



## *Introduction to Philosophy*

### **SECTION I: Course Overview**

**UNH Course Code:** PHIL100BCN  
**Subject Area:** Philosophy  
**Prerequisites:** None  
**Language of Instruction:** English  
**Contact Hours:** 45  
**Recommended Credits:** 3

### **COURSE DESCRIPTION**

This course will give students a framework of the writings and ideas of many early Western thinkers. Students will engage in the ideas varying from free-will to the existence of God. Many of the teachings that this course will examine are centuries old and have impacted on the sociological and political build-up of where these students are studying. Students will analyze the impact of Western philosophy on the contemporary world. Students will explore the works of Plato, Aristotle, Epicurus, Montaigne and more throughout this course.

### **LEARNING OBJECTIVES**

- Discuss classic primary texts in philosophy.
- Compare the arguments, perspectives, and viewpoints of the philosophers studied.
- Explain the divergences and convergences between philosophy and other fields, such as science, religion, art, and myth.
- Cultivate the ability to engage in philosophical thinking and argument (both orally and in writing).

### **SECTION II: Instructor & Course Details**

#### **INSTRUCTOR DETAILS**

<b>Name:</b>	<b>TBA</b>
<b>Contact Information:</b>	<b>TBA</b>
<b>Term:</b>	<b>Semester</b>

## ATTENDANCE POLICY

This class will meet twice weekly for 90 minutes each session. All students are expected to arrive on time and be prepared for the day's class session.

CEA enforces a mandatory attendance policy. You are therefore expected to attend all regularly scheduled class sessions, including any field trips, site visits, guest lectures, etc. that are assigned by the instructor. The table below shows the number of class sessions you may miss before receiving a grade penalty.

ALLOWED ABSENCES – SEMESTER OR SUMMER		
Courses Meeting X day(s) Per Week	Allowed Absence(s)	Automatic Failing Grade at X <sup>th</sup> absence
Courses meeting 2 day(s) per week	2 <sup>nd</sup> Absence	8 <sup>th</sup> Absence

For every additional absence beyond the allowed number, your final course grade will drop down to the subsequent letter grade (ex: A+ to A). As a student, you should understand that the grade penalties will apply if you are marked absent due to tardiness or leaving class early. In the table below, you will find the grade penalty associated with each excessive absence up to and including automatic course failure.

ATTENDANCE DOCKING PENALTIES				
Absence	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
Penalty	No Penalty	0.5 Grade Docked	1 Grade Docked	Automatic Failure
HIGHEST POSSIBLE GRADE AFTER ATTENDANCE PENALTIES				
Grade	A+	A	A-	F

CEA does not distinguish between excused and unexcused absences. As such, no documentation is required for missing class. Similarly, excessive absences, and the grade penalty associated with each, will not be excused even if you are able to provide documentation that shows the absence was beyond your control. You should therefore only miss class when truly needed as illness or other unavoidable factors may force you to miss a class session later on in the term.

## GRADING & ASSESSMENT

The instructor will assess your progress towards the above-listed learning objectives by using the forms of assessment below. Each of these assessments is weighted and will count towards your final grade. The following section (Assessment Overview) will provide further details for each.

**Class Participation** **15%**

<b>Assignments</b>	<b>15%</b>
<b>Essay</b>	<b>20%</b>
<b>Midterm Exam</b>	<b>25%</b>
<b>Final Exam</b>	<b>25%</b>

The instructor will calculate your course grades using the CEA Grading Scale shown below. As a CEA student, you should understand that credit transfer decisions—including earned grades for courses taken abroad—are ultimately made by your home institution.

CEA GRADING SCALE			
Letter Grade	Numerical Grade	Percentage Range	Quality Points
A+	9.70 – 10.0	97.0 – 100%	4.00
A	9.40 – 9.69	94.0 – 96.9%	4.00
A-	9.00 – 9.39	90.0 – 93.9%	3.70
B+	8.70 – 8.99	87.0 – 89.9%	3.30
B	8.40 – 8.69	84.0 – 86.9%	3.00
B-	8.00 – 8.39	80.0 – 83.9%	2.70
C+	7.70 – 7.99	77.0 – 79.9%	2.30
C	7.40 – 7.69	74.0 – 76.9%	2.00
C-	7.00 – 7.39	70.0 – 73.9%	1.70
D	6.00 – 6.99	60.0 – 69.9%	1.00
F	0.00 – 5.99	0.00 – 59.9%	0.00
W	Withdrawal	N/A	0.00
INC	Incomplete	N/A	0.00

### ASSESSMENT OVERVIEW

This section provides a brief description of each form of assessment listed above. Your course instructor will provide further details and instructions during class time.

