

Boston College Philosophy Department

Spring 2009 Courses

PL26403	LOGIC	M W F 11	PURCELL
PL29201	PHILOS OF COMMUNITY II	T 4 30-6 15	MC MENAMIN
PL29201	PHILOS OF COMMUNITY II	T 4 30-6 15	FLANAGAN
PL33901	HEIDEGGER PROJECT II	T TH 1 30*	OWENS
PL40701	MEDIEVAL PHILOSOPHY	T TH 10 30*	SOLERE
PL40801	19TH&20TH CEN PHILOSOPHY	T TH 1 30*	COBB-STEVENS
PL44201	ROMANTICISM & IDEALISM	T TH 1 30*	RUMBLE
PL45301	GANDHI,SATYAGRAHA&SOCIETY	T TH 9*	THAKER
PL45601	HOLOCAUST:MORAL HISTORY	T TH 3*	BERNAUER
PL47401	LAUGHTER,HUMOR,SATIRE	M W F 1	O'BRIEN
PL49701	PARMENIDES AND THE BUDDHA	M W F 2	MARTIN
PL50201	AMERICAN PRAGMATISM	M W 3*	WELLS
PL50501	THE ARISTOTELIAN ETHICS	M W F 1	MADIGAN
PL51101	AFRICAN PHILOSOPHY	M W 3*	ONYANGO-ODUKE
PL51201	PHILOSOPHY OF EXISTENCE	T TH 3*	KEARNEY
PL52601	INTRO TO FEMINIST PHIL	M W F 9	MC COY
PL53201	PHIL RELIGION HUMAN SUBJ	M W 3*	BLANCHETTE
PL53301	CAPSTONEPOETSPHLSPHRSMAPS	TH 3-5 20	MCNELLIS
PL54101	HEALTH SCIENCE:EAST/WEST	T TH 12*	THAKER
PL54401	INTRO TO PHENOMENOLOGY	T TH 10 30*	KELLY
PL58301	PHILOSOPHY OF BIOLOGY	M W F 2	MCKAUGHAN
PL61301	NATURAL LAW/NATURAL RIGHT	F 10-11 50	ARAUJO
PL69301	OEDIPUS AND PHILOSOPHY	M W F 10	BLOECHL
PL69801	HOSTING THE STRANGER	W 5-6 50	KEARNEY
	For Graduate Students & Dept Permission Only		DAVENPORT
PL75701	KANT&LONERGAN ON ETHICS	TH 4 30-6 50	BYRNE
PL78801	ARISTOTLE'S METAPHYSICS	TH 4 30-6 20	WIANS
PL79101	ARISTOTLE/PLOTINUS/SOUL	T 4 30-6 15	GURTLER
PL79401	PHILOSOPHY/CHURCH FATHERS	M W 3*	SCHATKIN
PL82701	ADVANCED MODERN PHIL	W 2-3 50	SOLERE
PL83201	PHIL&THEO IN AQUINAS	M 6 30-8 15	BLANCHETTE
PL83901	HEGEL	W 4 30-6 50	SALLIS
PL85601	SEM:HEIDEGGER II	W 3-4 20	OWENS
PL90101	HUSSERL'S LATER WORKS	T 4 30-6 15	COBB-STEVENS
PL99001	TEACHING SEMINAR	F 4 30-6	COBB-STEVENS

PL 160 02

Challenge of Justice

Matthew Mullane

M W 3*

T TH 9*

Level 1 – 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.

PL 193 01

**Chinese Classical Philosophy: Confucianism,
Taoism, and Buddhism**

Frank Soo TTh 10:30*

Level 1 – Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

Description:

Starting from the general introduction to Chinese culture & philosophy as a whole, the course will focus on three of the most important Chinese classical philosophies: Confucianism, Taoism, and Buddhism. Emphasizing social harmony and order, Confucianism deals mainly with human relationships and human virtues. Centered on the balance and harmony among Nature, man, and society, Taoism teaches the most natural way to achieve this balance and harmony: Tao. Synthesized as soon as it arrived in China from India, Chinese Buddhism teaches that there is “Buddha-hood” in every one of us, and that the Buddhist Way is to have “infinite compassion” towards others.

Requirements:

- Midterm

- Final
- One paper (and 5-6 small written assignments)
- Participation that includes:

- [a] Class attendance (obligatory)
- [b] Group discussions
- [c] Meditations
- [d] Group-Project, etc.

