PHIL 6310 - HISTORY AND THEORY OF ETHICS  
*(PREREQUISITE(S): Consent of Dept. Chair)*  
Section 701 -- T 5:00-7:25, DR. WILLIAM STARR  

This course will be an intensive study of both important historical and more contemporary theories of ethics. We will study a number of moral philosophers from Aristotle to Held. We will study philosophers such as Aristotle, Augustine, Aquinas, Hobbes, Butler, Hume, Kant, Bentham, Mill, Nietzsche, Sartre, Moore, Ross, Stevenson, Hare, Held, and MacIntyre among others. We will do virtue ethics, the relation between our morality and God, conscience ethics, empiricism, deontology, utilitarianism, the rejection of ethical theory, existentialist ethics, emotivism, and feminist ethics. Our core text will be Cahn and Markie (eds.) Ethics: History, Theory, and Contemporary Issues. The class will be a mixture of lecture and discussion. The first 75 minutes of the session I will talk. The second half, 75 minutes, I will be quiet.  
REQUIREMENTS: Two or Three short papers, a term paper presented in class  

PHIL 6430 - PHILOSOPHY OF KNOWLEDGE  
*(PREREQUISITE(S): Consent of Dept. Chair)*  
Section 101 -- T 5:00-7:40, DR. POL VANDEVELDE  

The course is an investigation of the different aspects and components of cognition. We will combine a historical and systematic approach and study the main sources of knowledge, like perception (Locke, Hume, Searle), a priori (Kant, Ayer), induction (Russell), memory (Martin and Deutsch), as well as some of the issues pertaining to knowledge, like internalism v. externalism (Descartes, BonJour), naturalized epistemology (Quine). We will also evaluate different theories of what the truth is: correspondence theory (Aristotle), coherence theory (Lehrer), pragmatic theory (James, Rorty), social epistemology (Longino), feminist epistemology (Alcoff), and virtue epistemology (Zagzebski).  
TEXTS: Michael Huemer (Ed.), Epistemology=Contemporary Readings Routledge, 2002 Other texts will be available on Ares, electronic reserve.  

PHIL 6480 - RECENT CHRISTIAN METAPHYSICS  
*(PREREQUISITE(S): Consent of Dept. Chair)*  
Section 101 -- MW 1:00-2:15, DR. NOEL ADAMS  

Phil. 6480: This course will use the writings of some of the most internationally recognized and respected Christian philosophers who engage in contemporary metaphysics in order to advance the current discussion of issues of particular interest to Christian philosophers. Issues to be covered include the nature of necessity, the nature of persons, the problem of evil, and the relation between science and religion. Some of the philosophers to be focused on include Alvin Plantinga, Peter van Inwagen, and Dean Zimmerman.  

PHIL 6605 - PLATO  
(PREREQUISITE(S): Consent of Dept. Chair)  
Section 101 -- TTH 12:30-1:45, DR. OWEN GOLDIN

This course is meant to be a first exploration on the graduate level of the writings and thought of Plato. The following dialogues will be discussed: EUTHYPHRO, MENO, GORGIAS, REPUBLIC, THEATETUS, SOPHIST. Some of these we will carefully go through in their entirety. The constraints of a general course like this will require that, in case of other dialogues, only parts will be discussed, though the whole will be assigned.

TEXTS: Benson, A COMPANION TO PLATO; Plato, COMPLETE WORKS.

REQUIREMENTS: two short writing assignments, one major paper and class participation.

Another goal of the course is to familiarize the students with important work in contemporary Aristotelian scholarship.

