

PHILOSOPHY COURSE OFFERINGS  
– SPRING 2024 –

*200-level Courses (Tier Two)*

PHIL 272: Metaphysics | *Andrew Cutrofello*  
(*Mind and Science*)

In Plato's *Parmenides*

PHIL 277: Aesthetics | *Dimitris Apostolopoulos*  
(*Ethics and Values*)

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 | *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, 7th edition, Oxford University Press.

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PHIL 284: Health Care Ethics | *Takunda Matose*  
(*Ethics and Values*)

PHIL 287W: Environmental Ethics (Writing Intensive) | *Paul Ott*  
(*Ethics and Values: Law, Society, and Social Justice*)

Environmental ethics studies 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 have formed to address these questions are between anthropocentrism and non-anthropocentrism and instrumental and intrinsic value. Do human beings have a distinct moral responsibility to non-human nature (non-anthropocentrism) or is the only human responsibility to other humans (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 hunting.

## 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 288: Culture and Civilization – Classical Indian Metaphysics and Epistemology

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

PHIL 304W: History of Ancient Philosophy (Writing Intensive) | *Joshua Mendelsohn*

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. The first part of the course tracks the early development of Greek philosophy in its dialogue with epic poetry. We will see how the earliest Greek philosophers appropriated the conventions of epic myth but challenged traditio

PHIL 321: Ethics and Society – African Philosophy | *Thomas Derdak*  
(*Ethics and Values; Existence, Meaning, and Culture*)

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 aesthetics; private property vs. private proper

PHIL 324/485\*: Topics in Ethics – International Ethics | *Joy Gordon*  
(*Law, Society, and Social Justice*)

This course is intended to give students an overview of the theoretical frameworks for thinking about ethical questions within the international arena, as well as some of the critical issues in this field. Some would argue that ethics is simply irrelevant in international affairs—that states and non-state actors simply pursue their interests, and that's all that can be expected of them. But even in war, there has long been a set of articulated principles about constraints on warfare, and what moral



## PHIL 360: Contemporary European Philosophy – Phenomenology |

*Dimitris Apostolopoulos*

*(Existence, Meaning, and Culture)*

Phenomenology is one of the most dynamic, innovative, and influential philosophical traditions. Outside of philosophy, its proponents and methods have influenced developments in psychology, anthropology, sociology, biology, cognitive and brain sciences, architecture, and the arts. With a focus on key primary texts, this seminar offers an intensive introduction to central phenomenological concepts, thinkers, and arguments. We begin with a look at Husserl's early account of intentionality and trace the developments that led him and later phenomenologists to progressively broaden the analytical tools and concepts used to detail the fundamental relation between consciousness and world. Among other topics, we will explore issues in the philosophy of embodiment, space and time, perception, the philosophy of mind and nature, aesthetics, intersubjectivity, ethics, and the lifeworld. To do so, we will read texts by Husserl, Sartre, Stein, Heidegger, Merleau-Ponty, Beauvoir, Fanon, Dufrenne, Levinas, and Thompson, and will critically evaluate their contemporary relevance.

## PHIL 369W: Philosophy of Medicine (Writing Intensive) | *Elizabeth Hoppe*

*(Ethics and Values; Mind and Science)*

This writing intensive course, divided into three parts, investigates the meaning and practice of medicine through a critical examination of historical and contemporary texts on the topic. It begins

