PHILOSOPHY COURSE OFFERINGS
– SPRING 2024 –

200-level Courses (Tier Two)

PHIL 272: Metaphysics | *Andrew Cutrofello*
(Mind and Science)

In Plato's *Parmenides*, Parmenides purports to teach Socrates the art of dialectical argumentation by deducing the consequences of two hypotheses: "If the One is" and "If the One is not." Ever since, the history of metaphysics has seesawed between these two hypotheses. We will see how Kant tried to change the topic, and how the seesaw has resurfaced in contemporary philosophy. We will conclude the course with a critical examination of the metaphysical poetry of Fernando Pessoa, a single poet with multiple personae.

Plato, *Parmenides*
Immanuel Kant, *Prolegomena to Any Future Metaphysics*
Alain Badiou, *The One: Descartes, Plato, Kant*
Graham Priest, *One*
Judith Balso, *Pessoa: The Metaphysical Courier*

PHIL 274: Logic | *Arnold Vander Nat*

This course is a detailed study of the methods and principles of correct reasoning, focused on deductive techniques, from both the <u>traditional logic</u> and <u>modern logic</u>. Central to this study are not only the precise analysis of the logical structure of the sentences that we use in our arguments but also the logical consequences that such premises have. The laws of logic themselves are extensively studied, and they are rigorously applied in the solution of concrete problems of argumentation. This course may also study the types of common errors in reasoning, known as logical fallacies.

PHIL 276: Philosophy of Mind | *Seyed Mousavian*
(Mind and Science)

This is a course on the nature mind, content, and self. We will consider questions such as "Does your mind extend your brain?", "Do you know the content of your own mind?", and "Can matter be conscious?". The body of the course is devoted to the theories of the human mind and mentality developed in the last 50 years or so, though occasionally we will return to the historical background of these theories, for example, to Plato, Aristotle, Avicenna, Descartes, and Locke.

PHIL 277: Aesthetics | *Dimitris Apostolopoulos*
(*Ethics and Values*)

This class introduces students to a selection of core topics in philosophical aesthetics, drawing on a mix of contemporary and historical readings from analytic and continental sources. The class aims to give students an appreciation for the rich variety and complexity of aesthetic experience and its various permutations. In addition to focused study of issues pertaining to painting, photography, music, and dance, the following questions, among others, will be of particular interest: What are the distinctive features of the aesthetic? Are there objective or universal standards in aesthetic appreciation? Can aesthetic properties or value be found in nature, everyday practices, or non-aesthetic contexts? To what degree should artistic intention constrain aesthetic appreciation? Is aesthetic experience a distinctive kind, and if so, what distinguishes it from other varieties of experience? Can science shed light on aesthetic creation or appreciation? How, if at all, does art or aesthetic experience teach us about reality?

PHIL 279: Judgment and Decision-Making (Online)| *Marcella Linn*
(*Mind and Science*)

Our everyday conceptions of the way we think, make choices, and act often assume we exercise significant control and awareness. Many philosophical accounts of action and character make similar assumptions. But, current work in social psychology suggests we are prone to many cognitive biases and that our behavior is often influenced by minor situational factors rather than our conscious choices or character. These findings raise important questions pertaining to human agency as well as moral responsibility for action and character.

PHIL 284: Health Care Ethics | *Elizabeth Hoppe*
(*Ethics and Values*)

This ethics course emphasizes the importance of using philosophical tools (concepts, values, theories, forms of argumentation, and so on) that illuminate, analyze, and evaluate the practice and domain of health care. The course aims to enable students to become better moral reasoners; that is, to improve one's ability to recognize, think through, assess, and articulate moral views as well as to understand, contribute to, and critique the views of others. The first part examines some of the key ethical theories that will be applied to the health care industry: Aristotelian ethics, Kantian deontology, and utilitarianism. In part two, we will investigate moral foundations such as moral norms, character, and status. The third and fourth parts address four principles that form a framework for medical ethics: autonomy, nonmaleficence, beneficence, and justice. The required textbook is: *Principles of Biomedical Ethics* by Tom L. Beauchamp and James F. Childress, 7th edition, Oxford University Press.

