

**Internationale Akademie für Philosophie
im Fürstentum Liechtenstein**

**Kursbeschreibungen/
Courses Descriptions**

**Sommersemester 2004/
Summer Semester 2004**

**Im Schwibboga 7b-c, FL – 9487 Bendern
Tel (+423) 265 43 43, Fax: (+423) 265 43 01
E-mail: admin@iap.li
Homepage: <http://www.iap.li>**

Course Description: SS 2003/2004

(Polish) Value Theory

Lecturer: Czesław Porębski

Language : English

WS: 4

Method: Lecture with elements of Seminar

Description of the Course:

The main part of the course will be devoted to Polish value theory. I shall concentrate on thinkers who worked mainly in the first half of the 20th Century such as Kazimierz Twardowski – one of the disciples of Edmund Husserl and the founder of Lemberg Warsaw School of Philosophy and Logic, Roman Ingarden, another disciple of Husserl and one of the leading phenomenologists, Henryk Elzenberg and Tadeusz Czeżowski who worked in Vilna and in Toruń. I shall also take into consideration Maria Ossowska, Leon Petrażycki, Czesław Znamierowski, Jacek Woroniecki, Jozef Maria Bocheński.

The aim of the course will be, however, systematic. I shall try to find out the various answers to basic questions of axiology that are to be found in these authors.

The lectures will be illustrated with many original texts, some of them unknown in English. We shall work on the translations.

The final part of the course will consist in comparing the answers found in Polish authors with the positions of the main representatives of the phenomenological theory of values: Husserl, Scheler and Hildebrand. We shall spend considerable part of our time and effort on reading the relevant parts of Husserl's *Vorlesungen*, Scheler's *Formalismus* and Hildebrand's *Ethik*.

Readings:

Husserl, *Vorlesungen ueber Werttheorie und Ethik*,

Scheler, *Formalismus*,

Hildebrand, *Ethik*.

Porębski, *Polish Value Theory*.

The remaining Polish texts will be distributed in the class during the course.

**Titel der Lehrveranstaltung: Texte zur Philosophie der Geschichte:
Hegel/Kierkegaard u.a.(2S)**

Art der Lehrveranstaltung: Seminar Stunden pro Woche: 2
SS 2004 Sprache: Deutsch/Englisch German/English
(Seminarreferate können auf Deutsch oder Englisch gehalten werden; offizielle Sprache der
Veranstaltung ist Deutsch)

**Fächer: Geschichte der Philosophie (Moderne Philosophie - 19. Jahrhundert),
Philosophie der Geschichte.**

Zeit/Schedule: Mo 11:15-12:45

IAP-Credits: 2

ECTS-Credits:

Lehrender: Ordentl. Univ. Prof. Dr. Josef Seifert

Kursbeschreibung: Das Seminar konzentriert sich auf die Lektüre und Interpretation der Texte von Georg Friedrich Wilhelm Hegel, *Philosophie der Geschichte*, und Soeren Kierkegaard, *Abschließende Unwissenschaftliche Nachschrift zu den philosophischen Brocken*, sowie *Philosophische Brocken*.

Ziel des Kurses: Versuch, Hegels Philosophie der Geschichte zu begreifen und Soeren Kierkegaards Kritik daran zu verstehen, vor allem aber anhand einer kritischen Lektüre dieser Texte Wesen und Sinn der Geschichte und insbesondere ihr Verhältnis zur Ethik zu begreifen.

Prüfungsart: Ein mündlicher Seminarvortrag und eine schriftliche Seminararbeit von ca 15 – 25 Seiten (Schriftgröße 12, Zeilenabstand 1.5).

Lehrmethode: Referate der Teilnehmer und Dialog mit ihnen (maieutisch-sokratische Seminar-Methode).

Voraussetzungen: Allgemeine Hochschulreife (Matura).

Texte, über die Seminararbeit zu machen ist:

1. Georg Friedrich Wilhelm Hegel, *Philosophie der Geschichte*, Jubiläumsausgabe, IX.
2. Hegel, *Geschichte der Philosophie*, Jubiläumsausgabe, Bd. XVIII.
3. Soeren Kierkegaard, *Abschließende Unwissenschaftliche Nachschrift zu den philosophischen Brocken* (Ges. Werke 16. Abteilung) Teil I und II. (Düsseldorf/Köln, Diederichs, 1957/1958)
4. Soeren Kierkegaard, *Philosophische Brocken*.
5. Hegel-Jahrbuch 1998: *Hegel und die Geschichte der Philosophie*, Arndt, Andreas.
6. Werner Beierwaltes, „Distanz und Nähe der Geschichte: Hegel und Platon“, *Giornale-di-Metaphisica*. Ja-Ag 95; 17(1-2): 5-28.
7. Hannay, Alastair (ed), „Kierkegaard and Hegel“ in: Westphal,-Merold, *The Cambridge Companion to Kierkegaard*, PB: Cambridge-Univ-Pr: New York, 1998.

8. Adolf Schurr, „Das Prinzip der Geschichte--Zur Geschichtlichkeit und Ungeschichtlichkeit des Menschen“ in: Buhr, Manfred (ed), *Das geistige Erbe Europas*, (Vivarium: Napoli, 1994).
9. Reinhard Lauth, *Die absolute Ungeschichtlichkeit der Wahrheit* (Stuttgart: Kohlhammer, 1966).
10. Secondary literature selected from huge available lists on Hegel and Kierkegaard.
11. James Collins, „Kierkegaard’s Critique Of Hegel“ *Thought*, MR 43; 18: 74-100.
12. William Desmond, *Hegel on God* (2003).

Titel der Lehrveranstaltung: Personalist Proofs for the Existence of God and the Philosophical Question of Evil/Die personalistischen Gottesbeweise inklusive des ontologischen Arguments und die philosophische Frage nach dem Übel (4V)

Art der Lehrveranstaltung: Vorlesung/Lecture-Course

Stunden

pro Woche: 4

SS 2004

Sprache: Englisch/English (Deutsche Skripta für

wesentliche Teile der Vorlesung verfügbar)

Fächer: Metaphysics (Logic, Philosophy of the person/Philosophical Anthropology, Ethics, Epistemology)

IAP-Credits: 4

ECTS-Credits: 4

Teacher: Full Professor/Univ. Prof. Dr. Josef Seifert

Course Description: After a general survey over the different groups and kinds of proofs for the existence of God and the special epistemological and logical foundations and requirements of any philosophy of God, the course investigates those proofs for the existence of God which either are entirely based on a philosophy of the person (such as the many different types of moral and anthropological arguments, the arguments from human freedom or from religious acts, from the experience of God and from the *veritas/truth* argument for the existence of God), or possess a strong personalistic dimension such as several of the „five ways” and particularly those cosmological arguments that are (or can at least be personalistically rethought and) based on the contingency of a world which contains also personal and free agents that, in their personalistic variety, offer new contents and raise new difficulties for the cosmological proofs for the existence of God based on contingency/necessity and causality). Of this second group of personalistic arguments especially the third and fourth ‘via’ and the ontological argument will be examined. Moreover, it will be shown that not only many of the proofs of the existence of God rest on a philosophy of the (human) person but that all valid arguments for the existence of God imply personal attributes of the absolute being itself. This in turn presupposes an understanding of the essential attributes of personhood as ‘pure perfections’ above which the absolute being cannot stand but which it embodies perfectly.

As soon as the personal aspects of innerworldly beings (of human beings) and of the evils in the world are considered, it appears difficult to defend any proof of God that implies the omnipotence and (moral, personal) goodness of God. Therefore, the evils in the world have been used as chief argument of many forms of atheism, particularly an atheism of the sort Ivan Karamasov propounds, that is based on the incompatibility and moral inacceptability of a God who creates or at least permits such evils. Thus the problem of atheism and of evil, as well as of the many meanings of the ‘will of God’ will be examined.

Goal of the course: Attempt to understand the personalistic arguments for the existence of God and their metaphysical, epistemological, logical, and anthropological contents and foundations, and a theodicy (defense of God against the objections of atheists) in the face of evils.

Mode of examination/Prüfungsart: Two short papers (5-8 pp.) and one long paper of 15 – 25 pp. (Seize of signs: 12 pt., lines at 1.5 distance); written or oral final examination (in English or German).

Method of teaching: Lecture/Philosophical Analysis, and discussions based on lectures and on readings.

Presuppositions: (B.A.; Matura).

