ANCIENT AND MEDIEVAL PHILOSOPHY
(Phil 243)

LINC CATEGORY: U2 (MORAL LIFE)
TIME: MONDAY AND WEDNESDAY, 2:20-3:30 PM
INSTRUCTOR: SHALAHUDIN KAFRAWI
CLASSROOM: COMENIUS 309

CONTENT:
The course deals with the history of philosophy from the pre-Socratics to Augustine and Aquinas, concluding with philosophical writings from the early Renaissance. Themes include ethical concerns, nature of reality, and relationships of reason, religion and authority.

COURSE OBJECTIVES:
At the end of the course, students are expected to achieve the following objectives:
1. to explain major philosophical themes in ancient and medieval periods;
2. to distinguish major characteristics of philosophy in ancient and medieval periods from those of philosophy in other periods;
3. to explore the views of major philosophers in ancient and medieval periods on the question of Being;
4. to discuss the relation between reality and knowledge in ancient and medieval periods;
5. to explore the ethical views of major philosophers in ancient and medieval periods.

GRADING FORMAT:
1. Participation (20%); Active participation includes asking questions, making comments and giving answers to problems or questions posed to students.
2. Two pop-up Quizzes (10%); Quizzes will be on the reading assignments.
3. Two short papers (20%); the assignments will be posted on the Blackboard and the papers should be sent to Blackboard’s Digital Drop Box.
4. Research paper (8-15 pages; 30%); research proposal and first draft of the paper are required prior to final submission;
5. Final exam (20%);
6. Complete attendance (5% extra).
ACADEMIC HONESTY:
Students are required to honor academic integrity. The course imposes the application of Moravian College’s Academic Honesty Policy. The policy is to be found at Moravian College’s Student Handbook: 2004-2005, pp. 52-8.

ATTENDANCE POLICY:
Students are encouraged to attend all scheduled meetings for this course. Those with complete attendance will receive A (worth 5% extra percent of the total). Students have the liberty to miss four classes without any reason. Those who miss more than the allowed four absences will be downgraded by a point for each additional missed class. Those who miss a class with written justifiable reason(s) may be waived from absence if they take an assignment to substitute the missed class. Complete attendance does not guarantee a good participation grade.

PAPER SUBMISSIONS:
All papers—including (1) short paper, (2) research proposal, (3) draft of research paper and (4) final research paper—should be electronically submitted through Blackboard on or before the indicated dates. If for some reason there is a problem with electronic submission, the printed copy of the paper should be submitted to the instructor’s office on the same day. Late submissions will be downgraded for that specific assignment by one point per day. Students are encouraged to rewrite the short paper, proposal, and the draft of research paper. Final research papers cannot be rewritten. The rewritten papers are due within a week after the papers are electronically distributed. Since the grades of the rewritten papers can be better or worse than the originally submitted papers, the best grades will be counted toward the final.

CONTACT INFORMATION:
Office: Zinzendorf 201
Phone: (610) 861-1628
E-mail: skafrawi@moravian.edu
Office Hours: Tuesday and Thursday, 10:30 AM-12:30 PM; or by appointment.

READINGS AVAILABLE AT THE COLLEGE BOOKSTORE:

READINGS AVAILABLE AT THE REEVES LIBRARY RESERVES:


**SCHEDULE:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Topic and Reading</th>
<th>Due Dates</th>
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<tbody>
<tr>
<td>1.</td>
<td>08-29</td>
<td><strong>Introduction</strong></td>
<td>[Reading: Syllabus]</td>
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<td>2.</td>
<td>08-31</td>
<td>Pre-Socratics 1:</td>
<td>Curd and McKirahan, <em>A Presocratics Reader</em>, pp. 1-51</td>
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<td>3.</td>
<td>09-05</td>
<td>Labor Day—No class</td>
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<td>4.</td>
<td>09-07</td>
<td>Pre-Socratics 2:</td>
<td>Curd and McKirahan, <em>A Presocratics Reader</em>, pp. 53-77</td>
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<tr>
<td>5.</td>
<td>09-12</td>
<td>Pre-Socratics 3:</td>
<td>Curd and McKirahan, <em>A Presocratics Reader</em>, pp. 79-107</td>
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<td>13.</td>
<td>10-10</td>
<td>Fall Recess—No class</td>
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<td>14.</td>
<td>10-12</td>
<td>St. Augustine</td>
<td>[Reading: Augustine, <em>The City of God</em>, in Hyman and]</td>
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<td>Research proposal</td>
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<td>15.</td>
<td>10-12</td>
<td></td>
<td>Mid-term exam</td>
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<td>Date</td>
<td>Author/Work</td>
<td>Reading Notes</td>
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| 15 | 10-17 | Boethius  
| 16 | 10-19 | Anselm of Canterbury  
| 17 | 10-24 | Al-Farabi  
| 18 | 10-26 | Ibn Sina  
| 19 | 10-31 | Al-Ghazali  
[al-Ghazali, *Deliverance from Error and The Incoherence of the Philosophers*, in Hyman and Walsh, *Philosophy in the Middle Ages*, pp. 267-91] | |
| 20 | 11-02 | Ibn Rushd  
| 21 | 11-07 | Saadia  
| 22 | 11-09 | Solomon ibn Gabirol  
| 23 | 11-14 | Moses Maimonides  
| 24 | 11-16 | Roger Bacon  
[Bacon, *The Opus Majus*, in Hyman and Walsh, *Philosophy in the Middle Ages*, pp. 480-9] | |
| 25 | 11-21 | St. Thomas Aquinas  
[Aquinas, *On Being and Essence* and *The Summa Theologica*, in Hyman and Walsh, *Philosophy in the Middle Ages*, pp. 508-58] | |
<p>| 26 | 11-23 | Thanksgiving Recess—No class | |</p>
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| 27. | 11-28 | John Duns Scotus  
| 28. | 11-30 | William of Ockham  
[Reading: Ockham, *Summa Totius Logicae* and *De Successivis*, in Hyman and Walsh, *Philosophy in the Middle Ages*, pp. 653-62 and 686-8]  
Research Paper |
| 29. | 12-05 | Encounter of Christian and Islamic Philosophy 1  
[Reading: Gilson, *Greco-Arabic Sources of Avicennist Augustinism*, pp. 27-41 and 47-75] |
| 30. | 12-07 | Encounter of Christian and Islamic Philosophy 2  
[Reading: Gilson, *Greco-Arabic Sources of Avicennist Augustinism*, pp. 95-106, 121-30 and 137-41] |
| 31. | 12-12 | Concluding Remarks |