

PHILOSOPHY COURSE OFFERINGS

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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.

This course has an Ethics and Values (E&V) designation for the purposes of major specialization.

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

This course has an Ethics and Values (E&V) designation for the purposes of major specialization.

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

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 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, animal ethics, the deep ecology/social ecology debate, ecofeminism, and issues in climate change and 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 writing, Aldo Leopold's *A Sand County Almanac*.

This course has both an Ethics and Values (E&V) designation and a Law, Society, and Social Justice (LSSJ) designation for the purposes of major specialization

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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,

300-level Courses (Upper-Division Courses)

PHIL 304: History of Ancient Philosophy | *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 traditional theism and showed a new interest in the origin of the universe and the natural world. The second and third parts of the course focus on Socrates and Plato respectively. We will encounter them both through Plato's dialogues, and see how Socrates and Plato each challenged, and appropriated,

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