Azusa Pacific University
COURSE INSTRUCTION PLAN
History of Ancient and Medieval Philosophy (PHIL 310-02)
Dr. Steve Wilkens

Fall 2006 3 Units
Room: Darling 411 TR 9:45-11:10

APU Mission Statement:

Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Course Description:

Students explore the development of philosophy from its early beginnings in Greece to Thomas Aquinas and William of Ockham at the close of the Middle Ages. Special attention is given to the Socratic, Platonic and Aristotelian contributions to the field.

Objectives:

1. To become familiar with the writings and ideas of the seminal thinkers of the classical and medieval periods.

2. To consider basic philosophical questions in the context of the time-frame studied.

3. To gain insight into the influence of philosophy on society and its structures.

4. To understand the development of ideas and the concepts and events that gave rise to them.

5. To examine ways philosophical thought can be applied to vocation and life.

Desired Learning Outcome for Philosophy Courses

All students will demonstrate increased ability to understand, construct, and reflect critically on philosophical arguments, calling upon the best of the philosophical tradition and their own analytical and expressive skills towards application of such reflection to a current social or moral issue. This is an application of the university’s goal for all students that graduates should practice a respect for the worth of all persons, with appreciation of individual and cultural differences, demonstrating truth-telling and grace in their relationships.
Desired Faith Integration Outcome for Philosophy Courses

All students will demonstrate increased confidence in the compatibility of sincere Christian faith and robust philosophical reflection, growing into a greater awareness of the intellectual depth, strength, and coherence that is possible for construction of a comprehensive Christian worldview. This outcome is specifically related to the university’s goals that graduates should be able to articulate a Christian worldview of truth and life and apply biblically-based ethical reasoning skills to problems.

Course Requirements:

1. Examinations

There will be three examinations, each accounting for 25% (100 points) of the final course grade. The examinations are mutually exclusive. Each examination will include questions drawn from reading and lecture materials.

Every effort should be made to take examinations on the assigned day. Tests may be made up only in the event of:
1. Illness (Documentation should be provided)
2. Activities for other classes or official campus groups

Make-up exams must be approved by the instructor. To schedule a make-up test, contact Marilyn Moore, administrative assistant for the Department of Philosophy and Theology.

See class schedule for examination dates.

2. Response Questions

A total of ten 1½-2 page responses (double-spaced) to specific questions on the week’s reading will be submitted during the semester. In general, the first part of each question will require that you have done the reading assigned for that week, and the second part of the question will require your response to or application of the idea presented. Each part of the question will be worth 5 points, for a total of 10 points.

The schedule for turning in these responses is on the course schedule found on page 4 of the course outline. The responses are due at the beginning of class on the scheduled days. These response sheets can be turned in early, but no late papers will be accepted.

The questions you will respond to are found on pages 6-12 of the course outline. Choose only one question each week.
3. Reading Assignments

Required Texts:

See below for reading schedule concerning dates when primary source material from
Kaufmann and Baird and material from the main textbook (Stumpf) is to be discussed
in class. You will be expected to arrive ready to contribute to class discussion on these
readings. Test questions will be drawn from these readings as well as from lecture
material.

4. Attendance/Participation

   If you must be absent from class, or any portion of class, the instructor should be
   notified beforehand. Otherwise, an absence will be counted as unexcused. You will be
   considered tardy if you arrive after the scheduled beginning of class. Tardies are
   counted as 1/2 of an absence. After 3 unexcused absences, 10 points will be deducted
   for each additional absence. You are responsible for all information presented in
   sessions from which you are absent.

