

DEPARTMENT OF PHILOSOPHY
School of Philosophy, Theology & Religion
UNIVERSITY OF BIRMINGHAM

History of Philosophy A
Banner code: PHIL 0920293

10 Credits

MODULE GUIDE
2009/2010

This module outline **must** be read in conjunction with the relevant sections of *The Philosopher's Stone* and the *Philosophy Study Guide*, available from the Philosophy Office (room 107).

MOMD and Erasmus students should pick up a student pack (including the *Stone* and the *Philosophy Study Guide*) from the Philosophy Office. Erasmus students, please note that your attendance and assessment requirements are exactly the same as for all other students on this module. Please see the *Philosopher's Stone* for more information.

1. GENERAL INFORMATION

Module convenor: Nikk Effingham
Office number: 114
Email: N.Effingham@bham.ac.uk
Office hours: Monday 2-3, Thursday 2-3.

Semester: One
Credit rating: 10
Level: C

Tutors: Seminars for this module will be taken by a tutor, who is a Postgraduate Teaching Assistant in the Department:

Kirk Surgener
E-mail: KXS675@bham.ac.uk

Norman Stinchcombe
E-mail: NXS082@bham.ac.uk

Seminar tutors do not have office hours; however, your seminar tutor will be very happy to talk to you about any aspect of this module by appointment. Please email him (or speak to him before or after your seminar) to arrange a place and time to meet.

2. ABOUT THE MODULE

MODULE SUMMARY

This module, combined with History of Philosophy B, introduces students to some major figures and themes in the history of philosophy. History of Philosophy A focuses mainly on medieval philosophy, including such figures as St. Augustine, St. Aquinas and William of Ockham. Issues that will be looked at include the nature of lust, medieval ethical theory, arguments for the existence of God and scepticism.

3. MODULE ORGANISATION

Lectures: Mondays 1pm-2pm, Strathcona Building R18 Lecture Theatre 4. There will be **no lecture** during Reading Week (week 6).

Seminars: Seminars are fortnightly, starting in week 2 or week 3. Attendance at seminars is compulsory. Seminar groups and times will be arranged during the first lecture of this module, in week 1. It is your responsibility to ensure that you have been allocated to a seminar group; if you do not get assigned to a group, or if you cannot make the time you have been allocated to, please see Janet Elwell in room 107 as soon as possible. **You may not change seminar group without Janet's permission.** Students who attend the wrong seminar group will be marked absent.

If you have seminars on even weeks, **there will be a seminar during Reading Week.**

Work and attendance

The work and attendance requirements for this course are that you:

- **Attend all seminars.** If you are absent from a seminar through illness or for any other reason, you should inform the tutor as soon as possible – if possible, *before* the class.
- **Prepare adequately for seminars** as directed by your tutor and/ module convenor. **Only students who have prepared adequately may attend seminars.** Students who do not turn up with *written answers* to the seminar questions will be asked to leave the seminar. The required questions that must be answered for each seminar can be found at the end of this course document.
- **Complete written work on time:** Failure to complete assessed work by the due date constitutes a violation of the work and attendance requirements.

Persistent violations of work and attendance requirements will be reported to the Senior Tutor. If you have difficulties (e.g. personal, financial or family problems) that result in persistent failure to meet the work and attendance requirements, you should talk to your academic tutor or the Welfare Tutor.

Students are required by University regulations to display 'due diligence'. Failure to do so may result in your being barred from assessment, which can lead ultimately to exclusion from your degree programme.

Study budget

The University's Code of Practice specifies that a 10-credit module is expected to require about 100 hours work by students.

For this module, you are recommended to break this down roughly as follows:

Lectures	10 hours
Seminars	5 hours
Preparation for seminars	5 x 6 hours = 30 hours
Writing up seminar/lecture notes	15 hours
Essay preparation	20 hours
Exam preparation	20 hours
TOTAL:	100

Prompt arrival at classes

Students should note that all classes in the University start **on the hour** and should end at 50 minutes past the hour. Late arrival at seminars may result in your being marked absent; if you arrive late it is your responsibility to ensure that your presence has been noted.

