

Spring 2010 Electives

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PL 160 01

Challenge of Justice

Matthew Mullane

T TH 9*

Level 1 – Undergraduate Elective

Cross Listed with TH16001

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.

PL 216 01

Boston: An Urban Analysis

David Manzo

TH 3-5:20

Level 1 – Undergraduate Elective

“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 I 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 the third session, class meetings in the first half of the semester will meet on campus. (Class # 3 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.

PL 262 01

Telling Truths II

Kathleen Hirsch

W 3-450

Level 1 – Undergraduate Elective

This PULSE elective will enable students to produce an extended piece of writing that engages a serious social concern. Class will be run as a writing workshop. Early on in the semester, students will identify an issue they wish to pursue in depth. At the same time, they will select a genre they want to develop and to work in: non-fiction, fiction, journalism or poetry. Class time will be spent sharing students' first-hand experiences in gathering insights into at-risk populations, and discussing how writers focus these issues in published works. We will offer one another feedback on drafts, and will discuss the special ethical, research, and editing challenges such work entails. We will also examine outstanding published models of socially responsive writings. *(Students may expand on an issue that has affected them personally, or one which they have observed in their service work while at Boston College. Enrollment in Telling Truths I is not required.)*

Requirements: This is a PULSE elective. In addition to class attendance, students will be expected to maintain on-going involvement with a specific social service agency or similar organization, as a "site" from which to gather the materials for their writing. This can be done either through the PULSE office, 4-Boston, or, with teacher approval, by independent arrangement.

Readings: We will read recent work published in The New York Times Magazine, The Atlantic Monthly, The New Yorker, as well as excerpts from several current anthologies of creative non-fiction.

PL 264 01

Logic

Stuart Martin

MWF 11

Level 1 – Undergraduate Elective

Logic is the science of correct reasoning. The study of this science aims at perfecting the student's practical ability for critical analysis and precise argumentation. This course will emphasize the elements of traditional logic but will also introduce the student to the field of modern symbolic notation.

Requirements: Working exercises are supplied for each unit of study, and class participation is encouraged. There will be two tests during the semester as well as a final examination.

Reading: Robert J. Kreyche, *Logic for Undergraduates*.

PL 264 02 / 03

Logic

Erin Stackle

MWF 1

MWF 10

Level 1 – Undergraduate Elective

Description:

Logic (PL264) will be divided into four basic parts. The first part will cover a basic introduction to what arguments are, how to recognize and reconstruct them, different types of arguments, how to evaluate them, etc... The second part will cover definitions, both why they are important and how to make good ones. The third part will cover common informal fallacies, the ways that people are regularly misled in arguments. The fourth (and longest) part, which will be divided into both categorical logic and propositional logic, will cover formal logic, the specific patterns of reasoning that we recognize as deductively valid.

PL 375 01

Witness: Justice Writings II

Kathleen Hirsch

Th 3-450

Level 1 – Undergraduate Elective

Prerequisite: PL37401

Description: A journal production class, Part II.

This semester will see the class enter the production stages of our social justice journal: Witness. All fall we have been working to evolve our mission, the content we hope to publish, and have been hard at work spreading the word of Witness across campus. With the advent of the spring term, we will be engaged in numerous activities, including maintaining a hearty website full of campus service-and justice-related opportunities, reading submissions, editing articles, and publishing a hard and an online magazine.

PL 403 01

Does God Exist?

Ronald Tacelli, S.J.

M W 3*

Level 1 – Undergraduate Elective

This course aims to be a serious examination, for capable undergraduates, of arguments for and against the existence of God.

Requirements: Short Papers
Oral Exams on papers

PL 407 01

Medieval Philosophy

Peter Kreeft

T TH 10:30

Level 1 – Undergraduate Elective

Prerequisites: Ancient Greek philosophy strongly recommended. Philosophy of the Person or Logic are acceptable alternatives.

Description:

By reading complete short works of four great medieval thinkers (Augustine, Boethius, Anselm, and Aquinas) we will explore such questions as: What is God? What is happiness? Why is there evil? Can faith and reason ever conflict? Can we be rationally certain God exists? What morality is unchanging? Where is Truth?

