

## Department of Philosophy

### Spring 2024

#### **PHI 1000, 001-030, DL1 and HON Knowledge, Reality, Self**

Please see Master Schedule for specific times.

Philosophical responses to the questions of how we can know, what is real, and what is the nature of human existence that explore the dialogue between Catholic, Christian, secular and skeptical perspectives on these questions.

#### **PHI 2010-001 Logic & Critical Thinking**

Instructor: **Prof. Daniel Allen**

M W F 10:40-11:30 a.m.

The study of logic and critical thinking. Topics include: argument identification and analysis; formal and informal logic; fallacies; inductive argument; the role of argumentative structures in various philosophical traditions.

#### **PHI 2020-001 Symbolic Logic**

Instructor: **Prof. Daniel Allen**

M W F 12:50-1:40 p.m.

This course introduces students to symbolic logic, including sentential and predicate logic. We will translate statements in English into symbolic notation, and construct formal derivations – developing skills that will help you evaluate the validity of reasoning in any discipline. The course does not presuppose prior experience with philosophy, or any advanced knowledge of mathematics.

#### **PHI 2115-001 Ethics for Healthcare Prof**

Instructor: **Dr. Stephen J. Bujno**

T R 10:00-11:15 am

This course serves both as an introduction to philosophical ethics, and through effective individual critique and collaboration, the practical application to commonly encountered case study scenarios. After establishing the parameters of health care ethics as a field of study, each participant will develop skills in logic and critical thought as the rational process of philosophical thinking. Fundamental questions of life will also be addressed; what does it mean to be ethical, what constitutes personhood, what makes a human act licit or illicit, and what levels of responsibility does one person have to another, among them. Following a survey of various ethical theories, those viewpoints and tools of logic will then be applied to a series of ethical situations drawn from actual clinical cases. This will provide each student with reflective opportunities to consider complex ethical scenarios, while deliberating various approaches, their corresponding end results, and the impact on the patient's well-being. An underlying ethos of the course is to focus on the treatment of the person, aligning professional medical care with respect and dignity for the individual.

#### **PHI 2115-002 & 004 Ethics for Healthcare Prof**

Instructor: **Dr. Stephen Napier**

T R 10:00 -11:15 am & 11:30 am – 12:45 pm

The purpose of this course is to help students become more effective in dealing with ethical questions in professional nursing, medical practice, and research. The animating center of the course is the theme of loving the human person(s). Imagine a wheel with the axle representing the theme of loving patients. Each of the issues we will be discussing, whether it is abortion, euthanasia, research on human subjects etc., represent the perimeter of the wheel. Each “spoke” is a way of seeing how to love patients better – we



examine the theoretical underpinnings of our ethical choices as well as specific issues and dilemmas related to the environment, its preservation, provision, and threats to its continued sustainability.

**PHI 2155-001 Engineering Ethics**

Instructor: **Dr. Mark J. Doorley**

T R 11:30 a.m.-12:45 p.m.

This course examines the field of engineering ethics through a series of case studies that raise questions about professional responsibility, the role of technology in society and the need for a more holistic evaluation of the purposes of science and engineering.

**PHI 2160-001 The Ethics of War**

Instructor: **Dr. Sally Scholz**

MWF 9:35-10:25 am

This course will look at some of the normative and practical issues of war. We will address ethical issues facing citizens, combatants, states, and the international community. Although just war theory will receive some primacy, other theoretical approaches to war will also be considered including realism and pacifism. Our study will include war, terrorism and responses to terrorism, preventive war, genocide, crimes against humanity, military intervention, drones, cyber-security, autonomous weapons, and post-traumatic stress disorder. Students will be challenged to connect theoretical discussions to current events and are encouraged to read both national and international news sources.

**PHI 2180-001 & 002 Computer Ethics**

Instructor: **Dr. Tibor Solymosi**

MWF 11:45 am –12:35 pm & 12:50 pm -12:35 p.m.

Advances in digital computing have led to paradigmatic shifts in knowledge production, industry, and global politics. Today, computing infrastructures connect all aspects of society. Their effects demand ethical scrutiny, but the fast pace of innovation tends to confound this pursuit. The aim of PHI2180 is to orient students to the study of computer ethics, a well-established and continually evolving academic field. We draw richly from the discipline of philosophy, indicating where theoretical inquiry clarifies the moral complexities of today's leading applications. Our materials are not strictly limited to philosophy, however: we also read texts and engage with new media from such fields as critical data studies, information theory, and computer science.

