**THE HISTORY OF WESTERN PHILOSOPHY SYLLABUS 2020-2021**

Lecturer: Krister R. Sairsingh

Class teachers: Krister Sairsingh, Alexander Koryagin

# 1. Course Description:

*The course has no pre-requisites.*

The History of Western Philosophy is a one-year course on the principal philosophers of the western world from the ancient Greeks to the twentieth century. In this course we investigate the central ideas of each of the great philosophers in order to understand how the main traditions of epistemological (theory of knowledge), moral and political thought in western philosophy have developed. These philosophers and their ideas will be studied in their historical, social and economic context as we try to understand the connection between ideas and their socio-economic origins.

As we examine the systems of the great philosophers, some of the questions that we will address are following: To what extent can ideas be reduced simply to their social and economic function? What do philosophers mean when they claim that an idea or a belief is true? How cogent are the arguments for moral relativism and moral absolutism proposed by philosophers such as Protagoras, Socrates, Plato, Aristotle, Hume, Kant and Nietzsche? How do these philosophers understand the idea of the good and the good life? What are the essential differences between the ideas of the European rationalists and the British empiricists? What is human identity and what does it mean to have a self? What is the meaning and purpose of human existence according to philosophers such as Socrates, Plato, Aristotle, the Stoics, Augustine, Spinoza, Kant, Hegel, Marx and Nietzsche?

The course will begin with an investigation into the origins of philosophy in the west. We will examine the Pre-Socratic philosophers and their importance for understanding the central questions of philosophy that are more fully addressed by Plato

and the later history of Greek philosophy. Then we will give careful attention to the life and thought of Socrates as told by Plato in some of his early dialogues and Plato’s political thought in the Republic. Then we will consider Aristotle’s criticism of Plato’s moral and political philosophy as part of Aristotle’s inquiry into the nature of the good life. We will conclude our study of Greek philosophy with a discussion of the ways in which the philosophical thinking of the Epicureans, Skeptics and Stoics changed after Greek city states lost their independence and came under Macedonian rule. As we study Greek philosophy during the first semester we will take note of these questions: How do the ancient Greek philosophers understand the idea of happiness and the good life? How important is politics to their conception of happiness? How do they view the relation between beauty, goodness and truth? How do they understand human desire and the nature of love? What have the Greek philosophers contributed to the emergence of the political and cultural institutions of the West?

This survey of the history of philosophy also provides the necessary historical and philosophical background for courses in politics, law, sociology and in philosophy and the methodology of the social sciences.

Through both primary and secondary sources students are introduced during the first semester to the central questions of Western philosophy from the Pre-Socratics, Plato, Aristotle, later Hellenistic philosophy and its encounter with Christianity in the Greek East and the Latin West, especially in the writings of St. Augustine. The course will then proceed by considering the ways in which Christianity, Judaism and Islam responded to the critical challenges that arose form their encounter with Greek philosophy as a result of the availability of nearly all of Aristotle’s works in the twelfth and thirteenth centuries. In our study of medieval philosophy, we will give special consideration to Anselm of Canterbury, Peter Abelard, Al-Farabi Avicenna, Al-Ghazali, Averroes, Moses Maimonides, and Thomas Aquinas. We will examine their attempts to harmonize philosophy and religious faith through the use of scientific reason and Greek logic. How did this encounter of medieval theology and philosophy with ancient Greek thought shape the conceptions of religious faith, morality and politics that defined the ideals and cultural institutions of the West?

Alfred North Whitehead said that the history of Western philosophy is simply a series of footnotes to Plato. To what extent did the Platonic tradition and its Aristotelian modification affect the subsequent history of philosophy? We will also examine the impact of Aristotle’s philosophy in shaping the conception of money and usury- the practice of making money with money- in medieval philosophy. We will also take note of the idea of the universal and the individual in medieval philosophy and discuss how the notion of the individual emerged as a reaction against Platonic universalism.

In the second semester we will begin with Descartes and discuss the epistemological (theory of knowledge) revolution that he brought about in European thought. We will then analyze the responses of Spinoza, Leibniz, Locke, Hume and Kant to Cartesian rationalism. In a scientific age that no longer appeals to traditional religious authority, what is the basis for ethics, moral values and political authority? How did Hobbes, Locke, Rousseau, Kant, Mill, Marx, Hegel and Nietzsche reorient European moral and political thought without the support of the church and traditional authority? We will discuss the scientific revolution of the Seventeenth century, The European Enlightenment, Social contract theories in Hobbes, Locke and Rousseau, the birth of political liberalism in the philosophy of Locke, Kant, Adam Smith and John Stuart Mill and variants in Isaiah Berlin and John Rawls. Special attention will be given to Marx and the social relations brought about by economic production, especially the problem of alienation. Towards the end of the course we will consider the ways in which Nietzsche, Freud and postmodernism challenged and called into question the values of the Enlightenment and European liberalism.

Students will be introduced to primary source material from Internet sites. Bertrand Russell’s ***History of Western Philosophy*** and ***The Reader, The Intellectual History of Europe*** will be the two main texts for the course. The Reader consists of important material taken from Robert Paul Wolff’s ***About Philosophy***, primary sources taken from Franklin Le Van Baumer’s ***Main Currents of Western Thought***, and texts from ***The Great Philosophers*** based on interviews conducted on BBC Television by Bryan Magee with leading contemporary philosophers. The lectures and seminars are conducted in English.

# 2. Learning Objectives

The course aims at introducing students to the life and thought of each of the great philosophers of the western philosophical tradition. Our goal is to understand the fundamental categories of philosophical thought which have shaped the Western mind and to enable students to understand the diversity of traditions and modes of critical inquiry within Western thought.

Fundamental to the course is an introduction to the main ideas of the great philosophers from ancient Greece through modern times and their role in shaping the metaphysical, moral and political traditions and values of the West. While the major emphasis will be upon ideas and their cultural and historical significance, the course also attempts to draw attention to the political and social context in which the great ideas have emerged and to discuss their economic implications.

