PHIL442901 Freud and Philosophy
Vanessa Rumble T TH 10:30*

Level—Undergraduate Elective

Description:

The first half of the semester will be dedicated to a chronological reading of Freudian texts. We will examine (1) Freud’s and Breuer’s first formulation of the nature and etiology of hysteria (Studies on Hysteria), (2) Freud’s groundbreaking work in dream interpretation and the nature of unconscious processes (The Interpretation of Dreams and Introductory Lectures on Psychoanalysis), (3) Freud’s attempt to apply his novel theory of unconscious mechanisms to cultural anthropology as well as individual psychology (Totem and Taboo), and (4) the implications of the ongoing revisions in Freud’s classification of the instincts (The Ego and the Id, Beyond the Pleasure Principle, Civilization and Its Discontents). In the second half of the semester, we will survey the developments which have taken place in psychoanalytic theory and practices since Freud’s day, including some of the more creative and philosophically fruitful readings of Freud. We will work with primary sources selected from the following: Anna Freud, Melanie Klein, David Winnicott, Heinz Kohut, Herbert Marcuse, Paul Ricouer, Jacques Lacan, Rene Girard, and Julia Kristeva.
PHIL116001  Challenge of Justice

THEO216001

Matthew Mullane  T TH 1:30*

Level – Undergraduate Elective

Description:

This course introduces the student to the principal understandings of justice that have developed in the Western philosophical and theological traditions. Care is taken to relate the theories to concrete, practical and political problems, and to develop good reasons for choosing one way of justice rather than another. The relationship of justice to the complementary notion of peace will also be examined. Special attention is paid to the contribution of Catholic theology in the contemporary public conversation about justice and peace. Select problems may include human rights, poverty and development in Third World, environmental and ecological justice, just war and just peace issues.
The pursuit of the meaning and practice of justice well may be as old as philosophy itself. The questions, ‘What is justice?’ and ‘What is a just polis?’ motivate Plato’s Republic. In this ancient dialogue, Socrates and certain of his companions discuss and weigh responses to these questions, teasing out the relation between the nature of a polis (or city-state) and the persons who constitute it. Although the Republic along with Aristotle’s Nichomachean Ethics have had a decisive impact on the way in which Western peoples think about and enact justice, there may be as many understandings of justice as there are persons and communities. This course considers several principle alternative understandings of justice that have developed in Western philosophical and theological traditions. The course highlights what is at stake when we choose one understanding of justice rather than another and develops reasonable grounds to guide our choice of a ‘just way of life.’ Special attention is accorded to the contributions of Christian theology in the contemporary conversation about justice/peace.
PHIL229201 Philosophy of Community II
Meghan Sweeney T 4:30-6:50

Level—Undergraduate Elective

Description:

This seminar, the second semester of a year-long course, explores the nature of community, with particular (but not exclusive) focus on community in the American context. Some of the central historical, cultural, political, and religious forces which have shaped both American community and the American understanding of community are examined.

These issues are initially approached from a historical perspective with an assessment of the philosophical ideas that were evident in the political thinking of the American framers. The seminar then considers the historical development of those ideas in light of the way they are concretized in American political practice nationally and in local communities, arriving at the critical assessment of contemporary thinking on community and the relationship between community and the individual.

Requirements: Department Permission Required
PHIL221601       Boston: Urban Analysis
David Manzo       TH 4:30-6:50

Level— Undergraduate Elective

Description:

“Intuition alone is never enough to explain what you see. One must not only learn to trust intuition but also to pursue its leads: to follow hints from peripheral vision but always to dig beyond first impressions; to see through a scene and its many processes, but also to see through it in time to understand how it came to be, and to guess more skillfully at what it might become.” – Grady Clay, How to Read the American City

“In our American cities, we need all kinds of diversity.” - Jane Jacobs, Death and Life of American Cities

This course is intended for PULSE students who are willing to investigate, analyze, and understand the history, problems, and prospects of Boston neighborhoods. The above quotes by Grady Clay and Jane Jacobs frame our method of investigation. Assignments will require that you spend time observing, researching, and writing about the neighborhood in which your PULSE placement is located.

With the exception of session #4, class meetings in the first half of the semester will meet on campus. (Class #4 will meet in the Prudential Center). For the second half of the semester, as snow banks give way to slush and sun and blossoms, we will meet in the South End of Boston for a firsthand study of a most intriguing and changing inner-city neighborhood.

Requirements: As a PULSE Elective, this course is open to ALL students, whether or not you’ve taken previous PULSE Courses.

