

TERM: Spring 2024

COURSE TITLE: Sense and Synderesis

COURSE NUMBER: FFYS

SECTION DAYS/TIMES:

INSTRUCTOR: Catherine Peters

### COURSE DESCRIPTION

*Sense & Synderesis* explores the central characters and themes of the novels of Jane Austen. The seminar will consist of a careful reading of her works and class discussions reflecting on the “cardinal virtues” within her novels.

Austen is noted for her ironic observations of English society in the 18<sup>th</sup> century, her keen insights into human character and her portrayals of virtue and vice. Consequently, we will read her novels with an aim towards appreciating her depiction and assessment of human character, especially her view of virtue.

Our reading of Austen will be guided by a systematic consideration of the four “cardinal” virtues:

- Prudence
- Justice
- Temperance
- Fortitude

Each virtue will be paired with an Austen Novel:

- Emma*
- Pride & Prejudice*
- Mansfield Park*
- Persuasion*

Austen is often regarded as one of the most popular and beloved novelists of the English language. In this seminar, we intend to realize not only why her novels have exerted literary influence and sparked extensive popular appreciation, but also to appreciate what insights her works offer us today.

COURSE TITLE: **Dao & Growth Mindset**

COURSE NUMBER: FFYS 1000, TERM: Spring 2024

SECTION TIMES/DAYS: TR

INSTRUCTOR: Prof. Robin R Wang

### COURSE DESCRIPTION/PRINCIPAL TOPICS

Is success about learning or proving you are smart? What are ways to be successful? How should you go about your own unsuccessful experiences and disappointments? This course will explore these questions that might enhance your successes in class, college and life. This exploration will be divided into four interrelated parts: **First**, we will investigate the different mindsets, identifying a contrast between the growth mindset and the fixed mindset; and interplaying between ability, efforts, and characters to avoid what might be called “gap characters,” the space between ones will and one’s success. **Secondly**, we will learn about the skill and mastery from the Daoist text *Zhuangzi* to conceptualize the sources of the growth mindset and emotional health. **Thirdly**, we will engage actively in the LMU Digital Veterans Legacy Project (*LDVL*), which focus on documenting the lives of veterans interred in the Los Angeles National Cemetery (*LANC*). **Fourthly**, we will identify, explore, write and create digital media of the rich histories of these underrepresented veterans, such as Asian American and Buffalo Soldiers in World War II.

After all, this course will inspire students to learn about underrepresented American veterans’ stories to train our basic ability and characters for success; and introduce students to an intellectual rigor, critical thinking, and effective writing skills while laying the foundation for a life-long commitment to learning. It builds a life-long commitment to intellectual curiosity, creative activity and aims at improving students’ skills in written and oral communication and information literacy.

### STUDENT LEARNING OUTCOMES

By the end of this course students should be able to:

**Understand and appreciate the intellectual rigor and academic excellence that defines an LMU education.**

**Engage critically and reflectively in scholarly discourse.**

**Learn to read critically and carefully.**

**Exercise critical thinking in oral discussion and writing.**

**Be able to evaluate sources for quality (e.g., by learning to differentiate between scholarly and popular sources).**

**Acquire research skills including use of the library catalog and electronic databases to retrieve books or articles, whether in print or online.**

## REQUIRED TEXTS

*Mindset: The New Psychology of Success*, by Carol Dweck, (Random House, 2018)

*Daodejing*, Translated with illuminating explanation by Hans-Georg Moeller, (Open Court, 2007).

*Zhuangzi: The Essential Writings with Selections from Traditional Commentaries*, translated by Brook Ziporyn, (Hackett, 2009)

*Skill and Mastery: Philosophical Stores from the Zhuangzi*, edited by Karyn Lai and Waiwai Chiu, (Rowman & Littlefield 2019)

## COURSE WORK/EXPECTATIONS

Class Presentation

Weekly Reading Homework

Class Participation

Writing Assignments

Group Project

Research Paper

**Spring 2024**  
**Honors Philosophical Inquiry (HNRS 1100 02)**

**Tuesday and Thursday (TR) 11:50 am – 1:30 pm**

**Professor:** Dr. Marcela García-Romero

**Email:** mgarcia@lmu.edu

**Course Description:**

This course aims to introduce you to the joy of doing philosophy, its rewards and its value towards a fulfilled human life. The goal is to develop tools and habits of philosophical inquiry that will serve you throughout your life, no matter which career you choose. We will discuss what philosophy is, how to practice it and, above all, why to engage with it. We will read some of the classic philosophical texts in careful detail together, discuss them and reflect on the connections to our own philosophical inquiries. The course will encourage you to develop a writing habit as a personal tool for self-reflection and thought development. We will also practice giving reasons and evaluating arguments for a position.

In the first part of the course, we will consider inquiries related to knowledge and reality (What is knowledge and how do we achieve it? How do we know what is real? How do we know what is good? Why does anything exist?). We will discuss these questions through different examples of philosophical inquiry from a variety of historical periods. In the second part of the course, we will concentrate on the role of philosophy for a *fulfilled life* (What is the meaning of life? What is happiness? What role do friendship, love, and the search for wisdom play in a fulfilled human life?). We will reflect on the reason why we need to ask these questions and come to a better grasp of their depth and complexity. We will encounter real-life cases of philosophy enabling people to find their path and make a difference in our world.

