

INTRODUCTION TO PHILOSOPHY

PHILOSOPHY 200

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Professor

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BIOGRAPHICAL SKETCH

Dr. James E. Coleman, Jr.

James E. Coleman, Jr. the son of James Edward Coleman, Sr. and Lauretta Atkinson Coleman, was born October 4, 1965 in Richmond, Virginia. He graduated from James Madison University receiving a B.S. with a double major in public administration and political science. While at James Madison, Coleman became the first African-American to be selected student leader of the year. He has been involved in politics since 1984. He went on to graduate with honors receiving his Master of Divinity degree from the esteemed Samuel DeWitt Proctor School of Theology, Virginia Union University. While at Virginia Union, Coleman served as the president of the Theologian Fellowship. Coleman later graduated from the prestigious Duke University Divinity School receiving a Master of Theology degree. Coleman's thesis at Duke is in the famed Duke Library. He received his earned doctorate from United Theological Seminary in Dayton, Ohio as a Wyatt Tee Walker and W. Franklyn Richardson Fellow. Coleman's dissertation will serve as his first book. He has done further study at Harvard University Divinity School/Kennedy School of Government as a graduate of the 2001 Summer Leadership Institute with a focus on Community and Economic Development. He has been awarded an honorary doctorate from the Virginia University of Lynchburg. Dr. Coleman is currently enrolled at Lynchburg College in the Institute of Community Engagement.

Since the Summer of 1988 where Dr. Coleman served as a Virginia Governor's Fellow to the Honorable Gerald Baliles, Coleman has taught two courses at Central Virginia Community College. He has worked closely as an intern with the Baptist General Convention of Virginia and served two Baptist congregations. Currently, Dr. Coleman is the founder and senior pastor of Providence Place in Lynchburg, Virginia. He is also the founder and president of Providence Ministries International Incorporated headquartered in Lynchburg. The ministry has a widely viewed television broadcast on WSET ABC 13 called Good News For Today. Coleman's ministry has been significantly enhanced by two pilgrimages to Israel, Jordan and Egypt. He has walked where Jesus walked! Moreover, Coleman has also traveled to Greece and Turkey to trace the steps of Paul and St. John on the Isle of Patmos. Coleman is a wonderful portrait of Christian character.

Dr. Coleman has received several awards to include Who's Who In American Colleges and Universities, Outstanding Men of America, 1988 National Alpha Phi Alpha College Brother of The Year, Virginia Baptist State Convention 2014 Robert J.N. Jones Community Service Award, Lynchburg Police Department 2009 Citizen Award, Virginia University of Lynchburg Faculty Member of the Year on two occasions, Delta Sigma Theta Lynchburg Health Service Award and the Lynchburg NAACP Humanitarian and Freedom Fighter Awards. Dr. Coleman has been invited to speak at the Pentagon, United States Department of Agriculture, National D-Day Memorial, the Redeem The Dream March on Washington, 40th Commemoration of the assassination of Dr. Martin Luther King, Jr. in Memphis, Tennessee and Lynchburg's Historic Obama For President Rally featuring Senator Obama. He remains in demand as a motivational speaker, preacher, teacher and consultant.

In addition to his pastoral responsibilities, Dr. Coleman is very involved in his community as the Vice Chair of the Lynchburg City School Board Representing District 3. Coleman is now the Southern Region Chair, Virginia School Boards Association. Coleman is a former Lynchburg City Planning Commissioner. Coleman is the Director of the Doctor of Ministry Program, Virginia University of Lynchburg (a recognized HBCU). Dr. Coleman is a member of the Lynchburg Board of BB&T. Dr. Coleman is an Executive Board Member, Virginia Baptist State Convention serving as Chair of the Social Justice Commission. He is also an Executive Board Member and co-chair of the Social Concerns Commission, Baptist General Convention of Virginia. Dr. Coleman is a member of Global United Fellowship under the leadership of Bishop Neil C. Ellis. Dr. Coleman is the Editor and Chief of Generation and Greatness Magazine for today's family. He has served as Chaplain, Lynchburg Sheriff's Department, National Associate Chaplain, Alpha Phi Alpha Fraternity, Inc., Vice-President, Lynchburg Voters League, Professor, Central Virginia Community College, Professor of Philosophy and Theology, Virginia University of Lynchburg, 10 year member of the Lynchburg Central YMCA Board of Directors, member of Coalition Cares, former member Lynchburg Youth Services Board, member, Lynchburg Democratic Committee, member West Lynchburg Neighborhood Watch Association, member of Apollo Health, Inc. Board of Directors, Chair, Coalition for the Recognition of The Beloved Community and Social Justice Chair, Churches United for Service. Coleman is a former national board member of Reverend Al Sharpton's National Action Network. Coleman enjoys participating in legislative advocacy efforts with the Virginia School Boards Association.

Dr. Coleman has been appointed to the Executive Board of the Lighthouse Community Center based in Lynchburg, Virginia and in 2017 received the Mold Breaker Award from the Women of Wisdom Global Missions of Kingdom Power Worship Center in Lynchburg, Virginia. Coleman is a 2018 Recipient of the *Shenandoah Hit's* Dr. Martin Luther King, Jr. Leadership Award.

Dr. Coleman is married to the former Patricia Denise Williams who now has her earned doctorate in ministry. They have four children Jacqueline Patrice Williams Coleman Shiver (age 25, graduate of Virginia University of Lynchburg), Minister James Eric (age 23, graduate of Lynchburg College and currently enrolled at Baptist Theological Seminary in Richmond, Virginia), Joy Lavese (13 years old) and Majesty Renee (11).

Introduction

According to the ancient Greek philosopher Socrates, "philosophy begins in wonder." For more than 2500 years, many great thinkers have started from this point and gone on to formulate ideas, concepts, and theories that have enriched our cultures and societies.

But what did the French philosopher Descartes mean when he said, "I think therefore I am"? and why did Machiavelli believe that "the end justifies the means"? Do these ideas still matter, and what do philosophers think about today?

How did the universe begin?

What is truth?

How can we live good lives?

What are the big questions about the nature of life and existence?

Our responses or rendered solutions continue to shape our world!

TIME MOVES ON:

The Ancient World	700 BC/BCE -	250 BC/BCE
The Medieval World	250 BC/BCE -	1500 AD/CE
Renaissance and the Age of Reason	1500 AD/CE -	1750 AD/CE
The Age Of Revolution	1750 AD/CE -	1900 AD/CE
The Modern World	1900 AD/CE -	1950 AD/CE
Contemporary Philosophy	1950 AD/CE -	PRESENT

OPENING NOTES

Philosophy comes from two Greek Words (Philo) and (Sophia) {philosophia} and means the love (Philo) of wisdom (Sophia)

Pythagoras founded a brotherhood of disciples dedicated to the *philosophia* (a term meaning love of wisdom). He said philosophers were lovers of wisdom.

Pythagoras said...*You look at the deeper reality of the world and philosophy draws you in, summons your curiosity, and refuses to relax its tight grip.*

A century later Socrates said...*Philosophy was the pursuit of truth. People seek answers and pursue the truth as if truth were a fugitive trying to elude them.*

When we come to philosophy we are seeking answers to questions about fundamental matters but you soon find out that philosophy suggests as many questions as answers. Socratic questioning helps in eliminating bad answers in the quests for truth which never seems complete. Philosophy will reward a vigilant search for truth. Even if the answer does not arise, you will significantly grow in the process of inquiry as you search for truth.

VOCABULARY FOR THE TOOL BOX

Etymology The study of the origin or root meaning of words and the way in which their meanings have changed over time (historical development).

Ecology The study of the environment and the relationship or interaction of living things in their physical surroundings.

Epistemology The study of the nature of knowledge and justified belief in terms of the rationality of belief.

Educare A Latin word that means to educate or move out of darkness into the light or to move from a position of ignorance or not knowing to knowing.

HOWARD THURMAN'S NOTION OF THE CLOTHES LINE

5 MAJOR AREAS OF PHILOSOPHY

1. AXIOLOGY

Axiology is the study of value. Value can be defined as the regard that something is held to deserve; the importance, worth, or usefulness of something. Axiology (the study of value) has three components:

Ethics- The Value of Behavior (What actions are considered valuable to society and what actions are not considered valuable) Which behaviors are considered right or wrong, good or bad, just or unjust, fair or unfair.

Aesthetics- The Value of Beauty (appearance, art, architecture, lyrics)

Political Philosophy- The Value of Laws written to determine the ethics or aesthetics of society or a particular community

2. EPISTEMOLOGY

Epistemology is the study of knowledge and justified belief. Epistemology seeks to discover the line between opinion and Inerrant Information or truth. How do you know that what you are addressing is in fact knowledge or opinion?

3. METAPHYSICS

Metaphysics is the study of the fundamental nature of reality as it relates to essence. What makes up what you have in reality? What makes a rock a rock?

4. ONTOLOGY

Ontology is the study of the fundamental nature of reality as it relates to existence. How do you know that James Coleman is the real James Coleman? Who am I?

5. LOGIC

Logic is the study of reasoning and argumentation. Logic is based upon comparative inferences/premises/assumptions/thesis/thoughts that yield conclusions. There are two forms of logic:

Inductive- A movement from a specific thought to a general thought that yields a probable conclusion

Deductive- A movement from a general thought to a specific thought that yields a certain conclusion

Pre-Socratics. 600 to 400 b.c.

Philosophy in the western world began in ancient Greece (Miletus on Ionian seashore)

Referred to as physicists, naturalist concerned with the cosmos or the nature of the orderly universe...nature of substance or matter.

Preoccupied with cosmology which is the study of the orderly universe and its make up

12 Pre-Socratics

1. Thales (625 to 545 bc). What is the source of all things? Waterways the cosmic stuff of the universe

Moisture with life as seen in such substances as semen, blood and sap.

Hylozoism..matter possesses life or sensation

2. Anaximander (610 -545 bc)

Immaterial, infinite, without limit or boundless

3. Anaximenes (580 -475 bc)

Limitless air. Page 5

4. Pythagoras (570-495 bc). Divine philosopher...purification of the soul
Reincarnation, vegetarian, intellectual activity, and mathematics, all things are numbers, points, lines, nature,

5. Heraclitus (540-480 bc). Change...dark philosopher...all things in a state of flux, reality is one and many

6. Parmenides (515-450bc)...being is changeless

7. Zeno of Elea (490-430)...Parmenides student...defended position on the illusion of change and introduced paradoxes or statements that appear contrary to common sense but are in fact true..arrow has to occupy a specific position in space equal to its length. Object at rest so arrow does not move.

8. Gorgias

9. Anaxagoras

10. Empedocles

11. Democritus

12. Protagoras

Top 10 Pre-Socratic Philosophers

June 26, 2012

Plato has left us one of the greatest philosophical bodies of work. So great has the influence of Plato been that his representation of Socrates has eclipsed all of the philosophers who existed in the Greek world at the time and before. These preceding philosophers are commonly known as pre-Socratic, not necessarily because they were inferior to Socrates but merely because they came before. We do not have nearly as much information about their lives and teachings but what we do have is very interesting. For a more full reading on these, the best source we have, though not totally trustworthy, is Diogenes Laertius' 'Lives of the Philosophers.' Here are ten of best pre-Socratic philosophers.

10 Empedocles

Empedocles is the source of the Classical idea that the universe is composed of four elements: Earth, Water, Air, and Fire. Believing that it was impossible for anything to come into existence out of nothing, or for existing things to go into nothing, he believed that all change was brought about by the mixing of those four elements. Part of this belief in the continuation of existence was his firm belief in reincarnation.

The belief in reincarnation probably led to the stories which surround Empedocles' death. One of the stories tells that Empedocles climbed to the summit of Mount Etna and threw himself to his death in the lava. Either he did this as a way of actually becoming a god, or to fool his followers into believing he had vanished from the Earth. Either way it is said that the volcano spat out one of his bronze sandals, revealing his death.

9 Zeno

Zeno was the student of another philosopher on this list, Parmenides. We know of Zeno because his writings were discussed by Aristotle and he features in a dialogue of Plato. Despite his description in Plato we know very little of Zeno himself. What we know of Zeno is his staunch support for the theories of his teacher.

Zeno is well-known today for his paradoxes which sought to demonstrate the falseness of sensory information and the impossibility of change. Using a tale of a race between Achilles and a slow runner (sometimes given as a tortoise) Zeno proves the impossibility of motion. In the paradox Achilles gives a runner half as fast as himself a head start. Who would we expect to win? If such a race were really held we would see Achilles overtake the slower runner. However we can reason that Achilles should never pass the slower runner, or in fact move at all. If the slow runner is given a head start then by the time Achilles reaches where the slower man was the slower man should have moved on half the distance Achilles had traveled himself. Then by the time Achilles reaches that point the runner would have moved on and so on, thus he will never overtake the slower man.

8 Parmenides

The Platonic dialogue Parmenides is one of the most complex of his works and seems to reflect the profound nature of Parmenides' philosophy while satirizing its difficulty. Parmenides was respected in his own time as a teacher and appears to have authored only one work, a poem On Nature. This poem tells of Parmenides journey to visit a Goddess in search of wisdom. What we possess is fragmentary but is sufficient to judge Parmenides' thinking.

Parmenides believed that the whole universe, all that exists, is timeless and unified. In his view change was impossible. His ideas have some logical basis and have proved influential. Since we can sense that things are changing all the time, yet logically prove that change is impossible we must find a way to justify this apparent clash of world views.

7 Protagoras

In opposition to Parmenides belief in a singular unchangeable universe Protagoras famously said "Man is the measure of all things." All that exists can be judged against man's sensation and interpretation of it. What you feel to be true is true for you, what I feel to be true is true for me, and there is no reason they should be the same. This view of existence is very handy for arguing legal and moral cases since you can prove whatever you wish to prove. Some philosophers have seen the whole of Plato's work as a way of finding a third path between Parmenides' unity and Protagoras' relativism.

6 Gorgias

Gorgias is perhaps the most amusing of the pre-Socratic philosophers. Clearly a clever and persuasive man, if Plato is to be believed, Gorgias believed in nothing. He was the first known Nihilist. He tried to prove that nothing exists at all. In his work, now lost, On Not-Being, Gorgias used the following line of argument: Nothing exists, or if it does exist we cannot know it, or if we can know it it is impossible to communicate it. You get the sense that Gorgias was thumbing his nose at other thinkers and displaying his logical proficiency. To get a sense of Gorgias' style we must also consider that he wrote a speech in defense of Helen of Troy, the most hated woman in ancient Greek mythology.

5 Anaxagoras

Anaxagoras was the favorite philosopher of the Athenian leader Pericles. The age of Pericles is considered the golden age of Athens and it was in this age that scientific philosophy flourished. Anaxagoras treated all events as scientifically explicable instead of being caused by supernatural agents. Famously he declared that the sun was an enormous, hot rock in the sky and not the chariot of Apollo. This remarkably modern view of the world was his downfall. The enemies of Pericles sought to discredit him by attacking Anaxagoras. They accused him of impiety towards the gods and he was imprisoned. He was freed and fled Athens.

4 Heraclitus

Heraclitus, also known as Heraclitus the Black, the Obscure, and the Weeping Philosopher for his negative outlook and mysterious sayings. What little we have of Heraclitus' work exists in short sayings open to multiple interpretation. He is famous for the saying 'You cannot step in the same river twice.' Is this because the river will have changed between steps, or you will have? Another of his sayings was 'Everything flows.' Little of his work survives today but he was well-known in antiquity and was influential on later philosophers. In his later days he suffered from dropsy, accumulation of fluid under the skin. In an effort to cure this he plastered himself in cow dung and lay in the sun hoping to drive the fluid off. After a day, he died.

3 Thales of Miletus

Thales of Miletus is often credited with being the first systematic philosopher of the Western world. He was the first to reject supernatural explanations and seek reasons behind events. To prove the value of this understanding of the world he used his logic and evidence to predict a good crop of olives and, buying up olive presses, was able to corner the market in oil and make a fortune. As well as devising several geometric theories (which allowed him to measure the height of the pyramids from the ground) Thales was also the first person to study electricity. It had been noticed that amber, when rubbed, attracted threads of fiber to it. It was this static electricity which Thales' studied. When the negative particle of the atom was named it was called the electron, after the Greek for amber – elektron.

2 Democritus

Democritus was perhaps the most successful of the ancient philosophers from a scientific standpoint, and yet he was largely ignored in the ancient world. We know that he believed that the whole universe was governed by natural laws which were understandable and predictable, a very modern view. Using reason Democritus also predicted the existence of atoms and vacuums. This was at a time when it was impossible to detect anything smaller than the eye can see and the idea of nothingness and vacuums was anathema to most thinkers. His wide ranging studies also took on the finer points of philosophy, biology, human society, and geometry. As well as being right on so many matters, even if unacknowledged, he was also a cheery individual known as the Laughing Philosopher.

1 Pythagoras

Pythagoras is probably the best known of any of the names on this list. The theorem which bears his name was well-known in Egypt long before his birth. It was known that if a right angled triangle had sides of lengths 3 and 4 then the hypotenuse would have a length of 5. What probably happened is that Pythagoras took this special case and worked out a theory which worked on all right angled triangles. As well as this he worked out the relationships between musical notes, figured out all regular solids, and was the first to study irrational numbers. Apart from these scientific discoveries he also did much work on mystical beliefs such as reincarnation. He formed a community of followers who adhered to somewhat eccentric rules. It was against their rules to eat beans, unload a wagon on the street, and never stir a fire with an

iron tool. Modern opinion is that Pythagoras may have gathered around him a group of learned individuals and all of their discoveries became linked to his name. Of the stories regarding Pythagoras' death most include stories of him being chased out of town by a mob. It is also reported that he was caught by the mob when he came to a field of beans and could not bring himself to trample on those holy plants.

STOLEN LEGACY

was indicted and exiled; while the earliest of them all, Pythagoras, was expelled from Croton in Italy. Can we imagine the Greeks making such an about turn, as to claim the very teachings which they had at first persecuted and openly rejected? Certainly, they knew they were usurping what they had never produced, and as we enter step by step into our study the greater do we discover evidence which leads us to the conclusion that Greek philosophers were not the authors of Greek philosophy, but the Egyptian Priests and Hierophants.

