

Department of Philosophy
Fall 2023

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. Justin Humphreys**

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

Symbolic logic applies formal methods to the study of reasoning. The first, longer half of this course introduces students to classical sentential and predicate logic. We will translate statements in English into symbolic notation, and construct formal derivations in that notation – developing skills in evaluating the validity of reasoning in any discipline. The second, shorter half of the course considers a selection of advanced topics in symbolic logic, for instance, the theory of computation, nonclassical logics in which truth comes in degrees, challenges to classical logic emerging from quantum mechanics, modal and tense logic, arguments for determinism, proofs for the existence of God, second-order logic, and paradoxes. While an openness to learning and applying formal methods is essential for this course, we presuppose no prior experience with philosophy or any advanced knowledge of mathematics.

PHI 2115-001 & 002 Ethics for Healthcare Prof

Instructor: **Dr. Peter Koch**

T R 10:00-11:15 am & 11:30 am-12:45 pm

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 2115-003 Ethics for Healthcare Prof

Instructor: **Dr. Stephen Napier**

T R 1:00 pm-2:15 pm

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.

PHI 2115-004 Ethics for Healthcare Prof

Instructor: **Dr. Stephen J. Bujno**

T R 2:30-3:45pm

This course serves both as an introduction to philosophical ethics, and through effective individual critique and collaboration, the practical application to commonly encountered case study scenarios. After establishing the parameters of health care ethics as a field of study, each participant will develop skills in logic and critical thought as the rational process of philosophical thinking. Fundamental questions of life will also be addressed; what does it mean to be ethical, what constitutes personhood, what makes a human act licit or illicit, and what levels of responsibility does one person have to another, among them. Following a survey of various ethical theories, those viewpoints and tools of logic will then be applied to a series of ethical situations drawn from actual clinical cases. This will provide each student with reflective opportunities to consider complex ethical scenarios, while deliberating various approaches, their corresponding end results, and the impact on the patient's well-being. An underlying ethos of the course is to focus on the treatment of the person, aligning professional medical care with respect and dignity for the individual.

PHI 2117-H01 HON: The Good Doctor

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

T R 4:00-5:15 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 & 002 Environmental Ethics

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

MWF 10:40-11:30 a.m. & 11:45 am-12:35 pm

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. & 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 2190-001 Freedom

Instructor: **Dr. Delia Popa**

M W 1:55-3:10 pm

What does it mean to be free? Should freedom be understood as a capacity to see – and go – beyond one's limits or rather as resulting from an effort of self-limitation? Working with the hypothesis that the exercise of our freedom is reflective of our humanity, this course will examine the antagonism at the heart of human freedom, inasmuch as it requires efforts of self-limitation and self-critique in order to affirm and develop itself fully. Consequently, a special relationship has to be acknowledged and cultivated between freedom and responsibility.

We will focus on the social dimension of human freedom, noticing that, before being able to claim freedom as an individual right, we learn to be free from the others and with the others. Therefore, the freedom of the others is a crucial condition for the effective exercise of our own freedom. But if the possibility of my freedom stems from the freedom of the other, how can we explain the way in which social alienation impacts our freedom? How can we understand the possibility of human freedom in regard to social oppression and marginalization? What is the relationship between human freedom and processes of dehumanization today? How can we reconnect freedom and solidarity?

We will start by examining Modern views on the reciprocity of human freedom in Kant and Fichte, and will reflect on its social and metaphysical contradictions with Hegel and Schelling. We will next tackle the problem of human alienation with Marx and Bakunin, preparing us to explore political theories of human liberation in Benjamin, Arendt, and Marcuse, as well as existentialist and phenomenological perspectives on freedom in Levinas, Sartre and de Beauvoir. Fanon's critical theory of colonialism will help us go deeper into the contemporary stakes of the debate about human freedom. We will end the course with a reflection on the pedagogies of the oppressed in Freire and Rancière, searching for tools to cultivate a relationship to freedom that is not exclusive of political emancipation and making room for a broader understanding of human solidarity.

PHI 2420-001 Philosophy of Women

Instructor: **Dr. Martina Ferrari**

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

This course introduces some key concepts, ideas, and frameworks commonly used in feminist philosophy. By providing a brief historical overview of feminism's historical trajectory, the first part of this course deals with the difficult question of the place of women in the history of philosophy. The second part of this course ventures where the history of philosophy has not dared: searching for an answer to Beauvoir's question, "What is a Woman?" In the third part, this continued examination of the question shows how differences in race, class, and sexual orientation defy efforts to assert a single story of women, thereby revealing the dilemma at the heart of Beauvoir's question. The last part of the course considers feminism in a global context and seeks possibilities for alliances across difference. Throughout the term, we will grapple with broad philosophical questions such as: What does it mean to do philosophy as a woman and/or feminist? What can philosophy do for feminism and vice versa? What is the relation between feminist theory and praxis? Ideally, students will come out of this course with a strong background in feminist philosophy and a nuanced understanding of what it has to offer.