Weighting of Course Requirements

<table>
<thead>
<tr>
<th>Examination #1</th>
<th>Oct. 5</th>
<th>100 points</th>
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<tbody>
<tr>
<td>Examination #2</td>
<td>Nov. 2</td>
<td>100 points</td>
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<tr>
<td>Final</td>
<td>Dec. 14 (9:45-11:45)</td>
<td>100 points</td>
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<tr>
<td>Response Questions</td>
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Grading Scale

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<tr>
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<tr>
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Professor Access

Office Hours – Duke #239
   Monday 9:00-11:30
   Friday 1:00-2:30

Phone
   Office ext. - #5633
   Home - (626) 359-6415
   Email – swilkens@apu.edu
### Class Schedule
(Titles represent readings from Baird and Kaufmann - dates are approximate and subject to revision)

<table>
<thead>
<tr>
<th>Due Date</th>
<th>Baird &amp; Kaufman</th>
<th>Stumpf</th>
<th>Response Questions</th>
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<tbody>
<tr>
<td>9/14</td>
<td>5-22</td>
<td>1-6</td>
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<tr>
<td>9/21</td>
<td>Euthyphro/Apology</td>
<td>22-45</td>
<td>7-13</td>
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<tr>
<td>9/28</td>
<td>Crito/Phaedo/Republic</td>
<td>46-74</td>
<td>14-21</td>
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<td>10/5</td>
<td>Examination #1</td>
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<tr>
<td>10/12</td>
<td>Nichomachean Ethics</td>
<td>75-99</td>
<td>22-26</td>
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<td>10/19</td>
<td>Epicurus/Epictetus</td>
<td>103-114</td>
<td>27-31</td>
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<td>10/26</td>
<td>Plotinus</td>
<td>114-124</td>
<td>32-34</td>
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<td>11/2</td>
<td>Augustine</td>
<td>125-141</td>
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<td>11/2</td>
<td>Examination #2</td>
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<td>11/9</td>
<td>Boethius/Anselm</td>
<td>142-156</td>
<td>41-43</td>
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<td>11/16</td>
<td>Moses Maimonides/Hildegard of Bingen</td>
<td>156-162</td>
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<td>11/21</td>
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<td>11/30</td>
<td>Aquinas/Duns Scotus/William of Ockham</td>
<td>163-186</td>
<td>46-49</td>
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**Final Examination - Dec. 14 (9:45)**
Students with Disabilities

Any student in this course who has a disability that might prevent him/her from fully demonstrating his/her abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that might be necessary to ensure your full participation in the successful completion of course requirements.

Academic Integrity

The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online.

Expectations for this course regarding academic integrity in this class
The expectations are consistent with those outlined in the academic integrity policy.

Consequences for violations of academic integrity in this class
Academic dishonesty harms the guilty student, classmates, and the institution, and will be dealt with severely. Any instance will result in an “F” for the entire course.
Response Questions

1. The Pythagoreans put people into three different classes—venders/buyers, competitors, analysts.
   a. Why do the Pythagoreans believe that those who seek to rationally understand life lead the Good Life?
   b. Remembering that the Pythagoreans acknowledge that all three classes are necessary for society, explain why you agree or disagree with them about their claim that those who seek to rationally understand the world live the Good Life.

2. Classical philosophers, following the Pythagoreans, viewed music as a sign of cosmic harmony. Good music, they argued, replicated the harmony of the universe.
   a. Why did the Pythagoreans believe this?
   b. Do you think they are correct in connecting good music with structures of the universe?

3. The Pythagoreans thought that Being/changelessness/immutability was the key to understanding the world. Heraclitus said Becoming was the primary category for understanding the world.
   a. Why did each take these differing positions?
   b. Which is correct about the proper starting point for understanding life?

4. Heraclitus uses the concepts of fire and Logos to outline a model for the universe.
   a. How does Heraclitus use these concepts to account for the One and the Many?
   b. In what ways do you see this as compatible/incompatible with a Christian account of the One and the Many?

5. Parmenides claims that change is logically impossible.
   a. How does Parmenides’ distinction between reason and the senses play a role in reaching this conclusion?
   b. Which should we trust more in seeking to understand the world, reason or the senses?

6. Empedocles argues that the forces of Love and Hate, energies that we normally think of as characteristic of persons, govern changes in the universe.
   a. What are Love and Hate supposed to explain, according to Empedocles?
   b. What are the benefits and problems that arise when we use personal forces like Love and Hate to explain what goes on in all aspects of the world?