Reading:

- [1] Chan W.T, *A Source of Chinese Philosophy*
- [2] Confucius, *The Analects*
- [3] Lao Tzu, *The Tao Te-ching*
- [4] John Koller and Patricia Koller, *Asian Philosophies*
- [5] Carole Cusack, *The Essence of Buddhism*
- [6] Christmas Humphreys, *A Western Approach to Zen*

PL 216 01 Boston: An Urban Analysis

David Manzo TH 3-5:20

Level 1 – 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 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 254 01/02

After Death and Dying

Peter Kreeft

T TH 12*

Level 1 – Undergraduate Elective

Description:

Why must I die? How can I handle dying? What is it like to die? Can anyone prove life after death? What is heaven like? Is there a Hell? Is there reincarnation? What would we do after death? Is love stronger than death? Can you get to Heaven without being religious? How can we know about such things anyway? And what difference does it make to Monday morning here and now?

If you wonder about such questions (and if you are a human being, you do, at least unconsciously), you are invited to come along on a mind-trip of exploration of life's deepest mystery, death. Bring only honesty and searchingness as your equipment.

Requirements:

Highest of the following 2 grades will count:

- (1) 2 tests, midsemester and final.
- (2) Choice of one of the following 3 writing assignments (more than one can be done for extra credit):
 - (a) final comprehensive take-home exam,
 - (b) running philosophical journal,
 - (c) 8 short (2-page) original essays, one on each book; argumentative or exploratory

Reading List:

Ingmar Bergman, *The Seventh Seal*.

Peter Kreeft, *Love is Stronger than Death*.

Sheldon Vanauken, *A Severe Mercy*.

Peter Kreeft, *Heaven, the Heart's Deepest Longing*.
Raymond Moody, *Life After Life*.
Peter Kreeft, *Everything You Always Wanted to Know About Heaven but Never Dreamed of Asking*.
C.S. Lewis, *A Grief Observed*.
Peter Kreeft, *Between Heaven and Hell*.

PL 262 01

Telling Truths II: Depth Writing as Service

Kathleen Hirsch

W 3-450

Level 1 – Undergraduate Elective

Description:

This PULSE elective will enable students to produce a portfolio of writings that engage 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 work. 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 such work. *(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

Description:

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**

Lynn Purcell **MWF 11**
MWF 1

Level 1 – Undergraduate Elective

Description:

This course is designed to introduce students with no previous experience with logic to the basic terms, forms, symbols, and methods of logical reasoning especially as they have become important for philosophical thought. The course, then, will have four parts each of which is designed to emphasize a different point in the history of philosophy. The first will introduce students to the forms of rigorous argumentative analysis, which is most widely used in philosophy, and which has relevance for standardized tests such as the LSAT and GMAT. The second will consider *formal* logic, as developed principally by Aristotle, and which was put to use by Immanuel Kant. The third portion will examine the development of *symbolic* logic, which has been the mainstay of contemporary Analytic philosophy. Finally, we will turn to a consideration of the development of

axiomatic set theory, which has recently found its most salient use in contemporary Continental philosophy.

Requirements:

Weekly homework assignments. Two tests. A final.

Reading:

Hurley, Patrick J. *A Concise Introduction to Logic*. United States of America: Thompson Learning Inc., 2006.

Nagel, Newman. *Gödel's Proof*. Ed. Douglas R. Hofstadter. New York: New York University Press, 2001.

PL 292 01 Philosophy of Community II

Joseph Flanagan, S.J. T 4:30-6:15
David McMenamin

Level 1 – Undergraduate Elective

Prerequisite: Limited to members of PULSE Council

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 a critical assessment of

contemporary thinking on community and the relationship between community and individual.

Reading: Alexis DeTocqueville, *Democracy in America*, Vol. II; Michael Kammen, *Spheres of Liberty*; Richard Lewis, *American Adam*; Jane Jacobs, *The Economy of Cities* and *Dark Age Ahead*; The Gospel according to John

PL 339 01 Heidegger Project II

Thomas Owens T TH 1:30*

Level 1 – Undergraduate Elective

Prerequisites: PL 338

Description:

This is a continuation of PL 338 given during the first semester and open only to students who have participated in that course.

