

## Department of Philosophy

### Fall 2022

#### **PHI 1000, 001-030, DL1 and HON Knowledge, Reality, Self**

Please see Master Schedule for specific times.

Philosophical responses to the questions of how we can know, what is real, and what is the nature of human existence that explore the dialogue between Catholic, Christian, secular and skeptical perspectives on these questions.

#### **PHI 2010-001 Logic & Critical Thinking**

Instructor: **Prof. Daniel Allen**

M W F 10:40-11:30 a.m.

The study of logic and critical thinking. Topics include: argument identification and analysis; formal and informal logic; fallacies; inductive argument; the role of argumentative structures in various philosophical traditions.

#### **PHI 2020-001 Symbolic Logic**

Instructor: **Prof. Daniel Allen**

M W F 12:50-1:40 p.m.

This course introduces students to symbolic logic, including sentential and predicate logic. We will translate statements in English into symbolic notation, and construct formal derivations – developing skills that will help you evaluate the validity of reasoning in any discipline. The course does not presuppose prior experience with philosophy, or any advanced knowledge of mathematics.

#### **PHI 2115-001 Ethics for Healthcare Prof**

Instructor: **Dr. Shahram Ahmadi Nasab Emran**

T R 10:00-11:15 a.m.,

This course explores contemporary ethical issues in medicine and health care professions through case analysis, academic research, and class discussion. As a participant in the course, you will develop the philosophical tools and sensitivities needed to assess and resolve complex ethical situations, with a particular focus on issues and situations that are commonly encountered by clinicians and researchers throughout their careers. The course begins by asking some fundamental ethical questions: What does it mean to be ethical? What makes an act right or wrong? What makes a person good or bad? How should we treat others, and why? Having addressed some fundamental issues in ethics, we turn to more concrete and specific applications in the health care setting by drawing upon actual clinical cases. The course is also about developing certain skills and competencies which are crucial for properly navigating the landscape of biomedical practice and research and fostering the virtues which are at the core of ethical life.

#### **PHI 2115-003 Ethics for Healthcare Prof**

Instructor: **Dr. Peter Koch**

T R 1:00-2:15 p.m.

This course explores contemporary ethical issues in medicine and health care through case analysis, academic research, and class discussion. Students will develop the philosophical tools and sensitivities needed to assess and resolve complex ethical situations, with a particular focus on those situations that are commonly encountered by clinicians and researchers throughout their careers. While this course is primarily designed for future clinicians, other interested students are welcome to participate as well.

**PHI 2115-002 & 004 Ethics for Healthcare Prof**

Instructor: **Dr. Stephen Napier**

11:30 a.m.-12:45 p.m., T R 2:30-3:45 p.m.

The purpose of this course is to help students become more effective in dealing with ethical questions in professional nursing, medical practice, and research. The animating center of the course is the theme of loving the human person(s). Imagine a wheel with the axle representing the theme of loving patients. Each of the issues we will be discussing, whether it is abortion, euthanasia, research on human subjects etc., represent the perimeter of the wheel. Each “spoke” is a way of seeing how to love patients better – we will be examining different aspects of the same axle. With each issue, we ask the more general question what does loving the human person look like for the terminally ill person, or a research subject or etc. The entire course will be traveling along the perimeter of the wheel with love for the human person as its center. We will look and see exactly what respecting human lives looks like in different circumstances and conditions. Arguments on both sides of each issue will be examined carefully and due weight given to a variety of informed opinions.

I intend to listen carefully and to do my very best to be open, honest, and patient in discussions. I strongly encourage you to be just as rigorous in analyzing your own opinions as you do for others.

The course begins by asking some fundamental ethical questions; how do we form moral judgments? What is human dignity? What are the features of a wrong (or right) action? Having addressed some fundamental issues in ethics, we turn to more concrete and specific applications in the health care setting.

**PHI 2117-H01 HON: The Good Doctor**

Instructor: **Dr. Sarah-Vaughan Brakman**

T R 1:00-2:15 p.m.