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 3:20-4:35 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 20th 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 2550-H01 HON:Science, Tech & HumanityInstructors: **Dr. Alan D. Pichanick**

M W 3:20-4:35 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 ScienceInstructor: **STAFF**

M W 3:20-4:35 pm

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?

PHI 2940-001 Indian & Tibetan Buddhist PhilInstructor: **Dr. Davey Tomlinson**

T R 2:30-3:45 pm

This course will introduce students to major trends in Buddhist philosophy, with a focus on the foundational Indian tradition and its interpretation in Tibet. We will consider arguments against the existence of the self, arguments against the existence of external objects, and arguments against the very concept of existence. We will explore different views about the relationship between language and reality, the usefulness of logic on the path to enlightenment, debates about the nature of meditative cultivation, and other important topics in metaphysics, philosophy of mind, and philosophy of religion. All this we will do reading primary texts in translation, as well as some of the latest philosophical engagements with these texts.

PHI 2990-001 & 002 TOP: Yoga and PhilosophyInstructor: **Prof. Amy Nobles Dolan**

T R 8:30-9:45 am & 10:00-11:15 am

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 in 6 written reflections.

PHI 2990-003 TOP:Philosophy and DisabilityInstructor: **Prof. Kelsey Borrowman**

M W 4:45-6:00

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. Even in 15 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 2990-100 TOP: Health & HumanitiesInstructor: **Dr. Sarah-Vaughan Brakman**

T 6:15-8:55 pm

An exploration of the illness experience and the relationship between health, disease, and human flourishing through the approaches of the humanities and arts, including philosophy, narrative medicine, spirituality, and the visual arts. The course will focus on developing skills of observation, empathy, and self-reflection – all necessary for the provision of humane health care. Not everyone in the course will be future health care professionals, yet we are all health care consumers. The limitations and boundaries of medicine are introduced, allowing for more nuanced and meaningful understanding of the cultural, historical, and social contexts that shape our contemporary approaches to medicine, health, and illness.

PHI 3000-001 SEM: Philosophy of ArtInstructor: **Dr. Lisa Dolling**

T R 8:30-9:45 am

What is a work of art? Are there specific criteria that one should use to identify a work of art? If so, are they the same regardless of time period, culture, medium, or individual sensibility?

Does a work of art always have a meaning attached to it? Must the meaning of a work be the same as the artist's intention? Does art in general have a goal?

What is the role of "beauty" in a work of art? Must beauty always be present? Is there a standard of beauty that is the same for everyone? Are there objective standards of "taste?"

What about originality and authenticity? Should these concepts play a role in the "value" of a work of art? How does art relate to the ethical and/or political spheres? Is censorship of works of art ever warranted or justified?

These are just a few of the questions addressed by the Philosophy of Art.

While in some respects "aesthetics" as a discipline only emerges with Alexander Baumgarten's coining of the term in the mid-18th century,¹ questions and topics like those above have been addressed by philosophers as far back as classical antiquity as they attempt to shed light on the role of art in our spiritual, cognitive, social, moral, and psychological lives.

Readings for the course will include works by Plato, Aristotle, Plotinus, Hume, Kant, Hegel, Nietzsche, Dewey, Benjamin, Heidegger, and Du Bois—along with more “contemporary” philosophers such as Danto, Goodman, Mothersill, Carroll, and Korsmeyer.

...For not by art does the poet sing, but by power divine. *Plato, Ion*

...It is in works of art that nations have deposited the richest intuitions and ideas they possess. *Hegel, The Philosophy of Fine Art*

...For in order to express the phenomenon of music in images, the lyrist needs all the agitations of passion, from the whisper of mere inclination to the roar of madness. *Nietzsche, The Birth of Tragedy*

The mission of art is not to copy nature but to express it...Our job is to grasp the spirit, the soul, the face of objects and living beings... The fruits of love are quickly gone, those of art are immortal.

Honoré de Balzac, The Unknown Masterpiece

1 Baumgarten coined the term aesthetics (from the Greek aesthesis or ‘perception’) to denote ‘the science of sensory knowledge.’ Soon thereafter ‘Aesthetics’ was limited primarily to a particular kind of sensation—namely, that which covered ‘sensory beauty’ and involved the faculty of ‘taste.’