PHIL 284: Health Care Ethics | *Takunda Matose*
(*Ethics and Values*)

This course provides an introductory exploration of the ethical questions surrounding health, medicine, and the pursuit and provision of health care. In other words, this course explores questions about what health is and what is permissible and impermissible in its pursuit. Our survey will focus on issues in reproduction, health, disease, death, personhood, autonomy, consent, and biomedical research.

PHIL 284W: Health Care Ethics (Writing Intensive) | *Jennifer Parks*
(*Ethics and Values*)

Philosophy 284 is designed to provide you with an introduction to the philosophical approach to problems in health care ethics. You will be taught to recognize and critically apply various ethical theories and principles with a view to solving moral problems in a rationally defensible manner. The course will include theoretical frameworks such as utilitarianism, Kantian ethics, and the four principles of health care ethics (justice, autonomy, beneficence, and non-maleficence). We will then address more recent approaches offered by feminist, disability, queer, and Black bioethicists. A number of problematic issues in health care will be covered, including abortion, genetic enhancement, end of life care, how we handle our dead, and the right to health care.

PHIL 286W: Ethics and Education (Writing Intensive) | *Amy Shuffelton*
(*Ethics and Values*)

This course explores ethical questions raised by education, inside and outside of schools. The course takes a case-based approach, beginning with actual controversies in school policies and practices and exploring ethical questions at the core of those controversies. It begins with recent controversies about speech and identity, including policies regarding students' speech rights, invited speakers on university campuses, new restrictions on how social studies classes teach about race, and "don't say gay" laws. In exploring these and other issues in education, we will read a variety of philosophical texts that illuminate the ethical dimensions of speech, identity, and democratic community. In the later part of the course, we address the ethics of educational controversies that students select for our attention.

PHIL 287: Environmental Ethics | *Emily Dupree*
(*Ethics and Values; Law, Society, and Social Justice*)

This course will look at various philosophical and ethical views on the relationship between humans and the natural world. Topics may include pollution, animal rights, and natural resources.

PHIL 287W: Environmental Ethics (Writing Intensive) | *Paul Ott*
(Ethics and Values; Law, Society, and Social Justice)

Environmental ethics studies questions surrounding the moral value of non-human nature. Its central question is whether nonhuman nature has moral significance and if so, what aspects of it (ecosystems, animals, plants) have value and for what reason. The major conceptual distinctions that have formed to address these questions are between anthropocentrism and non-anthropocentrism and instrumental and intrinsic value. Do human beings have a distinct moral responsibility to non-human nature (non-anthropocentrism) or is the only human responsibility to other humans (anthropocentrism)? Do nature, animals, plants have intrinsic value or are they all merely of instrumental value to humans? In this class, we will explore these questions first by looking at the history of how nature became a problem for Western humans, culminating in the American conservation and preservation movements. We then read Aldo Leopold's *A Sand County Almanac*, one of the major inspirations for the development of environmental ethics as a philosophical field. From here we turn to Native American views of nature and our ethical relations to it as a contrast to the dominant positions in the Western tradition. Then, we read core essays in environmental ethics that address a number of topics, such as moral considerability, animal ethics, environmental ethics, ecofeminism, and hunting.

PHIL 288W: Culture and Civilization – Individual and Collective Responsibility (Writing Intensive) | *Mario Attie-Picker*
(Ethics and Values; Law, Society, and Social Justice)

The present course is about the concept of responsibility. The course is organized around two mutually informing questions. We begin by asking whether individuals are truly responsible for their actions. Here we explore the ever-present but always elusive debate about free will. We then move to questions about the nature of responsibility. What is responsibility after all? What does it mean to be responsible for something (a decision, a desire, a whole personality)? And what are the conditions, if any, under which responsibility is realized? Finally, we shift our attention to the question of collective responsibility. How does responsibility work at the group level? What are we doing when we hold a country responsible for an unjust war or a corporation for a toxic work environment? And what is the relation between individual and collective responsibility? Can one be held responsible for the actions of one's group (family, community, country. etc.)?

