Philosophy

Professors: Boettcher, Godfrey, S.J., Kearney (Emeritus), McCall, McCarthy, Moody, Wachterhauser
Associate Professors: Brokes, Corabi, Hebbeler, G. Hoffman, Linehan, R.S.M., Lombardi, S.J., Payne, St. Amour
Assistant Professors: McDonald (Chair)
Visiting Assistant Professors: Casey, E. Hoffman, Weislogel
Adjunct Professors: Ahern, Gilbertson, McConnell, Meline, Murphy, Pappas, Touey,

Program Overview and Mission
Philosophy is a creative and critical exploration of the meanings and values by which we live our lives. Philosophers inquire, in a disciplined yet free and unrestricted manner, into matters indispensable to our humanity and to human flourishing in society, politics, and culture. By attempting to understand reason itself, and in specifying the conditions under which reality can be known truly, philosophers examine the fundamental presuppositions and the normative foundations of human practices such as language, law, science, art, education, ethics, and religion. To enter into philosophy is to find a new way of wondering and speaking about those things that matter most to us as human beings—love and friendship, work and creativity, suffering and death, identity and diversity, God and the mystery of evil, freedom and responsibility, and the possibility of living a good and meaningful life.

Philosophy Department
Program-level Goals and Learning Objectives
Goal 1: Students will develop the skills of identifying, analyzing, evaluating, and constructing philosophical arguments

Learning objectives
Objective 1.1: Students will be able to recognize arguments that appear in written texts by identifying philosophical conclusions and the premises that support them

Objective 1.2: Students will be able to evaluate the premises of arguments
Objective 1.3: Students will be able to construct arguments in order to express philosophical ideas both orally and in writing.

Goal 2: Students will demonstrate knowledge of logic (at a level appropriate for undergraduate majors)

Objective 2.1: Students will recognize basic deductive and inductive argument forms as well as different types of informal fallacies

Objective 2.2: Students will be able to apply basic logical concepts, such as validity and soundness and strength and cogency, in their evaluation of arguments.

Goal 3: Students will gain an appreciation for the history of philosophy, including major figures and texts

Objective 3.1: Students will be able to explain (in writing, or through oral communication, or on examinations) some of the main ideas, problems, theories, methodologies, or schools of thought from the ancient or medieval periods of Western philosophy

Objective 3.2: Students should be able to explain (in writing, or through oral communication, or on examinations) some of the ideas, problems, theories, methodologies, or schools of thought from the modern or contemporary periods of Western philosophy

Goal 4: Students will display, at a level appropriate for undergraduate majors, the skills required for engaging in philosophy as a specialized academic discipline

Objective 4.1: Students will successfully complete an advanced, seminar-style class which features the construction and evaluation of arguments for specific philosophic positions and a focused examination of a particular philosophical problem(s), area, or text

Objective 4.2: Students will complete a final paper or research project, typically in the context of completing an advanced, seminar-style class

Philosophy in the GEP:
To achieve the aims of philosophy in the University’s GEP, all students are required to take two philosophy courses: one course that deals with morality, PHL 154 Moral Foundations, and one course that deals with philosophical themes critical to reflection upon the nature of humans as persons. This second course can be chosen from among a number of courses in the Philosophical Anthropology area. In addition, students may choose to take a philosophy course to satisfy the GEP signature requirement in the Faith and Reason area.

Jesuit Tradition Signature GEP Course: PHL 154 Moral Foundations (3-credits)
A critical study of the various ways in which agents, actions, and social practices are evaluated from the moral point of view, as this has been articulated in major Western ethical theories. Tools for this study include an introduction to philosophical reasoning, and concepts basic to the moral point of view, such as rights, duties, virtue and character. Theories studied include but are not limited to Consequentialism, Deontology, and Natural Law. This course is a prerequisite for any Ethics Intensive course as well as for the required course in the Philosophical Anthropology area.

Variable GEP Course: PHL NNN: Philosophical Anthropology

Course Area (3-Credits)
The requirement of a course in Philosophical Anthropology reflects the conviction that humans are beings who seek to explain to themselves who they are. To paraphrase St. Augustine, if no one asks me what a human being is, I know; if I want to explain it to a questioner, I do not know. The self-knowledge required to meet the challenge posed by Augustine’s questioner may be achieved by courses satisfying one or more of three criteria: the metaphysics of the person, individual and society, and the meaning of life. The possession of this self-knowledge is a prerequisite for achieving the Ignatian ideal of cura personalis, care that is fitting for a human being in particular.

The Philosophy Major
Majoring in philosophy is a time-honored way of gaining a liberal arts education, i.e., an education fitting for a person who would be free. Philosophy majors at Saint Joseph’s University will have an opportunity to read some of the most profound and challenging works ever written. In the classroom they will partake in lively discussions of life-changing ideas. Majors will develop their capacity to think clearly and creatively, to argue logically and express their thoughts persuasively, to criticize rationally and converse openly, to uncover assumptions and recognize implications and to raise those important questions that are often overlooked.

As a deliberately pluralistic department possessing expertise across a broad range of philosophical traditions and methods, we are able to offer courses across all major historical periods (i.e., ancient, medieval, modern, contemporary) and areas of field specialization (e.g., epistemology, metaphysics, ethics and social and political philosophy). Majors are challenged to grapple with perennial philosophical problems (e.g., free will, skepticism, objectivity, the nature and existence of God) and are introduced to methods of inquiry that allow for the development and appropriation of philosophical modes of thinking, speaking, and writing. An active Undergraduate Philosophy Society provides a forum for gathering with other students also genuinely interested in philosophy, and provides an excellent opportunity for student-faculty dialogue outside the classroom.

Requirements for the Philosophy Major

Philosophy majors have the option of pursuing one of four tracks: (1) History of Philosophy; (2) Social-Political/Philosophy of Law; (3) Mind, Language, Science; and
(4) Philosophy of Religion. Major concentration requirements are the same for all four tracks, though the integrated learning requirements (ILC) will vary from track to track.

