PHIL 6310 - HISTORY AND THEORY OF ETHICS
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- MW 2:00-3:15, DR. NANCY SNOW

The aim of this course is to acquaint the student with the principal traditions in Western moral philosophy as well as with significant trends in contemporary ethics. Because the field is so rich and we have only one semester, our reading must be selective. The principal traditions in Western moral philosophy will be studied via an examination of Aristotle, Aquinas, Kant, Mill, and Nietzsche. Contemporary trends to be examined will include contractarianism, virtue ethics, feminism, race theory, contemporary work in deontology, consequentialism, and natural law theory, and anti-theory in ethics.

TEXTS: ETHICS, HISTORY, THEORY, AND CONTEMPORARY ISSUES, 3rd edition. Edited by Steven M. Cahn and Peter Markie (New York: Oxford University Press, 2006). Other readings will be placed on electronic reserve at the Raynor Memorial Library and assigned as needed.

REQUIREMENTS: Students will be expected to write a precis of the position of each theorist studied during the semester. The cumulative scores on these exercises will count as one third of the student’s final course grade. Two term papers, each 10-12 pages long, will count for the remaining two-thirds of the final course grade. One of these papers will deal with the thought of a historical ethicist and the other with the thought of a contemporary ethical theorist or position.

PHIL 6430 - PHILOSOPHY OF KNOWLEDGE
(PREREQUISITE(S): Consent of Dept. Chair)
Section 701 -- T 5:00-7:40, DR. POL VANDEVELDE

PHIL 6430 PHILOSOPHY OF KNOWLEDGE Pol Vandevelde

The course is an investigation of the different aspects and components of cognition. By combining a historical and systematic approach we will study the main sources of knowledge: perception (Locke, Hume, Searle), a priori (Kant, Ayer), induction (Russell), and memory (Martin and Deutsch). We will also examine some of the issues pertaining to knowledge, like internalism v. externalism (Descartes, BonJour), naturalized epistemology (Quine).

We will also evaluate different theories of what truth is: correspondence theory (Aristotle), coherence theory (Davidson), pragmatic theory (James, Rorty), social epistemology (Longino), feminist epistemology (Alcoff), and virtue epistemology (Plantinga, Zagzebski).

Other texts are available on Ares, electronic reserve.
PHIL 6450 - PHILOSOPHY OF MIND  
(PREREQUISITE(S): Consent of Dept. Chair)  
Section 101 -- TTH 3:30-4:45, DR. KATHERINE RICKUS  

Course description  
This graduate course explores diverse ways of approaching problems related to explanation, reason and cause in the Philosophy of Mind. It will focus on 4 connected topics arranged by module. The 4 topic modules are:  
1. Explanation in Philosophy of Mind, especially mechanistic explanation  
2. Reductionism in Philosophy of Mind, including emergence, as a form of explanation  
3. Mental causation, including discussion of action and volition  
4. Rationality, as a form of explanation of action and belief  
The material is challenging, recent, analytic, and often abstract. Familiarity with any or all of the areas of Philosophy of Mind, Science, Psychology, and Metaphysics will be advantageous.  

Texts  
Assigned readings will be drawn from selected articles in the contemporary analytic Philosophy of Mind, provided as soft copy. The intention is for students to become familiar with various positions in the most recent debates in these important topic areas.  

Requirements  
Assessment will involve student presentations (at each session, in rotation, amounting to a total of 20% of the final grade), and a 20-25 page paper due at the end of the semester (for 80% of the final grade). Students will have the opportunity to present their final paper draft to the class for feedback and discussion.  

