philosophy

Undergraduate Course Offerings

Fall 2017
Basic Philosophical Questions  This prerequisite to all other philosophy courses gives you an initial understanding of what philosophy is, the range of questions philosophers take up, and how they deal with those questions.

UCOR 132  
Logic  Valid reasoning, logical fallacies, types of definitions, important informal aspects of arguments in ordinary discourse, and the formal logic of inferences involving simple and compound statements.

PHIL 106  
Philosophical Ethics  Ethics deals with questions like: What is happiness? What are virtue and vice? Can virtue be taught? How do we make decisions regarding right and wrong? This course is an opportunity to delve into the ethical ideas that inform our lives, by looking at a selection of classic works from the Western philosophical tradition, including texts by ancient, modern, and contemporary thinkers.

UCOR 151  
Philosophy of Religion  Questions central to the philosophical discussion of religion in the West. Among authors we will study are Aquinas, Anselm, Ayer, Dostoevsky, Kierkegaard, Hume, Pascal, Kant, Freud, Otto, and Ricœur. Perspectives based on comparative religion will also be considered.

PHIL 203  TR 10:50–12:05  Dr. Keyes  

Philosophy of Animals  We will examine the moral status of non-human animals in the Western philosophical tradition, through the works of such philosophers as Aristotle, Aquinas, Kant, Bentham, and Singer, and the mercy perspective developed by Primatt and Scully. This course involves community-engaged learning.

PHIL 207  MWF 2–2:50  Dr. Bjalobok
**Existentialism**  What if there is no meaning in life? What if there is? How do we know what that meaning is? What if there is no God? What if there is? Existentialism takes our pure existence as its starting point, not presuming the necessity of any essential laws, of God, of goodness or evil. But where do we go from here? This class will study several of the most prominent existential philosophers: Kierkegaard, Buber, Nietzsche, Heidegger, Sartre, Camus, and de Beauvoir. We will examine how they make their arguments and what they conclude about how one should live.

**PHIL 208  TR 12:15–1:30  Dr. Rodemeyer**

**Political Philosophy**  Fundamental political questions are explored through readings from both classical and contemporary sources. The link between philosophy and practical political themes is emphasized. We will focus on topics involving democracy, power, resistance, and pluralism.

**PHIL 212  TR 1:40–2:55  Dr. Lampert**

**Yoga Philosophy and Practice**  Is the practice of yoga a form of philosophy? How do Western and Eastern traditions understand and make use of the mind and the body? We will investigate these questions by looking at classical yoga texts and contemporary philosophy of the body, dividing our time equally between classroom discussion and studio practice. No previous experience with yoga is necessary.

**PHIL 237  TR 3:05–4:20  Dr. Harrington**

**Native American Philosophy**  This course will examine the philosophy and the world-view of the Lakota, including their use of vision-questing as an epistemological tool.

**PHIL 253  MWF 10–10:50  Dr. Bjalobok**

**Health Care Ethics**  Ethical questions in medical care and research, e.g., doctor–patient relations, in-
formed consent, euthanasia, and the definitions of health, person, and death.

**UCOR 254**

**3 sections**

**Introduction to Aesthetics and Philosophy of Art**
An introduction to aesthetics and the philosophy of art, oriented by questions about the relationship between sensation, thought, and judgment, as well as image, sound, and concept. The philosophical texts, works of art, and other aesthetic phenomena to be studied will be both historical and contemporary and will include a variety of media (image, sound, performance, etc.). You will be asked to write about work at local museums, galleries, and other venues.

**PHIL 261** 
**TR 1:40–2:55** 
**Dr. Selcer**

**Ancient Philosophy**
In ancient Greek and Roman philosophy, we find the roots of practically all aspects of Western thought: the nature of reality, knowledge, and the soul; the quest to articulate the best human life; and a turn toward rational argumentation and discourse. This course explores these themes in the work of the pre-Socratics, Plato, Aristotle, and later Greek and Roman thinkers.

