

Luke Lea

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Education

2024 (expected)	PhD, Classical Studies, Columbia University
Spring 2023	Visiting Ph.D. Student, Department of Classics, Harvard University
2020; 2021	MA; MPhil, Classical Studies, Columbia University
2018	MA, Comparative Literature and Cultural Studies, University of New Mexico <i>Concentration in Classics</i>
2014	BA, St. John's College (Santa Fe, NM) <i>Majors in Philosophy and the History of Math and Science; Minors in Classical Studies and Comparative Literature</i>

Research Areas

Primary	Ancient Greek and Roman Philosophy
Secondary	Ethics; History of Philosophy; History of Ancient Greek Literature

Dissertation

Title	Nature and Justice in Plato's <i>Republic</i> and Antiphon's <i>On Truth</i>
Committee	Katja Vogt (chair), Dhananjay Jagannathan, Elizabeth Scharffenberger

Articles In Progress

"*Republic* II and Antiphon's *On Truth*" (under review)

"Good 'because of itself' in *Republic* II"

Book Reviews

2023. *The Phaedrus of Plato. A Translation with Notes and Dialogical Analysis*.
 Washington/London. Academia Press 2020. *Gnomon* 95, nr. 6: 558-560. [DOI: 10.17104/0017-1417-2023-6-558]

Refereed and Invited Presentations

Jan. 2024	American Philosophical Association, Eastern Division Meeting “Republic II and Antiphon’s <i>On Truth</i> ”
July 2023	Re-exploring Plato’s <i>Republic</i> , University College London “Physis, Function, and the Division of Goods in <i>Republic II</i> ”
Mar. 2023	American Comparative Literature Association, Annual Meeting “What Socrates Stood For”: Poetry, Philosophy, and Political Crisis in Husserl and Strauss
Jan. 2023	Society for Classical Studies, Annual Meeting “The Concept of <i>Physis</i> in the Sophistic Fragments of Antiphon”
Nov. 2022	Università degli Studi di Milano Statale “Plato’s <i>Republic</i> and Antiphon’s <i>On Truth</i> ”
Aug. 2020	Object One 2020: Arthur Schopenhauer <i>The World as Will and Representation</i> “Why is Will the Essence of Non-Organic Representations?”
Jan. 2020	Maimonides Center for Advanced Study Early Career Workshop “On the Epicurean Doctrine of the Irrationality of Sense Perception”
Apr. 2018	Classical Association of the Middle West and South “Guided Reading: Textual Maieutics in Plato’s <i>Theaetetus</i> ”
Apr. 2017	Classical Association of the Middle West and South “Best Laid Plans: The Uniform Plot of Aristophanes’ <i>Lysistrata</i> ”

Presentations at Columbia University

Feb. 2023	Classical Studies Graduate Research Seminar “Plato’s <i>Republic</i> and Antiphon’s <i>On Truth</i> ”
Feb. 2023	Classical Dialogues Comments, Christopher Moore, “Calling Philosophers Names”
Feb. 2021	Classical Studies Graduate Research Seminar “Biological Naturalism in Antiphon?”

Nov. 2020	The Center for the Ancient Mediterranean Comments, Emily Hulme Kozey “First Wave Feminism: Craftswomen in Plato’s Republic”
Oct. 2020	Workshop in Ancient and Contemporary Philosophy Comments, Oliver Primavesi, “On Light and Night in Parmenides’ Prooimion”
March 2020	Munich New York City Workshop in Ethics Comments, Thimo Heisenberg, “Death in Berlin: Hegel on Morality and the Social Order”
Oct. 2019	Workshop in Ancient and Contemporary Philosophy Comments, Jessica Moss, “Being and Seeming: Plato’s Epistemology”
April 2019	Workshop in Ancient and Contemporary Philosophy Comments, Christiana Olfert “Skepticism as a Way of Life”

Teaching Experience

Instructor of Record (Columbia University)

Spring 2024	Contemporary Civilization II (including Kant, Hegel, Nietzsche, Arendt, Fanon)
Fall 2023	Contemporary Civilization I (including Plato, Aristotle, Descartes, Rousseau)
Spring 2022	Intensive Elementary Greek
Spring 2021	Elementary Latin II

Teaching Assistant (Columbia University)

Fall '20 & '21	History of Philosophy I: Pre-Socratics through Augustine (weekly recitation section with 30 students, in addition to regular TA work for Professor Katja Vogt)
Spring 2020	Classical Latin Prose
Fall 2019	Introduction to Philosophy

Instructor of Record (University of New Mexico)

Spring 2018	Elementary Greek II
Fall 2017	Elementary Greek I

Spring 2017	Elementary Latin II
Fall 2016	Elementary Latin I (2 sections)
Spring 2016	Elementary Latin I

Course Assistant (University of New Mexico)

Fall 2017	Roman Civilization
Spring 2016	Big Screen Rome

Languages

Advanced Level for Teaching and Research: *Ancient Greek, Latin*

Reading Proficiency: *French*

Speaking and Reading Proficiency: *English* (native), *German* (C2 certificate from Universität zu Köln), *Mandarin Chinese* (beginner), *Italian* (beginner)

Awards

2021	Lead Teaching Fellowship, Columbia University Center for Teaching and Learning
2021	Summer Research Grant, Center for the Ancient Mediterranean at Columbia U.
2018	Award for Outstanding Achievement, CAMWS

