Undergraduate Course Descriptions  
Fall 2009

Introduction to Philosophy  
10100 01 (13336)  
David  
2:00-2:50 TR (F)  
First Year Students Only  
co-requirement 12100

God, Faith, and Reason; Can God be proven? Is it rational to believe in miracles?

The Mind-Body Problem; Is the mind immaterial? How is it related to the body?

Rationalism vs. Empiricism; Is there innate knowledge?

Causation and Freedom; Are we free agents?

Format: Lecture with separate discussion sections.


Requirements: Active participation in discussion sections; two very short papers, one longer paper, a short in-class midterm exam, and a short in-class final exam.

Introduction to Philosophy  
10101 01 (12104)  
Arnold  
9:30-10:45 TR  
First Year Students Only

In this course, we will acquaint ourselves with some of the central issues of Western philosophy: the importance of truth; the existence of God; skepticism and the nature of knowledge; the relationship between minds, bodies and human persons; and the nature of goodness and morality. Along the way, we will learn how to better argue for and against various positions we encounter, in both speech and in writing. Hopefully, learning how to argue in those contexts will translate into better critical thinking skills overall—a very useful thing indeed. A tentative course syllabus is available in PDF format at  

Introduction to Philosophy  
10101 02 (12109)  
TBA  
9:35-10:25 MWF  
First Year Students Only

Introduction to Philosophy  
10101 03 (11289)  
Boeninger  
12:30-1:45 TR  
First Year Students Only
Introduction to Philosophy
10101 04 (11273)
Barham
3:30-4:45 TR
First Year Students Only

Introduction to Philosophy
10101 05 (10554)
Hicks, D.
5:00-6:15 TR
First Year Students Only

This course is an introduction to philosophy designed to fulfill the first of the University's philosophy requirements for undergraduates. The course will introduce you to some major philosophical questions, make you aware of how some of Western civilization's greatest philosophers have approached those questions, and help you articulate and address philosophical concerns of your own. We will focus on two major areas of philosophy this semester: epistemology (specifically, we will consider the nature and purpose of knowledge) and political philosophy (specifically, we will consider the relationship between individuals and society).

Introduction to Philosophy
10101 06 (10555)
Potter
12:30-1:45 TR
First Year Students Only

In this course, we tackle tough questions about tricky subjects - and we try to do so with as much clarity as possible and in a way that demonstrates how relevant these questions are. We'll ask questions about truth and knowledge like: Is truth ever absolute? What kinds of stuff (if anything) can we know? We'll ask questions about God like: Are there any good reasons to think he exists? Are there any good reasons to think he doesn't? What does it matter? And we'll ask questions about persons like: What are they? When does a person's life begin and end? What kind of a person should I be?

You'll be required to participate in class as well as to complete some short homework assignments, a term paper, and a couple exams.

Introduction to Philosophy
10101 07 (10576)
Potter
3:30-4:45 TR
First Year Students Only

In this course, we tackle tough questions about tricky subjects - and we try to do so with as much clarity as possible and in a way that demonstrates how relevant these questions are. We'll ask questions about truth and knowledge like: Is truth ever absolute? What kinds of stuff (if anything) can we know? We'll ask questions about God like: Are there any good reasons to think he exists? Are there any good reasons to think he doesn't? What does it matter? And we'll ask questions about persons like: What are they? When does a person's life begin and end? What kind of a person should I be?

You'll be required to participate in class as well as to complete some short homework assignments, a term paper, and a couple exams.

Introduction to Philosophy
10101 08 (10577)
Baeza
11:00-12:15 TR
First Year Students Only

Introduction to Philosophy
10101 09 (13204)
Rabbitt
9:35-10:25 MWF
First Year Students Only

Introduction to Philosophy
10101 10 (13205)
Branson
1:55-2:45 MWF
First Year Students Only

Introduction to Philosophy
10101 11 (14164)
Mulherin
11:45-12:35 MWF
First Year Students Only

Introduction to Philosophy
10101 12 (14178)
Tepley
9:30-10:45 TR
First Year Students Only

This course is an introduction to philosophy organized around two questions: What can I know? What ought I do? We will explore answers to these questions by carefully reading selections from classic philosophical texts by Plato, Descartes, Kant, Kierkegaard, J. S. Mill, Bertrand Russell, and Sartre.

Requirements:
Three papers, two exams, and class participation.

Texts:
Plato, *Five Dialogues: Euthyphro, Apology, Crîto, Meno, Phædo* (Hackett)
René Descartes, *Meditations on First Philosophy* (Hackett)
Immanuel Kant, *Grounding for the Metaphysics of Morals* (Hackett)
John Stuart Mill, *Utilitarianism* (Hackett)
Bertrand Russell, *The Problems of Philosophy* (Hackett)
Walter Kaufman (ed.), *Existentialism from Dostoevsky to Sartre* (Meridian)

Introduction to Philosophy
10101 13 (15303)
Rasmussen
5:00-6:15 TR
First Year Students Only

The course is divided into two parts. In the first part (about 1/3 of the semester), we focus on fundamental concepts in philosophy. These concepts include deductive and inductive arguments, identity, and a variety of useful philosophical distinctions in metaphysics and epistemology. In the second part, we survey paradigm topics in philosophy: the nature of minds, the existence of God, the nature of free will, and topics in ethics.
The primary objectives of the course are to train students to critically evaluate arguments and to develop their own thoughts on central topics in philosophy. Students are exposed to writings of important historical and contemporary Western philosophers, and they are trained to thoughtfully interact with the ideas expressed in those writings.

