PHIL10130 - Aristotle

Course Lecturer: Jason Carter

Course Secretary: Ann-Marie Cowe (philinfo@ed.ac.uk)

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Department of Philosophy
School of Philosophy, Psychology and Language Sciences
University of Edinburgh
1. Course Summary:

The course will introduce students to the main concepts and arguments of Aristotle’s philosophy, and examine the links between Aristotelian and modern philosophy. It will commence with a survey of Aristotle’s theories of truth and scientific method and proceed to the metaphysics of substance and some of its applications in philosophy of mind and ethics. The main texts to look at will include *Physics*, *Posterior Analytics*, *Metaphysics*, *De anima*, and selections from the ethical corpus.

2. Intended Learning Outcomes

On completion of the course, students will be able to:
- grasp and analyse some of the central concepts in Aristotle’s logic, philosophy of language, metaphysics and philosophy of mind
- state and discuss the main principles and arguments of Aristotle’s theories of truth, method and explanation; hylomorphic metaphysics of substance and its applications in philosophy of mind
- understand the nature and methods of ancient philosophical debates and their relevance to modern discussions of the same topics
- situate Aristotle and Peripatetics within their own intellectual context
- read ancient philosophical texts in a more expert way, using analytic and critical tools (with respect to both doctrinal and textual problems)

Students will also acquire the following transferable skills:
- written skills
- analytical skills
- oral communication skills
- the ability to recognise and critically assess an argument
- the ability to do literature searches for both primary and secondary sources

3. Texts

All of the course primary readings can be found in:


I highly recommend that you have access to this translation. Among other things, the notes and glossary are extremely helpful.

If you can’t access this text, a good second option with most of the readings is:


In a pinch, all of the assigned primary texts may be found online at the MIT Internet Classics Archive: [http://classics.mit.edu/Browse/browse-Aristotle.html](http://classics.mit.edu/Browse/browse-Aristotle.html)
The central secondary readings will be taken from:


*You should bring a copy of the assigned primary text(s) with you to class for purposes of discussion.*

4. Assessment:

This course will be assessed by a shorter mid-term essay (approx. 1500 word) due on Thursday 28th February 2019, by 12pm (35%), and a final essay (approx. 2500 word) due Thursday 25th of April 2019 by 12pm (60%). All students will also have to do a 10-minute class presentation (5%) in tutorial.

You may pick any question listed below as your mid-term or final essay topic, aside from those listed with an asterisk.

5. Feedback:

Students have the opportunity to submit a formative essay. The essay cannot be draft of the summative essay but it can be on the same topic. I highly recommend that you do so.

6. Seminar and Tutorial Content:

Material to be read before seminars is marked with ‘S’; material to be read before Tutorials is marked with ‘T’.

You should attempt to read all of the primary texts listed for each seminar and tutorial, and at least one of the secondary texts.

**Week 1**

SEMINAR TOPIC: ARISTOTLE ON THE SUBSTANCE OF LANGUAGE

**Primary Reading:**
(S) *Categories* 1–5; 12 (*Selections* 1–12); *De Interpretatione* 1, 4, 7 (*Selections* 13, 15–16).

**Secondary Reading:**

**Questions:**

*Is language a good guide to what sorts of things exist? Did Aristotle overlook any categories, and would it matter if he did? Why does Aristotle count secondary substances as substances at all? Do truth and falsity really require combination? What is a universal and what is a particular?
Week 2

SEMINAR TOPIC: DEDUCTION, DEMONSTRATION, AND SCIENTIFIC KNOWLEDGE

Primary Reading:
(S) Prior Analytics I.1, 4 (Selections 29–34); Posterior Analytics I.1–3 (37–45)
(T) Posterior Analytics II.1-2 (Handout); Posterior Analytics II.8–10; 19 (Selections 61–68)

Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 6, sect. 1.

Questions:
Why does Aristotle think it important to distinguish between a demonstration and a deduction?
What does scientific knowledge consist in, according to Aristotle?
Does Aristotle provide a good account of how we come to know the immediate premises of demonstrations?
Why does Aristotle think universals are so important to scientific knowledge?
How does Aristotle solve Meno’s paradox?

Week 3

SEMINAR TOPIC: HYLOMORPHIC PHYSICS

Primary Reading:
(S) Physics I.1, 5–6, 7–9 (Selections 83–95)
(T) Physics II.1–6 (Selections 95–112)

Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 2, sect. 1–2.

Questions:
Why does Aristotle think that ‘all the things that come to be naturally are either contraries or from contraries’?
Is Aristotle right to think that form is more ‘substance’ than matter?
Why does Aristotle think that final causes are important to physics?
Does Aristotle give good reasons for thinking that living beings could not have come to be by chance?
Week 4

SEMINAR TOPIC: ARISTOTLE ON MOTION AND TIME

Primary Reading:
(S) *Physics* III.1–3 (*Selections* 120–126)
(T) *Physics* IV.10–11, 14 (*Selections* 126–133).

Secondary Reading:
Lear, Aristotle: *The Desire to Understand*, chapter 2, sect. 3; chapter 3, sect. 2.

Questions:
Why does Aristotle try to define motion? Is he successful?
Must we rely upon the concepts of potentiality and actuality to define motion?
According to Aristotle, what is the relation between time and motion?
*What does the soul have to do with the perception of time?
Do Aristotle have a coherent view of time?

Week 5

SEMINAR TOPIC: THE SCIENCE OF BEING AS BEING

Primary Reading:
(S) *Metaphysics* I.1–2 (*Selections* 221–227); *Metaphysics* IV.1–2 (*Selections* 244–250)
(T) *Metaphysics* IV.3–4 (*Selections* 250–262)

Secondary Reading:
Lear, Aristotle: *The Desire to Understand*, chapter 6, sects. 3–4.

