# SPRING AY 2014-2015 PHILOSOPHY ELECTIVES

<table>
<thead>
<tr>
<th>COURSE #</th>
<th>CR</th>
<th>LV</th>
<th>COURSE TITLE</th>
<th>SCHEDULE</th>
<th>INSTRUCTOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL111601</td>
<td>3</td>
<td>1</td>
<td>MEDIEVAL RELIGION&amp;THOUGHT</td>
<td>T TH 9*</td>
<td>BROWN</td>
</tr>
<tr>
<td>PHIL116001</td>
<td>3</td>
<td>1</td>
<td>CHALLENGE OF JUSTICE</td>
<td>T TH 1 30*</td>
<td>MULLANE</td>
</tr>
<tr>
<td>PHIL221601</td>
<td>3</td>
<td>1</td>
<td>BOSTON:URBAN ANALYSIS</td>
<td>TH 3-5 30</td>
<td>MANZO</td>
</tr>
<tr>
<td>PHIL226201</td>
<td>3</td>
<td>1</td>
<td>TELLING TRUTHS II</td>
<td>W 3-4 50</td>
<td>HIRSCH</td>
</tr>
<tr>
<td>PHIL226401</td>
<td>3</td>
<td>1</td>
<td>LOGIC</td>
<td>M W F 2</td>
<td>RIND</td>
</tr>
<tr>
<td>PHIL226402</td>
<td>3</td>
<td>1</td>
<td>LOGIC</td>
<td>M W F 3</td>
<td>RIND</td>
</tr>
<tr>
<td>PHIL226403</td>
<td>3</td>
<td>1</td>
<td>LOGIC</td>
<td>M W F 12</td>
<td>CONNORS</td>
</tr>
<tr>
<td>PHIL229201</td>
<td>3</td>
<td>1</td>
<td>PHILOS OF COMMUNITY II</td>
<td>T 4 30-6 50</td>
<td>SWEENEY MC</td>
</tr>
<tr>
<td>PHIL229601</td>
<td>3</td>
<td>1</td>
<td>SOCIETY AND CULTURE II</td>
<td>T 3-5 50</td>
<td>MENAMIN</td>
</tr>
<tr>
<td>PHIL334301</td>
<td>3</td>
<td>1</td>
<td>INTRO/BLACK PHILOSOPHY</td>
<td>M W 12 30*</td>
<td>GARCIA</td>
</tr>
<tr>
<td>PHIL440701</td>
<td>3</td>
<td>1</td>
<td>MEDIEVAL PHILOSOPHY</td>
<td>T TH 12*</td>
<td>SOLERE</td>
</tr>
<tr>
<td>PHIL440801</td>
<td>3</td>
<td>1</td>
<td>19TH&amp;20TH CEN PHILOSOPHY</td>
<td>M W 3*</td>
<td>RUMBLE</td>
</tr>
<tr>
<td>PHIL443001</td>
<td>3</td>
<td>1</td>
<td>CLASSIC/CONTEMPASIAN PHIL</td>
<td>M W F 1</td>
<td>JOHNSON</td>
</tr>
<tr>
<td>PHIL445301</td>
<td>3</td>
<td>1</td>
<td>GANDHI,SATYAGRAHA&amp;SOCIETY</td>
<td><em>CANCELED</em></td>
<td>THAKER</td>
</tr>
<tr>
<td>PHIL445601</td>
<td>3</td>
<td>1</td>
<td>HOLOCAUST:MORAL HISTORY</td>
<td>T TH 3*</td>
<td>BERNAUER</td>
</tr>
<tr>
<td>PHIL447201</td>
<td>3</td>
<td>3</td>
<td>BUDDHIST ETHICS</td>
<td>T 2-4 25</td>
<td>MAKRANSKY</td>
</tr>
<tr>
<td>PHIL447701</td>
<td>3</td>
<td>1</td>
<td>ETHICAL PRINCIPLES</td>
<td>T TH 1 30*</td>
<td>JIANG</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>CULTURAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>DIVERSITY</td>
<td></td>
</tr>
<tr>
<td>PHIL449501</td>
<td>3</td>
<td>1</td>
<td>SELF-KNOWLEDGE &amp; DISCERN</td>
<td>T 10-12</td>
<td>BLOECHL</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>RAHNER HOUSE</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3/26-4/30</td>
<td></td>
</tr>
<tr>
<td>PHIL550201</td>
<td>3</td>
<td>1</td>
<td>AMERICAN PRAGMATISM</td>
<td>T 3-6</td>
<td>WELLS</td>
</tr>
<tr>
<td>PHIL551201</td>
<td>3</td>
<td>3</td>
<td>PHILOSOPHY OF EXISTENCE</td>
<td>T TH 3*</td>
<td>KEARNEY</td>
</tr>
<tr>
<td>PHIL551301</td>
<td>3</td>
<td>3</td>
<td>ANTHROPOLOGY/JOHN PAUL II</td>
<td>M 2-4 25</td>
<td>SPINELLO</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>THEO551501: ANTHROPOLOGY/JOHN</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>*ALTID</td>
<td>3</td>
<td>PAUL II</td>
<td>M 2-4 25</td>
<td>SPINELLO</td>
</tr>
<tr>
<td>PHIL552701</td>
<td>3</td>
<td>3</td>
<td>PHILOSOPHY OF LANGUAGE</td>
<td>T TH 12*</td>