Readings:

Flint, Wrestling with Moses: How Jane Jacobs Took On New York’s Master Builder and Transformed the American City

Gans, The Urban Villagers

Glaeser, Triumph of the City: How Our Greatest Invention Makes Us Richer, Smarter, Greener, Healthier, and Happier

Jacobs, Death and Life of Great American Cities

Levine & Harmon, The Death of an American Jewish Community
PHIL226401 Logic
David Ellis MWF 12
Level—Undergraduate Elective

Description:

This class is an introduction to logic in three distinct but related ways. One, this course approaches logic in a mechanical way. This part of the course intends to develop the student’s rational faculties. The focus is on developing one’s ability to engage in procedural, cognitive operations. Two, this course approaches logic in a historical way. This part of the course explores the various types of logic and their origins. Logic has not fallen into our laps as a ready-made discipline. It arose from human beings involved in inquiry about how things are, how we come to know things, and how we communicate that knowledge. As in any human inquiry, people have and continue to disagree. So, three, this course approaches logic in an inquiring way. This part of the course presents logic as an open and not a closed area of inquiry. Students will learn about some of the ancient and contemporary impasses in the philosophy of logic. In presenting logic as an ongoing inquiry, students have the opportunity to reexamine their own understanding of logic. In short, this course intends to help students develop their ability not only to think logically but to think about logic.
PHIL440801  19th&20th Century Philosophy
Vanessa Rumble  T TH 12*

Level—Undergraduate Elective

Prerequisite: Some background in Kant, although not mandatory, is strongly recommended.

Description:

This class will be devoted to some of the most important issues in philosophy in the past two centuries. In particular, we will study the development of Kantian transcendental philosophy in German Idealism, in the "masters of suspicion"—Nietzsche, Marx, and Freud, and the birth and evolution of phenomenology.

Requirements:

Midterm, two short papers (5-6 pages), final examination, final paper

Readings:

Texts are not limited to but will include:

Hegel, Preface and section on Lordship and Bondage, in The Phenomenology of Spirit
F. W. J. Schelling, Inquiry into the Nature of Human Freedom
Nietzsche, selections from The Birth of Tragedy, The Gay Science, Twilight of the Idols
Marx. The Marx-Engels Reader
Freud, Totem and Taboo
Husserl, Cartesian Meditations
Heidegger, excerpts from Being and Time, “What is Metaphysics,” “Essay concerning Technology”
Derrida, excerpts from the Gift of Death, “Forgiveness”
PHIL150101 Science & Ethics of Climate

EESC150501

David Storey Lecture: MWF 2

Reflections: T 6-8

Labs: T or Th 1:30-2:45 or 3:00-4:15

Level—Undergraduate Elective

Description:

Climate change is arguably the defining issue of our time, and it raises an array of scientific and moral questions: How do we know the climate is changing, and what is the role of human activities? What values should guide global and national climate policies? What responsibilities do we have toward future generations, nonhuman species, and our planet?

This course introduces you to how the climate system works, the scientific basis for climate change and its societal implications. Building on our study of ethics in the fall semester, it provides an introduction to environmental ethics and the moral challenges posed by climate change. Our goal is to help you appreciate the complexity and moral gravity of climate change.

Readings:


Excerpts from texts and other readings will be posted on Canvas.
PHIL229601  
Society and Culture II

David McMenamin  
TH 3-5:25

Level—Undergraduate Elective

Description:

This course is a continuation of the themes developed in Society and Culture I, though participation in the first seminar is not a requirement.

Using of texts from a variety of fields, we will explore the origins and underpinnings of American culture and society. We will do so in order to seek an understand the origins of contemporary ways in which American society chooses to structure the way we live together, literally and figuratively (or symbolically), based on certain American cultural myths or stories. Our study centers on questions about how our social structures are a concrete expression of what America values, of the things it considers meaningful and important, of its culture. The approaches will be historical, social, literary, artistic (cinema), economic, political and cultural. In our final weeks we will explore alternative “stories” that would lead to alternative structures.

Readings:

Christian Norberg-Schulz, *New World Architecture*

Michael Kammen, *A Season of Youth*

Richard Slotkin, *Regeneration Through Violence*

Jane Jacobs, *Cities and the Wealth of Nations*

Andrew Delbanco, *The Real American Dream*,

Tolstoy, “Master and Man” and “The Death of Ivan Ilych”

Films:

*High Noon*

*Saving Private Ryan*

*Gran Torino*
PHIL226201  Telling Truths II
Kathleen Hirsch  W 3-4:50

Level—Undergraduate Elective

Description:

This PULSE elective focuses on the power of story-telling. We will read accounts of the role of story in changing lives, from inner city gang members to trainees in soup kitchens to survivors of Hurricane Katrina. As we explore the ways in which people are using their stories as a means of setting goals and participating in their own “solutions,” we will tell stories of our own, from personal experience and from field placements. We will explore the benefits and liabilities of social media, blogging, and websites in emerging social and political movements.

Students will learn to gather the building blocks of “story,” in their weekly field placements. The stories they discover will become the basis for a number of assignments, from narratives to blogs to a final multi-media public story telling project. Class time will be spent in sharing placement stories, responding to texts, learning how organizations create public narrative campaigns, and discussing the special ethical, research, and editing challenges such work entails. (Telling Truths I is not a prerequisite.)

Requirements:

A PULSE, 4-Boston or other voluntary service work (four hours a week) is required. No prerequisites.

