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| <b>Module Title:</b>            | <b>The Thirteenth Century Oxford Franciscans</b> |
| <b>Module Code:</b>             | <b>708 FTOF</b>                                  |
| <b>Level:</b>                   | <b>7</b>   |
| <b>Credit rating:</b>           | <b>20 credits</b>                                |
| <b>Duration:</b>                | <b>Student Learning Time: 200 hours</b>          |
| <b>Teaching Hours:</b>          | <b>20</b>  |
| <b>Academic Responsibility:</b> | <b>Séamus Mulholland OFM, PhD</b>                |

### **Module Aims:**

The British contribution to the development of the Franciscan Intellectual, Tradition is one of the aims of the programme. In this module students will examine the contribution of the Franciscans at the University of Paris in the 13th C. to the development of a specifically 'Franciscan' method for philosophical investigation and conclusions.

### **Learning Outcomes:**

By the end of this module students will be able to:

1. demonstrate an understanding of the importance of the 13th C Franciscan Oxfordians in history of British philosophical development
2. demonstrate a knowledge of the structure of 13th C. British Franciscan philosophical thought
3. demonstrate an understanding of the primary tenets of the thought of such 13th C Franciscan Oxfordians as Roger Bacon, Duns Scotus, William of Occam.
4. demonstrate the ability to assess the impact and contribution of 13th C British Franciscan philosophical method to European medieval philosophy.
5. demonstrate an awareness of the methodologies available in medieval Franciscan philosophical investigations and an ability to situate themselves in relation to this range of methodologies
6. demonstrate an ability to draw on a variety of academic discourses in reflecting critically on the history and impact of the 13<sup>th</sup> C. Oxford Franciscans not just in the Franciscan Order but also in the history of European thought.
7. offer informed comment from an understanding of philosophical methods of investigation by the Medieval Franciscans at Oxford on contemporary Franciscan approaches to philosophical investigations.
8. make independent and imaginative use of theological, historical and philosophical [especially Scholastic] information and resources

### **Indicative Module Content:**

It begins by exploring some of the features of the philosophy of Robert Grosseteste, first teacher of the Friars at Oxford, and then moves to consider the complexity of the intellectual/ philosophical/ theological/ logical formulations of primary Franciscan figures at Oxford e.g. Roger Bacon, William of Ware, Duns Scotus, William of Occam. Some attention will be paid to lesser figures such as Richard Rufus of Cornwall. The module seeks to show not just the importance of these figures but also to demonstrate that there was a specifically 'British' philosophical method in European Scholasticism.

## Learning and Teaching Strategies:

The basic format of presentation will be weekly lectures systematically treating the subject matter as described in the Indicative Module Content. Students are given specific weekly reading assignments as well as directed toward extra-curricular reading proposed by the instructor. Research interests are quickly identified and tutorial sessions, depending on individual needs of the students, arranged for clarification and direction, inclusive of suggested extra-curricular reading. Within the classroom context of lectures, active participation of students in terms of questions and, especially, discussion is strongly encouraged as a primary way of developing analytical skills, critical thinking, and clarity of expression.

## Assessment:

Students will be assessed by the writing of one essay of 4,000 words.

Illustrative Bibliography:

## Illustrative Bibliography

- |   |  |                   |
|---|--|-------------------|
| Alluntis, F., and<br>A.B. Wolter, CUA., 1989  | <i>Duns Scotus, God and Creatures:<br/>The Quodlibetal Questions</i>                                     | Washington        |
| Adams, M., and<br>N. Kretzmann,<br>(2002)     | <i>William Ockham, Predestination, God's<br/>Foreknowledge and Future Contingents</i><br>esp. pp. 80-92. | tr. Brill, Leiden |
| Boehner, P., (1989)<br>Institute              | <i>William of Ockham, Philosophical Writings</i><br><br>Ed. 2, esp. pp. 22-4, 41-5                       | Franciscan        |
| Catto, J. I. (1999-)                          | <i>The History of the University of Oxford</i><br>[2 Vols: vol. 1]                                       | OUP, Oxford       |
| Cobban, A. (1999)                             | <i>The Medieval English Universities:<br/>Oxford and Cambridge to c. 1500</i>                            | OUP, Oxford       |
| Courtenay, W. (2000)                          | <i>Schools and Scholars in Fourteenth<br/>Century England</i>  | OUP, Oxford       |
| Freddoso, A. J.,<br>and F.E. Kelley (2002)    | <i>William of Ockham, Quodlibetal Questions</i><br>esp. pp. 413-7, 506-8.                                | Brill, Leiden     |
| Hyman, A., and<br>Publishing<br>Walsh, J. J., | <i>Philosophy in the Middle Ages</i><br><br>esp. pp. 560-604 (Scotus), 626-642 (Ockham)                  | Hackett           |
| Leader, D. R. (2000)                          | <i>A History of the University of Cambridge</i>  | CUP               |
| Leff, G. (1999)<br>London                     | <i>Paris and Oxford Universities in the 13th<br/>and 14th Centuries</i>                                  | Penguin Press,    |