GEP Signature Requirements (6 Courses)
PHL 154 Moral Foundations
THE 154 Faith, Justice, Catholic Tradition
ENG 102 Texts and Contexts
HIS 154 Forging the Modern World
XXX NNN Faith and Reason Course Area (see course list)
XXX 150 First Year Seminar

GEP Variable Requirements (6-9 Courses)
ENG 101 Craft of Language
THE NNN Religious Difference
PHL NNN Philosophical Anthropology (see list of courses)
MAT NNN Mathematics - Beauty

Non-Native Language (0-2 courses)
Natural Science (1 four-credit lab course or 2 three-credit non-lab courses)
Social/Behavioral Science
Fine Arts/Literature

GEP Overlay Requirements
Writing Intensive
Ethics Intensive
Diversity/Globalization/Non-Western

Major Concentration Requirements (8 courses)
1. Logic or Symbolic Logic
2. History course: Ancient/Pre-Modern
3. History course: Modern/Contemporary
4. PHL elective course
5. PHL elective course
6. NON-GEP PHL elective
7. PHL 495 Senior Seminar or PHL 395 Junior Seminar
8. CHOOSE ONE BELOW:

GEP Faith and Reason (if taken in Philosophy) or PHL elective Course

Integrated Learning (ILC) Requirements (3 courses)

History of Philosophy Track:

Philosophy majors pursuing the History of Philosophy track should select three courses from among the following:
HIS 315 The Glory that was Greece: Classical & Hellenic Worlds 750-300 B.C.E.
CLA 201 Classical Mythology
CLA 202 Classic Epic in Translation
POL 301 Classical and Medieval Political Thought
THE 333 Knowledge & Love of God in the Middle Ages
HIS 317 The Medieval Experience
HIS 319 Revolutions: 1517-1648: Religious, Social,

Scientific
HIS 320 Absolutism and Enlightenment: 1650-1789
POL 302 Modern Political Thought
Greek, Latin, German, French (1 or more in the SAME language)

Social-Political/Philosophy of Law Track:
Philosophy majors pursuing the Social-Political/Philosophy of Law track should select three courses from among the following:

Any Economics course:
POL 122 Law and Public Policy
POL 310 Constitutional Politics
POL 311 Constitutional Law – Rights & Civil Liberties
POL 312 Law and Social Change
POL 117 Introduction to Political Thought
POL 303 American Political Thought
POL 407 Seminar: Theories of Justice in the 21st Century
POL 301 Classical and Medieval Political Thought
POL 302 Modern Political Thought
POL 352 Political Economy of Booms and Busts
POL 401 Seminar: Freedom of Religion
POL 113 Introduction to Comparative Politics
POL 115 Introduction to International Politics
POL 117 Intro to Political Thought
POL 357 Ethics in International Affairs
POL 351 International Law and Organization
SOC 253 Race and Social Justice
SOC 345 Law and Social Policy
SOC 351 Gender and the Law

Mind, Language, Science Track:
Philosophy majors pursuing the Mind, Language, Science track should select three courses from among the following:
Any Mathematics course
Any Natural Science course
Any Computer Science course
Any Linguistics course
PSY 220 Sensation and Perception
PSY 222 Neuropsychology
PSY 221 Animal Learning and Memory
PSY 224 Psychopharmacology
PSY 226 Psychology of Emotion
PSY 225 Comparative Animal Behavior
PSY 234 Psychology of the Self
PSY 122 Abnormal Psychology
PSY 231 Developmental Psychology

Arts and Humanities Track:
Philosophy majors pursuing the Arts and Humanities track should select three courses from among the following:

I. Honors Courses
CLA 321 Sexuality and Gender in the Ancient World
LTT 461 The Franco-Afro-Caribbean Story
THE 326 Letters of Paul
THE 333 Knowledge and Love of God in the Middle Ages
THE 359 Religion, Violence, and Terrorism
II. Art/Music/Film Courses
MTF 151  Music Fundamentals
MTF 157  Music History: Antiquity to 1750 MTF 158  Music History: 1750 to the Present MTF 251
Music Theory
MTF 258  Major Composers: Beethoven ART 101-107  Art History courses
ART 180  Mystery: Sacred Time, Sacred Space ART Any Studio Course
FLM 291-296  Film courses
FLM 391  Film Theory and Criticism

III. Classics
CLA 201  Classical Mythology
CLA 202  Classical Epic
CLA 203  Classical Tragedy
CLA 204  Ancient Comedy
CLA 321  Sexuality and Gender in the Ancient World

IV. Literature (English Department)
ENG 301-331  Any English Course
ENG 381  History of the English Language ENG 382  Literary Theory: Plato to Post-structuralism

V. Literature (Modern Languages)
CHN 310  Selections in Chinese Literature FRE 410-462  Any course in French literature/film
GRM 305-406  Any course in German literature/film JPN 310  Selections in Japanese Literature SPA 310
Introduction to Literatures of the Spanish-Speaking World
SPA 410-456  Any course in Spanish literature/film

Philosophy of Religion Track:
Philosophy majors pursuing the Philosophy of Religion track should select three courses from the following:

One Theology/Religious Studies course beyond the GEP and two courses from the list below:

POL 401  Seminar: Freedom of Religion
HIS 316  The Grandeur That was Rome
HIS 317  The Medieval Experience
SOC 327  Sociology of Religion
SOC 368  Cults as Social Movements

Latin or Greek (1 or more in the SAME language).

Electives (14 – 18 courses) Requirements for the Philosophy Minor
Students seeking to complete a minor in philosophy must take the two philosophy courses required in the GEP:
PHL 154 Moral  Foundations and PHL xxx Philosophical Anthropology. In addition, students must complete 4 more philosophy courses. We recommend that philosophy minors take a philosophy course to satisfy the GEP Faith and Reason signature course area, as well as one to satisfy the Ethics Intensive overlay.
Philosophy

PHL 150 First-Year Seminar (3 credits)
Various first-year seminars are offered each year by philosophy faculty.

PHL 154 Moral Foundations (3 credits)
A critical study of the various ways in which agents, actions, and social practices are evaluated from the moral point of view, as this has been articulated in major Western ethical theories. Tools for this study include an introduction to philosophical reasoning and concepts basic to the moral point of view, such as rights, duties, virtue and character. Theories studied include but are not limited to Consequentialism, Deontologism, and Natural Law. Satisfies the GEP Jesuit tradition course requirement.

PHL 170 Special Topics in Philosophy (3 credits)

PHL 201 Knowledge and Existence (3 credits)
Three basic problems concerning reality and the quest to know reality: 1) the origin, validity, and limits of human knowledge; 2) Graeco-Christian, modern, and contemporary approaches to being and causality; and 3) the problem of God. Does not satisfy the GEP variable course requirement in the Philosophical Anthropology area.

