



**PHIL 277: Aesthetics** Dimitris Apostolopoulos  
(Ethics and Values)

This class introduces students to a selection of core topics in philosophical aesthetics, drawing on a mix of contemporary and historical readings from analytic and continental sources. The class aims to give students

**PHIL 287: Environmental Ethics**T|BA  
(Ethics and Values; Law, Society, and Social Justice)



## 300-level Courses (Tier Three)

### PHIL 304: History of Ancient Philosophy Jeffrey Fisher

This course will give students an overview of ancient philosophy by covering the two greatest philosophers of the ancient period: Plato and Aristotle. We read the entirety of Plato's magnum opus, *Republic*, after which we will cover the main elements of Aristotle's philosophical system, reading selections from the *Nicomachean Ethics*, *Politics*, *Physics*, *De Anima*, and *Metaphysics*. Students will leave the class with an understanding of the philosophical perspectives of both Plato and Aristotle; an understanding which should prove beneficial for any future philosophical study, given both 1) the philosophical insight characteristic of both Plato and Aristotle's works, and 2) the tremendous influence both of these philosophers have had on subsequent intellectual life.

### PHIL 309 (WI): Classical Modern Philosophy Kristen Irwin (Writing Intensive)

Studying the classical modern philosophers does not tell the entire story of Western philosophical thought in the 17th & 18th centuries. While we will cover the canonical thinkers in this course primarily via secondary sources, we will spend our time in primary texts on canonical philosophers, which may include figures such as Elisabeth of Bohemia, Damaris Masham, Mary Anne Conway, Nicolas Malebranche, Pierre Bayle, Margaret Cavendish, Catherine Cockburn, and Mary Shepherd.

### PHIL 322: Philosophical Perspectives on Women Jennifer Parks (Existence, Meaning, and Culture; Diversity)

This course takes up some of the central debates in classical and contemporary feminist philosophy. We will use feminist perspectives to investigate core problems in a number of areas of philosophy. These include: liberal vs. radical feminism, accounts of the body in feminist philosophy, controversies over "difference" vs. "sameness" feminism, and feminist challenges to more traditional philosophical views about autonomy and the self. We will consider more recent developments within feminist philosophy, with attention to post-colonial and global perspectives.

### PHIL 324 (WI): Topics in Ethics: Moral Responsibility Mario Attie-Picker (Ethics and Values; Writing Intensive)

The present course is about the concept of responsibility. The course is organized around two mutually informing questions. We begin by asking whether individuals are truly responsible for their actions. Here we explore the ever-present but always elusive debate of free will. We then move to questions about the nature of responsibility. What is responsibility after all? What does it mean to be responsible for something (a decision, a desire, a whole personality)? And what conditions, if any, under which responsibility is realized? Finally, we shift our attention to the question of collective responsibility. How does responsibility work at the group level? What are we doing when we hold a country responsible for an unjust war or a corporation for a toxic work environment? And what is the relation between individual and collective responsibility? Can one be held responsible for actions of one's group (family, community, country, etc.)?

**PHIL 324: Topics in Ethics: Bioethics and Media** Jennifer Parks  
(Ethics and Values)

This course considers major debates in bioethics, drawing on a variety of perspectives and media approaches by using sources from philosophy, literary graphic novels, and film (including both documentary and popular film). We will approach contemporary issues in medicine through the lens of popular culture and scholarly analysis with these questions in mind: How is the issue under consideration being presented to a mass audience? How might the media's presentation differ from or adhere to more scholarly bioethical considerations? How does the media help to uniquely convey the ethical issues at stake?

**PHIL 324: Topics in Ethics: Human Rights** Jay Gordon  
(Law, Society, and Social Justice)

This course addresses a variety of philosophical issues within human rights. We'll start with some texts that point to different approaches in conceptualizing human rights, as well as an overview of the major human rights instruments in international law and global governance. We'll look at such questions as the concept of rights, and its empirical and Marxist critics; theories of the last decade in the ethical framework for understanding torture; hermeneutical issues that enlarge human rights treaties; the different ways that gender comes into play within human rights; the problem of how to determine intent in cases of genocide; and issues of sovereignty when countries assert extraterritorial jurisdiction over human rights violations that take place in other parts of the world.