# 3. Methods of Instruction

* Lectures
* Seminars
* Consultations with teachers
* Self study with assigned literature

**4. Reading List**

**a. Required**

1. Bertrand Russell**, *The History of Western Philosophy The Reader, The Intellectual History of Europe.***
2. Franklin Le Van Baumer, Main Currents of Western Thought (New Haven: Yale University Press, 1966). This is a collection of primary sources from which many of the second semester readings will be assigned.
3. Marcia Colish, Medieval Foundations of the Western Intellectual Tradition (Yale University Press, 1997). Selection in the Reader.
4. Frederick Copleston, A History of Philosophy. 9 volumes
5. Bryan Magee, The Great Philosophers (Oxford, 1987). Based on BBC interviews with contemporary philosophers. Selections in the Reader. These interviews can be seen on You Tube.
6. Bertrand Russell, A History of Western Philosophy (available in Russian translation from local stores). Apart from the Reader, this is the main textbook for the course.
7. Peter Watson, The Modern Mind: An Intellectual History of the Twentieth Century (HarperCollins, 2001). Selections in the Reader.
8. Robert Paul Wolff, About Philosophy (Prentice Hall, 2000). Selections in the Reader.
9. Aristotle, The Nicomachean Ethics. Internet Classics Arc[hives: http://classics.mit.edu](http://classics.mit.edu/)
10. Augustine, Confessions, trans. Henry Chadwick (Oxford, 1992). Translation by Albert Outler is available on the Internet.
11. Plato, The Apology, The Eutyphro, the Crito and selections from the Republic (The Internet Classics Archives: [http://classics.mit.edu](http://classics.mit.edu/)

**b. Optional**

* 1. The Shorter Routledge Encyclopedia of Philosophy. Edited by Edward Craig. (Oxford: Routledge, 2005).
  2. Ted Honderich (edited), The Oxford Companion to Philosophy. (Oxford: Oxford University Press, 1995).
  3. Anthony Kenny, A New History of Western Philosophy. (Oxford: Clarendon Press.) This is a four -volume work now available in one volume. This is perhaps the best history of philosophy available in one volume.

# Internet sources for required reading

Socrates,<http://plato.stanford.edu/entries/socrates/> (especially section 3 A) Plato, The Crito. <http://classics.mit.edu/Plato/crito.html>

Plato, The Apology. <http://classics.mit.edu/Plato/apology.html>

Plato, The Euthyphro. <http://classics.mit.edu/Plato/euthyfro.html>

Plato’s Ethics and Politics in The Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/plato-ethics-politics/>

Aristotle, Nicomachean Ethics. The Internet Classic Archives: [http://classics.mit.edu](http://classics.mit.edu/) Aristotle’s Ethics: The Stanford Encyclopedia of Philosophy: Aristotle ethics: <http://plato.stanford.edu/entries/aristotle-ethics/>

Aristotle’s Politics: <http://plato.stanford.edu/entries/aristotle-politics> Justin Martyr, <http://www.newadvent.org/fathers/0126.htm>

Augustine, The Confessions. <http://www.ccel.org/ccel/augustine/confessions.x.html>

Descartes, Meditations on First Philosophy. <http://en.wikipedia.org/wiki/Meditations_on_First_Philosopy>

John Locke, An Essay Concerning Human Understanding. <http://humanum.arts.cuhk.edu.hk/Philosophy/Locke/echu/>

Locke, Second Treatise on Civil Government. <http://www.constitution.org/jl/2ndtreat.htm>

Locke <http://plato.stanford.edu/entries/locke/>

Rousseau, The Social Contract. <http://www.constitution.org/jjr/socon.htm>

Kant, What is Enlightenment? [http://www.english.upenn.edu/~mgamer/Etexts/kant.html](http://www.english.upenn.edu/%7Emgamer/Etexts/kant.html)

Hegel, The Philosophy of History <http://www.class.uidaho.edu/mickelsen/texts/Hegel>

Marx, <http://www.marxists.org/archive/marx/works/sw/index.htm>

(Marx’s Theses on Feuerbach, Critique of the German Ideology, and The Communist Manifesto are available through this website.)

Mill, J.S. On Liberty. <http://www.utilitarianism.com/ol/one.html>

Mill’s books on Utilitarianism and his autobiography are also available on this website.

Berlin, Isaiah. Two Concepts of Liberty. <http://www.nyu.edu/projects/nissenbaum/papers/twoconcepts.pdf>

1. Internet Encyclopaedia of Philosophy <http://www.utm.edu/research/iep/> 2.Stanford Encyclopedia of Philosophy: [www.plato.stanford.edu](http://www.plato.stanford.edu/)

1. The Internet Classics Arc[hives: http://classics.mit.edu](http://classics.mit.edu/)

**5. Special Equipment and Software Support** (if required)

Not required.

**6. Grading System and Examination Type**

There will be an intermediate examination at the end of the first semester and a final examination at the end of the second semester. During each semester students will be required to write a three to four-page essay on an assigned topic. Attendance and active participation in the weekly seminars are required.

Marks for the first semester will comprise 50% of the grade for the course. And the same goes for the second semester. Marks each semester will be out of 100.

* + Attendance and participation in seminars: 40 percent
  + Essay: 20 percent
  + End of each semester’s examination: 40 percent

Note: in order to get full marks for the seminar participation students need to actively participate in the class discussions, to demonstrate familiarity with assigned readings and lecture material, including being prepared to answer the questions that the class teacher may pose.

G=(0.20\*Gessay1+0.40\*Gseminar1+0.40\*Gexam1)+(0.20\*Gessay2+0.40\*Gseminar2+0.40\*Gexam2)

All grades are given initially out of 100. The final grades are also transferred to 10- and 5-points grades in accordance with the ICEF Grading Regulations (par.3) available at <https://icef-info.hse.ru/goto_icef_file_29833_download.html>

Only the final exam is subject to retake. There are no blocking elements.