7. Anaxagoras introduces the concept of mind (nous) into philosophical discussion:
   a. What does he see as the relationship between mind and matter?
   b. What types of problems is he trying to resolve by bringing the idea of mind into the picture? What questions does he leave unanswered?
8. The Atomists offered a purely mechanical explanation of the universe.
   a. How did the Atomist theory of atoms in motion explain how different things, thought included, came to take the form they do?
   b. What types of problems arise in a purely mechanistic view of the universe?

9. The Sophists all doubted the possibility of knowing absolute truth.
   a. Why did they take the position that, even if truth exists, it is unknowable?
   b. A lot of people today claim to be relativists, as the Sophists did. How would you, taking into account their reasons for relativism, develop an argument (not a list of assertions) to persuade them that truth is actually knowable?

10. In Socrates’ conversation with Euthyphro:
    a. What indications does *Euthyphro* provide that lets us know what Socrates thinks of Euthyphro.
    b. Do you think Socrates treats Euthyphro fairly during the conversation?

11. In *Euthyphro*, Socrates and Euthyphro get into a discussion of which comes first, the goodness of piety (which the gods [or God] then acknowledges) or the declaration of the gods [or God], which then makes piety good.
    a. How does Euthyphro answer this question and how does Socrates respond?
    b. Which does come first?

12. On the surface, the *Apology* tells us the story of a jury putting Socrates on trial. On the other hand, however, we could read this as a story of Socrates putting the jury on trial.
    a. What do we find in the *Apology* that indicates that Socrates is putting the jury on trial?
    b. Socrates seems to conclude that the jury is guilty. Do you think he is right?

13. Socrates’ defense in his *Apology* gives us an idea of what he thinks is important.
    a. Name three things he seems to find important and show how the *Apology* supports this.
    b. Do you agree or disagree that what he values is actually valuable?

14. Crito gives a number of reasons for Socrates to escape.
    a. What response does Socrates give to Crito’s reasons for escaping?
    b. Is Socrates a hero or a fool for staying in jail and allowing himself to be executed?

15. In *Phaedo*, Socrates makes a very clear distinction between the soul and the body.
    a. What is Socrates’ understanding of the body in *Phaedo*?
    b. Do you believe this view of our body is consistent or inconsistent with how a Christian should see our bodies?
16. In the discussion of the soul’s knowledge of truths about eternal, perfect, and unchanging realities in *Phaedo*, we now have an explicit statement about why he values certain things and sees other things as less important.
   a. How does this information help us make more sense of what Socrates says and does in *Euthyphro*, *Apology*, and *Crito*?
   b. Do you think his view of the soul is on the right track?

17. Socrates speaks at some length about “recollection” in *Phaedo*?
   a. What does he mean by recollection and what does it prove, according to Socrates?
   b. Do you think his arguments for recollection are sound?

18. In the *Republic*, Socrates and his companions claim that the State is necessary because no individual is self-sufficient.
   a. What three classes will naturally arise in a State, and what functions do they fulfill?
   b. Do you agree with Socrates about the hierarchy of these classes?

19. In their discussion of the ideal State, Socrates et. al. speak of the place women might hold in the *Republic*.
   a. What problems might arise in incorporating women into the Guardian class and how does Socrates respond to them?
   b. Do Socrates’ answers elevate or denigrate women?

20. One of the most famous pieces of philosophy is the Allegory of the Cave.  
   a. What ideas are conveyed through this allegory?  
   b. What parallels do you find between Christian ideas and the Allegory of the Cave?

21. Throughout the *Republic*, Plato speaks of the attributes of those who would be rulers
   a. What does Plato see as the attributes of a good ruler?
   b. Explain why you agree or disagree with these qualities for good leaders.

22. In *Nicomachean Ethics*, Aristotle speaks of happiness as the highest good that all people strive for.
   a. Definitions are important here, and Aristotle is careful to define what happiness means and doesn’t mean. What is his definition of happiness, and what does it exclude?
   b. Do you agree that all people, whether they know it or not, strive for happiness? Do you think Aristotle gets the definition right?

