

PHILOSOPHY COURSE OFFERINGS

– FALL 2023 –

200-level Courses (Tier Two)

PHIL 271: Philosophy of Religion | *Kristen Irwin* | *Timothy Sever* (online)

This course explores the development, not only of some classic positions within the philosophy of religion, but also of how these views have affected the formulation of more contemporary discussions.

PHIL 272 (WI): Metaphysics | *Seyed Mousavian*
(*Writing Intensive*)

This course will take up basic questions about reality and inquire into fundamental principles by which the nature of reality can be coherently explained. An analysis of issues such as: the nature of being and existence; the principles in terms of which anything (e.g., physical and non-physical things, God) is said to be real; and the nature of the relations between things (e.g., space and time, mechanical and goal-directed causality).

PHIL 273 (WI): Philosophy of Science | *TBA*
(*Mind and Science; Writing Intensive*)

This course examines the nature of scientific knowledge and the principles used to acquire it. Episodes in the history of the natural and social sciences will illustrate scientific principles and practices. As part of this analysis, we will examine the philosophical foundations of inductive reasoning, explanation, observation, causation, and evidence. We will give special attention to scientific issues that have distinctive social and ethical impact, and will discuss general metaphilosophical issues, such as the role of philosophy in clarifying and commenting on science.

PHIL 274: Logic | *Brandon Morgan-Olsen*

This course is a detailed study of the methods and principles of correct reasoning, emphasizing formal (symbolic) deductive systems and their applications. Similar to courses in mathematical reasoning, this course will involve learning ways to translate everyday language and argumentation into a formal language. Using this formal language, we will also learn systems and methods for proving whether or not an argument is a good argument.

PHIL 274: Logic | *Arnold Vander Nat*

This introductory course in logic is a detailed study of the methods and principles of correct reasoning, and focuses on the deductive techniques from both traditional logic and modern logic. Central to this study is first, a precise analysis of the logical structure that sentences have, and second, the logical consequences that sentences have because of their logical structure. 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. An important outcome in this course is the improvement of one's critical thinking abilities.

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. 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 | *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 287: Environmental Ethics | *TBA*
(*Ethics and Values; Law, Society, and Social Justice*)

What kind of relationships do people have with their water environments? Might we find new and better ways of relating to and with these spaces? What might the role of wonder play? What depth of meaning can we discover in marine ecologies and species? Does water have rights? Can reparative approaches to shared water crises respect cultural pluralism? What kind of moral obligations do individuals have when it comes to protecting their own water environments and those of others? What about governments? Guided by these questions and others, this course critically examines influential and underrepresented topics in environmental ethics, particularly with regards to water. The aim is twofold: 1. to bring about a preliminary but rich understanding of some of today's most pressing ethical issues in water ethics, as well as their stakes for different communities. 2. To deepen our own relationship with water towards social and environmental healing.

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

Environmental ethics is the philosophical study of the value of nature (ecosystems, animals, plants), the human-nature relationship, and the ethical issues that arise from these two issues. The central issue has been the question of nature's value, answers to which range from strongly anthropocentric to strongly non-anthropocentric positions. Anthropocentrism regards humans as either the only or the highest entity of ethical worth (intrinsic value), with the non-human having either less value or only instrumental value. Non-anthropocentrism ascribes strong ethical value to various non-human entities, from individual animals (animal ethics) and living things (biocentrism) to holistic views concerning the moral status of species, ecosystems, and nature as a whole.

We will look at a number of related issues, such as the existence and nature of intrinsic value, animal ethics, the deep ecology/social ecology debate, ecofeminism, and issues in climate change and environmental justice. Before we investigate any of these issues, we will start by looking at the philosophical and historical origins of environmental and anti-environmental thinking. A central question we will discuss is the meaning of the concept of nature itself, which is fraught with controversy. We will also read a good portion of one of the most important books in environmental writing, Aldo Leopold's *A Sand County Almanac*.

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 Chinese Philosophy | *Richard Kim*
(*Ethics and Values; Existence Meaning and Culture*)

This course examines central philosophical traditions in the classical Chinese (pre-Qin) period, with a particular focus on ethical issues. Among the classical texts we will examine are the Analects, Mencius, and Xunzi (Confucianism), Daodejing and Zhuangzi (Daoism), Mozi (Mohism), and Han Feizi (Legalism).

In examining these texts we will explore a number of key philosophical issues: (1) What is the nature of the good life? (2) What virtues are necessary to live well? (3) How should we organize society? (4) Is reason or emotion more fundamental to the good life?