PHIL 288: Culture and Civilization – Friendship, Romance, and Technology |
Peter Bergeron
(Ethics and Values; Law, Society, and Social Justice)

We are deeply social creatures. The link between vibrant interpersonal relationships and a rich, flourishing human life was explored by the Greek philosopher Aristotle centuries ago. He claimed that even if we had all the goods that the world could offer, none of us would choose to have those at the expense of having friends. The importance of relationships continues to dominate the research of scholars in many fields. Our culture is profoundly technological. This has been true for decades and is not merely the result of the development of new forms of social media such as the smartphone. This culture shapes us in many ways, including the way we engage relationships with others. The Jesuit scholar John Culkin writes, "We become what we behold. We shape our tools and then our tools shape us." The effects of these tools on our relationships with others are being widely researched and hotly contested. It is clear that these new tools are shaping us. This course will explore two kinds of relationships, friendship and romantic partnerships, and the ways in which our technological culture both enhances and diminishes our capacity to connect well with others.

PHIL 288: Culture and Civilization – Classical Indian Metaphysics and Epistemology
| *Alberto Bertozzi*
(Mind and Science)

The course is an introduction to some of the major schools and figures (orthodox and unorthodox) of classical Indian philosophy with special focus on their metaphysics and epistemology.

PHIL 288: Culture and Civilization – The Philosophical Foundations of Catholic
Social Teaching | *Jeffrey Fisher*
(Ethics and Values; Law, Society, and Social Justice)

In this course students will learn the political and philosophical perspective put forward within Catholic Social Teaching. In fulfilling this general purpose, the course will 1) give students a systematic understanding of Catholic Social Teaching, and 2) demonstrate the viability of the political and philosophical perspective provided by Catholic Social Teaching—a perspective which is a plausible, intriguing, and attractive alternative to the political perspectives characteristic of contemporary political culture. Readings will be drawn primarily from Aristotle, Aquinas, papal encyclicals, and church documents.

300-level Courses *(Upper-Division Courses for Philosophy Majors and Minors)*

PHIL 304W: History of Ancient Philosophy (Writing Intensive) | *Joshua Mendelsohn*

In this course, we will trace the development of philosophy in Greece from the earliest thinkers of record until Aristotle. Our guiding thread will be the relationship of Greek philosophy to the two major cultural practices it had to work to distinguish itself from: Sophistry and myth. The first part of the course tracks the early development of Greek philosophy in its dialogue with epic poetry. We will see how the earliest Greek philosophers appropriated the conventions of epic myth but challenged traditional theism and showed a new interest in the origin of the universe and the natural world. The second and third parts of the course focus on Socrates and Plato respectively. We will encounter both philosophers through Plato's dialogues, and see how Socrates challenged, and appropriated, the practices of sophistry while Plato engaged those of Greek myth, and extended Socrates's ideas into a political philosophy and a theory of reality. Finally, we will turn to Aristotle, and examine how he pioneers the study of nature and develops and transforms Plato's ideas about the good life, the ideal city, the soul and the nature of being.

As well as studying the history of Greek philosophy, we will explore its relevance to our own lives and our political situation. Reflecting on the life of Socrates and on Plato's ideal city, we will ask questions such as: Can censorship be justified for good political ends? Does Plato's critique of sophistry have anything to tell us about so-called artificial intelligence? On the basis of Aristotle's engagement with Plato, we will think about the value of love and its proper object, and the nature of scientific knowledge.

PHIL 309: Classical Modern Philosophy | *Blake Dutton*

This course covers major developments in European philosophy in the 17th and 18th centuries. Our focus will be on topics in metaphysics and epistemology – including knowledge, skepticism, the origin of ideas, substance, matter, mind and body, causation, and God – but we will also examine the larger scientific, religious, and political background of philosophy in this period. In addition, we will give some attention to the ways in which classical modern philosophy builds on and reacts to the philosophical traditions of the ancient and medieval worlds. We will not attempt to cover all major figures of the period but will focus on the following seven: Galileo Galilei (1564-1642), René Descartes (1596-1650), Elizabeth of Bohemia (1618-1680), Benedict Spinoza (1632-1677), Anne Viscountess Conway (1631-1679), David Hume (1711-1776), and Immanuel Kant (1724-1804).