Requirements: Mid-semester and final; original essays optional (extra credit)

Readings: St. Augustine, *Confessions*; Boethius, *The Consolation of Philosophy*; St. Anselm, *Proslogion*; St. Thomas Aquinas, *Summa of the Summa* (ed. Peter Kreeft)

PL 414 01

Race and Philosophy

Jorge Garcia

T TH 12*

Level 1 – Undergraduate Elective

Cross Listed with [BK 414 01](#)

Description:

The course is a philosophical exploration of topics at the intersection of normative social/political theory and race studies, including nature & morality of racism, Black Nationalism & solidarity, racial loyalty & betrayal, and interracial persons.

Requirements: Three examinations

Readings:

Racism in Mind (edited by Levine & Pataki)

Shelby's We Who Are Dark

Kennedy's Sellout

Sundstrom's The Browning of America & the Evasion of Social Justice

PL 408 01 19th & 20th Century Philosophy

Andrea Staiti

T/Th 12*

Level 1 - Undergraduate

Description:

An old adage says that after Kant, one may only philosophize with him or against him -- but not without him. This is true in many respects for 19th and 20th Century philosophy. Some of the most important authors and schools in both Centuries are primarily concerned with recasting, expanding or criticizing Kant's project of a transcendental philosophy.

In this course we will follow the Kantian legacy and its problems in three different contexts. In the first part we will examine the rise of German Idealism (Fichte, Hegel) as the attempt to systematize Kant's philosophy and to spell out the consequences of his "Copernican turn." Subsequently, we will discuss the crisis of German Idealism after Hegel's death and its radical criticism carried out by Marx. In the second part we will tackle the issue of scientificity and the possibility to provide a philosophical foundation of the human sciences beyond the constraints established by Kant. This task (central in the philosophical debate of the late 19th Century) characterizes the so-called "neokantian" school (Rickert) as well as prominent non-kantian thinkers such as Georg Simmel and Wilhelm Dilthey. Moreover, this is the context in which Husserl originally develops his phenomenology. In the third part of the course we will turn to the birth of the so-called analytic philosophy in the early 20th Century in the work of Frege, Russell and Wittgenstein. Here the Kantian problem of the relationship between the apriori and the aposteriori, viz., between the pure formality of logic and empirical knowledge constitutes an important guiding thread.

Requirements:

Though non-mandatory, some background in Kant is strongly recommended.

Readings:

Course Pack (extracts from Fichte, Rickert, Dilthey, Simmel, Husserl and Frege)
Hegel, *Phenomenology of Spirit*
Marx, *The Capital* (First part)
Russell, *The Philosophy of Logical Atomism*
Wittgenstein, *Philosophical Investigations*

PL 434 01 Ethics in the Professions

Richard A. Spinello

T 2-4:30

Level 1 – Undergraduate Elective

Cross Listed with UN 502 01

Description:

This course deals with two distinct but complementary approaches to ethics. Its chief concern is how to analyze various moral dilemmas that arise in professions such as law, medicine, and business. Before considering a number of cases highlighting such dilemmas, we will lay the foundation by reviewing some general ethical frameworks along with common themes in moral philosophy such as the relationship between ethics and anthropology. Generic ethical issues to be discussed will include confidentiality, deception and lying, fundamental human rights, and autonomy.

In addition to this sort of analysis, the course also focuses on the most fundamental ethical issue of all: how does the human person flourish and live a worthwhile life? This dimension of the course encourages serious self-scrutiny as it addresses larger moral questions such as the following. Is moral authenticity possible? What is the connection between truth and freedom? Is God necessary to achieve ultimate happiness? Is virtue *really* its own reward? How do we manage the relationship between our professional and personal lives? We will rely on two short philosophical treatises, a movie, and several essays to help us reflect on these questions.

Requirements:

The factors to be taken into account in determining the student's final grade are the following:

<u>Factor</u>	<u>Approximate Weight</u>
Class Participation/Attendance	20%
Intellectual/Moral Develop. Biography	20%
Written Assignments	40%
Take Home Final Exam	20%

Readings: *The Consolation of Philosophy*, Boethius, trans. R. Green
The Ethics of Authenticity, Charles Taylor
Evangelium Vitae, Pope John Paul II
HBS Case Studies (Package available at B.C. Bookstore)

PL 452 01 Science & Religion

Daniel McKaughan

MWF 2

Level 1 – Undergraduate Elective

Description:

An examination of religious and secular interpretations of and responses to science. Does science provide anything like a worldview? If so, to what extent is this view compatible with faith in God or divine action and how does it relate to empiricism, naturalism, physicalism or other philosophical perspectives often associated with science? Do science and Christianity offer competing answers to the same sorts of questions? Non-competing answers to different questions? Is religious belief, faith, hope, or trust reasonable in light of our latest and best scientific theories? Are such attitudes compatible with a properly scientific approach to inquiry?