<td>SWEENEY</td>
</tr>
<tr>
<td>PHIL553201</td>
<td>3</td>
<td>3</td>
<td>PHIL RELIGION HUMAN SUBJ</td>
<td>M W 11*</td>
<td>BLANCHETTE</td>
</tr>
<tr>
<td>PHIL553401</td>
<td>3</td>
<td>3</td>
<td>ENVIRONMENTAL ETHICS</td>
<td>T TH 10 30*</td>
<td>STOREY</td>
</tr>
<tr>
<td>PHIL553501</td>
<td>3</td>
<td>3</td>
<td>CHARLES S. PEIRCE</td>
<td>M W F 1</td>
<td>ATKINS</td>
</tr>
<tr>
<td>PHIL554101</td>
<td>3</td>
<td>3</td>
<td>HEALTH SCIENCE:EAST/WEST</td>
<td>T TH 12*</td>
<td>THAKER</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>CULTURAL</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>DIVERSITY</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M W 3*</td>
<td></td>
</tr>
<tr>
<td>PHIL554301</td>
<td>3</td>
<td>3</td>
<td>FRIENDS&amp;FAMILY: WHY CARE?</td>
<td>T W TH 12-2</td>
<td>GARCIA</td>
</tr>
<tr>
<td>PHIL554901</td>
<td>3</td>
<td>3</td>
<td>SELECTED READINGS PHENOM</td>
<td>TH 3-5 20</td>
<td>MORAN</td>
</tr>
<tr>
<td>PHIL555301</td>
<td>3</td>
<td>1</td>
<td>CAPSTONE:POETS PHIL MAPS</td>
<td></td>
<td>GABELLI 209</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>MCNELLIS</td>
</tr>
<tr>
<td>Course Number</td>
<td>Credits</td>
<td>Section</td>
<td>Days and Time</td>
<td>Instructor</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
<td>---------</td>
<td>---------------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>PHIL556301</td>
<td>3</td>
<td></td>
<td>M W 3*</td>
<td>BRINTON</td>
<td></td>
</tr>
<tr>
<td>PHIL559901</td>
<td>3</td>
<td></td>
<td>M W 3*</td>
<td>TACELLI</td>
<td></td>
</tr>
<tr>
<td>PHIL600501</td>
<td>3</td>
<td></td>
<td>T 4 30-6 50</td>
<td>BYERS</td>
<td></td>
</tr>
<tr>
<td>PHIL661501</td>
<td>3</td>
<td></td>
<td>W 12-2 20</td>
<td>STAN</td>
<td></td>
</tr>
<tr>
<td>PHIL661801</td>
<td>3</td>
<td></td>
<td>T TH 1 30*</td>
<td>KREEFT</td>
<td></td>
</tr>
<tr>
<td>PHIL662401</td>
<td>3</td>
<td></td>
<td>T 4 30-6 50</td>
<td>GRIFFITH</td>
<td></td>
</tr>
<tr>
<td>PHIL667001</td>
<td>3</td>
<td></td>
<td>TH 2-4 25</td>
<td>MATHYS</td>
<td></td>
</tr>
<tr>
<td>PHIL71101</td>
<td>3</td>
<td></td>
<td>M 12-2 20</td>
<td>STAN</td>
<td></td>
</tr>
<tr>
<td>PHIL772301</td>
<td>3</td>
<td></td>
<td>TH 6 30-8 50</td>
<td>KEARNEY</td>
<td></td>
</tr>
<tr>
<td>PHIL774201</td>
<td>3</td>
<td></td>
<td>TH 4 30-6 50</td>
<td>NEWMARK</td>
<td></td>
</tr>
<tr>
<td>PHIL775301</td>
<td>3</td>
<td></td>
<td>TH 4 30-6 50</td>
<td>SESHADRI</td>
<td></td>
</tr>
<tr>
<td>PHIL776301</td>
<td>3</td>
<td></td>
<td>TH 4 30-6 50</td>
<td>WIANS</td>
<td></td>
</tr>
<tr>
<td>PHIL778801</td>
<td>3</td>
<td></td>
<td>W 4 30-6 50</td>
<td>BYRNE</td>
<td></td>
</tr>
<tr>
<td>PHIL779001</td>
<td>3</td>
<td></td>
<td>T 4 30-6 50</td>
<td>GURTLE</td>
<td></td>
</tr>
<tr>
<td>PHIL79101</td>
<td>3</td>
<td></td>
<td>T 3-5 20</td>
<td>SWEENEY</td>
<td></td>
</tr>
<tr>
<td>PHIL81501</td>
<td>3</td>
<td></td>
<td>T W 4 30-6 50</td>
<td>MORAN</td>
<td></td>
</tr>
<tr>
<td>PHIL81601</td>
<td>3</td>
<td></td>
<td>JAN 12-APR 30</td>
<td><em>CANCELED</em></td>
<td></td>
</tr>
<tr>
<td>PHIL82501</td>
<td>3</td>
<td></td>
<td>W 4 30-6 50</td>
<td>BLANCHETTE</td>
<td></td>
</tr>
<tr>
<td>PHIL83201</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PHIL111601 Medieval Religion & Thought