PHIL 321: Ethics and Society – African Philosophy | *Thomas Derdak*
(Ethics and Values; Existence, Meaning, and Culture)

The course will start with an investigation into the definition of African Philosophy, what it is, and the controversies that surround its definition. The course will focus on possible definitions involving the systematic approach of Ethiopian Philosophy (Zera Yacob, the primacy of reason, proofs for the existence of God, the problem of evil, etc.), and Ethnophilosophy (folk philosophy, i.e., narratives, cultural practices, and oral traditions), including analyses of Yoruba culture and the concept of "ori" or human destiny; and Chagga culture and the notion of moral education. Additional topics will include: the concept of time; causality and responsibility; African aesthetics; private property vs. communal property perspectives; and African Feminism. Reading material from the following authors will be included: Achebe, Edeh, Okoro, Oruka, Yacob, and others.

PHIL 324: Topics in Ethics – Health Disparities | *Takunda Matose*
(Ethics and Values; Law, Society, and Social Justice)

This course explores three questions. First, what are the competing philosophical views about the nature of equality and what is morally objectionable about inequality? Second, what are some of the approaches to thinking about human difference within science and medicine? And finally, given the answers to the first two questions, how should we think about health disparities and their moral significance?

PHIL 324B/BIET 395B: Bioethics Minor Capstone | *Jennifer Parks and Dawn Franks*
(Ethics and Values)

This course will provide a comprehensive overview of the field of human reproduction. We will explore a number of biological, physiological, ethical, legal, racial, social justice, and health issues related to the new reproductive technologies, as well as public policy that has been formulated regarding reproduction.

PHIL 324/485*: Topics in Ethics – International Ethics | *Joy Gordon*
(Law, Society, and Social Justice)

This course is intended to give students an overview of the theoretical frameworks for thinking about ethical questions within the international arena, as well as some of the critical issues in this field. Some would argue that ethics is simply irrelevant in international affairs—that states and non-state actors simply pursue their interests, and that's all that can be expected of them. But even in war, there has long been a set of articulated principles about constraints on warfare, and what moral duties are owed even to an enemy in combat.

The twentieth century saw the emergence of institutions of global governance, which addressed ethical violations in warfare, as well as human rights; and which also established means for enforcing international law against states and individuals. But many have raised questions about their focus and adequacy: are there ways in which international law reflects a gender bias? Why are economic rights treated as secondary, when the human damage from poverty is far greater than the destruction that is done in warfare, or even genocide? Should there be measures of accountability that are binding on institutions of global governance themselves?

*This course is a split 300/400-level course with limited enrollment opportunities for undergraduates. Please contact the instructor or Undergraduate Program Director for more information.

PHIL 330: Theory of Knowledge | *James Murphy*

What is science? What are the information sources from which we generate knowledge? What is hypothesis, what is explanation? What turns true belief into knowledge? What is the role of know-how or skill-knowledge? What makes a good knower? What kind of knowledge does Catholic faith-experience offer? Are there non-scientific forms of knowledge?

PHIL 342: Metaphysics of Creation | *Matthew Dunch*
(Ethics and Values; Existence, Meaning, and Culture)

The course will explore the claim that the universe is created, as opposed to self-creating or eternally existing. The course is divided into four historical units: ancient, medieval, modern, and contemporary. Texts from the various historical periods are accompanied by recent secondary literature. The course begins in antiquity by contrasting the accounts of Genesis and St. Augustine's Commentary on Genesis with the Babylonian Enuma Elish and Plato's Timaeus. The next, and longest, unit of the course explores various medieval approaches to creation including selections from Anselm's Proslogion, Hildegaard's Scivias, and Thomas Aquinas's Summa Theologiae. The modern unit considers challenges to the medieval creation accounts particularly in the philosophies of Spinoza and Hegel. The contemporary section includes texts by Janet Soskice and Stephen Mulhall but focuses particularly on Rowan Williams' account of the challenge and generativity of understanding creation.

