

HISTORY OF PHILOSOPHY 311

Arthur F. Holmes
Fall, 1992

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Texts

- W. Kaufman, *Philosophical Classics* (Prentice-Hall, 2nd ed., 1968)
Vol. I Thales to Occam
Vol. II Bacon to Kant
S. Stumpf, *Socrates to Sartre* (McGraw Hill, 3rd ed., 1982, or 4th ed., 1988)

For further reading see:

- F. Copleston, **A History of Philosophy**. A multi-volume set in the library, also in paperback in the bookstore.
W. K. C. Guthrie, **A History of Greek Philosophy**
Diogenes Allen, **Philosophy for Understanding Theology**
A. H. Armstrong & R. A. Markus, **Christian Faith and Greek Philosophy**
A. H. Armstrong (ed.), **Cambridge History of Later Greek and Early Medieval Philosophy**
Encyclopedia of Philosophy

Objectives

1. To survey the history of Western philosophy with emphasis on major men and problems, developing themes and traditions and the influence of Christianity.
2. To uncover historical connections between philosophy and science, the arts, and theology.
3. To make this heritage of great minds part of one's own thinking.
4. To develop competence in reading philosophy, to lay a foundation for understanding contemporary thought, and to prepare for more critical and constructive work.

Procedure

1. The primary sources are of major importance, and you will learn to read and understand them for yourself. Outline them as you read: they provide depth of insight and involve you in dialogue with the philosophers themselves. Ask first, what does he say? Then, how does this relate to what else he says, and to what his predecessors said? Then, appraise his assumptions and arguments.
2. The secondary source provides basic information and overall exposition. Use it conscientiously.

3. The lectures will attempt to trace trends and follow selected problems, structure and interpret the material, capture the spirit of a philosopher and show the unity of his thinking.
4. Discussion helps digestion. *Optional discussion sessions will be announced:* time to explore philosophical (and theological) issues which class time does not permit, as well as time to clarify course material. And I invite discussions over lunch.
5. *Office hours* will be posted weekly outside the department offices. You can usually count on Tuesday and Thursday afternoons.

Requirements (Laxity in these will affect your course grade)

1. Regular attendance is expected, including before and after quad break. Excessive absence will result in a reduced grade.
2. Read carefully everything assigned, and as much else as you can. Assigned *outlines* of primary sources, or other written work, will seek to ensure comprehension and cultivate precision. Outlines *must* be completed on time for maximum benefit, and to correct misunderstandings prior to tests.

Note: An outline should trace the flow of thought rather than just listing topics: it should consist of *propositions* (not just phrases identifying major steps in the exposition or argument, and exposing logical connections between ideas. (A proposition asserts or denies something.) Aim at 2-4 pages in length.

Note: Late work will be penalized: an assignment can earn 10 points, less 1 point for each class late down to a minimum of 1 point.
The first outline (Plato's **Meno**) will be due Friday, Sept. 6.

3. Three write-at-home examinations will require you to explore and compare ideas more fully, to integrate materials, and to develop your own thinking.
4. Pass-fail students must meet all requirements and earn no less than a C.
5. Your course grade depends equally on the written work (1/4) and 3 examinations, except that failure to produce written work will automatically reduce your grade at least to D.

Some Free Advice

1. Good *time management* will be needed in keeping up to date in the course. I suggest you establish priorities, and plan your time schedule accordingly.
2. In a large class, some individuals are timid about asking questions, or feel ignored. Don't be timid: if you have questions, others likely do, too. Moreover the optional discussions are intended to give everyone opportunity for interaction. And I welcome conversations outside class.

3. Extracurricular involvements are not an acceptable reason for late course work.
4. I wish I could get to know each of you. The optional discussions will help, as will office hours, lunch dates or informal group get-togethers you may wish to initiate.

TENTATIVE SCHEDULE

<u>Week of</u>	<u>Topic</u>	<u>Stumpf</u>	<u>Kaufmann</u>
Aug. 31	Pre-Socratic	I-II	6-57
Sept. 9	Plato	III	92-125, 142-151
14	Plato, (cont.)		158-219, 253-273
21	Aristotle	IV	282-330
28	Aristotle, (cont.)		369-384, 398-437
	TEST A		
Oct. 5	Hellenistic Thought	108-120	453-490
Oct. 12	Hellenistic, (cont.)	120-129	491-500
	Reserve: Gilson, Spirit of Medieval Philosophy , ch. 2		
21	Augustine	VI	510-521
(2 days)	Reserve: Augustine, City of God , bk. VIII		
26	Early Medieval	VII – VIII	522-523
Oct. 24-26	CONFERENCE: Contributions of Medieval Philosophy to Contemporary Issues		
Nov. 2	Aquinas	IX	524-551
9	Late Medieval		552-564
	TEST B		
16	Bacon and Hobbes	X-XI	3-20, 82-107
23	Descartes	XII	22-80
30	Spinoza	XII	110-162
Dec. 7	Leibniz	XII	205-230
17			FINAL EXAM DUE 12:30 PM
(Wednesday)			