PHL 220 Logic (3 credits)
A study of the logic of ordinary language: the functions of language, forms of argument, fallacies, definition; analysis of propositions and deductive reasoning; inductive reasoning, analogy and scientific hypothesis testing. An introduction to symbolic logic is provided. Techniques are developed for translating arguments in ordinary language into a canonical language that highlights their logical form. The predicate and propositional calculi are used to establish the validity of simple arguments. Does not fulfill the philosophy GEP.

PHL 240 Symbolic Logic (3 credits)
The study of the semantic and syntactic properties of propositional and predicate logics- natural deduction systems of the first order. Some results in meta-logic (such as the soundness and completeness proofs for particular systems) may be addressed, and attention may also be paid to the properties of axiomatic deductive systems in contrast to systems of natural deduction. The usefulness of formal systems for studying the property of validity in natural language arguments will also be addressed, in part by learning techniques for “translating” arguments from one language to the other. Does not fulfill the philosophy GEP.

PHL 250 Philosophy of Death (3 credits)
A study of the reality of death as the boundary of human experience. The course explores the meaning of death and its relationship to the meaning of life, examines evidence for and against the thesis that death is the end of human existence, and considers implications for selected contemporary issues (e.g., death with dignity, medical definition of death).

PHL 252 The Philosophy of Karl Marx (3 credits)
An analysis and evaluation of the early writings of Karl Marx. Topics to be stressed include the metaphysical roots of Marx’s concept of human beings, the causes and effects of alienation, economic determinism, and the rise of philosophical communism.

PHL 253 Darwin, Marx, and Freud (3 credits)
This course takes up four radical thinkers—Hume, Darwin, Marx, and Freud—men who revolutionized the zeitgeist of their respective eras in different ways, but all having to do with reconsidering the role of reason in describing human nature. For Hume, we will focus on the turn to empiricism and theory of causality. For Darwin, we will see how his theory of evolution by natural selection challenged the theory of intelligent design popularized by William Paley. For Marx, we will focus on his reconception of human nature in economic terms, and for Freud, we will investigate the shift from reliance on conscious introspection as the source of knowledge to a theory of unconscious motivation. We will ask, how did each figure go against the knowledge tradition of his time, and further, how are these figures connected to one another beyond being skeptics of what they themselves were taught?

PHL 254 Philosophy and The Democratic Body (3 credits)
For centuries philosophers have tried to understand what it means to be human by analyzing various aspects of the human condition. Unfortunately, the fact that we are embodied beings has not yet received adequate treatment. This course is an attempt to correct many years of philosophical avoidance of the body. We will not begin our inquiry with the assumption that human consciousness is just a given and is the same in all human beings. Rather, we will begin with an analysis of various forms of embodiment and consciousness as affected by the types of bodies that we have and social attitudes towards these bodies.
PHL 256 Freedom and Determinism (3 credits)
A metaphysical and epistemological analysis and evaluation of the various philosophical positions on the determinism-free will issue. Various kinds of determinism (hard, soft, theological, etc.) will be critically examined, and various ways of arguing in support of free-will (from choice, deliberation, remorse, etc.) will be assessed.

PHL 257 Philosophy and Liberation (3 credits)
What do we mean by “liberation”? Liberation from what? Liberation for what? What role does philosophy play in the quest for liberation? This course will explore the meaning of liberation in a variety of contexts (biological, psychological, economic, political, spiritual), paying special attention to what it might mean for students and the university. In particular, we will be looking for those places where the philosophical, the political, and the spiritual intersect in the event of liberation. Among our guides on this journey of reflection will be Plato, Aristotle, Kant, Marx, Kropotkin, Goldman, Zubiri, Foucault, Kristeva, Cone, Singer, Dussel, Ellacuria, and Caputo. Some non-Western views will be considered as well.

PHL 258 The Authentic Self: Augustine, Kierkegaard, Heidegger (3 credits)
This course will center on careful textual study of primary sources in philosophy/theology that deal with the analysis of human “fallerness” and self-recovery. A key element that will emerge is the role of the will: not just the theoretical freedom of the will, but the necessity to make a specific act of the will, namely to will to be one's authentic self. Focus on works of Augustine, Kierkegaard, and Heidegger.

PHL 260 Philosophy of Human Nature (3 credits)
In this course we shall inquire into the nature of human beings by reading and discussing major philosophical texts from the western intellectual tradition along with essays written by contemporary philosophers. In particular we shall explore such topics as the nature of human rationality, knowledge and belief, immortality, virtue, free will, self-deception, the mind-body problem, and physicalism vs. dualism with respect to human persons.

PHL 262 Freedom, Citizenship, Culture (3 credits)
This course will survey recent trends in political philosophy with special attention to competing conceptions of political freedom, civic identity and responsibility, and the political significance of community and cultural diversity. Does our political freedom depend primarily upon securing the negative liberties celebrated in the classical liberal tradition? Does it also require adequate social rights, democratic self-determination and/or active and ongoing participation in the political process? How should claims of freedom be balanced alongside the need to promote the common good, political solidarity and unity, and a sense of common belonging? How should the demands of citizenship be weighed against commitments arising from membership in sub-state cultural groups and other forms of human community?

PHL 264 Topics in Moral Psychology (3 credits)
This course will explore human moral judgment, decision making, and behavior. Included are examinations of issues about whether the psychological processes involved in human moral practice are innate, about the respective roles of emotion and reasoning in moral judgment, and about the extent to which cultural forces shape our moral beliefs. Following the lead of much of the field in recent years, our focus will be primarily on working out the philosophical implications of recent scientific investigation on the topics.

PHL 266 Philosophy and Religion in American Identity (3 credits)
From the founding of the American nation under the influence of Puritanism to the rise of Transcendentalism in the nineteenth century, philosophic and religious propositions have decisively shaped the American character. This course examines several important episodes in American thought in order to determine what makes Americans different from other sorts of people, what habits of thought inform their decisions, and what principles govern their understanding of the relation between religion and public life. This course typically involves making two off-campus visits to historical sites in Philadelphia.

PHL 268 The Self: East and West (3 credits)
Philosophers East and West, ancient and modern, have struggled with the question: What does it mean to be a Self? What does it mean to be genuinely myself in the world in which I find myself? And what are important erroneous as well as “accurate” ideas that have practical consequences in the experience of myself? The course is intended to be an introduction to, and survey of, four philosophical notions of the Self, from East and West, from antiquity to recent times: Buddhism, Confucianism, Stoicism and Existentialism.
PHL 269 Plato and Waking Life: Perspectives on Being (3 credits)
In 399 B.C., Socrates famously said, “The unexamined life is not worth living.” He made that statement in Plato’s work The Apology. In addition to The Apology, we will read Plato’s Republic, where Plato presents his idea of the best possible state, both internally and externally. In the second half of the course we will start by watching a 2002 animated film, Waking Life, by the contemporary director Richard Linklater. We will delve into further topics that present and question modes of conscious being. All the materials of the course are connected with each other via the metaphysical notion of conscious existence and the degree to which it provides access to reality. A question to consider in both parts of the course: Is it possible to grasp reality through self-examination?

