

PHILOSOPHY COURSE OFFERINGS

– FALL 2018 –

For more information contact the Undergraduate Program Director (bmorganolsen@luc.edu)

200-level Courses (Tier Two)

PHIL 273: Philosophy of Science | *James Harrington*

The basic question of this course is: does natural science provide a special kind of knowledge of the world against which to test all of the rest of our beliefs? And, if it does, how does it go about doing so? We begin by examining the claim by the late astronomer and physicist Carl Sagan that it does do so. In the remainder of the course, we will consider certain philosophical and historical facts about science in order to evaluate Sagan's claims.

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 284: Health Care Ethics | *Jennifer Parks*

This is a course on the role of moral reasoning in the healthcare setting. Typical issues include: the meaning of such basic concepts as health and disease, truth-telling in medical practice and informed consent in experimental settings, the criteria for distributing medical resources and the issues of a right to health care, and questions about authority, responsibility and professional autonomy in the making of healthcare decisions.

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

In this class, you 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, you will have the opportunity to exercise and improve your newly acquired philosophical skills by analyzing various ethical issues that arise in the healthcare context. As a writing intensive course, students are required to do several short and mid-length in-class writing exercises, as well as a longer final paper. Please note that I have structured this course to involve a lot of in-class participation.

PHIL 287: Environmental Ethics | *Elizabeth Hoppe; Paul Ott*

Environmental ethics is the philosophical study of the value of nature, 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, while 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, the deep ecology/social ecology debate, and issues in 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 ethics, Aldo Leopold's *A Sand County Almanac*.

PHIL 287W: Environmental Ethics (Writing Intensive) | *Julie Ward*

This is a second-tier college core class (3 credit) on the topic of Environmental Ethics (henceforth, *EE*) that fulfills the core college requirement for Ethics, and is Writing Intensive. This course allows the student to develop specific critical and analytical skills in philosophical ethics relating to the environment. In the course schedule, we will both read classical texts in philosophical and Environmental Ethics, and also plan, write, present, revise, and finalize a substantial research project in *EE*. To this end, we will be working on short, analytical reading summaries (1 p.), short writing (2-3 pp.), and mid-length writing (6 pp.), for course preparation, and preliminary to writing the final paper project. We will also take class time to ensure that all students are aware of the elements of good writing, including bases of grammar, forming thesis statements, using end- or footnotes, re-drafting and revising, and using and citing primary and secondary sources.

PHIL 288: Culture and Civilization | *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 Calkin 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.

300-level Courses (Upper-Division Courses)

PHIL 304: History of Ancient Philosophy | *Jason Rheins*

Origins of philosophical problems among the Greeks and the main types of philosophical answers; extensive readings in the pre-Socratic fragments and records, in Plato, and in Aristotle.

PHIL 312: Problems in the 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.

*** This course has seats reserved for St. Joseph students, meaning there are limited enrollment opportunities for other students. Please contact the instructor or Undergraduate Program Director for more information.*

PHIL 324W: African Philosophy (Writing Intensive) | *Thomas Derdak*

The course will start with an investigation into the definition of African Philosophy, what it is, and the controversies that surround its definition. The course will focus on possible definitions involving the systematic approach of Ethiopian Philosophy (Zera Yacob, the primacy of reason, proofs for the existence of God, the problem of evil, etc.), and Ethnophilosophy (folk philosophy, i.e., narratives, cultural practices, and oral traditions), including analyses of Yoruba culture and the concept of "ori" or human destiny; and Chagga culture and the notion of moral education. Additional topics will include: the concept of time; causality and responsibility; African art and morality, and private property vs. communal property perspectives. Reading material from the following authors will be included: Achebe, Edeh, Okoro, Oruka, Yacob, and others.

PHIL 324/468: Topics in Ethics – Advanced Topics in Human Rights | *Joy Gordon**

This course addresses a variety of topics 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 concepts of rights, and their empirical and Marxist critics; the shift in how torture has been viewed since 9/11; the different ways that gender comes into play within human rights; the thorny problem of how to determine intent in cases of genocide; and what happens when countries claim the right to prosecute human rights violations that took place in other parts of the world.

** This course is a split 300/400-level course with limited enrollment opportunities for undergraduates. Please contact the instructor or Undergraduate Program Director for more information.*

PHIL 324B: Bioethics Minor Capstone | *Jennifer Parks and Dawn Franks*

This course is the capstone seminar for the Bioethics Minor program.

Phil 327: Capitalism, Socialism and Democracy | *David Schweickart*

How should we, as social beings, live together? This is the fundamental question of political philosophy. This course will address this question directly. Given the knowledge and resources that we possess, what is the best form of society that we, in the United States today, might construct?

Virtually everyone would agree as to the basic political structure of our ideal society. It should be a democracy. Democracy has proven itself to be a durable and contagious ideal. The history of the past several centuries has witnessed a steady deepening of democracy to include all citizens of a society and a steady spread of democracy--at least as an ideal--throughout the world.