**Introduction to Philosophy**  
10101 14 (15764)  
Rabbitt  
8:30-9:20 MWF  
First Year Students Only

**Introduction to Philosophy**  
10101 15 (15765)  
Mulherin  
10:40-11:30 MWF  
First Year Students Only

**Introduction to Philosophy**  
10101 16 (15766)  
Branson  
12:50-1:40 MWF  
First Year Students Only

**Introduction to Philosophy**  
10101 17 (TBA)  
Boeninger  
11:00-12:15 TR  
First Year Students Only

**Introduction to Philosophy**  
10101 18 (TBA)  
Korkut-Raptis  
2:00-3:15 TR  
First Year Students Only

**Introduction to Philosophy**  
10101 19 (TBA)  
Neill  
1:55-2:45 MWF  
First Year Students Only

This course will use primary texts and in-class discussion to introduce students to some of the fundamental ideas in the philosophical tradition. It will teach students how to understand and successfully employ the tools of basic logic. It will also teach students to critique complicated arguments and to participate in sophisticated philosophical discussions. At the end of the semester students will appreciate the contribution of philosophy to the human experience and will have taken initial steps to become persons who reflect effectively on important matters. They will be able to knowledgeably discuss the contributions of Plato and Aristotle to philosophy and will also be familiar with some other major philosophical ideas.

**Philosophy University Seminar**  
13185 01 (12586)  
Gutting  
11:00-12:15 TR  
First Year Students Only
What is a philosophical problem? How are philosophical problems related to what we study in the social sciences, the natural sciences, and religion? This introduction to Philosophy focuses on several classic strategies for conducting philosophical inquiry, including those of Aristotle, Descartes, Mill, and several 21st-century thinkers. Readings will cover the history of philosophy as well as recent writings on ethics and the neurosciences.

Requirements: This University Seminar satisfies the 100-level Philosophy requirement. Written work includes four papers. Class participation and regular attendance are also very important.

Two things follow from the fact that this is a University Seminar: (1) Classes will have a discussion rather than a lecture format. (2) The course will be writing intensive, with students required to write and rewrite three short papers (5-7 pages).

As an introduction to philosophy, we will use contemporary and historical texts to examine a number of questions that have vexed philosophers from ancient times to the present:

Does God exist?
Why does God allow evil?
Can we know about the world external to our own thoughts and sensations, and if we can, how?
What if anything unifies our selves through time?
Are there any objective moral truths or are all moral claims relative?
What determines whether an action is right or wrong? Is it the consequences of the action, the intentions of the actor, or something else?
What is the good life for a human being?

This course is an introduction to philosophy. We'll start off by reading a brief introductory book. This will acquaint us with a large number of central philosophical questions. In the remainder of the course we will focus on the following questions: What is the nature of reality? What is knowledge? What is the nature of mind and consciousness? What reasons are there for belief in God?

Texts:
Thomas Nagel: *What Does It All Mean?* (1987)
George Berkeley: *Three Dialogues Between Hylas and Philonous.* (1713)
David Hume: *Dialogues Concerning Natural Religion.* (1779)

Requirements:
Five short papers (1500 words each).
Participation in classroom discussion.

**Honors Philosophy Seminar**

*13195 01 (12591)*

Speaks
9:30-10:45 TR
First Year Students Only

Topic. This seminar will be organized around some of the most important arguments from the history of philosophy. For each argument, we will devote one seminar to discussing a proponent of the argument, and one or more subsequent seminars to discussing the work of a critic of the argument.

In the first half of the course, our way into these arguments will be through a reading of Descartes' *Meditations.* We will begin by discussing Descartes' claim that (almost) all of what we think we know can be called into doubt; we will spend a few weeks discussing skepticism about various sorts of beliefs. We will then turn to a discussion of Descartes' arguments for the existence of God, which will be followed by a discussion of the central arguments for and against God's existence. Finally, we will discuss Descartes' argument that the mind is distinct from the body, and will close the first half of the semester by discussing the nature of persons.

In the second half of the course, we will turn our attention to human action. We will begin by discussing free will -- whether we have it, and whether it is compatible with either or both of determinism and divine foreknowledge of our actions. We will then turn to ethics. We will discuss the reality of moral facts and the connection between morality and the existence of God before closing the semester by discussing some issues in applied ethics, possibly including third world poverty and affirmative action.

A principal aim of the course will be to teach students to recognize and produce good arguments. We will spend a bit of time at the beginning of the course, and occasionally throughout, discussing what good arguments are, and why they might be worth pursuing.

Texts. Students will be required to purchase Descartes' *Meditations on First Philosophy* and Peter van Inwagen's *Metaphysics.* Other readings will be made available in PDF form via links from the [syllabus](http://www.nd.edu/~jspeaks/courses/13195/syllabus.html).

Assignments. There will be four written assignments. The first will be a short 1-2 page assignment worth 10% of the grade; the next three will each be 5-7 pages in length, and worth 25% of the grade. Late papers will be penalized 3 points/day, including weekends. The remaining 15% of the grade will be given on the basis of class attendance and participation. In all of their assignments, students are responsible for compliance with the University’s honor code, information about which is available at [http://www.nd.edu/~hnrcode/](http://www.nd.edu/~hnrcode/). You should also review [the philosophy department guidelines regarding plagiarism](http://philosophy.nd.edu/undergraduate-program/documents/plagiarism.pdf).

More information will be made available on the course web site at [http://www.nd.edu/~jspeaks/courses/13195/](http://www.nd.edu/~jspeaks/courses/13195/)

**Honors Philosophy Seminar**

*13195 02 (12592)*

Weithman
12:30-1:45 TR
First Year Students Only
This course is an introduction to philosophy for students in the Honors Program who are seeking to fulfill the first of their university philosophy requirements. The course is intended to introduce you to philosophical questions, to make you aware of how some of history's greatest philosophers have approached those questions and what they have had to say about them, to help you articulate philosophical concerns of your own and, most importantly, to learn how to address them. Among the areas of philosophy will explore this semester are ethics, political philosophy, metaphysics and theory of knowledge. Readings will include selections from the works of Plato, Aristotle, Aquinas, Locke and Kant.

**Honors Philosophy Seminar**  
**13195 03 (12593)**  
Loux  
2:00-3:15 TR  
First Year Students Only

A first course in philosophy, focusing on problems about the rationality of religious belief, the nature of the human person, the foundations of ethical values, and the justification of political authority.

Readings will include selections from classical philosophers as well as more recent writings on these topics. Weekly papers are required.