4. ASSESSMENT

The assessment for this module is as follows:

This module is jointly assessed with History of Philosophy B. The contribution of the assessment for this module to the total overall mark for both modules is: (a) One 1500-word essay (25%) and (b) one exam question in a 90-minute exam (25%).

ASSESSMENT CRITERIA

For the Philosophy Department's assessment criteria and guidance on how to meet them, see the *Philosophy Study Guide*.

ASSESSED ESSAYS

One essay of 1,500 words should be chosen from the list provided below.

Presentation

Essays must be typed in at least 12 point in a readable font, with wide margins and page numbers, and should **not** be single spaced. They should include proper bibliography and references; **marks will be deducted for inadequate referencing/bibliography**. See the *Study Guide* for guidelines and the *Philosopher's Stone* for information about penalties.

Failure to provide adequate referencing can amount to plagiarism. Plagiarism is a form of cheating and can lead to exclusion from your degree programme. Please see the *Study Guide* for guidance on avoiding plagiarism and the *Philosopher's Stone* for information about how cases of plagiarism are dealt with.

Word limit

Your essay **MUST NOT** exceed the word limit stated above. **You must state the exact number of words used (excluding bibliography) at the end of the main text of your essay, and again on the essay submission form.** If you fail to do this, your essay may be returned to you so that you can add this information, and this may significantly delay the marking process.

See the *Philosopher's Stone* for more information about the word limits and penalties for exceeding them.

Deadline

The essay must be handed in by **Tuesday 24th November, 2009.**

See the *Philosopher's Stone* for information about the granting of extensions and penalties for unexcused late submission. Late submissions for which no extension has been granted will be penalised at a rate of 5 marks per day.

Handing in your essay

You must hand **two copies** of your essay by 12.30pm on the due date, to the Philosophy Office. An essay submission form must be included with your essay; you can fill this in when you submit your essay. See the *Philosopher's Stone* for more information about essay hand-ins.

Uploading your essay to turnitinUK

You must upload your essay to turnitinUK prior to handing in the hard copies. You will be asked to tick a box confirming this on the essay submission form, and your essay will not be accepted unless you have ticked the box (or attach the form excusing you from this, signed by the Department's plagiarism officer). The essay you submit in hard copy **MUST** be exactly the same as the one you upload to turnitinUK. However if discrepancies do occur, it will be the hard copy that is assessed. See the *Philosopher's Stone* for more information.

Return of assessed essays

A report on your first assessed essay should be available by 12th January, 2010 provided the essay is submitted on time. You will receive an email (to your bham.ac.uk account) as soon as your essay is available to pick up from the Philosophy Office; please **do not try to pick up your essay before you have received the email.**

Please note that all essay marks are provisional until confirmed by the Board of Examiners in June. Note also that you are **NOT** entitled to question the academic judgement of the person marking your essay. If you are unhappy with your mark, you should make an appointment with the member of staff who marked the essay to discuss your performance. If you are still not satisfied, you can raise the issue with the Head of Department, who may then arrange for a second member of staff to look at the essay. The HoD will not do this unless you have already discussed your essay with the person who marked it.

Students are welcome to discuss their essay with the module convenor or their academic tutor during office hours.

ESSAY TITLES

- (1) What are Augustine's reasons for thinking adultery is immoral? Are they compelling?
- (2) Critically evaluate one aspect of Ockham's ethical theory.
- (3) Present one response to the problem of evil. Is it a good response?

EXAMINATION

This module is jointly assessed with History of Philosophy B. One 90-minute exam will be set during the May/June examination period, in which you must answer ONE question for this module and ONE question for History of Philosophy B.

The exam will only *specifically* cover topics from the second half of both modules. Where there is overlap (and a topic from the second half of one module appears also on the first half of the other e.g. scepticism) assume that the examination may well cover that topic. Students should feel free to bring in material from any part of the module (indeed, any course!) where appropriate.

