

# PHILOSOPHY COURSE OFFERINGS

## – SPRING 2022 –

### *200-level Courses (Tier Two)*

#### PHIL 271: Philosophy of Religion | *Blake Dutton*

Philosophy of religion is the enterprise of using reason to formulate and attempt to answer questions arising out of religious belief and practice. Such questions include (a) *Does God exist?*, (b) *Is there a soul?*, (c) *Will I survive death?*, (d) *Why is there so much evil in the world?*, (e) *Can religious belief be rational?*, (f) *Is religious belief objectively true or false?*, and many others. As we might expect, much of the work in the philosophy of religion is done by individuals with strong religious commitments and expresses one or another religious point of view. Nevertheless, as these questions have been of interest to non-believers as well, philosophers who are unsympathetic or even hostile to religion have done some of the most interesting work in this field. In short, there is nothing about philosophy of religion that requires one to be religious (or irreligious). One need only be curious about religious questions and have a strong commitment to the rigorous employment of reason in one's investigation of them. Readings from the course will be drawn from classical and contemporary sources and represent multiple religious traditions.

#### PHIL 274: Logic (Online) | *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 276/PSYC276: Philosophy of Mind | *Joseph Vukov*

*(Mind and Science)*

You are having conscious experiences right now. But what is the relationship between those experiences and the neural and bodily processes that underlie them? This course explores contemporary issues in philosophy of mind from philosophical, psychological, neurological, and historical perspectives. The course will be organized around three main units:

- *Mind-Body Theories*: Are your brain and mind the same thing? Or are they different? If so, how are they different? Mind-body theories attempt to answer these kinds of questions. This semester, we will explore several historical and contemporary mind-body theories, the arguments in favor of them, and the objections against them.

- *Philosophy of Cognitive Science and Consciousness*: Cognitive science uses empirical methods to study our experiences. The philosophy of cognitive science and consciousness reflects on the philosophical issues this study raises. For example: are minds like computers? How do our minds depend on our environments, languages, and cultures? How to understand consciousness?
- *Neuroethics*: Neuroethics studies ethical questions arising from studying the mind. For example: do recent discoveries in neuroscience undermine free will? Is it ever permissible for us to engage in cognitive enhancement? What is the relationship between death and brain death? Before you complete the course, you will become familiar with these (and other) questions, as well as historical and contemporary conversations about them. You will also build on important critical thinking skills including: the ability to read critically and for understanding; the ability to defend a position for which you believe; the ability to use philosophical resources to discuss pressing issues in philosophy of mind; and the ability to reflect on the ‘big questions’ raised by research in the cognitive sciences.

*This course has a Mind and Science (M&S) designation for the purposes of major specialization.*

### 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.

*This course has a Mind and Science (M&S) designation for the purposes of major specialization.*

### PHIL 284: Health Care Ethics | *Jennifer Parks* (Ethics and Values)

PHIL 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. We will consider different ethical theories such as utilitarianism, Kantian ethics, care ethics, and the four principles of health care ethics (justice, autonomy, beneficence, and non-maleficence). A number of problematic issues will be covered, including roles and relationships in health care, abortion, caring for persons who are aging, euthanasia and physician-assisted suicide, and assisted reproductive technology.

*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

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, 8th edition, Oxford University Press  
*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

PHIL 284: Health Care Ethics | *Taylor Rogers*  
(*Ethics and Values*)

How should healing and care be conceptualized? Can a medical model aimed towards universal principles be respectful of cultural pluralism? Should healthcare rights be granted towards individuals or groups (or both or neither)? What kind of moral obligations do individuals have when it comes to protecting their own health and that of others? What about governments? Guided by these questions and others, this course draws upon historical and contemporary readings to introduce students to ethical reasoning through the critical examination of influential and underrepresented viewpoints in healthcare ethics. Covering a broad range of topics including the ethics of abortion, vaccine ethics, and disability, the aim is to bring about a preliminary but rich understanding of some of today's most pressing ethical issues in healthcare, as well as their stakes for different communities.  
*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

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

This course examines philosophical ethics as it informs and guides the activity of teaching.  
*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

PHIL 287W: 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*.