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

PL 407 01 Medieval Philosophy

Jean-Luc Solère T TH 10:30*

Level 1 – Undergraduate Elective

Description:

Far from being monolithic and repetitive, the Middle Ages was a creative period during which the legacy of ancient philosophy has been repeatedly poured into new mental frames. Combining philosophic and scientific knowledge with religious views, the medieval thinkers proposed multiple solutions to give sense to the world and to human life.

The objective of the course is to give a precise image of the diversity of their attempts. Studying a wide range of Christian authors, from St. Augustine to Ockham, but also Islamic and Jewish philosophers, we will examine the main problems they faced and their fundamental orientations and choices.

The Middle Ages was an important step in the development of human thought. Understanding them will be essential to your philosophical culture. In particular, we will pay attention to the elaboration of concepts that modern philosophy will later take up.

Friedrich Nietzsche, *The Birth of Tragedy and Other Writings*, eds. Raymond Geuss and Ronald Speirs (Cambridge Univ. Press)

Michel Foucault, *Discipline and Punish: the Birth of the Prison* (Vintage Books)

Gabriel Marcel, *The Philosophy of Existentialism*, (Citadel Press)

Jean-Paul Sartre, *Being and Nothingness* (Washington Square Press)

Thomas Nagel, *The Last Word* (Oxford)

Edmund Husserl, *The Crisis of European Sciences and Transcendental Phenomenology* (short selections)

Alexandre Kojève, "Hegel's Master-Slave Dialectic" (short selections)

Gottlob Frege, "Conceptual Notation," "Function and Object" and "On Sense and Reference" (short selections)

Ludwig Wittgenstein, *Philosophical Investigations* (Prentice Hall)

Willard Quine, *From a Logical Point of View* (short selections)

PL 442 01 Romanticism and Idealism

Vanessa Rumble T TH 1:30*

Level 1 – Undergraduate Elective

Description:

Kant's transcendental idealism has been charged with divorcing the subject of understanding from the subject of moral experience. We shall examine the basis of this claim, as well as the attempts by Romantic writers and German Idealists to

provide a fresh account of the integrity of human experience. We begin examining Kant's attempt, in *The Critique of Judgment*, to bridge the moral and natural realms through aesthetics. We then trace the progressive emancipation of the imagination in the later development of German Idealism and Romanticism.

Requirements: four 5-page essays, final exam

Readings: Rousseau, *Reveries of the Solitary Walker*; Kant, *The Critique of Judgment*; Schiller, *On the Aesthetic Education of Man*; Goethe, *Faust*; E.T.A.

Hoffman, Tales of E.T.A. Hoffman; Heinrich von Kleist, The Marquise of O and Other Essays

PL 453 01 Gandhi: Satyagraha & Society

Pramod Thaker T TH 9*

Level 1 – Undergraduate Elective

Satisfies Cultural Diversity Core Requirement

Description:

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. [With a Forward by Sissela Bok]
Boston: Beacon Press, 1993
2. *Mahatma Gandhi: Selected Political Writings*
Edited by Dennis Dalton
Hackett Publishing Company, Inc.
Indianapolis, Indiana, 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 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, 1: The Years of Persecution
2. S. Friedlander, Nazi Germany and the Jews 2: The Years of Extermination
3. C. Lanzmann, Shoah: An Oral History of the Holocaust
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 474 01 Laughter, Humor and Satire

Gerard O'Brien, S.J. MWF 1

Level 1 – Undergraduate Elective

Description:

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

Description:

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 502 01 American Pragmatism

Catharine Wells MW 3*

Level 3 – 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 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 on-going human community at the center of the quest for knowledge.

Requirements: A short (approximately two pages) reflection paper each week, a class presentation, and a final exam.

Readings:

PEIRCE

From the WebCT on-line library –

Questions Concerning Certain Faculties Claimed for Man

From *Chance, Love and Logic: Philosophical Essays--*

The Fixation of Belief

How to Make our Ideas Clear

JAMES

From the WebCT on-line library –

What Pragmatism Means

Pragmatism's Conception of Truth

"Habit" from Principles of Psychology

From *The Will to Believe and Other Essays --*

The Will to Believe

The Moral Philosopher and the Moral Life

DEWEY

From the WebCT on-line library –

Morality is Social

The Good of Activity

If there is time, we will read some of modern pragmatists such as W.V.O. Quine, Richard Rorty, Hilary Putnam and Cornel West.