Medicine is an art as well as a science. The science is learned through study but the art must be learned through practice. What are fundamental components of the art? What are the habits of reasoning that lead to good diagnoses? What are the virtues of the good doctor and what does it take to become one? This course will focus on the culture of medicine, becoming acculturated as a doctor, and analysis of what dispositional attitudes are necessary for the moral practice of medicine. The course will draw on resources from philosophy of medicine and moral theory, as well as sociological data and theory, along with first person medical narratives to explore the themes of the course.

**PHI 2121-001 Environmental Ethics**

Instructor: **Dr. James M. Murdoch, Jr.**

MWF 9:35-10:25 a.m.

This course will explore ethical questions which concern the physical and biological environment, including analysis of competing priorities among environmental, economic and political values. We will examine the theoretical underpinnings of our ethical choices as well as specific issues and dilemmas related to the environment, its preservation, provision, and threats to its continued sustainability.

**PHI 2180-001, 002 Computer Ethics**

Instructor: **Dr. Emma Stamm**

MWF 10:40–11:30 a.m., MWF 11:45 a.m.-12:35 p.m.

Advances in digital computing have led to paradigmatic shifts in knowledge production, industry, and global politics. Today, computing infrastructures connect all aspects of society. Their effects demand ethical scrutiny, but the fast pace of innovation tends to confound this pursuit. The aim of PHI2180 is to orient students to the study of computer ethics, a well-established and continually evolving academic field. We draw richly from the discipline of philosophy, indicating where theoretical inquiry clarifies the moral complexities of today’s leading applications. Our materials are not strictly limited to philosophy, however:

we also read texts and engage with new media from such fields as critical data studies, information theory, and computer science.

"Ethical Issues in Computer Science" emphasizes the durability and reliability of philosophical reasoning as a guide for technological decision making. Our premise is that a substantial foundation in ethical theory outlasts cycles of tech development. By the end of the course, students will be prepared to evaluate the ethics of new innovations for years to come.

### **PHI 2400-001 Social and Political Philosophy**

Instructor: **Dr. Gabriel Rockhill**

M W 1:55-3:10 p.m.

The first section of the course is dedicated to analyzing the historical emergence and evolution of three major political configurations that have marked the history of the Euro-American world: cosmological political culture, ecclesiastical political culture, and contractual political culture. This macroscopic overview of the history of political cultures will allow us to highlight the specificity of the contractual political culture that emerged during the Enlightenment. We will focus most notably on the links between a series of unique characteristics of modern politics: the development of the appearance of modern democracy and social contract theory, the "birth" of public opinion, the formation of the nation-state, the transformation of the notion and practice of revolution, the gradual displacement of the limits of political visibility (which opened up to workers, women, foreigners, and other so-called "minorities"), and the emergence of a battery of new concepts for thinking politics, including the modern concepts of race, culture, civilization, ideology, popular sovereignty, and terrorism.

The second section of the class will adopt a microscopic perspective by concentrating on the specificity of our own contemporary socio-political ethos and how it may or may not distinguish itself from modern contractual political culture. We will investigate, more specifically, some of the underlying themes in contemporary debates regarding political liberalism, communitarianism, multiculturalism, radical social transformation, minority rights, gender and racial equality, the prison-industrial complex, terrorism, environmentalism and globalization.

### **PHI 2410-100 Philosophy of Sex & Love**

Instructor: **Prof. Erika Brown**

M W 4:45-6:00 p.m.