**PHIL 369 (WI): Philosophy of Medicine** Elizabeth Hoppe  
(Mind and Science; Writing Intensive)

This writing intensive course, divided into three parts, investigates the meaning and practice of medicine. It begins with the question: What is Medicine? and attempts to answer it through metaphysical and epistemological arguments that arose at the development of medical debate in ancient Greece. Authors for the first part include: Plato, Hippocrates, and Galen. The second component concerns human health and suffering. Here we will examine a variety of texts including medieval philosophy, Buddhism, feminism, and decolonial theory. The third and final part will examine contemporary medical practices, beginning with evidence-based medicine, followed by critiques of current mainstream medical practices.

**PHIL 386: Analytic Philosophy** Matthew Dunch  
(Mind and Science; Ethics and Values)

Analytic philosophy was the most significant philosophical movement in twentieth century English language philosophy and remains influential. This course traces the development of analytic philosophy beginning with Gottlob Frege's Begriffsschrift (Concept Writing) 1879 through major figures including Bertrand Russell, Ludwig Wittgenstein, W.V. Quine, J.L. Austin, and Elizabeth Anscombe. Though some scholarly consensus exists regarding many of the central figures and areas of analytic philosophy, analytic philosophy is notoriously difficult to define with precision. The course will also consider figures on, or possibly beyond, the edges of analytic philosophy including Iris Murdoch, Philippa Foot, Stanley Cavell, and John McDowell.

**PHIL 389 (WI): Contemporary Issues in Critical Philosophy of Race** Jacqueline Scott  
(Law, Society, and Social Justice; Writing Intensive)

In this course we will examine several contemporary arguments within the field of critical race theory. The two major questions that guide this field are: What is race? What values do and/or should we assign to race in our society?. The course will be divided into three parts: 1) the historical roots of contemporary arguments about race; 2) several contemporary arguments about race; 3) a few of the social/political implications about these arguments.

**PHIL 398: Capstone: Philosophy of Human Rights** Brandon Morgan-Olsen  
(Law, Society, and Social Justice)

The idea of a moral human right, with associated moral responsibilities, is incredibly influential in the modern world. This course will analyze this idea in depth, serving as an introduction to and exploration of issues in the philosophy of human rights. Throughout the semester, we will discuss how one ought to conceive of and justify human rights, guided by a close examination of various themes and controversies that surround these issues.

In doing so, we will engage with three different theoretical approaches: an Individual Approach, which represents the contemporary liberal emphasis on rights of individuals; a Community Approach, which represents various views (e.g., Communitarian, Confucianist) that prioritize social connectedness and the rights of groups; and a Marginalized Approach, which represents a family of views (e.g., feminist, anti-racist, intersectional) that privilege marginalized peoples in addressing human rights issues.

By the end of the course, we will be better equipped to answer questions such as: What is a (moral) human right? What connection is there between moral human rights and legal human rights? Which rights are genuine human rights? What does it mean for genuine human rights to be universal? What approach is the right one to take in thinking about human rights? Why has the idea of a human right been so influential? Should it be? How can thinking carefully about human rights help me in engaging morally with our modern world?

**PHIL 398: Capstone: Contemporary European Philosophy** Jennifer Gaffney  
(Existence, Meaning, and Culture; Law, Society, and Social Justice)

This course will serve as the capstone for the philosophy major. It will focus on issues in social and political philosophy concerning revolution. Though we often use the word "revolution" uncritically, this concept operates at the very limits of the political and important questions about the stability, legitimacy, and identity of the modern democratic state. On the one hand, revolution is the cornerstone of modern democratic society. Western liberal democracies idealize the revolutions that gave birth to them, celebrating these revolutions for breaking with the despotic regimes of the past and establishing a new ideal of emancipation. On the other hand, revolutions are themselves inherently violent events, operating outside the law and against the state for the sake of ending the existing order. The idea of revolution is therefore in tension with the idea of the state, and the question of what it means for modern democratic states to organize themselves around this tension will guide our inquiry in this course.

Turning to figures such as John Locke, Jean-Jacques Rousseau, Karl Marx, Hannah Arendt, C.L.R. James, Frantz Fanon, and Martin Luther King Jr., the course will raise the following questions: What distinguishes modern revolution from other kinds of insurrection or political instability? What does it mean to have a

fundamental “right to dissolve government”? What is the relationship between revolution and the concepts