"Ethical Issues in Computer Science" emphasizes the durability and reliability of philosophical reasoning as a guide for technological decision making. Our premise is that a substantial foundation in ethical theory outlasts cycles of tech development. By the end of the course, students will be prepared to evaluate the ethics of new innovations for years to come.

**PHI 2410-100 Philosophy of Sex & Love**

Instructor: **STAFF**

T R 4:00-5:15 pm

In this course, we will question the roles of sex, gender, pleasure, and power in multiple areas of life, as well as the importance of relationships for having a fully human life. We will look at the difference between sex and gender and analyze how and by whom gender is performed, and we will use epistemology, phenomenology, and ethics to help us explore numerous subtopics: We'll analyze college hookup culture and how gender determines who reaps the greatest benefits from participation; we'll examine the "orgasm gap" and its place within hookup culture and beyond college campuses; we'll investigate women's relationships (or lack thereof) with their own bodies; we'll ask if anyone is obligated to have children; we'll examine the realities of running a household and navigating the relationships rooted inside them, romantic and otherwise; and we'll ask why caring labor is so emotionally challenging, why it is not valued by society,

and why women still do the overwhelming bulk of this work. In the end, we will build a bridge between each module to create a far bigger picture about the connection between sex and love: Love and self; sex and self; and the foundational role that sex and love have in holding together or tearing apart the greater community. Contemporary feminist philosophy will comprise the bulk of the reading with some sociology and interdisciplinary Women's Studies materials.

**PHI 2490-001 Latin Amer. & African Amer. Philosophy**  
M W 1:55-3:10 pm

Instructor: **Dr. Gabriel Rockhill**

This course explores the rich traditions of African-American and Latin American philosophy in order to expose students to diverse perspectives that are often marginalized or excluded from the standard histories of Western philosophy. It concentrates more specifically on the important resources developed in these traditions for rethinking race, gender and class relations, thereby offering students tools for analyzing intersecting systems of power, privilege and oppression. The class also delves into important issues in current events, thereby fostering an environment of trans-cultural learning in which in-class discussions are related to real world events. Throughout the course, students will be exposed to the ways in which the United States has often been an important site of interaction and cross-pollination between African and Latin American thought. This will cultivate a comparative, global perspective on these traditions, while also highlighting their significance to our immediate national context.

We will begin by interrogating the very categories of "African-American" and "Latin American" philosophy in order to examine how they have developed over time and reflect on their reliability as conceptual categories. This will allow us to raise important questions from the outset, such as: Must one be 'African-American' or 'Latinx' to participate in these traditions? What are the precise ways in which these traditions are delimited? In separating them from 'Western philosophy,' is there a risk of implying their inferiority? We will then examine some of the foundational debates in these traditions regarding race, gender and class. More specifically, we will concentrate on key questions such as the following: What has been the impact of colonialism and the slave trade on personal identity and group formation? How do race, gender and class oppression intersect and sometimes overlap? What positive solutions can be practically implemented for personal and collective liberation?

**PHI 2700-001 Philosophy of Science**  
T R 8:30-9:45 am

Instructor: **Dr. Lisa M. Dolling**

This course is meant as a general introduction to the Philosophy of Science, understood as that branch of philosophy that examines the goals, methods, language, and practices of science. Some of the questions considered include: What defines a science? What distinguishes science from non- (pseudo-) science? What is a scientific theory? What qualifies as a "good" scientific theory? What is the difference between scientific explanation and any other explanation? Is there such a thing as scientific method? How do scientists justify their claims? How do we account for change in scientific theory? How accurately does natural science describe the world "as it really is?" What is the relationship between science and "truth?" What role do cultural, sociological and psychological factors play in scientific work? Among the key figures studied are Carnap, Hempel, Duhem, Quine, Popper, Kuhn, Feyerabend, Keller, Putnam, van Fraassen, etc.

