

PHILOSOPHY COURSE DESCRIPTIONS

– FALL 2019 –

200-level Courses (Tier Two)

PHIL 273: Philosophy of Science | *James Harrington*

This course examines the nature of scientific knowledge and its claim to possess a distinctive method of inquiry.

PHIL 274: Logic | *Jacob Andrews*

This course is a detailed study of the deductive methods and principles of correct reasoning, from both the traditional and modern point of view.

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 279/PSYC279: Judgment and Decision-Making | *Marcella Linn*

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*

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, such as 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 for this course is: *Principles of Biomedical Ethics* by Tom L. Beauchamp and James F. Childress, 7th edition, Oxford University Press.

PHIL 284: Health Care Ethics | *Jennifer Parks*

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.

PHIL 284: Health Care Ethics | *Heidi Malm*

This second-tier philosophy core course examines moral theory and ethical issues as they arise within the healthcare setting, broadly conceived. It will begin with a brief review of the normative ethical theories typically discussed in first-tier philosophy core courses. It will then more carefully examine the basic ethical principles and concepts that are central to discussions of healthcare ethics. After that, we will critically examine a wide range of particular issues in bioethics, each one falling within one of the following four general categories: the physician-patient relationship, death and dying, reproduction, and the allocation of scarce resources. Throughout the course attention will be given to helping the students develop their critical thinking skills and the expression of those skills both verbally and in writing.

PHIL 284W: Health Care Ethics (Writing Intensive) | *Pamela Lomelino*

In this class, students will learn to philosophically analyze complex ethical issues in healthcare. After learning the theories and concepts that provide the foundation for a philosophical analysis of healthcare ethics, students will have the opportunity to exercise and improve your newly acquired philosophical skills by analyzing various ethical issues that arise in the healthcare context. *This course fulfills a Writing Intensive (WI) requirement.*

PHIL 287W: Environmental Ethics (Writing Intensive) | *Brandon Morgan-Olsen*

This course will survey the field of Environmental Ethics, which explores our moral obligations (as humans) with respect to the natural environment. Our focus will be on contemporary theoretical investigations of environmental ethics, coupled with practical treatment of environmental issues. In

short, we will make use of what we learn via theory to intervene in debates about practical concerns, such as natural restoration, animal welfare, and climate change. In doing so, we will specifically address the following questions: (1) What is Environmental Ethics? (2) Who Counts in an Environmental Ethic? (3) Is Nature Intrinsically Valuable? (4) What Alternatives (to mainstream views) Exist? (5) Can and Ought We Restore Nature? (6) What is to Be Done About Climate Change?

This course fulfills a Writing Intensive (WI) requirement.

PHIL 287: Environmental Ethics | *Paul Ott*

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 direct 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 environmental justice.

PHIL 288: Culture and Civilization – Friendship, Romance, and Technology | *Peter Bergeron*

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 – Classical Chinese Philosophy | *Richard Kim*

This course introduces students to central philosophical traditions in ancient China. As we will see, the (pre-Qin) period we focus on was full of vibrant philosophical activity, representing a diversity of philosophical positions. We will focus our attention on Confucianism, Daoism, Mohism, and Legalism, and discuss questions such as: (1) What is the nature of the good life? (2) How do we become

good? (3) What is the best way to organize society? (4) Are virtues or laws more important for good government? This course will help students learn from some of the best minds in early China and appreciate the nature of philosophy as a global activity.

This course fulfills a Writing Intensive (WI) requirement.

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

PHIL 301: Symbolic Logic | *Harry Gensler*

PHIL 301 (Symbolic Logic) covers various systems of logic (including propositional, quantificational, modal, deontic, and epistemic), with application to English arguments, many of which are philosophical in nature. A previous study of logic (e.g., PHIL 274) is helpful but not required. <http://www.harryhiker.com/courses> (scroll down to “PHIL 301/444 - Symbolic Logic”) has more information.

PHIL 304: History of Ancient Philosophy | *Freya Möbus*

This course studies the philosophies of the ancient Greeks, including the pre-Socratics, Plato, and Aristotle.