THEO311601

Steven Brown T TH 9*

Level — Undergraduate Elective

Description:

The medieval world of philosophy and theology was a multicultural world: Muslim, Jewish, and Christian thinkers from the three great religious traditions adopted, adapted, and shared the philosophical riches of the classical world and the religious resources of the biblical heritage. This course introduces students to the great Arab thinkers: Alfarabi, Avicenna, Algazali, and Averroes; the respected Jewish authors: Saadiah Gaon, Ibn Gabirol, Moses Maimonides, and Gersonides; and the famous Christian writers: Abelard, Anselm, Bonaventure, and Thomas Aquinas and the intellectual challenges from the Greek intellectual world that they met and faced in the Middle Ages.

Requirements:

Core courses in Philosophy and Theology are presupposed. One paper on each of the three religious traditions must be submitted.

Readings:

Primary readings found in Philosophy in the Middle Ages, edd. A. Hyman and J.J. Walsjh (3rd edition, 2010)
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.
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.
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 understanding 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, economic, political and cultural. In our final weeks we will explore alternative “stories” that would lead to alternative structures.

Requirements:

Reading of assignments in advance of class.
Presentation on at least two of the readings.
Three written questions inspired by the readings each week that you are not presenting.
A group, oral final exam.

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”
PHIL221601  Boston: Urban Analysis

David Manzo  TH 3-5:30

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:

Levine & Harmon The Death of an American Jewish Community (ISBN-13: 978-
PHIL226201 Telling Truths II
Kathleen Hirsch W 3-4:50

Level— Undergraduate Elective

Description:
This PULSE elective will focus on the power of story-telling to create the foundation for individual and corporate justice, and social liberation. We will read both theoretical and narrative accounts of the role of story in changing the dynamics of oppression, from the time of Jesus through the Civil Rights movement to the present. We will also examine the effective use of story-telling among marginal populations as a means of setting goals and participating in their own “solutions.” Finally, we will explore the benefits and liabilities of social media and “citizen journalism” in emerging social and political movements.

Students will identify stories that will become the basis for a multi-media public story telling project of their own. Class time will be spent in discussion, and in sharing placement stories, 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: Works by contemporary nonfiction writers engaged in social justice writing.
Logic comprises formal logic, which is the study of norms of reasoning in formal systems, and informal logic, which is the study of norms of reasoning in natural language. This course is an introduction to both. We shall study the formal systems of categorical logic, propositional logic, and predicate logic, and various topics in informal logic, including analogical reasoning, scientific reasoning, and logical fallacies.

Requirements:

Two mid-term examinations, a final examination, and nearly daily exercise sets.

Readings:

PHIL226402 Logic
Miles Rind M W F 3

Level— Undergraduate Elective

Description:

Logic comprises formal logic, which is the study of norms of reasoning in formal systems, and informal logic, which is the study of norms of reasoning in natural language. This course is an introduction to both. We shall study the formal systems of categorical logic, propositional logic, and predicate logic, and various topics in informal logic, including analogical reasoning, scientific reasoning, and logical fallacies.

Requirements:

Two mid-term examinations, a final examination, and nearly daily exercise sets.

Readings:

PHIL226403                  Logic
Colin Connors               M W F 12

Level—Undergraduate Elective

Description:

Logic comprises formal logic, which is the study of norms of reasoning in formal
systems, and informal logic, which is the study of norms of reasoning in natural
language. This course is an introduction to both. We shall study the formal systems of
categorical logic, propositional logic, and predicate logic, and various topics in informal
logic, including analogical reasoning, scientific reasoning, and logical fallacies.

Requirements:

Two mid-term examinations, a final examination, and nearly daily exercise sets.

Readings:

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
PHIL334301 Intro/Black Philosophy
Jorge Garcia M W 12:30*

Level— Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

Description:

The course introduces students to the philosophical examination of important writings by or about persons of African descent. Topics treated may include the morality of community leadership, racism’s nature and psychology, African-American oppression and advancement, the content and ethics of racial identity, the reality and construction of races, and racial pride and shame.

Requirements:

Three in-class examinations

Readings:

PHIL443001  Classical and Contemporary Asian Philosophy

David Johnson  M W F 1

Level—Undergraduate Elective

Description:

This course will begin with a survey of some of the central texts in the classical Confucian and Daoist canons. We will then look at the ways in which modern thinkers in Japan (especially figures associated with the Kyoto School such as Nishida Kitarō, Watsuji Tetsurō, and Yuasa Yasuo) have appropriated and transformed this intellectual heritage by articulating classical metaphysical and ontological positions in novel ways and by developing creative responses to questions about the nature of the self and of ethical life.