**Honors Philosophy Seminar**  
**13195 04 (12594)**  
Franks  
3:30-4:45 TR  
First Year Students Only

Stanley Cavell has described philosophy as “being awake when everyone else is asleep.” This is my favorite description of philosophy.

Philosophy is not a body of knowledge, and it is not a method for acquiring it. So one cannot go look it up in a registry of facts.

Philosophy is not the study of any particular subject matter, nor is it constrained to any special group of topics. So one can’t be told in advance where to turn to acquire it. Rather, all texts and phenomena can be approached philosophically. Philosophy begins when, in thinking about some matter or another, something about it that previously seemed ordinary or not particularly important suddenly seems extraordinary, crucial, or unfathomable. These moments of “wonder” can resolve because a close investigation lays everything bare, and the landscape appears ordinary again, though richer and better understood. At other times, nothing resolves, mysteries compound, and one loses sight of how things ever could have appeared to be ordinary. In both cases, we start where we are least inclined to start, where we are most tempted to be asleep, where everyone around us is.

In this seminar we will try to cultivate an ability to recognize philosophical moments in their nascence, we will work on nurturing them into coherent resolutions or profound mysteries, and we will practice articulating the results in discussion and composition.

Texts: *Euthyphro, Apology, Crito, Phaedo* by Plato; *Job*, from the Hebrew Writings; selected chapters from Chuang Tzu  
In the second half of the semester, we will read some works from the modern era:  
*Meditations on First Philosophy* by Rene Descartes  
*On Certainty*, by Ludwig Wittgenstein

**Honors Philosophy Seminar**  
**13195 05 (12836)**  
Jauernig
This course provides a basic introduction to some central problems of philosophy in epistemology, metaphysics, philosophy of religion, philosophy of mind, and ethics. Questions to be addressed include: Can we know if there is an external world? Can we know the past or the future? Is it possible to prove the existence of God? Is it possible to reconcile God's goodness and omnipotence with the presence of evil in the world? What kind of things are persons? Is the mind different from the brain? Supposing that the physical world is deterministic, can we still maintain that humans are free? What is wrong with being an egoist? What does virtue consist in? Is it morally wrong to abort a fetus? Ought we all become vegetarians? We will be reading historical texts, as, for instance, selected writings by Aristotle, Descartes, Hume, and Kant, as well as contemporary essays on the mentioned topics.


Requirements: active participation in class (10%), four quizzes (10% each), a mid-term paper (25%), and a final paper (25%)

**Honors Philosophy Seminar**

13195 06 (14173)

Cross

3:30-4:45 TR

First Year Students Only

The course introduces some central philosophical concepts and methods by tracing the origins of Ancient Greek thought, beginning with the pre-Socratic philosophers and advancing through the most important philosophers up to the time of Augustine. In addition to this, the course allows some time to be devoted to close readings of extracts from Thomas Aquinas on topics related to those discussed in the earlier thinkers. The emphasis will be two-fold: while endeavoring to understand and appreciate the historical milieu within which the questions considered first arose, we will, at the same time, seek to determine for ourselves where we should agree, and where we should disagree, with the theses promulgated. Among the questions given sharp formulation in our period are: Is morality relative? Or are there moral facts? What does morality have to do, if anything, with religion? Are there defensible reasons for being a theist? Or is theism somehow essentially irrational and indefensible?

**Introduction to Philosophy**

20101 01 (11932)

TBA

9:30-10:45 TR

**Introduction to Philosophy**

20101 02 (11933)

Rodriguez

9:35-10:25 MWF

**Introduction to Philosophy**

20101 03 (11934)

TBA

10:40-11:30 MWF

**Introduction to Philosophy**

20101 04 (11935)

Rodriguez

8:30-9:20 MWF
Classically, the question about human nature has been posed in terms of the relation of the soul to the body. However, when we speak in daily life of "human nature" we refer to what we love and hate, what we most want, and how we behave. In this course we will examine the the human constitution in relation to emotion, love, desire, and their effects on and implications for human action. In a word, by examining human nature, we explore the meaning of human life.

Texts will be drawn from the Vatican Council's constitution *Gaudium et Spes*, Plato's *Republic*, Thomas Aquinas's *Treatise on Happiness*, and Karol Wojtyla's *Love and Responsibility*.

Course requirements: one term paper, two tests, and a final exam.
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Texts will be drawn from the Vatican Council's constitution *Gaudium et Spes*, Plato's *Republic*, Thomas Aquinas's *Treatise on Happiness*, and Karol Wojtyla's *Love and Responsibility*.

Course requirements: one term paper, two tests, and a final exam.

**Existentialist Themes**  
**20202 01 (13207)**  
Ameriks  
11:00-12:15 TR

This course focuses on writings from three main figures: Kierkegaard, Nietzsche, and Sartre. The contrast of aesthetic, ethical and religious views, as discussed from an existentialist perspective, is the main thematic focus of the course.

Requirements: The main requirements are two papers, two tests, and a final.

**Existentialist Themes**  
**20202 02 (TBA)**  
Watson  
5:00-6:15 TR

**Death & Dying**  
**20203 01 (17932)**  
Warfield  
1:55-2:45 MW (F)

We examine philosophical and public policy issues concerning people who are in various ways near death. Topics to be covered include: capital punishment, end-of-life medical issues, and the use of deadly force in self-defense.

Requirements – 2 5-7 page papers. 2 in-class exams. Final exam.

**Self and World**  
**20207 02 (19174)**  
Dumont  
5:00-6:15 TR

This course is a general introduction to the fundamental questions about the nature of the world and our place in it, the area of philosophy called metaphysics. What is the relation of the mind to the body? Is it possible for us to act freely? What is a cause? Are space and time real? Does the existence of the world itself require explanation? The course will examine both contemporary and classical answers to these questions. Its format will be lecture with discussion.

Requirements: Midterm and final examination (cumulative) and two essays.