In this course, we will question the roles of sex, gender, pleasure, and power in multiple areas of life, as well as the importance of relationships for having a fully human life. We will look at the difference between sex and gender and analyze how and by whom gender is performed, and we will use epistemology, phenomenology, and ethics to help us explore numerous subtopics: We'll analyze college hookup culture and how gender determines who reaps the greatest benefits from participation; we'll examine the "orgasm gap" and its place within hookup culture and beyond college campuses; we'll investigate women's relationships (or lack thereof) with their own bodies; we'll ask if anyone is obligated to have children; we'll examine the realities of running a household and navigating the relationships rooted inside them, romantic and otherwise; and we'll ask why caring labor is so emotionally challenging, why it is not valued by society, and why women still do the overwhelming bulk of this work. In the end, we will build a bridge between each module to create a far bigger picture about the connection between sex and love: Love and self; sex and self; and the foundational role that sex and love have in holding together or tearing apart the greater community. Contemporary feminist philosophy will comprise the bulk of the reading with some sociology and interdisciplinary Women's Studies materials.

### **PHI 2420-001 & 002 Philosophy of Women**

Instructor: **Prof. Theodra Bane**

M W 4:45-6:00 p.m.

In this course, we will explore the various schools, perspectives, and ideas of contemporary feminist thinkers. We will start with some concepts in contemporary feminist socio-political writings that will serve as a toolkit for our understanding of gender and intersectional issues today; we then go into more detailed discussions of women's experiences and how does society shapes gender as we know it. The theme of knowledge and politics will weave through our readings, as we continue to think about how we get to know something about ourselves and other people, and the risks and opportunities of feminist politics in its various forms. In this course, you will learn to:

Read major texts from different fields of contemporary feminist philosophy and locate them in their theoretical context and background; Develop your understanding of intersectional feminism and understand how race, gender, sexuality, class, disability, etc. are systematically at work in oppression; Apply feminist philosophical theories to your own life experiences and a series of contemporary issues; Develop your research and writing skills and engage with feminist philosophical concepts and contemporary issues.

### **PHI 2450-001 Catholic Social Thought**

Instructor: **Dr. Sally Scholz**

M W F 9:35-10:25 a.m.

This course examines the papal encyclicals that constitute Catholic Social Teaching. As we read this rich body of work, we will focus our attention on the themes of dignity of the human person, human rights, solidarity, and subsidiarity. The encyclicals address challenges to modern life and topics pertinent to living in society such as workers' rights, environmental stewardship, poverty and economic development, racism, and gender roles in the family. Our aim is to create a cooperative community in which we explore pressing contemporary issues illuminated by the social teachings of the Church.

### **PHI 2470-001 Irish Thought and Literature**

Instructor: **Dr. William Desmond**

M W 4:45-6:00 p.m.

Ireland is well known for its poets and writers but what of its thinkers? In the past Ireland has also been called "the island of saints and scholars" but again what of its thinkers? Thomas Duddy's recent book *A History of Irish Thought* (2002) offers us helpful resources to address this question. This course will explore some of the main thinkers in the Irish tradition. It will consider whether there is a distinctive style (or perhaps styles) of Irish thought, whether there is a plurality of traditions that yet exhibit distinctive marks. The relation of reason (science) and religion is a major concern in Irish tradition(s). So also is the importance of poetry for the Irish mind. Thinkers to be considered will include Scotus Eriugena, John Toland, George Berkeley, Edmund Burke. We will also look at the explorations of thought in some writers of literature, figures such as Jonathan Swift, James Joyce, William Butler Yeats, Samuel Beckett, Patrick Kavanagh and Seamus Heaney. Some time will also be given to a poet considered to be the major modernist writing in the Irish language: Séan Ó Ríordáin. The course will conclude with a consideration of some recent Irish thinkers in the 20<sup>th</sup> century, including Iris Murdoch, William Desmond, and Richard Kearney. Themes to be explored in selected texts include:

- a. (e)migrant thought: the reality of leaving home, and going into exile, either voluntarily and enforced, has been a recurrent reality and theme in Irish writing. What do migration and emigration say about thinking about exile? What is the meaning of exile as religious chosen, as opposed to being forced on one by economic and political oppression and necessity.
- b. intimate/local knowing and universal reason: in Irish history the English as colonizers were thought to be more representative of a universal reason while the local Irish were more particular, somehow at the edges of this universal. We will explore this condition more deeply