Aristotle died in 322 B. C. not many years after he had been aided by Alexander the Great to secure the largest quantity of scientific books from the Royal Libraries and Temples of Egypt. In spite however of such great intellectual treasure, the death of Aristotle marked the death of philosophy among the Greeks, who did not seem to possess the natural ability to advance these sciences. Consequently history informs us that the Greeks were forced to make a study of Ethics, which they also borrowed from the Egyptian "Summum Bonum" or greatest good. The two other Athenian Philosophers must be mentioned here, I mean Socrates and Plato; who also became famous in history as philosophers and great thinkers. Every school boy believes that when he hears or reads the command "know thyself", he is hearing or reading words which were uttered by Socrates. But the truth is that the Egyptian temples carried inscriptions on the outside addressed to Neophytes and among them was the injunction "know thyself". Socrates copied these words from the Egyptian Temples, and was not the author. All mystery temples, inside and outside of Egypt carried such inscriptions, just like the weekly bulletins of our modern Churches.

Similarly, every school boy believes that when he hears or reads the names of the four cardinal virtues, he is hearing or reading names of virtues determined by Plato. Nothing has been more misleading, for the Egyptian Mystery System contained ten virtues, and from this source Plato copied what have been called the four cardinal virtues, justice, wisdom,

Philosophy Study Notes:

(Read)

Philosophy in the western world began in ancient Greece (Miletus on Ionian seashore)

Referred to as physicists, naturalist concerned with the cosmos or the nature of the orderly universe...nature of substance or matter.

Thales (625 to 545 bc). What is the source of all things? Waterways the cosmic stuff of the universe

Moisture with life as seen in such substances as semen, blood and sap.

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Zeno of Elea (490-430)...Parmenides student...defended position on the illusion of change and introduced paradoxes or statements that appear contrary to common sense

but are in fact true..arrow has to occupy a specific position in space equal to its length. Object at rest so arrow does not move.

Socrates...the first moralist

Father...Sophroniscus...sculptor

Mother...Phaenarete...midwife...seeking to give birth to others ideas with his well placed questions

Bring difficult questions to city of Delphi

Where the Greek god Apollo provided answers to questions

The Stanford Report on The Aesthetics of Socrates

Oracle at Delphi, Priestess Pythia

In Apology, Socrates explains his vocation...as philosopher came when oracle, Pythia answered question of Socrates friend Chaerephon who asked, Is there any living person wiser than Socrates? Priestess Pythia answered no...Socrates doubted this

Socrates students and friends

Alcibiades

Critias

Charmides

Ethics/moralist versus per-socratics

Socrates versus Sophists

Protagoras...chief sophist

Socratic Method

The skillful cross examination of a thought in pursuit of truth!

Socratic Ethical Doctrine

1. Knowledge and virtue are the same
2. Wrong doing harms the wrongdoer more than the recipient of the wrongdoing.

Inductive Reasoning and the Socratic Method....specific to general

This generous action is virtuous....all generous actions are virtuous

Euthyphro.....religious leader, name of dialogue.....did not know what impiety meant as he ordered death of his father for killing his servant

1. Socrates's strangeness (Stanford University Encyclopedia)

Standards of beauty are different in different eras, and in Socrates's time beauty could easily be measured by the standard of the gods, stately, proportionate sculptures of whom had been adorning the Athenian acropolis since about the time Socrates reached the age of thirty. Good looks and proper bearing were important to a man's political prospects, for beauty and goodness were linked in the popular imagination. The extant sources agree that Socrates was profoundly ugly, resembling a satyr more than a man—and resembling not at all the statues that turned up later in ancient times and now grace Internet sites and the covers of books. He had wide-set, bulging eyes that darted sideways and enabled him, like a crab, to see not only what was straight ahead, but what was beside him as well; a flat, upturned nose with flaring nostrils; and large fleshy lips like an ass. Socrates let his hair grow long, Spartan-style (even while Athens and Sparta were at war), and went about barefoot and unwashed, carrying a stick and looking arrogant. He didn't change his clothes but efficiently wore in the daytime what he covered himself with at night. Something was peculiar about his gait as well, sometimes described as a swagger so intimidating that enemy soldiers kept their distance. He was impervious to the effects of alcohol and cold, but this made him an object of suspicion to his fellow soldiers on campaign. We can safely assume an average height (since no one mentions it at all), and a strong build, given the active life he appears to have led. Against the iconic tradition of a pot-belly, Socrates and his companions are described as going hungry (Aristophanes, *Birds* 1280–83). On his appearance, see Plato's *Theaetetus* 143e, and *Symposium* 215a-c, 216c-d, 221d-e; Xenophon's *Symposium* 4.19, 5.5–7; and Aristophanes's *Clouds* 362. Brancusi's oak sculpture, standing 51.25 inches including its base, captures Socrates's appearance and strangeness in the sense that it looks different from every angle, including a second “eye” that cannot be seen if the first is in view. (See the Museum of Modern Art's [page on Brancusi's Socrates](#) which offers additional views.) Also true to Socrates's reputation for ugliness, but less available, are the drawings of the contemporary Swiss artist, Hans Erni.

In the late fifth century B.C.E., it was more or less taken for granted that any self-respecting Athenian male would prefer fame, wealth, honors, and political power to a life of labor. Although many citizens lived by their labor in a wide variety of occupations, they were expected to spend much of their leisure time, if they had any, busying themselves with the affairs of the city. Men regularly participated in the governing Assembly and in the city's many courts; and those who could afford it prepared themselves for success at public life by studying with rhetoricians and sophists from abroad who could themselves become wealthy and famous by teaching the young men of Athens to use words to their advantage. Other forms of higher education were also known in Athens: mathematics, astronomy, geometry, music, ancient history, and linguistics. What seemed strange about Socrates is that he neither labored to earn a living, nor participated voluntarily in affairs of state. Rather, he embraced poverty and, although youths of the city kept company with him and imitated him, Socrates adamantly insisted he was *not a teacher* (Plato, *Apology* 33a-b) and refused all his life to take money for what he did. The strangeness of this behavior is mitigated by the image then current of teachers and students: teachers were viewed as pitchers pouring their contents into the empty cups that were the students. Because Socrates was no transmitter of information that others were passively to receive, he resists the comparison to teachers. Rather, he helped others recognize on their own what is real, true, and good (Plato, *Meno*, *Theaetetus*)—a new, and thus suspect, approach to

education. He was known for confusing, stinging and stunning his conversation partners into the unpleasant experience of realizing their own ignorance, a state sometimes superseded by genuine intellectual curiosity.

It did not help matters that Socrates seemed to have a higher opinion of women than most of his companions had, speaking of "men and women," "priests and priestesses," and naming foreign women as his teachers: Socrates claimed to have learned rhetoric from Aspasia of Miletus, the lover of Pericles (Plato, *Menexenus*); and to have learned erotics from the priestess Diotima of Mantinea (Plato, *Symposium*). Socrates was unconventional in a related respect. Athenian citizen males of the upper social classes did not marry until they were at least thirty, and Athenian females were poorly educated and kept sequestered until puberty, when they were given in marriage by their fathers. Thus the socialization and education of males often involved a relationship for which the English word 'pederasty' (though often used) is misleading, in which a youth approaching manhood, fifteen to seventeen, became the beloved of a male lover a few years older, under whose tutelage and through whose influence and gifts, the younger man would be guided and improved. It was assumed among Athenians that mature men would find youths sexually attractive, and such relationships were conventionally viewed as beneficial to both parties by family and friends alike. A degree of hypocrisy (or denial), however, was implied by the arrangement: "officially" it did not involve sexual relations between the lovers and, if it did, then the beloved was not supposed to derive pleasure from the act—but ancient evidence (comedies, vase paintings, et al.) shows that both restrictions were often violated (Dover 1989, 204). What was odd about Socrates is that, although he was no exception to the rule of finding youths attractive (Plato, *Charmides* 155d, *Protagoras* 309a-b; Xenophon, *Symposium* 4.27–28), he refused the physical advances of even his favorite (Plato, *Symposium* 219b-d) and kept his eye on the improvement of their, and all the Athenians', souls (Plato, *Apology* 30a-b), a mission he said he had been assigned by the oracle of Apollo at Delphi, if he was interpreting his friend Chaerephon's report correctly (Plato, *Apology* 20e–23b), a preposterous claim in the eyes of his fellow citizens. Socrates also acknowledged a rather strange personal phenomenon, a *daimonion* or internal voice that prohibited his doing certain things, some trivial and some important, often unrelated to matters of right and wrong (thus not to be confused with the popular notions of a superego or a conscience); the implication that he was guided by something he regarded as divine or semi-divine was suspect to other Athenians.

Socrates was usually to be found in the marketplace and other public areas, conversing with a variety of different people—young and old, male and female, slave and free, rich and poor—that is, with virtually anyone he could persuade to join with him in his question-and-answer mode of probing serious matters. Socrates's lifework consisted in the examination of people's lives, his own and others', because "the unexamined life is not worth living for a human being," as he says at his trial (Plato, *Apology* 38a). Socrates pursued this task single-mindedly, questioning people about what matters most, e.g., courage, love, reverence, moderation, and the state of their souls generally. He did this regardless of whether his respondents wanted to be questioned or resisted him; and Athenian youths imitated Socrates's questioning style, much to the annoyance of some of their elders. He had a reputation for irony, though what that means exactly is controversial; at a minimum, Socrates's irony consisted in his saying that he knew nothing of importance and wanted to listen to others, yet keeping the upper hand in every discussion. One further aspect of Socrates's much-touted strangeness should be mentioned: his dogged failure to align himself politically with oligarchs or democrats; rather, he had friends and enemies among both, and he supported and opposed actions of both (see §3).

European philosophical tradition
consists of a series of footnotes to Plato

brothers.....Glaucon and Adeimantus
sister...Potone....who is the mother of Speusippus

17

he becomes a student of Socrates as a youth...following Socrates around to hear him converse with citizens and was present at the trial.

democracy was not the best form of government...led by someone with adequate knowledge called the philosopher king

in 387 B.C. twelve years (12) after the execution of Socrates he founded the Academy of Athens for the study of philosophy, mathematics and logic, the sciences and legislative, political and ethical ideas...the first university

so at the age of 40 Plato starts his school after returning from places like Egypt to study.

He is 28 years old when he goes traveling

81 when he dies
legend says he is either in bed, at wedding feast or Tertillian....dies in his sleep

Aristotle. 384-322

1. nicomachus was physician to
- 2 philipp king
3. Ask to tutor his son alexander
4. 13 years
5. 336 alexander king

Athens after 12

399 - 12. 387. Academy

347-12....335

52 years

Plato...428-348bc. 29 when Socrates died

387 bc12 years after Socrates death...Plato founded the Academy of Athens for the study of Philosophy, mathematics, logic, sciences, legislative, political and ethical ideas...first university

Dialogues.....Socratic Dialogues...devoted portraits of his teacher and argumentative forays into fundamental moral issues

Plato described Socrates...the justest man alive

First Group...moral excellence....In pursuit of the definitions
Apology, Crito, Euthyphro, Charmides, Laches, and Lysis...earliest of Plato

Middle Group, ...Plato and not his teacher...Socrates actually
held....include...his theory of forms and accompanying theory of knowledge, his
account of the human soul, his political ideas, and his ideas about art

Meno, Gorgias, Protagoras, Symposium and the incomparable Republic

Last Group, meta-philosophical...These dialogues...Sophist, Statesman, Timaeus,
Critias, and Laws...eclipse of Socrates...quiet bystander

Opinion...is not the same as ignorance but not philosophical insight either.

Opinion is most people state of mind
Seen pious actions but does not know what piety is...euthyphro
Seen beautiful work or looked at someone proclaimed beautiful but lack the
philosophical ability to define beauty in its essence. Why is this.

Allegory of the Cave...different levels of knowledge....symbolic story to explain
ignorance.

Dwelling in the darkness of the cave...happy to live in a world of shadows and
appearances

Artificial world of fleeting images to be a world of reality

The Divided Line...Four levels

Images.

Objects

Mathematical objects

Forms...pure ideas....definitions...meanings...intuitive knowledge where you
leave behind the world of murky objects and shadowy realities of this world.

Faculties used to know them are

Imagining....includes sense of sight leads to images...this is opinion or sense
knowledge

Belief

Thinking

Understanding...move beyond the object itself to a pure idea of what the essence
of the sky rafter is...

Plato from Heraclitus...all things in flux... Only faculty appropriate to knowing
the world would be opinion

Becoming or phenomenal world

There must be an unchanging world that is known...Parmenides.

Forms ...independent existence of Being...meaning...knowledge is what something truly is.

Republic...nature and value of justice...political doctrine..

State a giant person

Reason should govern appetite

Lack of self control...trying hold water in vessel with holes...

Temperance vs intemperance

Moderate love for pleasure and his desires

Soul overrules reason

Philosopher king has the right education, math, metaphysics, dialectic, passed the divided line

Five forms of government. Pages 37-38

Aristocracy...ideal state...philosopher king... Appetites controlled by reason

Timocracy

Plutocracy

Democracy

Despotism... Ruler has absolute power in a cruel or oppressive way...a

tyrant...single ruler

Aristotle...the master of those who know.... 384 to 322

Born in Stagira

Founded a school...the Lyceum....known as the Peripatetic School

200 hundred treatises of which 31 survived

1-757-235-9900

Alexander the Great

He went to Chalcis in Euboea where he lived on an estate of his dead mother until he died in 322.

Aristotle. 384-322

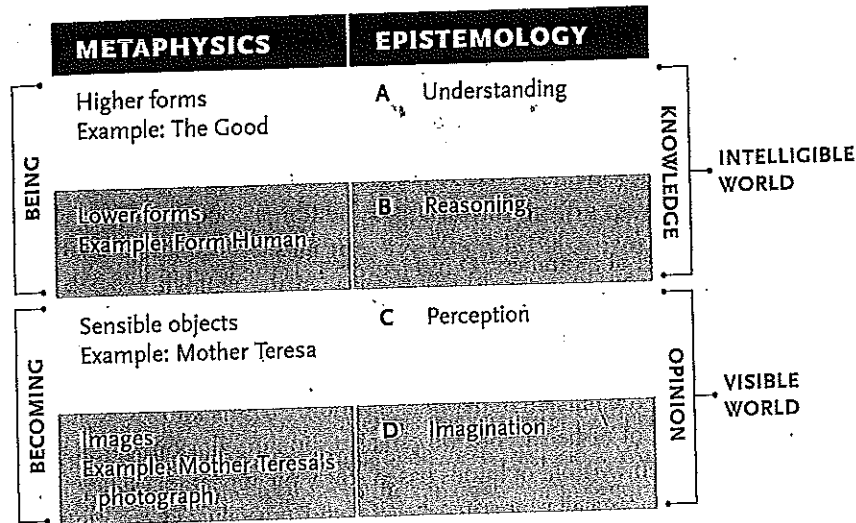


FIGURE 5.1 PLATO'S DIVIDED LINE

A + B = World of Forms (Being)

C + D = Physical World (Becoming)

Segments A, B, C, D represent decreasing degrees of truth. Each degree of truth corresponds to a different kind of thinking and different level of reality.

A: This is the level of pure intelligence or understanding. Here the soul directly apprehends truth at its highest level.

B: This is the level of reasoning; specifically, mathematical thinking and deductive reasoning.

C: This is the level of belief or common opinions about physical objects, morals, politics, practical affairs.

D: This is the level of illusion, dominated by secondhand opinions and uncritical impressions.

(This characterization of the lowest level goes beyond what Plato says in this section, but is required considering what he does say in the Allegory of the Cave and Book X about poetry and art.)

"Let the other section stand for the objects which are the originals of the images—animals, plants and manufactured objects of all kinds."

"Very good."

"Would you be prepared to admit that these sections differ in their degree of truth, and that the relation of image to the original is the same as that of opinion and knowledge?"

"I would."

"Then consider next how the intelligible part of the line is to be divided. In one section the mind uses the originals of the visible world in their turn as images, and has to base its inquiries on assumptions and proceed from them to its conclusions instead of going back to first principles: in the other it proceeds from assumption back to self-sufficient first principles, making no use of the images employed by the other section, but pursuing its inquiry solely by means of Forms. . . .

"... it treats assumptions not as principles, but as assumptions in the true sense, that is, as starting points and steps in the ascent to the universal, self-sufficient first

Philosopher king has the right education, math, metaphysics, dialectic, passed the divided line

Five forms of government. Pages 37-38

Aristocracy...the best rule. Ideal state...philosopher king... Appetites controlled by reason

Timocracy....the noble or military trained/disciplined rule

Plutocracy...the wealthy rule

Democracy...the people rule

Despotism... the tyrant rules....Ruler has absolute power in a cruel or oppressive way...a tyrant...single ruler

Aristotle...the master of those who know.... 384 to 322

Born in Stagira

Founded a school...the Lyceum....known as the Peripatetic School

200 hundred treatises of which 31 survived

Alexander the Great most famous student of Aristotle

1. nicomachus was physician to
- 2 philipp king
3. Ask to tutor his son alexander
4. 13 years
5. 336 alexander king

Athens after 12

399 - 12. 387. Academy

347-12....335

52 years

Aristotle

Logic

First person to systematize the rules of logic

for him it was the study of proof.

Logic therefore is a tool to acquire philosophical knowledge

Logic is prep for and the practice of philosophy

2 forms of logical inference:

Deduction which yields certain conclusions

induction which yields probable conclusions

Aristotle and Deductive Reasoning

He is most concerned with the form of proof

He was most concerned with syllogism.....which he assumed provided certain knowledge concerning reality.

Syllogistic Deductive Reasoning

In the syllogism

all men are mortal, Socrates is a man, therefore Socrates is mortal

For Aristotle it is not just observing the formal laws of logic but that The Conclusion is Verified in Reality

This is called a categorical syllogism...since he is referring to categories like men, mortal, and a particular man

In syllogisms, one reasons from the universal or general to the specific

All men are mortal, Bill is mortal....All kindness is good, giving to the poor is good....

Problem:

If placement is imperfect...then the syllogism will not work.

All men are mortal, Socrates is mortal, so Socrates is a man

This is bad form....from first two all we can conclude is that Socrates is a man not that he is mortal.

Fallacy or invalid...conclusion does not follow

Aristotle's Square of Opposition

Trying to defend a thesis you must consider this....

Someone might contend that All stealing is wrong
But the square reminds us that to defeat such a universal affirmative thesis we only need one example...

In this case...Some stealing is not wrong!

Aristotle said there are 256 different varieties of syllogism but only 24 of them are valid...meaning their conclusions follow with certainty.