PHIL 312: Problems in Philosophy of God | *Alberto Bertozzi*

What do we mean by the term “God”? What does this term stand for? Can God be reduced to some more basic or familiar phenomenon (e.g., a psychological or sociological construct)? Or does the term “God” stand for something irreducible to any other phenomenon; and if so, can we have access to the reality it signifies? The main goal of the course is to investigate this cluster of questions through the study of some paradigmatic views from the history of philosophy.

PHIL 321: Ethics and Society – Philosophy of Race | *Jacqueline Scott*

In this class, we will investigate the social construction of race in the United States, and how these modes of construction have affected social and political rights as well as the ethical well-being of members of racially constructed groups. In this course we will examine several contemporary arguments within the field of critical race theory. The three major questions we will consider are: (1) What is race? (2) What values do and/or should we assign to race in our society? (3) How might we (re)conceive of race to end or reduce racism in our society?

In this course we will use our responses to the above three questions, in order to have more interesting and thoughtful discussions (and policies) about race, and the political and ethical issues it affects.

PHIL 324: Topics in Ethics – Lying and Deception in Politics and Ethical Theory |
Thomas Carson

Political lying and deception are grave problems because public policies tend to turn out very badly when they are based on false beliefs or ignorance of relevant information. In addition, political lying is contrary to democratic ideals - it thwarts the will of the people. Issues to be discussed include theories about the morality lying and deception, attempts to undermine trust in reliable sources of information such as science, misinformation about climate change, vaccinations, and the dangers of tobacco use, disinformation on the internet, historical cases of lying to justify wars, intellectual honesty and ethics of belief and non-belief, and the case of Donald Trump.

PHIL 324B/BIET 395: Bioethics Minor Capstone – Illness, Aging, Dying, and Death
| *Jennifer Parks*

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 ought we respond to 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.

PHIL 360: Contemporary European Philosophy | *Hugh Miller*

This course will concentrate on one major current in contemporary European philosophy (a field much too big for a single course, or even an entire program), namely that of phenomenology. Through a close reading of seminal texts by Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Simone De Beauvoir, and Jean-Luc Marion we will explore the meaning and methodology of this approach to “first philosophy.” In the course of our reading we will touch on important issues in philosophy of language, epistemology, philosophy of religion, ethics, and aesthetics.

PHIL 369W: Philosophy of Medicine (Writing Intensive) | *Pamela Lomelino*

In this course, you will investigate philosophical questions concerning the practice of medicine in the clinical context, such as the epistemology of medicine; the goals of medicine; core concepts in medicine; and medicine as a profession. Class participation is an integral aspect of this course.

This course fulfills a Writing Intensive (WI) requirement.

PHIL 398(01): Capstone Seminar in Contemporary Philosophy – Respect, Tolerance, and Civility | *Brandon Morgan-Olsen*

What does it mean to respect others? Is tolerance a form of respect, or something else entirely? Do we have obligations to tolerate even those who are intolerant? When, where, and why ought we be civil to one another? What does civility entail?

This course addresses a set of moral issues having to do with respect, tolerance, and civility. Throughout the term, we will examine these concepts, their connection to one another (or lack thereof), and what moral obligations are associated with them. This examination will involve theoretical analysis—with an eye towards differing approaches to these issues—as well as inquiry into particular cases and contexts where such questions arise. For example, we will explore possible responses to purported cases of moral conflict between cultural groups—both international and domestic—and evaluate recent debates about what role civility should play in public political discourse.

PHIL 398(02): Capstone Seminar in Contemporary Philosophy – Moral Issues and Public Health in Developing Countries | *Thomas Derdak*

This course is designed to address the ethical issues related to public health in developing countries. During the course we will examine such topics as: guidelines for the ethical conduct of research; ethical practices related to medical practice and public health in specific cultural contexts; ethics of funding global public health programs; ethics of clinical trials in developing countries; and other moral controversies surround public health. During our exploration of these topics, we will draw on films, scholarship from the fields of bioethics, public health and philosophy, and in-class presentations by public health practitioners.

By the end of the course you will be familiar with key readings on the topics covered, the application of ethical frameworks to these topics, contemporary debates in public health research in developing countries for example, and various other topics which fall within the scope of the course. You will be able to identify and discuss in detail moral issues related to public health policy and their consequences in developing countries around the world.