The course will be a seminar, which means that it will be highly participative and will rely on your active contribution. The different course assignments will help you develop intellectual tools that will allow you to more fully understand yourself, your life, and the world around you. This course will encourage you to join the great ongoing conversation on life's greatest questions.

**Course Learning Outcomes:**

By working hard and completing the different assignments, students will learn to:

- critically analyze philosophical texts and arguments
- understand the historical development of the great questions of philosophy by making these questions their own
- apply some of the main tools of philosophy to their own questions
- practice different modes of philosophical inquiry in order to think for themselves
- present arguments clearly in discussion and writing
- develop their own philosophical questions and arguments into a project of lifelong learning
- come to value habits of self-reflection and intellectual life

## Course Texts

Anselm of Canterbury, *Proslogion*, including Gaunilo's objections and Anselm's reply, translated and introduced by Matthew D. Walz, St. Augustine's Press, 2013.

Aquinas, Thomas, *Summa theologiae: questions on God*, edited by Brian Davies and Brian Leftow, Cambridge University Press, 2006.

Arendt, Hannah, *Eichmann in Jerusalem: A Report on the Banality of Evil*, Penguin, 2006.

Aristotle, *Nicomachean Ethics* in: *Aristotle's Ethics: Writings from the Complete Works*, edited by Jonathan Barnes and Anthony Kenny, Princeton University Press, 2014.

Borges, Jorge Luis, "The Immortal" in: *Collected fictions*, translated by Andrew Hurley, Viking, 1998.

Descartes, René, *Meditations on First Philosophy*, with selections from the Objections and Replies, Cambridge University Press, 2017.

Dostoyevsky, Fyodor, *The Karamazov Brothers*, translated by Ignat Avsey, Oxford University Press, 1998.

King, Martin Luther, "My Pilgrimage to Non-Violence", in: *Fellowship* 24, 1 September 1958, 4-9.

Nagel, Thomas, "What is it like to be a bat?", in: *Mortal Questions*, Cambridge University Press, 2012, 165-180.

Plato, *Republic*, vol. II, Harvard University Press, 2013.

Plato, *Gorgias*, translated by W.C. Hembold, Prentice Hall, 1997.

Russell, Bertrand, "The Value of Philosophy", in: *The Problems of Philosophy*, Oxford University Press, 1997, 152-161.

Scholl, Hans / Scholl, Sophie, *At the Heart of the White Rose: Letters and Diaries of Hans and Sophie*,

edited by Inge Jens, translated by John Maxwell Brownjohn, introduction by Richard Gilman, Plough, 1987.

Weil, Simone, "Attention and Will", in: *Gravity and Grace*, translated by Emma Crawford and Mario von der Ruhr, Routledge, 2002, 116-122.

### **Course Assignments**

- (a) Final exam – 25%
- (b) Philosophical research project (Elements: Question, Outline, Literature Review, Presentation, Position Paper) – 25%
- (c) Philosophical arguments (Dialogue and Quaestio Assignments) – 15%
- (d) Discussion entries on Brightspace – 15%
- (e) Contribution to class and participation – 20%

COURSE TITLE: Logic  
COURSE NUMBER: PHIL 2010  
SECTION DAYS/TIMES: MW 3:40-5:20  
INSTRUCTOR: Dr. Jason Baehr

## COURSE DESCRIPTION

An introduction to the methods and applications of good reasoning, with an emphasis on formal methods for testing arguments for deductive validity in propositional logic and predicate logic. The course also aims to develop skills in some aspects of informal logic, which might include the consideration of informal fallacies, classical categorical logic, principles of inductive reasoning, or probability theory.

## STUDENT LEARNING OUTCOMES

This course is designed to:

- Increase your knowledge about the formal (and some informal) properties of good reasoning. After leaving this course, you should have a much better grasp of what makes an argument a good argument, the rules or principles that govern valid reasoning, probabilistic reasoning, etc.
- Improve a number of your intellectual skills, especially your ability to think and reason in a clear and compelling manner.
- Improve the quality of your intellectual character by giving you well-supported opportunities to reflect on your intellectual character strengths and limitations and to practice several “intellectual virtues,” such as intellectual tenacity, humility, autonomy, and courage.

## PREREQUISITES/RECOMMENDED BACKGROUND

Required for philosophy majors. No prerequisites. However, please bear in mind that because this is primarily a course in *formal* logic it is more like a math class than a typical philosophy class. Much of course will be spend doing formal deductive proofs.

## REQUIRED TEXTS:

- Frances Howard-Snyder, et al, *The Power of Logic*, 6<sup>th</sup> edition (McGraw-Hill, 2019). You must have this edition of the book (older editions are sufficient).
- Nathan King, *The Excellent Mind* (Oxford University Press, 2021).
- Other required readings will be made available via Brightspace

## COURSE WORK/EXPECTATIONS:

Grades in the course will be determined on the basis of your performance on three exams, 10 quizzes, and two self-reflection papers.