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 511 01 African Philosophy

Charles Oduke, S.J. MW 3 *

Level 3 – Undergraduate / Graduate Elective

Description:

This course examines topical issues in African Philosophy and Cultures. We begin with the now famous rationality debate – on the existence or inexistence of African philosophy, and then acquaint ourselves with existing trends in African Philosophy. Drawing from the pluralism of African consciousness, the rich discourse on African cultures and the developing canon on *Africana* thought, the course will highlight and concentrate on burning issues pertinent to 21st Century post-colonial, post-cold war Africa.

Required Texts:

1. Samuel Oluoch Imbo, *An Introduction to African Philosophy*.
2. D. A. Masolo, *African Philosophy in Search of Identity*.
3. Emmaoneul Chukwudi Eze, *African Philosophy: An Anthology*

Recommended Texts:

1. V.Y. Mudimbe, *The Invention of Africa*.
2. Paulin J. Hountondji, *African Philosophy: Myth & Reality*.
3. Kwame Gyekye, *Tradition and Modernity: Philosophical Reflections on the African Experience*.
4. Cheikh Anta Diop, *The African Origin of Civilization: Myth or Reality*

PL 512 01 Philosophy of Existence

Richard Kearney TTh 3*

Level 3 – Undergraduate/Graduate

Description:

An introduction to the main questions of existentialist philosophy from Kierkegaard and Nietzsche to Heidegger, Sartre and Camus. The major issues dealt with include freedom and determinism, desire and death, anxiety and the search for the absolute.

Requirements: final paper, oral exam

Reading: to be provided in class

PL 526 01 Introduction to Feminist Philosophies

Marina B. McCoy MWF 9

Level 3 – Undergraduate/Graduate Elective

Description:

"Introduction to Feminist Philosophies" will explore several major approaches to feminist thinking. We will begin with humanist feminist thought and then examine some gynocentric, dominance, and postmodern theories, as well as conservative critiques of liberal feminism. Some of the questions that we will examine are: Are women and men fundamentally identical or are there important and specific gender differences? What is the relevance or non-relevance of gender to work and to participation in civic life? Is there a specifically feminist conception of the family? How are justice and care important elements of various feminist philosophies? What role does class have to play in the interactions of women with men and with one another? Do minority women or women from economically disadvantaged countries have different feminist concerns, or can sexism be understood as a unified problem? How has the feminist movement responded to critiques such as that it is an upper-middle class white movement, or a First world movement? There is no single "feminist" answer to these questions; instead, in this course students will study various responses by both women and men to these questions. Throughout the course, the aim will be both to examine specific claims about gender as well as the ways in which these feminist philosophies are either explicitly or implicitly connected to larger claims about human nature (or the absence of such a nature) and the good.

This course is limited to 25 students.

Men and women alike, and persons of all political persuasions, are encouraged to take the class.

Requirements:

In-class discussion
Journals

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: 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).

Readings will be mostly from *Action* (1893), tr. by Oliva Blanchette (University of Notre Dame Press, 1984).

PL 533 01 Capstone: Poets, Philosophers, Mapmakers

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

Level 3 – Undergraduate Elective: Seniors Only

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 Aristotle, Plato, 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. Aristotle, *Nicomachean Ethics*
5. Plato, *The Republic*
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****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.

PL 544 01 Intro to Phenomenology

Michael Kelly **T TH 10:30***

Level 3 – Undergraduate / Graduate

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

Requirements: One midterm, take-home exam on the foundational issues and concepts in phenomenology (5 – 7 pages)

One final essay (10 -12 pp. for undergraduate, 15 pp. for graduate students)

Reading:

Required Texts

Husserl, *The Essential Husserl* (Indiana University Press)

Heidegger, *History of the Concept of Time* (Indiana University Press)

Sartre, *Basic Writings* (Routledge)

Merleau-Ponty, *Phenomenology of Perception*

PL 583 01

Philosophy of Biology

(Darwin, Genes, and Embryology)

Daniel McKaughan

MWF 2

Level 3 – Undergraduate/Graduate

Description:

An introduction to core and cutting edge issues in three central areas of the history and philosophy of biology: (1) evolutionary theory, (2) genetics and molecular biology, and (3) embryology and developmental systems theory. The Sterelny and Griffiths text will form the backbone of the course. Supplementary

readings will be used to flesh out requisite scientific and historical background and to focus discussion of the arguments. We will examine the 19th century historical context leading up to Darwin's *Origin of Species*, the integration of evolution and theories of inheritance in the early 20th century, the main strands of research leading to the elucidation of the structure of DNA in 1953, subsequent elaboration of theories of regulatory genetics, and some questions that remain unresolved concerning the relations of evolution, development, and genetics. Topics to be discussed include origins of life, reductionism, determinism, teleology and mechanism, conceptual issues in evolutionary theory (natural selection, fitness, adaptation, species-concepts, units of selection, theoretical structure, evolutionary psychology, and recent developments), naturalism, and associated social-philosophical issues such as the creation-evolution controversies, concepts of race and gender, and attempts to relate biology to ethics.

Reading:

- Darwin, Charles. 1859/2001. *On the Origin of Species: A Facsimile of the First Edition* (Cambridge: Harvard University Press).
- Darwin, Charles. 2000. *Darwin: A Norton Critical Edition* 3rd ed. Selected and Edited by Philip Appelman (New York: W. W. Norton).
- Sober, Elliott. 2006. *Conceptual Issues in Evolutionary Biology*, 3rd ed. (Cambridge: The MIT Press).
- Sterelny, Kim and Griffiths, Paul. 1999. *Sex and Death: An Introduction to Philosophy of Biology* (Chicago: U. Chicago Press).

PL 613 01

Natural Law & Natural Rights

Robert John Araujo, S.J. F 10-11:50

Level 3 – Undergraduate/Graduate Elective

Description:

The purpose of this course is to introduce students to the role of natural law in the development of law, with an emphasis on American law and International Law. The specific context of our examination will be the natural rights of the human person. Three interrelated objectives of this course are: (1) to develop an understanding of what the natural law is and what it is not; (2) to dispel the skepticism (myths) about the role of natural law; and, (3) to demonstrate the critical role in the evolution of the understanding of natural human rights in

American law and International Law. Several particular rights will be examined to sharpen the focus of our investigation and discussion.

Requirements:

Students will submit a twenty-page paper, double-spaced using 12 point font (which will rely on our semester readings) addressing an issue chosen by students from a list of suggested topics prepared by the instructor. These papers will be due no later than the last day of final examinations (Law School Calendar).

Readings:

Our readings will consist of primary and secondary sources from a reader that will be available for purchase in the Law School bookstore. This reader includes testimony from the Senate Confirmation hearings in which the nature and role of natural law were addressed; selections from Heinrich Rommen's *NATURAL LAW—A STUDY IN LEGAL AND SOCIAL HISTORY AND PHILOSOPHY*; the Declaration of Independence; the Universal Declaration of Human Rights; selections from Francisco de Vittoria's *ON THE INDIANS LATELY DISCOVERED*; Francisco Suárez's *A TREATISE ON LAWS AND GOD THE LAWGIVER*; selections from Jacques Maritain's, *HUMAN RIGHTS—A SYMPOSIUM PREPARED BY UNESCO*; Thomas Aquinas, *TREATISE ON LAW*; several case decisions in which dimensions of natural law reasoning play a role; and, a selection of contemporary law review articles commenting on different aspects of our other readings. The authors of these essays will include: Brendan Brown, George Constable, Alexander P. D'Entreves, Charles Desmond, Ernest Fortin, Lon Fuller, Germain Grisez, John Finnis, Joseph Boyle, Oscar Halecki, H.L.A. Hart, Ralph McInerny, E.B.F. Midgley, Roscoe Pound, and James V. Schall, S.J.

PL 693 01 Oedipus and Philosophy

Jeffrey Bloechl MWF 10

Level 3 – Undergraduate/Graduate Elective

Description: Study of Oedipus myth in its function in Greek thought, its reinscription in Freudian thought, and its echoes in post-Freudian thought; consideration of the figure of Oedipus as prompting investigation of cosmological, psychological and religious themes; tragedy as a horizon for reflection on human nature and the human condition.

Requirements: Midterm exam (written), Final Exam (oral), Final Paper (10-15 pages).