Ancient Wisdom & Modern Love  
20214 01 (16107)  
O'Connor  
12:50-1:40 MWF

Built around Plato's *Symposium*, Shakespeare (including *A Midsummer Night's Dream*), Catholic writings (including *Humanae Vitae*), and a few movies, this course explores the nature of romance, erotic love, and friendship. The course generally tries to integrate the analytic approach of philosophy with the imaginative approach of literature.

Requirements: This is a large lecture course. Regular participation and attendance are required. Students will write papers totaling 10-15 pages, and there will be a final exam.

Ethics  
20401 01 (12517)  
Holloway  
12:50-1:40 MWF

The approach to ethics in this course will be theoretical rather than practical. Instead of focusing on particular moral problems, we will be considering whether or not we can rationally justify a supreme ethical principle or set of ethical principles to guide our actions. After looking at three challenges to this theoretical project, ethical relativism, psychological egoism, and ethical egoism, we will turn to a consideration of two classical types of ethical theory - utilitarianism and Kantianism. Finally, we will end with a look at virtue ethics, a theoretical approach to ethics that calls into question the emphasis on principles that tell us what to do, and instead focuses on the kinds of people we ought to be.

Requirements: Three exams and two papers on an assigned topic.

Ethics  
20401 02 (14165)  
O'Callaghan  
8:00-9:15 MW

Ethics  
20401 03 (16618)  
Sterba  
11:45-12:35 MWF

This course will begin by considering three challenges to a reason-based morality: 1) It's all relative, 2) It’s better to be an egoist, 3) Morality is determined by religion not reason. Assuming we can overcome these challenges - if we can’t, we will stop the course right here - but if we can, we will then evaluate three traditional moral perspectives: 1) Kantian morality (It is all about doing your duty), 2) Utilitarian morality (It is all about maximizing utility), and 3) Aristotelian morality (It is all about being virtuous) to see if one of them is better than the others. That accomplished, we will then take up three challenges to a traditional conception of morality: 1) the Feminist challenge (Traditional morality is biased against women), 2) the Environmental challenge (Traditional morality is biased against nonhuman living beings), and 3) the Multicultural challenge (Traditional morality is biased against non-Western cultures). Assuming we think some defensible form of morality survives these challenges (We will take a vote), we will then go on to apply it to two (not three) practical topics: 1) Is affirmative action justified today? and 2) Does feminism discriminate against men?

Texts:  
*Introducing Ethics* (McGraw-Hill, 2009)  
Ethics
20401 04 (16619)
Sterba
1:55-2:45 MWF

This course will begin by considering three challenges to a reason-based morality: 1) It’s all relative, 2) It’s better to be an egoist, 3) Morality is determined by religion not reason. Assuming we can overcome these challenges - if we can’t, we will stop the course right here - but if we can, we will then evaluate three traditional moral perspectives: 1) Kantian morality (It is all about doing your duty), 2) Utilitarian morality (It is all about maximizing utility), and 3) Aristotelian morality (It is all about being virtuous) to see if one of them is better than the others. That accomplished, we will then take up three challenges to a traditional conception of morality: 1) the Feminist challenge (Traditional morality is biased against women), 2) the Environmental challenge (Traditional morality is biased against nonhuman living beings), and 3) the Multicultural challenge (Traditional morality is biased against non-Western cultures). Assuming we think some defensible form of morality survives these challenges (We will take a vote), we will then go on to apply it to two (not three) practical topics: 1) Is affirmative action justified today? and 2) Does feminism discriminate against men?

Texts:
Introducing Ethics (McGraw-Hill, 2009)
Affirmative Action for the Future (Cornell, 2009)
Does Feminism Discriminate Against Men? (Oxford 2008)

Requirements:
Three papers 5-7 pages (1500-2100 words), e-mail comments on all readings, and participation in class discussions

Ethics
20401 05 (19046)
Rhoda
3:00-4:15 MW

In this course we will focus primarily on ethical theory (we’ll consider some applications along way as time permits). The central thematic questions to be considered are these: (1) Are there general principles governing how we ought to live? (2) If so, what are they? Can we confidently identify any of those principles? (3) What, if anything, grounds these principles? Where do they come from? Why are they incumbent upon us?

While classical approaches to ethics give a confident “Yes” to (1), they leave room for considerable disagreement over (2) and (3). We’ll begin by looking at several challenges to classical ethical systems—moral nihilism, subjectivism, relativism, and egoism. Next, we’ll look at the major classical ethical systems, especially result-based (utilitarian), duty-based (deontological), and virtue-based (aretic) systems, and weigh their strengths and weaknesses. Finally, we’ll consider where ethical principles might come from and how we might be able to know what they are. In particular, we’ll consider whether morality needs a theological foundation. Can there be morality without God? Or without an afterlife?

Course texts (required):
Pojman and Fieser, Ethics: Discovering Right and Wrong (6th edition)
Pojman and Tramel (eds.), Moral Philosophy: A Reader (4th edition)
In this course we will focus primarily on ethical theory (we’ll consider some applications along way as time permits). The central thematic questions to be considered are these: (1) Are there general principles governing how we ought to live? (2) If so, what are they? Can we confidently identify any of those principles? (3) What, if anything, grounds these principles? Where do they come from? Why are they incumbent upon us?

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Course texts (required):

Through reading classic texts of Western philosophical ethics, this course will introduce you to the main ethical traditions in Western thought, including those of Aristotle, Aquinas, Kant, Mill, and Nietzsche, among others. The approach will be historical (although we will confront these traditions with a number of contemporary ethical problems), focused on primary texts, and will be supplemented with related works of literature.

This course will examine a number of the fundamental texts in political and constitutional theory, with an emphasis on works of special importance to the British and American political systems. The principal authors to be read are Aristotle, Aquinas, Machiavelli, Hobbes, Locke, the authors of *The Federalist Papers*, Bagehot, Marx and Mill. The class will be conducted as a combination of lecture and discussion.

Requirements: In addition to contributing in class, students will be required to write two short papers. There will also be a few quizzes and a comprehensive final exam.
Aristotle, Aquinas, Machiavelli, Hobbes, Locke, the authors of The Federalist Papers, Bagehot, Marx and Mill. The class will be conducted as a combination of lecture and discussion.