There may be agreement about political structure, at least in broad outline, but there is no agreement about that other fundamental feature of a society--its economic structure. It is this disagreement that will be the focus of this course. Should our economic structure remain capitalist? If so, to what sort of capitalism should we aspire, a conservative free-market economy that gives keeps governmental intervention to a minimum, or a more liberal version that would, among other things, allow the government to regulate the economy more and significantly redistribute income and wealth. Or should we aim for something more drastic. Should we aim for a "green" economy that incorporates both capitalist and socialist structures. Or should we try to move beyond capitalism altogether? Does there exist an economically viable socialist alternative to capitalism, or has the socialist project been wholly discredited? If an economically viable alternative to capitalism does exist, is it worth fighting for?

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; medicine as a profession; and the ideal physician-patient relationship. Class participation is an integral aspect of this course. As a writing intensive course, students are required to do several short and mid-length in-class writing exercises, as well as a longer research paper. You must have completed at least two philosophy courses prior to enrolling in this course.

PHIL 380/454: Philosophy of Religion: Christian Thinkers | *Harry Gensler**

This course is built around the Anthology of Catholic Philosophy, edited by James C. Swindal and Harry J. Gensler (Sheed & Ward 2005). This book gives the first ever comprehensive collection of readings from Catholic philosophers, from Biblical times to the present. Our authors and readings will be arranged historically, from five main groups: (1) Preliminaries: readings from the Bible, Plato, and Aristotle. (2) The Patristic Era: readings from Aristides, Justin, Irenaeus, Tertullian, Felix, Origin, Augustine (emphasized), and Boethius. (3) The Middle Ages: readings from Anselm, Aquinas (emphasized), and Ockham. (4) The Renaissance through the Nineteenth Century: readings from

Loyola, Galileo, Descartes, and Pope Leo XIII. (5) The Twentieth Century and Beyond: readings from Stein, Callahan, Copleston, Teilhard, Gensler, Plantinga, Rescher, and Pope John Paul II. The authors and readings give a sample of the richness of the Catholic intellectual tradition. They emphasize central themes, such as the harmony of faith and reason, the existence and nature of God, the nature of the human person, and the objectivity of the moral law. We will cover a good part of the book, from the beginning to the end. <http://www.harryhiker.com/courses.htm#C> has further information.

** This course is a split 300/400-level course with limited enrollment opportunities for undergraduates. Please contact the instructor or Undergraduate Program Director for more information.*

PHIL 388/463: History of Ethics – Conceptions of Virtue | *Richard Kim**

Philosophical reflections on the virtues have a long and distinguished history. In both ancient Greek and early China we find profound reflections on the character traits necessary to live well and how such traits can be cultivated. This course focuses on the concept of virtue and its role in ethical theory. We will begin by reflecting on the very concept of virtue and its relationship to morality and human flourishing. Then we will examine the different accounts of virtue we find in both Western and Eastern philosophical traditions with a particular focus on ancient Greek and classical Chinese conceptions of virtue. Finally, we will examine some contemporary empirical literature on virtue and character, and how contemporary science might help advance our understanding of virtue.

Among the questions we will focus on include: (1) What is the relationship between virtue and well-being? (2) To what extent are the virtues universal or culturally specific? (3) What does contemporary science say about the cultivation of virtue?

** This course is a split 300/400-level course with limited enrollment opportunities for undergraduates. Please contact the instructor or Undergraduate Program Director for more information.*

PHIL 398(01): Grant Capstone Seminar in Bioethics: Health, Chronic Illness, and Flourishing | *Brandon Morgan-Olsen*

We commonly view health as the standard human mode of operation—a normal state that we deviate from when ill or diseased and return to once we recuperate. In other words, we often evaluate ourselves and our lives with reference to the poles of health and illness. However, we also know that the question of health is more complicated than that. In particular, the existence of chronic illness means that presuming a normal human state as being free from illness is far too often a mistake.

In this seminar, we will pursue a set of philosophical questions related to the conceptualization of chronic illness. What does it mean to have a chronic illness? How should one treat, manage, or proceed in the face of chronic illness? How does the concept of chronic illness affect the epistemology of diagnosis or our characterizations of successful therapeutic intervention? Can one be chronically ill and still live a flourishing life? If so, how?

PHIL 398(02): Philosophy Capstone: European Thinkers on Post-Colonialism and the Ethics of Diversity | *David Ingram*

This capstone course explores contributions that theorists from around the world working within both Anglo-American and European (Continental) traditions of thought have made to rethinking gender, race, ethnicity, cultural diversity, and colonialism since the Second World War.

The thinkers we will discuss include: Jean-Paul Sartre, Simone de Beauvoir, Frantz Fanon, Hannah Arendt, Jacques Derrida, Michel Foucault, Judith Butler, Jürgen Habermas, Anthony Appiah, Martha Nussbaum, Susan Moller Okin, Etienne Balibar, Homi Bhabha, Enrique Dussel, Charles Mills, and Linda Alcoff. We begin by discussing the post-war reflection on the origins of antisemitism and nationalism. We then turn to African reception of existential psychology in diagnosing the global racism. Following this discussion, we take up contemporary theories of global domination (world systems theory) from a Latin American perspective. We concluded with focused examination of race, gender-identity, ethnicity, and multiculturalism.