Retakes are organized in accordance with the HSE Interim and Ongoing Assessment Regulations (incl. Annex 8 for ICEF). Grade determination after retakes is done in accordance with ICEF Grading Regulations (par. 5) available at <https://icef-info.hse.ru/goto_icef_file_29833_download.html>

**7. Course Plan**

# First Semester

1. From Myth and Religion to Philosophy.
   1. Myth, religion and philosophy: The origins of speculative thought.
   2. A brief survey of Minoan and Mycenaean civilization
   3. The flowering of Greek culture, 500-336 BCE.
   4. The beginnings of Greek philosophy in Miletus and Southern Italy.

In this lecture we will examine the role of myth and religion in the birth of philosophy. Do they contribute significantly to the birth of philosophy as F.W. Conford argues in his book, From Religion to Philosophy? Or is philosophical thinking opposed to myth and religion? The lecture and discussion will be based on the first chapter of Bertrand Russell’s text, The History of Western Philosophy, which is also the textbook for the course. The lecture will also provide a brief overview of the rise of Greek civilization and the Milesian school from which the first philosophers emerged.

# Required reading:

Bertrand Russell, The Rise of Greek Civilization in part 1, chapter 1 of the History of Western Philosophy. Russell provides a good overview of the rise of Greek civilization in the first chapter of his History of Philosophy

Bertrand Russell, The Milesian School. Part 1, chapter 2 in The History of Western Philosophy.

Recommended:

Copleston, The History of Philosophy. Volume 1, chapters 2 and 3. Available in the ICEF library.

William H. McNeill, The Formulation of Greek Civilization. The Reader.

1. The Development of Greek Thought.
   1. Beginnings of Greek Philosophy.
   2. The development of pre-Socratic thought: Pythagoras, Heraclitus, Parmenides and the Atomists.

Why does Bertrand Russell consider Pythagoras the greatest man who ever lived? Why should Pythagoras, a religious reformer and founder of a religious order, the Pythagorean Brotherhood, be considered a great and important philosopher? What did he contribute to the rationalist tradition in western thought? How is his religious philosophy related to his mathematical conception of reality? The lecture will address some of these questions before going on to discuss two of the greatest minds in early Greek philosophy, Heraclitus and Parmenides, the former identified with the view that there is nothing stable and that everything is in flux and changing while the latter is a defender of the view that there is no such thing as change. Time, motion and change are illusory. Parmenides is the philosopher who defends an eternal world, the oneness and unity of reality, and a notion of truth as eternal and unchanging. Is there any way to bring these two philosophers into some kind of harmony?

# Required reading:

Bertrand Russell, History of Western Philosophy, Read chapters on Pythagoras, Heraclitus, Parmenides and the Atomists. Chapters 3, 4, 5 and 9 in the English text. The most important figures to focus on are Pythagoras, Heraclitus, Parmenides and Democritus.

Socrates,<http://plato.stanford.edu/entries/socrates/> (Read section 3 A) Highly recommended: Copleston, History of Philosophy. Chapters 4-6

1. The Sophists and Socrates.
   1. The Sophists and their rejection of cosmology, metaphysics and truth.
   2. Socrates in the early dialogues of Plato. Sources of our knowledge of the historical Socrates.
   3. The last days of Socrates and the argument of the Apology and the Crito
   4. Why is Socrates considered the ideal philosopher?

The lecture will discuss the Sophists’ rejection of the early Greek conception of philosophy as the search for the origins of nature, their repudiation of the metaphysics of Parmenides and the scientific thought of the atomists. In particular, we will consider the philosophy of relativism in the thought of Protagoras expressed in his saying that man is the measure of all things. Because of their preoccupation with exclusively human affairs Socrates was sometimes taken to be a Sophist. What distinguishes Socrates from the Sophists and earlier Greek philosophy? What aspects of Socrates’ thought captivated the mind of the young Plato? The lecture will discuss the Socratic quest for universal truth in his search for definitions. As we read and discuss Plato’s early dialogues we will be concerned with the Socratic method of doing philosophy. Why is he considered to be the ideal philosopher? What is conception of the kind of life worth living? What is his conception of justice and the true art of politics? What is the real reason that Socrates was executed? How should we view the Socratic legacy?

# Required reading:

Plato, The Euthyphro and the Apology: Internet Classics Archives. [http://classics.mit.edu](http://classics.mit.edu/) Socrates, <http://plato.stanford.edu/entries/socrates/> (especially section 3 A)

Russell, History of Western Philosophy. Read Russell’s discussion of Protagoras in Chapter 10 and his chapter on Socrates.

Recommended secondary source for a discussion of Socrates: Frederick Copleston, A History of Philosophy: Volume 1, Chapter 14.

Recommended for understanding the Sophists: Copleston, volume 1, chapters 12 and 13.

1. Plato.
   1. Life of Plato and the influence of Socrates upon him.
   2. Plato’s philosophy of virtue and the good life.
   3. Plato’s theory of love.
   4. The Plato’s theory of Forms and its importance for the interpretation of Truth.
   5. Plato’s allegory of the cave: What is its significance?
   6. Plato’s politics. What is Justice?

After a discussion of Plato’s life, his disillusionment with democratic Athens after Socrates, his master and hero, was executed, we will take note of how Plato combined the moral concerns of Socrates with his own metaphysics. What is Plato’s view of a healthy personality? What is Plato’s theory of forms and why is this theory philosophically important? We will explore the reasons for Plato’s appeal to Eastern Orthodoxy and those who are inclined to mysticism. But our focus will be on Plato’s politics. How his theory of the soul related to his politics? Is Plato an enemy of the open and democratic society as Karl Popper argued in the Open Societies and its Enemies?

# Required reading:

The Eutyphro. The Internet Classic Archives: [http://classics.mit.edu](http://classics.mit.edu/) Go to 441 titles and select Plato.

The Theory of the Healthy Personality: Robert Wolff, About Philosophy, 182-188 (selections from Plato’s Republic included). The Reader.