Readings:

Writings, films, websites by contemporary writers engaged in social justice work.
Description:

This course is an introduction to the systematic study of the norms of reasoning. Our attention will mostly be given to formal logic, which is the study of reasoning within a formal language. To a lesser degree it will be given to informal logic, which is the study of reasoning expressed in natural language. Topics to be studied include the logical classification and analysis of statements and arguments; the construction of proofs in logical symbolism; the identification of fallacies in reasoning; and, time permitting, the norms of analogical and scientific reasoning.

Readings:

PHIL555301 Capstone: Poets, Philosophers, and Mapmakers

Fr. Paul McNellis, S.J. TH 3-5:20

Level— Undergraduate Elective

Prerequisite: Philosophy and Theology core already fulfilled. Instructor permission required. Capstone classes may not be taken Pass/Fail, and you may take only one Capstone class before graduation.

Description:

We go through life with mental maps of reality, in various degrees implicit or explicit. A Liberal Arts education presupposes such a map of the intelligible world. Is it accurate? What does you “map” or reality look like? How has it changed since freshman year?

The goal of the seminar is to help you see what kind of map you implicitly have now and to begin to ask what you want the map to look like ten years after graduation. In other words, how do you develop an “open” rather than a “closed” map? How do you plan on continuing your education on your own after graduation?

There must be both poetry and prose in every life. What is the balance between the two in your life? (Poetry here is broadly understood, as Plato would have it; i.e., it includes theology.)

We will reread some classic texts you read as freshman to see if you read them any differently as seniors. Such texts will include works by Aristotle, Plato, and Pascal.

Requirements: We will follow a seminar format, with the professor as facilitator and students taking turns leading the discussion. A short reflection paper is due each week and two longer papers will be assigned throughout the semester.

Readings:

Benedict XVI, Deus Caritas Est, or Spe Salvi.

E.F. Schumacher, Guide for the Perplexed

Aristotle, Nichomachean Ethics

Blaise Pascal, Pensees

Owen Gingerich, God’s Universe

P.D. James, The Children of Men
Beginning with a seminal text by W.E.B. DuBois, his own later return to its topics and important reflections on it H. L. Gates and Cornel West, the course examines 20th century African-American philosophers' efforts to draw on traditional philosophical schools of thought, approaches, and vocabularies—especially, Existentialism, Marxism, and social contract theory—to understand the situation of, and challenges facing, African-descended peoples in the United States and, more broadly, in the west.

Requirements:
Three in-class examinations combining short-answer questions with essays.

Readings:
H. L. Gates & C. West, *Future of the Race*
L. Gordon, *Bad Faith & Anti-Black Racism*
C. Mills, *Racial Contract*
One additional text
PHIL560001    Intro to Phenomenology

*By arrangement

Andrea Staiti    T W TH 12-1:15

Level—Undergraduate/ Graduate Elective

Description:

Inaugurated by Edmund Husserl at the turn of the 20th Century, the phenomenological movement presents an alternative to the problems created by modern philosophy and psychology. Progressing chronologically, this course examines Husserl’s phenomenology as a response to the problems of relativism, psychologism, and dualism (in its Cartesian and Kantian modes). We also will examine the challenges brought to Husserl’s phenomenology in the work of Heidegger, Sartre, Merleau-Ponty and (if time permits) Levinas. Some important themes include intentionality, the phenomenological reduction, the noesis-noema correlation, evidence, temporality, kinaestheses (embodiment), inter-subjectivity and self-responsibility. No prior experience with phenomenology assumed.
PHIL 667001  Technology and Culture

ISYS 226701

William Griffith  M 4:30-6:50

Level— Undergraduate/ Graduate Elective

Description:

This interdisciplinary course will first investigate the social, political, psychological, ethical, and spiritual aspects of the Western cultural development with a special emphasis on scientific and technological metaphors and narratives from the Greeks to the present. We will then focus on the contemporary world, examining the impact of our various technological creations on cultural directions, democratic process, quality of the lifeworld, and on the emergent meanings for the terms “citizens” and “ethics” in our so-called post-modern society.
Level—Undergraduate/Graduate Elective

Description:

This course will examine the relationship between ethics and international politics, and between religious communities and international politics. We will first examine a set of theoretical frameworks and apply them to several contemporary problems that transcend national borders: genocide, migration, and environmental destruction. We will then move on to examining the ethics of war and violence and the ethics of development. The topics under discussion will frequently be connected to current events. At the end of the course, students will build on what they have learned in order to write a concise op-ed about an issue in ethics and international politics. Readings will include Reinhold Niebuhr’s Moral Man and Immoral Society, Pope Francis’ Laudato Si’, and portions of works by David Hollenbach, Stanley Hoffman, Amartya Sen, Elizabeth Anscombe, Martha Nussbaum, and other works, both ancient and modern.
PHIL538701 Mahayana Buddhism/E Asia

THEO538701

David Mozina T/TH 9*

Level—Undergraduate/Graduate Elective

Description:

This course is an exploration of East Asian Mahāyāna Buddhism as revealed not so much in the systematic exposition of its doctrines as in what might be called in cultic dimensions. Taking the bodhisattva—an enlightened being dedicated to help all sentient beings along the path toward enlightenment—as both the fullest embodiment of Mahāyāna ideals and as the chief focus of its piety, we shall together broach such fundamental questions in East Asian Buddhism as: What, indeed, is a bodhisattva? How are Mahāyāna values and ideas embodied in the person of the bodhisattva? How should one balance the literal with the figurative or metaphorical conception of the bodhisattva? Is the bodhisattva an object of emulation, or of worship, or of both? Primary written, visual, and multimedia texts will be our chief sources, but we will also sample secondary literature so as to set our original sources in the context of contemporary scholarly debate.