SYLLABUS AND DESCRIPTION HOSTING THE STRANGER

Spring 2009: Devlin 010, wed 5-7

Team taught interdisciplinary seminar directed by Richard Kearney in collaboration with Glorianna Davenport (MIT)

PART ONE: INTRODUCTION

- 1) 'Hosting the Stranger', Richard Kearney (Jan 14)
- 2) 'Hospitality: Transformational Environments', Glorianna Davenport (Jan 21)

PART TWO: EMBODIED IMAGINATION: HOSTING THE STRANGER

- 3) Scapegoats, Outcasts, Outsiders (Kalpana Seshadri, BC and James Bernauer, BC) (Jan 28)
 - 4) 'Hospitality and Sensibility' (Jeff Bloechl and Mike Kelly) (Feb 4)
 - 5) 'The Sixth Sense: Portal to the Other', Panel discussion of La Dame à la Licorne (Anne Davenport, Richard Kearney) (Feb 11)
 - 6) Stranger as Enemy or Friend: Derrida, Ricoeur, Kristeva, Waldenfels (Chris Yates, James Taylor, Elizabeth Purcell) (Feb 13-18).
 - 7) 'Medieval allegories of Hosts and Hostes' (Pamela Berger, Matilda Bruckner, Ourida Mostefai) (March 11)
 - 8) 'Sacred Eros: Hosting Uninvited Guests' (Amy Hollywood and Fanny Howe) (March 18)
 - 9) 'Hospitality and Hostility: Racial Stereotypes of Asians and Africans' (video: Michael Cville, Eung-Jin Lee: Responses by Christina Klein, Zine Muganabe, Cynthia Young, Regine Jean-Charles) (March 25)
 - 10) Strangers from the Deep (Dorothy Cross with Robin Lydenberg and Nancy Netzer) (April 1). Also a Lowell Lecture.
 - 11) 'Across Borders: Alien Nations' (John Michalczyk, Raymond Helmick)(April 8)
 - 12) Poetics of the Stranger (Paul Mariani and Christopher Ricks) (April 15)
 - 13) Aliens, Strangers, Monsters (Ali Banuazizi , Stephen Pfohl, Noam Chomsky) (April 22)
 - 14) Holiness: Hospitable/Hostile (Sheila Gallagher and Sarah Whitmore) (April 29)
- (Each Seminar will include a short video collage and suggested reading).

The seminar will be supplemented by two conferences:

1) THEOPHANIES OF THE STRANGER:

HOSPITALITY AND THE WISDOM TRADITIONS (Devlin 101, March 14, 2008)

- 1) 'Hospitality in Christian Culture', Panel with Catherine Cornille (BC) and Patrick Hederman (Abbot of Glenstal Abbey)
- 2) 'Hospitality in Hindu Culture', panel with Francis Clooney (Harvard) and Swami Tyagananda (Harvard and Vedanta Institute)
- 3) 'Hospitality in Buddhist Culture', Panel with John Makransky (BC) David Eckel (BU)
- 4) 'Hospitality in Jewish Culture', Panel with Ed Kaplan (Brandeis) and Jacob Meskin (Newton Theological Seminary)

- 5) 'Hospitality in Muslim Culture', panel with Dana Sajdi (BC) and Jim Morris (BC)

2) PHENOMENOLOGIES OF THE STRANGER

FOUR PANELS:

- 1) Hermeneutics of the Stranger: Jack Caputo (Derrida and Eckhart), Brian Treanor (Leinvas and Marcel), John Sallis (Heidegger on the Eleatic Stranger and the Monstrous)
- 2) Politics of the Stranger: Edward Casey (Aliens at the Border), Marguerite La Caze (Cosmopolitanism, Hospitality and refugees), Donatien Circura (Africa and Europe: Strangers to each Other)
- 3) Oneirics of the Stranger: Simon Critchley (The Unconscious Other), Vanessa Rumble (Dreaming the Stranger), William Richardson (The Uncanny/Das Unheimliche)
- 4) Liminalities of the Stranger: Karmen MacKendrick (Bodies at the Mystical limit), Kascha Semon (Stranger than Strange), Julia Kristeva (Strangers to Ourselves)

A DVD of selected seminar presentations and panels entitled 'Hospitality and Embodied Imagination' to be premiered on May 1 in Devlin 101 and McMullen Museum along with the video collages produced for each individual seminar. There will also be a 'Guestbox and Guestbook' exhibit premiered by Glorianna Davenport and the MIT media lab team on that occasion.