Readings (besides course-scriptum)

1. Plato, *Republic*, Book II; *Eutyphro*.
13. Aristotle, *Metaphysics*. Loeb edition. Vol. XVII and XVIII, translated by Hugh Tredennick (Cambridge, Mass./London: Harvard University Press/William Heinemann Ltd., 1968, 1976), Book XII.
14. Anselm of Canterbury (Aosta), *Proslogion* und *Ad Proslogion*, in: Anselm of Canterbury (Aosta), *S. Anselmi Opera Omnia*, Franciscus Salesius Schmitt (Hg.), 2 Bde. (Stuttgart-Bad-Cannstatt: Friedrich Frommann/Günter Holzboog, 1968), Bd. I, S. 89-139;
15. The same author, *Monologion*.
16. Thomas Aquinas, *Summa Theologica*, in: *Opera Omnia (ut sunt in indice thomistico additis 61 scriptis ex aliis medii aevi auctoribus)*, 7 Bde, ed. Roberto Busa S. J. (Stuttgart-Bad Cannstatt, 1980), vol. III, I, q. 2, art. 3 ff.
17. the same author, *Quaestiones Disputatae de Malo*, in: *Opera Omnia (ut sunt in indice thomistico additis 61 scriptis ex aliis medii aevi auctoribus)*, 7 Bde, ed. Roberto Busa S. J. (Stuttgart-Bad Cannstatt, 1980), Bd. 3, pp. 269-352
18. René Descartes, *Meditationes de Prima Philosophia*, *Oeuvres de Descartes*, hrsg. v. Charles Adam & Paul Tannery, Bd. VII (Paris: J. Vrin, 1983), 1-561, III and V.
19. Gottfried Wilhelm Leibniz, *Essais de Theodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du Mal*, in: G. W. Leibniz, *Die philosophischen Schriften*, hrsg. v. C.J. Gerhardt (Hildesheim: G. Olms, 1965), in 7 Bänden, Bd. VI, S. 21-471.
20. Wolter, Allan (transl.), Duns Scotus, *Philosophical Writings*, 4th ed. (New York, 1962).
21. The same author, *The Transcendentals and their Function in the Metaphysics of Duns Scotus* (St. Bonaventure, New York: Franciscan Institute Publications, 1946).
22. Max Scheler, *Die Stellung des Menschen im Kosmos* (1928), in: Max Scheler, *Gesammelte Werke*, Bd. IX, hrsg. v. Manfred Frings (Bern: A. Francke Verlag, 1976), pp. 7-72./*Man's Place in Nature*, transl. and introd. by Hans Meyerhoff, 10th Printing (New York: The Noonday Press, 1979).
23. Michael D. Barber, „Modern and Postmodern Aspects of Scheler's Later Personalism“ in: Schneck, Stephen (ed), *Max Scheler's Acting Persons: New Perspectives*, 19-36, (NY: New York: Rodopi, 2002).
24. Gabriel Marcel, *Creative Fidelity*, (trans. Robert Rosthal), (New York: Fordham Univ. Press, 2002).
25. Thomas C. Anderson, “Philosophy and the Experience of God According to Gabriel Marcel,” in: *Proceedings and Addresses of the American Philosophical Association*, 1981; 55: 228-238.
26. Emmanuel Levinas, “Martin Buber, Gabriel Marcel et la philosophie,” *Revue Internationale de Philosophie*, 1978; 32: 492-511.

27. Leo Sweeney, "Gabriel Marcel's Position on God," *New Scholasticism*, Wint 70; 44: 101-124.
28. Josef Seifert, *Gott als Gottesbeweis. Eine phänomenologische Neubegründung des ontologischen Arguments*, (Heidelberg: Universitätsverlag C. Winter, 1996), 2. Aufl. 2000).
29. Ders., „Die natürliche Gotteserkenntnis als menschlicher Zugang zu Gott,” in: Franz Breid (Ed.), *Der Eine und Dreifaltige Gott als Hoffnung des Menschen zur Jahrtausendwende*, (Steyr: Ennsthaler Verlag, 2001), pp. 9-102.
30. John F. Crosby, "The Dialectic of Autonomy and Theonomy in the Human Person," *Proceedings of the American Catholic Philosophical Association*, 1990; 64: 250-258.
31. John R. White, "Scheler's Argument for God's Existence from Religious Acts," *Philosophy Today*. Wint 01; 45(4): 381-391.
32. Wes Morrison, "Omnipotence and Necessary Moral Perfection: Are They Compatible?," *Religious Studies*, Je 01; 37(2): 143-160.
33. Enrique R. Moros-Claramunt, "La demostracion de la existencia de Dios a partir de la libertad" *Anuario Filosófico*. 1996; 29(2): 805-814.
34. W. Norris Clarke, *Explorations in Metaphysics: Being- God- Person*, (Univ. of Notre-Dame Press: Notre Dame, 1995).
35. Gary Legenhausen, "Is God a Person?" *Religious Studies*. S-D 86; 22: 307-323.
36. Antony Flew, *God, Freedom, and Immortality: A Critical Analysis*, (Prometheus : Buffalo, 1984).
37. Chukei Kumamoto, "Vernunft und Selbstbewusstsein. Zur Fichte Rezeption in Japan", (Napoli: Vivarium, 1994), in: *Das geistige Erbe Europas*, Buhr, Manfred (ed).
38. William Desmond, *Hegel on God*. (2003).

Titel: *Ingardens Erkenntnistheorie*

Semester: SS 2004

Fächer: Epistemologie, Geschichte der Philosophie

Typ: Seminar

Stunden pro Woche: 2

Sprache: Deutsch

Anzahl der IAP-Credits: 2

Anzahl der ECTS-Credits: 6

Zeit: Do 09:30-11:00

Lektor: Prof. Mariano Crespo

Kursbeschreibung: Roman Ingarden (1893 – 1970) ist vor allem wegen seiner ontologischen, ethischen und ästhetischen Schriften bekannt. Seit 1994 ist in seinen *Gesammelten Werken* eine Reihe von erkenntnistheoretischen Schriften erschienen, die sich mit zentralen epistemologischen Problemen beschäftigen. Ingardens Leitmotive sind einerseits die Bemühung um die „Sicherung“ der theoretischen Unabhängigkeit der Erkenntnistheorie und andererseits der Begriff der *Intuition des Durchlebens*. Zugleich setzt er sich mit verschiedenen Theorien und Problemen auseinander, die die Radikalität und Tiefe seines Philosophierens bezeugen.

Ziele: Das Hauptziel dieses Seminars ist weniger historischer Natur, sondern die Behandlung zentraler Probleme der Erkenntnistheorie durch die aufmerksame Lektüre verschiedener seit relativ kurzer Zeit zugänglicher Texte von Ingarden.

Unterrichtsmethoden: Da das Hauptziel dieser Veranstaltung die Diskussion verschiedener zentraler epistemologischer Fragen ist, wird jede Woche ein Referat gehalten, wobei der Student bzw. der Lehrkraft sich bemühen wird, nicht so sehr eine Zusammenfassung des für die jeweiligen Sitzungen vorgesehenen Textes zu machen, sondern die wichtigen Fragen hervorheben, um auf diese Weise die gemeinsame Diskussion zu fördern. Die erste und letzte Sitzungen werden vom Lektor gehalten. Wenn weniger als 10 Studenten das Seminar besuchen, wird der Lektor die nicht zugeteilten Seminarsitzungen selbst halten.

Voraussetzungen: Die wichtigste Voraussetzung für dieses Seminar ist die Bereitschaft, den für jede Woche vorgegebenen Text zu lesen. Die Texte von Ingarden sind so unterteilt, dass ca. 40 Seiten pro Wochen zu lesen sind. Dieses „Seitenpensum“ ist von allem Seminarbesucher wöchentlich zu lesen, um eine „informierte“ Diskussion haben zu können.

Prüfung: Jeder Student wählt das Thema (siehe unten den tentativen Zeitplan), das er behandeln möchte und hält ein Referat (45 – 50 Minuten) in der dafür vereinbarten Sitzung. Eine schriftlich revidierte Form des Referats ist dem Lektor bis spätestens 25.06.2004 vorzulegen. Die Zeugnisnote wird sowohl von der Qualität der endgültigen Fassung des Referates als auch von der Teilnahme an den Diskussionen bestimmt.

Programm:

1. Einführung. Die theoretische Unabhängigkeit der Erkenntnistheorie. Ihre Stellung im System der Philosophie.
2. Welche Bedingungen muss die Erkenntnistheorie erfüllen, wenn sie mindestens von prinzipiellen Irrtümern frei sein soll?
3. Gibt es die Gefahr einer *petitio principii* in der Erkenntnistheorie? *Die Intuition des Durchlebens*.
4. Kritik verschiedener provisorischer Bestimmungsweisen der Methode der Erkenntnistheorie
 - 4.1. Die psychophysiologische Erkenntnistheorie
 - 4.2. Die deskriptive phänomenologische Erkenntnistheorie
 - 4.3. Die apriorisch-phänomenologische Erkenntnistheorie

Ausgewählte Literatur:

a) Werke von R. Ingarden

- (INGARDEN 1965): *Der Streit um die Existenz der Welt.*, Bd. II. Tl.1: Formalontologie: Form und Wesen, Tübingen, 1965.
- (INGARDEN 1967) „Betrachtungen zum Problem der Objektivität“ in: *Zeitschrift für philosophische Forschung*, Bd. XXI, 1967, Nr. 1, S. 31-46 und Nr. 2, S. 242-260.
- (INGARDEN 1972): *Das literarische Kunstwerk. Eine Untersuchung aus dem Grenzgebiet der Ontologie, Logik und Literaturwissenschaft*. 4. Aufl. Max Niemeyer, Tübingen 1972
- (INGARDEN 1994 a) „Über die Stellung der Erkenntnistheorie im System der Philosophie“ in: *Frühe Schriften zur Erkenntnistheorie (Gesammelte Werke, Bd. 6)*, hrsg. Von W. Galewicz, Tübingen 1994, S. 277-309
- (INGARDEN 1994 b) „Über die Bedingungen der Möglichkeit der Erkenntnistheorie“ in: *Frühe Schriften zur Erkenntnistheorie (Gesammelte Werke, Bd. 6)*, hrsg. Von W. Galewicz, Tübingen 1994, S. 311-330.
- (INGARDEN 1994 c) „Über die Gefahr eine *petitio principii* in der Erkenntnistheorie“ in: *Frühe Schriften zur Erkenntnistheorie (Gesammelte Werke, Bd. 6)*, hrsg. Von W. Galewicz, Tübingen 1994, S. 201 - 275.
- (INGARDEN 1996) *Zur Grundlegung der Erkenntnistheorie (Gesammelte Werke, Bd. 7)*, hrsg. Von W. Galewicz, Tübingen 1996. (Ein Teil davon ist auf Englisch erschienen: "Theory of Knowledge as Phenomenology of the 'Essence' of Cognitive Experiences" in *Aletheia*, vol. IV, S. 1-105.)