Past examination papers are available at www.exampapers.bham.ac.uk, cover courses substantially different from this one. I recommend waiting until the end of semester one when example exam papers will be distributed via WebCT.

5. OUTLINE OF THE MODULE

Semester 1

Week 1 (beginning 28 Sept):	Adultery and Lust
Week 2 (beginning 5 Oct):	Ethics I
Week 3 (beginning 12 Oct):	Ethics II
Week 4 (beginning 19 Oct):	Evil I
Week 5 (beginning 26 Oct):	Evil II

WEEK 6 (beginning 2 November): READING WEEK (no lecture)

Week 7 (beginning 9 Nov):	The Ontological Argument I
Week 8 (beginning 16 Nov):	The Cosmological Argument I
Week 9 (beginning 23 Nov):	The Cosmological Argument II
Week 10 (beginning 30 Nov):	The Teleological Argument
Week 11 (beginning 7 Dec):	Scepticism I

Seminar topics

Topic 1 (week 2/3): Adultery and Lust

Required reading:

Kaye, S. (2008) *Medieval Philosophy* Oxford: Oneworld. Chapters 1-4.

Augustine's 'Why Adultery is Evil' extract from Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press: 525-27 (in coursepack).

With the Kaye, you don't need a detailed study! So whilst it's four chapters, I'm not expecting you to have instant recall of the information it contains! It's just important that by

the mid-point of the course you've read the book and are reasonably familiar with its contents, to give you a general idea of what medieval philosophy is about.

Topic 2 (week 4/5): Divine Command Theory

Required reading:

Kaye, S. (2008) *Medieval Philosophy* Oxford: Oneworld. Chapters 5-8.

Arthur, J. 'Why Morality Does Not Depend On Religion', reprinted in Sommers and Sommers (eds.) (2004) *Vice and Virtue in Everyday Life 6th Edition* London: Wadsworth: 81-88 (in coursepack).

Again, don't spend too much time getting to grips with the Kaye, although you should obviously spend more time on chapter 8 given its relevance to the seminar topic.

Topic 3 (week 6/7): The Problem of Evil

Required reading:

Extracts from Augustine's *The City of God* and Griffin's *God, Power and Evil* reprinted in Peterson (ed.) *The Problem of Evil: Selected Readings* Notre Dame: University of Notre Dame Press: 191-214 (in coursepack).

Re-read Kate chapter 3.

Note that on p. 208 there's an important footnote that you should make sure you read for the extract to make any sense.

Topic 4 (week 8/9): Arguments for the Existence of God

Required reading:

Extracts from Anselm's *Proslogion* reprinted in Stump and Murray (eds.) *Philosophy of Religion: The Big Questions* Oxford: Blackwell: 65-69 (in coursepack).

Extract from Aquinas' *Summa Contra Gentiles* reprinted in Peterson, Hasker, Reichenbach and Basinger (eds.) *Philosophy of Religion: Selected Readings 2nd edition* Oxford: OUP: 184-7 (in coursepack).

Re-read Kaye chapters 2 and 5.

Topic 5 (week 10/11): Scepticism

Required reading:

Augustine's 'Arguments Against Academic Skepticism' and 'Internal Knowledge' extract from Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press: 443-54 (in coursepack).

6. READING LIST

Compulsory purchase: You must have access to a copy of Sharon Kaye's *Medieval Philosophy: A Beginner's Guide* **and** the coursepack. The textbook should be available from the campus bookshop. All required readings are either in the book or coursepack.

Recommended purchases: It is highly recommended that you group together with other students to form a small 'book club'. Not only can you use such groups to aid in course preparation and

philosophical investigation, but you can also each purchase a text that you think it appropriate and then share these texts amongst yourselves.

Course pack: A course pack is available for this module for £1. This includes the readings for the seminars. If you have not yet bought a course pack, please buy one from the Philosophy Office.