HISTORY OF PHILOSOPHY 312

Spring, 1993

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Texts

(carried over from last semester)

S. Stumpf, **Socrates to Sartre**, 4th ed., McGraw Hill, 1988
W. Kaufmann, (ed.), **Philosophical Classics, Bacon to Kant**, Prentice-Hall 2nd ed., 1968

(new second semester)

P. Gardiner (ed.), **19th Century Philosophy**, Free Press
A. M. Whitehead, **Science and the Modern World**, Free Press
John Dewey, **Reconstruction in Philosophy**, Beacon Press
A. J. Ayer, **Language, Truth and Logic**, Dover Books
J. P. Sartre, **The Transcendence of the Ego**, Noonday Press

Objectives

1. To complete the survey of Western philosophy, with emphasis on major men and problems.
2. To elicit philosophical thinking about important source materials.
3. To lay a foundation for further study in particular areas of thought and for understanding contemporary philosophy.

Procedures

1. The primary sources are the meat of the course; you will be increasingly on your own with them this semester.
2. The secondary source (Stumpf) will provide overall exposition within which you can locate what the primary sources develop.
3. Lectures aim to trace trends, to interpret sources, and to highlight especially important features.

Requirements

1. Complete **ALL** assigned reading *on time*, preparing propositional outlines, book reviews other written work as assigned. Late work will incur grade penalties.

Note: An outline is intended to trace the line of thought by identifying its salient steps in ways that expose logical connection between ideas and/or propositions.

2. Instead of outlining source material, we will write brief *book reviews* of 1) either Whitehead or Dewey, 2) Sartre, and 3) Ayer. In each case:
 - a) State the overall thesis of *the book*.
 - b) Develop a thesis statement, no longer than 2 or 3 sentences for *each chapter*, showing how (a) is developed.
 - c) Identify any questionable *presuppositions* the writer takes for granted.
 - d) Identify in what regards you agree and/or disagree with the author's *conclusions*, and briefly say why.

Length? No more than 3 pages each.

Seniors please note: no late work accepted after Reading Day, May 3.

3. There will be three examinations, integrative in nature.

Non-requirements

You are invited to periodic *informal discussions*. These can clarify readings or lectures, or pursue philosophical and other topics that perplex or interest you. If you have suggestions, we can on occasion discuss a pre-announced topic.

For further reading:

F. Copleston, **A History of Philosophy**

John Passmore, **A Hundred Years of British Philosophy** and **Recent Philosophers**

G. J. Warnock, **English Philosophy Since 1900**

Robert Solomon, **Continental Philosophy Since 1750**, (in bookstore),

Encyclopedia of Philosophy

<u>Week of</u>	<u>Topic</u>	<u>Stumpf</u>	<u>Primary Sources</u>
	I: <u>Enlightenment Philosophy</u>		
Jan. 11	Locke	263-274	K 164-202
Jan. 18 (2 days)	Berkeley	274-280	K 237-272
Jan. 25	Hume	280-289	K 282-362
Feb. 1	Other 18 th Century Thought	290-298	Copleston V. 171-201, 345-373 <i>or</i> Enc. Of Phil. on Reid & Moral Sense
Feb. 8	Kant	299-313	K 366-415; outline 366-390, 2/14
Feb. 15 (2 days)	Kant	313-323	K 415-483

TEST A

II. German Idealism and Its

<u>20th Century Heirs</u>			
Feb. 22	Hegel	324-340	G 43-60, 76-87
Mar. 1	Feuerbach, Marx and later Idealists	428-445	237-250, 261-283
<u>SPRING BREAK</u>			
Mar. 15	Whitehead and Process Phil.	Ch. 21	SMW, ch. 1-8
Mar. 22	Dewey and Pragmatism	Ch. 22	Reconstruction ch. 1-4, 6-7
March 29	Existentialism	Ch. 20 &25	G 289-366
April 5 (2 days)	Phenomenology		Sartre, <i>in toto</i>
<u>TEST B</u>			
<u>III. 19th &20th Century Heirs of Empiricism</u>			
April 12	19 th Century Empiricists	Ch. 18-19	G 133-157, 200-236, 367-394
April 19	20 th Century Empiricists	446-461 library assignment	Ayer, ch. 1-3
April 26	Post-Positivist Analysis	461-473	Ayer, ch. 6-8
<u>TEST C – due Wednesday, May 5, at 12:30 p.m. in Dept. office</u>			