PL 453 01 Gandhi: Satyagraha & Society

Pramod Thaker

T TH 9*

Level 1 – Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

Gandhi is well known as a freedom fighter for India's independence. But his deep concern regarding the impact of 'modern civilization' on the social fabric and fundamental philosophical reasons underlying his use of nonviolent methods are perhaps not as well known. Moreover, his analysis of importance of social justice was not provincial—limited to what is sometimes called "the third world"—but was universal. In this course, we will examine Gandhian thought through his own writings, and explicate their relevance to the contemporary society. We will examine certain selections from the classical as well as contemporary philosophical literature. This will help us to understand fully Gandhi's integrated vision of the citizen not only as a reflective but also as an active individual.

Requirements: Two papers, and a final written examination.

Readings:

1. *An Autobiography: My Experiments with Truth*
Gandhi Mohandas K. [Forward by Sissela Bok] Boston: Beacon Press, 1993
2. *Mahatma Gandhi: Selected Political Writings*
Edited by Dennis Dalton; Hackett Publishing Company, Inc. 1996
3. *Satyagraha in South Africa*
Gandhi, Mohandas K; Navajivan Publishers, Ahmedabad, India

PL 456 01 Holocaust: A Moral History

James Bernauer, S.J.

T TH 3*

Level 1 – 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 challenge 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. C. Browning, Ordinary Men
7. G. Sereny, Into That Darkness

PL 470 01

Philosophy of World Religions

Peter Kreeft

T Th 3*

Level 1 – Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

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 in 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 differences and similarities among world religions, especially between Eastern and Western religions; to try to find common patterns; (h) to foster dialog 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

Reading: 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.

PL 474 01

Laughter, Humor and Satire

Gerard O'Brien, S.J.

T Th 10:30*

Level 1 – Undergraduate Elective

This course involves studying a considerable sampling of the great works of satire and comedy from all ages, from the ancient Greeks to the contemporary period. The focus is on what light philosophy throws on the nature of humor and satire, and what humor and satire tell us about ourselves as wondering, rational, risible animals. The

views of well known and less well known philosophers such as Kant, Bergson, and Chesterton will be discussed in some detail. There will be an attempt to appreciate each work of art in its individuality and the personal perspective each brings to his/her appreciation.

Requirements:

- Two short original humorous or satiric sketches due during the course.
- One course paper (8-10 pages) on some aspect of humor or satire. This paper may involve an analysis of one or more examples of humor or satire in literature or in film.
- One final examination
- Class participation and class presentations count positively toward the course grade.

Reading List:

- Apuleius : "The Golden Ass."
- Aristophanes: "The Clouds" and Plautus: "The Pot of Gold"
- F. Kiley and J.M. Shuttleworth: Satire from Aesop to Buchwald
- Moliere "Tartuffe"
- Thurber "Fables for Our Times "
- Voltaire "Candide , Zadig and Selected Stories"
- Oscar Wilde "The Importance of Being Ernest and Other Plays"

PL 497 01 Parmenides and the Buddha

Stuart B. Martin

MWF 2

Level 1 – Undergraduate Elective

Parmenides lived during a time when momentous yet similar changes were taking place--or being resisted--in civilizations as distant as Greece and China, and as diverse as Israel and India. What relation did his teaching that Being is One have in the resulting divisions within human consciousness? Was his teaching a logical miscalculation? Or is it a mystical insight? Arguably, Parmenides' message is especially relevant to our own time when the claims of Rationalism and the allure of technology are gradually eroding our appreciation of, and access to, the mysterious realms of myth and religion.

PL 504 01 Plotinus: The One and the Many

Gary Gurtler, S.J.

