the criticisms levelled against the doctrine by critics of all times, and the grounds on which some of these criticisms could be justified. Comparable in scope and depth is, I believe, my article 'Cyrenaics and Epicureans on Pleasure and the Good Life. An Ancient Debate and its Revivals' (2016), which reconstructs

five centuries of debate between the two schools on pleasure as the supreme good, identifies the foci and sources of that rivalry, considers the arguments and contributions of each school, and appraises their stances vis-à-vis each other in light of current discussions in moral philosophy. Both these publications stem from sustained reflection on hedonism, ancient and modern, and both brought me face to face with the old dilemma first articulated by the sophist Prodicus of the choice between pleasure and virtue. I revisit that dilemma in my contribution 'Aristippus of Cyrene' (2020) published in the volume *Early Greek Ethics* and mentioned above. My conclusions regarding Aristippus are applicable, I submit, to every attempt to make compatible the overarching pursuit of pleasure with the aim to be good.

My more recent output on Epicureanism (2016-2021) has largely been motivated by my continuing interest in the Philosophy of Mind and notably in the nature, formation, and use of concepts. I have learned much on that topic from my colleagues Kevin Falvey and Aaron Zimmerman and also from our graduate students. This group of publications contains some of my best and most influential philosophical work, as indicated by the immediate impact that these articles have had and the high level of the discussion that they have generated. 'Epicurean Preconceptions' is a sixty-page study of a privileged category of concepts that the Epicureans as well as the Stoics call 'preconceptions' and consider them foundational for knowledge, scientific understanding, and linguistic communication. The study has been published in *Phronesis*, the top journal in my field. It is the only study in the literature that examines preconceptions in a comprehensive manner from the perspectives of physiology, psychology, the philosophy of mind, semantics and the philosophy of language, as well as from a historical perspective. The debates that the article engages with have parallels in contemporary philosophical work on concepts, which also inform the paper 'The Epicureans on Preconceptions and Other Concepts' (2021) co-authored with Gabor Betegh and included in the volume *The Notion of Concept in Greek Philosophy*, which is co-edited by Gabor Betegh and myself and currently under review by Oxford University Press. The volume has twenty participants that are senior figures in the discipline, ranges from the Early Greek philosophers to Socrates, Plato, Aristotle, the Hellenistic philosophers, the Platonists and the Aristotelians, Plotinus, and the Church Fathers, includes outstanding papers on mathematical concepts and relative concepts, and is expected to have major impact in several subfields of the discipline.

Two more articles are worth mentioning in this context, 'Epicurean Dreams' (2018, also published in French in the same year) and 'The Epicurean notion of *epibolê*' (2021). The former is the most exhaustive discussion to date of Epicurean dream theory: the physiology and psychology of dreams, their epistemic status, and their ethical dimensions. The latter addresses one of the thorniest and most rarely discussed issues in Hellenistic Philosophy of Mind: the exact nature of the event that some Epicureans call '*epibolê* of the mind' and that virtually all interpreters have taken to mean mental projection of some sort. By examining in turn all the passages in which Epicurus, as well as later authors such as Lucretius and Philodemus, mentions *epibolê*, I demonstrate that the term is ambiguous and can refer to a projection either *on* the mind or *of* the mind. The former sort of projection is connected to the use of the criteria of truth and involves contents made available through the criteria, whereas the latter sort requires immense effort and constitutes a major epistemic and ethical achievement - something comparable to a total breakthrough, intellectual, psychological, and moral.

Scepticism broadly construed is yet another interest of mine that I have been pursuing for decades. In addition to the Ancient Sceptics, I have worked on St Augustine, Descartes, Hume, and the varieties of scepticism articulated in the context of the Analytic tradition. My published work, however, focuses on the Ancient Sceptics and in particular the Pyrrhonian Sceptics. 'Conservatism and Pyrrhonian Scepticism' (1995) is concerned with the Pyrrhonist's mental states and issue whether suspension of belief can cohere with the Sceptic's engagement in action, let alone revolutionary political action. How radical can suspension of belief be? How can one suspend belief and yet made choices and act? How conservative must the Sceptics be, if all they do is to follow prevailing norms and practices? In the end, can the Pyrrhonian Sceptics live their scepticism? In my review article of Perin Casey's book *The Demands of Reason* published in *Mind* (2015) I take issue with the for awhile fashionable view that the Pyrrhonist does have beliefs, namely beliefs about how things *appear*. I argue that, in fact, nothing could have been more alien to the Greek philosophers than the ascription of truth values to the propositional content of appearances. Truth for the Greeks is truth about how things are, not about how things appear. And so the question remains pressing: if the Sceptics do not act on the grounds of belief and on the basis of reasoning, how are they prompted to action? The prevailing answer has been that the Sceptic acts on the basis of associations and a kind of conditioning akin to higher-level animals. I have always found this suggestion philosophically dismaying and textually in tension with the Sceptics' insistence that we act without (dogmatic) belief and as the kinds of beings that we are, namely beings capable of feeling and *thinking*. In 'Le scepticisme pyrrhonien et le concept de raison' (2017) I explore the exact meaning of the latter assertion and in particular the implications of the claim that we, Sceptics, act in the way that a *thinking* being must act: we Sceptics act, I contend, on the basis of inferences that we *take* to be true without necessarily *committing* ourselves to the belief that they are true.