Requirements:

1) Students must select two pieces of scholarship in Asian philosophy (one on classical and one on contemporary Asian thought) and submit a summary review of each one. These can be articles in scholarly journals, essays in an anthologies, or chapters of books.

2) Students must read one book in either classical or contemporary Asian philosophy and submit a full chapter by chapter summary review and critique of their chosen text by the close of the course.

Readings:

Required:

Recommended (Optional):
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 essential concepts, in metaphysics, theory of knowledge, ethics, etc., which were created in the Middle Ages and transmitted to modern philosophy.

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

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


PHIL440801 19th&20th Century Philosophy
Vanessa Rumble M W 3*

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”
PHIL449501  Self-Knowledge and Discernment

Jeffrey Bloechl  T 10-12

Level— Undergraduate Elective

Department Permission Required

Description:

This course combines rigorous academic work, student formation, and an in-depth experiential component abroad. Readings and discussion will center on the link between walking, discernment and self-knowledge, as understood in Greek philosophy, Christian theology, poetry and modern literature (poetry and fiction). After developing familiarity with the ideas presented in these texts, the class will travel to northern Spain for two weeks of walking on the Camino to Santiago de Compostela. While on the Camino, evening seminars will be held every other day.

This course is by department permission only, and can admit only ten students.

Requirements:

Basic competence with philosophy, theology and/or literature; willingness to consider academic and formational concerns in positive relation to one another; capacity to walk 15-20 miles in a single day over the course of two weeks.

Readings:

See above. In addition to two complete books, there will also be a reader containing select passages from philosophy and theology, poems, short stories, and so forth.
PHIL445601  Holocaust: Moral History
THEO445601
HIST484601
James Bernauer  T TH 3*

Level— Undergraduate Elective

Description:

The purpose of this course is to explore the issues of good and evil and how human beings succeed or fail to meet the challenges such issues pose. The Holocaust, the tragic series of events which ruptured modern western morality, will be examined from a variety of perspectives (literary, cinematic, philosophical, theological, and political). We shall study the testimony of both its victims and its perpetrators. The special emphasis of the course will be devoted to a consideration of the intellectual and moral factors which motivated resistance or excused indifference. This consideration will be performed by a cooperative investigation into the ethical life-histories of representative individuals from this period. What part of themselves did they think of as primarily concerned with moral conduct? What form of obligation did they think of as specifically ethical? To what training did they commit themselves in order to develop as ethical beings? Why did they desire to be moral or why did they find it untroubling to be immoral? We shall conclude the course with an interpretation of the Holocaust for contemporary morality and of its theological significance for Christians and Jews.

Requirements:

The first major requirement of the course will be one’s work on the analysis of the ethical formation and viewpoint of a selected figure who will serve as a paradigm of a specific group (German or Jew, Nazi or resister, intellectual or laborer, morally outraged or indifferent, etc.). Projects will be determined near the beginning of the semester and the materials for the investigations identified (court cases, memoirs, interviews, etc.). This will be submitted as a paper and amount to 50% of the grade. The second major requirement of the course will be the keeping of a journal in which the student will consider the readings and the classroom discussions as well as the documentaries treated in the course.

Readings
1. S. Friedlander, *Nazi Germany and the Jews 1933-1945 (Abridged Edition)*
2. C. Browning, *Ordinary Men*
3. C. Lanzmann, *Shoah*
4. H. Arendt, *The Portable Hannah Arendt*
5. M. Mayer, *They Thought They Were Free*
6. G. Sereny, *Into That Darkness*
PHIL447201   Buddhist Ethics

TMCE447201

THEO447291

John Makransky   T 2-4:25

Level 3 –Undergraduate and Masters students

Description:

We explore foundational ethical principles and practices of Buddhism in India, Southeast Asia and Tibet. Then we explore applications of those principles, by several leading Buddhist writers, to current ethical problems, including social justice, ecology, global economics, and war and peace. Daily mindfulness practice, based on class instruction, is encouraged. Weekly writing, active participation, and two papers. Prerequisite: for undergrads, at least one prior course in philosophy or theology, and a B+ or higher average in prior humanities (non-science) courses.

Requirements:

Weekly attendance with active class participation based on writing assignments, mid-term and final papers.

Readings

*Foundations of Buddhism by Rupert Gethin*, *Open Heart Open Mind* by Tsonknyi Rinpoche, *Being Benevolence* by Sallie King, *Engaged Buddhism: Buddhist Liberation Movements in Asia* ed. by Christopher QLoy
PHIL447701 Ethical Principles

Joseph You Guo Jiang T TH 1:30*

Level—Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

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:

Three (3) take-home essay exams, participation in class discussions, and a group presentation

Readings:

(Available on Reserve at O’Neill Library, students are not required to purchase all of these books. You may wish to purchase one or two of them via Amazon (used books).