PHIL 288E: Culture and Civilization (Philosophy and Biology for the Future) | *Joseph Vukov*
(*Ethics and Values; Law, Society, and Social Justice; Engaged Learning*)

The future is a minefield of technological challenges and the moral quagmires that accompany them. The looming specters of antimicrobial-resistant pathogens, human-driven climate change, corporate-controlled artificial intelligence and virtual reality, genetic engineering, artificial cognitive and moral enhancement, and new methods and technologies in health care. We have major hurdles to overcome in the near future.

We can't address these challenges piecemeal. The solutions to these future challenges are interwoven. Simple science education alone is insufficient to correct this. And ethical reflection on them devoid of a scientific basis falls flat. Rather, the students best prepared to deal with and lead in the face of future challenges are those who have acquired two sets of knowledge: (a) detailed scientific understanding of the problems and (b) the creative, ethical, and logical skills to generate and apply solutions.

In this course—taught in conjunction with BIOL395E—we will therefore tackle problems of the future from both philosophical and biological perspectives, integrating knowledge from both fields, and along the way, reflect on ways to make progress on future problems. In PHIL288E, we'll be paying special attention to health care ethics, and to the way the Catholic Intellectual Tradition may provide us with distinctive resources. In both classes, we'll be pairing with community partners to bring our work beyond the university community. What's more: we'll be framing our units using some of our favorite science fiction texts.

Note that PHIL288E is an engaged learning course and must be taken concurrently with BIOL395E. BIOL282 (Genetics) is a recommended (but not required) prerequisite. Contact the instructor to register. The course may also count towards the Bioethics Minor and Catholic Studies Minor—if students wish to take the course a part of either minor, they should contact Joe Vukov at jvukov@luc.edu.

300-level Courses (Tier Three)

PHIL 304: History of Ancient Philosophy | *Jeffrey Fisher*

This course will give students an overview of ancient philosophy by covering the two greatest philosophers of the ancient period: Plato and Aristotle. We will read the entirety of Plato's magnum opus, the *Republic*, after which we will cover the main elements of Aristotle's philosophical system, reading selections from the *Nicomachean Ethics*, *Politics*, *Physics*, *De Anima*, and *Metaphysics*. Students will leave the class with an understanding of the philosophical perspectives of both Plato and Aristotle; an understanding which should prove beneficial for any future philosophical study, given both 1) the philosophical insight characteristic of both Plato and Aristotle's works, and 2) the tremendous influence both of these philosophers have had on subsequent intellectual life.

PHIL 309 (WI): Classical Modern Philosophy | *Kristen Irwin* (*Writing Intensive*)

Studying the classical modern philosophers doesn't tell the entire story of Western philosophical thought in the 17th & 18th centuries. While we will cover the canonical thinkers in this course primarily via secondary sources, we will spend our time in primary texts on noncanonical philosophers, which may include figures such as Elisabeth of Bohemia, Damaris Masham, Mary Astell, Anne Conway, Nicolas Malebranche, Pierre Bayle, Margaret Cavendish, Catherine Trotter Cockburn, and Mary Shepherd.

PHIL 322: Philosophical Perspectives on Woman | *Jennifer Parks* (*Existence, Meaning, and Culture; Diversity*)

This course takes up some of the central debates in classical and contemporary feminist philosophy. We will use feminist perspectives to investigate core problems posed in a number of areas of philosophy. These include: liberal vs. radical feminism, accounts of the body in feminist philosophy, controversies over “difference” vs. “sameness” feminism, and feminist challenges to more traditional philosophical views about autonomy and the self. We will consider more recent positive developments within feminist philosophy, with attention to post-colonial and global perspectives.

PHIL 324 (WI): Topics in Ethics: Moral Responsibility | *Mario Attie-Picker* (*Ethics and Values; Writing Intensive*)

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 324: Topics in Ethics: Bioethics and Media | *Jennifer Parks*
(*Ethics and Values*)

This course considers major debates in bioethics, drawing on a variety of perspectives and media approaches by using sources from philosophy, literature, graphic novels, and film (including both documentary and popular film). We will approach complex moral issues in medicine through the lens of popular culture and scholarly analysis with these questions in mind: How is the issue under consideration being presented to a mass audience? How might the media's presentation differ from or adhere to more scholarly bioethical considerations? How does the media source help to uniquely convey the ethical issues at stake?

PHIL 324: Topics in Ethics: Human Rights | *Joy Gordon*
(*Law, Society, and Social Justice*)

This course addresses a variety of philosophical issues within human rights. We'll start with some texts that point to different approaches in conceptualizing human rights, as well as an overview of the major human rights instruments in international law and global governance. We'll look at such questions as the concept of rights, and its empirical and Marxist critics; the shift over the last decade in the ethical framework for understanding torture; hermeneutical issues that emerge in human rights treaties; the different ways that gender comes into play within human rights; the thorny problem of how to determine intent in cases of genocide; and issues of sovereignty when countries seek to assert extraterritorial jurisdiction over human rights violations that take place in other parts of the world.

