

# PHILOSOPHY COURSE OFFERINGS

– FALL 2024 –

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

PHIL 271W: Philosophy of Religion: New Directions in Phil of Religion (WI) | *Kristen Irwin*  
(*Mind and Science; Existence, Meaning, and Culture; Writing Intensive*)

This course will investigate some of the most exciting, cutting-edge questions in philosophy of religion. Traditionally focused on theological topics of concern to the classical Abrahamic religions, philosophy of religion has expanded to issues such as race, gender, and disability; religious trauma; epistemic injustice; the role of the body in religious experience; the status and value of animals in different religions; religion and reproduction; and intersectional theology. Having said that, we will also take up many of the traditional questions in philosophy of religion, such as arguments for and against the existence of a transcendent being; the nature of religious beliefs; religious pluralism and the “common core” hypothesis; the relationship between reason and faith; and the relationship between religion and science.

PHIL 273: Philosophy of Science | *TBA*  
(*Mind and Science*)

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 | *Arnold vander Nat*

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

PHIL 277: Aesthetics | *Dimitris Apostolopoulos*  
(*Existence, Meaning, and Culture*)

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

varieties of experience? Can science shed light on aesthetic creation or appreciation? How, if at all, does art or aesthetic experience teach us about reality?

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

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

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

Philosophy 284 is designed to provide you with an introduction to the philosophical approach to problems in health care ethics. You will be taught to recognize and critically apply various ethical theories and principles with a view to solving moral problems in a rationally defensible manner. 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). We will then address more recent criticisms of “principlism” by feminist, disability, queer, and Black bioethicists. A number of problematic issues in health care will be covered, including abortion, reproductive and genetic technologies, end of life care, and the right to health care. We will consider how social institutions, cultural differences, and structures affect both individual and population health as well as their impact on the practice of health care.

PHIL 284: Health Care Ethics | *TBA*  
(*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 286W: Ethics and Education (WI) | *Amy Shuffelton*  
(*Ethics and Values; Writing Intensive*)

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

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

This course introduces students to ethical reasoning and to various topics in environmental ethics. Topics may include: pollution, animal rights, and natural resources.

PHIL 287W: Environmental Ethics (WI) | Paul Ott  
(*Ethics and Values; Writing Intensive*)

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

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 288W: Culture and Civilization: Individual and Collective Responsibility (WI) | *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? To explore this question, we look at three applied cases in which the responsibility of individuals and the responsibility of groups interact in complex and surprising ways.

**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 include: the rise of artificial intelligence, antimicrobial-resistant pathogens, human-driven climate change, 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 BIOL110—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 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 BIOL110. Contact the instructor (jvukov@luc.edu) to register.*

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

**PHIL 304: History of Ancient Philosophy** | *Joshua Mendelsobn*

In this course, we will trace the development of philosophy in Greece from the earliest thinkers of record until Aristotle. Our guiding thread will be the relationship of Greek philosophy to the two major cultural practices it had to work to distinguish itself from: Sophistry and myth. We will see how the earliest Greek philosophers appropriate the conventions of epic myth but challenge traditional theism and show a new interest in the origin of the universe and the natural world. We will examine how Socrates challenges, and appropriates, the practices of sophistry while Plato engages those of Greek myth, and extends Socrates's ideas into a political philosophy and a theory of reality. In turn, we will see how Aristotle, while rejecting Plato's hostility towards natural science, develops and transforms Plato's ideas about the good life, the ideal city, love and friendship, knowledge, and the soul.

As well as studying the history of Greek philosophy, the course will provide opportunities to reflect on its relevance to our own lives and our political situation. We will ask what this history can tell us about e.g. the pitfalls of democracy, the nature of political censorship.

PHIL 309W: Classical Modern Philosophy (WI) | *Kristen Irwin*  
(*Existence, Meaning, and Culture; 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 time in primary texts by 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 328/483\*: Human Rights: Equality, Poverty, Freedom | *Joy Gordon*  
(*Ethics and Values; 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.\**This course is a split 300/400-level course. Please contact the instructor for more information.*

PHIL 355: Neuroethics | *Joseph Vukov*  
(*Ethics and Values; Mind and Science*)

Neuroethics encompasses two fields of study: the ethics of neuroscience and the neuroscience of ethics. In this course, we will consider both fields, but will focus on the former. More specifically, we will consider ethical questions that are emerging from new neuroscientific discoveries and technologies. Throughout the semester, we will be considering several issues in the ethics of neuroscience, including the following:

- To what extent is it morally permissible to engage in neurocognitive enhancement?
- What is the relationship between death and brain death?
- What are our obligations to patients with disorders of consciousness, and has our progress in neuroscience affected the way we should understand these obligations?
  - How does the picture of human nature painted by neuroscience affect the way we should understand ourselves as persons?
- What (if anything) can neuroscience teach us about ourselves as moral beings?

Students who complete the course will be expected to familiarize themselves with the conversations that have arisen in response to these and similar questions.