Plato, The Allegory of the Cave. <http://webspace.ship.edu/cgboer/platoscave.html> Bertrand Russell, History of Western Philosophy. Book 1, Part 2. Plato’s Utopia, The Theory of Ideas. Chapters 14 and 15. It is essential to read these two chapters in Russell.

Recommended reading for essays and examination. Copleston, Volume 1, Chapters 20, 22, and 23.

Plato’s ethics and politics in The Stanford Encyclopedia of Philosophy <http://plato.stanford.edu/entries/plato-ethics-politics/>

1. Aristotle.
   1. Aristotle and his teacher Plato. How do they differ?
   2. Aristotle the great scientist, metaphysician and logician.
   3. The Four Causes: Meaning and Purpose in Nature.
   4. Politics as the supreme practical science.
   5. Ethics and the search for happiness.
   6. God, the soul, immortality and immaterialism in Aristotle’s philosophy.
   7. What are the reasons for Aristotle’s appeal to Saint Thomas Aquinas and the Roman Catholic tradition?

As we study the thought of the first great systematic philosopher, we will take note of continuities and discontinuities with that of Plato, Aristotle’s teacher. Why did he reject Plato’s theory of forms as well as Plato’s politics? What is the significance of his famous theory of the four causes to explain any phenomenon? As the first historian of philosophy, how does he view the contribution of the Pre-Socratic philosophers towards an explanation of the nature of reality?

Our focus will be on Aristotle’s moral philosophy and political theory. We will read sections from Aristotle’s Nicomachean Ethics to understand his theory of virtue and the good life and then examine Bertrand Russell’s objections to Aristotle’s moral ideals. How important is political participation to the good and happy life in Aristotle’s philosophy? Why does Aristotle put so much emphasis upon the actualization of human reason for happiness and fulfillment? We will emphasize the essential points in Russell’s important chapter on Aristotle’s Metaphysics, in particular Aristotle’s theory of form, God, the soul and immortality.

# Required reading:

Aristotle, Nicomachean Ethics: Book 1, chapters 1 through 8, and 13. Book 2, chapters 1

and 6, especially the last page of chapter 6. Book 6, chapters 12 and 13. Book 7, chapters 1 and 2. Book 10, chapters 7 and 8. Several of these chapters are no more than one or two pages. Read carefully these texts that you can find at The Internet Classic Archives: [http://classics.mit.edu](http://classics.mit.edu/)

Bertrand Russell, Chapters on Aristotle’s Metaphysics, Ethics and Politics. These chapters will be discussed in the seminars. Chapters 19-21 in the English text.

Recommended:

Bryan Magee, Aristotle. Interview with Martha Nussbaum in The Great Philosophers. The Reader. This can also be viewed on YouTube under Bryan Magee. This interview is worth reading to understand Aristotle’s differences with Plato.

Aristotle’s Ethics: The Stanford Encyclopedia of Philosophy: Aristotle ethics: <http://plato.stanford.edu/entries/aristotle-ethics/>

Aristotle’s Politics: <http://plato.stanford.edu/entries/aristotle-politics>

1. Ancient Philosophy after Aristotle: Hellenistic Thought
2. The Hellenistic World
3. Cynics and Skeptics
4. The Epicureans
5. Stoicism

In the words of Bertrand Russell, “When political power passed into the hands of the Macedonians, Greek philosophers, as was natural, turned aside from politics and devoted themselves to the problem of individual virtue or salvation. They no longer asked: how can men created a good state? They asked instead: how can men be virtuous in a wicked world, or happy in a world of suffering.” The lecture will examine the ways in which the Cynics, the Skeptics, the Epicureans and the Stoics responded to this loss of political self-determination. Skeptics appealed to Socrates and aspects of Plato’s philosophy to justify their doubts about everything. Was this a misunderstanding of Socrates and Plato. Can skepticism lead to inner peace as the ancient Skeptics assumed? Why did these Skeptics, Pyrrho and Timon of Athens think that Skepticism could lead to inner harmony and peace? What arguments did they provide to prove that we cannot know anything for certain? The main concern of the Epicureans was freedom from fear, especially the fear of death and the afterlife. How was the philosophy of atomism used to secure this freedom? The main focus of this lecture will be on the Stoics because of their great influence on later philosophers and the moral outlook of early Christian thought. We will pay close attention to the Stoic ideas of natural law, divine providence, the materialism and pantheism of the early Stoics, their attempts to harmonize their belief that nature is a deterministic system with their belief in human freedom, their rejection of nationalism and patriotism and their cosmopolitanism outlook.

Required reading:

Bertrand Russell, The History of Western Philosophy. Ancient Philosophy after Aristotle. Read chapters 26, 27, and 28.

1. Philosophy and Christianity in the Roman Empire.
   1. Plotinus to Boethius
   2. Early Jewish and Christian uses of philosophy: The role of Greek Philosophy in the writings of Philo of Alexandria, Justin Martyr, Clement of Alexandria, and Origen.
   3. Arguments for toleration in an age of persecution.
   4. The Latin tradition in early Christian philosophy. Literature:

Russell, Chapter on Plotinus in Book 1, part 3, chapter 30. Read the discussion of Boethius in Book 2, Chapter 5. It is towards the end of the chapter.

F. Copleston, The History of Philosophy. Volume 2, chapter 2.

The Acts of the Apostles in the Bible (The New Testament). Read chapter 17, verse 16-

34. (Chapter 17 is an account of Saint Paul in Athens and his speech to the philosophers.) Recommended: Justin Martyr, First Apology to the Romans. <http://www.newadvent.org/fathers/0126.htm>

1. Augustine and the Transformation of Ancient Thought.
   1. Augustine as the Christian Plato.
   2. Augustine’s life and his search for truth: Augustine’s Neo-Platonic quest.
   3. Augustine’s theory of time and his philosophy of history. The Two Cities.
   4. Augustine’s political philosophy: Church, state and society.
   5. Augustine’s philosophy of love and desire Literature:

Augustine, The Confessions, Books 6, 7 and 8. Available on the Internet and in Russian translation. <http://www.ccel.org/ccel/augustine/confessions.x.html> This English translation is by Albert Outler.

