

MARQUETTE UNIVERSITY
Department of Philosophy

Graduate Course Descriptions -- Spring 2007 (20062)

PHIL 209 - TEXT/SEMINAR ON ANCIENT PHILOSOPHY:

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- TTH 9:35-10:50, DR. SUSANNE FOSTER

[Section Title: Aristotle's Ethics]

The course will comprise a close reading of the NICHOMACHEAN ETHICS focusing on 1. interpretive questions (e.g. What is Happiness? What is the nature of justice? What is the basis for moral consideration? What is the relationship between practical and theoretical reasoning? and How can we knowingly do what is bad for us?) and 2. connections between the NICHOMACHEAN ETHICS and other texts (e.g. POLITICS, EUDEMIAN ETHICS, MOVEMENT OF ANIMALS, GENERATION OF ANIMALS, ON THE SOUL, and METAPHYSICS)

TEXTS: COMPLETE WORKS OF ARISTOTLE ed., Jonathan Barnes.

REQUIREMENTS: 2 papers and [an essay final?]

PHIL 217 - ST. THOMAS AQUINAS

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- MW 11:00-12:15, DR. DAVID TWETTEN

In the advent of the rediscovery of the full corpus of Aristotle's writings, Aquinas developed a novel synthesis of Christian faith with aristotelian philosophy. This synthesis is only made possible by Aquinas's unprecedented doctrine of existence, which puzzlingly owes less to Aristotle than to the platonic tradition transmitted through arabic philosophy. Ironically, Aquinas's synthesis, condemned by ecclesial authorities in the thirteenth century and subsequently always suspect in the middle ages, was rediscovered in the twentieth century and taken as a model for the harmony of faith and reason. After placing Aquinas in his historical setting, the course will examine how Aquinas arrives at the central tenets of his metaphysics, natural theology, epistemology, psychology, and ethics. In addition to his doctrines on faith and reason, free will, and the end of human life, we shall focus on the real distinction between existence and essence and on how Aquinas uses it in order to establish the existence and nature of God and the immortality of the human soul. The course will also introduce the tools of research and the contemporary scholarship on Aquinas.

TEXTS: ON BEING AND ESSENCE, tr. A. Maurer; Anton, BASIC WRITINGS OF THOMAS; Kenny, AQUINAS ON MIND; Brian, THE THOUGHT OF THOMAS AQUINAS; Leo, METAPHYSICS OF BEING OF ST THOMAS IN HISTORICAL PERSPECTIVE; Aquinas, TREATISE ON HAPPINESS.

REQUIREMENTS: Midsemester and Final Exams (50%); Seminar and Final Papers (50%)

PHIL 222 - TEXT/SEMINAR ON EARLY OR HIGH MEDIEVAL PHILOSOPHY:

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- TTH 2:00-3:15, DR. JOHN JONES

[Section Title: Byzantine Philosophy]

This course will focus on a range of Patristic and Byzantine texts that have been foundational for shaping the Eastern Orthodox Christian tradition. We will consider selected texts such as:

St. Gregory of Nyssa, "On Not Three Gods," THE LIFE OF MOSES

John Chrysostom, THE INCOMPREHENSIBILITY OF GOD

(Pseudo) Dionysius Areopagite, DIVINE NAMES and MYSTICAL THEOLOGY

Maximus the Confessor, selections from "Quaestiones ad Thalassium," "De Ambigua," etc.

John Damascene, ON THE ORTHODOX FAITH, PHILOSOPHICAL CHAPTERS

Gregory Palamas, CAPITA PHYSICA, THEOLOGICA, MORALIA, ET PRACTICA

The course will begin with appropriate introductory background from the Greek philosophical and patristic traditions. Students will also explore a significant range of relevant contemporary secondary literature by authors such as Vladimir Lossky, Basil Krivochene, John Meyendorff, Christoph Yannaras, David Bradshaw, etc.