3 laws of thought that are known with certainty according to Aristotle

1. first is the principle of contradiction

A statement can not be true and false at the same time

It is raining and it is not raining at point a....this could never be true

2. second is the principle of the excluded middle

A statement must be true or false

It is raining or it is not raining..called excluded middle because there is no I between....no third or middle possibility it is either raining or it is not

3. Third is the Principle of identity

Everything is equal to itself. The statement x is equal to x is true without exception

Inductive Reasoning

Proceeds in the opposite direction of deduction

Enabling one to reason from the particular instance to the general

This swan is white....All swans are white

Aristotle says that induction produces probable results as opposed to being certain

His ideal is for reasoning then is deduction or syllogistic, demonstration

In everyday life...few arguments are deductive...sometimes the best you can do in

light of the Square of Opposition is to arrive at conclusions that are probable.

For example setting an alarm to ring everyday at 6 am..., it sounds at 6 today but will it tomorrow...inductive flows with probability.

Expect it to take 15 minutes to get from Travel Lodge but will it

In inductive you expect the future will resemble the past

Metaphysics: nature of reality and the origin of the universe...philosophy begins in wonder

First principles or causes

Approaches to knowledge

Plato was a rationalist...get knowledge from reason and intellect

Aristotle was an empiricist...knowledge comes from experiences, beginning with sense experiences

Aristotle was concerned with the visible universe...form and matter are in things

Aristotle attacks the theory of forms

Plato...knowledge comes from the unchanging ideal forms or eternal essence...only Opinion can come from a changing world

Plato said forms exist in a separate transcendent world outside of things that are suppose to be causes.

Aristotle said

1. If forms are essence they cannot be outside of things they must be in the things

Take a baseball...its spherical shape, 2 inch diameter is form for Plato but this must be connected to the matter of the ball...that is its horsehide cover, stitching, and cork center.

In sum, form is always coupled with matter. There is no such thing as unmattered form or unformed matter as Plato thought.

How can unchanging things impart change....he is concerned with matter being regarded as imitation of form

Plato's forms are but a purposeless doubling of visible things and have no use toward the knowledge of other things

Aristotle and ethics:

Teleological....telos....end, goal, purpose....Nicomachean Ethics....all things aim at something...something good...end of human behavior is happiness...end of that is state of character called virtue

A person who lives a virtuous life will have a better chance at attaining

25

happiness than one who lives without virtues.

Virtue is disposition developed over time...as courage or self-control
Acquired not innate

Mean is the midway point between excessive and defective actions....vices less likely to attain happiness...both extremes are vices....the mean between them is virtues

But with bad things even the mean is inappropriate.

Political thinking

State is a necessary means to a valued end. The goal of the state is to provide the polis or good life for its citizens...a life of happiness based on virtue....cultivating the moral and intellectual lives of the people...ethical training is the responsibility of the state. A state of peace.

Different types of government

Aristocracy...like Plato...rule by the best or excellent.....leadership of one person who is by nature and education best qualified for the task of governing.

Actual form not the concern but the primary concern is public welfare.

Corrupt government places the private concerns of the rulers above public interest.

Six types

Monarchy 1

Aristocracy few

Polity

First three good...welfare of citizens at hand

Tyranny

Oligarchy

Democracy

Defective in these rulers seek their own personal gain first.

Prefers control by one or more intellectually and morally superior person

Aristotle. 384-322

1. nicomachus was physician to

2 philipp king

3. Ask to tutor his son alexander

4. 13 years

5. 336 alexander king

NOTES FOR PHILOSOPHY

ARISTOTLE (384-322 B.C.)

Born in Stagira, Greece

1. The Master of Those Who Know
2. The Naturalist....Aristotle believes that in all things of nature there is something of the marvelous. Naturalism is the belief that reality consists of the natural world. Nothing exists outside of space and time.
3. Writings of Aristotle
 - 27 Dialogues (destroyed in 400 C.E.)
 - 360 other works attributed to Aristotle as mentioned by Diogenes Laertius
 - (40 of these writings survived)
 - The Organon (dealing with logic)*
 - Nicomachean Ethics*
4. Founder of the Lyceum in 335 B.C. which used the peripatetic model of education where students learned as Aristotle walked around inside and outside sharing information regarding the lesson and engaging the students through observation. The Lyceum is the second university that is in Athens alongside the Academy of Athens founded by Plato.
5. Form

Aristotle was troubled by Platonic dualism (the division of the universe into two worlds or realms: the realm of becoming and the realm of being). This led in Aristotle's mind to otherworldliness to a chasm between the actual and the ideal. Aristotle believed in one world only "this world". For Aristotle form is that which is in matter and makes a thing what it is.
6. The Four Causes as it relates to Why things happen?
 - A. Material Cause (substance) material which the thing comes and in which change occurs
 - B. Formal Cause Wood needs to be formed into beds and tables. We need to know the shape or form into which this matter is changed
 - C. Efficient Cause Why does this thing or person actually exist? What is the formed matter supposed to do? What triggers the sequence that results in this thing doing what it does?
 - D. Final Cause The completed state where you are doing what you ultimately need to be doing
7. Aristotle is the Father of Logic
 - A. He is the first person to systematize the rules of logic
 - B. Logic is the study of Proof
 - C. Logic is therefore the tool to acquire philosophical knowledge
 - D. Logic is prep for the practice of philosophy
8. There are 2 forms of logical inference
 - A. Deduction which yields certain conclusions

B. Induction which yield probable conclusion

9. Aristotle was concerned with categorical syllogism where you have more than one premise of goods thoughts coming together to result in a certain conclusion
10. This leads to Aristotelian Syllogistic Deductive Reasoning

Example

General Premise (All Men Are Mortal)

Specific Premise (Socrates Is a man)

Certain Conclusion (Socrates Is Mortal)

11. Aristotle said there are 256 different varieties of syllogism but only 24 of them are valid.
12. What tests do you use to validate or certify that a conclusion is certain?

Test 1: The Principle of Contradiction (A statement cannot be true and false at the same time) It is raining and it is not raining at this particular point could never be true

Test 2: The Principle of the Excluded Middle (A statement must be true or false) It is raining or it is not raining. Called the excluded middle because there is no inbetween.

Test 3: The Principle of Identity (Everything is equal to itself. The statement is x is equal to x is true without exception)

13. Aristotle's Ethic

Teleological- means the end, purpose or goal of a thing. All things aim at something...something good. The end of human behavior is happiness and the end of the state of character is character. Nicomachean Ethic (end is when my patient is well/work is done/goal is accomplished)

14. Aristotle's Political Views

Monarchy	1 philosopher king
Aristocracy	a few philosopher kings
Polity	right rules/laws/principles determined and executed

Tyranny	1 tyrant
Oligarchy	a few tyrants
Democracy	the people rule

15. Alexander the Great dies in 323 B.C. Athens comes after Aristotle. Aristotle leaves Athens and goes to his home area. He says "Athens will not sin twice against Philosophy". In 322 B.C. Aristotle dies.

Chapter 5 on Practical Philosophy

Stoicism

Stoics: the practical philosophy...shift after Alexander the great dies in 323 bc who brought Hellenization to another level...he himself a Macedonian was hellenized...koine Greek....Greek culture to colonized city- states...people became disenchanted with government and popular religion even as it was against the law to be an atheist.

People longed for more popular philosophies...emerging then during Hellenism were the popular philosophies of stoicism and Epicureanism...

Death of Aristotle in 322...metaphysics...cosmology recede into the background....people more interested now in practical...moral matters than metaphysical speculations

Stoicism....tranquility in the face of turmoil

The Ancient Greeks, Part Three:

Epicureans and Stoics

Dr. C. George Boeree

Cynicism

After Plato and Aristotle, the concerns of the philosophers moved further and further from metaphysics, epistemology, and anything resembling modern science, to the issue that had always concerned the ancient Greeks the most -- ethics. What is it to be virtuous, to have character, to live the good life, to have "arete" (nobility)?

Antisthenes (445-365) was the son of an Athenian citizen and a Thracian slave girl. After starting his own school, he came to recognize that Socrates was wiser than he. He went over, students and all, to learn from the master.

Antisthenes is the founder of cynicism. Cynic comes from the Greek word for dog, originally because Antisthenes taught at the Cynosarges (Dogfish) gymnasium, which had been set up for the poor of Athens.

Cynicism involves living the simple life in order that the soul can be set free. It is a "back to nature" type of philosophy, ala St. Francis of Assisi or the Hindu ascetics. By eliminating one's needs and possessions, one can better concentrate on the life of philosophy.

Cynicism makes virtue the only good, the only true happiness. You can't control the world and life's ups and downs, so control yourself! Inhibit your desires! become independent of the world! "I would rather go mad than feel pleasure!" said Antisthenes. Rejecting civilization, cynics tended to withdraw from society, even to live in the desert. In this, they may have influenced early Jewish and Christian monastics.

Cynicism wasn't entirely negative (from today's values perspective): They strongly encouraged individualism, believed that all men were brothers, were against war and slavery, and believed in free speech. They also believed in the legitimacy of suicide and, oddly, free love!

The most famous of the cynics was Diogenes (412-323), a student of Antisthenes. He saw himself as a citizen of the world (a "cosmopolitan"), yet for a time lived in a discarded clay jar. There is a famous story that has Alexander the Great finding him sleeping in the sun and announcing "I am Alexander the great king!" Diogenes replied "I am Diogenes the dog!" Alexander asked if there was anything he could do for him. Diogenes just asked him to move out of the sun.

Hedonism

Aristippus (435-355) was also a student of Socrates. Originally from Cyrene on the north coast of Africa, he returned there to found his own school, where he taught the philosophy of hedonism (from the Greek word for pleasure). Hedonism is very simple: Whatever we do, we do to gain pleasure or to avoid pain. Pleasure is the only good, and the achievement of pleasure the only virtue. Morality is only a matter of culture and customs and laws, something we now call ethical relativism. Further, science, art, civilization in general, are good only to the extent that they are useful in producing pleasure.

Note, however, that Aristippus also taught that some pleasures are higher than others, and that we should be slaves to none of them. He was equally cheerful in good times and in poverty, and despised useless displays of wealth.

He and his students lived as a part of a commune-like school where all practiced what they preached, including free love, more than 2000 years before Woodstock! Women were the full equals of men, and not only hypothetically: His daughter Arete succeeded him in leadership of the school and commune. She wrote 40 books herself and was honored by the city of Cyrene with the title "Light of Hellas.*"

Skepticism

Skepticism today is usually considered a positive thing -- not to accept anything on faith could be a motto for any number of famous philosophers! In its origin, however, it was a bit more extreme. Pyrrho of Elis (365-275) is usually credited with founding the "school" of skepticism. It is believed that he traveled to India and studied with the "gymnosophists" (naked lovers of wisdom), which could have been any number of Indian sects. From there, he brought back the idea that nothing can be known for certain. The senses are easily fooled, and reason follows too easily our desires.

If we cannot ever know anything for certain, then we may as well suspend our judgment, stop arguing over what will never be settled, and try to find a little peace and tranquility in life. That tranquility he called ataraxia. Note that, although we can't know anything for certain, we can know many things well enough to get by. The sun may or may not rise tomorrow -- but the odds are good that it will, and what use would it serve to worry about it anyway!

Likewise, if no system is ultimately supportable, for the sake of peace, simply adopt whatever system is prevalent in your neck of the woods. Pyrrho lived out his life worshipping the gods of Elis, although he would certainly never acknowledge that they had any more likelihood of reality as any other gods, or no gods at all! There are many things a skeptic might accept for convenience, even though there be no ultimate proof. Although at first glance this sounds positive, one of my students, Annie Lam, said this: Using Pyrrho's reasoning, slavery would still exist today because Black Americans should accept their role in life as chattel in order to preserve peace in the community. Most societies organize themselves into hierarchical systems, thus; those groups of individuals who are lower on the hierarchy typically experience oppression, and in some extreme examples may be dehumanized and brutalized. I agree with the idea that nothing can be known for certain; however, it is for this reason that I believe arguments and debates should occur as opposed to being discouraged as advocated by Pyrrho. It is only with the free and respectful exchange of ideas that individuals can develop their personal values and beliefs in an educated manner. I think if we sacrifice this exchange in order to acquire ataraxia, we also sacrifice our ability to develop a genuine self because self-reflection -- judgment of self and others -- is not encouraged. Later skeptics became prevalent among the students in Plato's Academy. One in particular, Carneades of Cyrene (c.214-129), was notorious for arguing one side of an issue one day and the other the next day. He said "There is absolutely no criterion for truth. For reason, senses, ideas, or whatever else may exist are all deceptive."

Stoicism (around 300 bc)

"Only the educated are free." -- Epictetus

The founder of stoicism is Zeno of Citium (333-262) in Cyprus. Zeno may have been Phoenician or part Phoenician. He was a student of the cynics, but was also influenced by Socrates. His philosophy was similar to that of Antisthenes, but tempered by reason. Basically, he believed in being virtuous, and that virtue was a matter of submitting to God's will. As usual for Greeks who postulated a single god, Zeno did not strongly differentiate God from nature. So another way of putting it is to live according to nature ("Zen kata physin.").

The school got its name from the Painted Porch (stoa poikile) in Athens where Zeno studied. Walking up and down the open hallways, he lectured his students on the value of apatheia, the absence of passion, something not too different from the Buddhist idea of non-attachment. By passion Zeno meant uncontrolled emotion or physical desire. Only by taking this attitude, he felt, could we develop wisdom and the ability to apply it.

"Let no one break your will!" he said. Man conquers the world by conquering himself. Start by developing an indifference to pain and pleasure, through meditation. Wisdom occurs when reason controls passions; Evil occurs when passions control us.

Reason alone.....self-control

Another aspect of Stoicism is its belief in the development of a universal state, in which all men were brothers. Stoics believed in certain "natural rights," a concept which we wouldn't see again

until the 18th century. They also believed in the right to commit suicide -- an important part of Roman cultural tradition.

The best presentation of stoicism is by the Greek slave Epictetus (50-138 ad), ...a later stoic...who wrote during the Roman era.

Here he emphasizes seeking happiness through embracing the wisdom to accept whatever happens in life. Saying in his writings...centuries after Socrates death...I cannot escape death, but I can escape the dread of it. You cannot control all events but you can control your attitude toward what happens. It is by an act of will to control your fear. It is not things that upset people but rather ideas about things...death is not terrible...it is the idea that death is terrible Don't blame others for your feelings...whatever happens make use of it.

It is the sign of a weak mind to spend too much time on things having to do with the body, such as exercising a lot, eating a lot, drinking a lot, excreting sex. Such things should be done incidentally...let your attention be concentrated on your mind.

Observe necessary self control to not be overwhelmed by events like death, etc. have the strength to reframe from the pleasures of food, drink, sex.

Control your attitude and emotions and remain free from these feelings...develop what the Stoics call apathy...you will achieve a serenity and happiness that mark a wise person.

Stoics believed...Attitudes are under the control of a persons choice

Stoics detach themselves emotionally from things like death.

There is also a little book, Meditations, by the Roman emperor Marcus Aurelius (121-180 ad).

Marcus Aurelius is the most famous stoic

Stoics were not against having beautiful things...but to be dependent on these things gets you completely out of sorts...for example when a car gets ruined in an accident or stolen. Stoics would say you give material things only the status they deserve and not let them rule your life.

Epicureanism

"The gods are not to be feared; death cannot be felt; the good can be won; all that we dread can be conquered." -- Epicurus

Epicurus (341-270) was born on the island of Samos in Ionia. At 19, went to Athens to study at the Academy. It seemed, though, that he liked the philosophy of Democritus better. The school he founded was particularly egalitarian, accepting women and slaves. Epicurus, it is said, wrote 300 books. Sadly, only fragments survive.

Epicurus...the life of pleasure...the chief aim of human life is pleasure

Epicurus had little patience with religion, which he considered a form of ignorance. He was particularly eager to help people loose their fear of the gods. He did, however, also say that the gods existed, although they lived far away in space somewhere and had little or nothing to do with people on earth. Atheism, you see, was still illegal in Athens!

One of the most persistent issues concerning belief in God is the problem of evil. Epicurus's argument still holds up:

Is God willing to prevent evil, but not able? Then he is not omnipotent.

Is he able, but not willing? Then he is malevolent.

Is he both able and willing? Then whence cometh evil?

Is he neither able nor willing? Then why call him God?

Epicurus felt that it was useless to argue over metaphysics, that there was no such thing as a soul that lived after death, that we arrived at our present condition by means of evolution, and that we had the quality of free will.

We can see an almost "modern" materialism and empiricism here: All things -- including minds -- are made of atoms and follow natural laws. All knowledge comes from the senses. Thoughts and memories are nothing but weak sensations....

Virtue for Epicurus was a means to an end. That end is happiness. It is good to feel pleasure and to avoid pain, but one needs to apply reason to life. Sometimes pain is necessary in order to gain happiness. Other times, pleasure leads to more suffering than it is worth.

And there are levels of pain and pleasure, smaller and greater happinesses. Friendship, for example, is rated one of the highest pleasures. "A sage loves his friends as he loves himself," he said, and "It is better to give than to receive." And "It is not possible to live pleasantly without living prudently, honorably, and justly; nor to live prudently, honorably, and justly without living pleasantly." He reminds me of Benjamin Franklin!

Society is seen as necessary: It protects one from injustices. He foreshadows utilitarianism by suggesting that a society should be arranged to provide the greatest happiness to the greatest number.

The ultimate happiness, though, is peace, and he borrows Pyrrho's word for tranquility -- ataraxia. His motto was "lathe biosas" -- live unobtrusively. He may be considered the first true humanist, as witnessed by this quote: "Philosophy is an activity that uses reasoning and rigorous argument to promote human flourishing."

Ataraxia...tranquility of the soul. Epicurus...was not a prude or Puritan in this thought...people should not seek to avoid pleasure. Pleasure is good.

He desired to hang out with the decent company of intellectually fascinating friends.

The best summary of epicureanism is the epic poem On the Nature of Things by Roman

Lucretius (95-52).

Note the practical similarities between stoicism and epicureanism, despite their theoretical differences! Both were popular in the Roman era, stoicism in Rome's early, more vigorous years and continuing among the rank and file of Roman citizenry, and epicureanism (even hedonism) behind closed doors, especially at the highest levels of the empire.