*This course has both an Ethics and Values (E&V) designation and a Law, Society, and Social Justice (LSSJ) designation for the purposes of major specialization. It also fulfills a Writing Intensive (WI) requirement.*

### 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.

*This course has both an Ethics and Values (E&V) designation and a Law, Society, and Social Justice (LSSJ) designation for the purposes of major specialization.*

### PHIL 288: Culture and Civilization – The United States of America and Her People | *Avery Smith* (Ethics and Values; Law, Society, and Social Justice)

Using various texts and other media as resources for our investigation, we will refer to the stories, adversities and successes of Americans from different backgrounds and eras to help us decipher if there is a single thread that unites all peoples of the United States under a greater umbrella of a so-called *American culture*. Students will hone their critical thinking skills and their ability to communicate their thoughts, opinions, observations, and criticisms effectively and respectfully. This course will be an endeavor to read text and engage in discussions in a manner that will encourage personal growth and inspire meaningful discourse. We will do this within the specific and focused context of the mission of Loyola University Chicago, which is “a diverse community seeking God in all things and working to expand knowledge in the service of humanity through learning, justice and faith.”

*This course has both an Ethics and Values (E&V) designation and a Law, Society, and Social Justice (LSSJ) designation for the purposes of major specialization.*

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.

*This course has both an Ethics and Values (E&V) designation and a Law, Society, and Social Justice (LSSJ) designation for the purposes of major specialization.*

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

PHIL 305: Medieval Philosophy | *Blake Dutton*

This course is a survey of philosophy in the Middle Ages as it developed in the Jewish, Christian, and Islamic traditions from the 4th through the 14th centuries. Since this development spans approximately 1000 years of philosophical activity, we cannot hope to be comprehensive. Our main concern will be to clarify what some key figures (e.g., Augustine, Anselm, al-Farabi, Avicenna, al-Ghazali, Averroes, Maimonides, Aquinas, Scotus, and Ockham) in these traditions took the nature and aims of philosophy to be, as well as to identify different responses to and strategies for dealing with major philosophical problems that were transmitted to them from the Greeks. Along the way, we will examine such topics as the existence and attributes of God, the nature and cause of evil, human cognition and volition, the ontology of universals, the creation of the universe, the structure of the cosmos, and faith and reason. In addition, we will give some attention to the cultural context in which philosophical work was carried out and discuss the intellectual exchange that took place across the traditions.

PHIL 309: Classical Modern Philosophy | *Naomi Fisher*

This course is a survey of the very rich period of philosophy beginning in the 16th century and extending through the 18th. We will focus primarily on metaphysics and epistemology and engage with the most central and innovative thinkers of this period: Descartes, Spinoza, Leibniz, Hume, and Kant. We will also engage with several other less central scholars. This class will expose you to the

manner in which perennial philosophical problems have been approached in sophisticated and creative ways by these modern philosophers. It will prepare you to take further courses on this time period and to better understand subsequent philosophical movements and conversations.

*This course is a requirement for the Philosophy major and is only taught in the Spring Term each year.*

### PHIL 319W: Studies in Philosophy and Literature | *Andrew Cutrofello*

*(Existence, Meaning, and Culture; Writing Intensive)*

In this course we will study the philosophical foundations of New Criticism and Deconstruction, the two dominant forms of literary criticism in the twentieth century. The New Critics treated literary texts as self-contained unities; the Deconstructionists treated them as heterogeneous multiplicities. Despite this key methodological difference, they both focused on texts rather than contexts – that is, on linguistic structures rather than historical situations. The philosophical foundations of New Criticism were developed by I. A. Richards and William Empson; the philosophical foundations of Deconstruction were developed by Jacques Derrida and Paul de Man. We will focus on Empson’s and Derrida’s distinctive ways of reading literary texts. We will also read two antinomian poets – William Blake and Susan Howe – whose work never quite fit the New Critical and Deconstructionist paradigms.