PHIL 6630 - PLOTINUS AND EARLY CHRISTIAN NEO-PLATONISM  
(PREREQUISITE(S): Consent of Dept. Chair)  
Section 101 -- MW 11:00-12:15, FR. JOHN JONES

The course will offer a close study of the teachings of Plotinus and (Pseudo)-Dionysius Areopagite. The first half of the course will be devoted to Plotinus and the manner in which he draws upon, yet fundamentally modifies, the teachings of Plato and Aristotle. As appropriate, we will also consider Plotinus in relation to Proclus and Damascius Diadochus. In the second half of the course, we will examine the Divine Names and Mystical Theology of (Pseudo)-Dionysius Areopagite. These works are often considered to be a prime example of a Christian Neoplatonism. We will consider these works in relation to a wide range of authors (ancient and contemporary) to assess the meaning of the idea of Christian Neoplatonism and whether, and to what extent, the works of Dionysius can be classified as such. Among the Patristic and Medieval authors we will consider in reading Dionysius are: SS. Basil the Great, Gregory of Nyssa, Maximus the Confessor, John of Damascus, and Gregory Palamas from the Eastern Christian tradition, and John Scotus Eriugena and SS. Albert the Great and Thomas Aquinas from the Western Christian tradition.

Primary concern throughout the course will be given to topics related to metaphysics, philosophy of human existence and mysticism.

TEXTS: Selections from Plotinus' ENNEADS; THE DIVINE NAMES and MYSTICAL THEOLOGY (Pseudo-Dionysius Areopagite); and other readings made available throughout the course.

REQUIREMENTS: an exegetical paper (4-5 pages); a longer research paper (12-15 pages); and an oral final comprehensive examination.
PHIL 6640 - ST. THOMAS AQUINAS
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TH 9:15-10:50, DR. RICHARD TAYLOR

Phil 6640 St. Thomas Aquinas  TH 9:20-10:45 (hybrid course) Fall 2012 Prof. Richard C. Taylor
For the course website, go to www.AquinasAndTheArabs.org and click on Courses and then on the first course listed there.
This course will focus on the psychology, epistemology, and metaphysics of Aquinas in the development of his philosophical conceptions of soul and intellect in the context of his use of sources in Aristotle, works by philosophers of the Arabic tradition (particularly Avicenna and Averroes) and other works. Readings will be selected from writings from each of the four major periods of his career starting with his first major work, the Commentary on the Sentences.

The course will be taught as a hybrid course at Marquette in conjunction with the Katholieke Universiteit Leuven, Belgium, and the Universidad Panamericana, Mexico City. That is, it will be taught (i) with using online tools, resources and assignments, and also (ii) with classroom face-to-face live discussions in English with students & faculty at all three locations once per week. On those Thursdays all students will meet online with live video and audio. At Marquette we will conduct class in Memorial Library 3rd floor, room 320h, using large wall sized video screens.

GENERAL REQUIREMENTS:
• Each week ca. 50-60 min. of video lectures and also assigned readings will be required for study outside of class.
• At Marquette classes will meet Thursdays at 9:20-10:45 with live international discussions 9:30-10:30 am with Leuven (4:30-5:30 pm) and Mexico City (9:30-10:30 am) students and faculty.
• Student groups will take turns making assigned presentations to initiate the live video discussions; other student groups will take turns leading on-line discussions. (For these the instructors at Marquette, Leuven and Mexico City will be providing guidance in preparing each of their student groups.)

MARQUETTE UNIVERSITY GRADING:
1. Class will meet Thursdays at 9:15 - 10:45 in Memorial Library 320(h). Class attendance and participation in on-line and in class discussions are required, not optional. Attendance and quality of participation make up 50% of the course grade.
2. One professionally prepared course research paper of ca. 20 pp. (due 10 Dec. via email) [50% of grade].

NOTE: Given the innovative character of this international course, Prof. Taylor will be available at Marquette for additional office hours Tuesdays 9:15-10:45 am for consultation. Separate office hours for Skype discussions with students in Mexico or Belgium will also be provided.

REQUIRED BOOKS & TEXTS:
• On the unity of the intellect against the Averroists (De unitate intellectus contra Averroistas). Trans. Beatrice H. Zedler (Milwaukee: Marquette University Press, 1968)
• Others on reserve or available online for the most part.