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**PHI 2990-001 TOP: AI and Humanity**  
M W 1:55 – 3:10 pm

Instructor: **Georg Theiner**

In this interdisciplinary course, we reflect on a variety of issues surrounding the engineering of artificial and human intelligence. These include the long co-evolutionary history of human minds with technologies

of our own making, how human-computer-interfaces affect human capacities, promises and perils of delegating cognition to computers and AI, how AI-powered technologies transform the creation and validation of knowledge, what cybernetic mergers between minds and machines imply for the nature of personhood, and how ethical values translate into technological and social decisions that affect who we are and who we are capable of being. The course is held in tandem with a cross-disciplinary speaker series, “Ethics and Empirics of Engineering Humanity” (co-organized with the Law School) and features regular class visits by prominent speakers in the field.

**PHI 2990-002 TOP: Ethical Issues in Medicine**

Instructor: **Dr. Peter Koch**

T R 2:30-3:45

This course explores contemporary and evolving ethical issues in medicine and health care through an analysis of current academic and public debates. Students will critique, develop, and apply various ethical frameworks and philosophical concepts to navigate the rapidly evolving social, political, legal, and professional landscapes that have intersected with the practice of medicine in recent decades. Topics are dynamic, but examples include conscientious objection, euthanasia, abortion, mental health and addiction, prison health care ethics, and others.

**PHI 2990-003 TOP: Buddhist Ethics**

Instructor: **Dr. Davey K. Tomlinson**

T R 4:00-5:15 pm

Buddhist ethics seeks to fundamentally transform our experience of ourselves and our world. In this course, we’ll read works of Buddhist philosophy, narrative, and poetry in order to explore different ways Buddhists have thought about this transformation. How does meditation change us? What forms of meditation are most effective, and why? What is the role of philosophical argument in the cultivation of new forms of experience? What is the nature of moral agency for Buddhist philosophers committed to selflessness? What is virtue—and what is the role of community in cultivating it? And what about the *transgression* of virtue—can desire, pleasure, and immoral conduct lead to enlightenment? In exploring these questions, we’ll consider fundamental Buddhist ideas, such as selflessness, emptiness, and interdependence, in the context of Buddhist practice. We’ll focus on reading classical Buddhist texts in translation together with discussions that put these sources in conversation with contemporary ethics.

**PHI 2990-004 & 005 TOP: Yoga and Philosophy**

Instructor: **Prof. Amy Nobles Dolan**

T R 8:30-9:45 am & 10:00-11:15 am

This course will introduce yoga’s ten fundamental tenets for living a good life. We will read a broad selection of literature on the topics of non-violence, truthfulness, non-stealing, moderation, non-possessiveness, purity, contentment, zeal, self-study and surrender to a higher power. In each class we will practice about 30 minutes of yoga, as a yoga mat is a powerful laboratory on which we can begin to explore these concepts. Students will be challenged to apply our theoretical discussions and reading to incidental and significant moments in their own lives in 6 written reflections.

**PHI 2990-006 TOP: The Self and the Other**

Instructor: **Dr. Farshid Baghai**

T R 1:00-2:15 pm

In this course, we examine how the experience of difference or otherness is essential to the identity of the human self. We do so by investigating three main topics: the otherness of *external reality*, the otherness of *other human beings*, and the otherness of *non-human animals*. The course begins with a philosophical account of the developmental psychologies of Sigmund Freud, Donald Winnicott, and Eva-Maria Simms. These thinkers work out how the otherness of external reality motivates the formation and functioning of

the psychic life of the human self. We then turn to the writings of Sara Ahmed, Michelle Alexander, Alain Badiou, Maurice Blanchot, Judith Butler, Jacques Derrida, Cornel West, and Naomi Zack in order to discuss how the ethical and social-political standing of the human self rests on its relation to the otherness of other human beings. In particular, we focus on the question of difference or otherness with regard to the homeless, transgender people, people of color, prisoners, strangers, refugees, friends, and lovers. Finally, we study works of Lori Gruen, Donna Haraway, and Val Plumwood to explore how the otherness of non-human animals informs what it means to be human. To do so, we analyze the relation between human reason and material nature as well as the relation between human beings and other animals.

### **PHI 3040-001 History of Early Mod Philosophy**

Instructor: **Dr. Julie Klein**

T R 1:00-2:15 pm

Philosophy 3040 is an intensive study of major texts and themes in 17-18<sup>th</sup> century European philosophy. We'll study six canonical figures (Descartes, Hobbes, Spinoza, Leibniz, Hume, and Kant) and five not yet as canonical but exceptionally interesting figures (Princess Elizabeth of Bohemia, Lady Margaret Cavendish, Lady Anne Conway, Anton Amo, and Sophie de Grouchy).