PHILOSOPHY 312 BOOK REVIEWS

To this point we have been *outlining* the unfolding exposition and/or arguments of a piece, or else formulating *thesis statements*. Now we move one large step further and write three book reviews—three of the four paperbacks you will be reading: Whitehead or Dewey, then Sartre and Ayer. Due dates will be 3/29, 4/12 and 4/26, respectively.

A book review should include the following:

1. A brief thesis statement about the whole book. What is the author's overall thesis?
2. A step-by-step tracing of the author's argument. This could consist of a series of thesis statements, one for each chapter, or a propositional outline of the whole work, or a series of descriptive paragraphs. In either case, previous assignments should have enabled you to extract the nub of an argument or exposition.
3. Identify key assumptions that might be challenged, and draw unstated implications that make the book either appealing or problematic.

Length: 2 to 4 pages.

PHILOSOPHY 311 – TEST B

Instructions

1. You have 3 *hours* to complete this test, beginning when you open the envelope. It is due no later than the beginning of class of Monday, November 16.
2. You may use texts and notes, but not consult with other persons. Your name on your paper will be taken as your word of honor in this regard.
3. Select *any one* of the following questions and write a fact-filled, clearly organized essay.

I. Explain the Logos doctrine of the Patristic and Medieval philosophy, including (1) how it differs from pre-Christian logos concepts, (2) how it explains the orderedness of nature, (3) what it says about truth and of human knowledge. Deal throughout with specific views of specific philosophers (at least, but not only, Augustine and Aquinas).

II. Discuss the similarities and differences of Augustine and Aquinas in their understanding of forms and natures. What bearing does this have on their epistemologies and ethics, and what happens in these areas when Occam rejects real universals? Which position do you presently prefer, and why?

III. The medieval (notably Augustine, Anselm and Aquinas) offered arguments for God's existence that have been called "system-dependent." Explain how the arguments depend on Platonist or Aristotelian philosophy, and how then their conclusions can go beyond the Platonist or Aristotelian God to the God of Scripture.

THE PRE-SOCRATIC PHILOSOPHERS

I. Milesians- naïve monism

Thales - water

Anaximander - apeiron

Anaximenes - air

II. Pythagoras and Heraclitus – double aspect monism

III. Eleatics – absolute monism

Parmenides

Zeno

Melissus

IV. Pluralists

Empedocles – earth, air, fire, water

Anaxagoras – seeds and Nous (mind)

Democritus – atoms moving in a void

For further reading:

G. S. Kirk & J. E. Raven, THE PRE-SOCRATIC PHILOSOPHERS
(Texts and Commentary)

K. Freeman, ANCILLA TO THE PRE-SOCRATIC PHILOSOPHERS
(complete texts)

W. K. C. Guthrie, HISTORY OF GREEK PHILOSOPHY
(3 volume to Socrates)

J. M. Robinson, INTRO TO EARLY GREEK PHILOSOPHY

F. M. Cornford, FROM RELIGION TO PHILOSOPHY

and as always

F. Copleston, HISTORY OF PHILOSOPHY
(vol. I)

PLATO'S DIALOGUES

I. *Ethics and Social Thought*

Charmides – temperance (self-control)
Laches – courage
Lysis – friendship, love
Gorgias – the morality of rhetoric, of violence, or pleasure
Euthydemus – can a Sophist teach virtue?
Meno – can virtue be taught?
Euthyphro – respect for authority (divine and human)
Crito – civil disobedience
Symposium – love
Protagoras – the four virtues
Phaedrus – love
Philebus – pleasure and morals
Politicus – what is a statesman?
Laws – the just society, God and morals

II. *Epistemology*

Cratylus – philosophy of language
Euthydemus – logic and semantics
Gorgias – rhetoric
Meno – what is knowledge?
Phaedo – knowledge and the forms
Theaetetus – is perception knowledge?
Sophist – logic and methodology

III. *Metaphysics*

Phaedo – the forms, immortality
Symposium – the forms
Meno – the forms
Phaedrus – nature of man
Parmenides – being and becoming, forms
Ion – what is beauty, art?
Timaeus – cosmology, man, evil

MOSLEM PHILOSOPHY

1. Eastern group developed Aristotelian logic and Platonic cosmology

Alkindx (d.873)

Alfarabi (d.950) of Baghdad: theistic proofs, hylomorphism, etc.