General Reading list: Listed below are some general texts you may wish to refer to. This list is *far from exhaustive*, and you will find numerous books in the library on medieval philosophy, and on each of the particular topics, that are not listed here. Only the foolish would assume that because they do not feature on this small list that they are not worth reading. You will also find journal articles to be of great use. Journal articles can be found either in the original hardcopies (stored in the library) or on-line. Information on how to access on-line journals will be provided during the library inductions. Note that Google Scholar has a direct link to PDFs of the articles if accessed via a computer on campus.

Specifically what I *haven't* included here is a list of the primary texts of the various medieval philosophers we will be looking at. Such a list would be very extensive, and I fear that making such a list would cause some to sit there and start ploughing through the primary material. That would be counter-productive. Instead, when you come across something that interests you feel free at that point to find the appropriate, specific passage in the primary texts.

General introductions to medieval philosophy and collections of useful texts

- Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press.
- Copleston, F. (1972) *A History of Medieval Philosophy* London: Methuen and Co. Ltd.
- Dronke, P. (1988) *A History of Twelfth-Century Western Philosophy* Cambridge: Cambridge University Press.
- Gilson, E. (1955) *History of Christian Philosophy in the Middle Ages* London: Sheed and Ward.
- Gracia, J. and Noone, T. (2003) *A Companion to Philosophy in the Middle Ages* Oxford: Blackwell.
- Haren, M. (1985) *Medieval Thought 2nd Edition* London: Macmillan.
- Hyman, A. and Walsh, J. (1973) *Philosophy in the Middle Ages* Cambridge: Hackett Publishing Company.
- Knowles, D. (1962) *The Evolution of Medieval Thought* London: Longmans.
- Jones, W. (1969) *The Medieval Mind 2nd Edition* London: Harcourt Brace Jovanovich.
- Kenny, A. (2005) *Medieval Philosophy* Oxford: OUP.
- Koterski, J. (2009) *An Introduction to Medieval Philosophy* Chichester: Wiley-Blackwell. [NB: Currently on order]
- Kretzmann, N., Kenny, A. and Pinborg, J. (1982) *The Cambridge History of Later Medieval Philosophy* Cambridge: Cambridge University Press.
- Marendon, J. (1983) *Early Medieval Philosophy (480-1150): An Introduction* London: Routledge.
- Marendon, J. (1998) *Routledge History of Philosophy Volume III: Medieval Philosophy* London: Routledge.
- Martin, C. (1996) *An Introduction to Medieval Philosophy* Edinburgh: Edinburgh University Press.
- Schodinger, A. (1996). *Readings in Medieval Philosophy* Oxford: OUP.

Anselm

- Evans, G. (1989) *Anselm* London: Geoffrey Chapman.

Augustine

- Clark, M. (1994) *Augustine* London: Geoffrey Chapman.
- Clark, E. (1996). *St. Augustine on Marriage and Sexuality* The Catholic University of America Press.
- Kirwan, C. (1989). *Augustine* London: Routledge.

Rist, J. (1994) *Augustine* Cambridge: Cambridge University Press.

Stump, E. and Kretzmann, N. (2001). *The Cambridge Companion to Augustine* Cambridge: Cambridge University Press.

Aquinas

Copleston, F. (1955). *Aquinas* London: Penguin Books.

Davies (ed.) (2002) *Thomas Aquinas: Contemporary Philosophical Perspectives* Oxford: OUP.

Healy, N. (2003) *Thomas Aquinas: Theologian of the Christian Life* Aldershot: Ashgate.

Kenny, A. (1980) *Aquinas* Oxford: OUP.

Kretzmann, N. and Stump, E. (1993) *The Cambridge Companion to Aquinas* Cambridge: Cambridge University Press.

Lisska, A. (1996) *Aquinas's Theory of Natural Law* Oxford: Clarendon Press.

Martin, C. (1997) *Thomas Aquinas: God and Explanation* Edinburgh: Edinburgh University Press.

McInerny, R. (2004) *Aquinas* Oxford: Blackwell.