**PHIL 300W** 
**TR 9:25–10:40** 
**Dr. Arenson**

**Medieval Philosophy**
A sampling of Christian and Islamic thought from late antiquity through the 13th century, with emphasis on the continuity, development, and fruitful interplay of the Platonic and Aristotelian traditions. We will weigh the difficulty of assimilating this complex pagan heritage within the context of revealed religion and consider how medieval thinkers worked toward a solution in connection with such themes as knowledge, God’s existence, the problem of evil, the relation between divine and natural causes, and the soul.

**faith & reason**

**PHIL 301W** 
**MWF 11–11:50** 
**Dr. Bonin**

**Later Modern Philosophy**
A study of the period of philosophy initiated by Kant, this course deals with such crucial thinkers of the late 18th and 19th
centuries as Kant, Hegel, Feuerbach, Kierkegaard, Marx, Mill, and Nietzsche. **Prerequisite:** PHIL 302 or instructor’s permission.

**PHIL 304W**  **TR 9:25–10:40**  **Dr. Bates**

**Philosophy of Crime & Punishment**  We will examine various theories of crime and punishment, beginning with the Enlightenment thinker and first criminologist Beccaria, and continuing with such philosophers as Bentham, Romily, Kant, and Foucault. We will address the justification of punishment and its length and type, including the death penalty.

**PHIL 327**  **MWF 1–1:50**  **Dr. Bjalobok**

**Aristotle’s De anima**  This course traces Aristotle’s account of the soul and its various capacities. The credibility of his ‘philosophy of mind’ has been challenged. To what extent does he manage to develop viable positions?

**PHIL 409W**  **R 1:40–4:20**  **Dr. Polansky**

**Kant’s Moral Theory**  Immanuel Kant’s deontological approach is widely influential in modern moral theory. This course draws on readings from the *Critique of Practical Reason* and the *Groundwork of the Metaphysics of Morals* in presenting main aspects of Kant’s view.

**PHIL 438W**  **TR 12:15–1:30**  **Dr. Bates**

**Special Topics: Bergson**  Henri Bergson’s philosophy of duration and process was the most influential movement in France at the beginning of the 20th century, fell out of favor in mid-century despite its influence on Merleau-Ponty, but has returned to favor thanks to Deleuze. We will focus on Bergson’s philosophy of memory and time, reading *Matter and Memory* (which develops a philosophy of time from his studies of aphasia and amnesia) and *Duration and Simultaneity* (which develops from Einstein’s special theory of relativity). We will also work on Bergson’s ideas about process and creativity, and end with his late *Two Sources of Morality and Religion*. Along the way,
we will contrast Bergson with Bachelard and read Deleuze’s *Bergsonism*. Our ultimate goal is to see if we can use Bergson’s methods for our own philosophical speculations on time and other topics.

**PHIL 496-61**  
**M 6–8:40**  
Dr. Lampert

**Special Topics: Phenomenology of Human Understanding**  
A phenomenology of human understanding aims at detailed, accurate, and precise description of lived experiences of acts of understanding. The focus is not on texts, or theories, or systems of epistemology, but on your own experiences of being puzzled, sorting out data, getting ideas, testing hypotheses, and ending up with a judgment of truth or value. The infinite variety of acts of understanding actually share a common underlying structure. Now you can understand and criticize Aristotle, Hume, Kant, Husserl, Lonergan, and others.

**PHIL 496-02**  
**TR 10:50–12:05**  
Fr. Cronin

**Special Topics: Epicurean Ethics**  
A close examination of the ethical system of the world’s most famous hedonist, Epicurus, who claimed that pleasure is the highest good in life. Course texts will include primary works by Epicurus and his followers, as well as polemical works by Cicero, Plutarch, and others who sought to undermine Epicureanism by arguing that the highest good is not and should not be pleasure. Major questions to be considered include: What is Epicurus’ definition of pleasure? How systematic is his ethics? What role do the virtues, external goods, and friends play in his hedonism? How practical is Epicureanism? Topics will also include hedonism as therapy; the fear of death; the nature of justice; and love and sex.

**PHIL 496-03**  
**T 1:40–4:20**  
Dr. Arenson

For many courses, more details will be posted outside the Department (303 College Hall) and on our web site.

duq.edu/philosophy