English translation by Henry Chadwick highly recommended, (Oxford, 1992).

Bertrand Russell, History of Western Philosophy. Book 2, chapter 4, “Saint Augustine’s Philosophy and Theology. 352-358 in the English text, about 7 pages of this long chapter. Recommended. Chadwick, The Development of Latin Christian Thought: The Early Church, 213-236, The Reader.

Although it is long and comprehensive, for motivated students Copleston’s discussion of Augustine is worth reading. Copleston, The History of Philosophy, Book 2, Part 1, Chapters 3, 4, 5.

The Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/entries/augustine/>

1. Medieval Islamic and Jewish Philosophy.
   1. Jewish and early Muslim Neo-Platonism.
   2. Abu Nasr Muhammed al Farabi, Avicenna, Al-Ghazali
   3. Averroes
   4. Moses Maimonides
   5. Jewish Averroism
   6. Isaac Luria and the Kabbalah

Literature: Russell, Chapter 10. Muslim Culture and Philosophy. Coplestone, The History of Philosophy. Volume 2, Chapters 19-20

Recommended: Stanford Encyclopedia of Philosophy. Read sections 1, 2, 3 and 5 on Maimonides

1. The Golden Age of Medieval Scholasticism (**Two lectures**. The second will be on Thomas Aquinas and late medieval philosophy.)
   1. The rediscovery of Aristotle.
   2. The scope of reason. The unity of philosophy and faith in medieval Scholasticism.
   3. Anselm and the Ontological Argument
   4. Realism and Nominalism in Medieval Philosophy.
   5. Aquinas and Natural Law
   6. Aquinas on money and usury (charging interest).
   7. Moral and political theory of Aquinas.
   8. Collapse of the medieval synthesis with the rise of Nominalism: William of Ockham

Literature:

A general survey of all the main themes of medieval philosophy can be found here: <http://plato.stanford.edu/entries/medieval-philosophy/>

Required. Bertrand Russell, History of Western Philosophy. Book 2, Part 2. Chapter 11, The Twelfth Century. Read only the last section on “The Growth of Scholasticism.” Required. Read the whole of chapter 13 on Saint Thomas Aquinas.

Recommended. Of Reason and Faith: Baumer, 51-53 On the Ethics of Trading, Baumer: 88-91.

Russell, Book 2, Chapter 14, The Franciscan Schoolmen. Read the sections on Duns Scotus and William of Ockham. For a more comprehensive discussion, curious readers should look at Copleston, volume 3, chapters 3-5.

Required reading. The Legacy of Scholasticism: Marcia L. Colish, Medieval Foundations of the Western Intellectual Tradition 400-1400 (New Haven & London: Yale University, 1997), Reader: 319-330. Read the short sections on property and usury, especially the discussion of Aquinas on money which is discussed in the section on usury.

Bryan Magee and Anthony Kenny on YouTube: Discussion of Medieval Philosophy.

1. Renaissance Philosophies.
   1. The rediscovery of classical civilization
   2. Renaissance Platonism
   3. Renaissance Aristotelianism
   4. Renaissance humanism from Petrarch to Erasmus.
   5. The new politics: Machiavelli.

Literature:

Bertrand Russell, History of Western Philosophy. Book 3, Part 1. Chapters 3-4

Copleston, The History of philosophy, volume 3, chapters 13-14 on Platonism and Aristotelianism.

Petrarch, Letter to Classical Authors: Baumer, 123-126; Mirandola, Oration on the Dignity of Man: Baumer, 126-128; Erasmus, Christian Humanism: Baumer, 149-161.

# Second Semester

1. Philosophy and Science in the Seventeenth Century: Bacon, Galileo, Descartes, The Royal Society, Cambridge Platonism, Newton, and Pascal.
   1. Medieval methods of scientific explanations: Explanation by purposes.
   2. Bacon’s method: An attack on medieval metaphysics and tradition.
   3. Galileo’s “Two New Sciences.”
   4. Descartes’ revolution.
   5. The Newtonian World-Machine.
   6. The Cambridge Platonists
   7. Philosophy and the reasons of the heart: Pascal.

Literature:

Bertrand Russell, History of Western Philosophy. Book 3, Part 1. Chapter 6, The Rise of Science. Chapter 7, Francis Bacon.

Selections from Francis Bacon: Baumer, 280-289. Newton’s Optics: Baumer, 322-325.

Galileo, On Theology as Queen of the Sciences: Baumer, 326-328.

Recommended: Pascal <http://plato.stanford.edu/entries/pascal-wager/>

Francis Bacon and the Foundations of the Scientific Method: Robert P. Wolff, About Philosophy, 123-129. The Reader.

1. The Rationalist Tradition in European Thought: Descartes and the Skeptical Crisis of the Seventeenth Century.
   1. The birth of modern philosophy and the epistemological revolution.
   2. The Skeptical Crisis: Montaigne and the Revival of Pyrrhonism
   3. The Cartesian method of doubt.
   4. Descartes’ Cogito argument..
   5. The function of God in Descartes’ method.
   6. The validation of reason
   7. Mind and body in Descartes’ philosophy.

Literature:

Descartes, Meditations on First Philosophy. <http://en.wikipedia.org/wiki/Meditations_on_First_Philosopy> Read books 1-3.

Bertrand Russell, Book 3, Part 1. Chapter 9. Descartes, 557-568. Descartes, The Principles of Philosophy: The Reader: Baumer, 315-318.

Descartes’ Method of Doubt, Robert Wolff: About Philosophy, 42-54. (This text will be carefully analyzed in the seminars.)