PHL 270 Special Topics in Philosophy (3 credits)

PHL 272 Human Intelligence: A Philosophical Exploration (3 credits)
There are few things in the modern developed world that get as much attention as human intelligence. Yet, for all the attention that intelligence receives, most people have thought surprisingly little about it: What is intelligence? Can it be learned? Is it possible for us to measure intelligence, and if so how? This course will examine these issues in depth, consider empirical findings, and explore philosophical issues that these findings and a variety of everyday practices surrounding intelligence raise.

PHL 274 From Athens to Philadelphia (3 credits)
This course investigates how a city like Philadelphia was built and to consider how a city can be built justly. This involves inquiring into the nature of cities and city life in the United States and attempting to formulate criteria for a just city. Attention will be given to topics of urban planning, to philosophical theories of justice, and to the Great Migration, the movement in the 20th century of African-Americans from the rural south into cities of the northern states. Students will be required to make several trips into Center City in Philadelphia as part of this course.

PHL 278 Philosophy of Martin Luther King (3 credits)
While much attention has been given to King as an activist, little has been written about his philosophical development and the further implications of his philosophical positions. Much of what King preached, wrote, taught, believed, and lived has its origin in his engagement with philosophy. In his writings one can see him struggle with such thinkers as Marx, Hegel, Kant, Nietzsche and others as he attempts to make sense of and transform the human condition. King’s struggle against the dehumanization of African Americans and the poor often led him to an interesting synthesis of theology and philosophy. For this reason we must also address the philosophical and emancipatory aspects of the works of Paul Tillich, Reinhold Niebuhr, Howard Thurman, and Walter Rauschenbusch.

PHL 280 Life and Death (3 credits)
The focus of the course is primarily metaphysical. The course begins with an examination of what it means to be alive. Historically, this is a question that has had philosophical and scientific roots, and we will examine both. Early ideas about life included the view of life as breath, a view that persists etymologically in words such as “spirit”. We will survey these ideas leading up to Enlightenment debates between vitalism and mechanism. After completing this survey, we will consider what is meant by a life, as a process extended in time. This leads directly to a consideration of human life, and the life of a person. In the death part of the course, we will deal with some fairly standard issues, including the Harm Thesis, and the question of whether it is ever or always rational to fear (or at least want to avoid) death. In addition, conceptions of the afterlife will be considered, in light of points previously made concerning the nature of a life in general. The conditions that would make for a meaningful afterlife will be considered in light of the question of what makes for a meaningful life in the first place.

PHL 282 People, Animals, and Ethics (3 credits)
This course will evaluate the ethical issue of whether humans have a moral obligation to protect the rights and welfare of nonhuman animals. Determining this will require a philosophical exploration of whether nonhuman animals have any rights in the first place and, if so, what these are. The course will also explore the nature and origin of ethics in human societies (including the possibility that precursors to ethical behavior can be found in some animal groups), and thereby raise the question of whether human moral practices constitute a radical departure from so-called natural behaviors.

PHL 284 Philosophy and Personal Relationships (3 credits)
This course is a philosophical exploration of relationships between individuals, particularly friendship and love, but including sex, marriage, and family, as well as any other ways in which individuals relate. Building on theories of philosophers and other thinkers, this course may consider, for example, what makes personal relationships valuable, how personal life relates to social context, how personal relationships like love and friendship have changed over time, how gender, race, age, and other differences figure in personal relationships.
PHL 286 Philosophy of Mental Illness (3 credits)
This course will explore philosophical questions at the heart of the fields of psychiatry, clinical psychology, and other mental health professions. Broadly, we will identify and critically evaluate assumptions that underlie labeling and treating certain individuals as “insane”/“mentally ill”/“mentally disordered.” We will use conceptual tools within the philosophy of mind, philosophy of science, philosophy of medicine, and moral philosophy to consider questions such as: What is insanity? Is it a disease or illness, “just like diabetes”? What is a disease in the first place? How do we define a “good” or “healthy” human life? What are the ethical implications of labeling people as mentally disordered? Might so-called mental disorders be better described as forms of “neurodiversity,” to be celebrated instead of cured?

PHL 288 Minds and Souls (3 credits)
This course surveys both the main issues and theories in contemporary philosophy of mind as well as traditional and contemporary conceptions of the soul. It philosophically examines the difference between these distinct approaches, and will inquire: Why have soul theories been largely eclipsed by other approaches until relatively recently? Why are a few philosophers taking another look at soul theories? How do broader worldview considerations inform the debates? The topic of “singularity” will also be covered.

PHL 302 Philosophy of Race (3 credits)
Race plays a prominent role in our social existence, even in what some have called a “post-racial society,” and has for centuries. In this course, we will take a philosophical approach to understanding a set of related questions about race. What is the origin and basis for racial concepts? Is race socially constructed, or does it have a biological basis? Does racial discourse serve to further entrench racial divisions? How does racial oppression relate to other forms of oppression such as class- and gender-based oppression? What is “privilege”? What could it mean to say that a person has moral obligations deriving from harms which s/he has not personally brought about, and do persons ever have such obligations? We will also investigate issues such as affirmative action, racial solidarity, and the ways in which racial oppression differentially affects men and women.

PHL 304 African Philosophy (3 credits)
Introduction to African philosophical approaches to: the problems of God, causality and chance, freedom, fate and destiny, the concepts of spirit, the philosophical wisdom of the African proverbs and the implications of Africa’s history for philosophy, with applications to Western thought. Selected Readings from modern African novels, essays in anthropology, traditional philosophical, religious and literary texts, and essays by contemporary African philosophers.

PHL 308 Asian Philosophies (3 credits)
This course will examine the concepts of self, nature, and society in the Asian philosophical paradigms as they have been articulated in the philosophy of India, China and Japan, and contemporary Asian Philosophies.