Requirements:

1. 6 personal posts and participation in small group discussions on Canvas.
2. Prospectus (1-2 pages)
3. Participation in running one discussion
Level 3— Undergraduate/Graduate Elective

Description:

The course begins with classical modern philosophers. Their problems concern the relation of mind and body, the possibility of objective knowledge, and cause and effect. Their method is that of science, combining both empirical and logical elements. After these modern thinkers, identifying our cultural assumptions, we turn to Ancient and Medieval philosophers. Their problems concern the relation of spirit and matter, the analogy of being and truth, and causal explanation. Their method is one of dialogue. With this different set of problems and method, we will be able to evaluate the relative strengths of these different philosophical positions.

Requirements:

Class summaries, short papers on each philosopher and midterm and final reviews. Class attendance and participation are an integral part of the course.

Readings:

Descartes, Meditations on First Philosophy (Hackett).

Kant. Prolegomena to Any Future Metaphysics (Hackett).

Plato. Phaedrus (tr. Hackforth; Cambridge).

Aristotle. Metaphysics (tr. Joe Sachs; Green Lion Press Pbk)

Aquinas. On Being and Essence (PIMS)
PHIL 648601 Feminisms & Philosophies of Difference

Cherie McGill MWF 1

Level—Undergraduate/ Graduate Elective

Description:

What does it mean to call oneself (or someone else) a ‘feminist’? How does gender intersect with other social hierarchies to shape how we are seen by others, and how we ourselves see? In this advanced undergraduate elective, we will consider efforts to reveal, unravel, and remedy the conceptual, psychological, and economic dimensions of the oppression of women. We will discuss debates among feminists on issues including marriage, motherhood, work, pornography, femininity, sexuality and gender difference. We will examine the intersection of sexism with racism, heterosexism, and class exploitation, and investigate the role of the concept of difference in creating and maintaining structural inequalities.

Requirements:
Class participation, reflection essays, a 5-7 page paper, and a 7-10 page paper.

Reading:
Readings will include historical and contemporary texts in feminist theory and the philosophy of race, works of fiction, poetry and visual art, and relevant results from the social sciences. We will read selections from texts including:

M.Wollstonecraft, “Vindication of the Rights of Women”
Angela Davis, Women, Race & Class
Marilyn Frye, The Politics of Reality
Simone de Beauvoir, The Second Sex
Naomi Watts, The Beauty Myth
Andrea Dworkin, Pornography
Betty Friedan, The Feminine Mystique
Catherine Mackinnon, Are Women Human?
Audre Lorde, “Sister Outsider"
bell hooks, Black Looks: Race & Representation
Suzanne Pharr, Homophobia: A Weapon of Sexism
Judith Butler, Undoing Gender
Ralph Ellison, Invisible Man
Margaret Atwood, The Handmaid’s Tale
Toni Morrison, The Bluest Eye
Shirley Jackson, “The Lottery”
Richard Wright, Native Son
Sylvia Plath, “Lady Lazarus”
Prerequisites: Interest in the subject

Description:

In this thought-provoking course you will become acquainted with the major Church Fathers and their interactions with the major thinkers of Greek philosophy. Philosophy is a gift of God to the Greeks, according to Clement of Alexandria. Clement is referring not to a particular school but to everything that is true in the various philosophies. We shall see how philosophy provided Christians with the tools of thought that they needed in order to demonstrate their faith rationally, a kind of mental gymnastics, but crucial to the healthy understanding, proclamation, and living of their faith.

Readings (on reserve in O'Neil Library):
Cochrane, *Christianity and Classical Culture*.
Jaeger, *Early Christianity and Greek Paideia*.
Stead, *Philosophy in Christian Antiquity*. 
PHIL 537201 New Testament Greek

THEO 537301

Margaret Schatkin TTH 10:30-11:45

Level—Undergraduate/ Graduate Elective

Description:

Why Study New Testament Greek? The most important reason is to gain a deeper and better understanding of the Bible (New Testament) and to appreciate the language in which it was written about 2000 years ago. No longer will you have to depend on the translations of others, but will be in direct touch with the original (Greek) text. This knowledge will benefit you in all your other classes, theology, philosophy, and if pre-med, in medical school.
Far from being monolithic and repetitive, the Middle Ages were a creative period during which multiple solutions were tried to make sense of the world and of human life. The legacy of Antiquity, the philosophic and 'scientific' knowledge of the time, and religious views were combined in original syntheses. The aim of the course is to provide a picture of this diversity, through a study of the main problems that a wide range of authors (Christian thinkers from St. Augustine to Ockham, but also Islamic and Jewish philosophers) faced.