Alexander the Great introduced what is called the Hellenistic* period of history: His empire brought Greek ideas, art, language, habits to "the world," as far east as India and south as Egypt. But, with his death at the age of 33, his empire began to come apart, his generals dividing it amongst themselves and incompletely conquered nations reasserting their independence. And a new people stood in the wings to take over dominance of the Mediterranean: The Romans.

And yet the influence of the Greeks would outlast the empire of Alexander, its collapse, and even the Romans. But for now, the world had become a different place, a place of large powers maneuvering among themselves, centralized authorities just like those of Asia, huge trading and marketing conglomerates tightly tied to those authorities. Not quite the place for individualistic thinking and observation.

The Good Life - The Stoic and the Epicurean Philosophy on the Good Life
Section D. The Stoic and the Epicurean Philosophy on the Good Life
"How Can I be Happy?" An Epicurean and Stoic Perspective

A Guest Submission by Wendy Kosek*
What Aristotle, Stoics, and Epicureans Agree on

[Classicist R.W.] Sharples desires to determine the type of lifestyle, Epicurean or Stoic, which achieves the greatest amount of happiness. In his book *Stoics, Epicureans and Sceptics*, Routledge, 1998 ("How can I be happy?", 82-116), he introduces readers to the fundamental ways in which happiness is created within the two philosophical perspectives, by juxtaposing the schools of thought to highlight criticisms toward, and commonality between, the two. He describes the characteristics deemed necessary to achieve happiness from each perspective, concluding that both Epicureanism and Stoicism agree with the Aristotelian belief that "the sort of person one is and the lifestyle one adopts will indeed have an immediate bearing on the actions one performs" (p 86).

The Epicurean Road to Happiness

Sharples suggests that Epicureans embrace Aristotle's conception of self-love because the goal of Epicureanism is pleasure achieved through the removal of physical pain and mental anxiety. The Epicurean's foundation of belief rests within three categories of desires, including the natural and necessary, the natural but not necessary, and the unnatural desires. They eliminate all non-natural desires, such as ambition to attain political power or fame because both of these desires foster anxiety. Epicureans rely on the desires that free the body from pain by providing shelter and abolishing hunger through the supply of food and water, noting that simple foods provide the

same pleasure as luxurious meals because the goal of eating is to gain nourishment. Fundamentally, Epicureans believe people desire the natural delights derived from sex, companionship, acceptance, and love. From living a frugal lifestyle, Epicureans possess awareness of their desires and have the capability to appreciate occasional luxuries to the fullest. Epicureans argue that the path to securing happiness comes by withdrawing from public life and residing with close, like-minded friends. Sharples cites Plutarch's criticism of Epicureanism, which suggests that achieving happiness through withdrawal from public life neglects the desire of the human spirit to help mankind, embrace religion, and take on leadership roles and responsibility.

The Stoics on Achieving Happiness

Unlike the Epicureans who hold pleasure paramount, the Stoics grant the highest importance to self-preservation, by believing that virtue and wisdom are the necessary abilities to achieve satisfaction. Stoics believe reason leads us to pursue specific things while avoiding others, in accordance to what will serve us well in the future. The Stoics declare the necessity of four beliefs in order to achieve happiness, placing the utmost importance on virtue derived from reason alone. Wealth obtained during one's lifetime utilized to perform virtuous actions and the fitness level of one's body, which determines one's natural ability to reason, both represent core beliefs of the Stoics. Lastly, regardless of the consequences one must always perform his/her virtuous duties. By exhibiting self-control, the Stoic follower lives according to the virtues of wisdom, bravery, justice and moderation. In contradiction to the Stoic perspective, Sharples notes Aristotle's argument that virtue alone will not create the happiest possible life, and is achieved only through the combination of virtue and external goods.

Aristotle's Blended View of Happiness

Whereas the Stoics' conception of fulfillment resides solely in virtue's ability to provide contentment, the Epicurean notion of happiness is rooted in the obtainment of external goods, which vanquish hunger and bring the satisfaction of food, shelter and companionship. By providing detailed descriptions of both Epicureanism and Stoicism, Sharples leaves the reader to conclude that the most comprehensive conception of attaining happiness combines both schools of thought; thereby, representing Aristotle's belief that happiness is obtained through a combination of virtue and external goods.

* Wendy Kosek, University of Notre Dame, English/Computer Applications, a student in College Year in Athens' Spring 2003 philosophy class.

Bibliography (Section D)

Read page 68 in the book to finish chapter 5

LECTURE NOTES FOR CHAPTERS 6-8

Chapter 6

Early Medieval Philosophy:

St. Augustine

After the practical ethics of the Stoic period, the era of Christendom dominated Rome.

The medieval period in philosophy wouldn't begin until 529 A.D. when Justinian I closed the Academy of Athens that was first opened by Plato in 387 B.C.

St. Aurelius Augustine (354-430) was the chief representative of patristic philosophy so called because it was a set of philosophical doctrines accepted by the Fathers of the early church.

Patristic thought was preoccupied with apologetics or defending Christian faith against the claims of secular philosophy.

When a conflict arose between faith and reason, Augustine resolved the conflict in favor of faith.

St. Augustine was born in Tagaste, a provincial Roman city in Algeria in North Africa. Therefore, he is an African Church Father

Augustine's mother's name was Monica (a Christian) Augustine's father's name was Patricius (a pagan)

At 17, Augustine headed to Carthage to pursue education in rhetoric.

While in Carthage, he lived a hedonistic lifestyle for a time.

In Carthage, he developed a relationship with a young woman who would be his concubine for over 15 years with whom he had a son.

By the age of 20, he had turned his back on Christianity as he was perplexed by the problem of moral evil. Augustine could not understand how it was possible for evil to arise out of a world that a perfectly good God had created.

Augustine's mother (Monica) kept after him to return to Catholicism.

However, it was the Bishop of Milan, St. Ambrose, who influenced Augustine's return to the faith.

In 386 A.D., when Augustine was 32 he underwent a conversion experience and decided to enter the Christian Church.

His Confessions reveal how he now rejected his libertine ways in Carthage and his life of debauchery, "seduced and seducing, deceived and deceiving in divers lusts."

Augustine returns to North Africa and lived in a monastic community for 2 years. He became Bishop of Hippo and performed duties until his death in 430 A.D.

Augustine had a great affinity for Plato and his doctrines while Plato discussed forms...Augustine discussed illumination Augustine believed illumination came from God just as light comes from the sun.

Augustine believed that skepticism needed to be laid to rest before knowledge could be attained. Skeptics held 2 theses:

1) NOTHING CAN BE KNOWN 2) ASSENT SHOULD NOT BE GIVEN TO ANYTHING
AUGUSTINE BELIEVED NOT ONLY IN THE PURSUIT OF TRUTH BUT THE FINDING OF TRUTH WHICH WAS THE WAY OUT OF SKEPTICISM.

HE MOVES FROM
I DOUBT; THEREFORE I AM TO FAITH AND REASON

WHICH STATES...I BELIEVE THAT I MIGHT UNDERSTAND

AUGUSTINE BELIEVED THAT THE SUPREME BEING CREATED THE WORLD...EX
NIHILO...OUT OF NOTHING

CHAPTER 7: ST. ANSELM

DISCUSSION BEGINS REGARDING DEVISING LOGICAL PROOFS FOR THE
EXISTENCE OF GOD

St. Anselm (1033-1109).
In his work Proslogian...he declares his arguments for the existence of God.

St. Anselm eventually becomes the Arch-Bishop of Canterbury.

Anselm believed that faith and reason could lead to the same conclusions.

ONTOLOGICAL ARGUMENT FOR GOD'S EXISTENCE Like Augustine, Anselm was not trying to discover the truth about God through reason alone; rather, he wanted to employ reason in order to understand what he already believed.

Anselm then says...I BELIEVE IN ORDER THAT I MAY UNDERSTAND

ANSELM....FAITH SEEKING UNDERSTANDING

CHAPTER 8: LATE MEDIEVAL THOUGHT...ST. THOMAS AQUINAS

ST. THOMAS AQUINAS (1225-74) was a prolific writer.

Aquinas lived to be 49 years old.

Aquinas produced a philosophy as broad and systematic as Aristotle's.

In fact, Aquinas takes Aristotle's philosophy---by the 13th century translated into Latin across Europe----and join it to Christian thought.

Aquinas...a quiet and very large, rotund person...who set in class and did not get involved in vigorous discussion but absorbed the information...wrote 75 volumes in his short life.

After his death...we was declared a saint by the church.

Aquinas married classical philosophy with Christian theology.

The language Aquinas speaks is much the same language Aristotle spoke.

AQUINAS FIVE ARGUMENTS FOR GOD'S EXISTENCE

ALL KNOWLEDGE MUST BEGIN WITH THE EXPERIENCE OF SENSE OBJECTS

1. ARGUMENT FROM MOTION (THE UNMOVED MOVER) 2. ARGUMENT FROM EFFICIENT CAUSES (FIRST EFFICIENT CAUSE)

3. ARGUMENT FROM POSSIBILITY AND NECESSITY (SOMETHING EXISTS OUT OF NECESSITY THAT DID NOT RECEIVE ITS EXISTENCE FROM ANOTHER BEING)

4. ARGUMENT FROM GRADATION OF BEING(SOMETHING WHICH IS TO ALL BEINGS THE CAUSE OF THEIR BEING AND PERFECTION)

5. ARGUMENT FROM DESIGN (SOME INTELLIGENT BEING EXISTS BY WHOM ALL NATURAL THINGS ARE DIRECTED TO THEIR END (TELEOLOGICAL DESIGN))

Aquinas...a quiet and very large, rotund person...who sat in class and did not
 involved in vigorous discussion but absorbed the information...wrote 75
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 THEIR BEING AND PERFECTION)
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 ARE DIRECTED TO THEIR END (TELEOLOGICAL DESIGN))

RENE DESCARTES FATHER OF MODERN PHILOSOPHY SKEPTICISM

SCHOLASTICISM Philosophy taught in medieval European universities based on
 Aristotelian logic and the writings of the early Church Fathers and having a
 strong emphasis on tradition and dogma.

EMPIRICISM Philosophy that all knowledge is derived from sense-experience
 (John Locke, George Berkeley and David Hume)

RATIONALISM Philosophy that all knowledge is derived from the brain or
 Mind (Plato)

UTILITARIANISM The Moral Theory that says an action is moral if and only if
 is the best of the alternatives available to the agent

EXISTENTIALISM Philosophy that emphasizes the existence of the individual
 Person as a free and responsible agent determining their own
 Development through acts of the will. (Soren Kierkegaard)

PRAGMATISM Philosophical movement that includes those that claim that
 A proposition is true if it works satisfactorily, that the
 Meaning of a proposition is to be found in the practical
 Consequences of accepting it, and that impractical ideas are
 To be rejected

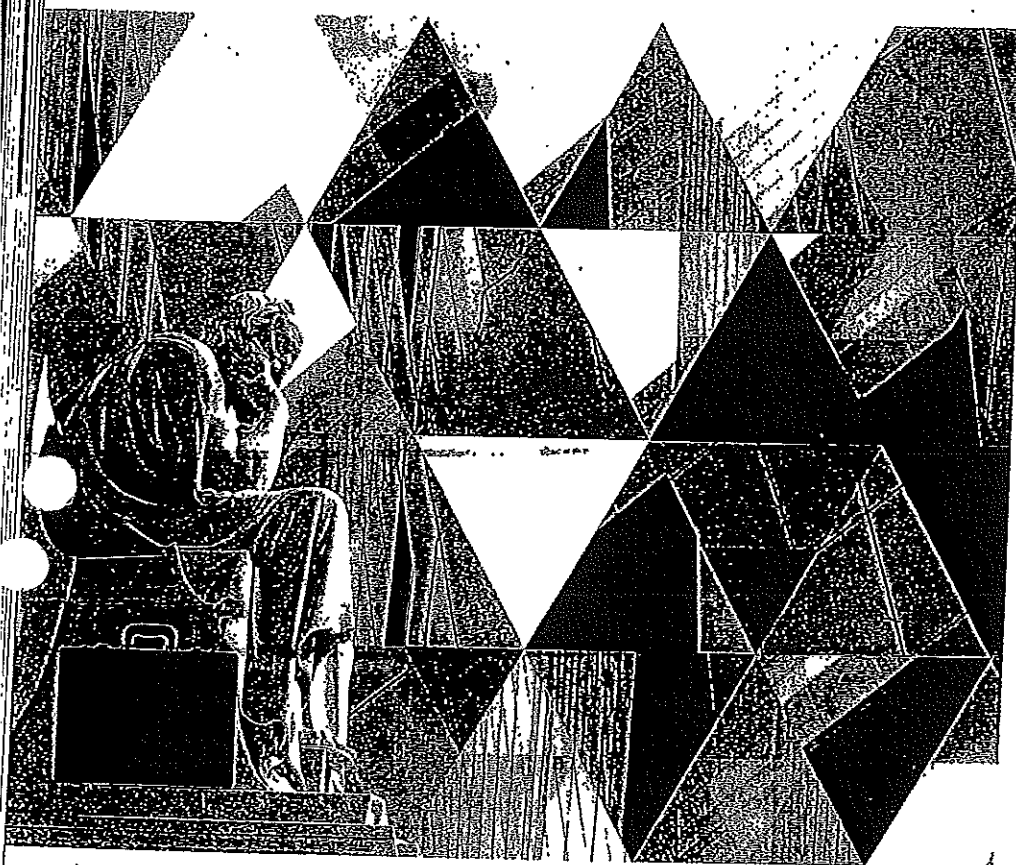
CONTEMPORARY METAPHYSICS ranges over a broad set of questions: questions about
 What reality is like, at its most fundamental; questions about
 The nature of human agency and perception, questions about the
 Legitimacy of metaphysics itself

CONTEMPORARY ETHICS An examination of different normative ethical theories
 And the application of these theories to a selection of
 Contemporary moral problems including famine and world hunger,
 War, abortion, and cloning. (Immanuel Kant, Thomas Nagel)

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Philosophy + business

BY CAROLINE MOORE '15, '16 MBA



STEVE JOBS ONCE SAID, "It's technology married with liberal arts, married with the humanities, that yields the results that make our hearts sing." My experience at Lynchburg College over the past five years is a testament to that statement.

During my sophomore year at LC, I declared my double major in business administration and philosophy. Since then, many have asked me why I decided to pair these two topics together. For me, it is a simple answer: I wanted to gain skills developed in both of these fields.

I pursued a business degree because I wanted a practical education that could teach me how the business world works and how to understand the intricacies of an economy.

My business education taught me about many different topics including marketing, finance, economics, and accounting.

I also wanted to learn how to think critically, ask big picture questions and deal with complexity and ambiguity. Philosophy taught me how to fully analyze different perspectives and views in order to form well-rounded opinions.

Each discipline challenged me in different ways and provided me with the opportunity to develop many skills that I would not have learned if I had not pursued both majors.

After graduating in 2015, I stayed at LC to earn my Master of Business Administration degree. In almost every MBA class, I used the education that I developed through philosophy. I was able to add a different, ethical per-

spective to class discussions, asking big-picture questions and promoting different views to help me and my classmates form a balanced opinion. For example, when discussing which actions a company should take, I was able to remind the class that it is not always about maximizing profit if actions compromise corporate governance and ethics.

With this new educational opportunity, I utilized and honed skills that I had already developed while learning new, managerial abilities that will help me in the corporate business world.

Now that I have finished my MBA, I hope to begin a career in a position that applies both of my majors. My LC education gave me the liberal arts skills that companies desire as well as the technical ability to work in business. Today, businesses are investing in programs that develop corporate social responsibility and ethics within their organizations. With my double major and MBA, I hope that I can become a business ethics professional who can help companies grow and expand their ethical business practices.

Overall, the business world could use a few more philosophy majors who have the critical thinking skills and ethics backgrounds to promote responsible corporate behavior. In the end, that's good for the world. It's good for customers, and it's good for business.

I am always thankful that I decided to major in business administration and philosophy because they helped me become the person I am today.

Caroline Moore is a sales analyst for Elephant Auto Insurance.

THE GREAT GLOBE

Introduction | People | Narratives | Events | Organizations

MADAM C.J. WALKER (SARAH BREEDLOVE)

(1867-1919)



Born Sarah Breedlove on a Louisiana cotton plantation, Madame C.J. Walker became the first black American woman self-made millionaire. Orphaned at age seven, married at age fourteen, and widowed at twenty with a two-year-old daughter, she moved to St. Louis. She decided to start her own line of hair-care products. In 1903, with a few dollars in savings, she started a mail order business in Denver, Colorado with the help of her new husband, Charles Walker. Although they later divorced, she kept his name. The company

became an extraordinary success. It included a beauty school in Pittsburgh and opened offices in Indianapolis and Harlem.

By 1916 the Walker Company included 20,000 male and female agents, several schools and manufacturing plants, and operated in the United States, Central America, and the Caribbean. Madame Walker believed in philanthropy and donated to the YMCA, the NAACP, and the National Association of Colored Women. She also gave grants to Tuskegee and Palmer Memorial Institute. At the 1912 National Negro Business League convention, League founder Booker T. Washington refused her request to be on the program. Instead, she spoke from the floor and so impressed the audience that she was invited back the following year as a keynote speaker.

In 1918 she gave the keynote speech at several NAACP fund raisers for the anti-lynching effort. Madame Walker was a strong advocate of black women's economic independence, which she encouraged at a time when few jobs were available for women other than teacher or maid. In speech she once gave, she said, "I want to say to every Negro woman present, don't sit down and wait for the opportunities to come. Get up and make them!"