The course will focus around the following themes: the relation between faith and reason, God (particularly the themes of divine simplicity; the distinction between the divine essence, persons, and energy; and transcendence and immanence), the relation between God and created beings; human knowledge of God; and deification as the end of human life. While I am particularly interested in presenting these authors within the Eastern Christian tradition since it unfamiliar to most professional philosophers, I will make ongoing efforts to compare and contrast Eastern Christian ways of understanding these topics and primary authors from those found in the Western Christian (particularly the Scholastic tradition) and the Neoplatonic traditions.

TEXTS: most readings will be available electronically or on reserve, but there are two books: David Bradshaw, ARISTOTLE EAST AND WEST: METAPHYSICS AND THE DIVISION OF CHRISTENDOM and Gregory Palamas, THE TRIADS.

REQUIREMENTS: will likely be an exegetical paper (about 5 pages), and in-class presentation on an assigned reading, and a major seminar project --presented in class and as a final paper.

PHIL 232 - KANT

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- MW 12:35-1:50, DR. CLAUDIA SCHMIDT

This course will provide an advanced introduction to Kant's critical philosophical system: especially his theoretical philosophy, but also with attention to the relation between his theoretical and his moral philosophy, as these are presented in the CRITIQUE OF PURE REASON and CRITIQUE OF PRACTICAL REASON. I will also provide an introduction to the various resources for the study of Kant, and to the history of the interpretation of his philosophy in the secondary literature.

TEXTS: Kant, CRITIQUE OF PURE REASON and PRACTICAL PHILOSOPHY (Cambridge editions).

REQUIREMENTS: Midterm (20%), class presentation (20%), participation in class discussions

PHIL 252 - THE PHILOSOPHY OF LAW

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- TTH 12:35-1:50, DR. WILLIAM STARR

This course will consist of a study of natural law, legal positivism, and integrity based law. Students after completion of this course should have a good understanding of these three core theories of law.

TEXTS: The three core texts will be Hart's, CONCEPT OF LAW (legal positivism), Dworkin's, LAW'S EMPIRE (integrity based law), and Finnis', NATURAL LAW AND NATURAL RIGHTS (natural law).

PHIL 291 - TEXT/SEMINAR ON TWENTIETH-CENTURY PHILOSOPHY:

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- TTH 11:00-12:15, DR. JAVIER IBANEZ-NOE

[Section Title: Heidegger]

This course is meant as an introduction to the thought of Martin Heidegger, and will consist in an examination of a number of his more representative writings. We will be reading Basic Questions of Philosophy, selections from Being and Time, and a number of shorter essays. These writings span almost the entirety of the development of Heidegger's thought starting in 1927 with Being and Time. The emphasis will be on gaining an understanding of Heidegger's overall philosophical project, not on a close analysis of the texts. (This is an unfortunate but necessary trade-off given the massive nature of the Heideggerian corpus).

TEXTS: BEING AND TIME, BASIC QUESTIONS OF PHILOSOPHY, PATHMARKS, and POETRY, LANGUAGE, AND THOUGHT.

PHIL 301 - SEMINAR:

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1001 -- MW 9:35-10:50, DR. SEBASTIAN LUFT

[Section Title: Phenomenology and Ethics]

In this course, we will study a selection of phenomenologists who have made a significant contribution to moral philosophy. These include some of the most creative and innovative thinkers of the Phenomenological Movement—Brentano, Husserl, Scheler, Stein, Pfänder, Spiegelberg, and Sokolowski—who produced equally novel and exciting new ideas and approaches to moral philosophy. In studying these texts, we will attempt to assess where and how phenomenology can make an original contribution to problems in contemporary ethics and to conceptions of moral philosophy at large. However, this course will also serve as a general introduction into the phenomenological method and manner of thinking, which is applied in this case to issues in moral philosophy. Since this topic has been an emerging interest in many contemporary phenomenological attempts, this seminar should both provide the systematic and historical backdrop that help make these attempts better understandable and connect us to contemporary phenomenology in general.