Requirements: In addition to contributing in class, students will be required to write two short papers. There will also be a few quizzes and a comprehensive final exam.

Medical Ethics
20602 01 (12497)
Solomon
10:40-11:30 MW(F)
Cross List: CST 20602 (15971), HESB 30237 (14909), STV 20245 (13928)

An exploration, from the point of view of ethical theory, of a number of ethical problems in contemporary biomedicine. Topics to be taken up will include: 1) euthanasia, 2) abortion, 3) the allocation of scarce medical resources, 4) truth telling in the doctor - patient relationship, 5) the right to medical care, and 6) informed consent and human experimentation. No previous work in philosophy will be presupposed.

Requirements: Two short (4-6 pp.) problem papers, a mid-term, and a final exam.
Texts: Munson, Intervention and Reflection: Basic Issues in Medical Ethics.

Science, Technology, and Society
20606 01 (13947)
Hamlin
12:50-1:40 MW
Cross List: STV 20556 (12493), HESB 30246 (15985)

This course introduces the interdisciplinary field of science and technology studies. Our concern will be with science and technology (including medicine) as social and historical, i.e., as human, phenomena. We shall examine the divergent roots of contemporary science and technology, and the similarities and (sometimes surprising) differences in their methods and goals. The central theme of the course will be the ways in which science and technology interact with other aspects of society, including the effects of technical and theoretical innovation in bringing about social change, and the social shaping of science and technology themselves by cultural, economic and political forces. Because science/society interactions so frequently lead to public controversy and conflict, we shall also explore what resources are available to mediate such conflicts in an avowedly democratic society.
Please Note: Students in 20556 must also register for a section of STV 22556 – Science, Technology and Society Discussion

Philosophy & Cosmology: a Revolution
20612 01 (15773)
Brading
9:35-10:25 MWF
Cross List: STV 20431

In the seventeenth century there was a revolution in our view of the cosmos and of our own place in it. This course is about that revolution. Most vivid, perhaps, was the change from believing that the Earth is at the center of everything, with the Sun and the stars revolving around it, to believing that the Earth is just one planet among many, orbiting around the Sun. How and why did these changes take place? The main philosophical themes running through this course are: (1) the nature of matter and of all the material bodies in the cosmos, with the focus of attention on how and why these bodies move as they do (including Newton's laws of motion and of universal gravitation), and (2) what constitutes knowledge of, and how we justify our beliefs about, the cosmos (including the story of Galileo's condemnation by the Church). We will explore these and other questions, reading as we go along from the work of some of the main people involved, including Copernicus, Kepler, Galileo, Descartes and Newton. The class will combine lectures with discussion, encouraging everyone to participate. Examination will be through a combination of assignments and exams.
The relationship between science and religion (especially Christianity) has attracted much attention recently. Historians have shown that this relationship has not been primarily a matter of conflict. It has been claimed that the relationship between science and religion can be characterized by conflict, independence, dialog, and/or integration, for example. This course aims to survey some important events and themes in the relationship between science and Christianity, starting with the 13th century conflict between Aristotle's doctrine of the eternity of the world and the Christian (and Jewish and Islamic) doctrine that the world had a beginning. Aquinas and Bonaventure did not fully agree on this issue. We will consider the reception of Copernicus's new astronomy by Protestants and Roman Catholics, including the conflict between Galileo and the Roman Catholic Church. The Copernican issue set precedents that influenced the 17th-18th century forerunners of geology in the Theories of the Earth of Descartes, Burnet, Leibniz and others, reflecting and encouraging the new Rationalist philosophies of knowledge and views on theology. These provided an important context in which new empirical discoveries led to the rise of modern uniformitarian geology, evolutionary biology, and astronomy. 20th century themes include the possible impact of modern physical cosmology, including the Big Bang, on theology. The course aims to bring together insights from the history of science, the philosophy of science, philosophical theories about knowledge in general, historical and contemporary theology, the new science & religion field, astronomy, and sociology.

Texts: The readings will be from _Science & Religion, 1450-1900: From Copernicus to Darwin_ by Richard G. Olson, God, Humanity and the Cosmos _ (2nd edition) by Christopher Southgate et al., and a variety of book chapters, handouts, online articles and the like.

Evaluation: Students are expected to do the readings in advance and to participate in discussion. There will be essay assignments and a few tests.
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Evaluation: Students are expected to do the readings in advance and to participate in discussion. There will be essay assignments and a few tests.

Ecology, Ethics, & Economics
20626 01 (17937)
Sayre
9:35-10:25 MW (F)
Crosslist: STV 20226, HESB 30251

The global economy is causing more ecological damage than the biosphere can tolerate without losing its ability to support human civilization. This poses severe ethical problems which may have to be resolved if human society is to escape self-destruction. The present course addresses these problems from the perspectives of the disciplines named in its title.

The course begins with book-length environmental classics including Thoreau's Walden, Tolkien's The Fellowship of the Ring, and Leopold's Sand County Almanac. Next come several landmark articles such as Boulding's "Spaceship Earth" and Hardin's "Life Boat Ethics." The course ends with various works discussing the social values that got us into this mess initially along with replacement values ("alternative lifestyles") that might help us resolve it.

A typical week will include two full-class lectures by the instructor and smaller group meetings in which TAs will lead discussions on material treated in class.

Each student will write a term paper chosen with the help of the instructor, several of which may be read in class. There will be mid-term and final examinations.

Philosophy of Religion
20801 01 (TBA)
Rosato, D.
3:00-4:15 MW

Philosophy of Religion
20801 02 (16492)
Newlands
12:30-1:45 TR
Cross List:

This is a course in contemporary issues in philosophy of religion, centered on the most forceful argument against the existence of a theistic God: the argument from evil. We will critically examine one of the oldest (and perhaps most promising) responses to this objection: the free-will theodicy. By studying the most sophisticated version of this reply and potential objections to it, we will also have the opportunity to look at a number of other live issues in philosophical theology: the nature and importance of freedom, the interplay of divine knowledge, divine providence and human freedom, as well as differing models of divine-human relations. Topics in metaphysics and philosophy of language will also be discussed.