Medieval philosophy was an important step in the development of human thought. Discovering it will be essential to your philosophical education. This course will especially highlight the ideas, in metaphysics, theory of knowledge, and ethics, which medieval thinkers created and transmitted to modern philosophy.

In addition, analysis of texts, debates, and writing assignments will help you to develop rigorous argumentation and expression skills.

Syllabus on: www2.bc.edu/~solere/docs/SYLL4407_S16.pdf

Requirements:

Four papers, each counting for 25% of the final grade. Class participation: bonus added to the average resulting from the papers (4 pts. maximum).

Readings:


PHIL438701 Epistemology

Richard Atkins T TH 12*

Level—Undergraduate Elective

Description:

Philosophy is full of wonderfully perplexing arguments aimed at undermining our claims to knowledge. Such as this one: If I know I have two hands, then I know I’m not just a brain in a vat. But, I don’t know I’m not just a brain in a vat. So, I don’t know I have two hands. Or this one: A claim is known only if it is justified. Claims cannot rest on themselves for justification, cannot depend on nothing for justification, and cannot be justified by an infinite series of propositions. But as those are the only options, we must not know anything. Or this one: I believe that God exists, but many of my epistemic peers and superiors believe that God does not exist. Therefore, I have a strong countervailing reason to believe God does not exist such that my belief is not justified. This course will examine these and other puzzling arguments about knowledge, justification, and disagreement.

Readings:


This course offers an overview of East Asian philosophy. Much of our attention will be taken up with an examination of the three streams of thought that make up the core of this tradition, namely, Confucianism, Daoism, and Buddhism. The very large number of thinkers and topics associated with these three great “Ways” make it impossible to offer anything but a brief survey of the most important figures (in the case of classical Chinese thought) and themes (in the case of Buddhism).

Although the wisdom literature of East Asia is not as explicitly and self-consciously “philosophical” as the philosophical doctrines and schools of the West, it contains significant philosophical content insofar as we find there the critical articulation of views about the nature of reality (metaphysics) and about how one ought to live (ethics). Perhaps the most important difference between the two approaches has been the lack of a counterpart in East Asian thought to the idea in the West that to reach knowledge one must disengage oneself from one’s circumstances, one must become a theoros, or disengaged spectator in order to reach what is true and real. It is this drive toward theoretical objectivity that gives rise to both Western philosophy and science.

On the other hand, unlike much Western philosophy, all three teachings share a primary focus on practical life and concerns. An important theme common to them all in this regard is the notion that human beings are perfectible. But the source of this form of “salvation” is not outside of and other than the self, as God is. Perfectibility is the result of a certain kind of learning. Here learning is not merely cognitive; it is a process of self-transformation through self-effort in ordinary existence, so that the activities performed in daily life take on great spiritual significance. This is an art of living which leads to the inner illumination of self-knowledge, and an achievement, finally, which is not aimed at merely for one’s own sake, but also for the sake of the others to whom one is always related.

Readings:

- Confucius, *Analects*
- Mencius, *Mencius*
- Hsun-Tzu, *Hsun-Tzu*
- Lao-Tzu, *Daodejing*
- Zhuangzi, *Zhuangzi*
- Kitaro Nishida, *Inquiry into the Good*
- Robert Carter, *The Kyoto School: An Introduction*
PHIL447701 Ethical Principles
You Guo Jiang, S.J. T TH 1:30*

Level—Undergraduate Elective

*Fulfills Cultural Diversity

Description:

The course will explore the major concepts of and current trends in Eastern and Western ethical principles, values, beliefs, and practices. It will also illustrate the diversity of their social, cultural, ethical and philosophical life by means of a cross-cultural perspective in order to communicate to students the importance of global changes, dialogue and exchanges. This course will qualify for cultural diversity requirement.

Requirements:

1. Three essay exams (take-home). Exams 1 and 2 will consist of one (1) question to be answered in a maximum of seven (7) double-spaced pages using APA format. Exam 3 will be more comprehensive and lengthier (a maximum of ten double-spaced using APA format.

2. Participation in class discussions

3. Group project presentation

Readings:


The Moral Circle and the Self: Chinese and Western Approaches by Kim Chong Chong, Sor-hoon Tan, and C. L Ten, 2003

Description:

This course aims to provide an overview of a number of central debates in contemporary philosophy of law. The primary concern will be to examine the relation between the legal validity and the moral normativity of the law, that is, answers to the questions ‘What is the law?’ and ‘Is there a (moral) duty to obey the law?’ In addition to these general questions, we will also focus on philosophical issues raised by constitutional interpretation, including ‘What is the relationship between a written constitution and the rule of law?’, ‘What is the ground of judicial review?’, ‘What is the best explanation of the objectivity of legal interpretation?’ and ‘What connections can be drawn between legal theory and other contemporary debates in political philosophy?’