- Ethics, values and civil society, by Stephen Cohen; Michael Schwartz, 2012.
- The moral circle and the self: Chinese and Western approaches by Kim Chong Chong; Sor-hoon Tan; 1965-; C. L Ten, 2003
- How should one live?: comparing ethics in ancient China and Greco-Roman antiquity, by R. A. H King; Dennis R Schilling, 2011.

In addition to required readings listed in this syllabus, please read articles assigned for each week on Canvas (average: 5-10 pages per week).
PHIL550201  American Pragmatism

Catharine Wells  T 3-6

Level— Undergraduate/ Graduate Elective

Description:

Pragmatism is the most distinctive philosophical movement to arise on American soil. Its origins can be traced to a post Civil War discussion group called the Metaphysical Club whose members included Charles Peirce, William James, Oliver Wendell Holmes, Jr., and a number of other distinguished thinkers. Their influence extended to many fields and well into the twentieth century. In this class, we will consider pragmatism as a theory of meaning, a philosophy of science, and a political theory that places an ongoing human community at the center of the quest for knowledge. Readings will include excerpts from the work of Emerson, Peirce, James, Holmes, and Dewey.

Requirements:

A short (2-3 pages) reflection paper each week, a short paper (6-8 pages), and a take-home final exam.

Readings:

The required textbooks are:

Charles S. Peirce, Selected Writings, Charles S. Peirce (Author), Philip P. Wiener (Editor); Dover Publications (1966)  

Pragmatism and Other Writings, William James (Author), Giles Gunn (Editor); Penguin Classics (2000)  

Other readings are posted on WebCT. A list of required readings is attached to this syllabus and specific assignments will be posted on WebCT.
PHIL551201                      Philosophy of Existence
Richard Kearney                     T TH 3*

Level— Undergraduate/ Graduate Elective

Description:
An introduction to the main questions of existential philosophy from Kierkegaard and Nietzsche to Heidegger, Sartre, Camus, and De Beauvoir. The major issues dealt with include freedom and determinism, desire and death, self-identity, anxiety, and the search for the absolute.

Requirements:
Final paper, oral exam

Readings
Gordon, Marino, Basic Writings of Existentialism (The Modern Library, New York, 2004)
Other texts to be provided in class
Before he became Pope John Paul II, Karol Wojtyla had always been preoccupied with understanding the nature of the human person. This course is devoted to a critical analysis of Wojtyla’s philosophical writings, especially *The Acting Person*, in order to understand the full depth and richness of his relational anthropology. The course will also consider how this anthropology of the acting person is decisive for comprehending John Paul II’s conception of freedom along with his theory of action. That theory serves as the foundation for his moral theology as articulated in encyclicals such as *Veritatis Splendor* and *Evangelium Vitae*. In this context, discussion will focus on the conditions and structure of human action, and the continuities (or discontinuities) between various other theories.
PHIL552701 Philosophy of Language
Eileen Sweeney T TH 12*
Level— Undergraduate/ Graduate Elective

Description:
This course will consider major texts and movements in 20th century philosophy of language in both the analytic and continental traditions, reading the work of Russell, Wittgenstein, J.L. Austin, Quine and Davidson, as well as Ricoeur and Derrida. Our goal will be to bring together these very different approaches to what has been considered the central concern of philosophy in the 20th century.

Requirements:
Two take home essay exams; final exam or 20-25 page research paper.

Readings
Bertrand Russell, The Philosophy of Logical Atomism
Ludwig Wittgenstein, Philosophical Investigations
J.L. Austin, How To Do Things With Words
Jacques Derrida, Limited Inc.
John Searle, “Reiterating the Differences: A Reply to Derrida”
Paul Ricoeur, Interpretation Theory
W.V.O. Quine, selected essays
Donald Davidson, Inquiries into Truth and Interpretation
Richard Rorty, selections from Philosophy and the Mirror of Nature and Continence, Irony, Solidarity
Maurice Blondel sought to reinstate a positive philosophy of religion into a French philosophical establishment that, at the end of the 19th century, was repudiating, not only religion itself, but the very idea of a philosophy of religion understood as something supernatural. To do this he introduced into French philosophy an existential turn to human action and to human subjectivity, long before the better known existential turn of some 50 years later with Sartre, Camus, and others after WWII. He first took this turn in his doctoral dissertation at the Sorbonne in 1893, and in his book *Action* published soon thereafter.

In this course we shall study how Blondel went about making this existential turn to human action as a philosopher, and how he uses this turn phenomenologically and systematically to rise to a philosophy of transcendence showing the necessity of some supernatural religion at the heart of human existential subjectivity. We shall examine how the question of religion arises for him in the question of human action, and we shall follow how he proceeds to answer the question in his book *Action* (1893) according to a method that is systematic and scientific from beginning to end.