James Colson
41

90 Most Influential philosophers of All-Time

My Opinion Again:

1. Socrates - He Taught us to question.
2. Abraham - Father of Western Monotheism.
3. Confucius - Created the structure upon which China is modeled.
4. Jesus Christ - The Center Point of Christianity.
5. Mohammed - Father of Islam.
6. Buddha (Siddhartha Gatama) - He taught us about moderation.
7. Aristotle - A wonderful classifier of knowledge.
8. Plato - Author of the Republic.
9. Georg Hegel - Champion of the Dialectic.
10. Martin Luther - He galvanized the Reformation.
11. Voltaire - One has to love his satire.
12. St. Augustine - The central qualifier of Church orthodoxy.
13. Friederich Nietzsche - Journeyed with us Beyond Good and Evil. He threw Absolute Morality on its head.
14. John Locke - Empiricist writings are crucial to Western Democracy.
15. Niccolo Machiavelli - In the Prince he described the rationale of the power holders.
16. Rene Descartes - In a sense Descartes and Cartesian thought are the basis for Modern Science.
17. Francis Bacon - A pioneer in the legal world he also stressed the importance of inductive methodology in scientific research.
18. Immanuel Kant - No, he wasn't a real 'pissant' as the Monty Python Song goes but a critical figure in our understanding of reason, ethics and aesthetics.
19. Adam Smith - He put in words the workings of the market economy.
20. John Stuart Mill - Great voice on liberty and utilitarianism.
21. Karl Marx - Birth figure of Dialectic Materialism.
22. Carl Jung - One of my favourite philosophers. Spoke about the collective unconscious and the psyche as a self regulating system.
23. John Wycliffe - Early Church reformer.
24. Jean-Jacques Rousseau - Author of the Social Contract.
25. Mohandas K Gandhi - Indian Champion of Passive Resistance.
26. St. Thomas Aquinas - Wrote Summa contra Gentiles and Summa theologiae. The latter has a five point proof for the existence of God.
27. David Hume - Empiricist philosopher. Extended work of Locke and Berkley.
28. Mary Wollstonecraft - Feminist. Wrote Vindication of the Rights of Woman.
29. Søren Kierkegaard - Danish Philosopher. Specialized in existence making choices.
30. Martin Heidegger - Changed philosophy with his classification of 'being'.
31. Baruch Spinoza - Dutch Rationalist.
32. Erasmus - Scholar. One of the leading figures in renaissance philosophy.
33. Zeno - One of the leading proponents of Stoicism.
34. Philo - Hellenistic Jewish philosopher. Works bought together Hebrew scripture and Greek writings.
35. Lao-tzu - Early Chinese Libertarian.

36. **Maimonides** - A wonderful voice for Jewish thought.
37. **Thomas Hobbes** - Political Philosopher. Famous for the Leviathan.
38. **Mencius** - He took the mantle of Confucius to the next level.
39. **Pythagoras** - Polymath. His work influenced music, math and the concept of the soul.
40. **Arthur Schopenhauer** - He rejected Hegel's idea and emphasized the role of human will.
41. **Ludwig Wittgenstein** - His Tractatus logico-philosophicus looked at the role of language in philosophy.
42. **Gottfried Leibniz** - Well Renowned generalist. Rationalist Philosopher.
43. **Edmund Husserl** - Founder of the School of phenomenology.
44. **Plotinus** - Father of Neoplatonism. Advocated asceticism and the contemplative life.
45. **Thomas More** - Humanist scholar. Wrote Utopia.
- John Calvin** - Church reformer. Proclaimed a Protestant Confession of Faith. Emphasized moral severity.
46. **David Hume** - Empiricist philosopher. Extended work of Locke and Berkley.
47. **Sigmund Freud** - Father of Psychoanalysis.
48. **Edmund Burke** - British statesman. Writings influenced the American revolution.
49. **John Dewey** - Philosopher and Educator. Leading thinker in pragmatism school.
50. **Tom Paine** - Revolutionary Philosopher. Wrote the Rights of Man.
51. **Bertrand Russell** - Philosopher/Mathematician/Pacifist. Wrote Principia mathematica with A.N. Whitehead.
52. **Thales** - Greek natural philosopher. Some see him as the first philosopher.
53. **William of Ockham** - Scholastic philosopher. Said that 'entities should not be multiplied beyond necessity.'
54. **Peter Abelard** - Philosopher and scholar. Was condemned by the Church for his Nominalistic doctrines.
55. **Auguste Comte** - Father of Sociology.
56. **Diogenes** - Ancient Greek Cynic and austere ascetic.
57. **Averroes** - Arab philosopher. Wrote commentaries on Aristotle and effected both Jewish and Christian thought.
58. **Simone de Beauvoir** - French Feminist. Wrote The Second Sex.
59. **Henri Bergson** - French philosopher. Contrasted the fundamental reality of the dynamic flux of consciousness with the inert physical world of discrete objects. Wrote about the 'creative impulse'.
60. **Boethius** - Roman philosopher. Spoke about the mutability of all Earthly fortune. His book Consolation was the most widely read book for its time after the Bible.
61. **Heraclitus** - Early Greek philosopher. Argued that all things consist of opposites eg. hot/cold, wet/dry etc.
62. **Max Weber** - Sociologist and economist. Spoke about the Protestant Ethic.
- George Lukacs** - Marxist philosopher. Influential in literary criticism and Socialist Realism.
63. **Epicurus** - Greek Philosopher. Argued that pleasure is the chief good, By pleasure he meant the absence of pain.
64. **Jean-Paul Sartre** - French Existentialist Bulldog.

65. Avicenna - Arab Philosopher/physician. Interpreted the works of Aristotle.
66. Protagoras - Greek sophist. Presented a system of practical philosophy designed to train people for their duties as citizens.
67. Jeremy Bentham - An important Utilitarian figure.
68. George Santayana - Philosopher, writer and novelist. Wrote *The Life of Reason*.
69. Antonio Gramsci - Political Philosopher, Important socialist figure.
70. Baron Montesquieu - Liberal philosopher influenced French Revolution.
71. Marcus Aurelius - Roman Emperor. Stoic. Influenced both law and philosophy.
72. St Jerome - Early Christian philosopher.
73. Georges Sorel - Social philosopher. Argued that serious political opposition must resort to violence.
74. Kurt Gödel - Logician. Showed that any formal logical system adequate for number theory must contain propositions not provable in that system.
75. Thomas Kuhn - Philosopher. Historian of science.
76. Henry Thoreau - American essayist and transcendentalist.
77. Willard Quine - Philosopher and logician. Challenged distinction between analysis and synthetic truths and between science and metaphysics.
78. Karl Popper - Philosopher of Science - Falsification Notion.
79. Franz Brentano - Developed doctrine of 'intentionality' characterizing mental events as involving the 'direction of the mind to an object'.
80. George Berkeley - Philosopher/Anglican bishop. Argued that 'to be is to be perceived'.
81. Michel Foucault - Modern French philosopher. Wrote *Madness and Civilization* and *The Order of Things*.
82. Seneca - Roman Stoic.
83. William James - Pragmatist. Involved in both philosophy and psychology.
84. Martin Buber - Zionist thinker and existentialist.
85. Friedrich Hayek - Economist/Philosopher. Strong opponent of government intervention in free market.
86. Jurgen Habermas - Philosopher and social theorist.
87. Alfred Whitehead - Philosopher and Mathematician. Worked with Bertrand Russell on *Principia mathematica*.
88. Gottlob Frege - Set up a complete system for symbolic logic.
89. Jacques Derrida - French Deconstructionist.
90. Thomas à Kempis - Religious writer. Wrote *The Imitation of Christ*.

FIGURES

Homer	c. 8th century B.C.E.
Thales	c. 624-545 B.C.E.
Anaximander	c. 611-546 B.C.E.
Pythagoras of Samos	6th century B.C.E.
Lao-tzu	c. 575 B.C.E.
Buddha (Siddhartha Gautama)	c. 560-480 B.C.E.
Confucius	c. 551-479 B.C.E.
Heraclitus	c. 500 B.C.E.
Anaximenes	died c. 500 B.C.
Parmenides	fl. 5th century B.C.E.
Empedocles	c. 5th century B.C.E.
Leucippus of Miletus	c. 5th century B.C.E.
Anaxagoras	c. 500-428 B.C.E.
Zeno of Elea	c. 490-430 B.C.E.
Gorgias of Leontini	c. 485-380 B.C.E.
Protagoras of Abdera	c. 481-411 B.C.E.
Socrates	c. 470-399 B.C.E.
Democritus	c. 460-370 B.C.E.
Antisthenes	c. 455-360 B.C.E.
Thrasymachus	c. 450 B.C.E.
Perictione	c. 450-350 B.C.E.
Callicles	c. 435 B.C.E.
Xenophon	c. 435-354 B.C.E.
Aristippus	c. 430-350 B.C.E.
Plato	c. 427-348 B.C.E.
Aesara of Lucania	c. 4th century B.C.E.
Diogenes of Sinope	c. 412-323 B.C.E.
Chuang-tzu	c. 399-295 B.C.E.
Aristotle	384-322 B.C.E.
Alexander the Great	356-323 B.C.E.
Epicurus	341-270 B.C.E.
Zeno of Citium	c. 334-262 B.C.E.
Aristarchus of Samos	c. 270 B.C.E.
Cicero	106-43 B.C.E.
Lucretius	c. 98-55 B.C.E.
Cato	95-46 B.C.E.
Hillel	c. 60 B.C.E.
Jesus Christ	c. 6 B.C.E.-30 C.E.
Seneca	c. 4 B.C.E.-65 C.E.
Epictetus	c. 50-130

EVENTS AND PUBLICATIONS

Buddha's Great Departure	c. 530 B.C.E.
Founding of Rome	508 B.C.E.
Classical Era begins	c. 500 B.C.E.
<i>Tao te Ching</i> (Lao-tzu)	c. 500 B.C.E.
Trial and death of Socrates	399 B.C.E.
Plato founds the Academy	c. 388 B.C.E.
Aristotle founds the Lyceum	c. 334 B.C.E.
Classical Era ends	c. 338 B.C.E.
Epicurus founds the Garden	c. 306 B.C.E.
Zeno lectures at the Stoa Poikile	c. 300 B.C.E.
<i>The Chuang-Tzu</i> (Chuang-tzu)	c. 295 B.C.E.
Rome conquers Greek world	200-148 B.C.E.
Christian era begins	c. 6 B.C.E.

INTRODUCTION

CHARACTERISTICS OF GREEK PHILOSOPHY

The term Greek philosophy, to begin with is a misnomer, for there is no such philosophy in existence. The ancient Egyptians had developed a very complex religious system, called the Mysteries, which was also the first system of salvation.

As such, it regarded the human body as a prison house of the soul, which could be liberated from its bodily impediments, through the disciplines of the Arts and Sciences, and advanced from the level of a mortal to that of a God. This was the notion of the summum bonum or greatest good, to which all men must aspire, and it also became the basis of all ethical concepts. The Egyptian Mystery System was also a Secret Order, and membership was gained by initiation and a pledge to secrecy. The teaching was graded and delivered orally to the Neophyte; and under these circumstances of secrecy, the Egyptians developed secret systems of writing and teaching, and forbade their Initiates from writing what they had learnt.

After nearly five thousand years of prohibition against the Greeks, they were permitted to enter Egypt for the purpose of their education. First through the Persian invasion and secondly through the invasion of Alexander the Great. From the sixth century B.C. therefore to the death of Aristotle (322 B. C.) the Greeks made the best of their chance to learn all they could about Egyptian culture; most students received instructions directly from the Egyptian Priests, but after the invasion by Alexander the Great, the Royal temples and libraries were plundered and pillaged, and Aristotle's school converted the library at Alexandria into a research centre. There is no wonder then, that the production of the unusually large number of books ascribed to Aristotle has proved a physical impossibility, for any single man within a life time.

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Famous Philosophers

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The Greek word for philosophy (philosophia) translates to the "love for wisdom" in English. The discipline dates back to ancient times with some of the greatest philosophers being Socrates, Plato, and Aristotle. But there are some modern-day philosophical thinkers who have had their contributions recognized as well. Below is a chronological list of some of the most famous philosophers of all time and why they were important to future generations.

Philosophers of Antiquity



Confucius (551 BC-479 BC)

Nationality: *Chinese*

Known for: *Developed the system known as Confucianism*

The philosophy of Confucius focused on self-improvement, the morality of governing a people, justice and personal relationships with others. His collection of sayings, called *analects*, are well-known and mimicked in fortune cookies, although these are typically not sayings attributed to Confucius himself.

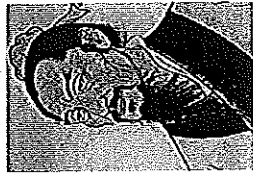


Parmenides (c.540 BC-?)

Nationality: *Greek*

Known for: *Founder of the Eleatic school of philosophy*

Wrote a philosophical poem entitled *On Nature* in which he discusses two ideals: The way of truth and the way of opinion. Parmenides believed the latter was inferior because it was not reliable. He theorized that the world is non-changing and when a person sees something change, it is merely an illusion.



Mozi (c.470 BC- c.391 BC)

Nationality: *Chinese*

Known for: *Father of Mohism*

Mohism was one of the four major schools of thought during China's ancient Spring and Autumn Period. Some of the concepts in Mohism include impartial care, a rejection of fatalism, and a denial of extravagant funerals and the arts because these things take away from tending to the crops and other productive chores.

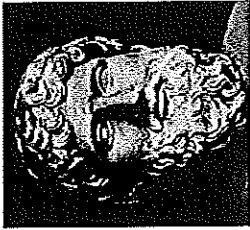


Socrates (c.469 BC-c.399 BC)

Nationality: *Greek*

Known for: *One of the founders of Western Philosophy*

Socrates created the Socratic Method which is commonly used for determining the ethics of an issue. With this method, a problem is broken up into parts with various questions which help a person determine their underlying beliefs. He also believed that people should ideally live to better themselves rather than seek material wealth.



Plato (c.428 BC-c.348 BC)

Nationality: *Greek*

Known for: *Theory of the Tripartite Soul*

As one of the founders of Western thought, Plato helped shape ideas about government and societies throughout the centuries. His *The Republic* talked about justice and the state's role in society and in the lives of people. He also believed in the immortality of the soul.

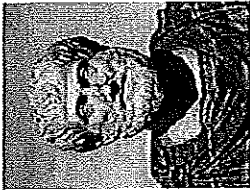


Origen (c.185-c. 253)

Nationality: *Egyptian*

Known for: *Argued for the existence of a Trinity in Christian belief*

Origen was a theology philosopher who strictly believed what the Bible had to say. His writings, such as *On First Principles* and his various commentaries on books of the Bible show him to be a defender of the Scriptures as he discusses ideas like free will, the restoration of the soul and more.



Aristotle (384 BC-322 BC)

Nationality: *Greek*

Known for: *Wrote the Nicomachean Ethics about practical ethics*

One of Aristotle's recurring themes in his philosophical ideas is teleology, or the belief that the best way to understand something is to understand the purpose that it serves. He is also credited with creating the field of formal logic and the scientific method.

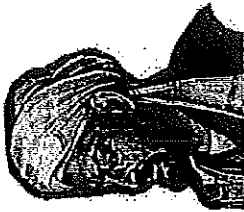


Saint Augustine of Hippo (354-430)

Nationality: *North African*

Known for: *First Christian theologian to connect Plato's ideas to church doctrine*

In his writings, Saint Augustine of Hippo discussed many issues of the Christian faith. In his discourse on the issue of free will, he argued that humans have personal responsibility and God's infinite wisdom has no bearing on our actions. For the original sin argument, he believed there was no evil force, but evil merely exists in the absence of good.

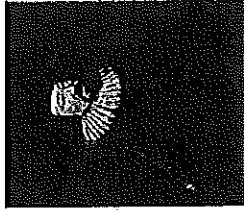
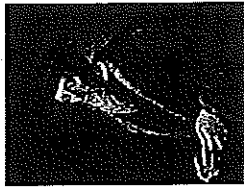


Avicenna (c. 980-1037)
Nationality: Persian
Known for: Helped bring the works and ideas of Aristotle to Europe
 Avicenna was an early Islamic philosopher who wrote extensively on the topics of ethics, metaphysics, and logic. Around the 12th century, he became the leader in philosophical thought in the Middle East. His ideas came to be known as Avicennism.



Thomas Aquinas (1225-1274)
Nationality: Italian
Known for: Fathered the school of thought entitled Thomism
 Aquinas theorized that it was possible to prove the existence of God through five proofs. Some of these proofs include motion, regression of causes to the original cause, a descending order of perfection and others. He is credited with helping bridge the gap between faith and reason.

Philosophers of the 1500s



Niccolo Machiavelli (1469-1527)

Nationality: Italian
Known for: Wrote *The Prince*, a book on how a ruler can retain control
 The term "machievellianism" is named after Machiavelli and his philosophy, which can be summed up by the phrase "the end justifies the means." He advocated for rulers to have the characteristics of ruthlessness and control rather than justice and compassion.



John Calvin (1509-1564)
Nationality: French
Known for: Developed Calvinism, a major branch of Christian theology
 One of the major tenets of Calvin's philosophy concerning Christianity is the concept of predestination. This term refers to Calvin's belief that God has already chosen those who will go to Heaven or Hell regardless of what they do during their lives on earth.

Francis Bacon (1561-1626)
Nationality: English
Known for: *The Father of Empiricism*
 Bacon's philosophy was that it was nearly impossible for most people to see the world as it really is because they cannot set aside their prejudices and their preconceptions. He said any obstacles that distract from seeing the world objectively were idols. His idea can be summarized by the phrase "everything is not as it appears."

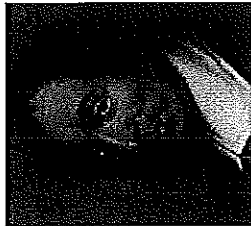
René Descartes (1596-1650)

Nationality: French
Known for: *The Father of Modern Philosophy*
 Known for his statement, "I think, therefore I am," Descartes questioned everything from the existence of God to his own existence. He argued for God's existence and he created the theory of the duality of the mind and body. He also defended the idea of free will.

Thomas Hobbes (1588-1679)

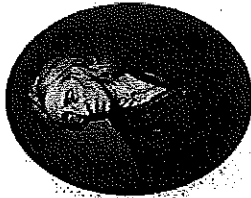
Nationality: English
Known for: Wrote *Leviathan*
 Hobbes' book *Leviathan* was one of the more influential writings concerning the social contract theory and Western philosophy. He was a strong advocate of the rights of the individual and the idea that everybody was equal.

Philosophers of the 1600s



Blaise Pascal (1623-1662)

Nationality: French
Known for: *Pascal's Wager*
One of the most well-known contributions to philosophy by Blaise Pascal was Pascal's Wager. In arguing for or against the existence of God, this idea stated that it was in one's best self-interest to believe in God because it was "safe." If He did not exist, Pascal said, then it would not matter anyways.



John Locke (1632-1704)

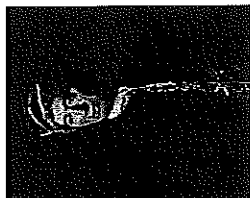
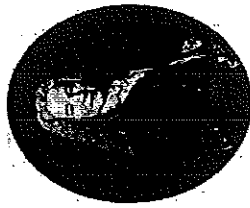
Nationality: English
Known for: *Known as the Father of Liberalism*

Locke was an influential philosopher whose writings helped spark the American Revolution. Some of his ideas were even implemented in the Declaration of Independence. He also theorized the "blank slate" idea, which states that everybody's mind is clear when they are born and their experiences through life shape their belief systems and attitudes.