Requirements:

Undergraduates: 10 minute presentation on one of the readings (20%), one midterm (40%), and one final (40%)

Graduates and Law Students: One 15 - 20 page research paper on a topic mutually agreed upon by the student and the instructor (85%), and one 15-20 minute presentation connected to the research paper (15%).
PHIL550501 The Aristotelian Ethics

Arthur Madigan, S.J. MWF 1

Level—Undergraduate/Graduate Elective

Description:

A close reading of Aristotle's *Nicomachean Ethics* and an examination of its principal themes: the nature of ethical inquiry; human fulfillment or happiness; freedom and responsibility; excellence of character; particular excellences of character; justice; intellectual forms of excellence, including practical wisdom; friendship; pleasure; study or contemplation; and the relation of ethics to politics.

Requirements:

2. Regular, active, and informed participation in class meetings.
3. Functional mastery of the handout "A Unit of Deductive Logic for Students of Aristotle" (to be distributed).
4. Two 3-5 page explications.
5. Mid-term exercise (short answers).
6. Final examination (short answers and essays).

Readings:

PHIL553601  Philosophies of Dissent
Aspen Brinton  T 3-5:20

Level—Undergraduate/ Graduate Elective

Description:

This seminar will explore the philosophical ideas behind the practice of dissenting against power and authority. Drawing from the history of political philosophy and social theory, the readings will explore philosophical perspectives on the just use of power and authority, as well as philosophical perspectives that seek to legitimize dissent against unjust governments. Beyond mere politics, furthermore, the existential aspects of dissent will be explored within works concerned not only with the colonization of cities by unjust governments, but also with the unjust colonization of the individual by society and politics.

By the end of this course, you will have learned to read texts in search of how power dynamics play out through forms of argument and usages of words. While the readings are primarily philosophical-theoretical, class time will be devoted to both understanding the texts and applying the authors’ ideas to historical and contemporary cases of dissidence. You will lead one class discussion (with a partner or group); you will have a midterm paper; in your final research project, you will have the opportunity to apply the ideas and paradigms of various philosophical thinkers to illuminate a dissident movement of your choice.

While it is certainly not a requirement to become a dissident as you take this course, there will be ample opportunity to engage your classmates in vigorous debates about how to make good arguments and how we might say ‘no’ more effectively in our own lives, whether that includes political activism or not. These readings are designed to impart a sense of good judgment about when we might need to stand up and say ‘no,’ and how to promote peace and justice when we do so.

Readings:

PHIL556301  Ethics, Religion, and International Politics
INTL556301
THEO556301
Aspen Brinton  M W 3* and a discussion section

Level—Undergraduate/ Graduate Elective

Description:

This course is an examination of the role of religion and ethics in international politics. We will explore how theological and philosophical texts from the past and present help illuminate ethical dilemmas in international affairs. Specific attention will be given to the way theology and philosophy have influenced thinking about the ethical problems of sovereignty, humanitarian intervention, peacemaking, human rights, globalization, terrorism, environmental change, economic justice, and the use of force.

The readings will introduce students to a method of inquiry where philosophical and theological texts are used to understand contemporary political issues. Each week a philosophical or theological text will be paired with a text by a political theorist, a current scholar of international affairs, or other relevant contemporary writings on religion and international affairs. The lectures will combine critical readings of the philosophical and theological texts with elaborations of how ethical issues and religious traditions influence international politics.

In the weekly discussion sections, students will address ethical questions that require them to draw the two texts together. This will include asking questions about how different authors offer different interpretations of possible actions and how arguments are structured regarding ethical ends. Students will be asked to use the philosophical and theological texts as lenses to understand international affairs, as well as using the contemporary texts (and phenomena in international affairs) to evaluate the ethical arguments bequeathed to us from past traditions.

Requirements:

There will be two shorter papers (4-5 pages) and a cumulative final exam, as well as reading quizzes and occasional online assignments (discussion posts, etc).
PHIL660501  Augustine
Sarah Byers  M 3-5:20

Level—Undergraduate/ Graduate Elective

Description:

In this course we examine questions in epistemology, ethics and metaphysics using texts of Augustine (354-430 AD/CE), supplemented by works of contemporary philosophers on related themes (Kretzmann, Matthews, MacDonald, VanInwagen). We will aim at depth of understanding and breadth of knowledge, contextualizing Augustine as a philosopher of late antiquity in dialogue with the Hellenistic schools (Stoicism, Skepticism, Neo-Platonism) whose philosophy is still of interest today. Topics include belief and knowledge, skepticism, natural philosophy, conceptions of God, moral development and “conversion.” Texts include On the Usefulness of Belief, Against the Academicians, Literal Commentary on Genesis, On the Trinity, and political Letters.
Description:

A philosophical investigation into the main controversial issues of religion: faith & reason, arguments for God’s existence and nature, creation, providence, predestination & free will, religion & science, religion & ethics, miracles, angels, immortality, mystical experience, religious epistemology, comparative world religions, and the problem of evil. Three approaches: classical reason, existential, and modern analytic philosophy.