PHL 310 Philosophy of Art (3 credits)
An examination of the philosophical questions arising from the human activity of creating and appreciating art (of all kinds: visual, musical, literary, etc.). Questions can include: the relation of perception and aesthetic appreciation to knowledge; the relation between emotion and belief; the relation between artist/creator, audience/spectator, and art work. How is art distinguished from nature as possible object of aesthetic appreciation? Must art even be aesthetic? If not, how is the category ‘art’ defined, and by whom?

PHL 311 Philosophy of Law (3 credits)
Philosophy of Law examines some of the philosophical questions raised by law and legal systems, such as the nature and limits of law, the relation between law and morality, the challenges in applying the principles of constitutional, contract, criminal and tort law, and specific issues such as civil disobedience, equality and liberty, rights and responsibility, and punishment and excuses.

PHL 314 Topics in Philosophy and Medicine (3 credits)
This course examines critical philosophical questions that arise from the practice of medicine and medical research. Central topics include: confidentiality; informed consent; research on humans and non-human animals; stem cell and genetic research; reproductive and end-of-life issues; and the just distribution of health care resources. May be taken to satisfy the Ethics Intensive course requirement.

PHL 316 Food and Justice (3 credits)
It’s indisputable that there are complex moral issues related to food: How should we respond to the problems of global hunger in the 21st. century? How should we respond to the fact that millions of children and adults on our planet are severely malnourished, if not facing starvation? Are our current means of food production sustainable? And do they threaten the health and well-being of future generations? What moral challenges are raised by the use of biotechnology in food production and processing? How can we provide safe, acceptable, nutritious food for all persons in such a way that is respectful to the welfare of all sentient beings? May be taken to satisfy the Ethics Intensive course requirement.
PHL 320 Business, Society, and Ethics (3 credits)
This course will discuss ethical issues in the practice of business. Topics will typically include ethical issues in marketing, finance, human resources, the environment, product liability, global sales and labor practices, etc. The course will address these issues in business practice through the lenses of traditional ethical theories. May be taken to satisfy the Ethics Intensive course requirements.

PHL 322 Philosophy of Science (3 credits)
Methodological problems of observation, discovery, testing; the realistic import of models and theoretical entities; the use of paradigms in science; revolutionary periods in science; the relationship between science and philosophy; scientific determinism; science and human values.

PHL 326 Philosophy of Sport (3 credits)
This course will investigate a variety of philosophical issues surrounding sports. The main focus will be on ethical topics such as the use of performance enhancing drugs, the appropriateness of institutions surrounding college athletics, and the use of government funds to subsidize stadiums and arenas for professional sports franchises. These issues will be investigated by employing common methods in moral philosophy, informed by empirical research in economics and a variety of other scientific disciplines.

PHL 328 Philosophy and Evolution (3 credits)
After examining the theory of evolution via natural selection, the course will cover two important philosophical debates provoked by Darwin’s theory. First, by situating human beings within a purely natural context, evolutionary theory aroused the wrath of theologians, who looked to God as the source of creation of both man and nature. An important part of the argument is over teleology, the ancient theory that everything in nature has a purpose, and the course takes up the teleological argument for the existence of God and the Darwinian refutation of it. This issue leads to considering the role of religion in a post-Darwinian world. Second, by situating human beings within a purely natural context, Darwin’s theory called into question the specialness of humans in relation to animals. The debate here is whether nonhuman animals can be considered to possess cognition, language, and morality, or whether humans alone have these abilities.

PHL 330 Social and Political Philosophy (3 credits)
This course serves as an introduction to major works in the history of social and political philosophy. With a survey of important figures and texts from pre-modern, modern and contemporary periods, the course will address basic philosophical questions about the individual, society and the political order. These questions include: In what sense is the political order a community? What is the philosophical basis and justification of law and political authority? What are the social and political implications of a commitment to human freedom and equality? What is justice? What are the necessary social conditions for realizing freedom, justice and human flourishing?

PHL 332 Economic and Social Philosophy (3 credits)
God calls individuals and communities to be just. Philosophers argue that justice is a virtue necessary for all societies and communities. But what does justice, especially social justice, mean? The concept has a history which this course will examine by a careful reading of classic texts of Old Testament, New Testament, Aristotle, Aquinas, Locke, Marx, and Catholic Social Teaching. Contemporary issues of the working poor and economic globalization will be examined in light of the classic texts.

PHL 334 Ethics and Criminal Justice (3 credits)
This course will address ethical issues in the criminal justice system at both the theoretical and applied levels. Typical theoretical issues addressed might include the following: the relationship between law and morality; theories of punishment; conditions for the moral and/or legal responsibility of individuals; notions of procedural justice. Typical applied ethics issues might include the following: limits on the police use of deception and of deadly force; search and seizure rules; plea bargaining; mitigation and excuse defenses (e.g. insanity); mandatory sentencing, especially life without parole; capital punishment.

PHL 336 Violence and Non-Violence (3 credits)
This course will focus on two levels: philosophical reflection on the moral dimensions of violence and nonviolence in general, and analysis of some specific moral issues concerning the resort to violence. Issues include the morality of war, especially under current conditions, and criminal punishment. Theories of nonviolence, and practical alternatives to violence, will be examined.
PHL 338 Violence and Reconciliation in Northern Ireland (3 credits)
The course will examine violence and reconciliation in Northern Ireland from both a philosophical and sociological perspective. The instructors will pay special attention to both the socio-historical roots of “The Troubles” and the moral context of discourses of retribution and forgiveness. During the stay in Northern Ireland, SJU students are guests of Corymeela, an ecumenical community committed to the work of reconciliation by providing a “safe and shared space” where people can meet as Protestants and Catholics, British and Irish, rich and poor, and through open dialogue and interaction grow in trust with one another. Students, during the second week of the stay, will be expected to live with a family in Belfast and work at a cross-cultural community site.

PHL 340 Topics In Political Philosophy (3 credits)
This course will examine recent developments and debates in social and political philosophy. The emphasis of the course will be on contemporary discussions of a problem or set of problems, though some attention may be paid to the treatment of these problems in the history of philosophy. Topics to be examined might include political legitimacy, human rights, private property and distributive justice, just and unjust war, cosmopolitanism and patriotism, global justice, social unity and solidarity, toleration, multiculturalism, and the role of religion in politics.

PHL 342 Dimensions of Freedom (3 credits)
Political philosopher Hannah Arendt claims that the ability to forgive and the ability to make and keep promises are at the center of human freedom, the capacity to interrupt automatic processes and begin something new. The experience of imprisonment will be an important focus of class discussion, and a starting point to examine multiple dimensions of human freedom. These include: negative vs. positive freedom; freedom of action vs. inner freedom (thought, imagination, will); political freedom vs. political oppression; the extent to which freedom in any of these senses is a good, worthy of the value we tend to give it. For each dimension, we will also ask what inner and/or external conditions limit or even preclude its exercise.