Other Medieval Philosophers

Brower, J. and Guilfooy, K. (2004) *The Cambridge Companion to Abelard* Cambridge: Cambridge University Press.

Cross, R. (1999). *Duns Scotus* Oxford: OUP.

Leff, G. (1975). *William of Ockham* Manchester: Manchester University Press.

Marendon, J. (1997) *The Philosophy of Peter Abelard* Cambridge: Cambridge University Press.

Spade, P. (1999) *The Cambridge Companion to Ockham* Cambridge: Cambridge University Press.

Specific Readings: Below are some selected readings for the individual topics that you will be asked to do your essay and exam answers on. These are *not* instead of the above general readings. Reading widely is to be encouraged, and to think that the selection below are the only relevant texts and that the above texts are irrelevant just because I haven't listed them here, would be foolish. It would be equally foolish to think that those listed below are somehow 'superior' to readings you come across via means of legitimate research (where legitimate means include journals, books from the library, recognised web sources etc. *not* some random crank's webpage you came across one night whilst randomly banging key phrases into google).

Adultery and Lust

Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press Topic 8.

Hoose, B. (1998) *Christian Ethics: An introduction* London: Continuum. Chapter 16.

Jordan, M. (2002) *The Ethics of Sex* Oxford: Blackwell. Chapter 5.

Primoratz, I. (1999) *Ethics and Sex* London: Routledge. Chapter 7.

Stump, E. and Kretzmann, N. (eds.) (2001) *The Cambridge Companion to Augustine* Cambridge: Cambridge University Press, chapter 15.

Ethics

Arrington, R. (2005). *Western Ethics: An Historical Introduction*, Oxford: Blackwell, chapter 5.

Benn, P. (2002). *Ethics* London: Routledge chapter 2.

Craig, W. and Sinnott-Armstrong, W. (2004). *God?: A Debate between a Christian and an atheist*, Oxford: OUP, especially p. 17-36.

Gensler, H. (1998). *Ethics: A Contemporary Introduction* London: Routledge.

Jones, W. (1969). *The Medieval Mind 2nd Edition*, New York: Harcourt, especially chapter 7.

- Kenny, A. (2005) *Medieval Philosophy* Oxford: OUP. Chapter 8.
- Kretzmann, N., Kenny, A. and Pinborg, J. (1982) *The Cambridge History of Later Medieval Philosophy* Cambridge: Cambridge University Press. Chapter 37.
- LaFollette, H. (ed.) (2000) *The Blackwell Guide to Ethical Theory*, Oxford: Blackwell. Chapter 3.
- Marendon, J. (1997) *The Philosophy of Peter Abelard* Cambridge: Cambridge University Press. Chapter 9.
- Murphy, M. (2008) 'Theological Voluntarism' from *The Stanford Encyclopedia of Philosophy* (online).
- Rachels, J. (1995). *The Elements of Moral Philosophy 2nd Edition* London: McGraw-Hill. Chapter 4.
- Singer, P. (1991). *A Companion to Ethics*, Oxford: Blackwell, chapters 11 and 13.
- Spade, P. (1999) *The Cambridge Companion to Ockham* Cambridge: Cambridge University Press, chapter 10.
- Wielenberg, E. (2005). *Value and virtue in a godless universe*, Cambridge: Cambridge University Press, especially p. 39-65.

The Problem of Evil

- Arrington, R. (2005). *Western Ethics: An Historical Introduction*, Oxford: Blackwell, chapter 5.
- Brown, S. (1984). *Leibniz*. Minneapolis: University of Minnesota Press, chapter 2.
- Davies, B. (2004) *An introduction to the Philosophy of Religion 3rd edition* Oxford: OUP, chapter 10
- Evans, G. (1982). *Augustine on Evil* Cambridge: Cambridge University Press.
- Francks, R. (2003) *History of Modern Philosophy* Ithaca: McGill-Queens, chapter 10.
- Grayling, A. (ed.) (1998) *Philosophy 2* Oxford: OUP. Chapters 5 and 9.
- Honderich, T. (2002). *How Free Are You?* Oxford: OUP.
- Hospers, J. (1997) *An Introduction to Philosophical Analysis 4th edition* London: Prentice-Hall chapter 7
- Jones, W. (1969). *The Medieval Mind 2nd Edition*, New York: Harcourt, especially p. 94-101
- Le Poidevin, R. (1996) *Arguing for Atheism* London: Routledge chapter 7
- Kane, R. (2005). *A Contemporary Introduction to Free Will* Oxford: OUP.
- Mackie, J. (1982) *The Miracle of Theism* Oxford: OUP chapter 9.
- Peterson, M. (ed.) (1992) *The Problem of Evil: Selected Readings* Indiana: University of Notre Dame Press, Part Three.
- Quinn, P. and Taliaferro, C. (1997). *A Companion to Philosophy of Religion* Oxford: Blackwell, chapter 50
- Schodinger, A. (1996). *Readings in Medieval Philosophy* Oxford: OUP. Part 2-3.
- Stump, E. and Kretzmann, N. (eds.) (2001) *The Cambridge Companion to Augustine* Cambridge: Cambridge University Press, chapter 3 and 4.
- Swinburne, R. (2004) *The Existence of God 2nd Edition* Oxford: OUP, chapter 11
- Tooley, M. 'The Problem of Evil' *Stanford Encyclopaedia of Philosophy* (on-line)
- Yandell, K., 1999. *Philosophy of Religion: A Contemporary Introduction*. London: Routledge, chapter 9.

Arguments for the Existence of God

- Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press. Topic Two, and Three and Four cover related topics.
- Copleston, F. (1955). *Aquinas* London: Penguin Books Chapter 3
- Davies, B. (2004) *An introduction to the Philosophy of Religion 3rd edition* Oxford: OUP, chapter 3-5.
- Grayling, A. (ed.) (1998) *Philosophy 2* Oxford: OUP. Chapters 5 and 9.
- Hospers, J. (1997) *An Introduction to Philosophical Analysis 4th edition* London: Prentice-Hall chapter 7
- Jones, W. (1969). *The Medieval Mind 2nd Edition*, New York: Harcourt, especially chapter 6.

- Kenny, A. (2005) *Medieval Philosophy* Oxford: OUP. Chapter 9.
- Koterski, J. (2009) *An Introduction to Medieval Philosophy* Chichester: Wiley-Blackwell. [NB: Currently on order] Chapter 2.
- Le Poidevin, R. (1996) *Arguing for Atheism* London: Routledge chapter 1-5.
- Mackie, J. (1982) *The Miracle of Theism* Oxford: OUP chapter 3, 5, 8.
- Quinn, P. and Taliaferro, C. (1997). *A Companion to Philosophy of Religion* Oxford: Blackwell, chapter 41-42.
- Schodinger, A. (1996). *Readings in Medieval Philosophy* Oxford: OUP. Part One.
- Stump, E. and Murray, M. (eds.), 1999. *Philosophy of Religion: The Big Questions*. Oxford: Blackwell, chapters 12-15.
- Swinburne, R. (2004) *The Existence of God 2nd Edition* Oxford: OUP, chapters 7-8
- Taylor, R., 1983. *Metaphysics 3rd Edition*. Englewood Cliffs: Prentic-Hall, chapter 10.
- van Inwagen, P., 1993. *Metaphysics*. Oxford: OUP, chapter 6.
- van Inwagen, P. and Zimmerman, D. (eds.) 1998. *Metaphysics: The Big Questions*. Oxford: Blackwell, chapter 52.
- Yandell, K., 1999. *Philosophy of Religion: A Contemporary Introduction*. London: Routledge, chapter 10.
- The *Stanford Encyclopaedia* also has relevant articles.