The book begins with the most radical question of human action: “Yes or no, does human life make sense, and does man have a destiny? I act, but without even knowing what action is, without having wished to live, without knowing exactly either who I am or even if I am… Supposedly, then, I am condemned to life, condemned to death, condemned to eternity! Why and by what right, if I did not know it and did not will it?”

The book argues first that the question of human action must be raised, against the purely dilettante or esthetic attitude, and second that it has to be answered in the affirmative, against the pessimistic or nihilistic attitude towards human action, before going into a long phenomenology on what there is to be found in human action and in human subjectivity that leads finally to the question of the necessary being of action and of religion as it relates to the problem of human destiny as formulated from the beginning.
In this course we shall mainly examine how Blondel turns the question of human action into a question of human subjectivity in his elaboration of the phenomenon of action and how this turn affects the way the question of God or of religion is raised at the end in relation to how human action may attain completion of one sort or another.

Requirements:

Students will be expected to attend classes and to participate actively in class discussion. Those with more than three unexcused absences will incur penalties in their grades for reflection papers. There will be 4 reflection papers assigned on parts of the book as we finish them and one final reflection paper on the book as a whole at the end. For the graduate students there will also be a research term paper on a subject connected with Blondel’s Philosophy of Action chosen by the student in agreement with the professor, also due at the time of the final reflection paper. Essay questions will be furnished for all the reflection papers.

Readings

Will be mostly from *Action (1893)*, tr. By Oliva Blanchette (University of Notre Dame Press, 1984). There will be a mid-term take-home essay exam and a term paper on some aspect of Blondel’s philosophy of action as chosen by each student. The final exam will be oral, one on one, on what we will have seen of *Action (1893)*.
Environmentalism is in many ways a byproduct of the industrial revolution. Over the second half of the 20th century, the pollution, damage and destruction of natural habitats, including plant, animal, and human communities, has led many philosophers and activists to formulate an ethics of the environment. In this course, we approach environmental ethics along three axes: meta-ethics, normative ethics, and applied ethics. We study the major branches of environmental ethics, including biocentrism, ecocentrism, and animal welfare, in light of traditional normative frameworks such as utilitarianism, deontology, and virtue ethics. We address questions such as the following: Do animals have rights? Do living things have intrinsic value? What are the different species of value? What is humanity’s proper place in nature? Is the clash between economic growth and ecological health a zero-sum game? In addition to these questions, we explore the social, political, and economic dimensions of environmental problems such as climate change, sustainable business, and energy production and use. Our animating question for the course will be: how can we reconcile our humanist and environmentalist intuitions?

Requirements:

Some familiarity with philosophical ethics and the history of moral philosophy is assumed, but not required. A basic familiarity with environmental science and policy, and the history of environmentalism, will be helpful, but is not required.

Readings

Additional readings will be posted on Canvas.
Description:

This course examines the questions of whether, how, to what extent, and why morality permits, or even requires, a person to show special concern for certain people (such as relatives, friends, compatriots, and even oneself) or whether, instead, it demands strict impartiality from each of us in the way we conduct our lives. We will also consider the parallel questions of moral justification for impartiality itself.

My approach will be through very recent analytical philosophy, but students are encouraged to bring into the discussion positions and arguments from other methods, literatures, and schools of thought.

Requirements:

Two take-home examinations, one at midterm and one as the course final

Readings:

Partiality & Impartiality, edited by B. Feltham & J. Cottingham

Defending Associative Duties, J. Seglow
PHIL554101 Philosophy of Health Science: East and West

Pramod Thaker T TH 12*

Level – Undergraduate/Graduate

Satisfies Cultural Diversity Core Requirement

Description:

This course will explore the philosophical assumptions of health care practice and show the influence of philosophical perspective on the practice of medicine. We will examine certain key events in the history and philosophy of medicine—from the Hippocratic regimen to the contemporary medical practice—to understand the close-knit relationship between philosophy and medicine. As a counterpoint, ancient Indian medical tradition of Āyurveda will be studied. We will examine how the physicians and philosophers of such diverse schools approach philosophical and ethical problems inherent in medical practice. In the concluding sessions, we will discuss some of the specific ethical problems that are encountered by the clinicians in their practice today. These case studies will be undertaken not with an aim of resolving the difficult ethical dilemma once for all, but to demonstrate the necessity of first recognizing and then explicating the philosophical subtext of any ethical decision-making process.

Requirements:

Two papers and a final written examination.