TEXTS:

Franz Brentano, THE ORIGIN OF OUR KNOWLEDGE OF RIGHT AND WRONG.

Edmund Husserl, Selections from the LECTURES ON ETHICS AND VALUE THEORY OF 1908 and the KAIZO ARTICLES OF 1922.

Max Scheler, Selections from FORMALISM IN ETHICS AND NON-FORMAL ETHICS OF VALUE.

Edith Stein, ON EMPATHY.

Alexander Pfänder, Selections from PHENOMENOLOGY OF WILLING AND MOTIVATION.

Herbert Spiegelberg, Selections from STEPPINGSTONES TOWARDS AN ETHICS FOR FELLOW EXISTERS.

Robert Sokolowski, Selections from MORAL ACTION. A PHENOMENOLOGICAL STUDY.

An excellent overview is provided by:

John J. Drummond, ed., PHENOMENOLOGICAL APPROACHES TO MORAL PHILOSOPHY. A Handbook (Springer).

Since most of these sources are rather hard to find, out of print, or unpublished, a course package will be provided at the beginning of the semester.

Section 1003 -- T 3:35-6:15, DR. RICHARD TAYLOR

[Section Title: Averroes]

In 12th century Andalusia Ibn Rushd / Averroes initiated an attempt to return to the genuine philosophy of Aristotle which sought to exclude accretions and interpretations in the Arabic tradition dependent on theological and Neoplatonic or Platonic 'pollutions'. In his dialectical works on theological matters he sought to show the value and compatibility of Aristotelian thought with the Islamic tradition. In his philosophical works, he unabashedly claimed demonstrative Aristotelian rationalism as the primary locus of truth. Through his translated Long Commentaries on works of Aristotle, Averroes came to be arguably the major interpretive conduit by which the Latin West understood Aristotle. In this way his writings introduced independent human reason as the major rival to the Augustinian view of the primacy of faith as a prerequisite to understanding, thereby prompting both positive philosophical developments and harsh reaction in the Latin West. This seminar will present the work of Averroes as a synthetic system of philosophical rationalism, as the culmination of the critical rationalism of the Classical tradition of Arabic philosophy, and as one of the chief stimulants for the development of rationalism in the Latin West of the Middle Ages. Chief issues studied include: faith and reason; theory of knowledge and cognition; metaphysics; nature of God and of God's relation (if any) to the world; influence of Averroes on major thinkers of the Latin West.

TEXTS ASSIGNED: THE BOOK OF THE DECISIVE TREATISE DETERMINING THE CONNECTION BETWEEN THE LAW AND WISDOM: & EPISTLE DEDICATORY by Averroës ; tr. Charles E. Butterworth Provo, Utah : Brigham Young University Press, 2001; THE CAMBRIDGE COMPANION TO ARABIC PHILOSOPHY edited by Peter Adamson, Richard C. Taylor. Cambridge, UK ; New York : Cambridge University Press, 2005; and other selected materials in PDF format provided by the instructor on D2L.

COURSE REQUIREMENTS: Short seminar presentations initiating discussions of issues, formal presentation of a draft of the course paper, commentary on a presentation, and a substantial course paper

PHIL 302 - SEMINAR IN APPLIED/PROFESSIONAL PHILOSOPHY

(PREREQUISITE(S): Consent of Dept. Chair)

Section 1701 -- T 5:00-7:30, DR. KEVIN GIBSON

This seminar will study ethical issues which cut across professions and disciplines. We will begin by looking at the nature of a profession or discipline, to see whether the categorization has moral significance. We will review some selected works from classical ethical theory and how some philosophers have approached issues like lying, loyalty, whistleblowing, informed consent, confidentiality, group and individual responsibility, allocation of resources, and rights. We will apply these works to specific cases in professional settings.

TEXTS: Material is on electronic reserve, research as directed; Kevin Gibson, BUSINESS ETHICS: PEOPLE, PROFITS, AND THE PLANET.

REQUIREMENTS: Students will be expected to make presentations on the material and develop an