YouTube. <http://watchdocumentary.com/watch/the-great-philosophers-bernard-> williams-on-descartes-video\_8d8226483.html

Recommended, <http://plato.stanford.edu/entries/descartes-epistemology/>

1. The Rationalist Tradition in European Thought: The Metaphysics of Spinoza and Leibniz.
   1. Spinoza’s pantheism as a solution to the Cartesian mind/body problem.
   2. Nature, freedom and determinism according to Spinoza.
   3. Spinoza’s Ethics: The emotions and happiness.
   4. The meaning of Leibniz’s Monadology.
   5. Russell’s critique of Leibniz’s theistic arguments.
   6. Leibniz's Theodicy: A rationalist approach to the problem of evil.
   7. The modernity of Leibniz’s view of the world according to Quinton and Magee.

Literature:

Bryan Magee, Spinoza and Leibniz. BBC interview with Anthony Quinton in The Great Philosophers, 98-117 in the Reader. Video of this interview is on YouTube in five segments.

Russell, History of Western Philosophy. Book 3, Spinoza and Leibniz, chapters 10 and 11.

1. British Thought in the 17th and 18th Century. The Empiricism of John Locke, David Hume and Bishop Berkeley.
   1. How Descartes shaped the terms of the debate among the empiricists.
   2. Locke’s theory of knowledge. Russell’s critique of Locke.
   3. Berkeley’s theory of knowledge.
   4. Hume’s theory of knowledge. Can we know anything in the external world?
   5. Hume’s affirmation of the passions and his attack on reason.
   6. Ethics without rational foundation. Hume’s ethics.

Literature:

Bertrand Russell, Locke’s Theory of Knowledge, chapter 13 of Book 3. Hume, chapter 17 of Book 3.

Locke, Journal: Baumer, 297-299. The Reader

Locke, An Essay concerning Human Understanding, in Baumer: This excerpt is about Locke’s discussion of faith and reason--the role of reason in religious belief. The Reader.

YouTube video: Interview of John Passmore by Bryan Magee on Hume.

Recommended: Hume and Empiricism, Wolff: 62-72 The Reader. Locke <http://plato.stanford.edu/entries/locke/>

Hume <http://plato.stanford.edu/entries/hume/>

1. European Social and Political Philosophy in the Seventeenth and Eighteenth Century. Social contract theories and the basis of governmental authority. (**Reading assignment will be discussed in two seminars**.)
   1. Hobbes’ theory of the origin of political association and the Social Contract.
   2. Locke’s theory of government and the Social Contract.
   3. Locke’s political liberalism and his theory of natural law.
2. Rousseau’s on the origins of political society and the social contract.
3. Montesquieu and political theory.
4. How has theory affected practice? Locke and the American Revolution.

Literature: To be analyzed in two seminars. Hobbes and Locke will be discussed before Montesquieu and Rousseau.

Bertrand Russell, Book 3, Chapter 8, Hobbes’ Leviathan. Russell, Chapter 14, Locke’s Political Philosophy.

Russell, Part 2, chapter 20. Rousseau

Rousseau and the Theory of the Social Contract, Wolff: The Reader. Rousseau, The Social Contract, in Baumer: 419-427. The Reader.

Montesquieu, The Spirit of the Laws, Baumer: 414-419. The Reader.

Recommended: Locke’s Second Treatise on Civil Government <http://www.constitution.org/jl/2ndtreat.htm>

1. The European Enlightenment: Reason, Progress and the Conquest of Nature
   1. Voltaire and the age of reason. His synthesis of Locke and Newton.
   2. The Enlightenment in Scotland, England, France and Germany.
   3. Kant and the concept of Enlightenment.
2. The Encyclopedia and the unification of knowledge.
3. Condorcet’s Utopia: Reason and progress.
4. The ideals of the Enlightenment and the French Revolution

Literature:

Kant, What is Enlightenment? <http://www.fordham.edu/halsall/mod/kant-whatis.html> The Philosophes, the Enlightenment and the Idea of Progress: R.R. Palmer, A History of the Modern World, 290-300. The Reader.

The Encyclopedia, Baumer: 370-375. The Reader.

Voltaire, Philosophical Dictionary, in Baumer: 410-414. The Reader.

Condorcet, The Progress of the Human Mind, Baumer: 427-429, 441-447. The Reader.

Recommended: Copleston, History of Philosophy, volume 6, chapters 1 and 6.

1. Kant’s Copernican Revolution and His Moral Worldview.
2. Kant’s theory of knowledge
3. Kant’s relation to the Enlightenment. A Copernican revolution.
4. Kant’s solution to the rationalism/ empiricism conflict.
5. Kant’s moral worldview. The categorical imperative.
6. Kant’s moral argument for God’s existence.
7. Kant’s response to the conflict of science and religion.

Literature:

Ethical Theory, Wolff: 158-172, The Reader. (Wolff’s analysis of Kant’s moral philosophy will be carefully analyzed in the seminars. Texts from Kant’s writings are included in Wolff.)

Bryan Magee: BBC interview with Geoffrey Warnock on Youtube: <http://www.youtube.com/playlist?list=PLF039B81515C73831>

Russell, Book 3, Part 2. Kant.

The Bourgeois Century, Baumer: 451-459. The Reader

Very highly recommended. Chapter 11 of Copleston, A History of Philosophy, volume 6, part 2, “The Problems of the First Critique,” and chapter 14, Morality and Religion.

Recommended. Kant (sections on empiricism, rationalism, resolution of the opposition, and sections on ideas of reason and ethics), The Internet Encyclopedia of Philosophy: <http://www.utm.edu/research/iep/>

1. Philosophy after Kant: Schelling, Fichte, Hegel and Marx.
   1. Kant’s successors: Schelling and Fichte
   2. Hegel’s philosophy of history and the idea of reason.
   3. Hegel’s social and political philosophy. Ethical Theory.
   4. The concept of dialectic in Hegel and Marx.
   5. The main pillars of Marxism.