Written requirements: two 5-8 page papers, a final exam, and several short response papers to the readings.

Required texts: _The Problem of Evil_, eds. Adams and Adams (Oxford), _God, Freedom and Evil_, Plantinga (Eerdmans), and a course packet.
The most obvious goal of this course is to examine the philosophy of Judaism professed by the great American Rabbi, teacher and activist Abraham Joshua Heschel (1909-1972). In order to facilitate comprehension of Heschel's philosophical rendering of Judaism we will also study Rabbi Leo Trepp's *The History of the Jewish Experience* (history, customs, beliefs) on alternative class days.

A second goal is to practice what Father John Dunne refers to as "crossing over" into a religious tradition not one's own, in order not only to learn something of the other religion but to gain a new critical awareness of one's own religious point of view.

There will be weekly quizzes on the Trepp material, and students will be asked to keep an eye on the mideast (e.g. Israel). Students will be expected to keep a journal on the Heschel material. Finally, there will be a final exam.

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The goal of this class is to analyze the notion of an obligation or duty. It is common sense to think that we have assorted obligations, but it is not always clear, after reflection, how these obligations arise or what they amount to. Basic questions like these have inspired considerable thought and debate: Do our obligations change depending on how we lead our lives? Do obligations make sense in situations where there is no risk of sanction for not performing one’s duty? How does the presence or absence of divine governance affect our obligations? Is the divine duty-bound like us, or is it the ultimate source of all obligation? Can one be obligated to cultivate particular character traits or to believe specific things, even as these characteristics seem to be out of our control? What do we do when moral duty or religious duty seems to conflict with social or civil obligations? If society owes something to a person, how does that obligation translate into duties on other individuals? Are there obligations so strong that no circumstance could override them?

We are going to address these questions by reading a few very influential and very different philosophical works from different time periods. On the one hand we will be interested in the traditional philosophical project of
determining how our authors answer these questions and what arguments they muster in support of their answers. We will evaluate their arguments and determine whether they give us a deeper or different understanding of the nature of obligation. On the other hand we will work to appreciate these philosophical works as literary and human achievements. Since the authors lived in very different times and places from one another, and since they were living under such different religious and social conditions, there is perhaps more to be learned from how they thought about obligations than from how they answered questions about them. We will ask what sorts of assumptions our authors made that seem unusual to us and how these might color the way they thought of their place in the world. We also will ask what sorts of assumptions we have made in our lives that we might want to reevaluate after exploring our authors' very different world-views.


*** Unless otherwise indicated, you must have taken or be taking 30301 or 30302 or 30313 to register for 3xxxx and 4xxxx level courses in philosophy. To declare a major, sign up to meet with Professor O'Connor in 100 Malloy Hall.

**Ancient & Medieval Philosophy**

30301 01 (12440)
Kelsey
12:30-1:45 TR
*Cross List: MI 30301 01 (13942)*
**Restricted to phi, phi2 or phth majors only**

A survey of Western philosophy from its beginnings in the early Greek physicists to the late middle ages. The emphasis in class will be on the reading and analysis of fundamental texts by main figures of the period: Parmenides, Plato, Aristotle, Augustine, Anselm, Bonaventure, and Thomas Aquinas. Concurrent reading of a standard history will supply additional background and continuity.

**Ancient & Medieval Philosophy**

30301 02 (12440)
Dumont
12:30-1:45 TR
*Cross List: MI 30301 01 (12469)*
**Restricted to phi, phi2 or phth majors only**

A survey of Western philosophy from its beginnings in the early Greek physicists to the late middle ages. The emphasis in class will be on the reading and analysis of fundamental texts by main figures of the period: Parmenides, Plato, Aristotle, Augustine, Anselm, Bonaventure, and Thomas Aquinas. Concurrent reading of a standard history will supply additional background and continuity.

Requirements: Two papers (one each for the ancient and medieval portions of the course), a mid-term, and final examination.

**History of Modern Philosophy**

30302 01 (11692)
Jauernig
12:30-1:45 TR
**Restricted to phi, phi2 or phth majors only**

Prepared by revolutionary changes and advancements in science, technology, and the cultural sphere in general a new style of philosophy, so-called “modern philosophy”, arose around the beginning of the 17th century. This
course offers a comprehensive introduction to modern philosophy and central philosophical problems addressed in the modern period. These problems include, for instance, the nature of mind and body, the existence of the external world, the scope and limits of knowledge, the existence of God, and the apparent conflict between freedom and determinism. We will be studying selections from the works of philosophers in the rationalist tradition, in particular Descartes, Spinoza, Malebranche, and Leibniz, from the writings of philosophers in the empiricist tradition, in particular Boyle, Locke, Berkeley, and Hume, and from the work of Immanuel Kant, who can be seen as providing a synthesis of these two traditions in his critical philosophy.

Readings: Modern Philosophy: An Anthology of Primary Sources, Roger Ariew, Eric Watkins (eds.), Hackett, 2000

Requirements: class participation, four short quizzes (12.5% each), a mid-term paper (25%), and a final paper (25%).

19th & 20th Century Philosophy
30303 01 (17953)
Ameriks
2:00-3:15 TR

A history of philosophical reactions to Kant, from Fichte to positivism. The focus will be on a) Hegel, b) Marx, Kierkegaard, and Nietzsche, and c) on the empiricist tradition surrounding Mill. Emphasis will be on the 19th century.

Texts: Nineteenth Century Philosophy, ed. P. Gardiner; and The Essential Hegel, ed. F. Weiss.

God, Philosophy, & Universities
30326 01 (12524)
MacIntyre
11:45-1:00 MW
Cross list: THEO 30809 (13944)

We human beings are: collections of particles governed by the laws of quantum mechanics, assemblages of chemical elements and compounds, members of an animal species with an evolutionary history, agents with desires, imagination, will and reason, members of families and political communities, and finite beings created by God in His image and accountable to Him.