PHIL 360: Contemporary European Philosophy – Phenomenology |
Dimitris Apostolopoulos
(Existence, Meaning, and Culture)

Phenomenology is one of the most dynamic, innovative, and influential philosophical traditions. Outside of philosophy, its proponents and methods have influenced developments in psychology, anthropology, sociology, biology, cognitive and brain sciences, architecture, and the arts. With a focus on key primary texts, this seminar offers an intensive introduction to central phenomenological concepts, thinkers, and arguments. We begin with a look at Husserl's early account of intentionality and trace the developments that led him and later phenomenologists to progressively broaden the analytical tools and concepts used to detail the fundamental relation between consciousness and world. Among other topics, we will explore issues in the philosophy of embodiment, space and time, perception, the philosophy of mind and nature, aesthetics, intersubjectivity, ethics, and the lifeworld. To do so, we will read texts by Husserl, Sartre, Stein, Heidegger, Merleau-Ponty, Beauvoir, Fanon, Dufrenne, Levinas, and Thompson, and will critically evaluate their contemporary relevance.

PHIL 369W: Philosophy of Medicine (Writing Intensive) | *Elizabeth Hoppe*
(Ethics and Values; Mind and Science)

This writing intensive course, divided into three parts, investigates the meaning and practice of medicine through a critical examination of historical and contemporary texts on the topic. It begins with the question: What is Medicine? and attempts to answer it by examining metaphysical and epistemological theories that arose in ancient Greek and Roman texts, especially those of Plato, Hippocrates, and Galen. The second component concerns human health and suffering. Here we will examine a variety of accounts beginning with medieval philosophy and excerpts from the Canon of Medicine by Ibn Sina (Avicenna), Buddhism and mindfulness, and ending with a contemporary argument in favor of decolonizing medicine. The third and final part on medical practice begins with an examination of Evidence-Based Medicine (EBM) followed by its possible drawbacks by investigating contemporary problems of the medical-industrial complex, iatrogenesis, and health care disparities. The semester will end with a comparison between US and Cuban medical practices.

PHIL 398: Grant Capstone Seminar in Bioethics – Catholic Bioethics for the Future |
Joseph Vukov
(Ethics and Values)

This course begins by examining key principles in historical and contemporary Catholic bioethics, and in Catholic Social Teaching. It then turns to consider several new and emerging technologies in light of the normative frameworks provided by a Catholic perspective. These may include: genetic engineering, artificial intelligence, virtual reality, brain-computer interfaces, and new technologies of human enhancement. While the course will therefore include substantial discussion of Catholic bioethics, other perspectives will be discussed as well, and students from all faith backgrounds (and no faith background) are welcome.

PHIL 399: Capstone Seminar on a Topic in Philosophy – Philosophy of Language |
Seyed Mousavian
(Mind and Science)

What is a language? What is the meaning of meaning? What is the nature of truth? These are our three main questions in this course. We will begin with Wittgenstein and Chomsky and then study Frege and Russell. The serious attack on Frege comes in late 60s and 70s: Kripke, Kaplan and Putnam, among others, revive, reformulate, and extend the so-called Millian view on reference and meaning. Their view leads to a revolution in philosophy of language, mind, and epistemology, broadly titled "externalism". Semantic externalism is associated with counterintuitive consequences, e.g., one may not know the content of one's own mind. This raises serious concerns regarding the nature of content and meaning. "According to H. P Grice, to mean something is first of all for a person to mean something", not for an expression. Austin's theory of "performative utterance", as a reaction to Vienna Circle's Verificationism, is intended to open space for a theory of meaning according to which for an expression to mean something is for someone to do something with the expression. Meaning becomes an act; this picture of meaning radically differs from both Frege-Russell's and the Vienna Circle's. At this point, we are back to our original question: What is a language?