Academic Service

2023-24	Mentor, Classical Studies Graduate Program
2021-22	Referee, <i>Archiv für Geschichte der Philosophie</i>
2020	Program Representative to Arts and Sciences Graduate Council, Columbia University

Graduate Coursework (* denotes audit)

Ancient Philosophy	Plato's <i>Timaeus</i> (K. Vogt) Plato's <i>Republic</i> (K. Vogt)* Theophrastus's <i>Metaphysics</i> (W. Mann)* Early Greek Philosophy (K. Vogt) Plato: <i>Protagoras</i> , <i>Phaedo</i> and <i>Sophist</i> (K. Vogt)* Plato: <i>Republic</i> (J. Bussanich) Aristotle (K. Vogt)
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Contemporary Philosophy	Hellenistic Philosophy: Ancient Relativism and Skepticism (Vogt)
	Early Greek Philosophy (M. Schiefsky)*
Greek Literature	Neo-Aristotelian Virtue Ethics (D. Jagannathan)
	Metaethics: What, if Anything, is Morality? (K. Vogt)
	Plato's <i>Symposium</i> (D. Steiner)
	Greek Literature Survey I (D. Steiner)
	Greek Literature Survey II (M. Folch)
	Greek Prose Composition (E. Scharffenberger)
	Democracy and its Discontents in 5 th C. Athens (Scharffenberger)*
	Plato's <i>Phaedrus</i> (O. Umurhan)
	Helen of Troy (L. Garcia)
	Greek Lyric Poetry (M. Cyrino)
Roman Literature and History	Euripides' <i>Hippolytus</i> (M. Cyrino)
	Aristophanes' <i>Lysistrata</i> (O. Umurhan)
	Homeric Hymns and Callimachus (L. Garcia)
	Latin Literature Survey I (G. Willaims)
	Latin Literature Survey II (G. Williams)
	Latin Prose Composition (L. Gorton)
	Livy's <i>Ab Urbe Condita VI</i> (O. Umurhan)
	Seneca (L. Garcia)
	Latin Literature Survey (O. Umurhan)
	Roman Elegy (M. Cyrino)
	Plautus (O. Umurhan)

References

Katja Vogt

Professor of Philosophy, Columbia University

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Dhananjay Jagannathan

Assistant Professor of Philosophy, Columbia University

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Elizabeth Scharffenberger

Senior Lecturer in Classics, Columbia University

es136@columbia.edu

Mauro Bonazzi

Professor of Philosophy and Religious Studies, Utrecht University

m.bonazzi@uu.nl

“Nature and Justice in Antiphon and Plato’s *Republic*” (Long Abstract)

My dissertation concerns the relationship of nature (*physis*) and justice (*dikaiosynē*) in Antiphon’s *On Truth* and Plato’s *Republic*. It argues that both texts invoke *physis* as a standard for evaluating the goodness of justice, but that they come to opposite conclusions. For Antiphon, human *physis* determines justice as something disadvantageous to its practitioner. Plato meets this line of thought on its own terms by resting his demonstration that the just life leads to the greatest happiness and pleasure available to human beings on his own theory of human *physis*.

My first chapter reconstructs an ethical theory from Antiphon’s treatise *On Truth*. Against the dominant trend in the last three decades of scholarship on Antiphon, I argue that *physis* is on Antiphon’s view a genuine source of normativity for the individual human being, if not for the political community. The peculiar constitution of human *physis* determines what is advantageous (*xympheron*) or disadvantageous for the individual human being to do. Advantages are understood to conduce to “living” (*to zēn*)—a notion encompassing health, vitality, and physiological flourishing—while disadvantages are understood lead to its opposite “dying” (*to apothanein*). Antiphon thus represents a crucial point in the development of the tradition of naturalism in Greek ethics.

The second chapter identifies two important commonalities between Antiphon’s *On Truth* and Glaucon’s Challenge in *Republic* II: a specific immoralist position and the outline of an argument to support it. The shared immoralist position is that it is in general good by nature to commit injustice when one can do so undetected (as the story of Gyges’ ring is meant to illustrate). In both texts, this position is supported by the same three premises or background assumptions, which together constitute a sort of blueprint for immoralist arguments in the philosophy and social thought of Classical Athens: 1) *physis* is the genuine standard of value for the individual human being; 2) *nomos* is opposed to *physis*; 3) justice is behavior in accordance with *nomos*.

In the third chapter, I develop an original interpretation (against scholars such as Terence Irwin on one side and Robert Heinaman on the other) of the threefold division of goods in *Republic* II. Scholars have long sought an explanation for why Socrates agrees to praise justice “because of itself” without regard to “what comes to be from it” before going on to praise it for what seem to be its consequences. I argue that certain consequences of a special type of activity are allowed to count toward the value such an activity has “because of itself”: The activity must be one to which human beings have a natural inclination that causes a benefit to the agent’s body or soul and is pleasant to carry out. Plato considers the benefit of the activity to the body or soul and the pleasure that corresponds to this benefit as counting toward the value that the activity has “because of itself”.

My fourth chapter examines the implications of the first three for the *Republic*’s argument for the value of justice. Appreciating the influence of Antiphon’s thought on the construction of Glaucon’s Challenge to Socrates helps to explain certain features of Socrates’ argument, including most importantly the presence of Book IX’s pair of arguments for the superior pleasure of the life of the just person. Glaucon’s Challenge follows Antiphon in holding the view that pleasure is the marker of an underlying state of well-being. Socrates’ proof that the just life is the best or happiest will not be complete until he has shown that it is also the most pleasant.