- c. exile and home: the condition of “being between” – between one’s first home and the need to build a second home away from home. What is it to remember the first home, and make a new home in the New World (as the US was once called). How does this affect the children of those who have settled in the New World. How look on the world of one’s ancestors.
- d. broken tradition(s): losing a language and finding a voice – the Irish lost their first tongue, the Irish language, and yet in a short time gave rise to some of the great modern writers in English. We will explore this double, plurivocal condition of languages beyond just one dominant univocal language.
- e. the sacred and thought; Irish poetry and reflection; laughter/comedy and Irish thought. Irish history is shows politics and identity to be deeply intertwined with religious commitments. How does comedy emerge for those who are in the subordinated, or subjugated position in relation to political masters who come from another tradition?

**PHI 2490-001 Latin Amer. & African Amer. Philosophy**

Instructor: **Dr. Gabriel Rockhill**

M W 3:20-4:35 p.m.

This course explores the rich traditions of African-American and Latin American philosophy in order to expose students to diverse perspectives that are often marginalized or excluded from the standard histories of Western philosophy. It concentrates more specifically on the important resources developed in these traditions for rethinking race, gender and class relations, thereby offering students tools for analyzing intersecting systems of power, privilege and oppression. The class also delves into important issues in current events, thereby fostering an environment of trans-cultural learning in which in-class discussions are related to real world events. Throughout the course, students will be exposed to the ways in which the United States has often been an important site of interaction and cross-pollination between African and Latin American thought. This will cultivate a comparative, global perspective on these traditions, while also highlighting their significance to our immediate national context.

We will begin by interrogating the very categories of “African-American” and “Latin American” philosophy in order to examine how they have developed over time and reflect on their reliability as conceptual categories. This will allow us to raise important questions from the outset, such as: Must one be ‘African-American’ or ‘Latinx’ to participate in these traditions? What are the precise ways in which these traditions are delimited? In separating them from ‘Western philosophy,’ is there a risk of implying their inferiority? We will then examine some of the foundational debates in these traditions regarding race, gender and class. More specifically, we will concentrate on key questions such as the following: What has been the impact of colonialism and the slave trade on personal identity and group formation? How do race, gender and class oppression intersect and sometimes overlap? What positive solutions can be practically implemented for personal and collective liberation?

**PHI 2550-H01 HON:Science, Tech & Humanity**

Instructors: **Dr. Alan D. Pichanick  
& Dr. Angela J. DiBenedetto**

M W F 12:30-1:20 p.m.

We have now arrived at a critical moment in the history of scientific knowing and technological innovation. It is now possible, as a result of the progress we have made in uncovering the working mechanisms of the natural and physical world, that human nature itself will become an object not only of scientific inquiry, but of technological innovation as well. What does it mean for human beings to not only investigate human nature, but also to change it? What are the possible consequences? What kind of ethical principles should we use to justify our decisions about our human future? These questions demand not a technical discussion, but a philosophical one.

We hope to discuss these questions by first exploring science as a way of knowing and its relation (but not equivalence) to technological innovation. We then will examine in particular our pursuit of biotechnology as an instrument of human bettering or enhancement, by considering it under three aspects: the attitude it assumes; the means it employs; and ends it intends. This will lead to a discussion of personhood, love, and ethics in a futuristic (but not merely science-fiction) “post-human” world in which human beings may be enhanced in various ways to become “transhuman” (or more than human).

### **PHI 2700-001 Philosophy of Science**

Instructor: **Dr. Lisa M. Dolling**

T R 10:00-11:15 a.m.