Questions:
Why does Aristotle need to argue that there is such a thing as a 'science of being'?
Why does Aristotle think it belongs to the science of being to study axioms like the law of non-contradiction?
Does Aristotle give good reasons for thinking that truth is tied to the law of non-contradiction?
If Aristotle is right, is ontology the queen of all sciences?
Do our words force us to assume the principle of non-contradiction?

Week 6

*Mid-term Essay Due*

SEMINAR TOPIC: THE METAPHYSICS OF SUBSTANCE

Primary Reading:
(S) *Metaphysics* VII.1–4 (*Selections* 272–282);
(T) *Metaphysics* VII.13–17 (*Selections* 302–314);
Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 6, sects. 5–6.

Questions:
Why does Aristotle think that a science of being should take substance as its focal item of study?
What are the criteria Aristotle gives for identifying substances? Are any criteria missing? Should any be rejected?
Is Aristotle right to identify substance with essence?
Why can’t a substance be a universal?
Why can’t a substance be matter?
What is a form?

Week 7
SEMINAR TOPIC: POTENTIALITY, ACTUALITY, AND GOD

Primary Reading:
(S) Metaphysics IX.1–2, 5–6 (Selections 324–331)
(T) Metaphysics XII.6–7 (Selections 332–338); Metaphysics XII.9-10 (Selections 342–344)

Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 6, sects. 7.

Questions:
According to Aristotle, what is the difference between a motion and an activity?
Does Aristotle’s account of rational potentialities imply that we have free will?
Is Aristotle right to think that in order to act or be affected things have to have potentialities?
Why does Aristotle think there is a divine being?
Is Aristotle’s divine being capable of rational choice?

Week 8
SEMINAR TOPIC: HYOLOMPHIC PSYCHOLOGY: THE SOUL-BODY RELATION

Primary Reading:
(S) De Anima (On the Soul) I.1–2 (Selections 169–173)
(T) De Anima (On the Soul) I.3–4; II.1 (Selections 173–179)

Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 4, sects. 1.

Questions:
Is Aristotle right that a complete definition of an emotion like anger must make reference to his four causes?
Is Aristotle a dualist in respect of the soul-body relation?
Is Aristotle right to think that things can't be what they are if they have lost their essence?

**Week 9**

**SEMINAR TOPIC: HYLOMORPHIC PSYCHOLOGY: PERCEPTION AND UNDERSTANDING**

**Primary Reading:**
(S) *De Anima (On the Soul)* II.3, 5–6, 11–12 (*Selections* 182–184; 188–193);
(T) *De Anima (On the Soul)* III.4–5 (*Selections* 198–202)

**Secondary Reading:**

**Questions:**
- Why is Aristotle not content with defining the soul as the ‘first actuality of an organic body’?
- Is perception for Aristotle a material alteration, a formal activity, or both?
- What do you think Aristotle means when he depicts perception as the reception of the form of a thing apart from its matter?
- Does Aristotle think that ‘understanding’ is a non-physical process?
- According to Aristotle, how is understanding both like and unlike perception?

**Week 10**

**SEMINAR TOPIC: ETHICS, HAPPINESS, AND VIRTUE**

**Primary Reading:**
(S) *Nicomachean Ethics* I.1–2, 4-5, 7 (*Selections* 347–348; 350–352; 354–358)
(T) *Nicomachean Ethics* II.1-3; II.5–7 (*Selections* 366–369; 371–376; )

**Secondary Reading:**

**Questions:**
- According to Aristotle, what is the meaning/goal of life?
- Assess Aristotle’s arguments for thinking that there is a ‘highest good’.
- What would Aristotle say to someone who said that ‘happiness is different for different people’?
- According to Aristotle, is virtue all we need for happiness?
- Lay out, and then criticise Aristotle’s function argument.
- What would Aristotle say about Hume’s ‘is-ought’ problem?

**Week 11**

**SEMINAR TOPIC: ETHICS, HAPPINESS, AND VIRTUE**

**Primary Reading:**
(S) *Nicomachean Ethics* VIII.1–3; VIII.8 (*Selections* 417–421; 426–429)
(T) Nicomachean Ethics X.6–8 (Selections 438–445)

Secondary Reading:
Lear, Aristotle: The Desire to Understand, chapter 6, sects. 8.

Questions:
Does Aristotle offer us a good theory of friendship?
Is Aristotle’s virtuous person egoistic?
Does Aristotle give good reasons for thinking that the life of contemplation is the happiest form of life?
In Nicomachean Ethics book X, does Aristotle successfully address his objection in book I that a virtuous person will not be happy if they suffer too many misfortunes?

*Final Essay Due* Thursday 25th of April 2019 by 12pm

7. Further Reading

Primary sources:
Full corpus in English:


Substantive selections covering most of the course material:

J. Ackrill, A New Aristotle Reader, OUP, 1979

Secondary sources:
General Introductions:

Ackrill, J., Aristotle the Philosopher, OUP, 1981.

Monographs and article collections:

J. Barnes, M. Schofield, R. Sorabji, Articles on Aristotle, vols 1 - 4, Duckworth, 1979
J. Beere, Doing and Being: an Interpretation of Aristotle Metaphysics Theta, OUP, 2011
E. Berti (ed), Aristotle on Science, Padova: Antenore, 1981
D. Bostock, Space, Time, Matter and Form: Essays on Aristotle's Physics, OUP, 2006
U. Coope, Time for Aristotle, OUP, 2005
P. Crivelli, Aristotle on Truth, CUP, 2004
R.J. Hankinson, *Cause and Explanation in Ancient Greek Thought*, OUP, 1998