In each of these respects we are objects of study by the practitioners of one or more academic disciplines. But how do these different aspects of the human condition relate to each other? In what does the unity of a human being consist? Traditionally the task of answering those questions has been assigned to philosophy. And it is by how it answers these questions that the Catholic philosophical tradition differentiates itself from other and rival philosophical traditions. For, like their Jewish and Islamic counterparts, Catholic philosophers are committed to believing that any attempt to understand what human beings are which omits reference to their relationship to God and to those properties of human nature without which such a relationship would not be possible is bound to fail. This puts the Catholic philosophical tradition at odds not only with philosophers who deny this, but also with those universities whose curriculum presupposes just such a denial.

There are, for example, universities where a number of disciplines are taught, but philosophy happens not to be among them and neither does theology. So that questions about how the findings of the different secular disciplines relate to each other and to theology and of how each contributes to a common task, that of understanding what a human being is, are never raised. There are universities where it is not just that theology is absent, but where it is excluded because belief in God is taken to have no rational justification. And there are universities where both philosophy and theology are taught, but where they are presented as just two more narrowly specialized disciplines, so that once again philosophical questions about the relationship of theology to the secular disciplines go unasked.

The Catholic philosophical tradition is therefore committed not only to asserting certain theses within philosophy
and to advancing arguments in their support, but also to defending a particular conception of what the place of philosophy in a university curriculum should be. And it is only possible to justify that conception, if there are sound arguments that are sufficient to justify the central assertions of the Catholic philosophical tradition: that God exists, that finite and contingent beings are fully intelligible only as dependent on God, that human beings are rational agents whose exercise of their powers cannot be explained in purely naturalistic terms.

With philosophy the interest is always in the detail. Therefore in this course we will focus on one particular set of issues, those concerning the relationship of soul, mind and body. We will read texts by two philosophers from within the Catholic philosophical tradition, Thomas Aquinas (1225-74) and Antoine Arnauld (1612-94) who held different and incompatible positions on those matters. And we shall ask not only what can be said for and against each of their positions, but also how far each has the resources to respond successfully to modern materialist or physicalist accounts of the human being. But we will also ask why the study of physics is necessary for the flourishing of a university and why the study of theology is harmed, if physics is not studied. Here our guide will be John Henry Newman (1801-90).

The aim then is twofold: first to arrive at a view of what resources the Catholic philosophical tradition needs to possess, if it is to spell out and to justify the philosophical commitments of the Catholic faith; and secondly to identify the kind of university setting within which those philosophical commitments can illuminate the relationship of theology to the other disciplines.

Reading: Thomas Aquinas Selected Philosophical Writings, tr. T. McDermott (OUP)
Antoine Arnauld & Pierre Nicole, Logic or The Art of Thinking (CUP)
John Paul II, Fides et Ratio

There will be no final examination.

**Gender and Science**

30354 01 (15785)
Kourany
2:00-3:15 TR
Cross List: GSC 30516 (16131), STV 30154 (16132)

Thanks to former Harvard University President Lawrence Summers and his suggestion, back in 2005, that women are neither motivated enough nor smart enough to succeed in science (at least not as motivated and smart as men), widespread attention has again been directed to the “gender gap” in science. But the full story has yet to be told. In this course we shall try to uncover at least key elements of that story, especially the key factors, past and present, that have kept the female/male success gap in science in place. We shall concentrate, however, on the importance of closing that gap: the significant difference it has made to both scientific knowledge and the society shaped by that knowledge when the gap has been narrowed. In the process we shall find reason to challenge the prevailing house philosophy in both science and philosophy of science, the one that assumes that such differences as gender have no bearing on the production of scientific knowledge.

This will be a discussion class informed by readings drawn from a variety of sources, including natural and social scientists as well as historians and philosophers of science, and the requirements will include three papers.

Text: J. Kourany (ed.), The Gender of Science as well as articles placed on e-reserve.

**Plato**

43101 01 (17954)
Sayre
11:00-12:15 TR

After a brief introduction to pre-Socratic thought, the class will read (in translation) 8 or 9 dialogues representing all
periods of Plato's thought. Class format will include both lectures and discussion. Brief summaries of selected dialogues will be due before discussion in class. There will be midterm and final examinations, but no term paper.

**Aristotle's Ethics and Politics**  
**43108 01 (19055)**  
Karbowski  
3:30-4:45 TR

This course is a systematic investigation into Aristotle's ethico-political thought. We will read all of Aristotle's *Nicomachean Ethics* and most of his *Politics*. The subjects investigated will include Aristotle's views of the highest human good, character excellence, practical wisdom, friendship, the political aspect of human nature, the best constitution and political regime, conditions of citizenship, among other things.

**Maimonides & Crisis of Faith**  
**43147 01 (17956)**  
Neiman  
3:00-4:15 MW

This course examines Moses Maimonides' great *Guide for the Perplexed* (1135), in order to understand the author's approach to questions of faith and reason. Like Thomas Aquinas (who utilizes the *Guide* in his *Summa Theologiae*), Maimonides has as a goal the reconciliation of Biblical faith with the philosophy of Aristotle. Like Aquinas, Maimonides provides strategies for understanding the place of philosophy in faith and faith in philosophy that are still interesting and viable (not to mention controversial) today.

Course text: Moses Maimonides, *The Guide for the Perplexed*. Depending on interest, we can also look at some of the ways Aquinas utilized the thought of "Rabbi Moses" in his *Summa*. And also we'll want to comment on the place of Maimonides in the ongoing history of Jewish Philosophy (say, in the work of Abraham Joshua Heschel).

Requirements: 8 2-3 page exegetical and/or critical papers, class attendance and (if possible) participation, and a final.

**Kant**  
**43169 01 (17959)**  
Rush  
9:30-10:45 TR

An overview and critical assessment of Kant's transcendental idealism as it is presented in his main work, the *Critique of Pure Reason*.