Avicenna (d.1037) combined emanationism with hylomorphism

1. ten intermediary intelligences connect God and nature, the tenth being the unity of forms (of logos of Christian thought).
2. Active intellect is the essence of man—hence one in which all men participate: individual immortality is possible because individuation of the rational soul survives death.

2. *Sufism* opposed the above developments, in the name of purity and piety of faith.

Algazel's *Destruction of the Philosophers* is an anti-philosophical and ascetic mysticism.

3. *Spanish group* continued the Aristotelian interest.

Averroes of Cordova (d.1198) wrote commentary on Aristotle.

1. Rejects Algazel's fideism, defending the intellectual's use of reason, as paralleling popular allegorical faith. Cf. the theory of two-fold truth in the "Latin Averroists (Siger of Brabant, d.1283). Philosophy and theology may seem to contradict each other, yet both be true; philosophy only "reports" what reason seems to show; it does not teach truth.
2. Matter is eternal. The Divine Creator actualizes its potential forms.
3. Soul is immaterial, it is not individuated. Hence no individual immortality.

JEWISH PHILOSOPHY

1. Neo-Platonic influence (*Avicbron*)

1. God is the source of nature's emanation and known only by negation and in mystic ecstasy.
2. Mind and body each have form and matter. Each is therefore individuated. Cf. Alexander of Hales.

2. Aristotelian influence. Moses Maimonides' (of Cordova, d.1204) *Guide for the Perplexed* attempted to synthesize Moses and Aristotle. God is known by negation, but nature does not emanate from God. God gives matter its forms.

3. Gnostic influence. *Cabalism* offered secret doctrines supposedly transmitted from Abraham, about cosmology, emanations and mysticism.

MEDIEVAL MYSTICISM

I. *Generalization*

1. It usually presuppose a soul-body dualism in a neo-Platonic hierarchy of being and perfection.
2. It proceeds via purgation and contemplation to illumination and union (analogous to neo-Platonic *epistrophe*).
3. It is thoroughly introspective, and is often accompanied by allegoriation, asceticism, and fideism.
4. It implies that the human dilemma is due to metaphysical separation from God (finiteness and individuality) rather than moral separation, and sometimes has pantheistic tendencies.

II. *Victorines* (monks of Abbey of St. Victor)

Augustinian in theology

Hugo: ideation leads to union with God, via *cogitation* (eye of flesh), *meditation* (eye of reason) and *contemplatio* (direct intuition of suprarational One)

Richard: the ecstatic state brings a loss of rational consciousness

Walter: faith contradicts reason; hence mystic vision blinds intellect. Note the reaction against natural theology and speculative metaphysics.

III. *Ethical mystics* (usually so called, but more like later Pietists and Port Royalists; note the element of Christian cynicism)

1. Waldensian: return to Scripture rather than ecclesiastical authority.
2. Albigensians: ascetic tendencies (compared with Manicheism)
3. Franciscans ascetic and contemplative order (N. B. Bonaventure)

IV. *Pantheistic Mystics*

1. "Dionysius the Areopagite"

God is the One, beyond attribution, the source of all emanations, He is known by negation, and by the mystic path through intermediary beings.

2. Joachim of Floris (d.1202)

History divides into these eras:

Rule of the Father: B. C. (Law)

Rule of the Son: Christ to Joachim (Gospel)

Rule of the Spirit: Since Joachim (Contemplation and Ecstasy)

3. Meister Eckhart: (b.1260)

- a. God is wholly other, and unknowable, the object of love, not reason.
- b. God is objectified in nature: All is God; all human consciousness is ultimately His self-consciousness.
- c. Mystic ecstasy requires disinterest and self-abnegation.

Note: In 1225 Eriugena was declared a heretic, because of pantheistic tendency

Leibniz on God and Evil

In Monadology:

Paragraph

37-39 Principle of Sufficient Reason implies a final cause: teleological argument. Op. Nature and Grace #7-8

40-41 Necessary and Perfect Being. Op. nature and Grace #9

42 Imperfections of nature

42, 48 Eternal truths as archetypes of all things

44-45 His essence is to exist: ontological argument

47 Creation by fulguration

51-52 Divine harmonization of all creation

53-55 Best of all possible worlds

84-86 City of God – the telos. Op. Nature and Grace #15-18

88-90 Sin and punishment. Op. First Truths, p. 233

In Theodicy:

Sec. I The “greater good” argument: evil is part of this larger teleology

Sec. II Evil is therefore limited, but Good is unlimited

Sec. III (223) Free will argument

Sec. IV Permitting freedom and evil is for the greater good

Sec. V Evil is a limited privation of good

Sec. VI-VII God is just and gracious

Sec. VII God creates freely, since metaphysically he could do otherwise than he does. He acts out of “moral necessity,” for the greater good, not out of metaphysical necessity.