PHL 350 God in Recent Philosophy (3 credits)
A critical study of recent challenges to the traditional conception of God as eternal, immutable, omniscient, and omnipotent. Revisions of this traditional conception are thought to be required to make sense of petitionary prayer, guarantee human freedom, and resolve the problem of evil. The course will also discuss the senses in which belief in God’s existence can and should be rationally justified. Satisfies Signature core course requirement in Faith and Reason.

PHL 351 Reason, Faith, and Relativism (3 credits)
Intelligent, sincere, and equally well-informed people often strongly disagree. This seems especially true when it comes to religious beliefs. In that context, people will often appeal to “faith,” which some construe as belief without good reason. It is therefore important to ask what counts as good reason for holding a belief, and whether all beliefs are subject to the same standard. If two individuals hold contradictory beliefs, then certainly one of them is wrong, but might both be justified in holding those beliefs? If so, does this imply that truth is relative? This course deals with the general topic of rational belief formation in a world that is religiously, ideologically, and culturally diverse. Satisfies Signature core course requirement in Faith and Reason.

PHL 352 Kierkegaard, Nietzsche, Dostoevsky (3 credits)
Against the backdrop of classical metaphysics and human rationality, the sources and early development of existential themes are developed. Selected readings from Kierkegaard (Either/Or, Fear and Trembling), Nietzsche, (Thus Spoke Zarathustra, Beyond Good and Evil), and Dostoevsky (Notes from the Underground). Satisfies Signature core course requirement in Faith and Reason.

PHL 353 Philosophy, Science, and Religion (3 credits)
A consideration of important issues in philosophy and philosophy of religion within the historicizing context of the scientific world-view of the times. Simultaneously, the course will consider the implications of the current (and changing) scientific world-view (genetics, astronomy, physics) for philosophical and religious reflection, including the idea of God. Philosophically as well as scientifically, the course will take its point of departure in Darwin and come back to consider the radical implications for philosophy and religion prophetically seen by his contemporary Nietzsche. Satisfies Signature core course requirement in Faith and Reason.

PHL 354 Philosophy of Religion (3 credits)
Philosophical analysis of some of the following topics: religious experience, testimony, belief, human destiny, evil, knowledge of and language and arguments about God. Readings from classical and contemporary sources. Satisfies Signature core course requirement in Faith and Reason.

PHL 355 Philosophical Issues In Christian Doctrine (3 credits)
This course will investigate the coherence and plausibility of some of the most central teachings of Christianity. A sampling of potential topics includes: heaven and hell, the Trinity, Original Sin, the Atonement, and the Incarnation. There will also be a discussion of different methods of deciding when a teaching is essential to Christianity, and an exploration of various alternative interpretations of the doctrines. Satisfies Signature core course requirement in Faith and Reason.
PHL 356 Religious Diversity (3 credits)
Religious diversity is an inescapable fact. It is hard to imagine anyone’s thinking his or her religion (should he or she have one) to be the only one that exists or the only one capable of evincing commitment and devotion. The diversity of religions raises questions that are practical as well as theoretical. The fact of religious diversity has elicited various philosophical reactions, ranging from exclusivism, to relativism to inclusivism. Satisfies Signature core course requirement in Faith and Reason.

PHL 357 The Uses and Abuses of Jesus in Modernity (3 credits)
A representative survey of important 19th and 20th century philosophical and theological writings about Christianity and Jesus of Nazareth as Christ, with particular attention to the role of philosophy of religion and theology within modernity. The course will address a variety of statements and standards for articulating the meaning and identity of Jesus as Nazareth as: the Jesus as history, the Christ of faith, and the Christ-idea and archetype in Western tradition. And it will give special attention to the ways in which the texts chosen both reflect and transform the cultural, philosophical and religious contexts within which they appear. Satisfies Signature core course requirement in Faith and Reason.

PHL 358 Contemporary Atheism and the Problem of God (3 credits)
After a study of the classical arguments concerning God’s existence, the course examines examples of 19th century atheism (Feuerbach, Marx, Nietzsche) and belief (Kierkegaard, Dostoevsky), and 20th century atheism (Sartre, Camus) and belief (Rahner, Marcel). Satisfies Signature core course requirement in Faith and Reason.

PHL 359 Existence of God (3 credits)
This course will focus on arguments for and against the existence of God. It will begin by examining the ontological, cosmological, and design arguments for the existence of God. Included will be a discussion of purported evidence for the existence of God from modern biology and cosmology. It will then examine arguments against the existence of God based on human and animal suffering, followed by arguments against the existence of God arising from the scarcity of credible miracle claims. Satisfies Signature core course requirement in Faith and Reason.

PHL 360 Philosophy of God in Aquinas (3 credits)
This course will examine the philosophical writings of Thomas Aquinas on the existence and nature of God. Topics include the procedure of philosophical theology, the methodological problem of attaining true knowledge of God, Aquinas’s “five ways” of demonstrating the existence of God, and arguments for the various “attributes” of God: simplicity, perfection, goodness, infinity, ubiquity, unchangeableness, eternity, and oneness. Aquinas’ innovative method of analogical predication will be employed to offer a philosophical interpretation of core theistic assertions that God has life and knowledge that God wills and loves, that God exercises providence both justly and mercifully, that God is all-powerful and perfect happiness. This course may be taken to satisfy the major requirement for a course in the ancient or medieval period. Satisfies Signature core course requirement in Faith and Reason.

PHL 361  God in 19th Century Philosophy (3 credits)
An investigation of major thinkers and texts of the Enlightenment and post-Enlightenment periods on the controversial topic of religion, and specifically Christian religion. As such it is the intellectual history of an attempt by 18th century philosophers to undermine Christianity and then by turn-of-the-century philosophers to “save” it intellectually. Authors read include Hume, Lessing, Jefferson, Rousseau, Kant, Hegel, and Kierkegaard. Satisfies Signature core course requirement in Faith and Reason.