To appreciate the variety of views and the liveliness of debate in the period, we'll start with topics in metaphysics and epistemology. Descartes' substance dualism is criticized by Hobbes, Elizabeth, Cavendish, Conway, Spinoza, and Amo, but in some ways rehabilitated by Leibniz. Hume rejects the entire project of Cartesian-Leibnizian rationalism in favor of empiricism and skepticism, and Kant proposes a "third way," transcendental, critical philosophy. Social and political philosophy will be our second major area of focus. We will explore Hobbes' and Spinoza's respective accounts of human nature and political organization and critical responses by Cavendish, Rousseau, Kant, and Sophie de Grouchy.

Our authors philosophize during the scientific revolution, after the crack-up of western European Christendom during the Reformation, as governance and the nature of the state are shaken and revised by wars civil and foreign, and in an age of colonialism and slavery. As 21<sup>st</sup> century readers, we'll explore our authors' views in their respective contexts and consider our relation to their ideas.

### **PHI 3160-001 History of Islamic Philosophy**

Instructor: **Dr. Shams C. Inati**

T R 2:30-3:45 p.m.

This course is an overview of the history of Islamic philosophy, tracing its development and concentrating particularly on its interaction with Islamic medieval theology and the conflict between the two. The impact of Islamic philosophy on Christian and Jewish thought as well as later Islamic thought will be discussed. The reason(s) for the collapse of Islamic philosophy in modern times will also be touched upon.

### **PHI 4140-001 Philosophy of Contemporary Music**

Instructor: **Dr. John Carvalho**

M W 4:45-6:00 p.m.

What is music and how can a philosophical study of contemporary or "pop" music help us to capture not just what music is but how music means? This course aims to answer these questions. "What is music?" asks us to define or clarify what we mean when we call something music. Alternatively, "What is music?" asks us to say how music came to be what we call "music." We will answer the first question with an account of what emerges in the course of making music. We will answer the second question with a genealogy of Western music from its earliest expressions to contemporary pop music and beyond.

To say how music means, we will study the music itself, the sequence of tones that carry the melody, supply the harmony and establish the rhythm or keep time. While people generally find meaning in the lyrics sung with that music, we will explore how the music makes meaning apart from the poetry or when there are no lyrics involved.

We will attempt to answer these questions by listening closely to the noise in rock and rap (or hip hop), the transgender politics of pop, for the ways Black lives matter in jazz, to the nomadism in DJ music and by listening to the body as the medium for making and finding meaning in music. Our listening will be guided by reading texts inspired by the writings of Friedrich Nietzsche, Theodor Adorno, Judith Butler, Gilles Deleuze and Maurice Merleau-Ponty.

### **PHI 4600-001 Psychoanalysis and Philosophy**

Instructor: **Dr. Chris Ma**

M W 4:45-6:00 pm

Psychoanalysis offers an original critical perspective on the history of our desires, as well as on the way in which we form our ideals and in which we participate in the ideologies guiding our individual and collective imaginary. While examining this critical perspective, our goal will be to understand how unconscious processes of compulsory repetition, resistance and repression affect the subject of experience that each of us is individually and that we are as a community of people. Moreover, we will seek to understand how these unconscious processes made visible by the psychoanalytical work effectively impact the culture we live in. This course is designed to create a space for rigorous theoretical exploration and free group discussion on grounding texts of psychoanalysis. We will approach these texts through conceptual analysis and philosophical inquiry, highlighting the existential and the theoretical problems raised by the evolution of the psychoanalytical practice.

### **PHI 4610-001 Philosophy of Mind**

Instructor: **Dr. Georg Theiner**

M W 4:45-6:00 pm

The goal of this course is to engage students in contemporary debates in the philosophy of mind and cognitive science, and to show how they relate to our self-conception as human beings. The course is divided into **four modules**. In the first module, centered around the vexed **mind-body problem**, we survey a variety of attempts to characterize – on a categorical level – the nature of mind and the nature of material reality, and how they relate to each other. In the second module, we consider the notion of **personal identity** – i.e., giving a principled account of what constitutes the sameness of a person over time – as a matter of great practical relevance as well as metaphysical perplexity. In the third module, we revisit the long-standing **nature-nurture** debate in the light of scientific findings which point to the myriad ways in which culture and experience shape the human mind. In the fourth and final module, we try to put it all together by working through the emerging cognitive-scientific vision of the embodied brain as a mind-making and world-shaping **prediction engine**.