PHIL 6670 - CLASSICAL AMERICAN PHILOSOPHY
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TTH 11:00-12:15, DR. STANLEY HARRISON

A study of central themes and authors of the "classical" period in American philosophy [c. 1865 - 1950], with particular attention to the emergence and significance of pragmatism as an indigenous response to central issues involved in Cartesianism, British empiricism, Kantianism, et al., and to emerging issues in the 19th - 20th centuries such as Darwinism, anti-foundationalism, scientific materialism etc. Authors will include Charles Peirce, Wm. James, John Dewey, Josiah Royce, and time permitting, some contemporaries such as Richard Rorty. Readings will include Peirce's seminal essays (e.g., "The Fixation Of Belief," "How To Make Our Ideas Clear," etc.) James' PRAGMATISM, John Dewey texts TBA

REQUIREMENTS: Regular class participation, short response papers and a final research paper [c. 15-20pp.]
PHIL 6685 - CONTEMPORARY ANALYTIC PHILOSOPHY  
**(PREREQUISITE(S): Consent of Dept. Chair)**  
**Section 101** -- **TTH 3:30-4:45, DR. MICHAEL WREEN**

A critical survey of some of the most important works of post-World War II analytic philosophy. The metaphysics, epistemology, philosophy of mind, and philosophy of language of Quine, Goodman, Sellars, TEXTS: Quine, WORD AND OBJECT; Goodman, FACT, FICTION AND FORECAST; Sellars, Empiricism and the Philosophy of Mind; Nozick Invariances; Van Fraassen, The Two seminar papers and two term papers.

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PHIL 6958 - TEXT/SEMINAR ON TWENTIETH-CENTURY PHILOSOPHY:  
**(PREREQUISITE(S): Consent of Dept. Chair)**  
**Section 101** -- **TTH 2:00-3:15, DR. POL VANDEVELDE**

*Section Title: Wild Ontologies*

Husserl’s view that consciousness is always correlated to its object was the breakthrough not only of phenomenology, but also for a revision of the traditional opposition between realism and idealism. Continental philosophy after Husserl has tried to articulate the ontological consequences of the overlap between consciousness and object without falling into idealism.

We will investigate three attempts in continental philosophy to elaborate an ontology that grants things as well as human beings a certain “fluidity”: things as well as human beings do not have a pre-established and fixed “essence,” but are constantly “in becoming.” Husserl was the first to suggest this view as an alternative to idealism: things are not just what consciousness grasps of them, but since they are ‘for’ consciousness they evolve according to consciousness in its historical developments. Husserl tries to show that the changes in the perspectives through which things are given take place within a “rule” so that change does not conflict with sameness. Merleau-Ponty directly follows Husserl and develops his ontology in more existential terms: things are “quasi-companions”: they are not mere inert matter, but their essence lies in their entanglement in human affairs.

Michel Foucault in THE ORDER OF THINGS and other works focuses on the material and historical conditions for things to appear and become relevant. He shows that between the Renaissance, the Classical Age, and the 19th century, what appears at a superficial level as the same “thing” or “fact” (in biology or economy, for example) does not obey the same rules of formation: a metallic pin that a single worker produces in twenty exemplars in a day (in the Classical Age) is not strictly speaking “the same” as the same pin made by ten workers in different stages who can produce twenty thousand of them a day.

Main Texts:
- Edmund Husserl, IDEAS II, excerpts of other works
- Michel Foucault, excerpts from THE ORDER OF THINGS, ARCHAEOLOGY OF KNOWLEDGE, THE HERMENEUTICS OF THE SUBJECT

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PHIL 6959 - SEMINAR:  
**(PREREQUISITE(S): Consent of Dept. Chair)**  
**Section 101** -- **MW 9:00-10:15, DR. SUSANNE FOSTER**

*Section Title: Moral Considerability and Rights*

NO COURSE DESCRIPTION AVAILABLE ON DATABASE.