OTHER PUBLIC EVENTS sponsored by the Seminar:

- 1) *Lowell Lecture (April 1)*: Dorothy Cross: Sounding the Stranger (April 1)
- 2) *Poetries of the Stranger Festival (April 16-18)* : on 'Hosting the Stranger' (John Ashbery, Derek Walcott, Jori Graham, Mark Strand, Henri Cole, Fanny Howe, Christopher Ricks, Paul Mariani).

PL 757 01 Kant & Lonergan on Ethics

Patrick Byrne TH 4:30-6:50

Level 3 – Undergraduate/Graduate

Description: Immanuel Kant effected not only a “Copernican Revolution” not only in the theory of knowing but in ethical and moral philosophy as well. He set forth an impressive new synthesis that closely integrated:

Duty, Autonomy, Respect, Dignity, Human Being as End-in-itself,
Freedom, Law, Rationality, Universality, Good Socio-Political Order

In his emphasis on duty, law and ordinary reason Kant incorporated a conservative, traditionalist side. By his inclusion of autonomy, universal reason, freedom and dignity, he reveals a liberal, progressivist side. His remarkable synthesis was a powerful inspiration for virtually all contemporary standards, including independent choice, universal human rights, and equal treatment before the law (i.e., procedural justice).

Remarkable though this synthesis was, it was also a very fragile and unstable. Inevitably it began to unravel. When it did, the burdens of ethical thinking was borne by the fragmented remains of that synthesis – choice, autonomy and dignity.

Bernard Lonergan’s work in cognitional theory was in large part a response to what he took as the serious limitations in Kant’s theory of knowledge. Less well-known is his ethical and value theory, and how it too came in response to the disintegration of Kant’s moral philosophy. In particular, Lonergan draws attention to the particularity and situatedness of ethical/value judgments, and to the role that feelings play in ethical reasoning and action.

This course will entail a careful reading of Kant’s major works in moral philosophy and the responses from Lonergan’s works

Requirements: Research term-paper (20 pages)

Readings:

Kant, *Grounding of the Metaphysics of Morals*
Kant, *Critique of Practical Reason*
Lonergan, *Insight*, (selections), *Method in Theology* (selections)
Byrne, *The Ethics of Discernment*
Cronin, *Value Ethics*

PL 788 01 Aristotle’s Metaphysics

William Wians TH 4:30-6:20

Level – Graduate

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.

Reading: Aristotle, *On the Soul, Parva Naturalia* , Loeb Classical Library (Harvard University Press, 1986); Plotinus, *Ennead IV* , Loeb Classical Library (Harvard University Press, 1984)

PL 794 01 Philosophy and the Church Fathers

Margaret Schatkin MW 3*

Cross Listed with [TH 794](#)

Level 3 – Undergraduate/Graduate Elective

Description:

Introduction to the major church fathers and Christian "schools" of antiquity and their varying attitudes towards philosophy. The influence of classical philosophy upon patristic thought. The reciprocal influence of Christianity upon Greek thought. The development of Christian philosophy and its fundamental principles.

Readings:

1. Ellingsen, Mark. *The Richness of Augustine: His contextual and pastoral theology*. Westminster-John Knox 2005.
2. 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.
3. Jaeger, Werner. *Christianity and Classical Culture*. Harvard 1961.
4. Tatakis, B. N. *Christian Philosophy in the Patristic and Byzantine Tradition*. Orthodox Research Institute 2007.

PL 827 01

**Themes in Modern Philosophy:
The Pleasure Principle**

Jean-Luc Solère W 2-3:50

Level : Graduate

Description:

Reflecting on the relations between beatitude and morality, the Middle Ages had carefully circumscribed the place of pleasure in its ethical system: pleasure is not the highest good; but God, the highest good, which must be sought for itself, does in addition provide the highest pleasure, beatitude.

During the Renaissance and the 17th c., Neo-Epicurism and Augustinism paradoxically agreed on the fact that man, guided by self-love, acts only according to what is pleasurable to him. There ensued heated controversies. Are we able of disinterested feelings and actions? This issue affected the religious and political domains as well.