T 4:30-6:15

Level 3 – Undergraduate / Graduate Elective

Description:

This course is designed to look at the puzzles Parmenides set for three major figures in Greek philosophy, Plato, Aristotle and Plotinus. We will begin with Plotinus' comprehensive treatise on omnipresence, *Ennead VI 4-5 [22-23]*, "*On the Presence of Being, One and the Same, Everywhere as a Whole.*" The issues include the Platonic problems of participation, the relation of particulars to forms, of sensible to intelligible, of Platonic being to Aristotelian substance, and the priority of being and substance over number. The second part moves to Plotinus' One as the God who transcends and is omnipresent to all things, in contrast with Stoic materialism. The crux for both parts is the exact nature of immateriality and omnipresence. After this preliminary study of Plotinus, there will be seminar presentations on the sources Plotinus is using: Parmenides, Plato and Aristotle.

Requirements: class summaries and presentation, a 15-20 page term paper, final exam.

Reading: Plotinus, *Ennead, VI. 1-5*, trans. by A.H. Armstrong (Loeb Classical Library, Harvard University Press, 1988). ISBN 0674-99490-6

PL 505 01 The Aristotelian Ethics

Arthur Madigan, S.J.

MWF 1

Level 3 – Undergraduate / Graduate Elective

Description:

This course includes a reading of Aristotle's *Nicomachean Ethics*, and it examines its principal themes: happiness, virtue, responsibility, justice, moral weakness, friendship, pleasure, and contemplation.

Requirements: Close reading of Aristotle, *Nicomachean Ethics*; regular participation in class meetings; two 3-5 page explications of selected texts; midterm exercise; final examination.

Reading: Aristotle, *Nicomachean Ethics*, transl. Terence Irwin (2nd ed.)

PL 506 01 Utilitarianism: Its Critics & Alternatives

Jorge Garcia

T 4:30-6:15

Level 3 – Undergraduate/Graduate Elective

Description:

This course examines utilitarianism as a theory of normative ethics, inquiring into its Christian roots, classical Enlightenment formulations, and its sophisticated accounts of what is good, what is better, and what is right. We will treat problems and criticisms of utilitarian theory and the strategies and resources to which its defenders have recourse. We will seek to identify such valuable elements as exist within utilitarianism and see how they might be retained within alternative accounts of morality.

We will discuss ideas from Hutcheson, Bentham, Mill, and Sidgwick, while concentrating on more detailed arguments works by such recent theorists as M. Nussbaum, J.J.Thomson, A. Sen, and P. Pettit.

Requirements: Assignments include three take-home examinations.

PL 512 01 Philosophy of Existence**Richard Kearney****T Th 3*****Level 3 – Undergraduate/Graduate****Description:**

An introduction to the main questions of existentialist 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

Reading:

Robert Solomon, *Existentialism* (2nd Edition, Oxford University Press, London and New York, 2005)

Gordon Marino, *Basic Writings of Existentialism* (The Modern Library, New York, 2004)

Other texts to be provided in class

PL 513 01 The Anthropology of Karol Wojtyla/John Paul II

Richard A. Spinello

Th 4:30-6:45

Level 3 – Undergraduate / Graduate Elective

Cross Listed with TH 515 01

Description:

Before he became Pope John Paul II, Karol Wojtyła had always been preoccupied with understanding the nature of the human person. This course is devoted to a critical analysis of Wojtyła'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.

PL 522 01

The Problem of Time

Jean-Luc Solere

T Th 1 :30*

Level 3 – Undergraduate/Graduate Elective

Description:

The nature of time is one of the trickiest puzzles in philosophy. Is the distinction between present, past and future objective, or is it the result of a subjective perspective on reality? How can we say that time exists if only the present is real and if the present is just a fleeting instant? What is an instant? If time does exist and flow, how does it flow? Is it a continuum, or is it discrete? Would time be flowing if there was no change under way? If there was nobody to observe that change? Is all of reality subjected to time, or only certain categories of being? Is eternity an endless stretch of time? We will examine the main answers to these questions in a wide range of philosophies, from Ancient thought to contemporary phenomenological and analytic approaches, including some Arabic and Latin medieval theories, the nominalist and the Newtonian revolution, Leibniz, Kant and Bergson.

Syllabus on <http://www2.bc.edu/~solere/teaching.html>

Requirements: Two intermediary assignments, one final exam, one research paper, class participation.

Readings:

Several texts will be read in C. Levenson's and J. Westphal's anthology, *Time*, Indianapolis, Hackett (coll. "Readings in Philosophy"), 1993.

Photocopies will be provided for other texts.