Reading:

1. A course-pack of selected literature to be purchased from the BC Bookstore.
2. The 'text-handout' material given in the class.
3. Selected books on the reserve list in the library.
PHIL555301 Capstone: Poets, Philosophers, and Mapmakers

Fr. Paul McNellis, SJ 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

1. Benedict XVI, *Deus Caritas Est*, or *Spe Salvi*.
2. E.F. Schumacher, *Guide for the Perplexed*
3. Aristotle, *Nicomachean Ethics*
4. Blaise Pascal, *Pensees*
5. Owen Gingerich, *God’s Universe*
Charles Sanders Peirce is widely regarded as the greatest and most innovative philosopher to have come from the United States. He is the founder of pragmatism. He originated the view that true propositions are those that would be believed after sufficiently long and rigorous inquiry. His work helped to establish contemporary semiotics. Independently but contemporaneously with Edmund Husserl, Peirce developed a science of phenomenology. And he made many novel contributions to logic. Yet Peirce was never able to find a permanent academic position. In 1914, he died destitute near Milford, Pennsylvania, the vast majority of his work in manuscript form. This course will introduce key ideas from Peirce’s corpus, paying special attention to how his thought developed and the unique contributions he made to philosophy.
PHIL554901  Selected Readings: Phenomenology
Dermot Moran  T W TH 12-2

Description:
Requirements:
Readings:
PHIL556301  Ethics, Religion, & International Politics
INTL556301
THEO556301
Aspen Brinton  M W 3*
Level— Graduate Elective
Description:

An examination of ethical approaches to international affairs and the role of religion in international politics. The class will explore diverse religious and secular models for relating ethics to international affairs as well as specific areas of international politics where ethical questions are likely to arise, including sovereignty, terrorism, peacemaking, human rights, globalization, economic justice, and the use of force in war or humanitarian interventions.
PHIL559901 Kant’s Moral Philosophy
Ronald Tacelli M W 3*

Level— Graduate Elective

Prerequisite: Some understanding of Kant’s epistemology.

Description:

We will do close readings of The Critique of Practical Reason, The Grounding of the Metaphysics of Morals, and selected essays.
PHIL660501        Augustine
Sarah Byers       M W F 1

Level— Undergraduate/ Graduate Elective

Description:

In this course we examine questions in epistemology, ethics, and metaphysics using major works 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 the nature of faith, skepticism, the problem of evil, the nature of God, moral development and conversion, the origin and characteristics of the natural world, including the human soul and body.
PHIL661801 Philosophy of Space & Time

Marius Stan W 12-2:20

Level— Undergraduate/ Graduate Elective

Description:

A historical survey of metaphysical and epistemological problems of space and time. The main metaphysical question we will examine is: what kind of things are space and time, and how much intrinsic structure do they have? Are they sui generis entities exiting alongside material bodies but distinct from them? Are they completely reducible to direct relations between bodies? A third thing? On the epistemological side, we will examine the answers to the question, How do we come to know about space, time, and their content? Authors include: Aristotle, Descartes, Newton, Leibniz, Euler, Kant, and Einstein.

Requirements:

An introductory level course to metaphysics and epistemology.

Readings


Additional readings to be distributed in class.
PHIL662401 Philosophy of Religion
Peter Kreeft T TH 1:30*
Level—Graduate Elective

Description:
The purposes of this course are (a) to familiarize students with religious data: the teaching of each of the world’s major religions; (b) to understand, empathize with, and appreciate them; (c) to appreciate one’s own religion (or lack of one) better by comparison—like appreciating one’s native language through studying a foreign language; (d) to philosophize critically and rationally about a subject that is not itself critical and rational; (e) to question and search for a universal nature or core of religion if possible; (f) to raise and explore the question of religious truth: do religions make truth-claims? If so, do they contradict each other? Can all be true? How does one decide which to believe? (g) to explore difference and similarities among world religions, especially between Eastern and Western religions; to try to find common patterns; (h) to foster dialogue, especially between Christianity and other world religions; (i) to examine key concepts like “pluralism”, “equality”, and “uniqueness” in trying to compare world religions; (j) to find and evaluate alternative possible answers to the question of comparative religions such as “exclusivism”, “inclusivism”, and mediating positions; (k) to explore the relation between religion and morality, religion and life in different cultures; (l) to focus on religion’s cultural role as offering an overall meaning and purpose to human life and everything in it, rather than being a specialized “area” of life.

Requirements:
Mid-semester exam, final exam, and original paper

Readings:
Huston Smith, The Religions of Man; Hermann Hesse, Siddhartha; Tucker Calloway, Zen Way, Jesus Way; Lao Tzu, Tao Te Ching; assorted articles and excerpts from scriptures; Peter Kreeft, Between Heaven and Hell; Peter Kreeft, Between Allah and Jesus.
Description:

An examination of cutting edge work in contemporary analytic philosophy of religion, organized around foundational questions about the nature, rationality, and value of religious faith. What is faith? Is faith adequately characterized as believing something without sufficient evidence? To what extent is faith compatible with doubt? Can faith be positively related to skepticism? How is faith related to belief, acceptance, trust, hope, and love? Can it be rational to have faith? If so, under what conditions? Can a deeper understanding of faith open up new ways of thinking about the relations between faith and reason or science and religion?