Gottfried Leibniz (1646-1716)

Nationality: German
Known for: *Believed life was made up of a series of monads*
Leibniz had a philosophy that God created the universe and therefore, He has all the answers. He believed that humans could not figure out the puzzle to the universe and we are only allowed to see a small part of the big picture.



Philosophers of the 1700s

Voltaire (1694-1778)

Nationality: French
Known for: *Writings on social reform that led to the French and American Revolutions*
This author of the *Dictionnaire Philosophique* was critical of the Roman Catholic Church and how it oppressed people's freedoms. He used his writings, such as the novella *Candide* and others, to advocate for freedom and criticize the institutions with which he disagreed.



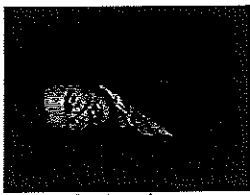
David Hume (1711-1776)

Nationality: Scottish
Known for: *Dialogue Concerning Natural Religion and Natural History of Religion*
Hume was of the empiricist school of thought, meaning that his ideals focused mainly on things in the world that could be directly observed and experienced. Following from this belief, many consider him to be the one of the first atheists.



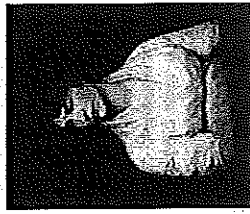
Jean-Jacques Rousseau (1712-1778)

Nationality: Genevan
Known for: *Wrote A Discourse on the Arts and Sciences*
Created *The Social Contract* which was an outline for a form of government. In this work, he discussed how men are born free, but they are bound by various chains that society places on them. He also felt that human nature was innately good and only gets corrupted by society.



Adam Smith (1723-1790)

Nationality: Scottish
Known for: *The Father of Economics*
Smith wrote *The Wealth of the Nations*, which advocated minimal government interference in a nation's economy. Because of this book and others, Smith is known as the founder of free-market economics.



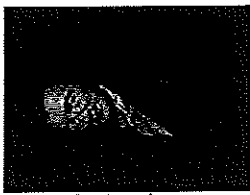
Immanuel Kant (1724-1804)

Nationality: German
Known for: *Published Critique of Pure Reason*
Kant believed that all of our experiences are filtered through our rational mind. As a result, there is a difference between what we believe and how things really are. He also formed the theory of the Moral Law, which stated that there is a moral duty that people must carry out in all cases and without exception.



Thomas Paine (1737-1809)

Nationality: English-American
Known for: *Wrote Common Sense*
Paine was an American patriot who wrote pamphlets that helped inspire the American Revolution. One of his well-known works - *The Age of Reason* - was a pamphlet that challenged the legitimacy of the Bible and criticized the Christian Church for its attempts to obtain power.



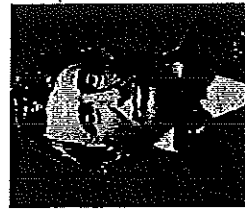
Mary Wollstonecraft (1759-1797)
Nationality: *British*
Known for: *Wrote A Vindication of the Rights of Women*

As one of the predecessors to the feminist movement, Wollstonecraft argue for the equality between men and women. She believed the only thing that held women back from being on the same level as men was their lack of education, which was difficult to receive during her time.



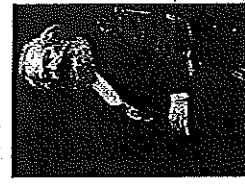
Auguste Comte (1798-1857)
Nationality: *French*
Known for: *The Father of Modern Sociology*

Developed the theory of *positive philosophy* to help relieve some of the negative feelings following the French Revolution. He also wanted to use the same techniques used by scientists to explore and study human experiences and affairs.

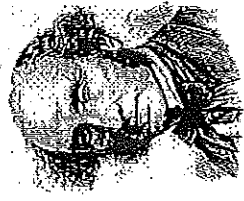


John Stuart Mill (1806-1873)
Nationality: *English*
Known for: *Wrote System of Logic*

Mills believed in a free market economic society. He advocated a utilitarian society in which everyone was equal. As such, he believed in such things as an inheritance tax and other types of taxes so some people would not get an unfair advantage over others.

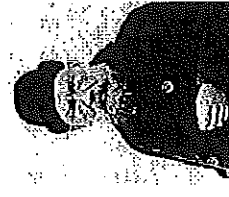


Philosophers of the 1800s



Søren Kierkegaard (1813-1855)
Nationality: *Danish*
Known for: *The Father of Existentialism*

Much of Kierkegaard's philosophical works centered around religion and the Bible. He felt that organized religion made it more difficult for an individual to have a personal relationship with God. He also theorized that humans had three main problems to overcome -- boredom, despair, and anxiety.



Henry David Thoreau (1817-1862)

Nationality: *American*
Known for: *Wrote Walden and On Civil Disobedience*

Walden, which is Thoreau's most well-known work, is an expression of transcendentalism, or the belief that both nature and people are inherently good. He also wrote an essay entitled *Civil Disobedience*, which advocated for individual freedom from the oppression of government forces.



William James (1842-1910)
Nationality: *American*
Known for: *Father of Modern Pragmatism*

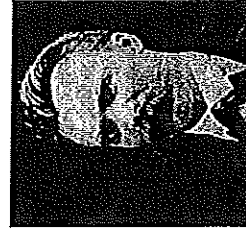
As a trained physician and psychologist, James focused his philosophical works on the mind and human emotion. Much of his work concerns the philosophy of religion and how it affects a person's way of thinking. Some of his writings include *The Will to Believe* and *The Meaning of Truth*.



Karl Marx (1818-1883)

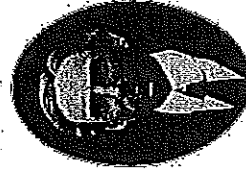
Nationality: *German*
Known for: *Wrote The Communist Manifesto and Das Kapital*

His ideas and publications helped lay the groundwork for modern-day socialism and communism. His ideas, which came to be known as Marxism, addressed the issue of class systems throughout society and how the wealthy class type of killing was immoral and people rules over the lower classes.



Friedrich Nietzsche (1844-1900)
Nationality: *German*
Known for: *Nihilism and "God is dead" statement*

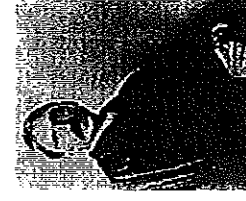
Publications like *Thus Spoke Zarathustra* and *Beyond Good and Evil* have made Nietzsche one of the more controversial philosophers. His Eternal Return theory stated that the universe recurs and will continue to recur in a similar form an infinite number of times.



Leo Tolstoy (1828-1910)

Nationality: *Russian*
Known for: *Wrote the novel War and Peace*

At age 50, Tolstoy went through a spiritual transformation. Following this period, he theorized that a society should base itself on the principles of Christianity. According to his new philosophy, social Christianity should be the norm. He believed war or any type of killing was immoral and people should resist evil.



John Dewey (1859-1952)
Nationality: *American*
Known for: *Helped develop the pragmatist philosophy of the early 20th century.*

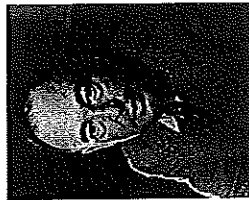
As one of the most famous teachers in modern history, Dewey believed that schooling was both restrictive and too long to be effective. His philosophy of pragmatism led him to believe that it would be more useful for children to get real-world experience rather than sitting in a classroom.



Emma Goldman (1869-1940)
Nationality: Russian
Known for: Most prominent anarchist preceding WWI
 Often referred to as "Red Emma," Goldman moved to the United States in the mid-1880s and gave numerous lectures on the benefits of anarchism. She began a publication entitled *Mother Earth* in which her and other anarchist supporters discussed the philosophies of anarchism.

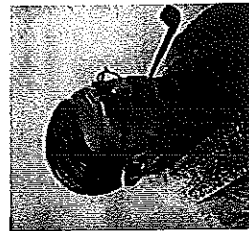


Bertrand Russell (1872-1970)
Nationality: British
Known for: Co-founder of analytic philosophy.
 Russell wrote an nearly every aspect of philosophy, including language, mathematics and religion. His work *Why I am Not a Christian* is one of his best known publications. Others include *Introduction to Mathematical Philosophy*, *The Problems of Philosophy* and more.



Philosophers of the 1900s

Ludwig Wittgenstein (1889-1951)
Nationality: Austrian-British
Known for: Wrote *Philosophical Investigations*
 Wittgenstein's *Philosophical Investigations* is considered by many to be one of the most important works of the 20th century philosophy. It focused on linguistics and the way it is used to form thoughts.



C. S. Lewis (1898-1963)
Nationality: Irish
Known for: Wrote several books regarding Christian apologetics.
 Lewis is known for several books and essays, but his works regarding Christian apologetics are among some of his best known writings. Publications like *Mere Christianity*, *The Problem of Pain*, and *The Screwtape Letters* have helped provide a rational discussion for the Christian faith.



Albert Schweitzer (1875-1965)
Nationality: German
Known for: Won Nobel Peace Prize in 1952 for "Reverence of Life"
 Theological philosopher who published *The Quest of the Historical Jesus* and challenged the popular notion that people had of Jesus. In his work *The Philosophy of Civilization*, he also called for a return to having a reverence for life, an idea that some philosophers of his day were abandoning.



Erich Fromm (1900-1980)
Nationality: German
Known for: Wrote *Escape from Freedom* and *Man for Himself*
 Fromm was a trained psychologist who theorized that humans have eight basic needs to survive, including a sense of identity, relationships with other people, and a feeling of belongingness. He is also known for his criticism of the philosophies of Sigmund Freud.

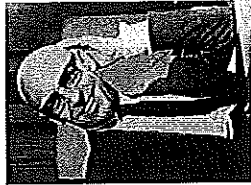


Jean-Paul Sartre (1905-1980)
Nationality: French
Known for: Advocate for Marxism and the idea of existentialism
 Sartre theorized that man is doomed to be free. He argued that there was no ultimate creator because if there was, every human would have a purpose from birth. Rather, he said, they exist and then seek out a purpose. His most famous work - *Nausea* - serves as an existentialist manifesto.



Albert Camus (1913-1960)
Nationality: French
Known for: Furthered the idea of an absurdist philosophy

Author of *The Stranger* and *The Plague*, Camus was a philosophical writer as well. His work *The Myth of Sisyphus* helped further the argument of an absurdist philosophy, which refers to the human's desire to find meaning to life although finding it is impossible for humans.



Michel Foucault (1926-1984)
Nationality: French
Known for: Wrote *Discipline and Punish*

Much of Foucault's work centered around the various institutions in society. For one thing, his work *Discipline and Punish* criticized the penal systems throughout the centuries. His philosophy was that prisons and torture do nothing to rehabilitate criminals. He had similar criticisms of mental institutions.

Simone de Beauvoir (1908-1986)
Nationality: French
Known for: Existentialist philosopher who helped develop the modern feminist movement
 De Beauvoir wrote several books and essays that laid the groundwork for the feminist movement. *The Second Sex* advocated the notion of existential feminism, which stated that is not born as a female, but rather they become female throughout their life.

Hannah Arendt (1906-1975)
Nationality: German-American
Known for: Political philosopher who coined the phrase, "the banality of evil"
 As a writer of philosophical works and lecturer on the topic, Arendt is one of the better known female philosophers of her time. Some of her works include *The Life of the Mind*, *Some Questions on Moral Philosophy*, and *The Human Condition*, which is considered her most influential work.

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Where is George Santayana and his "Life of Reason"?

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wonderful to have read about great philosophers

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Olisa Uche Akabuezo
Nice one here, I have known what I did not know before. Thanks a lot (A Nigerian)

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nice information

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Rahl Purkutt
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Mendalene Tecson Millana
I love to study and learn Philosophical thoughts.

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Katherine Karas
These philosophers are so inspirational, they make me want to go back and finish my Masters.

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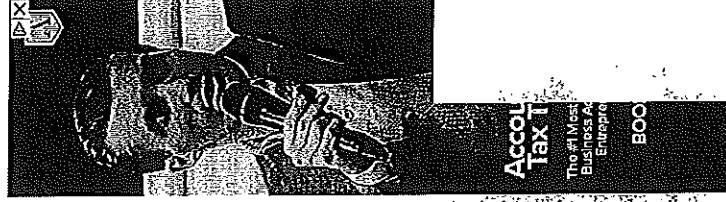
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List of Famous Philosophers

Name	↕ Dates	↕ Nationality	↕ Known
Adam Smith	1723 - 1790	Scottish	The W
Al-Ghazali	1058 - 1111	Persian	Islamic
Alain de Benoist	1943	French	Found
Alan Turing	1912 - 1954	British	Turing
Alan Watts	1915 - 1973	British, American	Interp
Albert Camus	1913 - 1960	French	Novels
Albertus Magnus	1200 - 1280	German	Being ¹
Anaximenes	BC 585 - 528	Greek	His do
Aristotle	BC 384 - 322	Greek	Being ¹
Arthur Schopenhauer	1788 - 1860	German	The W
Auguste Comte	1798 - 1857	French	Found
Averroes	1126 - 1198	Andalusian	Recon
Ayn Rand	1905 - 1982	Russian, American	Object
Baruch Spinoza	1632 - 1677	Dutch	Ethics
Bertrand Russell	1872 - 1970	British	Found
Cesare Beccaria	1738 - 1794	Italian	Found
Charles Sanders Peirce	1839 - 1914	American	Found

Name	↕ Dates	↕ Nationality	↕ Known
Confucius	BC 551 - 479	Chinese	Found
Daniel Dennett	1942	American	Argum result
David Hume	1711 - 1776	Scottish	His big philos
Democritus	BC 460 - 370	Greek	Formu
Diogenes	BC 412 - 323	Greek	Found
Edmund Burke	1729 - 1797	Irish	Philos
Edmund Husserl	1859 - 1938	German	Sublir
Emile Durkheim	1858 - 1917	French	School
Emma Goldman	1869 - 1940	American	Institu profan
Epictetus	55 - 135	Greek	Develc
Epictetus	55 - 135	Greek	Stoicis
Francis Bacon	1561 - 1626	British	Found
Friedrich Engels	1820 - 1895	German	Baconi
Friedrich Hayek	1899 - 1992	Austrian, British	The C
Friedrich Nietzsche	1844 - 1900	German	Classic
George Berkeley	1685 - 1753	Irish	His wr moder
George Herbert Mead	1863 - 1931	American	Subjec
George Santayana	1863 - 1952	Spanish	Found
Georges Bataille	1897 - 1962	French	Famou
			The ac

Name	↔ Dates	↔ Nationality	↔ Known	Name	↔ Dates	↔ Nationality	↔ Known
Gilles Deleuze	1925 - 1995	French	Capita Plateau	John Locke	1632 - 1704	British	Father
Giordano Bruno	1548 - 1600	Italian	Cosmic	John Rawls	1921 - 2002	American	A Theor
Gorgias	BC 485 - 380	Greek	Father	John Searle	1932	American	His con philosophy
Gottfried Leibniz	1646 - 1716	German	Optim	John Stuart Mill	1806 - 1873	British	His con politic
Hannah Arendt	1906 - 1975	American	The O	Jonathan Edwards	1703 - 1758	American	Role in
Henry David Thoreau	1817 - 1862	American	Walden	Judith Butler	1956	American	Gender
Hildegard Of Bingen	1098 - 1179	German	Found	Julia Kristeva	1941	Bulgarian-French	The "s"
Hypatia	355 - 415	Greek	Head C	Jürgen Habermas	1929	German	His the sphere
Ibn Sina	980 - 1037	Persian	Islamic	Karl Barth	1886 - 1968	Swiss	Protes
Immanuel Kant	1724 - 1804	German	Moder	Karl Jaspers	1883 - 1969	German-Swiss	Existen
Iris Murdoch	1919 - 1999	British	Philosoph	Karl Marx	1818 - 1883	German/stateless	The Co
Jacques Derrida	1930 - 2004	French	Develo	Lao Tzu	BC 601 - 531	Chinese	Tao Te
Jacques Lacan	1901 - 1981	French	Psychic	Lucien Goldmann	1913 - 1970	French	Marxist
Jean Baudrillard	1929 - 2007	French	Analys comm	Ludwig Wittgenstein	1889 - 1951	Austrian, British	Pictur
Jean Jacques Rousseau	1712 - 1778	Swiss	Develo Thoug	Marcus Aurelius	121 - 180	Roman	Meditat
Jean-Paul Sartre	1905 - 1980	French	Philosoph	Mario Bunge	1919	Argentine	Treatis
Jeremy Bentham	1748 - 1832	British	Found	Martha Nussbaum	1947	American	Capab:
Jiddu Krishnamurti	1895 - 1996	Indian	Works	Martin Buber	1878 - 1965	Austrian	Philos
John Dewey	1859 - 1952	American	Associ	Martin Heidegger	1889 - 1976	German	Being:
John Hick	1922 - 2012	British	Philosoph	Mary Wollstonecraft	1759 - 1797	English	A Vind

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Name	↕ Dates	↕ Nationality	↕ Known	Name	↕ Dates	↕ Nationality	↕ Known
Max Scheler	1874 - 1928	German	Found	Søren Kierkegaard	1813 - 1855	Danish	First e
Max Stirner	1806 - 1856	German	The Eg	Theodor Adorno	1903 - 1969	German	Critica
Meister Eckhart	1260 - 1328	German	Spiritu	Thomas Aquinas	1225 - 1274	Italian	Father
Michel Foucault	1926 - 1984	French	Theori	Thomas Hobbes	1588 - 1679	English	Leviatl
Miguel De Unamuno	1864 - 1936	Spanish	The Ty	Thomas Jefferson	1743 - 1826	American	Found
Niccolò Machiavelli	1469 - 1527	Italian	The Pr	Thomas Kühn	1922 - 1996	American	The St
Nick Bostrom	1973	Swedish	Found	U.G. Krishnamurti	1918 - 2007	Indian	Spiritu
Noam Chomsky	1928	American	Father	Voltaire	1694 - 1778	French	Enligh
Parmenides	BC 515 - 460	Greek	Found	Walter Benjamin	1892 - 1940	German	Aurati
Peter Singer	1946	Australian	Animal	Wilhelm Reich	1897 - 1957	Austrian	Contr
Plato	427 - 347	Greek	Found	William James	1842 - 1910	American	The W radical
René Descartes	1596 - 1650	French	Father	William Lane Craig	1949	American	Debat
Robert Nozick	1938 - 2002	American	Anarcl				
Roland Barthes	1915 - 1980	French	Influer				
Rosa Luxemburg	1871 - 1919	Polish	Marxis				
Rudolf Steiner	1861 - 1925	Austrian	Found				
Seneca	BC 4 - 65 AD	Roman	Stoicis				
Sigmund Freud	1856 - 1939	Austrian	Father				
Simone De Beauvoir	1908 - 1986	French	Existe				
Simone Weil	1909 - 1943	French	Christi				
Socrates	469 - 399	Greek	Found				
Sor Juana	1651 - 1695	Spanish	The Di				

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The Life, Lessons, and Legacy

Of The Philosopher

Socrates

Prepared By

Leroy White

Prepared For

Dr. James E. Coleman, Jr.

A PAPER SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
PHIL 200-4.

VIRGINIA UNIVERSITY OF LYNCHBURG
LYNCHBURG, VA

February 14, 2017

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INTRODUCTION

This paper will address the thoughts of a great thinker by the name of Socrates.

Discussion will begin with chronicling the life of Socrates. This will include revealing his early life, education and final years. This section will be followed by sharing the wealth of lessons that Socrates taught as his philosophy. The focus of this portion of the paper will be reviewing the Socratic Method.¹ After this has been completed, the paper will turn in attention to disclosing the legacy of Socrates in relationship to how his thoughts are impacting society today and the life of this writer. A conclusion will follow summarizing the major points of the paper. Finally, a few informative documents and bibliography will be appended.

The above is an example of how you should phrase your introduction substituting information for your particular philosopher.

¹ Kenneth Shouler, *The Everything Guide to Understanding Philosophy* (Avon: Adams Media, 2008), 22.

LIFE

Socrates was born in the year 470 B.C. and died 399 B.C.² The parents of Socrates had broad influence over his life as a philosopher.³ . You of course will complete this page with information regarding the life of your philosopher. This section will be two pages in length.

² Evanston Public Library Board of Trustees, "Evanston Public Library Strategic Plan, 2000-2001: A Decade of Outreach," Evanston Public Library, <http://www.epl/org/library/strategic-plan-00.html> (accessed June 1, 2005)

³ The Baha'is of the United States, "Education," The Baha'i Faith, <http://www.bahai.us/content/section/7/37/> (accessed March 28, 2006)

There is no debate about the events of 399 B.C. Socrates defends his position before the Athenian jurors.

LESSONS

One of the greatest lessons that we learn from Socrates is the statement *the unexamined life is not worth living*.⁴ Moreover, the Socratic method was the brain child of Socrates in relationship to the skillful cross examination of a thought in pursuit of truth.⁵

This section will also cover two pages and will deal with the philosophy of your philosopher. You will share the basic philosophy within pages 4 and 5.

⁴ Evanston Public Library Board of Trustees, "Evanston Public Library Strategic Plan, 2000-2001: A Decade of Outreach," Evanston Public Library, <http://www.epl/org/library/strategic-plan-00.html> (accessed June 1, 2005)

⁵ The Baha'i of the United States, "Education," The Baha'i Faith, <http://www.bahai.us/content/section/7/37/> (accessed March 28, 2006)

One of the lessons of Socrates has to do with his commitment to changing human behavior for the better. Complete this page with information regarding the philosophy of the philosopher.

LEGACY

The legacy of Socrates is highlighted by the profound nature of the Socratic Method in which the entire world uses in one way or the other.

These two pages will address the impact of your philosopher on society and on you the writer. This section should cover pages 6 and 7.

This writer's personal life is being impacted by the legacy of Socrates. I am determined to raise questions in my daily life in pursuit of truth no matter what the cost may be!

You will complete this page with information about the impact of the philosopher on society and on you the writer.

CONCLUSION

To be sure, Socrates was one of the greatest philosophers of all times who never boasted that he had all the answers or knowledge.

You will complete this page with a summary of the salient points of the paper and your final thoughts on the value of your philosopher.

APPENDIX

Appendix A
Famous Quotes of Socrates

Appendix B
A Picture of Socrates

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1. Condition ----- the Isness of Life or the situation (this gets at the essence of the matter which is metaphysical)
2. Criteria----- the Oughtness of Life (this discovers the existence of wisdom, knowledge and truth about a particular matter or the right thing to do or standard or right rule, policy or procedure)
3. Effect----- the result or impact or consequences
4. Cause---- What made this happen? What are the factors that contributed to the situation? (stress, toxic stress, trauma) Why? Motivating Factors
5. Corrective Action----A plan to move from the condition to the criteria. What is the wisdom, knowledge and truth that must be implemented to solve or improve the condition of the problem.

Example:

Condition----- driving 85 mph in your red sports car

Criteria----- the speed limit is 25

Effect----- A police car's lights are flashing behind you and signals for you to pull over and stop.

What will be the result(s)?

Cause----- Why were you driving so fast?

Corrective Action----What must be done to prevent this in the future?

Thoughts:

The group will need to use the following steps to assess the problem they are dealing with and provide a solution. Construction (what has been constructed) Deconstruction (take it a part)

Reconstruction (put it back together right)

Consider what other philosophers/research scholars have to say about the problem. What is the data? What are the laws involved? How does religion or sociology or psychology or other disciplines weight into your problem?

Do not be afraid to consider all angles and opposing views. Seek understanding and be practical as you engage in your research and corrective action.

King Notes/Philosophy Notes

2 times most lonely Born, Die

Born Michael Lewis King, Jr. in Atlanta, Georgia
Died Martin Luther King, Jr. in Memphis, Tennessee

The Organic Scholar:

Organic Philosophy is Engagement at the Intersection of Theory and Practice
organic scholarship...learning something so you can do something with it!

Thoughts

1619...2019...400 years since chattel slavery

The Technique of Community by Vernon Johns

Get the whole thing right!

Another day...segregation today and segregation forever...Wallace

Do not become a footnote in your own story

Most important aspect of Martin was his Jesus journey

Education is the key, King had his Ph.D at 24 led to 15 years

In your own story, be an actor and not a footnote

Education is more than indoctrination it is exploration

Man of peace, non-violence, civil disobedience, righteous discontent, righteous indignation.

Followed his Jesus all the way to the cross for the cause of reversing separate but equal, inequality, injustice, discrimination, and racism!

THOUGHTS ABOUT THE KING MEMORIAL (MONUMENT)

He did not want the stone, 106 million dollars or so. Did this for ourselves not for him...

Use that money to improve run down schools and poor neighborhoods.

Billions to save the empire....at least 10% of that to save the people

King's teachings can put an end to the war

God wants us to do everything we can to bring our worst enemy with us!

Danish School Education

J Wallace Hamilton...look him up

Howard Thurman...Jesus and the Disinherited, Jesus Jubilee Journey,

KKK

Daddy King died in 1984, Public Theologian

Resurrection of Jesus Christ...Easter....we stop there

Resurrection of the disciples...Pentecost

Desmond Tutu ...God has a dream

Figuring out the who that killed King or his mother is not the issue

But the what that killed

Good shepherds

Be Kind to Judas...by Benny Mays...stay amongst enemies and make them your friend.

Leon Sullivan (Black Folk need to) Put your nickel on table and people with wealth will always add the rest

1965...prisons were full evenly of blacks and whites now we make up over 50 percent of people jailed.

Dealing with Constitution...Property rights...American Dream. Versus God's Dream of Human Rights

Study Leon Sullivan...brought how he brought 450 thousand ministers together must be studied

10 cent public. Other private then matched...

Sustainability...Must include the aspirations of everybody...their God given destiny...

Too narrow in our approach

Trade, Technology Transfer, Tourism...want to go every where but home

Developing Institution, 4th grade reading levels...jail trail...prison issues based upon this!

Continue doing day by day what is required to deal with the details of the dream!

God has a dream...Bishop Tutu

Minister of the gospel...civil rights

I HAVE A DREAM (August 28, 1963)....Dream deeply rooted in the American Dream more of that

Was requested by Mahalia Jackson

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today. I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous slopes of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

"I've Been to the Mountaintop" by Dr. Martin Luther King, Jr.

Dr. Martin Luther King, Jr. speaking at Mason Temple, Memphis, TN on April 3, 1968.

Dr. Martin Luther King, Jr. delivered this speech in support of the striking sanitation workers at Mason Temple in Memphis, TN on April 3, 1968 — the day before he was assassinated.

Thank you very kindly, my friends. As I listened to Ralph Abernathy in his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. It's always good to have your closest friend and associate say something good about you. And Ralph is the best friend that I have in the world. And they were telling me, now it doesn't matter now. It really doesn't matter what happens now. I left Atlanta this morning, and as we got started on the plane, there were six of us, the pilot said over the public address system, "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong with the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night." And then I got to Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers? Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land. And I'm happy, tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

Virginia University of Lynchburg

Dr. James E. Coleman, Jr., Philosophy Professor

Creative Group Exercise

A Student Guide To Developing a Philosophical Position Paper To Address A Condition In Society With Corresponding Corrective Action

Students remember condition, criteria, effect, cause, corrective action on page 14 in your notebook.

THE ASSIGNMENT:

Your group will have the responsibility to write collectively a position paper that will pull together the research of each individual member on the condition that your group has decided. The one paper will be turned into me on the day your creative presentation will be given. The group will creatively present the positions stated in your paper in a talk show, skit, game show, court room trial, debate, or short film/video production.

Again you will have to schedule your work together over time so that on either November 28 or November 30 your group will be ready to present in class. This presentation will be worth 20% of your grade for the course.

THE TITLE OF THE POSITION PAPER IS A QUESTION THAT STATES THE ISSUE: For example the condition is poverty on a global level. Therefore the title of the position paper and therefore the title of the creative group project will be **SHOULD RELATIVELY AFFLUENT PEOPLE HELP THE POOR?**

INTRODUCTION (Clearly identifies the condition the paper will address and forecasts the rest of the paper)

BODY (Claim through Argument)

- I. **CLAIM:** The claim is the most important part of the argument. It is a sentence that is offered for discussion and/or consideration. It is the claim that you will defend **that speaks to the condition (isness) with the criteria (oughtness) in mind that offers the corrective action**

Ex. People who are relatively affluent should give a certain fair percentage of their earnings to help reduce absolute poverty on a global level.

- II. **DEFINITIONS:** All of the ambiguous words used in a claim must be fully understood before you can proceed with the rest of the argument. The definitions should stipulate what **YOU** will stake key words to mean.

Ex. Relatively Affluent: rich or wealthy. Fair percentage: a small helpful percentage of earnings, such as ten percent (Peter Singer) Absolute poverty: A condition of life so characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality and low life expectancy that it is beneath any reasonable definition of human decency (Robert McNamara).

- III. **III. COUNTERCLAIM:** State the counterclaim in order to have a logical and fair argument. You must show that you understand the counterclaim. The counterclaim is a statement of the view opposite to the view you will defend. A. Present the strongest reason in support of the counterclaim. B. Present a second reason in support of the counterclaim. You will find philosophers or individuals or groups who think counter to your claim or thoughts.

Ex. Wealthy people should not have to help those who are needier unless they choose to do so. A. The strongest support for this claim is that by helping the poor, wealthier people would be increasing the world's population by contributing to the increased survival rates of those who would otherwise have a relatively low life expectancy, thus increasing the rate at which natural resources are consumed and environmental problems will arise. B. Another reason supporting the counterclaim is that just because affluent people have a relatively higher income than others, does not make them morally responsible for those who are not affluent.

- IV. **IV ARGUMENT:** This section presents your argument (or reasons) in support of your claim. The section has a number of plans. A. Begin your argument with a restatement of your claim. B. Respond to the reasons given in support of the counterclaim (above) showing how they do not support the counterclaim. C. Present the strongest reason in support of your claim. D. Present a second reason in support of your claim. **In this section you will determine potential effects of various actions or claims and consider the causes that lead to the claims or actions. You will find philosophers or individuals or groups who support your claim or thoughts. You will share data you have found, current laws, ordinances, rules, regulations, policies on the books. You will state the details of the corrective action (the philosophy that supports your claim) calling for behaviors, laws, actions, policies, rules, regulations, strategies, thoughts that will produce the right results or solve the condition or problem.**

Ex. A. People who are relatively affluent should give a fair percentage of their earnings to help reduce absolute poverty on a global level. B. It is not the case that helping the poor would necessarily increase population and thus deepen the environmental crisis. 1. Monetary aid could bring medical supplies and food, but it could also bring with it contraceptive devices so that people in absolute poverty, who would have begun to see increased life spans, could decrease their birth rates. 2. Helping to reduce absolute poverty would also bring about more people who would be in a position, economically, socially, and medically, to contribute to cleaning up environmental problems and helping solve them. 3. People are resources too and to allow them to live in absolute poverty is to spoil and deplete that resource. C. Animals, which are an important resource and part of life in most parts of the world, are often in more favorable and desirable surroundings than those of places struck by absolute poverty. Therefore people should be treated with more respect and consideration by being given the chance to live in better surroundings than those afforded to animal resources. D. Killing another human being is morally wrong. Would it not

then also be morally wrong to allow someone to die, knowing that they are in surroundings so squalid that they contribute to death? By not acting in favor of eliminating those harmful surroundings, a person would be a contributor to the problems of those people, by simply not acting at all. Therefore, it should be a moral responsibility of those with relative affluence to care for those in absolute poverty.

- V. **CONCLUSION:** In this section, you summarize your argument in support of the claim and restate the claim. No new information should be in this section.

Here you simply review how you have identified a condition and determined a position to solve it through your in depth/evidenced based research. In essence you have done the following:

1. You have considered the condition (isness---the problem at hand)
2. You have considered the criteria (the way things ought to be) laws, standards, Bible, other documents, tradition, etc.
3. You have considered the effect (the outcomes of the condition not being what the criteria calls for)
4. You have analyzed the condition to determine the causes that produce the effect.
5. You have reviewed all the research and reflection from the first 4 steps and presented corrective actions to line the condition up with the criteria calling for behaviors, laws, actions, thoughts that will produce the right results or solve the condition or problem. This is reflected in your position paper

In conclusion, affluent people should give a certain percentage of their wealth to help do away with the absolute poverty in the world because people are not only living beings who should not be allowed to live in such squalor, but also because they are an important resource which should not be allowed to waste away.

Criteria of Evaluation In assessing the quality of a position paper, consider these questions: 1. Is the argument in support of a single claim? 2. It is supported by reasons that are: a. true? b. to the point? 3. Are the reasons suited to its audience and the purpose? 4. Are the ideas clearly expressed? 5. Are important points missing? 6. Does the evidence really support the claim? 7. Are the points arranged in a coherent and logical sequence? 8. Are the inferences clearly labeled?

----- GEORG HEGEL'S DIALECTICAL METHOD -----

1. Proposition (Your one sentence claim of truth around corrective action that you defend)
2. Antithesis (isness)
3. Thesis (oughtness) {it expands the proposition or claim/more than one sentence}
4. Relevant Question? The claim in question form (How do we get to the oughtness?)
5. Synthesis (Positioning the Argument to answer the question-corrective action) A.B.C...
6. Celebration (What does it look like and feel like when the corrective action works/gladness and joy and balance and harmony and justice and equality we will have)

VIRGINIA UNIVERSITY OF LYNCHBURG
CREATIVE EXERCISE GROUP WORKSHEET
POSITION PAPER (NO SPECIFIC PAGE REQUIREMENT)

GROUP NAME: _____

CONDITION YOU ARE ADDRESSING: _____

STUDENT'S NAME: _____

- I. FIRST GATHER ALL YOUR RESEARCH ON SEPARATE PAPERS ABOUT THE CONDITION YOU ARE ADDRESSING
- II. FILL OUT THIS SHEET AS MANY TIMES AS NEEDED TO RESHAPE YOUR THOUGHTS
- III. TURN IN A FINAL SHEET WITH YOUR GROUPS ONE POSITION PAPER

THE TITLE OF THE POSITION PAPER IS A QUESTION THAT STATES THE ISSUE FOUND IN THE
CONDITION/CLAIM:

_____ (Relevant Question)

CLAIM: (proposition)

DEFINITIONS:

COUNTERCLAIM: (Antithesis)

ARGUMENT: (It answers the relevant question to defend the proposition with an expanded thesis and synthesis)

CONCLUSION (a celebratory review of the above)

SIMPLY READ THE FOLLOWING TO GET YOUR THOUGHTS TOGETHER

Basic Skills in Writing Philosophy Position Papers

Like baking a pie, planning a vacation, or raising a child, good writing in philosophy requires creativity, thought and a set of basic skills. This section of the handbook identifies and exemplifies eight skills that you will frequently make use of in your philosophy writing assignments. These include: 1. identifying a philosophical problem; 2. organizing ideas; 3. defining concepts; 4. analyzing arguments; 5. comparing and contrasting; 6. giving examples; 7. applying theory to practice; and, 8. testing hypotheses. These are valuable skills for learning philosophy as well as writing philosophy. They are important in helping you understand the philosophical writing of others and for composing your own essays and papers. In complete philosophical writing, these skills overlap, intertwine, and co-relate, but for educational purposes we will describe them individually. The following section on forms of philosophical writing makes constant reference to these skills. If you can master these skills, you will be well prepared for excellent and insightful writing experiences.

Identifying a Philosophical Problem Philosophy is a problem solving enterprise. Part of what one learns in becoming a philosopher is to find problems and then to use all the skills at one's disposal to solve them. A philosophy paper without a problem is very much like a body without a head, or perhaps a more accurate metaphor would be a body without DNA -- that is a body whose organizing principle is missing. So, what is a problem, and particularly a philosophical problem? One answer is that a problem is a question not easily answered. If I ask you "What time is it?" - there is a question which is usually easily answered. You look at your watch and give me the answer. If we start wondering what justice or beauty is, or if we have free will, we may find that these questions are not at all easy to answer. If our goal is to say what justice is, and there are difficulties preventing us from giving an adequate answer, then we have a problem. Some problems are so intractable that they last for centuries -- the problem of evil, the mind/body problem and the problem of induction are some notable examples. Some problems are such that a good philosopher can think them through in an afternoon. In one sense problems are pretty easy to come by in philosophy. Whenever people hold opposing positions, we are likely to have the problem of determining who has the strongest position. "People have free will." "No! People's actions are completely determined. Free will is an illusion!" Who is right? Well, at this point we need to look at the arguments on behalf of the positions, and we need to evaluate the strength and weakness of the competing positions. What if we find, as is likely the case in the free will debate, that all of the positions have serious weaknesses? That represents a problem on a new level.