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

Hermeneutics is the study and theory of interpretation. With an emphasis on close readings of primary texts, this class explores the tradition of modern philosophical hermeneutics that emerges in the 19th century and continues until today. The following questions, among others, will be of particular interest: What is interpretation? What is the proper object of interpretation? What methodology, if any, should guide

interpretation? Is there a science of interpretation, or a right way to interpret? Is interpretation a distinctive mental or cognitive attitude, or is it more like a practical skill? Does understanding yield knowledge? Why have thinkers in the hermeneutical tradition emphasized the connection between language and interpretation? Are interpretation and understanding distinctively human activities? What background assumptions inform interpretation? Is interpretation or understanding necessarily historical? Can hermeneutics offer resources for thinking critically about the world? Thinkers to be studied include Schleiermacher, Dilthey, Heidegger, Gadamer, and Simpson.

PHIL 369W: Philosophy of Medicine (WI) | *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 metaphysical question: What is Medicine? and attempts to answer it by examining medical debates that developed in ancient Greece and continued through the Roman era. This part will cover writings by Plato, Hippocrates, and Galen. The second component concerns human health and suffering. Here we will examine a variety of texts including medieval medical accounts by Ibn Sina (Avicenna) and St. Hildegard von Bingen, followed by mindfulness in medicine which traces its origin to Buddhism, and finally a contemporary account of decolonizing medicine. The third and final part will critically examine current medical practices, beginning with Evidence-Based Medicine and ending with the Cuban healthcare system.

PHIL 381: Philosophy of Science | *James Murphy*  
(*Mind and Science*)

The course will address the intelligible links and integrating connections that make (to an indeterminate extent) the world a unified whole. Thus, it will be philosophy of science (one species of applied epistemology) with a strong metaphysics element. Causality, Capabilities, and Ground will be its focus. Readings will include:

Phyllis Illari & Federica Russo 2014, *Causality: Philosophical Theory Meets Scientific Practice*.

Samantha Kleinberg 2016, *Why: A Guide to Finding and Using Causes*.

Bradford Skow 2016, *Reasons Why*.

PHIL 389: Contemporary Issues: Critical Philosophy of Race | *Eyo Ewara*  
(*Ethics and Values; Law, Society, and Social Justice; Existence, Meaning, and Culture*)

In this course we will explore key questions in critical philosophy of race: What is racism? How has it structured our society and ourselves? Can we move past it? Should we? How do we respond to it? Why do we care so deeply about race and what is it that race-talk does for us? What even is race? Is it just one thing? How does it relate to gender, class, or sexuality? Our goal will be to both develop historical knowledge about race and a critical lens through which to become aware of how race and racism inform contemporary social and political life.

PHIL 399: Capstone Seminar on a Topic in Philosophy: Existentialism | *Michael F. Andrews*  
(*Ethics and Values; Existence, Meaning, and Culture*)

This Capstone Seminar Special Topics course explores the crisis of the “meaning of being” set in context of the eclipse of Western rationalism. Existentialism does not propose a philosophical system in a traditional sense. Although it began as a nineteenth century European reaction against various forms of religious and philosophical Idealism, existentialism erupted in the early and mid-twentieth century as a potent political and social force that arose from the ashes of the First World War and the tragedy of the Jewish Shoah. Existentialist thought draws from an array of inspiration that stretches from Socrates to St. Augustine to Rousseau to Mulla Sadra to phenomenology to post-modernism.

During the semester, we will focus on a series of tensions that characterize human existence: (1) the individuality of experience and the universality of reason; (2) the objectivity of truth and the subjectivity of meaning; (3) human freedom and personal commitment; (4) authenticity and anxiety; (5) finitude and transcendence; (6) faith and despair. Some of the philosophers we will explore include Søren Kierkegaard, Fyodor Dostoevsky, Friedrich Nietzsche, Martin Heidegger, Jean-Paul Sartre, Albert Camus, Gabriel Marcel, Simone de Beauvoir, and Edith Stein. Our goal is to develop critical thinking and writing skills necessary to deepen our own philosophical development with an eye towards self-examination and an appreciation of key insights that existentialist literature raises in response to contemporary attitudes towards culture, community, and values.

It is important to note that “Existentialism” is not merely an intellectual phenomenon. In addition to critical readings of key texts, we will examine existentialist thought as a literary and artistic force that raises important issues about human being-in-the-world, ethical action, and creative fidelity. Hence, we will explore the development of important themes of existentialist philosophy through expressive media of music, painting, literature, and film.

PHIL 399: Capstone Seminar on a Topic in Philosophy: Philosophy of Revolution | *Jennifer Gaffney*  
(*Law, Society, and Social Justice*)

This course 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 a number of important questions and puzzles about the stability and legitimacy of the state. Central to this course will be the questions of whether revolution can be justified, when certain forms of oppression and exclusion necessitate violence against the state, what it means to organize collectively in the name of revolution, and why it is that some revolutions are remembered while others are forgotten. To engage these questions, the course will include readings from figures such as John Locke, Jean-Jacques Rousseau, Karl Marx, Hannah Arendt, C.L.R. James, and Frantz Fanon, each of whom offer distinct perspectives on the role of revolution in the modern state. The course will consider the relevance of these perspectives not only for understanding revolutions of the past but also for understanding the scope and limits of calls for revolution in contemporary political life.