PHL 362 Faith and Reason in the Kantian Philosophy (3 credits)
This course begins with an examination of two types of traditional arguments for the existence of God: those based on putative grounds of reason and those based on putative grounds of experience. The questionable success of such proofs will raise several questions: what is the nature of human reason, what is the nature of faith as a distinct epistemic attitude, and how should we think about the relation between them? We shall then pursue Kant’s systematic answers to these questions with the hope that they will give us a workable and empowering alternative to the arguments studied earlier in the course. Possible further topics for the course include (1) the possibility of understanding the history of arguments for God’s existence as a progressive development of reason’s awareness and articulation of its needs, and (2) the application of Kant’s analysis of reason to some fundamental claims and themes of the Christian religion in order to show how they can be understood as having a basis in reason. Satisfies Signature core course requirement in Faith and Reason.

PHL 364 God, Evil and Hiddenness (3 credits)
This course will examine recent arguments against the existence of God based on the problem of evil and the problem of divine hiddenness. (The problem of evil is the problem of reconciling God’s existence with the presence and severity of suffering in the world, and the problem of divine hiddenness is the issue of understanding why God would provide so few clear and dramatic signs of his presence.) Although no prior mathematical knowledge will be presupposed, as part of the process of understanding the arguments students will also be expected to master some basics of probability theory. Satisfies Signature core course requirement in Faith and Reason.
PHL 365 Christianity and Evidence (3 credits)
This course will investigate several topics surrounding Christianity and evidence. The course is divided into two sections. The first is an exploration of the question of whether we have good evidence for Christianity. Included in this first unit will be a discussion of both scriptural evidence and the evidence provided by purported miracles in the modern world. The second section will examine the relationship between belief and evidence, in an attempt to understand whether Christian belief (and religious belief more generally) should be based on evidence in the same way as many other kinds of beliefs. Satisfies Signature core course requirement in Faith and Reason.

PHL 370 Special Topics in Philosophy (3 credits)

PHL 395 Junior Seminar (3 credits)
On occasion, a seminar will be offered for juniors. Seminar topics will vary

PHL 401 Ancient Philosophy (3 credits)
What is the nature of ultimate reality? What standards must our beliefs meet if they are to qualify as knowledge? Is the soul distinct from the body, and what sort of trait is virtue? These are among the most basic questions of philosophy, and they took shape originally in the ancient world of Greece and Rome. This class provides a critical survey of the questions and possible answers provided by the founders of the western philosophical tradition. Philosophers discussed include the Presocratics, Socrates, Plato, Aristotle, the Stoics.

PHL 402 Plato and Aristotle (3 credits)
A focused examination of the major ethical, metaphysical, and political theories of Plato and Aristotle. The class will cover the ideas of these two philosophers on such topics as the nature of virtue, the soul, change in the physical world, substance, the best political regime, and the relation between political activity and philosophy.

PHL 408 Augustine, Politics and the Self (3 credits)
Fifteen centuries after his death, Augustine of Hippo (354-430) remains one of the most influential figures in the western philosophical tradition. As a philosopher and rhetorician who later became a Christian bishop, Augustine did a great deal of thinking and writing about social and political questions. What is the place of the individual in society? What does it mean to be a Christian and a citizen? How is politics related to the common good of society? How should we think about issues like justice, war, and peace? This course will examine these themes and others as they appear in two of Augustine’s major works, the Confessions and the City of God, as well as some shorter letters concerned with social and political questions. Coming to understand more fully the historical context of Augustine’s work will be one of the goals of the course, but no prior knowledge of his life and times is required. This course may be taken to satisfy the Philosophical Anthropology requirement of the GEP.

PHL 404 Love and Friendship in the Ancient World (3 credits)
This course explores a number of descriptions of love and friendship found in works of literature and philosophy from ancient Greece and Rome. Two topics in particular will be studied in these works on love and friendship. The first is the connection between friendship, justice, and politics that is asserted in a number of ancient works. The second is the presentation of erotic love as a form of divine madness that can be both dangerous and beneficial. Some authors to be read include Sophocles, Euripides, Plato, Aristotle, Cicero, and Catullus.

PHL 410 Medieval Philosophy (3 credits)
An introduction to medieval philosophy through a study of its most important thinkers (e.g., Augustine, Boethius, Anselm, Aquinas) and its central questions (e.g., the existence and nature of God, the problem of evil, the compatibility of human freedom and divine foreknowledge, the limitations of human reason, the immortality of the soul, happiness, virtue, natural law).

PHL 412 The Philosophy of Aquinas (3 credits)
A close examination of Thomas Aquinas’s writings on topics such as proofs for the existence of God, the nature of God, creation, providence, the relation of body and soul, immortality of the soul, human knowing, happiness, virtue, natural law

PHL 420 Early Modern Philosophy (3 credits)
A critical analysis of the rationalist and empiricist movements of the 17th and 18th centuries. Emphasis will be placed on the epistemological and metaphysical theories of the following thinkers: Descartes, Spinoza, Leibniz, Locke, Berkeley, and Hume.

PHL 428 The Enlightenment and its Critics (3 credits)
This course provides a survey of the “critical tradition” in philosophy – a tradition seeking to ascertain the nature and limits of human reason in the hopes of moving toward social and cultural progress. The course will begin with the critical tradition’s roots in the thinkers of the French and German Enlightenments of the 18th century, continue with three of the Enlightenment’s major critics – Marx, Nietzsche, and Freud – and culminate in the critical social theories of the Frankfurt School and Michel Foucault in the 20th century. In the end, the course will consider the tenability of the Enlightenment project and its hopes for the future as well as the status of critical social theory today.
PHL 430 Kant’s Critique of Pure Reason (3 credits)
In this course we shall pursue a close study and critical assessment of Kant’s highly original theory of transcendental idealism as it is presented in his seminal work, the Critique of Pure Reason. Specific topics will include, but are not limited to, the nature of human reason, the nature of experience, the possibility of synthetic a priori knowledge, the relation between mind and world, the limits of human knowledge, transcendental idealism vs. transcendental realism, varieties of skepticism and responses to them, self-knowledge, the problem of free will, and philosophical method. We shall begin the course by sketching some of the problems that Kant inherited from early modern philosophy and to which he is responding.

PHL 432 German Idealism (3 credits)
In this course we shall explore the views of the major thinkers of the German idealist period—namely, Kant, Fichte, Schelling, and Hegel—with respect to such topics as the nature of human reason, knowledge and the self, the relation between mind and world, the unconditioned, freedom and morality, the nature and role of art, God and religion, and reason in history. We shall begin the course by sketching the philosophical context and a set of problems that helped motivate the movement as a whole. Some attention may also be paid to some of the lesser-known figures of the period, such as Reinhold, Jacobi, and Maimon.