This course is meant as a general introduction to the Philosophy of Science, understood as that branch of philosophy that examines the goals, methods, language, and practices of science. Some of the questions considered include: What defines a science? What distinguishes science from non- (pseudo-) science? What is a scientific theory? What qualifies as a “good” scientific theory? What is the difference between scientific explanation and any other explanation? Is there such a thing as scientific method? How do scientists justify their claims? How do we account for change in scientific theory? How accurately does natural science describe the world “as it really is?” What is the relationship between science and “truth?” What role do cultural, sociological and psychological factors play in scientific work? Among the key figures studied are Carnap, Hempel, Duhem, Quine, Popper, Kuhn, Feyerabend, Keller, Putnam, Van Fraassen, etc.

### **PHI 2760-001 Philosophy & Literature**

Instructor: **Dr. Delia Popa**

T R 1:00-2:15 p.m.

The main goal of this course is twofold: on the one hand, we will seek to understand how philosophy can increase and refine our sensitiveness to literary creation and on the other hand, we will discuss philosophical dimensions of literary texts, in order to make visible ways in which literature is introducing us to philosophy.

### **PHI 2990-003 TOP:Philosophy of Disability**

Instructor: **Prof. Kelsey Borrowman**

M W F 12:50-1:40 p.m.

By virtue of the centrality of its theme to all human life, the philosophy of disability is a field that touches upon nearly every area of philosophical inquiry. For example, disability is discussed in social and political philosophy; feminist philosophy; social epistemology; philosophy of law; aesthetics; philosophy of medicine; philosophy of mind; applied fields including bioethics, engineering ethics, and environmental ethics; and in multiple areas of continental philosophy. In 4 weeks, we cannot thoroughly examine each intersection, but through this course you will gain a deeper appreciation of the philosophical study of disability and gain an understanding of the primary debates and positions within the field with an eye toward the oppression and marginalization of disabled voices and experiences. Attention to the concepts and experiences of impairment and disability allows us to rethink some of the fundamental philosophical assumptions about personhood, dependence, autonomy, opportunity, and justice.

This course introduces the philosophical study of disability. It raises important questions that challenge our thinking and assumptions in a range of ways and explores issues such as: social versus medical models of disability; definitions of impairment and disability, including how they have changed through history; disability as identity and how it interacts with other identities; the relationship between concepts of disability and concepts of well-being; disability and culture; and philosophy's treatment of intellectual disability in the context of philosophy's traditional valorization of reason.

**PHI 2990-004 & 005 TOP: Yoga and Philosophy**Instructor: **Prof. Amy Nobles Dolan**

T R 8:30-9:45 a.m., T R 10:00-11:15 a.m.

This course will introduce yoga's ten fundamental tenets for living a good life. We will read a broad selection of literature on the topics of non-violence, truthfulness, non-stealing, moderation, non-possessiveness, purity, contentment, zeal, self-study and surrender to a higher power. In each class we will practice about 30 minutes of yoga, as a yoga mat is a powerful laboratory on which we can begin to explore these concepts. Students will be challenged to apply our theoretical discussions and reading to incidental and significant moments in their own lives.

**PHI 2990-DL1 TOP:Poverty as Philosophical Problem**Instructor: **Dr. Delia Popa**

The importance of concepts for framing problems is well-known. Concepts determine not only the meaning we attribute to phenomena and events but also the practical attitude we adopt in face of them. This is especially the case with poverty as a historically persistent, momentous social experience and problem. At least four basic theoretical approaches to poverty can be distinguished: 1) the economic, with its differently defined "thresholds of poverty"; 2) the juridical, according to which poverty is incapacity to exercise one's civil, political, economic, social, and cultural rights; 3) the sociological, based on the idea that it is dependence on welfare (or the title to welfare benefits) that delimits poverty; 4) the political one, according to which poverty fulfills a necessary function in enforcing social domination. This course proposes to take a closer look at each of these approaches by using philosophical resources to help us build a clearer conception of what poverty is, where it comes from, why it is at the same time historically ubiquitous and constantly adopting new faces, and how it engages us both ethically and politically.

**PHI 3020-001 History of Ancient Philosophy**Instructor: **Dr. Justin Humphreys**

T R 1:00-2:15 p.m.