23. For Aristotle, the main task in achieving our goal is to become virtuous. Concerning moral virtues:
   a. How does Aristotle define virtue and how do we determine what is virtuous?
   b. Is his idea of virtue as the mean between extremes helpful in showing us how to become virtuous?
   a. What does he mean by each of these types of wisdom and how do they work together?
   b. Which type of wisdom do you think is more frequently stressed in the Christian circles you are part of? Why do you think this is the case, and could your group benefit from greater focus on the form of wisdom less frequently sought?

15. Aristotle clearly does not believe that pleasure and happiness are the same thing.
   a. What are the benefits and limitations of pleasure, according to Aristotle?
   b. If Aristotle would be around today, what would he have to say to our world about pleasure?

26. At the end of *Nicomachean Ethics*, Aristotle comes back to theoretical wisdom in his discussion of the contemplative life.
   a. What are the benefits of the contemplative life, according to Aristotle?
   b. What continuities/discontinuities do you see in Aristotle’s ideal of the contemplative life and the Christian ideal for life?

27. Unlike Aristotle, Epicurus puts pleasure at the center of the good life.
   a. From *Letter to Menoeceus* and *Principle Doctrines*, how does Epicurus define pleasure? What does he not mean by pleasure?
   b. What do you find in Epicurus’ view of pleasure that should be acceptable from a Christian perspective? What do you find questionable?

28. Epicurus makes a strong connection between achieving pleasure and prudent thinking, not a link we normally find in people who build life around pleasure.
   a. How does Epicurus see a connection between prudence and pleasure?
   b. Does connecting pleasure to prudence make the idea of a life dedicated to pleasure more compatible with your view of a good life?

29. An enchiridion is a handbook, usually a brief writing that attempts to summarize the main points of an author’s system of thought.
   a. If you were to boil down this work even further and identify a “defining quote,” one that really captures the fundamental theme of Epictetus’ *Enchiridion*, what would it be? Using other ideas in *Enchiridion*, show why do you think this quote really captures the essence of the entire work. *(Only one part to this one, worth 10 points.)*

30. The Stoics say that God is everything (pantheism) or at least is in everything (panentheism).
   a. How does this fundamental idea influence other Stoic ideas?
   b. What basic Christian doctrines are in tension with this Stoic view of God?
31. Epictetus says that the secret to living the Good Life is knowing what you control and understanding what is beyond your control.
   a. What, according to Epictetus, is inside your power to change? What cannot be controlled by us? How does knowing this allow us to live the Good Life, in his view?
   b. What does Epictetus say that would enrich our lives, if we listened to him?

32. The Skeptics addressed the question of how people should live without the help of truth.
   a. If there is no truth that can be known with certainty, how does a wise person live?
   b. Normally, we think that skepticism is the opposite of faith. Are there places where skepticism, as it is understood by the Skeptics, and faith intersect?

33. Plotinus and the Neo-Platonist used the idea of emanation to explain “the Many” of the universe.
   a. How does the idea of emanation help Plotinus explain the existence of evil?
   b. As Stumpf notes, Augustine found a lot of stuff in Plotinus’ works that sounded consistent with Christianity. What types of connections might he have found between Christianity and Plotinus?

34. In *Enneads*, Plotinus links the ideas of truth, the good life, God and beauty.
   a. What does our understanding of beauty tell us about how we can achieve the good life?
   b. We don’t often find beauty connected with the ideas of God and truth in our world. Why do you think that is the case, and how might the concept of beauty add new dimensions to the way we think of God/truth?

35. Stumpf mentions that Platonic thought helped Augustine overcome his earlier skepticism.
   a. How does Augustine use *a priori* ideas as a means of coming to the conclusion that we can find certainty and avoid skepticism?
   b. Do you think Augustine is correct that our capacity to grasp concepts and deal with them logically allows us to overcome skepticism and find certainty?

36. Augustine’s confidence in the capacity of the mind/soul to know is always held in tension with his view that human beings are sinful.
   a. Why, in Augustine’s view, are sin and knowledge in tension? How does he use the doctrine of illumination to resolve this tension?
   b. How do you think Augustine’s understanding of illumination fits in with Christian ideas such as grace and human responsibility for sin?