Readings:

*Handbook of Christian Apologetics*, Peter Kreeft and Ronald K. Tacelli

*Pensees*, Blaise Pascal

*Philosophy of Religion: An Anthology*, Louis Pojman
PHIL665001 Philosophy of Being II

Oliva Blanchette M W 11*

Level—Undergraduate/ Graduate Elective

Description:

Reconstruction in the metaphysics of becoming and time requires a distinction of matter and form in things that come to be and a distinction of essence and be as act of being infinite being as such. Reconstruction in the metaphysics of being as universe requires communication and interaction among the many and diverse beings encountered in experience, leading to the question of a necessary being at the summit to account for all that we know is insofar as it is. In this course we shall explore how such distinctions are arrived at reflectively from the way we experience being in the world and how we go from affirming contingent beings in experience to affirming a necessary being surpassing all experience we have of being, thus raising the question of religion at the end of metaphysics through proofs for the existence of God.

Requirements:

Class participation, bi-weekly reflection papers, and a term paper.

Readings:

PHIL675301 Peirce and James
Richard Atkins F 10-12:50
Level—Undergraduate/ Graduate Elective
Description:
An intensive study of the works of C.S. Peirce and William James, pragmatism’s founders. Long-time friends Charles Sanders Peirce and William James are the founders of American pragmatism, but their philosophical outlooks are frequently divergent. Not only do they have different conceptions of pragmatism itself, they have differing conceptions of how philosophy should affect the conduct of life. Whereas James is a pluralist, Peirce is a monist. Whereas James thinks God is finite and in time and that belief in God is licensed by the right (or will) to believe, Peirce thinks God is infinite and that there is a rationally acceptable argument for God’s reality. This course examines the key tenets of their philosophical views, including James’s *Principles of Psychology* and Peirce’s review of it, James’s *The Will to Believe* and Peirce’s *Reasoning and the Logic of Things*, and their differing conceptions of pragmatism.
PHIL650801  Being Good and Doing Wrong
Jorge Garcia  MW 3*

Level—Undergraduate/ Graduate Elective

Description:

The course analyzes what it is for a judgment and its expression to be ‘normative’, that is, evaluative or directive, focusing on recent literature and controversies among American philosophers.

Requirements:

Two take-home examinations and an-class oral report

Readings:

J. J. Thomson, Normativity

Additional articles and chapters by Thomson and others, such as P. T. Geach, Z. Vendler, C. Korsgaard, G. Rosen, M. Smith, and P. Railton.
PHIL776301 Early Modern Metaphysics
Jean Luc Solere TH 3-5:30

Level—Graduate Elective

Description:
This course will explore the main themes of 17th century-early 18th century metaphysics: God, substance and modes, mind and body, causality, in the works of Descartes, Spinoza and Leibniz.

Syllabus on: www2.bc.edu/~solere/docs/Syll_EarlyModMeta7763_S15.pdf

Requirements:
Class participation; final research paper

Readings


PHIL776601                   German Idealism II
John Sallis                    TH 4:30-6:50

Level—Graduate Elective

**Description:**

The aim of this course is to provide an introduction to Hegel’s primary systematic works. The course will begin with an examination of certain key passages in Hegel’s early essays Faith and Knowledge and The Difference between Fichte’s and Schelling’s Systems of Philosophy. These essays will serve to stake out several of the principal issues taken up in the major systematic works. Most of the course will then be devoted to key portions of the Phenomenology of Spirit, to the Introduction to the Encyclopedia, and to the initial part of the Logic.

German Idealism I is not a prerequisite for this course.

**Requirements:**

A term paper on some aspect of Hegel’s philosophy will be required.

**Readings:**


This course will examine some of the fundamental ways that the work of Jacques Derrida has contributed to altering the context in which the humanities can be understood and studied within the modern university. It will take examples from Derrida’s repeated interventions in such disciplines as literature, philosophy, theology, and history. By situating Derrida’s work at the margins where accepted demarcations between the disciplines begin to blur, the course will suggest new possibilities for conducting interdisciplinary work in the future.
Description:

Philosophy and theology come together in Aquinas’s *Summa Theologiae* as two distinct disciplines in need of one another. They intersect in the different parts of the *Summa* in many different ways, both shedding light on one another without ever becoming confused with one another, as different matters are presented, of theoretical science concerning God and creation, of practical science concerning human action as return of the rational creature to God, and of historical science concerning the mediation of God’s Word in this return to God.

This course will examine how Aquinas comes to understand sacred or religious teaching (sacra doctrina), as theology, or as a scientific discipline for believers, that has to use philosophy, or philosophical teaching, to make the truth of Revelation, or of articles of faith, more manifest to human intelligence, even for the believer as well as the non-believer. Special attention will be given to the methodological discussions at the beginning of the various parts of the *Summa Theologiae* and of the *Summa contra Gentiles*, as well as to the different ordering of both philosophy and theology as scientific disciplines even at the points where they intersect. Also included for study will be Aquinas’s discussions of the division and the methods of the sciences, philosophical and theological, in the Commentary on the *De Trinitate* of Boethius, where it will be shown why Aquinas made such ample use of the works of Aristotle in his theology, on which he also wrote such ample commentaries as a philosopher, elaborating on arguments or demonstrations he would use in his theology.