PHIL 6605 - PLATO  
(PREREQUISITE(S): Consent of Dept. Chair)  
Section 101 -- MW 9:00-10:15, REV. JOHN JONES  

This course will consist of an analysis of the following Platonic works: the APOLOGY, GORGIAS, THEATETUS, REPUBLIC (selections), PARMENIDES, SOPHIST and TIMAEUS. Selections from other dialogues will be considered insofar as they bear on the main themes of the course. The analysis will focus on the following problems: the structure of a Platonic dialogue, especially the relation between its dramatic and argumentative elements; Plato's quarrel with Sophistry; the nature of the good human life and the role of philosophy in obtaining such a life; and the doctrine of the forms and the moral, linguistic and cosmological reasons for positing the forms. While our concern will be principally with the dialogues themselves, students will be expected to familiarize themselves with at least some key secondary resources.  


Requirements for course: 3 discussion groups in D2L, 1 exegetical paper, 1 final project consisting of a final paper, feedback on a colleague’s paper, and a revised version of the paper in light of the feedback.
PHIL 6635 - MEDIEVAL ISLAMIC THOUGHT  
(PREREQUISITE(S): Consent of Dept. Chair)

Section 101 -- T 9:30-12:15, DR. RICHARD TAYLOR

This course in medieval Islamic philosophical thought is a graduate level introduction to philosophical thought in a cultural context which is at once starkly different from ‘Western’ Christian culture and at the same time steeped in the same religious (Abrahamic) and philosophical (Greek) traditions as traditional ‘Western’ thought. The development of social and political philosophy on the part of the major thinkers of the Classical Rationalist tradition in the Islamic intellectual milieu will be the primary focus of the course. We will begin with lectures and discussion of the Greek philosophical and Islamic theological background and then turn to the major philosophical figures (al-Kindī, al-Fārābī, Ibn Sīnā [Avicenna], al-Ghazalī Ibn Rushd [Averroes], et alii).

Among the topics discussed will be: theories of knowledge and their impact on conceptions of society and state; metaphysical issues and issues of natural philosophy & psychology foundational for social and political philosophy; prophecy and society; the attainment of happiness; the relation of religion and philosophy; and more. The course will close with the consideration of the importance of this tradition for the development of the political philosophy of Leo Strauss. Although our focus will be on this philosophical tradition, frequent specific reference will be made to the influence of Arabic / Islamic philosophy in translation on Latin Europe.

This course may include video lectures, online discussions, and other available technological resources for teaching and learning. It may also involve international collaborations with expert scholars elsewhere. Grading will be based on student participation in classroom discussion, seminar presentations, a course paper of ca. 20+ pp. developed from seminars, and two exams with questions distributed in advance.

PHIL 6650 - DESCARTES
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TTH 2:00-3:15, DR. ERICKA TUCKER

In this course we will approach Descartes’s work from three perspectives. In the first section of the course we will address Descartes’s role in the 17th Century phenomenon sometimes called the new science. We will read Descartes’s early writings and his later work on natural philosophy. We will also read Descartes’s contemporaries and modern commentators on the importance of Descartes’s work in natural philosophy. In the second section, we will read the Meditations, Objections, and Replies. We will read correspondence related to the objections and replies and we will use John Carriero’s Between Two Worlds to critically engage each Meditation. In the final section of the course, ‘Descartes Now’, we will examine two contemporary areas of Descartes scholarship both within and outside of the history of philosophy.

Regular writing assignments, papers, and presentations will be assigned.

Assigned Texts:
Philosophical Essays and Correspondence: Descartes
Roger Ariew (Ed.) Hackett, 2000. 978-0872205024
Meditations, Objections, and Replies
Principles of Cartesian Philosophy, with Metaphysical Thoughts
   Benedictus de Spinoza, Steven Barbone, Lee Rice,
The Correspondence between Princess Elisabeth of Bohemia and René Descartes
Between Two Worlds: A Reading of Descartes's Meditations

PHIL 6660 - KANT
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TTH 12:30-1:45, DR. YOON CHOI

Description: In this course, we will undertake a close study of Kant's Critical philosophy, focusing on the Critique of Pure Reason but moving on, if time permits, to the Groundwork of the Metaphysics of Morals and some smaller essays. Topics discussed will include Kant's theory of space and time; the doctrine of transcendental idealism; the possibility of synthetic a priori knowledge; the possibility of experience; the role and nature of self-consciousness in cognition; spontaneity and autonomy; and the relation between theoretical and practical reasoning.