**Class Participation (15%):** Student participation is mandatory for all courses taken at a CEA Study Center. The instructor will use the rubric below when determining your participation grade. All students should understand that attendance and punctuality are expected and will not count positively toward the participation grade.

CLASS PARTICIPATION GRADING RUBRIC	
Student Participation Level	Grade
You make major & original contributions that spark discussion, offering critical comments clearly based on readings, research, & theoretical course topics.	<b>A+</b> (10.0 – 9.70)
	<b>A/A-</b>

You make significant contributions that demonstrate insight as well as knowledge of required readings & independent research.	(9.69 – 9.00)
You participate voluntarily and make useful contributions that are usually based upon some reflection and familiarity with required readings.	<b>B+/B</b> (8.99 – 8.40)
You make voluntary but infrequent comments that generally reiterate the basic points of the required readings.	<b>B-/C+</b> (8.39 – 7.70)
You make limited comments only when prompted and do not initiate debate or show a clear awareness of the importance of the readings.	<b>C/C-</b> (7.69 – 7.00)
You very rarely make comments and resist engagement with the subject. You are not prepared for class and/or discussion of course readings.	<b>D</b> (6.99 – 6.00)
You make irrelevant and tangential comments disruptive to class discussion. You are consistently unprepared for class and/or discussion of the course readings.	<b>F</b> (5.99 – 0.00)

**Assignments (15%):** Every other week you will be asked to answer two different sets of questions related to the topics dealt with in class. The first set will include multiple answers among which you will have to select the correct one. The second set will require you to write articulate answers ranging each between 50 and 100 words.

**Midterm exam (25%):** The midterm exam will be composed of a short answer section and an essay section concerning the topics addressed in class in the first part of the semester.

**Final exam (25%):** The final exam will be composed of a short answer section and an essay section concerning the topics addressed in class in the second part of the semester.

**Essay (10% + 20%):** The paper will be 5-6 pages in length and will focus on a major philosophical issue to be chosen from a list provided by the instructor. Students will communicate the title and an abstract of 500 (10%) words before the semester break and submit a final draft of it by week 10.

## REQUIRED READINGS

Reading assignments for this course will come from the required text(s) and/or the selected reading(s) listed below. All required readings—whether assigned from the text or assigned as a selected reading—must be completed according to the due date assigned by the course instructor.

- I. SELECTED READING(S):** The selected readings for this course are listed below. You will not need to purchase these readings; the instructor will provide these selected readings to you in class (either in paper or electronic format).

*St. Anselm's Proslogion*, ed. M. J. Charlesworth, Notre Dame, 1979.

Aristotle, *Nicomachean ethics*, in *The complete works of Aristotle*, ed. J. Barnes, 2 vols, Princeton 1995, vol. 2, pp. 1729-1867.

Aristotle, *Physics*, in *The complete works of Aristotle*, ed. J. Barnes, 2 vols, Princeton 1995, vol. 1, pp. 315-446.