### **PHI 4825-001 Existentialism**

Instructor: **Dr. Gregory Hoskins**

T R 2:30-3:45 p.m.

In this course we will explore the nature, origins, and continued development of existentialism in the 20<sup>th</sup> and 21<sup>st</sup> centuries and examine the exploration of existentialist concerns in works of art (primarily in works of literature and music). Particular attention will be given to the specifically American forms of existentialist art (for instance, the Blues) and to our contemporary American social-cultural situation (in which, as the title of one of our books has it, “individuality is the new conformity”).

Although existentialist thinkers identified kindred souls who lived and worked prior to the 20<sup>th</sup> Century – such as Saint Augustine, Pascal, Kierkegaard, Nietzsche, and Frederick Douglass – existentialism as an intellectual and artistic movement became self-conscious following the First and Second World Wars and with decolonialism. Reacting to an excessive abstraction in philosophy and the determinism presupposed by the development of the so-called “behavioral sciences,” and horrified by social- cultural developments that seem to have fed the savagery of the wars (technological fetishism, fascist authoritarianism, post-industrial capitalism and cultural consumerism, etc.) and by the brutal colonial suppression of peoples, a set of thinkers and artists focused themselves on a specific set of topics: the meaning and significance of human life, the quality of an individual’s lived experience, the nature and lessons of limit-experiences such as death, sex and crime, the issue of personal identity and the relation of the self to others, and the ethical and political consequences of the breakdown of the alleged certainties of western culture. Perhaps above all, existentialists are preoccupied with the centrality of freedom and responsibility in human life.

**PHI: 5000-001 SEM: Philosophies of the Global South: Race, Gender & Sustainability**

M W 3:20-4:35 pm

Instructor: **Dr. Gabriel Rockhill**

This course examines the deep and rich traditions of philosophy in the Global South with a particular focus on anti-racism, as well as the struggle for women’s liberation and environmental sustainability. The primary objective is to expose students to diverse perspectives that are often marginalized or excluded from the standard histories of philosophy in the West, which tend to be dominated by white, male European thinkers.

Since the Global South has been disproportionately affected by climate change, whose negative consequences have particularly impacted racialized groups and women, a resolutely international perspective is necessary to adequately address issues like racism, gender oppression and environmental degradation. A large portion of the course will therefore uplift the voices of intellectuals from the Global South working on anti-racism, including various forms of solidarity and allyship to combat racism. This will require, moreover, that we work across multiple different disciplines, exploring in particular the connections between philosophy, the humanities and the social sciences.

This class will be highly topical and intersect in numerous ways with important issues in current events, thereby fostering an environment of trans-cultural learning in which students are educated as citizens of the world. Our driving questions will be ones like the following: What is meant by an emergent multipolar world, and how does this relate to liberation and environmental struggles? How do non-capitalist countries approach the question of climate change, and how does this relate to capitalist countries? What resources are there in the philosophies of the Global South for advocating for a less racist—as well as a less misogynist and more sustainable world—world?

**GIS 5011-001: Dissident Bodies: Queer, Black, Feminist**

Instructor: **Dr. Martina Ferrari**

M W 1:55 pm – 3:10 pm

Our bodies are the primary way in which we are in and come into contact with the world. Through them, cultural and social norms get sedimented into habits and habitual ways of relating to the world and others. These norms can often be harmful, forcing the multiplicity, complexity, and ambiguity of the self and existence into homogenous, abstract, and pure categories. At the embodied level, the subject experiences this shackling and split-separation as fragmentation, wounds, fungibility, and invisibility. Yet, each in its own way, these very experiences of oppression can entail new departures, offering not only lines of flight from oppression, but also the grounds for creation, novelty, and even love. In this course, we will explore the ambiguity and tensions carried by the body through an investigation of five ways the body responds to racism, sexism, and homophobia: fragmentation, woundedness, fungibility, opacity, and



love. In our investigation, we will be guided by the possibility, suggested by the authors we will read in this course, that, although normative in Western, Euromodern culture, unity, completeness, and transparency are not always desirable. This orientation will help us identify various modes of bodily resistance and investigate their political potential for political emancipation and social justice projects.