Requirements:

Designed for graduate students and advanced undergraduates seeking to familiarize themselves with some of the best current work in the epistemology of religious commitment.
PHIL667001 Technology and Culture
ISYS226701
William Griffith T 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.
PHIL775301            Reading Jacques Derrida
FREN775001            TH 4:30-6:50

ENGL775301
Kevin Newmark
Level— Graduate Elective

Description:

This course will examine some of the fundamental ways that the work of Jacques Derrida has contributed to altering the content 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.
This course will examine some of the fundamental ways that the work of Jacques Derrida has contributed to altering the content 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.
PHIL771601  Kant’s First Critique
Marius Stan  M 12-2:20

Level – Graduate

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.
PHIL779001  Phenomenology of Feeling
Patrick Byrne  W 4:30-6:50

Level— Graduate Elective

Description:

While there are important exceptions that come to light in careful readings of the works of some of the greatest thinkers, for much of the history of philosophy, the affective realm of feelings and emotions has been relegated to an inferior status, relative to reason.

However, beginning with Edmund Husserl, thinkers in the phenomenological movement have devoted special attention to the cognitive, moral and constitutive dimensions of feelings in human thinking and living. This course will explore several of the most important phenomenological contributions to this subject by Husserl, Bernard Lonergan, Jean-Paul Sartre, Max Scheler, Robert Solomon, Edith Stein, Anthony Steinbock, Stephen Strasser.

Requirements:

(1) Class Participation; (2) 20-page term paper.

Readings

Edmund Husserl, Ideas for a Pure Phenomenology and Phenomenological Philosophy (selections)

Edith Stein, On the Problem of Empathy

Stephan Strasser, Phenomenology of Feelings (selections)

Bernard Lonergan, Method in Theology (selections)

Byrne, “Kinds of Feelings”; “Feelings as Intentional Responses and Horizons of Feelings”

Robert Solomon, True to Our Feelings

Robert Solomon, The Passions (selections)

Jean-Paul Sartre, The Transcendence of the Ego
Jean-Paul Sartre, *Sketch for a Theory of the Emotions*

Solomon & Calhoun, *What is an Emotion*, “Introduction”

Solomon, “Emotions, Thoughts and Feelings: What is a ‘Cognitive Theory’ of the Emotions and Does it Neglect Affectivity?” in *Philosophy and the Emotions*

Max Scheler, *The Nature of Sympathy*

Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values* (selections)
PHIL772301
Marx and Critical Theory
David Rasmussen
W 4:30-6:50
Level-- Graduate
Description:
Requirements:
Readings:
PHIL776301 Early Modern Metaphysics
Jean Luc Solere TH 3-5:25
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, with the counterpoint given by Locke and Hume.

Requirements:
Class participation; final research paper

Readings


PHIL774201  Narrative and Interpretation
Richard Kearney  TH 6:30-8:50
Level— Graduate Elective
Description:
Requirements:
Readings:
PHIL771101  
Jonathan Trejo-Mathys  
Level—Graduate Elective  
Description:  
Requirements:  
Readings:
PHIL 778801

Aristotle’s Metaphysics

William Wians

TH 4:30-6:50

Level—Graduate Elective

Description:

Requirements:

Readings:
Aristotle and Plotinus: On the Soul

Gary Gurtler  T 4:30-6:50

Level—Graduate Elective

Description:

The focus of this course is on the theories of sensation and knowledge that can be found in the writings of Aristotle and Plotinus. Aristotle understands the soul as form of the body and seeks to show the interrelation between sensing objects and understanding their nature. The Parva Naturalia supplements the more restricted discussion of the De Anima with material on memory and dreams. Plotinus assumes a Platonic soul that remains independent of the body, but nevertheless imports Aristotle’s analysis of sensation, as well as material from the Stoics on sympathy and from others such as Galen on the nervous system, to give for the first time in the Western tradition a full theory of consciousness. Plotinus retrieves his predecessors in a remarkably fruitful synthesis.

Requirements:

Class summaries, exams, term paper (15-20 pages).

Readings

Aristotle, On the Soul, Parva Naturalia, Loeb Classical Library (Harvard University Press, 1986);

Plotinus, Ennead IV, Loeb Classical Library (Harvard University Press, 1984)
PHIL881601

Dermot Moran

Level— Graduate Elective

Description:

Requirements:

Reading:
Philosophy and Theology in Aquinas

Oliv Blanchette

W 4:30-6:50

Level—Graduate Elective

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, matters of practical science concerning human action as return of the rational creature to God, and matters 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 the 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.

Requirements:

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

Readings

The Treatise on Divine Nature (STI, 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.
PHIL881501 Aristotle: Ethics/ Politics/ Poetics

Eileen Sweeney T 3-5:20

Level—Graduate Elective

Description:

This course will consider Aristotle’s *Ethics*, *Politics* and *Poetics* considering their individual accounts of these areas and their possible relationship.

Requirements:

Mid-term paper, class presentation, final research paper

Readings

Aristotle, *Nicomachean Ethics*

______, *Politics*

______, *Poetics*

______, *Rhetoric* (book II)

A bibliography of recommended secondary literature will be provided as we begin the semester.
PHIL999001  Teaching Seminar
Arthur Madigan  M 4-6:20
Level— Graduate Elective
Description:
Requirements:
Readings: