### Title:
PHIL 201-01, Ancient Philosophy, Fall 2005

### Authors:
Talero, Maria L.

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### Abstract:
The discipline of study that we now call philosophy was largely originated in ancient Greece, primarily in the 5th and 4th Centuries B.C. As well as essentially inventing the discipline, the philosophers of this culture produced works of lasting philosophical import; indeed, many of their insights are as pertinent and as revolutionary today as they were 2500 years ago. The Greek philosophers were especially attuned to understanding the world of living nature, and to understand the place of human beings within this world. We will begin our study of Greek philosophy with a brief look at the fragmentary remains of the works of some early "pre-Socratic" philosophers, such as Anaximander, Heraclitus and Parmenides. We will then devote the bulk of the course to the study of the two towering figures of ancient philosophy, Plato and Aristotle. Plato's writings mostly take the form of dialogues: re-enactments of conversations between his teacher Socrates and other figures in ancient Athens. We will begin with his Apology of Socrates, the speech Socrates gave in his own defense when he was accused of impiety in 399 B.C., in order to investigate the distinct ethical and epistemological character of philosophical inquiry. We will then turn to the central and greatest work of Platonic philosophy, the Republic and investigate such themes as the nature of justice, the concept of the good, the nature of the human soul (psyche) and, indeed, the ultimate nature of reality itself. We will then turn to Aristotle, focusing on the question of what it means to be human. We will begin with Aristotle's Physics, to determine the character of a "natural" substance, and then turn to substantial studies of his works On the Soul and Nicomachean Ethics. We will begin by discerning the place of the human within the world of nature and then investigate the distinctive human functions of knowing and moral agency. We will conclude with a brief look at Stoicism, one of the major systems of Post-Aristotelian ancient philosophy.

### Description:
This syllabus was submitted to the Rhodes College Office of Academic Affairs by the course instructor.

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Course Syllabi

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Volume 1: Ancient Philosophy Volume 3: The Rise of Modern Philosophy. Volume 2: Medieval Philosophy Volume 4: Philosophy in the Modern World. This page intentionally left blank. A new history of western philosophy. volume 1. There are many reasons, but they fall into two groups: philosophical and historical. We may study the great dead philosophers in order to seek illumination upon themes of present-day philosophical inquiry. Or we may wish to understand the people and societies of the past, and read their philosophy to grasp the conceptual climate in which they thought and acted. Rare is the historian of philosophy who can tread firmly without falling into either trap. Each of these errors can nullify the purpose of the enterprise. “Philosophy” means “love of wisdom” and philosophers demonstrate that love by asking questions about fundamental issues: What is reality? Is truth attainable? Is science the path to truth? Suggested curricular flow through the major. First Year PHIL 101 or 102 PHIL 103*. Sophomore Year PHIL 201* (Fall); PHIL 202* (Spring) 200 level electives. Junior Year 200 level electives 300 level seminars*. Senior Year PHIL 401* PHIL 300 level seminar*. *required for the major ♦taught as WID course 10 courses total which must include 103, 201, 202, two 300 level seminars, 401 (senior seminar). Honors. Students may complete an honors thesis in their senior year. Philosophical Reasoning. PHIL 201. Ancient and Medieval Philosophy. PHIL 202. Modern Philosophy. PHIL 205. Critical Thinking and Logic. PHIL 305. Symbolic Logic. (Fall, Spring). PHIL 314 History and Philosophy of Science. (3:3:0). Discusses the philosophical assumptions of modern science, criteria for theory selection, and traces their historical development. Describes the historical development of basic ideas in science. (Fall). PHIL 315 Philosophy of Religion. (3:3:0).