37. One of the defining issues of Augustine’s intellectual pilgrimage was his attempt to understand how evil could exist in a world created by a good and all-powerful God.
   a. How does Augustine use love to explain how evil came about?
   b. Do you think Augustine provides at least a foundation for resolving the problem of evil?

38. The story of Augustine’s conversion in his *Confessions* is a decisive hinge-point in this book.
   a. As he looks back at the moments leading to his eventual conversion, what were elements that made it difficult for him to come to the point of faith?
   b. How does Augustine’s struggle toward faith offer insights about the struggles others encounter as they consider faith?
39. After recounting his life up to his conversion in the *Confessions*, Augustine makes a quick shift to considering certain philosophical problems, one of which is the question of what time is.
   a. In Augustine’s meditation on the nature of time, he ultimately concludes that we do not know what it is in itself. How does he reach this conclusion?
   b. Augustine concludes that he cannot say what time is, but he apparently feels it is important to keep this meditation in the book for some reason. What do you think he intends for us to learn from this?

40. In *City of God*, Augustine has something to say about what is necessary for the Good Life/happiness.
   a. What, in Augustine’s view, is the only way human beings can achieve happiness, and what hinders us in this process?
   b. While it is not uncommon today to hear people say that human beings are inherently evil, Augustine says that we have an essentially good nature. At the same time, he says that all are tainted by evil. Explain why you think he is correct or incorrect in this assessment.

41. Boethius is a Christian, but in his *Consolation of Philosophy*, cites Aristotle and Plato in making his case.
   a. What do you see in this section of *Consolation of Philosophy* that seems compatible with a Christian understanding of the world?
   b. Is it valid for a Christian such as Boethius to take on big questions such as how we explain evil’s existence in a world governed by God by appealing to sources such as Aristotle and Plato, but not using explicitly Christian sources?

42. If God governs his creation, how can people have free will? This section of *Consolation of Philosophy* addresses this question.
   a. How does Boethius define God’s eternity, and how does this help him explain how God can foreknow all things while still allowing for human freedom?
   b. How would you explain where human freedom stands in relationship to God’s foreknowledge and governance of the universe?

43. In *Proslogion*, Anselm outlines one of the most famous arguments for God’s existence.
   a. What is Anselm’s argument for God’s existence?
   b. Anselm states this argument in the context of prayer or conversation with God. Why do you think he lays out his argument in this type of context, and why does he state at the beginning, “Unless I believe, I shall not understand?”

44. Hildegard deals with three different capacities in the human being—reason, will, sensation.
   a. What is the role played by each of these capacities in our quest for spirituality?
   b. Explain why you agree or disagree with the roles she assigns to each of these capacities.
45. In Maimonides’ *Guide for the Perplexed*, he lays out an argument for God’s existence.
   a. What is this argument in summary?
   b. Do you think this argument succeeds in proving God’s existence?

46. In the first part of the reading from the *Summa Theologica*, Aquinas outlines his famous “Five Ways,” or his arguments for God’s existence.
   a. There are at least two distinct arguments for God’s existence here. What are they?
   b. Aquinas firmly believed that faith was necessary for salvation. Is an attempt to prove God’s existence compatible or incompatible with this idea?

47. Like so many philosophers before, Aristotle picks up on the theme of human happiness.
   a. What does he say is necessary for happiness and how is it obtained?
   b. How could you use Aristotle’s ideas in explaining the Good Life/happiness to someone today?

48. Aquinas is quite famous for his advocacy of natural law.
   a. What is natural law, and how does it relate to what he calls human (or positive) law?
   b. What do you see as the proper relationship between the laws of ethics and the laws a society adopts for its governance?

49. In the later medieval period, many of the Nominalists placed the will above the place of the intellect.
   a. What is voluntarism, and why did the Nominalists take this position rather than one that focuses on human and divine intellect?
   b. Which capacity is the primary force in the human being—intellect or will?

50. Which of the philosophers studies this semester provides the best insight into how one can achieve the Good Life. Cite their ideas to support your answer.