PL 527 01

Philosophy of Language

Eileen Sweeney

T Th 10:30

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 a 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 Contingency, Irony, Solidarity

PL 533 01

Capstone: Poets, Philosophers, and Mapmakers

Paul McNellis, S.J.

Th 3-5:20

Level 3 – Undergraduate Elective: Seniors Only

Cross Listed with UN553

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 your “map” of 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 “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 freshmen to see if you read them any differently as seniors. Such texts will include works by Plato, Aristotle, and Pascal.

Requirements:

We will follow a seminar format, with the professor as facilitator and students taking turns leading the discussion. There is a good deal of reading and it is writing intensive: a short reflection paper is due each week and two longer papers will be assigned throughout the semester. Each class will begin with a quiz on the assigned readings for the day.

Grade: 50% weekly quizzes and class participation.
50% written assignments.

Readings:

1. The Bible
2. Benedict XVI, *Spe Salvi*
3. E. F. Schumacher, *Guide for the Perplexed*
4. Plato, selected texts.
5. Aristotle, *Nichomachean Ethics*
6. Blaise Pascal, *Pensées*
7. Owen Gingerich, *God's Universe*
8. P.D. James, *The Children of Men*
9. A Workbook with further readings

PL 541 01 Health Science: East and West

Pramod Thaker

T TH 12*

Level 3 – Undergraduate/Graduate Elective

Satisfies University Cultural Diversity Core Requirement

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.

PL 549 01 Kierkegaard on Self

Jeffrey Hanson

M W 3*

Level 3 – Undergraduate / Graduate Elective

Description: This course will examine the origins of Kierkegaard's theory of psychology, which is his science of selfhood. Kierkegaard's formal theory of the self is developed out of an effort to treat quasi-systematically the phenomenon of the self, something that we can only experience for ourselves and thus can only problematically be discussed philosophically in a way such as to illumine the notion of the self in general. Particular attention will be paid to the methodological approaches that Kierkegaard devises to address issues like anxiety, despair, and choice.

Requirements: Term Paper

Readings: *Fear and Trembling and Repetition, The Concept of Anxiety, The Sickness unto Death, Stages on Life's Way*

PL 555 01 Quest for Authenticity: Philosophy and Film

Level 3 – Undergraduate / Graduate

From the beginnings of the New Left to present-day culture, the desire to be authentically one's self has become commonplace. The concept of authenticity permeates the whole of culture. Whether in advertising, entertainment, political life, or the moral life, to be authentic is to be true to some higher standard; it is to be the genuine article. To speak about the desire to become an authentic human being suggests the need to overcome a dichotomy between what you are and what you want to be. It is to overcome both personal and cultural alienation.

The purpose of this course will be to first render a philosophical understanding of what it means to be authentic. Second, we will then explore how this quest for authenticity, properly understood, gets expressed through contemporary film.

PL 627 01 Time and Memory**Jeffrey Andrew Barash****MW 12-1:50****Level 3 – Undergraduate / Graduate Elective**

This course proposes to examine several key conceptions of memory in the Western philosophical tradition in relation to the specific approach to *time* that each of them engages. I will emphasize three moments in the articulation of this tradition: reminiscence and the quest for eternity in the philosophies of Plato and of Saint Augustine; recollection and the genetic time of personal identity in the empiricism of John Locke, which will be further elucidated through critical reflection on Locke's position presented in Leibniz's *New Essays concerning Human Understanding*; finally, remembrance in Hegel's interpretation of the historicity of the Spirit in his *Phenomenology of the Spirit*. On the basis of analysis of these key philosophical positions, I will elaborate a theoretical approach to the philosophy of time and memory in the perspective of the 20th century.

Readings:

1. Plato, *Protagoras and Meno*
2. Richard Sorabji, *Aristotle on Memory*
3. St. Augustine, *Confessions*
4. Locke, *An Enquiry concerning Human Understanding*
5. Leibniz, *New Essays on Human Understanding*
6. Hegel, *Preface to the Phenomenology of Spirit*
7. Nietzsche, *On the Use and Abuse of History for Life*
8. Walter Benjamin, *Illuminations: Essays and Reflections*