PHI 3020-001 History of Ancient Philosophy

Instructor: **Dr. Justin Humphreys**

M W 1:55-3:10 pm

This course introduces students to 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 its relationship with philosophy. Our goal will be to understand the theories of the major 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, since in interpreting ancient philosophical texts requires philosophical thinking, 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**

T R 1:00-2:15 pm

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 3100-001 HON:Augustine & Antiquity

Instructor: **Dr. Paul Camacho**

M W 3:20-4:35 pm

In Late Antiquity (circa 3rd-8th c. AD), philosophy was a way of life. Each of the various philosophical schools of the time shared the basic conviction that philosophy has something to do with living a good and happy life. Late Antique philosophy was, in other words, a practice, more akin to religious observance and moral exercise than to an academic discipline.

In this course we will explore the philosophical thought of Augustine of Hippo (354- 430), a figure who exemplifies the Late Antique ideal of philosophy as a way of life. Using the Confessions as a central text, we will examine how Augustine’s intellectual, moral, and religious conversions were influenced by—and in turn transformed—the philosophical culture of his day.

We will also consider Augustine’s enduring philosophical legacy by reading texts from his corpus which explore: the possibility of knowing God; the relationship between faith and reason; the possibility and

limits of language; the meaning of freedom; the role of subjectivity in time; and the centrality of love for the moral life.

PHI 3720-001 Marx & Marxism

Instructor: **Dr. Farshid Baghai**

T R 11:30 am–12:45 pm

In this course, we study the social-political philosophies of Karl Marx and a number of thinkers in the Marxist tradition. In the first part of the course, we focus on some of the key elements of Marx's thought: his materialist conception of history; his accounts of the capitalist mode of production, exploitation, and class struggle; and his thoughts on gender and racial oppression. The second part of the course is devoted to contemporary accounts of how capitalism commodifies time, nature, and social life. The last part of the course explores a democratic-socialist alternative to capitalism and the questions with which it must grapple given its goal of democratizing the economy and the state.

This course has been designated as a PJ attributed course, which means that it includes significant engagement with peace and/or social justice issues.

PHI 4150-015 Philosophy & Film

Instructor: **Dr. Delia Popa**

M W 3:20-4:35 pm

In this course we will explore the emancipatory and educational potential of film-making as it relates to issues of class exploitation, colonialism, racism, hierarchies of gender, and the ecological crisis. Throughout the course, we will weave together the discussion of particular films with philosophical issues ranging from the nature and function of images to the power of ideology. We will focus on the specific modes of production that make cinema possible, questioning its materiality and its social grounding. In order to understand the hidden mechanisms of cinematographic art, we will reflect together on the difference between realist and fictional cinematography, and on the various modalities of their social consumption. We will also question the way in which moving images and recorded sounds construct worldviews and manipulate unconscious drives.

PHI 5000 - 001 SEM: Solidarity

Instructor: **Dr. Sally J. Scholz**

M W 1:55-3:10 pm

This course examines "solidarity" as a key political idea in the present moment in history. Among other things, "Solidarity" signals both what fellow members of a social whole owe to one another and the collective action to bring about social change in response to structures of injustice. At the time of writing, "solidarity" is used in popular discourse to acknowledge and inspire person-to-person assistance as well as anonymous commitment to global health as the COVID-19 pandemic wears on. In other contexts, "solidarity" announces the commitment to racial justice; it serves as a reminder that people around the world face adverse effects of climate change; and it functions as a political statement for citizens and governments to recognize the needs and contributions of migrants. Readings will take us through some of the key debates in contemporary political theory such as: the nature of solidarity; the relation between identity and solidarity with special focus on anti-racist solidarity; the development of the idea of solidarity in sociology, theology (especially Catholic social teaching) and philosophy; the practice of solidarity in racial justice movements and migrant justice movements; the difference between solidarity and justice, allyship, and coalition; the concerns over pernicious solidarities; the prospect for global solidarity in light of histories of colonialism and ongoing systemic racism. Students will pursue an independent research project. The course is designed so that students can advance their own agendas while contributing to our collective engagement with the idea of solidarity.

GIS 5011 – 001 TOP: Feminist Theory from the South

T R 1:00-2:15 pm

Instructors: **Dr. Surti Singh**

Dr. Dana Lloyd

Feminist Theory has long privileged knowledge production from the North and marginalized theorizing and activism that has developed in the South. In this course, we will focus on feminist theory from the Global South with the following questions in mind: How have southern feminists theorized colonialism, heteropatriarchy, neoliberalism, and capitalism? How can we approach Southern feminisms without fetishizing local perspectives on the one hand, or universalizing and essentializing gender in a transnational perspective on the other hand? How can feminist theory from the Global South help us make sense of current and historical events in the North, such as the discovery of unmarked graves at the sites of Native American and First Nation residential schools and refugee resettlement efforts around the world? How do the inequalities of class, caste, race, religion, ethnicity, and sexuality intersect with gender to produce a politics of visibility and invisibility? We will address these questions and others from various disciplinary standpoints: philosophical, ethnographic, legal, and literary.

This course includes a PHI attribute.