Requirements:

Regular participation in the seminar, term paper, final oral examination.

Readings:

*The Treatise on Divine Nature* (ST I, qq. 1-13)

*Faith, reason and theology* (qq. i-iv of Com on Boethius)

*The division and methods of the sciences* (qq. v-vi of Com on Boethius), et al.
PHIL771601       Kant’s First Critique
Marius Stan       W 3-5:30

Level – Graduate Elective

Description:
This course will introduce students to Kant’s masterpiece, the Critique of Pure Reason. It is aimed at seniors majoring in philosophy and at master's students.

Requirements: No previous knowledge of Kant’s theoretical philosophy is required, but a solid background in philosophy is expected.
Kant and Lonergan on Ethics

Patrick Byrne  T 4:30-6:50

Level—Graduate Elective

Description:

Kant effected a “Copernican Revolution” not only in the theory of knowing but in ethical and moral philosophy as well. His remarkable synthesis was a powerful inspiration for virtually all contemporary moral standards, including autonomy, human dignity, universal human rights, and equal treatment before the law (i.e., procedural justice). Lonergan’s work in cognitional theory was a response to the limitations in Kant’s theory of knowledge. But his ethical and value theory was also a response to Kant’s moral philosophy. This course will undertake a careful reading of Kant’s major works in moral philosophy and the responses from Lonergan’s works.

Requirements:

Class Participation Term Paper

Oral Final Exam

Readings:

Kant, *Grounding for the Metaphysics of Morals*

Kant, *Religion Within the Boundaries of Mere Reason*

Lonergan, *Insight* (selections)

Lonergan, *Method in Theology* (selections)

Lonergan, “Self Appropriation,” “Cognitional Structure,”

Byrne, *The Ethics of Discernment: Lonergan’s Grounding of Ethics* (selections)
Running through he foundation of all of Aristotle’s thought is a conception of the nature and functions of the soul, a view of the living and knowing being that is both contemporary and stubbornly ancient. Whether it is his analysis of perception, the operations of the mind, or the progressive stages of his definition of the soul itself, Aristotle’s psychology (literally ‘account of the soul’ in Greek) has provoked thinkers as diverse as Plotinus, Aquinas, and Lonergan (among many, many others).

The seminar will consist of a careful reading of Aristotle’s On the Soul (Latin De Anima, Greek Peri Psuches). Like many of Aristotle’s works, On the Soul displays signs of both internal revision and departure from positions Aristotle maintains elsewhere. This offers seminar members an opportunity to explore the core positions of Aristotle’s psychology, their relations to other central Aristotelian doctrines, and the overall structure of the work in which they are presented.

The seminar will concentrate on Aristotle’s De Anima (On the Soul), along with some of his shorter psychological works, with frequent references to other parts of Aristotle’s surviving writings. An effort will be made to compare Aristotle’s views with those of later thinkers. No knowledge of Greek is assumed. Students will be graded on the basis of seminar participation, frequent short responses to the readings, and a research paper due at the end of the semester.
Seminar on Law and Justice

David M. Rasmussen

W 4:30-6:50

Description:

This seminar will focus on three major areas of current concern in the realm of law and justice. About a third of the course will be devoted to each topic.

1. Human Rights: We will read The Idea of Human Rights by Charles R. Beitz (Oxford: 2009). Author of Political Theory and International Relations an early book on cosmopolitan justice Beitz provides us with the most recent justification of human rights based on neither consensus nor natural law but on philosophical reasoning. We will also read articles by Baynes, Benhabib, Cohen and others.

2. Religion and the Public Sphere: The recent almost universal rise in religion has made a major impact on modern theories of justice. We can no longer assume a correlation between modernization and secularization. Justice in a post-secular society must be reconfigured to accommodate this turn. We will consider the anticipation of this situation by John Rawls and the appropriation of this phenomenon by Jürgen Habermas. Also, we will read sections of the recently published Religion and the Public Sphere, a special issue of the journal Philosophy and Social Criticism which includes articles by Robert Audi, Gerald Gaus, Michael Perry, Christopher Eberle, Haukd Brunkhorst, Christina Lafont and others.

3. Recognition: We will read the new book Rights, Race, and Recognition by Derrick Darby (Cambridge: 2009) Also, we will consider Hegel’s theory of recognition which attempted to combine a concept of justice with a notion of human flourishing (Aristotle). We will consider the relationship between justice and the good in contemporary theories of justice. Another option will be to consider parts of Amartya Sen’s new book, The Idea of Justice. (Harvard: 2009)

This course is conceived of as a seminar in which students can make presentations if they wish to do so. We will also invite outside speakers who are experts in the topics we will cover.

Requirements: Students will be required to read the books mentioned above, to participate in vigorous discussion, to make presentations if they so desire and to write a paper on a topic relevant to the seminar and their own research.

Readings:


Religion and the Public Sphere. (ed. Jonathan Harmon and James Boettcher)