C. Beccaria, *On crimes and punishments*, ed. R. Bellamy, Cambridge, 1995.

- L. Bruni, *Panegyric of the city of Florence*, in *The Earthly Republic. Italian Humanists in Government and Society*, ed. B. G. Kohl and R. G. Witt, Philadelphia, 1978, 135-175.
- Dante Alighieri, *Monarchy*, ed. P. Shaw, Cambridge, 1996.
- R. Descartes, *Meditations on First Philosophy*, ed. J. Cottingham, Cambridge, 2017.
- G. Galilei, *Letter to Castelli (1613)*, in *The essential Galileo*, ed. M. Finocchiaro, Indianapolis, 2008, pp. 103-109.
- P. Hadot, *Philosophy as a way of life*, ed. A. I. Davidson, Oxford-Malden, 1995, pp. 264-276.
- M. Heidegger, *The Question concerning Technology [1954]*, in *Martin Heidegger. Basic Writings*, ed. D. F. Krell, New York, 2011, pp. 217-238.
- W. James, *Pragmatism*, New York, 1907.
- I. Kant, *An Answer to the Question 'What is Enlightenment?'*, in I. Kant, *Toward Perpetual Peace and Other Writings on Politics, Peace, and History*, ed. P. Kleingeld, New Haven, 2006, pp. 17-23.
- Lucretius, *On the nature of things*, ed. W. H. D. Rouse and M. F. Smith, Cambridge Mass., 2014.
- N. Machiavelli, *The Prince*, ed. W. J. Connell, Boston-New York.
- K. Marx, *The German Ideology*, in *Marx. Early Political Writings*, ed. J. O'Malley, Cambridge, 1994.
- J. S. Mill, *Utilitarianism*, in *Mill & Bentham. Utilitarianism and other essays*, ed. A. Ryan, London, 2004, pp. 272-338.
- The complete essays of Montaigne*, ed. D. Frame, Stanford, 1965.
- G. Pico della Mirandola, *Oration on the dignity of man*, ed. F. Borghesi, M. Papio, M. Riva, Cambridge, 2012.
- Plato, *The Republic*, ed. G. F. R. Ferrari. Cambridge, 2007.
- J.-J. Rousseau, *The Discourses and other Early Political Writings*, ed. V. Gourevitch, Cambridge, 2019.
- J.-P. Sartre, *Basic Writings*, ed. S. Priest, London-New York, 2001.
- Sextus Empiricus, *Outlines of Pyrrhonism*, ed. J. Annas, J. Barnes, Cambridge, 2000.
- Thomas Aquinas, *Summa Theologiae [I.ii.3]*, in *Western Philosophy. An Anthology*, ed. J. Cottingham, 3<sup>rd</sup> edn, London, 2021, pp. 368-371.
- Voltaire, *Candide and related texts*, ed. D. Wootton, Indianapolis, 2000.
- N. Warburton, *Philosophy. The basics*, 5<sup>th</sup> edn, London-New York, 2013.
- M. Wollstonecraft, *A Vindication of the Rights of Woman*, ed. E. Hunt Bottin, New Haven, 2014.

## RECOMMENDED READINGS

The recommended reading(s) and/or text(s) for this course are below. These recommended readings are not mandatory, but they will assist you with research and understanding course content.

Ph. Audegean, 'Cesare Beccaria's *On Crimes and Punishments*: the meaning and genesis of a jurisprudential pamphlet', in *Journal of European Ideas*, 43 (2017) no. 8, pp. 884-897.

*The Cambridge Dictionary of Philosophy*, edited by R. Audi, 3<sup>rd</sup> edn, Cambridge, 2015.

M. Burnyeat, 'The impiety of Socrates', in *Ancient Philosophy*, 17 (1997), pp. 1-12.

- B. P. Copenhaver, 'Pico della Mirandola, Giovanni', in *Encyclopedia of the Renaissance*, ed. P. F. Grendler, New York, 1999, vol. 5, pp. 16-20.
- G. Francioni, 'Beccaria, Cesare', in *Encyclopedia of the Enlightenment*, ed. A. C. Kors, New York, 2002, [pp. 1-4].
- J. Hankins, 'Humanism and the origins of modern political thought', in *The Cambridge Companion to Renaissance Humanism*, ed. J. Kraye, Cambridge, 2006, pp. 118-141.
- G. Kelly, 'Wollstonecraft, Mary', in *Encyclopedia of the Enlightenment*, ed. A. C. Kors, New York, 2002, [pp. 1-3].
- J. C. O'Neal, 'Rousseau, Jean-Jacques', in *Encyclopedia of the Enlightenment*, ed. A. C. Kors, New York, 2002, [pp. 1-6].
- R. H. Popkin, *The History of Scepticism from Savonarola to Bayle*, 3<sup>rd</sup> edn, Oxford, 2003.
- P. Porro, 'Philosophy and theology', in *Oxford Handbook of Dante*, ed. M. Gragnolati, F. Lombardi, F. Southerden, Oxford, 2021, pp. 287-301.
- H. Ruin, 'Technology', in *The Bloomsbury Companion to Heidegger*, ed. F. Raffoul, E. S. Nelson, London, 2013, pp. 353-359.
- Q. Skinner, *Machiavelli*, Oxford, 2019.
- A. Wood, 'Marx, Karl Heinrich', in *The Oxford Companion to Philosophy*, ed. T. Honderich, 2<sup>nd</sup> edn, Oxford, 2005, [pp. 1-4].
- J. H. Zammito, 'Kant, Immanuel', in *Encyclopedia of the Enlightenment*, ed. A. C. Kors, Oxford, 2002, [pp. 1-5].