b) Bibliographien und Werke über Ingardens Erkenntnistheorie

- www.fmag.unict.it/~polphil/PolPhil/Ingard/IngardBibl.html (eine sehr vollständige Bibliographie. Updated bis 1988)
- *Analecta Husserliana* - *The Yearbook of Phenomenological Research* - vol. 30: *Ingardeniana II. New studies in the philosophy of Roman Ingarden. With a new international Ingarden bibliography*, edited by Hans Rudnik.
- www.formalontology.it/ingardenr.htm

- Chrudzimski, A., *Die Erkenntnistheorie von Roman Ingarden*, Phaenomenologica 151, Reihe gegründet von H. L. von Breda und publiziert unter Schirmherrschaft der Husserl-Archive, Kluwer Academic Publishers, Dordrecht-Boston-London, 1999

Tentativer Zeitplan (Syllabus):

SITZUNG	DATUM	THEMA	TEXT
1	11.03.04	Einführung: Die theoretische Unabhängigkeit der Erkenntnistheorie. Ihre Stellung im System der Philosophie	(INGARDEN 1994 a)
2	18.03.04	Welche Bedingungen muss die Erkenntnistheorie erfüllen, wenn sie mindestens von prinzipiellen Irrtümern frei sein soll?	(INGARDEN 1994 b)
3	25.03.04	Gibt es die Gefahr einer <i>petitio principii</i> in der Erkenntnistheorie? <i>Die Intuition des Durchlebens I</i>	(INGARDEN 1994 c), S. 201-239
4	01.04.04	Gibt es eine Gefahr einer <i>petitio principii</i> in der Erkenntnistheorie? <i>Die Intuition des Durchlebens II</i>	(INGARDEN 1994 c), S.240-275
5	22.04.04	Kritik verschiedener provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die psychophysiologische Erkenntnistheorie I	(INGARDEN 1996), S. 48-90
6	29.04.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die psychophysiologische Erkenntnistheorie II	(INGARDEN 1996), S. 90-139
7	06.05.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die psychophysiologische Erkenntnistheorie III	(INGARDEN 1996), S. 139-189

8	13.05.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die psychophysiologische Erkenntnistheorie IV	(INGARDEN 1996), S. 189-230
9	27.05.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die deskriptive phänomenologische Erkenntnistheorie I	(INGARDEN 1996), S. 231-274
10	03.06.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die apriorisch- phänomenologische Erkenntnistheorie I	(INGARDEN 1996), S. 275-322
11	17.06.04	Kritik von gewissen provisorischen Bestimmungsweisen der Methode der Erkenntnistheorie. Die apriorisch- phänomenologische Erkenntnistheorie II	(INGARDEN 1996), S. 322-362
12	24.06.04	Gesamtergebnis der Erkenntnistheorie von Roman Ingarden	

Kurstitel: Krise und Erneuerung Europas in den Werken von Masaryk, Husserl und Patočka

Semester: SS 2004

Fach: Geschichte der Philosophie, Metaphysik

Art von Kurs: Seminar

Stunden pro Woche: 2

Sprache: Deutsch

Anzahl von IAP-Credits: 2

Anzahl von ECTS-Credits:

Schedule:

Lehrer: Dr. Martin Cajthaml

Kursbeschreibung In diesem Seminar werden wir uns auf zwei historische Fragen konzentrieren: 1) Welche sind die geistige Wurzel der Krise Europas in den Analysen von Masaryk, Husserl und Patočka? 2) Welche Lösungen dieser Krise werden von diesen drei Autoren vorgeschlagen? Gleichzeitig werden wir überlegen, was von diesen drei verwandten, aber doch unterschiedlichen Konzeptionen noch heute relevant ist, d.h. welche Elemente dieser drei Konzeptionen können als ein tragfähiges Fundament für die Rekonstruktion der europäischen Identität betrachtet werden, deren Bewahrung und Stärkung heute ein eminent wichtiges Anliegen ist.

Ziele: 1. Einführung in die Problematik der geistigen Identität Europas; 2. Vertiefung der Kenntnis der Philosophiegeschichte, besonders des mitteleuropäischen Denkens des 20. Jahrhunderts; 3. Vertiefung der Kenntnis der Phänomenologie.

Unterrichtsmethoden: Lektüre und Diskussion der wichtigsten Texte im Seminar; Diskussion der Seminararbeiten im Seminar; Schwerpunkt bleibt jedoch das Selbststudium der Texte, das eine notwendige Voraussetzung ist, an dem Seminar aktiv teilnehmen zu können.

Voraussetzungen: solide Kenntnis der deutschen Sprache

Art der Prüfung: Benotung berücksichtigt die Art der Arbeit im Seminar während des ganzen Semesters und die Qualität der Seminararbeit (Umfang der Seminararbeit ist mindestens 15 Seiten).

Ausgewählte Literatur:

- Masaryk, Thomas G.: *Der Selbstmord als soziale Massenerscheinung der modernen Civilisation*, Hrsg. J.C. Nyiri, München: Philosophia Verlag 1993.

- Husserl, Edmund: *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie*, Husserliana, Bd. VI, Herausgegeben von Walter Biemel, The Hague: Martinus Nijhoff Publ. 1976.

- Patočka, Jan: *Europa und Nacheuropa. Die nacheuropäische Epoche und ihre geistigen Probleme*, der in den Jahren zwischen 1970 und 1977 entstanden ist und an dem Patočka noch kurz vor seinem Tod gearbeitet haben muss. Das deutsche Original siehe in: Jan Patočka, *Ketzerische Essays zur Philosophie der Geschichte und ergänzende Schriften*, hrsg. von Klaus Nellen, Jiří Němec und Ilja Šrubař, Stuttgart: Klett-Cotta, 1988.

Kurstitel: AUSGEWÄHLTE WERKE VON THOMAS MANN/SELECTED WORKS OF THOMAS MANN

Semester: SS 2004

Fach: Literatur

Art von Kurs: Seminar/Vorlesung

Stunden pro Woche: 2

Sprache: Deutsch

Anzahl von IAP-Credits: 2

Anzahl von ECTS-Credits:

Schedule:

Kursbeschreibung: In den Werken Thomas Manns finden sich die wichtigsten Ideen und geistigen Strömungen der Zeit, anschaulich und amüsant, mit der Würze der Ironie erzählt. Natürlich ist sein Augenmerk vor allem auf Deutschland gerichtet, aber wie selbstverständlich fließen europäische Gesichtspunkte mit ein. Unser Bestreben wird es sein, die verschiedenen in seinem Werk vertretenen Standpunkte zu begreifen und seine Gestaltungskunst zu erkennen, die aus so vielen Gegensätzen ein seine Zeit gültig repräsentierendes Ganzes geformt hat.

Wir werden "Tonio Kröger", "Der Tod in Venedig" und "Buddenbrooks" lesen.

Ziele: Kenntnisse der Verwendung literarischer Formen – Roman, Novelle, und stilistischer Mittel – Leitmotiv, Ironie etc. Einsicht in die enge Verwobenheit von Kunstwerk und Zeitgeschichte.

Unterrichtsmethoden: Vortrag, Diskussion

Course Description: In his books Thomas Mann reflects the main stream ideas of his time, yet his stories are told with close descriptions of characters, love of detail, and made spicy with irony. Of course the main centre of his attention is Germany, but European movements are always present. We will strive to grasp the different points of view he reflects and gain insight into his artistic skill which unified so many different notions to a work of art validly representing its time.

We will read "Tonio Kröger", "Death in Venice" and "Buddenbrooks".

Goals: We will discuss the use of literary forms – novel, novella, and means of stylistic instruments – Leitmotiv, irony etc., and we will try to understand the close relationship of work of art and contemporary thought and experience.

Method: Discussion, lecture

Stand: 8.VII.03

Peter McCormick

WS 2003, SS 2004: Classics of Western Philosophy

What Realism Requires: Classics of Western Philosophy*

Course type: Seminar Hours/Week: 2 per sem WS 2003 and SS 2004
Language: English¹
Subject: History of Philosophy Schedule: Wed. 11:15-12:45
Credits: 4 NB: Effective WS 2003, successfully completing this one year Seminar by passing all six sections of the "IAP Comprehensive Examination: 2003-2004" is required of all resident IAP students. (See the Director of Studies for details.)

Course Description

Contexts: Many persons believe themselves to be realistic. They also believe that their being realistic is a good thing. They are, they like to say, realists. When asked, however, about just what being a realist is, and when asked about just what difference their being realistic makes, many such persons often confess themselves to be perplexed. Unsurprisingly, among such perplexed realists today are some philosophy students and some realist philosophers.