Required texts:  

**Ethical Theory**  
**43301 01 (15791)**  
Warfield  
11:45-1:00 MW

We survey standard problems in normative ethics (especially issues concerning theories of the right and the good) and meta-ethics (especially debates about the objectivity of ethics). We end of the semester with a look at recent theoretical work on the demands of morality.

Requirements – significant paper writing and follow-ups on completed papers.

**Environmental Justice**  
43308 01 (13613)  
Shrader-Frechette  
4:30-7:00 W  
*Crosslist:* BIOS 50544 (14002), HESB 43537 (14921), IIPS 50901 (13945), STV 43396 (13946)  
*Instructor Written (Email) Permission Required*

Offered primarily for biology credit, this course is cross-listed for philosophy credit. Course will cover flaws in scientific method and flaws in ethics that cause environmental injustice – the fact that children, minorities, and poor people receive higher exposures to environmental toxins that damage their health and kill them. Course is hands-on, and students will learn to analyze the scientific and ethical flaws in some of the 3000 draft impact assessments done annually in the US; student work on these assessments will actually help influence policy and serve threatened communities. Majors in environmental sciences, pre-med, engineering, philosophy, or any of the natural or biological sciences, need no permission for the course. All other majors need instructor’s permission (kshrader@nd.edu) to enter the course.

Since this course is cross-listed with biology, and presupposes a good bit of science background, students who are neither pre-meds nor science/engineering majors must have the personal written permission of Dr. Shrader-Frechette to enroll in the course.

Requirements include weekly summary assignments; weekly quizzes; 3 short, analytic papers; participation in classroom analysis, and one major project. Students each choose a project that involves working on a self-chosen EJ project, so that they can use techniques (learned in course) to promote real-world social justice and improved scientific methods in specific poor or minority communities. There are no exams.

Texts include Peter Singer, *One World*; Shrader-Frechette, *Environmental Justice*; and a variety of articles from scientific and medical journals.

**Justice Seminar**  
43404 01 (12533)  
Weithman  
1:30-2:45 MW  
*Crosslist:* POLS 43640 (12531), ECON 33250 (12532)

The Justice Seminar undertakes a critical examination of major theories of justice, using both contemporary works (e.g., John Rawls’ *A Theory of Justice* and Kenneth Arrow’s seminal papers on voting theory) and historical classics (e.g., Aristotle’s *Politics* and the Lincoln & Douglas debates). The seminar requires substantial participation of students both in the form of seminar papers and in oral discussion. This is the core course for the concentration in Philosophy, Politics, and Economics (P.P.E.).

**Metaphysics**  
43501 01 (12732)  
van Inwagen  
5:00-6:15 TR

Metaphysics is the part of philosophy that attempts to get behind all appearances and to arrive at reasoned judgments about how things really are. Metaphysics asks what the most general features of the world are, why there is a world that has those features, and how we human beings fit into that world. Some metaphysical questions that will be
investigated are: Is the apparent existence of a multitude of things a real feature of the world, or is reality somehow "one" and individuality an illusion? Is there a real physical world outside the mind? Is there a mind-independent truth? Why is there a world: Why does anything at all exist? Is the physical world the work of an intelligent designer? How are our thoughts and feelings related to our bodies? Have we free will?

Texts: Peter van Inwagen and Dean Zimmerman (eds.), *Metaphysics: The Big Questions*; Peter van Inwagen, *Metaphysics*

Written work: An hour examination and a term paper. There will be no final examination.

**Epistemology**  
**43601 01 (17964)**  
Stubenberg  
3:30-4:45 TR

The first part of this course will be a survey of the central issues in current epistemology. We’ll work our way through an introductory text, supplementing it with a number of papers by the key figures we discuss. The second half of the course will be devoted to a in-depth exploration of the topic of perception: How is perception to be analyzed? How might we establish its reliability? What role can it play in overcoming skepticism?

Texts:  

Requirements:  
Thee medium-sized papers (about 3000 words).  
Participation in classroom discussion.

**Bio-Medical Ethics, Science Evolution & Public Health Risk**  
**43708 01 (13616)**  
Shrader-Frechette  
3:30-6:00 T  
*Cross List: BIOS 50545 (14003), HESB 43538 (14922), STV 40216 (13948)*

Designed for premedical students and those interested in the environment, science, and engineering, the course will survey ethical issues associated with current public-health problems such as pollution-induced cancers occupational injury and death, and inadequate emphasis on disease prevention, nutrition, and environmental health.

Courses requirements: Weekly quizzes but no tests, weekly one-page reading reports, 3 one-page papers, readings for every class, participation in classroom analysis.

**Darwin, Philosophy, & Religion**  
**43712 01(17968)**  
Ramsey/Ashley  
11:45-1:00 MW  
*Crosslist: THEO 40835*

The year 2009 marks both the 200th anniversary of Darwin's birth and the 150th anniversary of the publication of his *On the Origin of Species*. The *Origin* has had a profound effect, not just on biology, but also on how we think about ourselves, about human nature, religion, and morality. This class will begin by reading Darwin (the *Origin* and excerpts from *Descent of Man*) and biographical material about Darwin's life. We will then embark on an
exploration of the impact of Darwin's ideas, focusing on their theological and philosophical implications. This class will provide a deeper understanding of the birth and context of Darwin's ideas and their ongoing significance in the Twenty-first Century.

Requirements include in-class participation (including occasional presentations), some activities outside of class (including attending some films and a conference on the ND campus, as well as two brief out-of-state field trips), a midterm and final paper.

**Intermediate Logic**
**43907 01 (18759)**
Blanchette
9:00-10:15 WF
*Cross List: PHIL 83901*

This course is an introduction to the metatheory of first-order logic. We begin with some basic set theory, and move on to the fundamentals of first-order metatheory, including the completeness, compactness, and Löwenheim-Skolem theorems. There will be frequent homework and one or more exams. Though no particular logical background is presupposed, this course is naturally taken after Phil 30313 or equivalent.

**Directed Readings**
**46497 01 (11940)**
Holloway

**Directed Readings**
**46497 02 (10103)**
Holloway

**Senior Thesis**
**48499 01 (11100)**
O'Connor