Hegel's Philosophy (After McElroy, *Modern Philosophers*, pp. 8-9)

Note: All bearing number I, 1 (i) etc. are theses
All bearing number II, 2 (2), (ii), etc. are antitheses.
All bearing number III, 3, (3), (iii), etc. are syntheses.

I. Logic (sheer abstraction)

1. Existence (Sein)

(1) Quality

(i) Being

(ii) Non-Being

(iii) Becoming

(2) Quantity

(3) Measure

2. Essence (Wesen)

(1) Ground for Existence

(2) Appearance

(3) Actuality

(i) Substance

(ii) Causation

(iii) Reciprocity

3. Concept (Begriff)

1. Subject

(1) Concept

(2) Judgment

(3) Syllogism

2. Object

3. Idea

II. Nature

1. Laws

(1) Space-Time

(2) Motion in Matter

(3) Mechanism

2. Forces

(1) Physics

(2) Isolated Bodies

(3) Chemistry

3. Organism

- (1) Geology
- (2) Botony
- (3) Physiology

III. Spirit

1. Subjective Spirit (not relative)

- (1) Sense Consciousness
- (2) Self-Consciousness
- (3) Mind

2. Objective Spirit

- (1) Law
- (2) Individual Morality
- (3) Social Morality

3. Absolute Spirit

- (1) Art
- (2) Religion
 - (i) Oriental
 - (ii) Greek
 - (iii) Christian
- (3) Philosophy

Post-Hegelian Idealism

I. In Germany

1. Voluntaristic Idealism
Arthur Schopenhauer (d. 1860)
2. Personal Idealism
H. Lotz (d. 1881)
3. Neo Kantianism (beginning in 1860's)
R. Eucken (d. 1926)
E. Cassirer (d. 1945)

II. In France

- Maine De Biran (d. 1824)
- C. Renouvier (d. 1903)
- Maurice Blondel (d. 1939)

III. In Italy

- Benedetto Croce (d. 1952)
- Giovanni Gentile (d. 1944)

IV. In Britain

- T. H. Green (d. 1882)
- F. H. Bradley (d. 1924)
- B. Bosanquet (d. 1923)
- J. M. E. McTaggart (d. 1925)
- A. E. Taylor (d. 1945)
- Wm. Temple (d. 195-)

V. In America

1. Earlier: Jonathan Edwards (d. 1758)
Transcendentalism
2. Hegelianism
St. Louis School
W. T. Harris (d. 1909)
Josiah Royce (d. 1916)
W. E. Hocking (d. 1966)
3. Personal Idealism
B. F. Bowne (d. 1910)
E. S. Brightman (d. 1953)
Peter Bertocci (d. 1990)

See: A. C. Ewing, The Idealist Tradition
C. C. J. Webb, A Study of Religious Thought in England from 1850
A. J. M. Milne, The Social Philosophy of the English Idealists

Wittgenstein's Picture Theory of Meaning
(Tractatus Logico-Philosophicus)

1. The world is all that is the case
- 1-1. The world is the totality of facts, not of things
2. A fact is the existence of states of affairs...a combination of objects
- 2-1. We picture facts to ourselves
- 2-12. A picture is a model of reality
- 2-131. In a picture of the elements of the picture are the representatives of objects
- 2-141. A picture is a fact
- 2-161. There must be something identical in a picture and what it depicts

Signs and Symbols

- 3-321. One and the same sign can be common to two different symbols (expressions)
- 3-324. In this way the most fundamental confusions are easily produced (philosophy is full of them)
- 3-325. To avoid such errors we must...not use the same sign for different symbols: that is to say, a sign--language that is governed by logical syntax (Russell's ideal language)
- 4-003. Most propositions and questions found in philosophical works are not false but nonsensical
- 4-0031. All philosophy is a critique of language
- 4-11. The totality of true proposition is the whole of natural science
- 4-111. Philosophy is not one of the natural sciences.
- 4-112. Philosophy aims at the logical clarification of thoughts. It is not a body of doctrine but an activity.