Texts:
• Kant, Critique of Pure Reason (CUP edition, ed. Guyer and Wood, required)
• Gardner, Kant and the Critique of Pure Reason (Routledge, strongly recommended for those new to Kant or to history of philosophy)

Requirements: term paper (75%); class presentations (15%); participation and attendance (10%).
PHIL 6685 - CONTEMPORARY ANALYTIC PHILOSOPHY
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TTH 2:00-3:15, DR. MICHAEL WREEN

A critical survey of a number of ways of "doing philosophy" from the analytic perspective. This course is not so much an historical survey of recent work in analytic philosophy as an examination of how different philosophers within the analytic tradition conceive of and practice philosophy. Texts will emphasize pertinent distinctions, arguments, issues, and modes of approach to philosophic problems within the last 50 to 60 years. Texts will be chosen from among the following: Pap, Elements of Analytic Philosophy; Hospers, An Introduction to Philosophical Analysis; Passmore, Philosophical Reasoning; Scrivner, Primary Philosophy; Cornman et. Al, Philosophical Problems and Arguments, Glymour, Thinking Things Through; O'Hear, What Philosophy Is; Appiah, Thinking It Through. This is a course about the "ways and Means" of philosophy as it is practiced today. Three seminar papers and a term paper.

PHIL 6959 - SEMINAR IN PHILOSOPHY
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- W 3:30-6:10, DR. SEBASTIAN LUFT

[Section Title: The Philosophy of Ernst Cassirer]

Cassirer’s three-volume Philosophy of Symbolic Forms is arguably one of the most impressive achievements in 20th Century philosophy. It is a fascinating blend of thoughts, for one, because it ties in strains from very heterogeneous philosophical schools—such as post-Kantian critical philosophy and phenomenology—and draws inspirations from other intellectual disciplines, such as linguistics, ethnology and the natural sciences. Moreover, Cassirer’s original philosophical system is also an ingenious reinterpretation of Kant’s critical philosophy, stemming from the neo-Kantian interpretation of Kant (that of the “Marburg School” in particular). Cassirer famously recasts Kant’s Critique of Reason as a Critique of Culture, thereby attempting to give a systematic account of human beings’ accomplishments in different areas of culture. As animalia symbolica, humans creatively shape the world they live in through different symbolic forms, such as language, myth, science and art. While in keeping with Kant’s original transcendental framework of reconstructing the conditions of possibility of experience, Cassirer opens up Kant’s systematics by pluralizing the transcendental forms of intuition into different mental activities and their achievements. In this course, we will study Cassirer’s intricate system of symbolic forms by tracing it from his first systematic introduction in Substance and Function (1911) to its full-fledged presentation in the Philosophy of Symbolic Forms (1921-29). Roughly the last quarter of the term will be devoted to the highly interesting fragment, edited not until 1995, from his unpublished draft entitled The Metaphysics of Symbolic Forms, in which several systematic questions that were left lingering in the published work are addressed. Finally, we will take another look at the notorious encounter between Cassirer and Heidegger in Davos in 1929. In the debate during this celebrated conference, Cassirer and Heidegger discuss their mutual Kant interpretations, thereby laying out two avenues to pursue from Kant, either to a philosophy of finitude of human Dasein or a philosophy of symbolic formation, in which the individual human being becomes capable of leaving behind her finitude and partakes of the world of spirit.