PL 611 01 **Global Justice and Human Rights**

David Rasmussen

T TH 1:30*

Level 3 – Graduate/Undergraduate Elective

Cross Listed with LL 611 01

Description: Twenty percent of the world's population live on a dollar a day and forty-five percent live on two dollars a day. How do we think about justice; not from a domestic or even Western perspective, but from the point of view of the world as such? Is it possible to think of global justice in relationship to the explosion of human rights discourse and law from World War II on? As students of philosophy we will consider the arguments for and against global justice. As philosophical interpreters we will examine the emerging narrative on human rights as it takes place in institutional developments and international law. We will examine the modern history of the idea of global justice from its formulation in social contract theory in Hobbes and Locke, through Kant's idea of cosmopolitan justice; to its contemporary reconstruction in John Rawls, Charles Beitz, David Held, Jürgen Habermas, Thomas Pogge and others. In the context of examining the status of global justice we will consider the problem of world poverty, the rights of minorities, violence and how human rights can be defended in a global context.

Topics: Justice from Hobbes to Kant. Beyond the Idea of National Sovereignty. The Cosmopolitan Idea. World Poverty and Human Rights. A Reconstructive Approach to Justice and Human Rights. Justice, Feminism and the Rights of Minorities. Non-Western vs. Western Perspectives. Religion, Justice and Rights. War, Terrorism and Modernity..

Class Requirements: There will be an oral mid-term and a take home final. Also, students are asked to write a ten-page paper on some aspect of the course topic. You must choose your topic by the time of the midterm. You may choose from any of the issues in human rights global justice. Attendance is mandatory and class participation is required. In accord with the size of the class, class presentations are a possibility.

Required Tests: Beitz, Charles. *Political Theory and International Relations*. Princeton: Princeton University Press. 1979
Rawls, John. *The Law of Peoples*. Cambridge: Harvard University Press. 1999
Kant, Immanuel. *Perpetual Peace and Other Essays*. Indianapolis: Hackett Publishing Company. 1983
Pogge, Thomas. *World Poverty and Human Rights*. Cambridge: Polity Press. 2002.
Hayden, Patrick. *The Philosophy of Human Rights*. St. Paul: Paragon House. 2001
Donnelly, Jack. *International Human Rights*. (Third Edition) Boulder: Westview Press. 2007.

PL 650 01

Philosophy of Being II

Oliva Blanchette

MW 3*

Level 3 – Undergraduate/Graduate Elective

Description:

A continuation of Philosophy of Being I with an exploration into finite being, the communication of being in the universe, and into the question of a totally transcendent universal cause of being understood as God and Creator.

Requirements: Regular participation in lecture/discussion sessions, 2 or 3 reflective papers, term paper based on individualized reading, final oral examination

Reading: lecture notes, individualized reading list for each student

PL 706 01

Themes in Medieval Philosophy: Theories of Knowledge

Jean-Luc Solère

W 1-2:50

Level - Graduate

Description:

We will examine central issues in medieval discussions about knowledge: sense perception, realism versus representationalism, the nature of the intellect, the process of abstraction, the identity of the cognitive subject. How and what do we perceive? How does one form concepts? What do we think? Who or what thinks? Through the study of some landmark thinkers such as Avicenna, Averroes, Aquinas, Scotus, Ockham, we will observe the genesis of the modern conceptions of the cognitive subject and of knowledge.

The class is designed for giving graduate students a strong and in-depth presentation of an essential moment in the history of philosophy.

Requirements: Class participation; research paper.

Readings: Among others: Aristotle, *On the Soul*; Avicenna and Averroes, selections; Aquinas, *Sum of Theology*, 1st p., q. 78-89; Scotus and Ockham, selections.

PL 708 01 Hermeneutics of The Stranger

Richard Kearney

T 6:30-8:30

Level 3 – Undergraduate / Graduate Elective

Cross Listed with TH 708 01

Description: This seminar engages with the problem of how we interpret the stranger. It begins with a genealogy of major responses of western thought to the inaugural scene of host and stranger – mythic, Platonic, Abrahamic. We will then examine a number of thinkers in contemporary philosophy who have explored the enigma of the stranger in terms of hospitality, hostility, translation, justice and the uncanny. Such thinkers include Emmanuel Levinas, Paul Ricoeur, Jacques Derrida and Julia Kristeva.

Requirements: Presentations, class discussion and a final research paper.