## DOCUMENTARIES

- Marx* (BBC 2016) [<https://www.bbc.co.uk/programmes/b07gpdbx>]
- Montaigne* (Films Media 2015) [<https://www.films.com/ecTitleDetail.aspx?TitleID=116089>]
- Nietzsche* (BBC 2016) [<https://www.bbc.co.uk/programmes/b07h0hg9>]
- Socrates* (BBC 2015) [<https://www.bbc.co.uk/programmes/n3cszpgz>]



**COURSE CALENDAR**  
*Intro to Philosophy*

SESSION	TOPICS	ACTIVITY	READINGS & ASSIGNMENTS
1	<p style="text-align: center;"><b>Review Syllabus, Classroom Policies</b></p> <p style="text-align: center;"><b>What Is Philosophy?</b> Philosophy as an argument and as a spiritual exercise</p> <p style="text-align: center;"><b>Socrates (C. 470-399 BC) and the Examined Life</b></p>	<p style="text-align: center;">Course Overview Lecture &amp; Discussion</p> <p style="text-align: center;">Screening documentary <i>Socrates</i> (2015)</p>	<p><b>Readings:</b> Philosophy as argument (from Warburton's <i>Philosophy: The basics</i>) and philosophy as spiritual exercise (from Hadot's <i>Philosophy as a way of life</i>) Socrates' trial and death (from Plato's <i>Apology</i>)</p> <p><b>Recommended readings:</b> Audi 859-861 / Burneyat 1997</p>
2	<p style="text-align: center;"><b>Plato (C. 428/348 BC)</b></p> <p style="text-align: center;"><b>Aristotle (C. 384-322 BC)</b></p>	Lecture & Discussion	<p><b>Readings</b> Being and reality: the allegory of the cave (from Plato's <i>Republic</i>) The four causes (from Aristotle's <i>Physics</i>) / Ethical virtue (from Aristotle's <i>Nicomachean Ethics</i>)</p> <p><b>Recommended readings:</b> Audi pp. 44-51 and 709-713</p>
3	<p style="text-align: center;"><b>Hellenistic Philosophy: Epicureanism and Stoicism</b></p> <p style="text-align: center;"><b>Hellenistic Philosophy: Skepticism</b></p>	Lecture & Discussion	<p><b>Readings</b> Lucretius (1<sup>st</sup> century BC) against fear (from Lucretius' <i>On the Nature of Things</i>) Sextus Empiricus (2<sup>nd</sup> century AD) on the principles and aims of scepticism (from Sextus Empiricus <i>Pyrrhonian Hypotyposes</i>)</p> <p><b>Recommended readings:</b> Audi: 269-271, 850-851, 879-881</p>
4	<p style="text-align: center;"><b>Medieval Thinkers: Anselm of Canterbury (C. 1033-1109)</b></p> <p style="text-align: center;"><b>Medieval Thinkers: Thomas Aquinas (1225-1277)</b></p>	Lecture & Discussion	<p><b>Readings</b> The ontological argument for the existence of God (from Anselm's <i>Proslogion</i>) Proving the existence of God (from Tomas Aquinas' <i>Summa theologiae</i>)</p> <p><b>Recommended readings:</b> Audi 30-32, 36-40</p>

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5	<p><b>The Philosophy of a Poet: Dante Alighieri (1265-1321)</b></p> <p><b>Renaissance Civic Humanism in Florence</b></p>	Lecture & Discussion	<p><b>Readings</b>  Dante on power and authority (from Dante's <i>Monarchy</i>)  Leonardo Bruni (1370-1444), humanist and Chancellor (from Bruni's <i>Panegyric to the city of Florence</i>)  <b>Recommended readings:</b>  Porro 2021 and Hankins 1996</p>
6	<p><b>Realism In Politics: Niccolò Machiavelli (1469-1527)</b></p> <p><b>Theories Of Human Dignity</b></p>	Lecture & Discussion	<p><b>Readings</b>  The exercise of power between <i>virtù</i> and <i>fortuna</i> (from Machiavelli's <i>The Prince</i>)  Giovanni Pico della Mirandola (1463-1494) and the miracle of being human (from Pico's <i>Oration</i>)  <b>Recommended readings:</b>  Skinner 2019 and  Copenhaver 1999</p>
7	<p><b>European Philosophy and the 'New' Worlds</b></p>	<p>Lecture &amp; Discussion</p> <p>Screening documentary  <i>Montaigne</i></p>	<p><b>Readings</b>  Michel de Montaigne (1533-1592) from skepticism to toleration (from Montaigne's <i>Essays</i>)  <b>Recommended readings:</b>  Popkin 2003</p>
	<b>MIDTERM EXAM</b>		
<b>FALL BREAK</b>			
8	<p><b>Experimental Method and Mechanical Philosophy: Galileo Galilei (1564-1642)</b></p> <p><b>The Rationalism of René Descartes (1596-1650)</b></p>	<p>Lecture &amp; Discussion</p> <p>Visit Museo Galileo, Florence</p>	<p><b>Readings</b>  Galilei's Copernicanism (from Galilei's <i>Letter to Castelli</i>)  Knowledge and its new foundations (from Descartes' <i>Meditations</i>)  <b>Recommended readings:</b>  Audi 223-227</p>