So this post-graduate Seminar has been designed as an occasion to think again for some students of philosophy who think of themselves, perplexedly, as realists. When students of philosophy today make time to reflect critically on what some previous philosophers thought about important matters, good reasons keep coming up to think second thoughts about what realism is, and about whether philosophical realism is a good thing after all.

Objectives: Philosophical realisms point to but cannot articulate simple matters within and beyond themselves. So, in general, this Seminar's aim is to understand the incompleteness of many philosophical realisms today. In particular, from the perspective of various contemporary philosophical realisms, the aim is, first, critically to reappropriate cardinal ideas and arguments in major responses to perennial questions in the history of Western philosophy. And, second, the aim is also to reexamine critically various contemporary realist perspectives in the light of these cardinal ideas and arguments.

Teaching Methods: A two-semester, post-graduate Seminar with very strong emphasis on regular, well-prepared, critical discussion.

Evaluation Procedures: Cf. IAP-Guidelines and detailed Seminar description. Evaluations will be based on regular, thoughtful participation in seminar discussions, contents and presentations of weekly one-page papers, and brief, written examination papers for each of the Seminar's six modules.

*Copyright c 2003 by Peter J. McCormick. All rights reserved.

[IAP Library Check List]

Peter McCormick

WS 2003, SS 2004: Classics of Western Philosophy

Preliminary Working Bibliography--On Library Reserve

¹ All written work may be submitted in English or in German.

Selected primary texts from: The Classics of Western Philosophy, ed. S. M. Cahn, 6th ed. (Hackett, 2003); selected critical assessments from: Classics of Western Philosophy, ed. J. Gracia, et al. (Blackwells, 2003); recommended single authored philosophical overview, with bibliographies: A. Kenny, A Brief History of Western Philosophy (Blackwells, 1998); an older, still important work, F. Copleston, S.J. History of Philosophy, 9 vols. (1943-74); recommended general reference works: Routledge History of Philosophy (1993--), Routledge Encyclopedia of Philosophy (1998), Cambridge Dictionary of Philosophy, 2nd ed. (1999), and The Oxford Companion to Philosophy (1995).

Draft 7.VII.03

Peter McCormick
WS 2003: Classics of Western Philosophy

List of IAP Comprehensive Philosophy Examination Questions

WS 2003: Parts I-III

I. Ancient Philosophy: Metaphysics and Ethics

1. Why be moral?
(“Re”=“with respect to selections from--”]:
Socrates and Plato)
2. Are souls immortal?
(Re: Plato and Aristotle)
3. Do causes explain changes?
(Re: Plato and Aristotle)
4. Is happiness virtue?
(Re: Aristotle and Epicurus)
5. Can goodness be known?
(Re: Cicero and Sextus Empiricus)
6. Are hopes futile?
(Re: Epictetus and Plotinus)

II. Medieval Philosophy: Phil of Religion and Phil of Language

7. Can human beings become divine?
(Re: Plotinus and Augustine)
8. Is believing in God rational?
(Re: Augustine, Avicenna, and Anselm)
9. Can individuals have anything in common?
(Re: Porphyry, Boethius, Abelard, Scotus, Ockham)
10. Can God be known?
(Re: Maimonides, Bonaventure, Aquinas)
11. Is “to be” analogous?
(Re: Aquinas, Scotus, Ockham)

III. Renaissance Philosophy: Political and Social Philosophy

12. Are persons free?
(Re: Valla and Pomponazzi)
13. Have natural laws no limits?
(Re: Bruno and Galileo)
14. Is politics ethical?
(Re: Machiavelli and More)

Draft 7.VII.03

Peter McCormick
SS 2004: Classics of Western Philosophy

List of IAP Comprehensive Philosophy Examination Questions SS 2004: Parts IV-VI

IV. Early Modern Philosophy: Epistemology, Philosophy of Science

16. What can I know?

(Re: Montaigne and Descartes)

17. Is certainty truth?
(Re: Descartes and Pascal)
18. Is nature divine?
(Re: Spinoza and Leibniz)
19. Is human nature natural?
(Re: Hobbes and Locke)
20. Are sensations ideas?
(Re: Locke and Berkeley)
21. Are perceptions necessitated?
(Re: Berkeley and Hume)

V. Modern Philosophy: Personal Identity and Philosophy Of Mind

22. Are selves persons?
(Re: Hume and Kant)
23. Is consciousness autonomous?
(Re: Kant and Fichte)
24. Is nature ultimately mental?
(Re: Schelling and Hegel)
25. Is philosophy art?
(Re: Kant and Hegel)
26. Are minds objective?
(Re: Hegel and Kierkegaard)

VI. Nineteenth-Century Philosophy: Ethics and Values

27. Is ethics natural?
(Re: Schopenhauer and Nietzsche)
28. Does history matter?
(Re: Marx and Darwin)
29. Do values reside in well-being?
(Re: Mill and Sidgwick)
30. Is goodness describable?
(Re: Bolzano and Brentano)

Draft 7.VII.03

Peter McCormick
WS 2003: Classics of Western Philosophy

Preliminary Seminar Outline: WS 2003

WINTER SEMESTER 2003

Sessions, Questions, Topics, Philosophers, Texts, and Exam Subjects

Note on examination texts: "The IAP Philosophy Comprehensive Examination: 2003-2004" will be based on critical readings and discussions of selections from standard English translations of the cardinal texts in the editions cited below. Whenever possible, however, students should consult the standard editions of the original Greek and Latin texts of these works in the IAP Library (for example, the editions, although not always the standard ones, in the Loeb, Tuebner, and Bude collections).

Introductions

1. Is everything many or one?

Orientations: Realisms: Monism or Pluralism?

--From Heraclitus and Parmenides:

Heraclitus of Ephesus [ca. 540-ca.480-470 B.C.E.],
Fragments in The First Philosophers, tr. R.
Waterfield. Oxford, 2000.

Parmenides of Elea [515-ca.450 B.C.E.], Fragments
from his poem, later in antiquity entitled On Nature, in The First
Philosophers,
tr. R. Waterfield. Oxford, 2000.

I. Metaphysics and Ancient Ethics: Ancient Philosophy Texts

2. Why be moral?

Knowledge and Virtue: Ethics I

--From Socrates and Plato:

Socrates [470-399], in Plato's Euthyphro, Apology,
and Crito, in Plato: Defence of Socrates, Euthyphro, Crito, tr.
D. Gallop. Oxford, 1997.

Plato [ca. 428-347], Republic, Book I,
in Plato: Complete Works, ed.
J. M. Cooper and D. S. Hutchinson.
Indianapolis, 1997.

Peter McCormick
WS 2003: Classics of Western Philosophy

3. Are souls immortal?

Mind and Spirit: Metaphysics I

--From Plato and Aristotle:

Plato [ca. 428-347], Phaedo and Phaedrus,
in Plato: Complete Works, ed.
J. M. Cooper and D. S. Hutchinson.
Indianapolis, 1997.

Aristotle [384-322], De Anima, Books II, III, in
Aristotle's De Anima: Books II, III, tr. D. W. Hamlyn. Oxford,
1968.

4. Do causes explain changes?

Explanation and Causation: Metaphysics II

--From Plato and Aristotle:

Plato [ca. 428-347], Timaeus in Plato:
Complete Works, ed. J. M. Cooper and D. S. Hutchinson.
Indianapolis, 1997.

Aristotle [384-322], Physics, Books I, II, III.1-
3, VII, VIII, in Aristotle: Physics, tr. R. Waterfield. Oxford, 1996.

5. Is happiness virtue?

Happiness and The Good Life: Ethics II

--From Aristotle and Epicurus:

Aristotle [384-322 B.C.E.], Nicomachean Ethics,
Books I, II, VI.1-4, X.6-8, in Aristotle: Nicomachean Ethics,
tr. T. Irwin. 2nd ed. Indianapolis, 1999.

Epicurus of Athens [341-271 B.C.E.], Letter to
Herodotus, Letter to Menoeceus, and Letter to Pythocles, in
The Epicurus Reader: Selected Writings and Testimonia, tr. and ed.
by B. Inwood and L. P. Gerson. Indianapolis, 1994;
and Lucretius [ca. 90's9-ca. late 50's B.C.E.], On The
Nature of Things, tr. M. F. Smith. Indianapolis, 2001.

Peter McCormick
WS 2003: Classics of Western Philosophy

6. Can goodness be known?

Moral Knowledge and Scepticism: Ethics III

--From Cicero and Sextus Empiricus:

Marcus Tullius Cicero [106-43 B.C.E.], On Moral Ends
[45 B.C.E.], in Cicero: On Moral Ends, tr. R.
Woolf and ed. J. Annas. Cambridge, 2001.

Sextus Empiricus [ca. 200 C.E.], Outlines of
Scepticism, tr. J. Annas and J. Barnes. Cambridge, 1994.

7. Are hopes futile?

Desires and Aspirations: Metaphysics III

--From Epictetus and Plotinus:

Epictetus [55?-135?], Discourses [ca. 100?], Book I
in Epictetus: Discourses Book I, tr. R. F. Dobbin. Oxford,
1998.

Plotinus [240-270 C.E.], Enneads [Treatises], I.1-
I.6 incl.; V1, V.3, in Plotinus, ed. A. H. Armstrong. 7
vols. Harvard [Loeb], 1966-1988.