William Empson, *Seven Types of Ambiguity*

William Blake, *The Marriage of Heaven and Hell*

Jacques Derrida, *Clang (aka Glas)*

Susan Howe, *The Europe of Trusts*

*This course has an Existence, Meaning, and Culture (EMC) designation for the purposes of major specialization. It also fulfills a Writing Intensive (WI) requirement.*

### PHIL 324B: Bioethics Minor Capstone - Illness, Aging, Dying, and Death | *Jennifer*

*Parks (Ethics and Values)*

Illness, aging, dying, and death are unavoidable realities that permeate human life as we know it. These fundamental “facts of life” inspire scientific research and medical innovation/therapeutic intervention. Moreover, they foster much existential pondering (and angst!) along with bioethical reflection. In all, they leave us with a host of ethical questions: How might confronting these intractable realities help us live more fully? Given the inescapable reality of human mortality, how ought we live? What does it mean to age well? What does a “good death” look like? What patterns of living and dying are more ethically responsible than others? How should we address racial-ethnic and socio-economic inequities bound up with living and dying? How might literature and narrative help us explore these questions in greater depth? In all, what can the dying and dead teach the living?

This course will explore such questions and more through the lenses of literature, bioethics and philosophy. It will tease out the complexities of various kinds of medical intervention, social policy and ethical questions that are all integral to a robust and interdisciplinary understanding of illness, aging, dying, and death, especially during a pandemic.

*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

PHIL 327: Topics in Political Philosophy – Democracy in Theory and Practice | *David Ingram*

Our seminar will focus on a topic that is on everyone’s mind these days: the crisis of democracy. In some respects, democracy is always poised on the brink of crisis, no more so than when it is at its most vibrant, when “the people” are asked to choose between radically different political visions of what they want their society to be. This critical choice is most apparent when we examine the birth of democracy out of authoritarian rule. But it is also apparent when we look at old democracies—a term that is somewhat misleading when we realize that the “oldest democracy in the world,” the United States, did not begin to fully secure the right to vote of its African American citizens until the late 1960s. Having just enfranchised a majority of its citizens—women—during the course of the last 80-100 years, the “old” democracies of North America and Europe are now experiencing a terminal crisis, and possibly their “end,” in the wake of catastrophic global challenges and technological changes.

Our examination of the crisis of democracy will focus mainly on the United States during the last 20 years or so, although we will also have much to say about democracies in other parts of the world. Philosophically speaking, the meaning of democracy has evolved over the last several millennia and it is still a hotly contested concept. So, our introductory discussion of America’s democratic crisis, referencing charges of voter suppression and voter fraud, will appropriately begin with Plato’s classical critique of the corruption and tyranny of ancient Greek democracy in Book 8 of his *Republic*. We then look at some of the most famous modern defenses of democracy, from those proposed by Jean-Jacques Rousseau (1712-1778) and the American Founders (1788-89), to those proposed by J.S. Mill (1806-1873), and John Dewey (1859-1952). After this brief theoretical interlude, we then turn our attention to specific themes that circle around our contemporary democratic crisis: the role of constitutional legal order and civil disobedience in democratic life (Week 4); the tension between religion/ideology and democratic constitutional civility (Week 5); the arguments for and against securing visual representation of minorities and women in legislative bodies (Week 6); the relationship between global capitalism and democracy (Weeks 7 and 8).

The last half of our course will be devoted to discussing David Runciman’s highly engaging, controversial book, *How Democracy Ends*, in dialog with other authors. We begin by discussing the rise of populism in American politics, chiefly referencing the unprecedented election of Donald Trump, and the slow demise of the American two-party system (Week 9). We then examine what it means to “overthrow” democracy, looking at recent examples (e.g. Greece, Turkey, and Egypt) and their relevance to the current American context (Week 10). We follow this discussion with a related debate about the partial or full suspension of democracy during catastrophic “states of emergency,” including pandemics, socio-economic crises, and natural disasters (such as climate change) (Week 11). This leads into our examining the “slow death” of democracy through media manipulation, disinformation, cynicism, and apathy (Week 12).