Start modifying positions to make them stronger. If you find two commentators seriously disagreeing about how to construe or evaluate an argument in Plato or Hobbes, Rawls or Singer, they cannot both be right. So, your problem then becomes, which of the two commentators has the strongest evidence supporting his interpretation. One important benefit of acquiring a problem is that it will largely dictate what the parts of your paper are going to be. If you are

trying to decide which of two commentators has the right interpretation of an argument, then you are going to have to explain each of their views, in what way they disagree, what the crucial point is for resolving the disagreement, and the philosophical moral to be drawn from the resolution. When you start, you may very well not be entirely sure what the crucial point is, or how you are going to resolve it. Still, without knowing that, you can determine that all of the parts listed above will need to be there in your paper. You can then start working your way from the things which are more easily done - like giving the argument about which the commentators disagree, stating the view of the two commentators, and explaining what is at stake. By doing all this, you may find that you have grasped the threads you need to figure out the solution to the problem. This is where philosophical and reasoning skills as well as creativity come into play. One of the things you need to learn is how to find a problem which is manageable given the length of the paper you are writing. Problems vary in scope. Questions about justice, free will, causality, personal identity and so forth are very large in scope. These are things about which books are written. To deal with large problems like these, we have to look to see if they have parts, and then look for parts of those parts until we get down to some manageable size. One then deals with the parts and puts them together and until one finally gets the analysis of the large problem one began with.

Generally, in writing a philosophy paper, you will be dealing with much more narrow and specific topics than justice or free will, and with correspondingly narrowed and specific problems. If you find yourself writing a five page paper about six proofs for the existence of God, something is probably wrong. To deal with a single proof you need to explain what the proof for the existence of God is, what the problem is with it that you propose to consider, what the difficulties are, and your proposed solution to those difficulties. Usually you need to narrow the scope. Instead of looking at the problem of free will, you want to look at a particular argument offered by a particular person, and then it may well be possible to narrow the scope even farther. Very likely there is a single premise in that argument which is the crucial premise. Example In the sample research paper in this manual the problem is to determine which view of human nature, that expressed by Kao Tzu, Mencius or Hsun Tzu is the strongest. To do this the author must tell us what the three positions are, compare and contrast to try to get at what the significant differences are between the positions, and probe for the weakness and strengths of the competing positions. Criteria Problems can be either important or unimportant, they can be huge in scope or very narrowly focused, they can be easily solvable or completely intractable. The best papers will find an interesting and important problem, which is sufficiently focused so that the discussion of it is not superficial, and which presents real and interesting difficulties with which the student grapples. The best papers will have a problem which is convincingly solved. Still, it is sometimes the case that at the end of the day one finds that the one simply cannot solve the problem posed. In cases like this a thorough and convincing discussion of the difficulties may well be more acceptable than some unconvincing and weak gesture at a solution.

Philosophical Position Papers

A position paper states a claim and presents reasons why this claim is justified. The justification of the claim depends on the use of reliable evidence and careful reasoning. Letters to the editor are often position papers, as are judicial opinions and editorials. But position papers can be informal; a letter you

might write to your parents in order to convince them to buy you a car could be an example of a position paper.

Purpose

A position paper addresses an issue, a single point in question or matter in dispute. This might be an issue of fact, a dispute about values, or a question of policy. Generally, the purpose of a position paper is to present reasons that will change another person's mind about that issue. Thus, its purpose is to persuade with good reasons.

Structure

Position papers can take many different forms, depending on the audience and the issue, and the kinds of reasons used to support a position. But generally, a good position paper will begin with a paragraph that clearly states the issue to be addressed and the position to be defended. It will end with a paragraph that clearly draws the conclusion and summarizes the major reasons that support it. The main portion of the paper "argues the case," that is, presents the reasons in support of the position. Beyond this, the form a position paper takes will vary. The following is an outline of one form a position paper might take.

Position Papers

If one were to write a position paper following this outline, it might look something like this:

SHOULD RELATIVELY AFFLUENT PEOPLE HELP THE POOR?

As the world approaches the end of the twentieth century, the gap between rich and poor has never been wider. While some people have more money than it is possible to spend in a lifetime, no matter how lavishly they might make purchases, others are not able to provide even for their most basic needs. On all the continents of the world, people starve to death for lack of food, freeze to death for lack of shelter, die of diseases that could be prevented. The situation raises the issue of whether the affluent people of the world have a moral obligation to help the poor. I shall argue that people who are relatively affluent should give a certain fair percentage of their earnings to help reduce absolute poverty on a global scale. My claim is that those who are relatively affluent, that is, people who would normally be defined as rich or wealthy in the context of a given society, have an obligation to give up a small but helpful percentage of their earnings; Peter Singer, an Australian philosopher, suggests ten percent. The money would be used to alleviate absolute poverty, a condition that Robert McNamara, the former president of the World Bank, defines as "characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality and low life expectancy that is beneath any reasonable definition of human decency." Many people argue that wealthy people should not have to help those who are needier than they, unless they choose to do so. The strongest argument for this claim is articulated by Garrett Hardin, an ecologist from the University of Southern California. He points to the harmful results of helping people, claiming that by contributing to the increased survival rates of those who would otherwise have a relatively low life expectancy, wealthier people would increase the world's population and thus increase the rate at which natural resources are consumed and environmental problems arise. Although starvation is an evil, Hardin says, helping the poor would create an even greater evil-- increased numbers of starving people and fewer resources to help them. Others argue that just because affluent people have a relatively

higher income than others, it does not follow that they are morally responsible for those who do not. I believe, in contrast, that people do have a moral obligation to help the desperately poor. For several reasons, it is not the case that helping the poor would necessarily increase population and thus increase environmental degradation. First, while monetary aid could bring medical supplies and food and thus increase population, it could also bring contraceptive devices and increased education about population control. And so, helping the poor could actually decrease the rate of population growth and, in the end, save environmental resources. Secondly, helping to reduce absolute poverty would also bring about more people who would be in a position economically, socially, and medically--to contribute to cleaning up environmental problems and helping solve overpopulation problems. Finally, from a purely practical point of view, it is important to note that people are an economic resource at least as important as firewood and fertile soil, and to allow people to sicken and die is to spoil and waste that resource. The obligation to help the poor is, to a certain extent, simply a matter of human rights. We believe that our pets have a right to decent treatment--enough food to live, shelter from the cold, medical care when they are hurt or ill, and affluent people in America spend large amounts of income to provide for these basic needs for animals. If animals have these rights, then surely humans have at least the same basic rights. People should be treated with more respect and consideration than animals, by being given the chance to live in better surroundings than those afforded to animals. However, the primary reason why the affluent have an obligation to help the poor has to do with the moral principle that killing another human being is wrong. If it is wrong to kill another person, then it is also morally wrong to allow someone to die, when you know they are going to die otherwise, and when it is within your means to save their lives at relatively little cost to yourself. By not acting to reduce the harmful, lethal effects of poverty on the world's poor, affluent people are violating a primary moral principle. Therefore, it is a moral responsibility of the rich to help the poor. In conclusion, affluent people should give a certain percentage of their wealth to help do away with absolute poverty in the world, because people are not only living beings who have a right to decent lives, but because it is wrong to allow people to die when helping them live is well within your means.

The Uses of Writing in Philosophy In philosophy, where thinking is often complicated and abstract, writing is important. The deeper the thought or the further the ideas fly, the more critical it is to have the writing tools that will help you sort things out on paper. Like all tools, writing tools serve purposes. Roughly speaking, writing in philosophy serves three purposes: clarification, exploration, and communication. The simple act of writing something down makes thinking easier. You can prove this to yourself by examining your own experience. If someone asks you to figure out how much each apple costs, when apples are \$5.48 a dozen . . . or if someone asks you to bring home fourteen different items from the bookstore . . . or if you are trying to express your deepest thoughts to your beloved, what do you do? You pull out a pencil and paper and write something down. "5.48/12." "Pencil lead, aspirin, birthday card, stamps . . ." "When I am with you, I feel as though nothing bad can happen. I feel magical . . ." The act of writing also provides a concrete way to re-think your thoughts. "Why am I figuring out the cost of an apple rather than an orange?" "Do I need 14 or 16 items from the bookstore? Do I even need to go to the bookstore at all, or can I make do with what I have around the house?" "Why do I have this magical feeling when I am with you but not with our mutual friend?" Finally, writing is the principal means of communication among philosophers. If you want to

demonstrate your understanding to a professor . . . if you want to convince someone that your position is the correct one . . . if you want to relate an abstract idea to your own experience, chances are that you will need to do so in writing. You will have a much easier time working with philosophical problems if you are handy with the tools philosophers have developed for the above purposes. Indeed, you cannot claim to know how to "do philosophy" unless you can write down and articulate your thoughts

WRITING PHILOSOPHICALLY A POSITION PAPER

Your professors know that you usually do not come into the university already equipped with the skills of philosophical writing. These skills are something that you will need to learn along with the content of the course. We also understand that the skills are incremental; once you master the simpler kinds of writing, you can put these together in more complicated and interesting ways, ultimately to write the most sophisticated philosophical prose. We plan to teach these writing skills step-by-step, teaching the most basic writing skills in lower-division courses, teaching progressively more complex writing skills in more advanced courses, until-- when you reach the upper division courses--you are a 'skill-full' writer, ready to write a seminar paper. This handbook is a student guide to writing philosophy papers. It may well turn out to be your best friend in philosophy. In it, you will find what you need to know in order to write a variety of different forms of philosophical prose. So, when asked to write, for example, a position paper, you can turn to this booklet and find out exactly what the professor means. You will find a definition of each kind of assignment, an explanation of its purpose and audience, a set of criteria by which your professor will evaluate your work, and an example that you can use to envision your end product. You will also find information about the proper form for citations and a list of places (on campus and in books) where you can go for help. At Virginia University of Lynchburg, we believe in an expanded, "big tent" view of philosophical writing. We believe that IDEAS MATTER, that what individuals believe at the deepest levels has a direct effect on the decisions they make about how they should live their lives, that philosophy is therefore as practical as any field of study on campus. Accordingly, we believe philosophical writing can draw on a person's lived experiences and philosophical ideas can inform and improve peoples' everyday lives. You will find that we have included in the handbook, some kinds of writing that push against the conventions of professionalized philosophy in the contemporary Western world. This, we hope you will find, helps make writing philosophy papers interesting and important.

The first piece of advice we want to give you in this handbook is that writing is a process, not a product. A paper is a long-term project, not a last minute grind. The success of your writing requires that you spend time throughout the term on the writing process -- pre-writing, scheduling, researching, preparing a draft, reviewing and revising, and polishing your paper. This section of the handbook introduces you to these elements of the writing process through the conventional expectations of a research paper; however, you will find these elements valuable for other forms of writing you encounter in philosophy classes. Pre-Writing and Scheduling

First, make sure you understand the assignment. Your instructor is your best writing resource and should provide you with a clear set of instructions for the paper and inform you of the criteria

that will be used in its evaluation. Be sure to ask your instructor questions in class or during office hours. To avoid either procrastinating or spinning your wheels, make sure you know:

- The latitude you have on choice of topic. Does the professor assign topics, give a list of approved topics, or require approval of student-selected topics?
- The specific instructions for paper format, required library research, and appropriate sources and citation format.
- The audience to whom you are writing. Should you write the paper so that the topic is accessible to an intelligent adult who has no formal training in philosophy? or for your classmates? or is the audience your professor?
- The criteria for evaluation for the paper.

Generating Ideas People once thought the only way to get an idea was to sit around passively before you began to write, spending some time thinking about your ideas. But over the past two decades, composition teachers have developed a set of techniques for generating a flow of ideas. Each technique involves writing, and each takes advantage of the way the mind works. Three of the techniques are briefly summarized here: brainstorming-clustering, freewriting, and looping. Page 6 •

Brainstorming-clustering begins with the unrestrained offering of ideas and suggestions, in order to generate ideas quickly and uncritically. Individually or in groups, jot down ideas spontaneously, randomly, freely. Ideas are not criticized or praised, just recorded. Then sort the ideas into clusters or subject areas. This will identify a set of issues from which you can shape a paper. • Freewriting is simply thinking on the page, recording whatever ideas come into your head. The process itself is simple: get out a blank piece of paper or call up a blank screen. Now, for ten minutes, write without stopping. It does not matter what you write or what you write about as long as you are writing. Freewriting is just that--writing that is free of self consciousness because the writing is for your eyes only; free of the constraints of self criticism because the goal is to come up with lots of ideas, good and bad; free of rules because spelling, grammar, and such are absolutely irrelevant at this point in the process; free of all expectations because surprise, unexpected directions, and arbitrariness are to be valued over a direction or destination. • Looping is a variation of freewriting. The process combines freewriting with analysis in a way that allows a direction to emerge from the writing. First, freewrite for five minutes. Then, examine what you have written. Find the heart or central concept or most interesting theme of what you have written. Write a sentence that summarizes this theme. Then, freewrite about that topic for five minutes. Examine what you have written. Summarize the central theme of that writing. Continue in this pattern, spiraling through your ideas like a tornado. Scheduling time throughout the term to work on the paper is what makes writing a process. In some classes, the instructor may provide you with a calendar of important "milestones" -- topic selection, thesis statement, library summary -- to help you **schedule your work**, or your instructor may ask that you submit work at various points in the term to help you avoid the last-minute crunch. But, take the initiative and help yourself by your own scheduling. If you are writing a term-long research paper, for example, you can set guidelines such as: Week 1 -- selection of topic and instructor approval if required Week 2 -- summary of library research to date Week 3 -- developed thesis statement; library research completed Week 4 -- peer review of your research and thesis Week 5 -- developed paper outline or structure and think about creative presentation Week 6 -- completion of draft of paper Week 7 -- peer review of draft and revision Week 8 -- final rough draft; focus on mechanics, grammar, spelling, punctuation,

sentence structure Week 9 -- polished paper and final submission with creative presentation determined

A research paper requires out-of-class research, almost always at the library, in addition to Web browsing. The research will help you explore your topic through relevant book or periodical readings and will help you focus on a thesis statement--a sentence that tells a reader "what's at stake" in your paper. As you do your research you will learn whether your topic is too broad or too narrow, what the credible sources for your topic are, and what distinguishes professional and popular sources, from primary and secondary literature. It is especially helpful to write short synopses or summaries of your research literature. Summaries will help you develop your topic cumulatively, and you will initiate writing that can eventually be part of your final submission. That is, in writing summaries, you are writing some parts of your term paper as you go. Paper Structure and Rough Draft As you develop your research, a skeletal structure of your paper will gradually emerge. It will characteristically include these elements: • The introduction of your topic and the thesis statement--a statement of what is at stake in resolving a question one way instead of another. In short, the introduction presents the task the paper and uses the thesis statement to preview the content of the paper. • The body of the paper integrates your library research material, which you've already completed and summarized. You will incorporate material and evidence that support your thesis statement, as well as present counter-arguments or positions that refute your thesis. It is this research material that forms the core of your paper's documentation. Be open minded and even-handed in your treatment of alternative views, presenting them fairly and without misrepresentation. Make sure you avoid jumping to conclusions without evidence, using inflammatory language, or engaging in attacks on a person's character. • The conclusion of your paper re-states the problem you've considered, the thesis statement you've advanced, and the evidence you've presented to support your claims. You may suggest new insights into the problem or directions for future papers; this tells the reader that you see your paper as part of an ongoing conversation or quest for philosophic insight, and not the last word on the subject. With your paper outlined and a rough draft prepared, you are now ready to have it reviewed. Ideally, the reviewer will be someone who can best identify with your objectives, namely, a classmate or "peer" reviewer. These reviewers are the people in your group. Sometimes, class sessions may engage in peer review exercises. However, your reviewer may also be a friend, roommate, a parent, and when appropriate, your professor. The Peer Response Form that follows this section may be of help. The reviewer should look particularly at several items: • Does the paper adhere to specific instructions on paper format? • Does the paper follow appropriate citation and documentation formats? • Does the paper engage the reader's attention? • Does the paper accomplish its objective? • Are the arguments clear and fairly presented? Revising a paper is one of the few things in life in which we get a "second chance." Having placed some distance between you and your paper, and requested and received comments from a reviewer, you are in a position to "revision" your writing, seeing it in a new light. Revision then gives you an invitation to clarify, improve, and do your very best writing.

Revisions are required of virtually any professional philosophical paper, so in requesting revisions, your instructor is asking you to undertake a step that is necessary in any philosophy

writing. Use the comments of your reviewer as constructive criticism that assists you in polishing your paper. Some revisions will be more extensive than others, requiring major changes in content or organization often, initial or rough drafts of an essay have major problems in focus, argument, evidence, etc., and extensive changes are necessary to develop an acceptable submission. As your paper progresses and you develop more experience as a writer, equally important consideration must be given to grammatical spelling, and stylistic revisions. You will find, whatever the magnitude of revisions requested by others and initiated by yourself, that the revising process sharpens your learning, thinking, and writing skills. **Publishing-** At last, you've reached the stage of moving **from process to product**. If you've taken the time on process, your finished product should be something you are proud to present to your professor as an example of your best work. And think of how much stress you saved yourself by not waiting until the night before deadline!

INTRODUCTION

Clearly identifies topic ____strong ____ok ____needs attention Clearly identifies purpose
____strong ____ok ____needs attention

Clearly forecasts rest of paper ____strong ____ok ____needs attention

Recommendations:

BODY OF PAPER

Transition from introduction ____strong ____ok ____needs attention

Logic of examples ____strong ____ok ____needs attention

Completeness of information ____strong ____ok ____needs attention

Detail provided in examples ____strong ____ok ____needs attention

Critical analysis of issues ____strong ____ok ____needs attention

Constructive explanation ____strong ____ok ____needs attention

Recommendations:

CONCLUSION

Transition from examples/analysis ____strong ____ok ____needs attention

Summation (if appropriate) ____strong ____ok ____needs attention

Conclusions reached and defended ____strong ____ok ____needs attention

Recommendation:

What is the best part of this draft? As this writer begins to revise, what part of the paper should be looked at first?

Why do you say so?