Comprehensive Exam Part I: Ancient Philosophy: Metaphysics, Ethics

[IAP Library Check List]

Peter McCormick
WS 2003: Classics of Western Philosophy

I. Ancient Philosophy Working Bibliography*

Recommended Selected Collections of Primary and Secondary Sources²

² Note on Primary Sources. During WS 2003 and SS 2004 the

A. In General: Recent Reference and Newer Histories

1. The respective volumes in the The Cambridge Ancient History series (Cambridge).

2, Greek Thought: A Guide to Classical Knowledge, ed. J. Brunschvig et al. Harvard, 2000.

3. Late Antiquity: A Guide to the Post Classical World, ed. G. Bowerstock et al. Harvard, 1999.

4. The Encyclopaedia of Classical Philosophy, ed. D. Zeyl. Westport, CT, 1997.

5, Der Neue Pauly, hrsg. von H. Cancik und H. Schneider. Bisher, Bd. I-VI. Stuttgart, 1996ff.

6. The Oxford Classical Dictionary, ed. S. Hornblower and Spawforth. 3rd ed. Oxford, 1996.

A.

7. Der Kleine Pauly, hrsg. von K. Ziegler und W. 5 Bd. Muenchen, 1975.

Sontheimer.

B. Collections of Primary Sources

1. Die Fragmente der Vorsokratiker, hrsg. von H. Diels und W. Kranz, 6th ed. 3 vols. Zurich: Weidmann, 1951-1952.

2. Readings in Ancient Greek Philosophy: From Thales to Aristotle, ed. S. M. Cohen, P. Curd, and C. D. C. Reeve. 2nd ed. Indianapolis, 2000.

*"Ancient Philosophy Working Bibliography."
Copyright c 2003 by Peter J. McCormick. All rights reserved.

Peter McCormick
WS 2003: Classics of Western Philosophy

3. The Presocratic Philosophers, ed. G. S. Kirk, K. E. Raven, and M. Schofield. 2nd ed. Cambridge, 1983.

standard complete works of every philosopher considered in the Seminar shall remain in the IAP Library on the shelves. The particular works discussed in the Seminar shall be kept on the Seminar Reserve Shelf.

4. Early Greek Philosophy, ed. J. Barnes. Penguin, 1987.
5. The Older Sophists, ed. R. K. Sprague. Corrected reprint of 1972 ed. Indianapolis, 2001.
6. The Hellenistic Philosophers, ed. A. A. Long and D. Sedley. 2 vols. (Cambridge UP, 1987. N.
7. Hellenistic Philosophy: Introductory Readings, tr. and ed. B. Inwood and L. P. Gerson. 2nd ed. Indianapolis, 1998.

C. Collections of Secondary Sources

1. The Blackwell Guide to Ancient Philosophy, ed. C. Shields. Blackwells, 2003.
2. A Companion to Ancient Philosophy, ed. M. L. Gill. Blackwells, .
3. The Cambridge Companion to Early Greek Philosophy, ed. A. Long. Cambridge, 1999. ed. A.
4. The Pre-Socratics, ed. A. P. D. Mourelatos. 2nd ed. Princeton, 1993.
5. Studies in Presocratic Philosophy, ed. D. Furley and Allen. 2 vols. London, 1970, 1975. R.
6. Positions de la sophistique, ed. B. Cassin. Paris, 1986.
7. The Sophists and Their Legacy, ed. G. B. Derferd. Wiesbaden, 1981.
8. The Trial and Execution of Socrates: Sources and Controversies, ed. T. C. Brickhouse and N. D. Smith. Oxford, 2001.
9. Reason and Religion in Socratic Philosophy, ed. N. D. Smith and P. Woodruff. Oxford, 2000.
10. Socrates: Critical Examinations, ed. W. Prior. 4 vols. London, 1996.
11. Wisdom, Ignorance, and Virtue: New Essays in Socratic Studies, ed. M. L. McPherran. Edmonton, Alberta, 1997.

Peter McCormick
WS 2003: Classics of Western Philosophy

12. Essays on the Philosophy of Socrates, ed. H. H. Benson.
Oxford, 1992.
13. The Philosophy of Socrates, ed. G. Vlaston. Garden City,
NY, 1971.
14. Companions to Ancient Thought, ed. S. Everson.
Vol. 4: Ethics. Cambridge, 1998.
15. Essays in Ancient Greek Philosophy, ed. J. P. Anton and
G. L. Kustas. 2 vols. Albany, 1971 and 1983.
16. Plato: Oxford Readings in Philosophy, ed. G. Fine.
2 vols. Oxford, 1999.
17. Plato's Republic: Critical Essays, ed. R. Kraut. New York,
1997.
18. Form and Argument in Later Plato, ed. C. Gill and M. McCabe. Oxford, 1996. M.
19. The Cambridge Companion to Plato, ed. R. Kraut.
Cambridge, 1992.
20. Aristotle's Ethics: Critical Essays, ed. N. Sherman. New
York, 1999.
21. The Cambridge Companion to Aristotle, ed. J. Barnes.
Cambridge, 1995.
22. Unity, Identity, and Explanation in Aristotle's Metaphysics,
ed. T. Scaltsas, D. Charles, and M. Gill. Oxford, 1994.
23. Essays on Aristotle's De Anima, ed. M. C. Nussbaum and
A. O. Rorty. Oxford, 1992.
24. A Companion to Aristotle's Politics, ed. K. Keyt and F. D.
Miller. Oxford, 1991.
25. Aristotle Transformed, ed. R. Sorabji. Ithaca, 1990.
26. Essays in Ancient Greek Philosophy, vol. 4: Aristotle's
Ethics, ed. J. Anton and A. Preus. Albany, 1991.
27. Essays on Aristotle's Ethics, ed. A. O. Rorty. Berkeley,
1980.

Peter McCormick
WS 2003: Classics of Western Philosophy

28. Etudes sur la metaphysique d'Aristote, ed. P. Aubenque. Paris, 1979.
29. Articles on Aristotle, ed. J. Barnes, R. Sorabji, and M. Schofield. 4 vols. London, 1975-1979.
30. The Cambridge History of Hellenistic Philosophy, ed. K. Algra, et al. Cambridge, 1999.
31. The Cambridge History of Later Greek and Early Medieval Philosophy, ed. A. H. Armstrong. Cambridge, 1970.
32. Rationality in Greek Thought, ed. M. Frede and G. Striker. Oxford, 1996.
33. Science and Speculation, ed. J. Barnes, J. Brunschwig, et al. Cambridge, 1982.
34. Doubt and Dogmatism: Essays in Hellenistic Epistemology, ed. M. Schofield, M. Burnyeat, and J. Barnes. Oxford, 1980.
35. The Norms of Nature, ed. M. Schofield and G. Striker. Cambridge, 1986.
36. The Cynics: The Cynic Movement in Antiquity and Its Legacy, ed. R. B. Branham and M.-O. Goulet-Caze. Berkeley, 1996.
37. The Original Sceptics: A Controversy, ed. M. Burnyeat and M. Frede. Indianapolis, 1997.
38. Assent and Argument: Studies in Cicero's Academic Books, ed. B. Inwood and J. Mansfeld. Leiden, 1997.
39. Stoic Studies, ed. A. A. Long. Berkeley, 1996.
40. Topics in Stoic Philosophy, ed. K. Ierodiakonou. Cambridge, 1999.
41. The Stoics, ed. J. M. Rist. Berkeley, 1971.
42. The Cambridge Companion to Plotinus, ed. L. P. Gerson. Cambridge, 1996.

Peter McCormick
WS 2003: Classics of Western Philosophy

D. Examination Areas: Ancient

Metaphysics

1. The Oxford Handbook of Metaphysics, ed. M. J. Loux. Oxford, 2003.
2. The Blackwell Guide to Metaphysics, ed. R. M. Gale. Blackwells, 2002.
3. A Companion to Metaphysics, ed. J. Dancy and E. Sosa. Blackwells, 1995.

Ancient Ethics

1. P. Hadot, Exercices spirituels et philosophie antique. ed. Paris, 2002. Rev.

2. R. Sorabji, Emotions and Peace of Mind: From Stoic Agitation to Christian Temptation. New York, 2000.

3. J. M. Cooper, Reason and Emotion: Essays on Ancient Psychology and Ethical Theory. Princeton, 1999. Moral

4. G. Striker, Essays on Hellenistic Epistemology and Ethics. Cambridge, 1996.

5. D. Bostock, Aristotle's Ethics. Oxford, 2000.

6. T. Irwin, Plato's Ethics. Oxford, 1995.

7. J. Annas, The Morality of Happiness. Oxford, 1993.

8. M. Frede, Essays in Ancient Philosophy. Minneapolis, 1987.

E. Addenda

Peter McCormick
WS 2003: Classics of Western Philosophy

II. Medieval Philosophy: Phil of Religion, Phil of Language

8. Can human beings become divine?

The Finite and the Infinite: Philosophy Religion I

--From Plotinus and Augustine:

Plotinus [240-270 C.E.], Enneads [Treatises], III.8, V.8, V.5. and II.9, in Plotinus, ed. A. H. Armstrong. 7 vols. Harvard [Loeb], 1966-1988.

Augustine [354-430], De Trinitate [399, 422-426], Books VIII-XV, in Augustine, On the Trinity, ed. G. B. Matthews. Cambridge, 2002.