Following our examination of the “ending” of democracy, we then turn to examining contemporary alternatives to democracy that might be more suitable to dealing with our new age of economic, environmental, political, and technological crisis. These alternatives include authoritarian epistocracy (rule by unelected experts); electoral epistocracy (rule by experts elected exclusively by educated voters); and rule by computer rational choice algorithms (Weeks 13 and 14). We conclude the course by examining some utopian and dystopian visions of where our democracy is headed: radical democracy (including workplace and/or socialist democracy) or facade democracy.

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

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.

*This course has a Mind and Science (M&S) designation for the purposes of major specialization. This course fulfills a Writing Intensive (WI) requirement.*

PHIL 389/490: Contemporary Issues – Judith Butler: Queerness, Performativity, Power | *Eyo Ewara*  
(*Existence, Meaning, and Culture*)

Few living thinkers have had nearly the level of public impact as has the philosopher, feminist, and queer theorist Judith Butler, whose now famous *Gender Trouble* is arguably the source of the now oft-cited claim that ‘gender is performative.’ In this course we will introduce Butler’s work, asking about what she meant when she talked about performativity, how performativity relates to her thinking on LGBTQ issues and feminist work, and how it is situated relative to her ongoing thinking about social and political power, norms, mourning, race, and about the ethics of precarity. Students will read selections from *Gender Trouble*, *Bodies That Matter*, *Undoing Gender*, *Precarious Life*, *Frames of War*, and *The Force of Nonviolence*, working to gain a sense of Butler’s arguments and the development of her thought.

*This course has an Existence, Meaning, and Culture (EMC) designation for the purposes of major specialization. This is a cross-listed graduate seminar that has some undergraduate seats.*

PHIL 398: Grant Capstone Seminar in Bioethics – Health, Environment, and Justice  
| *Paul Ott* (*Ethics and Values*)

This course will look at multiple ways in which ideas and theories of health relate to issues about the environment and justice. We will start by addressing the need for new conceptions of human health in the context of environmental crisis. The idea is that traditional or standard definitions may not be adequate to respond to challenges that we face given our destabilization of what we call ecological health. From here, we will look at major theories of health, especially the distinction between biological and normative theories, and the related issue concerning the relation of health and evolution. Key issues here are the ideas of hygiene and pollution as both evolutionary and social phenomena. Then, we will read some material from Michel Foucault on governmentality and biopolitics as an avenue into the topic of eugenics. Of interest will be the way the eugenics discourse of health intersects with biology and ethics to develop ideas about internal purity as a form of health and external population or species health. We will also look at how the eugenics movement overlapped with the American

conservation and preservation movements to explore the connections between concerns for environmental health and eugenical concerns about individual, racial, and population or species health. Lastly, the course will return to issues in ecology by looking at how ecological ideas, such as resilience, integrity, and adaptation, are being used to develop new theories of health.

*This course has an Ethics and Values (E&V) designation for the purposes of major specialization.*

*Credit for this seminar will count as credit towards the Bioethics Minor.*

## PHIL 399: Capstone Seminar on a Topic in Philosophy – Comparative Philosophy of Science | *Elizabeth Hoppe*

*(Mind and Science)*

Through a comparative study of philosophy of science, this course brings to culmination the study of philosophy by investigating epistemological and metaphysical questions about the meaning of science, along with its socio-political and ethical dimensions. While we often put a great deal of trust in scientific truths, today we also find mistrust in science. How reliable is science? Does it lead us closer to the truth about nature? Does feminist science exist? This capstone course will address these and other questions by comparing the arguments of Euro-American philosophers of science, such as Pierre Duhem, Émile Durkheim, and Thomas Kuhn. We will then explore alternative views of science, such as the question of feminist science posed by Helen Longino, along with Kwame Anthony Appiah's comparative analysis of European science and African belief systems. These and other topics are meant to challenge the way we think about science and its impact on today's world.

*This course has a Mind and Science (M&S) designation for the purposes of major specialization*