Literature:

Hegel, Lectures on the Philosophy of History, Baumer: 479-484. The Reader Hegel and Marx, in Magee’s interview with Singer: The Great Philosophers, 188-

208. The Reader. Also on YouTube.

The Socialist Attack on Capitalism: Wolff, About Philosophy, 256-266. The Reader (This is an excellent analysis of the main principles in Marx, especially the social forces of production and the concept of alienation. This should be read at least once.)

Karl Marx, The Communist Manifesto, On Moral Business: 238-244. The Reader. Recommended: Copleston, The history of Philosophy, volume 7, chapter 10, Hegel (especially the discussion of the philosophy of history at the end of the chapter).

Hegel: The Internet Encyclopedia of Philosophy. <http://www.utm.edu/research/iep/>

Philosophy after Hegel: Kierkegaard, Schopenhauer, Feuerbach and Nietzsche.

* 1. Kierkegaard
  2. Schopenhauer

1. Feuerbach on atheism and alienation.
2. Nietzsche on the cultural crisis of Europe and the meaning of the death of God

Watch and take notes. Bryan Magee interviews J. P. Stern on Nietzsche in five parts on YouTube. [http://www.cosmolearning.com/documentaries/bryan-magee-talks-to-](http://www.cosmolearning.com/documentaries/bryan-magee-talks-to-jp-stern-about-nietzsche-872/) [jp-stern-about-nietzsche-872/](http://www.cosmolearning.com/documentaries/bryan-magee-talks-to-jp-stern-about-nietzsche-872/)

Russell, Chapter 24, Schopenhauer.

Ludwig Feuerbach, The Essence of Christianity: Baumer, 569-572. The Reader

Recommended: Nietzsche. <http://plato.stanford.edu/entries/nietzsche/> Kierkegaard: <http://plato.stanford.edu/entries/kierkegaard/> Section 1, 3, 4, and 5.

Russell’s chapter on Nietzsche is too negative a portrait of Nietzsche. It should be read with caution

1. For and against the Enlightenment: Liberalism, Romanticism, Utilitarianism, Positivism, and Social Darwinism: Bentham, J. S. Mill, Spencer and Comte.
2. The ideals and legacy of Classical Liberalism. Difference from modern Liberalism.
3. The decline of 19th Century Liberalism: Economic trends.
4. The rise of Utilitarianism: Bentham and Mill.
5. Mill on Liberty.
6. Mill’s views on women.
7. Positivism in the philosophy of A. Comte.

Literature:

Mill and Classical Laissez-Faire Liberalism: Wolff, About Philosophy, 244-256. The Reader.

John Stuart Mill, Private Property and its Critics, On Moral Business: 216-224. The Reader.

Baumer, The Bourgeois Century: 123-127. The Reader

J. S. Mill, Autobiography; Jeremy Bentham: Baumer, 285-288. The Reader. Auguste Comte, The Positive Philosophy: Baumer, 488-491. The Reader.

Recommended:

Russell, Chapter 26, The Utilitarians.

Liberalism <http://plato.stanford.edu/entries/liberalism/> <http://plato.stanford.edu/entries/mill/>

1. Introduction to The Great Philosophers of the late 19th and early 20th

century.

G. Frege

C. S. Peirce William James Bertrand Russell

L. Wittgenstein

Literature: Read Chapter 2 of Book 4 from Anthony Kenny, A New History of Western Philosophy. (Available as an e-book on Amazon.com. If this book is unavailable in the library, go the Stanford Encyclopedia of Philosophy and read the biographical summary of each of the above philosophers.

1. Psychoanalysis, Phenomenology and Existentialism
2. The Freudian revolution. The unconscious and reason.
3. Husserl and Heidegger.
4. Existentialism: Sartre, Jaspers and Camus.

Sigmund Freud, The Future of an Illusion: Baumer, 606-608, The Reader Sigmund Freud, Selected texts on the nature of man: Baumer, 654-662. Jean-Paul Sartre, Existentialism: Baumer, 612-625, 710-712. The Reader Sartre: Peter Watson, The Modern Mind, 407-410. The Reader.

Read Chapter 3 of Book 4 from Anthony Kenny, A New History of Western Philosophy. (Available as an e-book on Amazon.com. If this book is unavailable in the library, go the Stanford Encyclopedia of Philosophy and read the biographical summary of Heidegger and Sartre.

1. Movements in late Twentieth Century Thought:
   1. Structuralism and Post-Structuralism,
   2. Feminism and philosophy
   3. Philosophers of human rights, justice and freedom at the end of the 20th century

C. Postmodern rejection of scientific reason and rationality.

Literature:

Equality, Freedom and Justice: Hayek, Friedman, Berlin, Rawls, Nozick and B. F. Skinner: Peter Watson, The Modern Mind, An Intellectual History of the 20th Century, 517-519, 544-545, 548-551. The Reader.

Local Knowledge, (Science and Society in Postmodern Thinking): Peter Watson, The Modern Mind, 667-677. The Reader.

Feminist Epistemology and Philosophy of Science, Elizabeth Anderson: The Stanford Encyclopedia, [www.plato.stanford.edu](http://www.plato.stanford.edu/)

Recommended: Isaiah Berlin, Two Concepts of Liberty. <http://www.nyu.edu/projects/nissenbaum/papers/twoconcepts.pdf>