9. Is believing in God rational?

Existence and God: Philosophy of Religion II

--From Augustine, Avicenna, and Anselm:

Augustine [354-430], Confessiones [397-401], Liber VII, in Augustine, Confessions, tr. H. Chadwick. Oxford, 1991.

Avicenna [Ibn Sina, 980-1037], from The Book of Healing, tr. A. Hyman, in Philosophy in the Middle Ages, ed. A. Hyman and J. J. Walsh. 2nd ed. Indianapolis, 1973.

Anselm [1033-1109], Monologion and Proslogion [1076-1078], in Anselm, Monologion and Proslogion with the Replies of Gaunilo and Anselm, tr. T. Williams. Indianapolis, 1996.

10. Can individuals have anything in common?

Universals and Particulars: Philosophy of Language I

--From Porphyry, Boethius, Abelard, Scotus, and Ockham:

Porphyry the Phoenician [232-304], in Porphyry the Phoenician: Isagoge, tr. E. Warren. Toronto, 1975.
Peter McCormick
WS 2003: Classics of Western Philosophy

Boethius [480-525], Second Commentary on Porphyry's Isagoge

Abelard [1079-1104, "Glosses on Porphyry" in his
Logica 'ingredientibus'

Duns Scotus [1266-1308], Six Question on
Individualism from his Ordinatio

William Ockham [1285-1347], Six Questions on
Universals from his Ordinatio

--Five Texts on the Mediaeval Problem of Universals,
tr. and ed. P. V. Spade. Indianapolis, 1994.

11. Can God be known?

Knowledge and Intuition: Philosophy of Religion III

--From Maimonides, Bonaventure, and Aquinas:

Maimonides [1135-1204], The Guide of the Perplexed
[1190], abridged by J. Guttman, tr. from Arabic by C.
Rabin, new intr. by D. H. Frank. Indianapolis, 1995.

Bonaventure [1221-1274], The Journey of the Mind to
God [1259], tr. P. Boehner, ed. S. F. Brown. Indianapolis,
1993.

Thomas Aquinas [1225-1274], Selections from his
Summa Theologiae [1266-1273] in the collection, Thomas Aquinas, On Faith and
Reason, ed. S.F. Brown. Indianapolis, 1999.

12. Is "to be" analogous?

Words and Things: Philosophy of Language II

--From Aquinas and Scotus:

Thomas Aquinas [1225-1274], Further selections from
his Summa Theologiae [1266-1273] in the collection,
Thomas Aquinas, A Summary of Philosophy, tr. and ed. R. J. Regan.
Indianapolis, 2003.

Peter McCormick
WS 2003: Classics of Western Philosophy

Duns Scotus [1266-1308], Selections from Duns
Scotus: Philosophical Writings, ed. A. B. Wolter. Indianapolis,
1987.

Comprehensive Exam Part II: Medieval Philosophy,
Philosophy of Religion, and Philosophy of Language

[IAP Library Check List]

Peter McCormick
WS 2003: Classics of Western Philosophy

II. Medieval Philosophy Working Bibliography*

Recommended Selected Collections of Primary and Secondary Sources

A. In General: Recent Reference and Newer Histories

1. Dictionary of the Middle Ages, ed. J. R. Strayer. 13 vols.
New York, 1982-1989.
2. The Cambridge Ancient History 13: The Late Empire 337-425, ed. A. Cameron and P. Garnsey. A.D.
Cambridge, 1998.
3. The Cambridge Ancient History 14: Late Antiquity, Empire and Successors A.D. 425-600, ed. A. Cameron et al.
Cambridge, 2000.
4. P. Brown, The Rise of Western Christendom. 2nd ed.
Oxford, 2003.
5. W. C. Jordan, Europe in the High Middle Ages. Penguin
History of Europe. New York, 2003.
6. The Early Middle Ages, ed. R. McKitterick.
Oxford, 2001.
7. P. Horden and N. Purcell, The Corrupting Sea: A Study of Mediterranean History. Oxford, 2000.
8. R. L. Wilken, The Spirit of Early Christian Thought New
Haven, 2003.
9. J. Gross, The Divinisation of the Christian According to the Greek Fathers. Anaheim, Ca., 2002. to the
10. P. Brown, Augustine of Hippo, New edition with an
Epilogue. London, 2000.
11. Oxford Dictionary of the Christian Church, ed. E. A.
Livingston. New York, 1997.
12. Encyclopedia of Early Christianity, ed. E. Ferguson. 2
vols., 2nd ed. New York, 1997.
13. M. Colish, Medieval Foundations of the Western Intellectual Tradition, 400-1400. New Haven, 1997.

"Medieval Philosophy Working Bibliography."
Copyright c 2003 by Peter J. McCormick. All rights reserved.

Peter McCormick
WS 2003: Classics of Western Philosophy

14. Pelikan, What Has Athens to do with Jerusalem?
Timaeus and Genesis in Counterpoint. Ann Arbor, 1997
15. F. Young, Biblical Exegesis and the Formation of Christian Culture. Cambridge, 1997.
16. M. T. Clanchy, Abelard: A Medieval Life.
Oxford, 1997.
17. History of Theology, Vol. I, ed. A. di Berardino and Studer. Collegeville, Minn., 1996. B.
18. C. W. Bynum, The Resurrection of the Body in Western Christianity, 200-1336. San Francisco, 1995.
19. C. Stead, Philosophy in Christian Antiquity. Cambridge, 1994.
20. A. Dulles, The Assurance of Things Hoped For.
New York, 1994.
21. R. W. Southern, Saint Anselm: A Portrait in A Landscape.
Cambridge UP, 1990.
22. Renaissance and Renewal in the Twelfth Century, eds. Benson and G. Constable. Harvard, 1982. R. L.
23. N. L. Brooke, Europe in the Central Middle Ages, 962-1154. New York, 1975.
24. J. Weisheipl, Friar Thomas d'Aquino. New York, 1974.

B. Collections of Primary Sources

1. The Cambridge Translations of Medieval Philosophical Texts,
Vol. I, ed. N. Kretzmann and E. Stump. Cambridge, 1988.
2. The Cambridge Translations of Medieval Philosophical Texts,
Vol. II, ed. A. S. McGrade. Cambridge, 2001.
3. The Cambridge Translations of Medieval Philosophical Texts,
Vol. III, ed. S. McDonald. Cambridge, 2003.
4. Philosophy in the Middle Ages: The Christian, Islamic, and Jewish Traditions, ed. A. Hyman and J. J. Walsh. 2nd ed. Indianapolis, 1983.

C. Collections of Secondary Sources

1. The Blackwell's Guide to Medieval Philosophy, ed. J. Gracia, et al. London, 2003.
2. The Cambridge History of Later Medieval Philosophy: From the Rediscovery of Aristotle to the Disintegration of Scholasticism (1100-1600), ed. N. Kretzmann, A. Kenny, and J. Pinborg. Cambridge, 1982.
3. The Cambridge Companion to Augustine, ed. E. Stump and N. Kretzmann. Cambridge UP, 2001.
4. Augustine Through the Ages: An Encyclopedia, ed. A. D. Fitzgerald et al. Grand Rapids, 1999.
5. A Companion to the Study of St. Anselm, ed. J. Hopkins. Minneapolis, 1972.
6. The Cambridge Companion to Aquinas, ed. N. Kretzmann and E. Stump. Cambridge, 1993.
7. The Cambridge Companion to Ockham, ed. P. V. Spade. Cambridge, 1999.
8. The Cambridge Companion to Duns Scotus, ed. T. Williams. Cambridge, 2003.
9. Perspectives on Maimonides: Philosophical and Historical Studies, ed. J.L. Kraemer. Oxford, 1991.

D. Examination Areas: Medieval Philosophy of Religion

1. A Companion to Philosophy of Religion, ed. P. L. Quinn and C. Taliaferro. Oxford, 1997.
 2. The Oxford Handbook of Philosophy of Religion, ed. W. Wainwright. Oxford, forthcoming.
- #### Philosophy of Language
1. A Companion to the Philosophy of Language, ed. B. Hale and C. Wright. Oxford, 1997.
 2. The Oxford Handbook of Philosophy of Language, ed. E. LePore and B. Smith. Oxford, forthcoming.

E. Addenda

Peter McCormick
WS 2003: Classics of Western Philosophy

III. Renaissance Philosophy: Political and Social Philosophy

13. Are persons free?

Freedom and Providence:

--From Lorenzo Valla and Pietro Pomponazzi

Lorenzo Valla [1407-1457], De libero arbitrio [1439], ed. M. Anfossi. Florence, 1935. (Dialogue sur le libe-arbitre. Paris, 1983.)

Pietro Pomponazzi [1462-1525], Libri quinque de fato, de libero arbitrio et de praedestinatione [1520], ed. R. Lemay. Lugano, 1957.

14. Have natural laws no limits?

Cosmos and World:

--From Bruno and Galileo

Giordano Bruno [1548-1600], Cause, Principle and Unity [1584], ed. R. Blackwell and R. De Lucca. Cambridge,

Galileo Galilei [1564-1642], Dialogue Concerning the Two Chief World Systems [1632], tr. S. Drake. Berkeley, 1962.

15. Is politics ethical?

Republics and States:

--From Machiavelli and More

Niccolo Machiavelli [1469-1527], The Prince [1513] in Selected Political Writings, ed. and tr. D. Wootton. Indianapolis, 1994.