Scepticism

- Audi, R. (1998) *Epistemology: A Contemporary Introduction to the theory of knowledge* London: Routledge, chapter 10.
- Bailey, A. (1990) Pyrrhonian Scepticism and the Self-Refutation Argument, *The Philosophical Quarterly* 40: 27-44.
- Bosley, R. and Tweedale, M. (1997) *Basic Issues in Medieval Philosophy* Hadleigh: Broadview Press. Topic Seven.
- Gallois, A. (1993) Is Global Scepticism Self-Refuting?, *Australasian Journal of Philosophy* 71: 36-46.
- Hookway, C. (1990) *Scepticism* London: Routledge, chapters 1 and 2.
- Kenny, A. (2005) *Medieval Philosophy* Oxford: OUP. Chapter 4.
- Stump, E. and Kretzmann, N. (eds.) (2001) *The Cambridge Companion to Augustine* Cambridge: Cambridge University Press, chapter 13

This list only covers a small portion of scepticism. When we return to the topic in History of Philosophy B there will also be a list there for further reading on the topic.

7. SEMINAR QUESTIONS

Here are all the questions for the seminars this semester. Note that *all* students must have prepare adequately for seminars. **Students who do not turn up with written answers to the seminar questions will be asked to leave the seminar.** Written answers should be approximately two sides of A4 handwritten or one page of A4 typed. For example: a few ‘yes’ and ‘no’ answers to questions scrawled on a tatty piece of paper will be deemed unacceptable. Remember, your seminar preparation should take 6 hours, and your written answers should reflect this.

Seminar questions come in two sections: comprehension questions and discussion questions. The intention is that answering the comprehension questions will aid in your understanding of the material, and that having had the lecture and spent six hours researching the topic you will find

them fairly straight forward to answer. **However** students who have an issue with any of those questions should not hesitate in the slightest to bring them up in seminar!

Topic One: Lust and Adultery

For this seminar you need to get to grips with (i) reading a philosophical argument and understanding what the argument is, what moves are made, what criticisms are advanced etc. (ii) trying to imagine what kinds of responses will be advanced against those arguments *even when you think those arguments are sound*. Finally, you have to learn how this two stage process will help you come up with *justified* evaluations of the philosophical texts you are studying.

In this case, you are looking at a piece St. Augustine wrote on lust and adultery. Read the extract *twice* and answer the following questions.

- (1) What is the first reason Evodius gives for thinking that adultery is wrong? What counterexample does Augustine give that makes Evodius change his mind?
- (2) What is the second reason that Evodius gives for thinking that adultery is wrong? What counterexample does Augustine give that makes Evodius change his mind?
- (3) What is the third reason that Evodius gives for thinking that adultery is wrong? What counterexample does Augustine give that makes Evodius change his mind?
- (4) For *at least* one of the above counterexamples Augustine gives try and explain why that counterexample is not a good reason for Evodius to change his mind.
- (5) After the third reason Evodius gives, what reason does Augustine suggests as being why adultery is immoral?
- (6) What is the difference between desire and lust?
- (7) What is going on in the debate between Augustine and Evodius concerning whether it is moral for a slave to kill his master? Why does Evodius initially believe it is wrong? How does Augustine change his mind?
- (8) Is lust the root of all evil action?
- (9) With all of your answers from above in mind, of the four reasons given in the text for thinking adultery is immoral, are you convinced that any of them are the reason? If not, what reason (if any!) do you think there is for adultery being immoral?

As you can see, even with such a small extract, there can be a lot of arguments, and a lot of room for debate. Try and bear this level of detail in mind when approaching future readings – only a careful, methodical reading of texts will allow you to draw out and properly evaluate arguments.

Topic Two: Divine Command Theory and Medieval Ethics

Answer the following in preparation for the seminar:

- (1) What is the Euthyphro Dilemma? What are the two positions one can take on it?
- (2) For both of those positions, what problems are there? Do you think such problems can be resolved?
- (3) What is Divine Command Theory? What is Natural Law theory?
- (4) Can you be moral without God? What are John Arthur's reasons for saying that you can? Are they good reasons? Do the same for Ockham and Aquinas.