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

This writing intensive course, divided into three parts, investigates the meaning and practice of medicine. It begins with the question: What is Medicine? and attempts to answer it through metaphysical and epistemological arguments that arose at the development of medical debate in ancient Greece. Authors for the first part include: Plato, Hippocrates, and Galen. The second component concerns human health and suffering. Here we will examine a variety of texts including medieval philosophy, Buddhism, feminism, and decolonial theory. The third and final part will examine contemporary medical practices, beginning with evidence-based medicine, followed by critiques of current mainstream medical practices.

PHIL 386: Analytic Philosophy | *Matthew Dunch*
(*Mind and Science; Ethics and Values*)

Analytic philosophy was the most significant philosophical movement in twentieth century English language philosophy and remains influential. This course traces the development of analytic philosophy beginning with Gottlob Frege's *Begriffsschrift* (Concept Writing) 1879 through major figures including Bertrand Russell, Ludwig Wittgenstein, W.V. Quine, J.L. Austin, and Elizabeth Anscombe. Though some scholarly consensus exists regarding many of the central figures and concerns of analytic philosophy, analytic philosophy is notoriously difficult to define with precision. The course will also consider figures on, or possibly beyond, the edges of analytic philosophy including Iris Murdoch, Phillipa Foot, Stanley Cavell, and John McDowell.

PHIL 389 (WI): Contemporary Issues: Critical Philosophy of Race | *Jacqueline Scott*
(*Law, Society, and Social Justice; Diversity; Writing Intensive*)

In this course we will examine several contemporary arguments within the field of critical race theory. The two major questions that guide this field are: What is race? What values do and/or should we assign to race in our society?. The course will be divided into three parts: 1) the historical roots of contemporary arguments about race; 2) several contemporary arguments about race; 3) a few of the social/political implications about these arguments.

PHIL 398: Capstone: Philosophy of Human Rights | *Brandon Morgan-Olsen*
(*Law, Society, and Social Justice*)

The idea of a moral human right, with associated moral responsibilities, is incredibly influential in the modern world. This course will analyze this idea in depth, serving as an introduction to and exploration of issues in the philosophy of human rights. Throughout the semester, we will discuss how one ought to conceive of and justify human rights, guided by a close examination of various themes and controversies that surround these issues.

In doing so, we will engage with three different theoretical approaches: an Individual Approach, which represents the contemporary liberal emphasis on the rights of individuals; a Community Approach, which represents various views (e.g., Communitarian, Confucian, Marxist) that prioritize social connectedness and the rights of groups; and a Marginalized Approach, which represents a family of views (e.g., feminist, anti-racist, intersectional) that privilege marginalized perspectives in addressing human rights issues.

By the end of the course, we will be better equipped to answer questions such as: What is a (moral) human right? What connection is there between moral human rights and legal human rights? Which rights are genuine human rights? What does it mean for genuine human rights to be universal? What approach is the right one to take in thinking about human rights? Why has the idea of a human right been so influential? Should it be? How can thinking carefully about human rights help me in engaging morally with our modern world?

PHIL 398: Capstone: Contemporary European Philosophy | *Jennifer Gaffney*
(*Existence, Meaning, and Culture; Law, Society, and Social Justice*)

This course will serve as the capstone for the philosophy major. It will focus on issues in social and political philosophy concerning revolution. Though we often use the word “revolution” uncritically, this concept operates at the very limits of the political and raises important questions about the stability, legitimacy, and identity of the modern democratic state. On the one hand, revolution is the cornerstone of modern democratic society. Western liberal democracies memorialize the revolutions that gave birth to them, celebrating these revolutions for breaking with the oppressive regimes of the past and establishing a new ideal of emancipation. On the other hand, revolutions are themselves inherently violent events, operating outside the law and against the state for the sake of upending the existing order. The idea of revolution is therefore in tension with the idea of the state, and the question of what it means for modern democratic states to organize themselves around this tension will guide our inquiry in this course.

Turning to figures such as John Locke, Jean-Jacques Rousseau, Karl Marx, Hannah Arendt, C.L.R. James, Frantz Fanon, and Martin Luther King Jr., the course will raise the following questions: What distinguishes modern revolution from other kinds of insurrection and political instability? What does it mean to have a

fundamental “right to dissolve government”? What is the relationship between revolution and the concepts of emancipation, human rights, and law? When is revolutionary violence justified and when is it not? While this course will center on philosophical issues concerning revolution, we will develop our inquiry in relation to historical events such as the French and American Revolutions, the Haitian Revolution, and the Revolutions of 1848, as well as more recent political movements such as the Arab Spring, BLM, #MeToo, and the January 6 Capitol insurrection. This will provide a basis for analyzing the philosophical significance of revolution and its implications for political life today.