Still, many aspects of Pyrrhonian Scepticism remain problematic and many assumptions made in the relevant texts appear unwarranted. One such assumption has to do with the Sceptics' frequent references to nature: nature in the abstract, the nature of things, human nature, the nature of this or that animal, and so on. Thus the Sceptics seem to take for granted that *there is* a nature of things even though we cannot know it, and *there is* a human nature that we are compelled to follow. In other words, like every other Greek philosopher, the Sceptic too ascribes to nature normative force. Is this impression warranted? And if so, is it compatible with the Sceptic's methodological pronouncements?

This topic can serve as an entry point to the last and brief section of my Research Statement, in which I wish to mention the research projects that I intend to pursue in the near future. One of them is, precisely, a short monograph contracted to appear in the *Elements* series of Cambridge University Press and entitled *The Normativity of Nature in the Hellenistic Philosophers*. In addition to the main body of the monograph consisting of three chapters on the Stoics, Epicureans, and Sceptics respectively, I wish to write an opening chapter in which I trace the origins of a normative conception of nature in the Presocratic philosophers and in particular Anaximander and Heraclitus, and then talk briefly about Plato's providentialist creationism and Aristotle's natural teleology in connection to my theme. Following my standard practice of combining (when appropriate) my teaching and my research, in Spring 2021 I conducted an independent study with a brilliant UCSB Philosophy Major on the conception of nature as it emerges in Presocratic philosophy. Both the student and I found our work together enjoyable and instructive. Another project derives from two decades of work on Plato's *Republic* and is a

commentary of the account of increasingly more defective polities and characters in Books 8 and 9 of that work. I have already extensively written notes on the text, have participated in an international workshop on that topic, have taught a graduate seminar on the *Republic* and plan to submit a proposal for an interdisciplinary conference at the *Fondation Hardt*. I view this project with a mixture of intense excitement and trepidation, for the philosophical difficulties that it poses are many and the challenges are formidable. If successful, this study will make a real difference in the field. Within the next few months I am also committed to complete a number of articles on central subjects in Ancient Philosophy, notably the Two Worlds Problems, Ancient Subjectivism, a paper on Chrysippus (the great Stoic philosopher and logician), and a paper on the figure of the philosopher as it appears in Plato, Aristotle, and beyond.

Ancient Philosophy in the context of the Analytic tradition is a male dominated field. There are very few women specialists and only a tiny number of them rise to the high echelons of academia. In addition to my activities aiming to improve the demographics of the field (see my Diversity Statement), I always make sure to engage with research produced by diverse groups, include these works in my bibliographies, and encourage and promote the publication of research on women philosophers in Greek Antiquity and other related ancient cultures.

Greek philosophy is the cultural product of a period with limited rights for women, children, and animals, and societies based on slave labour. Nonetheless, I believe that by focusing and cultivating the power of reason, Greek Philosophy provides effective tools that help us transcend those features, challenge culturally determined norms, and defend values that, arguably, are universal and equally accessible to all. In my research I take special care to highlight the profoundly revolutionary and egalitarian character of Greek philosophy, its enormous pertinence to our own challenges, and the ways in which it can revolutionize human thinking and free the human mind from the fetters of irrationality, prejudice, and bias.

In sum, my research ranges over a period of a millennium. It focuses primarily on Socrates, Plato, and the Hellenistic and Roman philosophers, but also comprises publications on Aristotle and selective discussion of the Presocratics. I have published extensively in three languages (English, French, and modern Greek) and occasionally in another two (Italian and German) and thus my research has been accessible to broad academic audiences. My books and articles have been widely cited and discussed, some of them have won international awards, and many of them have had a massive impact on the field, notably by putting on the map important philosophers and systems that were previously undervalued or relatively unknown. I have achieved this latter result partly because of an exceptional training in Greek and Latin, which is highly unusual in a philosopher and which enables me to engage with a large number of important philosophical texts that are in poor physical condition and therefore inaccessible to most other specialists in my field. My research is inscribed in the Analytic tradition and conducted mainly with the conceptual tools and methods of that tradition. However, I am also very familiar with the work and methods of specialists in Ancient Philosophy working in Europe, and my research has greatly benefited from my interactions with these latter. The days when the ideological and methodological gap between Analytic and Continental specialists in Ancient Philosophy was unbridgeable are now gone. The best philosophers in my field are in dialogue with each other across the Atlantic. I have significantly contributed to that dialogue and intend to continue doing so, I hope with the support that I have always received by my colleagues in the Philosophy Department and by UCSB as my home institution. It is with hope and pleasure that

I anticipate the next phase of my career as a researcher and the opportunity of sharing my research with my students and colleagues at UCSB and elsewhere.