|  |  |  |  |
| --- | --- | --- | --- |
| **Topic (course section)** | **Total hrs** | **Expected learning outcomes (ELO) to be assessed** | **Assessment formats** |
| Lectures |
| Seminars |
| online/student work |
| Historical background of European Civilization. | 8 | To characterise the historical background of the European Civilization, including the concepts of myth, religion and philosophy and the origins of speculative thought. | In-class oral assessment |
| 8 |
| 14 |
| History of Ideas from early Greeks to Aristotle | 8 | To characterise the key ideas of Greek thinkers from Thales to Aristotle, including: the debate around virtue, justice, truth and the possibility of rational explanation of the universe. | In-class oral assessment |
| 8 |
| 10 |
| Jewish, Christian, and Muslim uses of philosophy from Philo of Alexandria through Augustine to the early Middle Ages. | 6 | To characterise the key ideas of Jewish, Christian, and Muslim uses of philosophy from Philo of Alexandria through Augustine to the early Middle Ages, including the main debates in Theology around the knowability, existence and attributes of the Divine. | In-class oral assessment |
| 6 |
| 8 |
| The High and late Middle ages to the Renaissance | 4 | To characterise the key ideas of High and late Middle ages to the Renaissance. | In-class oral assessment |
| 4 |
| 8 |
| Philosophy and Science in Modern World. | 4 | To characterise the key philosophical ideas of the Scientific Revolution from Copernicus and Galileo to Kepler and Newton. | In-class oral assessment |
| 4 |
| 8 |
| The Rationalist Tradition in European Culture | 4 | To characterise the key ideas of The Rationalist Tradition including the epistemological positions of Descartes, Spinoza and Leibniz. | In-class oral assessment |
| 4 |
| 10 |
| British Thought in the 17th & 18th Centuries: Social, Political and Epistemological | 6 | To characterise the key ideas of the major British Empiricists, including the epistemological positions of Hobbes, Locke, Berkeley and Hume. | In-class oral assessment |
| 6 |
| 8 |
| The European Enlightenment, Kant and his successors | 8 | To characterise the key ideas of the European Enlightenment, primarily of Immanuel Kant, including his contributions to epistemology and moral philosophy. | In-class oral assessment |
| 8 |
| 10 |
| The Hegelian Synthesis and its Collapse: Hegel, Mill and Marx. | 8 | To characterise the key ideas of Hegel, Mill and Marx, including their contribution to moral and political philosophy, and to the emerging tradition of Social Theory. | In-class oral assessment |
| 8 |
| 12 |
| The Great Philosophers at the end of the 19th and beginning of the 20th century. | 6 | To characterise the key ideas of the major philosophical movements at the end of the 19th and beginning of the 20th century, including Existentialism, Phenomenology and Psychoanalysis. | In-class oral assessment |
| 6 |
| 10 |
| Philosophical Movements in the 20th Century | 6 | To characterise the key ideas of the major philosophical movements after the Second World War, including Poststructuralism and Postmodernism. | In-class oral assessment |
| 6 |
| 9 |
| **Hours for types of classes:** | | 68 |
| 68 |
| 107 |
| **Total hours** | | 243 |

**8. Organization of Studies for Persons with Limited Mobility and Disabilities**

If necessary, learners with limited mobility or a disability (as per his/her application), as well as per his/her individual rehabilitation programme, may be offered the following options for receiving learning information with due consideration of his/her individual psycho-physical needs (e.g., via eLearning studies or distance technologies):

* + 1. *for persons with impaired vision*: enhanced fonts in hard copy documents; e-documents; audio files (transfer of study materials to an audio-format); hard copy documents with the use of Braille; individual consultation with a facilitated communicator; individual assignments and mentoring;
    2. *for persons with hearing impairments*: in hard copy; e-documents; video materials with subtitles; individual consultation with a facilitated communicator; individual assignments and mentoring;
    3. *for persons with a muscular-skeleton disorder*: in hard copy; e-documents; audio-files, individual assignments and mentoring.

**9.** **Additional Information**

***Winter and Spring Exam Marking Scheme***

In order to fully prepare for the exam students are expected to pay attention and take notes during the lecture, do the weekly reading assignment, as well as engage critically with the questions posed to and issues raised in the course material. In order to get full marks students has to address ALL the issues raised in the given question. Excellent answers are expected to also demonstrate **deeper understanding** and **critical engagement** with the question.

Here are descriptions of what is expected at each level of the marking scale from 0 to 10:

**10** *Outstanding*

In addition to fulfilling all the conditions for a level 9, the work displays an outstanding depth of understanding of the relevant literature, together with some originality in terms of clarifying the implications of a thesis or suggesting a new example or counterexample.

**9** *Excellent*

The topic is addressed clearly and precisely. Relevant literature is understood and used appropriately. Analysis of positions and concepts is thorough and rigorous. Arguments are logically coherent and justified by reasons or evidence.

**8** *Very good*

The topic is addressed clearly. Relevant literature is used and understood. The work is well-organized. Positions and concepts are clearly explained and analysed sufficiently. Arguments are well-reasoned and supported. There is some evidence of critical reflection.

**7** *Good*

The topic is clearly formulated and understood, but with a certain lack of depth. Some relevant literature is used and largely understood. The work is quite well-organized. Significant positions and concepts are explained. Arguments are largely coherent with some support and justification.

**6** *Quite good*

The topic is adequately formulated and understood, but with a certain lack of clarity. There is some reference to relevant literature with some understanding of its significance. The work contains some adequate organizational features. Some significant positions and concepts are presented. Some arguments are adequately formulated and justified.

**5** *Satisfactory*

The topic is addressed. There is evidence of some familiarity with the relevant literature and a moderate understanding of the main concepts. The work may lack adequate organization. The presentation of positions and concepts demonstrates a basic understanding. There is some evidence of the development of a relevant argument and position.

**4** *Barely adequate*

The work is an attempt to address the topic, but the topic is only vaguely formulated and understood. There is some evidence of a very basic understanding of some relevant positions and concepts. An argument is presented, but is not adequately developed or justified.

**3** *Inadequate*

The work fails to address the topic. The issues are poorly understood or misunderstood. There is no evidence of a basic understanding of relevant positions and concepts. No relevant argument can be discerned. There is little evidence of any relevant knowledge.

**2** *Totally inadequate*

The topic and the issues connected to it are misunderstood. The presentation of an argument is attempted, but is irrelevant. There is almost no evidence of any relevant knowledge.

**1** *Dismal*

The work displays little more than the barest hint of relevant knowledge.

**0** *Wretched*

There is no evidence of any relevant knowledge.

N.B., in order to be given a particular grade the work must fulfill all the *positive* features of that level and all the levels below it.

The same marking scheme is used to grade the essays.