Reading:

Emmanuel Levinas, *Totality and Infinity*

Jacques Derrida, *Of Hospitality*

Paul Ricoeur, *On Translation*

Julia Kristeva, *Strangers to Ourselves*

Richard Kearney, *Strangers, Gods and Monsters*

Lewis Hyde, *The Gift*

PL 719 01 **Virtue and Law in the Ethics of Aquinas**

Oliva Blanchette

M 6:30-8:15

Level – Graduate

Aquinas is usually represented as a proponent of natural law in ethics. That is not entirely true to the way he presented himself in his own ethical theory. *Law* was for him an extrinsic principle of good action, along with *grace*. The intrinsic principle of good action to the rational creature, or to human subjectivity, was for him *virtue*, both natural and supernatural. As an ethicist, he called attention much more to this intrinsic principle of virtue in human action than to the extrinsic principle of law.

In this seminar we shall examine how Aquinas comes to this theory of ethics as part of his *Summa* of Christian Theology, and how he develops his idea of a Christian Ethic along lines that are both rational and suprarational, both humanistic and theological, according to two sets of virtue, one natural and one supernatural, the cardinal virtues of prudence, justice, courage, and temperance, on the one hand, and the theological

virtues of faith, hope, and charity, on the other. Then we shall examine how he brings law into this ethic of virtue as an extrinsic principle of good action.

We shall study how he proceeds in Part One of Part Two (I-II) of the *Summa Theologiae*, the only place where he gives a complete elaboration of his own thinking on the virtues as a rational creature and as a Christian, and then we shall turn to a consideration of how he treats each one of the virtues in particular, both theological and human, in Part Two of Part Two (II-II).

While we shall work on I-II in common during class in the first part of the seminar, students will choose a particular virtue from Part II-II to work on, in view of making a presentation in class as well as writing a term paper.

Requirements: seminar presentation and term paper, final exam

Reading: Aquinas, *Summa Theologiae*; *Treatise on Habits & on the Virtues*; *Treatise on Law*; *Treatise on Virtues in Particular*

PL 726 01

Lacan

Jeffrey Bloechl

M 7-9

William Richardson, S.J.

Description:

This course will be conducted in seminar format. Each session will open with a protocol summarizing previous discussion before moving to presentation and discussion of new material. The focus will be a concentrated reading of parts of Lacan's sixth Seminar, on "Desire and Its Interpretation," aided by some study of his essay on "The Subversion of the Subject and the Dialectic of Desire."

PL 773 01

Insight and Beyond II

Patrick Byrne

W 4:30-6:20

Description:

"Insofar as there is a struggle about agreeing with *Insight* or disagreeing with it, that struggle arises on a very fundamental existential level. It is akin to Heidegger's classification of a person as authentic or inauthentic; in other words, there is a deep existential level of self-criticism." Bernard Lonergan

This course continues the two-semester project exploring Lonergan's unique invitation to "self-appropriation" as a response to the crises of our times. Bernard Lonergan wrote his major philosophical work, *Insight*, to address what he regarded as the great challenges posed by Modernity: modern natural science, modern historical thought, and the great revolutions in modern philosophy, especially in Descartes, Kant and Hegel. In many ways *Insight* shares the concerns of post-modernism, but departs from its pervasive relativism. Written after his scholarly investigations of Aquinas, Lonergan set himself the task of developing what he learned from those studies into a methodical way of treating philosophical metaphysical, ethical, historical, hermeneutical and theological issues. He called that method "self-appropriation" – that is, coming to better know oneself as an agent of one's own conscious activities, and as a contributor to the destiny of human history.

The course will complete the careful study of *Insight*. It will then explore the development of Lonergan's post-*Insight* thought in the areas of hermeneutics, theory of meaning, ethics and value-consciousness, and philosophy of religion.

Students in this course will have the unique opportunity to be part of an online, international learning community. Class sessions will be edited, placed online, and shared with the international community of others also wishing to study *Insight* and Lonergan's later works.

Course Requirements: (1) **Class preparedness (15%);** careful reading of the weeks assigned chapters, responses to study questions and exercises, and prepared notes of questions and comments for class discussion); (2) **A short paper (4-5 pages)** describing an insight you have had. (15%); (3) **Term paper (of 20-25 pages) (40%);** (4) **Final Exam (30%).**

Reading List:

Lonergan, *Insight*
Lonergan, *Topics in Education*
Lonergan, *Method in Theology*
Lonergan, *Philosophy of God and Theology*
Selected essays

PL 780 01

Readings In Theory

Kevin Newmark

TH 5-6:50

Cross Listed with EN 780/RL 780

For graduate students; Open to undergraduates with permission of instructor only. Fulfills a Ph.D. requirement in Romance Languages and Literatures. Conducted in English.