Thomas More [1477/78-1535], Utopia [1516] (with Erasmus's [1466?-1536] "The Sileni of Alcibiades" [1515]), tr. D. Wootton. Indianapolis, 1999.

Comprehensive Exam Part III: Renaissance Philosophy: Political and Social Philosophy

Peter McCormick

WS 2003: Classics of Western Philosophy

III. Renaissance Philosophy Working Bibliography*

Recommended Selected Collections of Primary and Secondary Sources

A. Recent Reference and Newer Histories

1. Handbook of European History: Late Middle Ages, Renaissance and Reformation, ed. T. A. Brady et al. 2 vols. Grand Rapids, 1994-1995.
2. A Concise History of the Italian Renaissance, ed. J. R. Hale. London, 1981.
3. M. Schofield, The Stoic Idea of the City. Chicago, 1999.
4. E. Rummel, The Humanist-Scholastic Debate in the Renaissance and Reformation. Harvard, 1995.
5. I. D. Rowland, The Culture of the High Renaissance. Cambridge, 1998.
6. P. Ackroyd, The Life of Thomas More. New York, 1998.
7. T. K. Rabb, Renaissance Lives: Portraits of an Age. New York, 1993.
8. W. J. Bouwsma, The Waning of the Renaissance 1550-1640. New Haven, 2000.

B. Collections of Primary Sources

1. The Cambridge Translations of Renaissance Texts. Vol. I, ed. J. Kraye. Philosophical
[Includes "Bibliography of Renaissance Moral Philosophy Texts Available in English."]
Cambridge, 1997.
2. The Cambridge Translations of Renaissance Texts. Vol. II, ed. J. Kraye. Philosophical
[Includes "Bibliography of Renaissance Political Philosophy Texts Available in English."]
Cambridge, 1997.

*"Renaissance Philosophy Working Bibliography."
Copyright c 2003 by Peter J. McCormick. All rights reserved.

Peter McCormick
WS 2003: Classics of Western Philosophy

3. Knowledge, Goodness, and Power: The Debate over Nobility among Quattrocento Humanists,
ed. A. Rabil. Binghamton, N. Y., 1991.

4. Moral Philosophy from Montaigne to Kant: An Anthology,
ed. J. B. Schneewind. Vol. I. Cambridge, 1990.

5. The Earthly Republic: Italian Humanists on Government and Society,
eds. B. Kohl and R. G. Witt. Manchester, 1978.

6. Humanism and Liberty: Writings on Freedom from Fifteenth Century Florence,
ed. R. N. Watkins. Columbia, S. C., 1978.

7. The Renaissance Philosophy of Man,
ed. E. Cassirer, et al. Chicago, 1948.

C. Collections of Secondary Sources

1. The Cambridge History of Renaissance Philosophy, ed. C. B. Schmitt et al.
[Includes biobibliographies.]
Cambridge, 1988.

2. The Cambridge Companion to Galileo,
ed. P. Machamer. Cambridge, 1998.

3. The Cambridge Companion to Bacon,
ed. M. Peltonen. Cambridge, 1996.

D. Examination Areas: Renaissance

Social and Political Philosophy

1. A Companion to Contemporary Political Philosophy,
ed. R. E. Goodin and P. Pettit. Oxford, .

2. The Blackwell Guide to Social and Political Philosophy,
ed. R. L. Simon. Oxford, .

E. Addenda

IV. Early Modern Philosophy: Epistemology,

Histor

16. What can I know?

Doubt and Knowledge: Epistemology I

--From Montaigne and Descartes

Michel de Montaigne [1533-1592], An Apology for Raymond Sebond [1568], ed. and tr. M. Screech. London, 1987.

Rene Descartes [1596-1650], Early works, Correspondence, and The Discourse on Method [1637] in Rene Descartes, Philosophical Essays and Correspondence, ed. R. Ariew. Indianapolis, 2000. and

17. Is certainty truth?

Certainty and Truth: Epistemology II

--From Descartes and Pascal

Blaise Pascal [1632-1662], Pensees [posthumously published, 1670], in Blaise Pascal, Pensees and Writings, tr. H. Levi. Oxford, 1995. Other

Rene Descartes [1596-1650], Correspondence, Meditations on First Philosophy [1641], and Replies, in Objections . . . with Rene Descartes, Philosophical Essays and Correspondence, ed. R. Ariew. Indianapolis, 2000.

18. Is nature divine?

Nature or God? Philosophy of Science I

--From Spinoza and Leibniz

Baruch Spinoza [1532-1677], Selections from Ethics [posthumously published, 1677], in Spinoza: Complete Works, tr. S. Shirley and ed. Morgan. Indianapolis, 2002. M. L.

Gottfried Wilhelm Leibniz [1646-1677], Selections from G. W. Leibniz, Philosophical Essays, tr. D. Garber. Indianapolis, 1989. R.Ariew and

Peter McCormick
WS 2003: Classics of Western Philosophy

19. Is human nature natural?

Materialisms and Naturalisms: Ph of Science II

--From Hobbes and Locke

Thomas Hobbes [1588-1679], Selections on human nature from Thomas Hobbes, The Elements of Law Natural and Politic [1640], in Human Nature and De Corpore Politico [1650], ed. J. C. A. Gaskin. Oxford, 1996.

John Locke [1632-1704], Selections on the state of nature from Two Treatises of Government, ed. P. Laslett. 2nd ed. Cambridge, 1970.

20. Are sensations ideas?

Knowledge and Belief: Epistemology III

--From Locke and Berkeley

John Locke [1632-1704], Selections from Essay on Human Understanding [1690], ed. P. H. Nidditch. Oxford, 1975.

George Berkeley [1685-1753], Selections from A Treatise Concerning the Principles of Human Knowledge [1710], ed. J. Dancy. Oxford, .

21. Are perceptions necessitated?

--From Berkeley and Hume

George Berkeley [1685-1753], Selections from Essay Towards A New Theory of Vision [1709] and The Theory of Vision Vindicated and Explained [1733], in George Berkeley, Philosophical Works, ed. M. R. Ayers. Rev. ed. London, 1993.

David Hume [1711-1776], Selections from A Treatise of Human Nature [1739-1740], in David Hume, A Treatise of Human Nature, ed. D. F. Norton and M. J. Norton. Oxford,

Peter McCormick
WS 2003: Classics of Western Philosophy 2000.

Comprehensive Examination Part IV: Early Modern Philosophy:
Epistemology, Philosophy and History of Science

Peter McCormick
WS 2003: Classics of Western Philosophy

I. Early Modern Philosophy Philosophy

Recommended Selected Collections of Primary and Secondary Sources

A. In General: Recent Reference and Newer Histories

B. Collections of Primary Sources

C. Collections of Secondary Sources

D. Examination Areas: Early Modern

1. Epistemology

2. History and Philosophy of Science

E. Addenda

V. Modern Philosophy: Personal Identity and Philosophy Of Mind

22. Are selves persons?

Personal identity and consciousness:

--From Hume and Kant

David Hume [1711-1776], Selections from An Enquiry into Human Understanding [1748], in David Hume, An Enquiry into Human Understanding, ed. T. L. Beauchamp. Oxford, 1999.

Immanuel Kant [1724-1804], Selections from Critique of Pure Reason [1781], tr. P. Guyer and A. W. Wood. Cambridge, 1998.

23. Is consciousness autonomous?

Consciousness and self-consciousness:

--From Kant and Fichte

Immanuel Kant [1724-1804], Selections from Critique of Judgment [1790], in Immanuel Kant, Critique of the Power of Judgment, tr. P. Guyer and E. Matthews. Cambridge, 2000.

Johann Gottlieb Fichte [1762-1814], Selections from Foundations of Transcendental Philosophy (Wissenschaftslehre) nova methodo (1796/99), tr. D. Breazeale. Ithaca, N. Y., 1992.

24. Is nature ultimately mental?

--From Schelling and Hegel

Friedrich Wilhelm Joseph von Schelling [1775-1854], Selections from The System of Transcendental Philosophy, tr. P. Heath. Charlottesville, VA., 1978.

Georg William Friedrich Hegel [1779-1831], The Difference Between Fichte's and Schelling's System of Philosophy [1801], tr. H. S. Harris and W. Cerf. Albany, N. Y., 1977.

Peter McCormick

WS 2003: Classics of Western Philosophy

25. Is philosophy art?

Philosophy and Art:

--Kant and Hegel

Immanuel Kant [1724-1804], Selections from Critique of Judgment [1790], in Immanuel Kant, Critique of the Power of Judgment, tr. P. Guyer and E. Matthews. Cambridge, 2000.

Georg William Friedrich Hegel [1779-1831], "Introduction" to Lectures on Aesthetics [posthumously published, 1835], in Hegel: Introductory Lectures on Aesthetics, tr. B. Bosanquet. London, 1993.

26. Can the mental be objective?

Objective and Subjective:

--From Hegel and Kierkegaard

Georg William Friedrich Hegel [1779-1831], "Introduction" to Lectures on Aesthetics [posthumously published, 1835], in Hegel: Introductory Lectures on Aesthetics, tr. B. Bosanquet. London, 1993.

Soren Aabye Kierkegaard [1813-1855], Selections from Concluding Unscientific Postscript to the Fragments [1846], tr. H. V. Hong and E. H. Hong. 2 vols. Princeton, 1992.