This course aims to introduce students to some of the major themes in ancient western philosophy, including the distinction between art and nature, the problem of rhetoric, and the relationship between virtue and habituation. The course will have a special focus on questions concerning the nature of the political community and whether friendship is necessary or sufficient for living a good life. Our goal will be to understand the views held by thinkers in the ancient Greek tradition, including the pre-Socratics, Socrates, Plato, and Aristotle. We will be especially interested in asking why they held their views and how they argued for them. However, when we interpret ancient texts and analyze ancient arguments, we are doing philosophy. Thus, this course also presents an opportunity to reflect on the nature of philosophy itself.

**PHI 3030-001 History of Medieval Philosophy**Instructor: **Dr. Julie Klein**

M W 1:55-3:10 p.m.

Philosophy 3030 surveys medieval philosophy in the Christian, Islamic, and Jewish traditions. We shall consider each tradition on its own terms and also study the ways texts and issues cross traditions. All of the texts we shall study exhibit the encounter of monotheism and revelation with the corpus of Greek and Roman philosophy and science. We will pay special attention to relationship of philosophical speculation and revealed teachings by studying three major themes: the interpretation of texts, the nature of the human soul and its perfection, and arguments for the existence of God.

**PHI 3050-001 Kant & 19<sup>th</sup> Century Philosophy**

Instructor: **Dr. Farshid Baghai**

T R 11:30 a.m. – 12:45 p.m.

*Human Reason: Powers and Plights* — Studying Immanuel Kant, Mary Shelley, Georg Hegel, Søren Kierkegaard, Karl Marx, and Friedrich Nietzsche, in this course, we explore how reason can be at once a source of human power and human plight. Kant shows how the power of reason to ask *why* questions – a power that is essential to the functioning of reason – can entangle reason in questions that it can neither dismiss nor answer. Shelley tells the story of how, even in its most powerful moments, reason cannot command consequences. Hegel reveals how reason acquires and sustains its power in negating itself. Kierkegaard illustrates how the abstracting power of reason inclines to make us devoid of passion and character, and renders our age the age of advertisement and immediate publicity. Marx describes how the rationalization of economy in capitalism increases economic efficiency and wealth while impoverishing human social relations by shaping them after the model of economic exchange. Nietzsche depicts how our pursuit of ideals through rational self-denial tends to lead the human psyche and human culture into a deep crisis regarding the value and meaning of life.

**PHI 4150-001 Philosophy & Film**

Instructor: **Dr. Delia Popa**

T R 2:30-3:45 p.m.

This course will explore the relationship between film and philosophy, highlighting the emancipatory and educational potential of film-making as it relates to issues of class exploitation, colonialism, racism, hierarchies of gender and sexuality, and the ecological crisis. Throughout the course, we will weave together audiovisual analysis and the discussion of particular films with philosophical issues ranging from the nature and function of images to the power of ideology. We will begin by analyzing the society of the spectacle in which we live and the way in which moving images and recorded sounds construct worldviews and manipulate unconscious drives. In order to understand the hidden mechanisms of this manipulation, we will focus on the way in which gestures of everyday life are filmed, reflecting on the difference between documentary and fiction cinematography.

**PHI 5000-001 SEM: Blood, Love & Family**

Instructor: **Dr. Sarah-Vaughan Brakman**

T R 11:30 a.m.-12:45 p.m.

This course explores social, ethical, psychological, and philosophical issues families confront in the formation of parent and child bonds. It engages philosophical sources as well as interdisciplinary sources to reflect on 1) competing conceptions of the grounding of parenthood, 2) competing obligations within and among families, 3) the normative weight of ethnic and racial identity for the formation of families, and 4) the normative role states should play regarding the protection of the family's right to self-determination while also promoting the common good and the best interests of children. Topics include: philosophical groundings of family, adoption (both traditional and embryo), assisted reproductive technologies (ART), state and federal policy regulations regarding both adoption and ART, the ethics of transracial and intercountry adoptions.