Whereas the Quietists (Fénelon) claimed that God must be loved without any expectation, the Jansenists (Pascal, Nicole) answered that grace is a spiritual pleasure, while Leibniz was trying to find a middle way. Extreme selfishness, the supporters of the pleasure principle contended, is compatible with well-organized societies: way beyond Hobbes' combination of personal interest and shrewd calculation, Mandeville's Fable of the Bees affirmed that private vices make public virtues.

As a response to this cynical description of mankind, another type of pleasure was pointed out: the esthetic pleasure, which proves to be disinterested (Hutcheson). This different kind of pleasure provided the paradigm for exploring the complexity of sentiments, where pleasure is reconcilable with altruism (Hume). At the same time, the pleasure of beauty became the object of a new discipline: esthetics (theorized by Kant), while the right to individual pleasure and happiness made its way in public opinion with the promoters of Enlightenment and modern hedonism (Diderot, D'Holbach, etc.).

Starting with Lorenzo Valla, we will study the reassessment, in the Renaissance and early 17th c., of the classical ethics (Plato, Aristotle, Epicurus, the Stoics), by philosophers such as Montaigne, Descartes, Spinoza, Hobbes, Locke, Malebranche and Bayle. We will then tackle the development and ramifications of the story told above.

This class will not be only a course on ethics properly speaking (with questions such as: Is pleasure compatible with objective moral values? Can it constitute the norm, the only regulation, of our actions?), but more generally on philosophical anthropology and politics, and also an inquiry on the nature of pleasure in itself and its status in psychological life broadly construed (with questions such as: Is there a notion of pleasure encompassing all the pleasures, physical and intellectual? Can we establish qualitative and/or quantitative distinctions between pleasures? Is there a universal standard of pleasure, or is pleasure indefinitely variable according to the individuals? Does happiness consists in continuous pleasures, in an addition of pleasures, in a maximum of pleasure, in a variety of pleasures?, etc.).

Requirements: Class participation and presentations; final paper

Readings: Among books to be bought: Mandeville, *The Fable Of The Bees And Other Writings*, Hackett 1997; Hume, *Moral Philosophy*, Hackett 2006.

Other sources will be photocopied.

See the syllabus on <http://www2.bc.edu/~solere/teaching.html> for further information.

PL 832 01 Philosophy and Theology in Aquinas

Oliva Blanchette M 6:30-8:15

Level – Graduate

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, as different matters are presented, matters of theoretical science concerning God and creation, 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,

both shedding light on one another without ever becoming confused with one another.

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

Requirements: regular participation in the seminar, term paper, final oral examination

Reading: *The Treatise on Divine Nature (ST I, qq. 1-13)*, *Faith, reason and theology (qq. i-iv of Com on Boethius)*, *The division and methods of the sciences (qq. v-vi of Com on Boethius)*, et al.

PL 839 01 Hegel

John Sallis W 4:30-6:50

Level - Graduate

Description:

This course is intended to serve both as a general introduction to Hegel's thought and as an introduction to his Logic. The first part of the course will deal with the introduction to the system as a whole that forms the initial part of the *Encyclopedia*. Subsequently the course will deal with the various prefaces and introductions to the Logic and with selected passages from the *Encyclopedia Logic* and the *Science of Logic*.

Requirements:

A final paper

PL 856

Seminar: Heidegger II

Thomas J. Owens

W 3-4:20

Level - 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

PL 901 01

Husserl's Later Works

Richard Cobb-Stevens T 4:30-6:15

Level – Graduate

Description:

This course is designed as a continuation of the fall semester course in Husserl's Logical Investigations. It will focus on the principal themes of the following works of the later Husserl: *Cartesian Meditations*, *The Crisis of European Sciences and Transcendental Phenomenology*, and *On the Phenomenology of the Consciousness of Internal Time (1893-1917)*.

Requirements: a research paper

Readings:

Edmund Husserl, *Cartesian Meditations* (Kluwer Academic Publishers)

Edmund Husserl, *The Crisis of European Sciences and Transcendental Phenomenology*, trans. David Carr (Northwestern Univ. Press)

Edmund Husserl, *On the Phenomenology of the Consciousness of Internal Time (1893-1917)* (Kluwer Academic Publishers)

PL 990 01

Teaching Seminar

Richard Cobb-Stevens

F 4:30-6

Level – Graduate

Description:

This course is required of all first- and second-year doctoral candidates. This course includes discussion of teaching techniques, planning of curricula, and careful analysis of various ways of presenting major philosophical texts.