Comprehensive Examinative Part V:
Modern Philosophy: Personal Identity and Philosophy of Mind

Peter McCormick
WS 2003: Classics of Western Philosophy

I. Modern Philosophy Philosophy

Recommended Selected Collections of Primary and Secondary Sources³

A. In General: Recent Reference and Newer Histories

B. Collections of Primary Sources

C. Collections of Secondary Sources

D. Examination Areas: Early Modern

1. Personal Identity

2. Philosophy of Mind

E. Addenda

Peter McCormick
WS 2003: Classics of Western Philosophy

³ Note on Primary Sources. During WS 2003 and SS 2004 the standard complete works of every philosopher considered in the Seminar shall remain in the IAP Library on the shelves. The particular works discussed in the Seminar shall be kept on the Seminar Reserve Shelf.

VI. Nineteenth-Century Philosophy: Ethics and Value Theory

27. Is ethics natural?

Pessimism and Nature:

--From Schopenhauer and Nietzsche

Arthur Schopenhauer [1788-1860], Selections from The World as Will and Representation [1818],

[1873-1876] Friedrich Nietzsche [1844-1900], Selections from The Birth of Tragedy [1872] and Untimely Meditations

28. Does history matter?

Matter and History

--From Marx and Darwin

Karl Marx [1818-1883], Selections from the 1844 manuscripts

Charles Darwin [1809-1882], Selections from The Origin of the Species [1859], in On the Origins of Species, ed. J. Carroll. Peterborough, Ont: Broadview, 2003. [Distributed in UK by Thomas Lyster.]

29. Do values reside in well-being?

Individuals and Societies

--From Mill and Sidgwick

John Stuart Mill [1806-1873], Selections from On Liberty [1859] and Utilitarianism [1861]

Henry Sidgwick [1838-1900], Selections from The Methods of Ethics [1874]

30. Is goodness describable?

Description and Objects

--From Bolzano and Brentano

Bernard Bolzano [1781-1848], Selections from the
Wissenschaftslehre (1837)

Franz Brentano [1838-1917], Selections from
Psychology from the Empirical Standpoint (1874)

Comprehensive Examination Part VI: Nineteenth-Century Philosophy
Ethics and Value Theory

I. Nineteenth-Century Philosophy

Recommended Selected Collections of Primary and Secondary Sources⁴

A. In General: Recent Reference and Newer Histories

B. Collections of Primary Sources

C. Collections of Secondary Sources

D. Examination Areas: Early Modern

1. Moral Philosophy

2. Value Theory

E. Addenda

⁴ Note on Primary Sources. During WS 2003 and SS 2004 the standard complete works of every philosopher considered in the Seminar shall remain in the IAP Library on the shelves. The particular works discussed in the Seminar shall be kept on the Seminar Reserve Shelf.

Draft: 6.VII.03

Peter McCormick
WS 2003: Classics of Western Philosophy

[Draft Only: IAP Comprehensive Philosophy Examination Part One]

(Purpose: to get some better idea of just what kinds of instructions candidates will have to follow in answering properly the questions set, and hence just what kind of preparation I shall have to provide them with before they sit the examinations.)

{Sample Only}

IAP Philosophy Comprehensive Examination 2003-2004

Part One: Ancient Philosophy--Metaphysics and Ancient Ethics

Duration: 1 and 1/2 hours

Instructions.

Please answer satisfactorily two only of the following three questions. These three questions are selected from the list of six questions distributed at the beginning of WS 2003 and studied carefully, reported on in writing, and discussed together in the Comprehensives Seminar. [QQ1, 2, and 3]

1. Please print your name at the top of a sheet of paper. Then answer each question on no more than one side of a single-spaced sheet. (You may wish to compose a rough draft before recopying the final draft for submission.)

2. All satisfactory one-page papers must exhibit at least four main features. (1) All satisfactory papers must be to the point (directly addressed to the particular question asked), providing clearly formulated (key terms defined), critically reflective (citations are not arguments), and argued responses (soundness and validity) to the specific questions asked. (2) All satisfactory papers must articulate responses that exhibit first-hand, detailed knowledge of specific arguments in the examination texts. (3) All satisfactory papers must be mainly argumentative (cf., e.g., A. Weston 2001), and no more than one third expository. (4) All satisfactory papers must also include no more than one underlined sentence that most clearly and concisely recapitulates the main claim in the response developed to the question at issue.

In short, all satisfactory one-page papers must demonstrate sufficient specific philosophical competence with respect both to the issues and the texts set for this particular part of the IAP Comprehensive Philosophy Examination.

3. Before submitting your papers, please review them with carefully with respect to the four main features detailed above.

4. Submit two written pages only to the examination proctor no later than at the time the examination is scheduled to finish.

Draft 7.VII.03

Peter McCormick
WS 2003: Classics of Western Philosophy

[Draft Only: Guidelines for Grading All Parts of the IAP Comprehensive Philosophy Examination 2003-2004.]

(Purpose: to provide all examiners with the same list of questions that must be answered in justification of the final grades to be assigned. These questions correspond to the criteria set out in the written instructions to the candidates for each of the six parts of the examination. Maybe a copy should be distributed to candidates?)

{Sample Only}

Grading the IAP Philosophy Comprehensive Examination 2003-2004

Suggested Guidelines for Examiners

A. Copy of examination "Instructions":

"All satisfactory one-page papers must exhibit at least four main features. (1) All satisfactory papers must be to the point (directly addressed to the particular question asked), providing clearly formulated (key terms defined), critically reflective (citations are not arguments), and argued responses (soundness and validity) to the specific questions asked. (2) All satisfactory papers must articulate responses that exhibit first-hand, detailed knowledge of specific arguments in the examination texts. (3) All satisfactory papers must be mainly argumentative (cf., e.g., A. Weston 2001), and no more than one third expository. (4) All satisfactory papers must also include no more than one underlined sentence that most clearly and concisely recapitulates the main claim in the response developed to the question at issue.

In short, all satisfactory one-page papers must demonstrate sufficient specific philosophical competence with respect both to the issues and the texts set for this particular part of the IAP Comprehensive Philosophy Examination."

B. Substantive Issues

1. Is the paper sufficiently:

- a. clear: eg, are the cardinal terms defined?
- b. critical: eg, does the paper show some independence of mind?
- c. argumentative: eg, does the paper include at least one good argument, ie an argument with sound premises and a valid conclusion?
- d. pointed: eg, is the paper to the point, or beside the point?

Peter McCormick

WS 2003: Classics of Western Philosophy

2. Does the paper "exhibit first-hand, detailed knowledge of specific arguments in the examination texts," and not just of particular elements in the texts?

3. Is the paper "mainly argumentative . . . and no more than one third expository," or insufficiently argumentative?

4. Does the paper "demonstrate sufficient specific philosophical competence with respect both to the issues and the texts," or not?

C. Formally

5. Does this paper satisfy the stated formal requirements?

- a. one side of one-page only?
- b. one summary sentence underlined?

Sample Standard Grade Sheet

(Note: Each of the two examiners should fill out completely a standardized grade sheet for each examination corrected. Rationale: This practice will simplify the task of the Director of Studies should there be disagreement about the final mark each examiner assigns. No need to assign separate grades to parts of questions, eg. to 1.a or to 5.b, but just to each question as a whole.)

1.[Name of Candidate] eg. "P.McCormick"

2.[The Part of the Comprehensive Graded] eg. "Part One"

3.[Final Grade] eg. "Befriedigend"

4.[Elements of Grade]

Question 1. Befriedigend

Question 2. "

Question 3. "

Question 4. "

Question 5. "

5.[Name of Examiner] eg. "Josef Seifert"

6.[Date of Submission of Grade] eg. "Final Judgment"

Draft Only
5.VII.03

Peter McCormick
WS 2003: Classics of Western Philosophy

Extracts from "Guidelines for the IAP Comprehensive
Examination in Philosophy: 2003-2004" (9/2003)

"No IAP post-graduate student may receive an IAP graduate degree without previously satisfying all the requirements for the degree."

"Effective from the beginning of WS 2003, to receive an IAP graduate degree, in addition to satisfying all the other requirements, all resident IAP students must also satisfactorily

complete the two-semester, IAP Comprehensives Seminar including the six-part, written IAP Comprehensive Philosophy Examination, administered progressively during the year's course of the Seminar."

"All examination papers shall be graded independently by two regular Faculty members. Each Faculty member shall submit his grades independently to the Director of Studies no later than six working days after termination of the examination."

"In case of disagreement between the two Faculty members about the final grade, the IAP Director of Studies shall read the examination papers again and, in view of the previous corrections, shall assign a final grade definitively."

"The Director of Studies shall distribute all examination results to candidates and to regular Faculty members no later than seven working days following the examination."

"Candidates receiving at least the satisfactory grade of "Good" ("Gut") for the respective part of the comprehensive examination shall continue in the Seminar."

"Any candidate not receiving a satisfactory grade shall also continue in the course. However, he or she must sit this part of the comprehensive examination a second and last time. He or she shall take a similar examination no later than fourteen working days after the originally scheduled examination date. Should such a candidate not receive a satisfactory grade in the supplementary examination, he or she shall be obliged to withdraw from the Seminar for the current academic year. He or she shall also be obliged to complete the Comprehensives Seminar satisfactorily during the immediately following academic year."