This course is organized as an introduction to the reading of literary theory for graduate students in various disciplines. Its aim is to develop in students an awareness and

sensitivity to the specific means and ends of interpreting literary and extra-literary language today. The course seeks to provide students with a basic familiarity with some of the most formative linguistic, anthropological, philosophical, and literary antecedents of the diverse and often contentious theoretical models occupying, some would say, plaguing, the contemporary literary critical scene.

Readings from Saussure, Lévi-Strauss, Jakobson, Barthes, Lacan, Ricoeur, Geertz, Clifford, Austin, Derrida, and de Man, among others included.

PL 793 01 Aristotle on the Soul

William Wians

Th 4:30-6:20

Running through the 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 Psuchês*). 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.

PL 794 01 Philosophy and the Church Fathers

Margaret Schatkin

MW 3:00-4:15

Cross Listed with [TH 794](#)

Level 3 – Undergraduate/Graduate Elective

Description:

The interrelationship of later Greek philosophy and the Church Fathers. . The marriage of Greek paideia to Christianity. The God of the philosophers and the reception of the Bible. The development of Christian philosophy and its fundamental principles. John Chrysostom's true Christian philosophy. Faith and reason in Augustine. The conflict between Hellenic and Christian wisdom in Cyril of Alexandria.

Readings:

1. Chrestou, P. Greek Orthodox Patrology. An Introduction to the Study of the Fathers of the Church. Trans. G. Dragas. Rollinsford, New Hampshire: Orthodox Research Institute 2005.
2. Ellingsen, Mark. The Richness of Augustine: His contextual and pastoral theology. Westminster-John Knox 2005.
3. Hunter, David G. A comparison between a king and a monk. Against the opponents of the monastic life. Two Treatises by John Chrysostom. Edwin Mellen Press 1988.
4. Jaeger, Werner. Christianity and Classical Culture. Harvard 1961.
5. Stead, C. Philosophy in Christian Antiquity. Cambridge Univ. Press 1994.
6. Tatakis, B. N. Christian Philosophy in the Patristic and Byzantine Tradition. Orthodox Research Institute 2007.

**PL 826 01 Seminar on Law and Justice:
Rights, Religion, Recognition****David M. Rasmussen****TH 4:30-6:20**

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.

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.

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.

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:

Beitz, Charles. *The Idea of Human Rights*. Oxford: 2009.
Darby, Derrick. *Rights, Race, and Recognition*. Cambridge: 2009.
Religion and the Public Sphere. (ed. Jonathan Harmon and James Boettcher)
Philosophy and Social Criticism. Vol. 35. no. 1-2.
Sen, Amartya. *The Idea of Justice*. Harvard: 2009

PL 834 01 Modern Political Origins

Jeffrey Andrew Barash

M W 6-7:50

Level – Graduate

Description:

Did the modern political tradition, which is often believed to have originated in the philosophical insights of thinkers such as Machiavelli, Bodin, Hobbes, Locke and

Rousseau, truly break with ancient political orientations? And, if this is the case, how might we characterize the novelty of modern political theories? Against the background of the classical political thought of Plato and Aristotle, this course will examine possible responses to these questions, above all in relation to the theoretical positions of Bodin, Hobbes and Rousseau. I will develop my analysis in light of salient 20th century interpretations of this theme, presented from the very different perspectives of thinkers like Ernst Cassirer, Leo Strauss, Hannah Arendt, and Eric Vögelin.

Readings:

1. Machiavelli, *The Prince*
2. Bodin, *On Sovereignty. Six Books of the Commonwealth*
3. Hobbes, *Leviathan*
4. Locke, John, *The Second Treatise on Civil Government*
5. Rousseau, *The Social Contract and Other Later Political Writings*

PL 856 01

Seminar: Heidegger II

Michael Kelly

W 3-4:20

Level 3 – Graduate

Prerequisite: PL 855

Description:

This is a continuation of the fall semester course (PL 855) and open only to students who have participated in that course.

Requirements: class presentations, term paper, oral, final examination