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9	<p style="text-align: center;"><b>The European Enlightenment</b></p> <p style="text-align: center;"><b>Immanuel Kant (1724-1804)</b></p>	Lecture & Discussion	<p><b>Readings</b>  Voltaire (1694-1778) and his satirical critique (from Voltaire's <i>Candide</i>)  Kant's Enlightenment (from Kant's <i>What is Enlightenment?</i>)  <b>Recommended readings:</b>  Inwood 2005 / Cronck 2002 Zammito 2002</p>
10	<p style="text-align: center;"><b>Towards The Abolition of The Death Penalty:  Cesare Beccaria (1738-1794)</b></p> <p style="text-align: center;"><b>Rejections of Economic, Social, And Gender Inequalities</b></p>	Lecture & Discussion	<p><b>Readings</b>  Beccaria's arguments against torture and capital punishment (from Beccaria's <i>On crimes and punishments</i>)  Jacques Rousseau (1712-1778) on the origins and foundations of inequality (from Rousseau's <i>Second Discourse</i>) / Mary Wollstonecraft (1759-1797) on gender and equality (from Wollstonecraft's <i>A Vindication of the Rights of Woman</i>)  <b>Recommended readings:</b>  Francioni 2002 / Audegean 2017  O'Neal 2002 / Kelly 2002</p>
11	<p style="text-align: center;"><b>Karl Marx (1818-1883)</b></p> <p style="text-align: center;"><b>Friedrich Nietzsche (1844-1900)</b></p>	<p style="text-align: center;">Lecture &amp; Discussion</p> <p style="text-align: center;">Screening documentary on Marx &amp; documentary on Nietzsche</p>	<p><b>Readings</b>  The materialist conception of history (from Marx's <i>The German Ideology</i>)  Against conventional morality (from Nietzsche's <i>Beyond Good and Evil</i>)  <b>Recommended readings:</b>  Wood 2005 Schacht 2015</p>
12	<p style="text-align: center;"><b>Major Trends in Modern Philosophy:  Utilitarianism</b></p> <p style="text-align: center;"><b>Major Trends in Modern Philosophy:  Pragmatism</b></p>	Lecture & Discussion	<p><b>Readings</b>  John Stuart Mill (1806-1873) and the 'Greatest Happiness Principle' (from Mill's <i>Utilitarianism</i>)  William James (1842-1910) on Pragmatism (from James' <i>Pragmatism</i>)  <b>Recommended readings:</b>  Audi 568-571 Audi 730-731</p>

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13	<p><b>Major Trends in Modern Philosophy: Existentialism I</b></p> <p><b>Major Trends in Modern Philosophy: Existentialism II</b></p>	Lecture & Discussion	<p><b>Readings</b> Jean-Paul Sartre (1905-1980) on why humans are condemned to be free (from Sartre's <i>Being and Nothingness</i>) Martin Heidegger (1889-1976) against technology (from Heidegger's <i>The question concerning Technology</i>)</p> <p><b>Recommended readings:</b> Audi 296-298 Ruin 2013</p>
14	<p><b>REVIEW FOR FINAL EXAM</b></p> <p><b>FINAL EXAM</b></p>		

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## **SECTION III: CEA Academic Policies**

The policies listed in this section outline general expectations for CEA students. You should carefully review these policies to ensure success in your courses and during your time abroad. Furthermore, as a participant in the CEA program, you are expected to review and understand all CEA Student Policies, including the academic policies outlined on our website. CEA reserves the right to change, update, revise, or amend existing policies and/or procedures at any time. For the most up to date policies, please review the policies on our website.

Class & Instructor Policies can be found [here](#)

General Academic Policies can be found [here](#)