PHL 434 Existentialism (3 credits)
A study of the Existentialist movement, from its 19th century origins in Kierkegaard and Nietzsche and the Phenomenology of Husserl to its most prominent 20th century representatives, including Heidegger, Jaspers, Sartre and Camus.

PHL 438 Kierkegaard, Mozart, Desire (3 credits)
Using Kierkegaard’s famous analysis of desire as presented in Mozart operas as a point of departure, the course will survey the analysis and theories of desire in Western thought from Plato to Freud and contemporary psychoanalytic theory.

PHL 440 Phenomenology (3 credits)
A study of the philosophical background, methods, and results of the phenomenological movement in 20th century European thought. After examining a cluster of philosophical problems that gave rise to the movement, we shall focus mainly, though not exclusively, on the work of Husserl, Heidegger, and Sartre. In addition to our study of philosophical method, we shall explore phenomenological accounts of various matters such as consciousness, perception, hermeneutics, the existential nature of human beings, transcendence, self-deception, and others.

PHL 442 Nietzsche, Wagner and the Cult of Genius (3 credits)
An examination of the in/famous new philosophical term “genius” in the 19th century, from its origins to its emergence as a philosophical category. What does it mean for a human being to be recognized as a genius? Or to aspire to be a genius? By the mid-19th century, the controversial musical genius Wagner was highly influenced in his work by the works of Schopenhauer. He in turn influenced Nietzsche who subsequently turned violently anti-Wagner and postulated the term “Ubermensch”, for a new kind of philosophical genius for the late 19th century.

PHL 446 Feminist Epistemology (3 credits)
Feminist challenges to traditional ways of thinking in epistemology, philosophy of science, metaphysics and ethics. Examination of feminist criticisms regarding: the nature and justification of knowledge; dominant conceptions of rationality and objectivity; various dualistic ontologies; and prevailing conceptions of the self. Consideration of possible gender-bias in traditional philosophical methods.

PHL 450 American Philosophy (3 credits)
Philosophy in the American context: the "American experience", historical and contemporary; philosophical concerns that arise in that context; the classical American philosophers—Edwards, Peirce, James, Royce, Dewey, and Whitehead. Central concerns: the meaning of experience; scientific inquiry as a model of knowing; the meaning of religion and religious experience; the problems of value (moral and aesthetic); the problem of community.

PHL 461 Contemporary Thomism (3 credits)
St. Thomas Aquinas, one of the greatest philosopher-theologians of the Middle Ages, employed both faith and reason to conceive a remarkably comprehensive and nuanced understanding of reality. Recently, some philosophers have been returning to the works of Aquinas and attempting to transpose his vision to meet the distinctive intellectual challenges of our own quite different age. After providing an introduction to Aquinas’ thought, this course will examine in depth the writings of one or more contemporary Thomists (e.g., Bernard Lonergan, Jacques Maritain, Etienne Gilson, Karl Rahner, Pierre Rousselot, Joseph Marechal, Josep Pieper).

PHL 470 Special Topics in Philosophy (3 credits)
PHL 471 Problems in the Theory of Knowledge (3 credits)
A critical examination of key problems in contemporary epistemology. Problems relating to the analysis of knowledge and justification will be examined. Topics may include: knowledge and warrant; knowledge closure; skepticism of various forms; foundationalism, coherentism, reliabilism, contextualism; virtue epistemology; internalism and externalism; the role of formal (probabilistic) models in epistemology.

PHL 473 Philosophy of Mind (3 credits)
A critical examination of metaphysical and epistemological issues in the contemporary philosophy of mind. These issues include the problem of reductionism, the problems of intentionality and mental representation, personal identity, conceptual foundations of psychology, and the possibility of artificial minds.

PHL 474 Language and Thought (3 credits)
Rene Descartes held a view called “mind-body dualism,” according to which human persons are fundamentally thinking substances that are somehow causally linked to particular physical substances: bodies. One of his reasons for holding this view was that he believed that the human faculty of language could never, even in principle, be adequately explained by any purely physical description of things. Language, as he saw it, is evidence of mind, and indeed he believed that where language is absent, mind is also absent. Creatures without language are, in Descartes’ view, mindless organic automata. Few today would defend Descartes’ view in all details, but the general sense that language is an important “mark of the mental” has not gone away. Instead, it has given rise to a cluster of narrower but interesting and important questions: Are certain kinds of mental states impossible without language? Does the specific language that we speak influence our thoughts in some way? Do our innate tendencies of thought force our languages to take certain forms?

PHL 475 Language and Meaning (3 credits)
This course examines the core issues in the philosophy of language, including the nature of meaning, problems of reference, and the relation between language and thought. Further issues include the status of propositions, the problem of whether linguistic competence implies innate knowledge of some sort, the nature of metaphor, the private language problem, the indeterminacy of translation and language as symbolic capital.

PHL 476 The Work Of Daniel Dennett (3 credits)
Daniel Dennett is one of the most influential living philosophers. A protégé of Gilbert Ryle, Dennett has had an impact that goes beyond the disciplinary boundaries of philosophy, making him one of the few contemporary philosophers whose name and work are well known to the general educated public. The heart of Dennett’s work is in the philosophy of mind, where he defends an eliminative version of functionalism, arguing that many terms that philosophers argue with, and about, have little or no meaning. Such terms include “consciousness,” “qualia,” and “mental representation.” In addition, Dennett has tried to show how his specifically philosophical views on the mind can shed light on questions in comparative psychology, ethology, and other sciences. He has also written a well-received book on Darwinism, arguing that Darwinian theory is a “universal acid” that, correctly understood, dissolves many longstanding problems and superstitions. This course will survey Dennett’s body of work, and the responses of his critics, on a wide range of topics.

PHL 481 Analytic Philosophy (3 credits)
An introduction to the language-oriented way of approaching philosophical issues that is widely practiced in English-speaking countries and, increasingly, elsewhere. The course will focus on a major concern of this philosophical tradition: questions concerning the nature of language itself. What makes a series of sounds or inscriptions “meaningful” and able to effect interpersonal communication? Must language “represent” the world in order to be meaningful? Does failure to grasp the underlying logic of our language lead to philosophical confusion?

PHL 493 Independent Research (3 credits)

PHL 494 Independent Research (3 credits)

PHL 495 Senior Seminar (3 credits)
Readings, research, and discussion concerning a common theme; a paper is required. Senior majors; minors with chair’s permission. Does not fulfill the philosophy GEP.