- (5) Does Divine Command Theory allow that God could commit great atrocities and yet for them to be moral?
- (6) Could an atheist accept Divine Command Theory? If so, how can they do this? If not, why can they not do this?
- (7) Is John Arthur right that, even without Divine Command Theory, God could make morality different from what it is? How does that bear on the original problems we faced with the Euthyphro Dilemma?

Having prepared answers to those questions, be ready to have a general discussion about Divine Command Theory and Medieval Ethics. Feel free to note down issues, points or arguments you want to make, and would like your colleagues to examine during the seminar. These may, or may not, be drawn from your answers to the above questions – you should feel free to explore other avenues if you so wish.

Topic Three: The Problem of Evil

Answer the following in preparation for the seminar:

- (1) Can God know that I will do something in the future? Does this mean I have no choice but to do it?
- (2) Imagine a time traveller comes back in time from the year 2015 and tells me that this evening I will go to the cinema. Does this mean I have no free will concerning what I'm doing this evening?
- (3) Is the Free Will Defence a good response to the Problem of Evil? If not, then why not? If so, how do you defend it against the problems it faces?
- (4) What does Augustine mean by intrinsic goodness? Do you think everyone and everything is intrinsically good? Even, say, parents who murder their children?
- (5) What types of evil does Griffin think Augustine identifies? For each type of evil, why does Augustine say it is not, in fact, an evil?
- (6) Why do you agree/disagree with Augustine that there is no genuine evil in the world?

Having prepared answers to those questions, be ready to have a general discussion about the problem of evil. Feel free to note down issues, points or arguments you want to make, and would like your colleagues to examine during the seminar. These may, or may not, be drawn from your answers to the above questions – you should feel free to explore other avenues if you so wish.

Topic Four: The Existence of God

Answer the following in preparation for the seminar:

- (1) What is St. Anselm's argument for the existence of God?
- (2) What is the fool's reply from section 2 of Gaunilon's response? Is it a good response?
- (3) What is Gaunilon's response in section 4? Is it a good response?
- (4) What is his counterargument in sections 5 and 6? Is it a good counterargument? Does it say what's wrong with the argument?
- (5) Could you accept one of the above responses without accepting the others?
- (6) Is Anselm's ontological argument sound?
- (7) What is Aquinas's argument for the existence of God from section 3 on p.185 of the readings? Evaluate it.

- (8) As (7) except for section 8.
- (9) As (7) except for section 9.
- (10) What do you think of the cosmological argument for the existence of God?

Having prepared answers to those questions, be ready to have a general discussion about the arguments for the existence of God. Feel free to note down issues, points or arguments you want to make, and would like your colleagues to examine during the seminar. These may, or may not, be drawn from your answers to the above questions – you should feel free to explore other avenues if you so wish.

Topic Five: Scepticism

For those doing the seminar before the lecture, all you need to note is that the Academics believed that we cannot know anything, and should therefore suspend judgement concerning whether things are true or false (a position known as ‘scepticism’).

Answer the following in preparation for the seminar:

- (1) The Academics say that you do not need to believe something to be true in order to be motivated by it. What do they say is required for motivation?
- (2) What is Licentius’ argument against this position in Book 2 Chapter 12? Is it a good argument?
- (3) What is a Tuscan argument? Is it a good dialectical tool?
- (4) In Book 3 Chapter 5 what conclusions to Alypius and Augustine come to regarding the Academics’ position?
- (5) How does Augustine attempt to refute the Academics in chapter 7 and 8 of book 3?
- (6) In the ‘Internal Knowledge’ extract, Augustine presents an argument against scepticism. What is it? Do you think it is a good argument against scepticism?

Having prepared answers to those questions, be ready to have a general discussion about scepticism. Feel free to note down issues, points or arguments you want to make, and would like your colleagues to examine during the seminar. These may, or may not, be drawn from your answers to the above questions – you should feel free to explore other avenues if you so wish. Obviously, if you have not yet had the lecture you may wish to stick more closely to the reading material and the above questions.