Texts:
Fortunately, the main works of Cassirer are translated into English. These are the works that we will study: Substance and Function; Philosophy of Symbolic Forms: Vol. 1, Language; Vol. 2, Myth; Vol. 3, Phenomenology of Knowledge. Vol. 4: The Metaphysics of Symbolic Forms. All published by Yale U Press. Introductory Reading: John M. Krois, Symbolic Forms and History (Yale U Press) as well as the Cassirer Volume in the Library of Living Philosophers (unfortunately a bit time-worn but contains some interesting essays). Very helpful is also Michael Friedman’s entry on Cassirer in the Stanford Encyclopedia of Philosophy, online at: http://plato.stanford.edu/entries/cassirer/.
For many philosophers and thinkers situated in what is called “the global periphery,” the idea of “modernity” is both a product of and apology for colonialism. This course surveys several important texts from the modern-Enlightenment era with the themes of conquest, colonialism and cartography in mind. The goal is to provide a more robust conception of the history of “modern philosophy,” one that includes “traditional,” “canonical” retellings of the history of philosophy in conjunction with the empirical reality in which these thoughts are situated, namely the European colonization and conquest of the globe.

Eurocentric accounts of the history of philosophy regard the emergence of modern man as predicated on dissatisfaction with medieval/scholastic thought; the natural progression of the philosophical mind away from overly dogmatic, faith-based and heteronymous forms of thinking (or so the story goes) to Enlightened ways of thinking and being. However, the history of modern philosophy is often told absent any word regarding the encounter with America and the ways in which this event helped contribute to the material, philosophical and even cartographical conditions that made up modernity. How is it that Eurocentrism replaces geocentrism in affording an archetypical “myth” that provides an image of the modern self as the apex of creation? While freedom or autonomy is central to modern-Enlightened thought, how is the slavery of Africans or appropriation of non-European land justified on the bar of reason? How is reason itself an instrument of colonization?

The first part of this course consists of pairings between a European thinker and a more critical perspective. We will read René Descartes’ Discourse on Method alongside Aimé Césaire’s Discourse on Colonialism; selections from Giambattista Vico’s The New Science with selections from Edward Said’s Orientalism; Kant’s essay “What is Enlightenment?” and Michel Foucault’s essay with the same title; Hegel’s section on “Master and Slave” and Lectures on the History of Philosophy with Susan Buck-Morss’ essay “Hegel and Haiti.” Second, we will take seriously and analyze Enrique Dussel’s claim that the public debates between Bartolomé de las Casas and Juan Ines de Sepúlveda on the humanity of indigenous Americans constitutes the first “modern” dialogue (we will read excerpts of this debate), in addition to exploring Dussel’s book The Invention of the Americas: The Myth of Modernity and Eclipse of the Other where he states that the ego cogito comes after the ego conquiro, the “I think” after the “I conquer.” Third, we will look at both parts of SUN Ge’s “How does Asia mean?”, V.Y. Mudimbe’s Invention of Africa and Walter Mignolo’s The Idea of Latin America. Secondary readings for all sections will come from thinkers such as Leopoldo Zea, Isaiah Berlin, Nelson Maldonado-Torres, Linda Martín Alcoff, Frantz Fanon and more.

This course is a seminar, thus student participation and leadership is paramount and will be graded. In addition, students will write several short papers (500 words reading synopsis or three-page papers) and a longer writing assignment.

PHIL 6970 - SEMINAR ON TEACHING PHILOSOPHY
(PREREQUISITE(S): Graduate Standing)
Section 101 -- F 1:00-3:00, DR. JAMES SOUTH

An introduction to pedagogical practice with special emphasis on teaching philosophy. Topics to be covered include: developing course objectives, preparing a syllabus, how to lecture lecture effectively, grading assignments, techniques for facilitating discussion, making the classroom an inclusive and safe space for learning, student learning styles, balancing graduate studies with teaching responsibilities, managing difficult conversations with students, principles of Ignatian pedagogy, and the role of philosophy within a Jesuit, Catholic University. Weekly readings and assignments will be expected, and the student will be assessed based on assignment completion, participation, and attendance. The central textbook will be Tools for Teaching, 2nd edition by Barbara Gross Davis (Jossey-Bass, 2009 and other readings will be assigned as necessary,