COURSE TITLE: Philosophical Inquiry  
COURSE/SECTION NUMBER: PHIL 1800 21  
SECTION DAYS/TIMES: MW 145-3:25  
INSTRUCTOR: Dr. Jason Baehr

## COURSE DESCRIPTION

This course revolves mainly around three main questions: (1) What is the *nature* of wisdom? (2) What is the *object* of wisdom? That is, what is wisdom *about*? (3) How can we *live* wisely? We'll be exploring these questions by way of ancient and contemporary philosophical texts.

## STUDENT LEARNING OUTCOMES

The course is designed to:

- Provide you with a firm personal *understanding* of several key philosophical figures, ideas, texts, and arguments.
- Improve a number of your intellectual skills, especially your ability to reason and write in a clear and compelling manner.
- Improve the quality of your intellectual character by giving you well-supported opportunities to reflect on your intellectual character strengths and limitations and to practice several “intellectual virtues,” such as curiosity, open-mindedness, intellectual humility, and intellectual tenacity.

## PREREQUISITES/RECOMMENDED BACKGROUND

Successful completion of this 4-unit course satisfies the Philosophical Inquiry requirement in the University's Core Curriculum. No prerequisites; but be prepared for an intellectual challenge.

## REQUIRED TEXTS:

- C.D.C. Reeve (ed.), *A Plato Reader: Eight Essential Dialogues* (Hackett, 2012).
- Nathan King, *The Excellent Mind* (Oxford University Press, 2021).
- Several additional required readings will be made available via Brightspace.

## COURSE WORK/EXPECTATIONS:

Grades in the course will be determined on the basis of your performance on frequent reading quizzes, three in-class exams, and a series of philosophical and self-reflection papers.



TERM: Spring 2024

COURSE TITLE: Ethics

COURSE NUMBER: PHIL 3100 03/08

SECTION TIMES/DAYS: MW 11:50-1:30/MW 1:45-3:25

INSTRUCTOR: Dr. Martin Nemoianu

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

What is the criterion of right and wrong? What is the supreme principle of morality? What is the human good? What is the basis for a system of value? This course will examine four major approaches to ethics (utilitarianism, deontology, eudaimonism, and natural law), as they arise in the work of four thinkers (Mill, Kant, Aristotle, and Lewis), in order to consider the implications of these approaches for the life of the human person.

#### STUDENT LEARNING OUTCOMES

Students completing this course will:

- Understand four distinct methods of moral reasoning,
- Develop, in dialogue with four major thinkers, their own understanding of what distinguishes good and bad, and
- Learn to read carefully, think critically, and write clearly.

#### REQUIRED TEXTS

Aristotle, *Nicomachean Ethics*, trans. Robert C. Bartlett and Susan D. Collins (Chicago: University of Chicago Press, 2012)

Immanuel Kant, *Groundwork for the Metaphysics of Morals*, trans. Allen W. Wood (New Haven: Yale, 2018)

C. S. Lewis, *The Abolition of Man* (New York: Harper, 2001)

John Stuart Mill, *Utilitarianism*, ed. G. Sher (Indianapolis: Hackett, 2001)

#### COURSE WORK/EXPECTATIONS

- (a) Three essays (5 pages each) – 20% each
- (b) Final exam – 30%
- (c) Attendance and participation – 10%
- (d) Quizzes and short assignments, to be given at the instructor's discretion

#### COMMENTS

None

## Ethical Theory (PHIL 3102) Course Description

**TERM:** Spring 2024

**SECTION TIMES/DAYS:** TR 9:55-11:35am

**INSTRUCTOR:** Dr. Carissa Phillips-Garrett

**CORE AREA:** Ethics and Justice

### COURSE DESCRIPTION/PRINCIPAL TOPICS

Ethics, at its core, is about what is necessary for a valuable and meaningful life, both for the individual and for our lives together. This class will be focused around trying to figure out how to answer questions about what we should value, who we should aim at being, and how to live together well. We will be reading philosophical classics—both historical and contemporary—but with the assumption that these are our interlocutors in answering these questions for ourselves.

The course is designed around central questions in normative ethics (e.g., “What is the right thing to do, and why is it right?” and “what is intrinsically good?”) and metaethics (questions that have to do with the metaphysical and epistemological foundations of ethics, such as “Are there cross-cultural, universal standards of morality?” and “How can I know that a moral claim is true?”). Among the specific questions we will explore include:

- Can judgments of value transcend taste and cultural preference?
- Are there any universal moral truths, and if so, what is the basis of morality?
- What am I morally required to do for others?
- What does a good life for a human being consist in, and what is the highest human good?
- How should I resolve conflicts between different ethical principles or different goods?
- What provides justification for following the demands of morality?
- What does a valuable and meaningful life look like?

### STUDENT LEARNING OUTCOMES

- (1) Reading texts and listening to one another in a carefully, charitable, and critical way.
- (2) Engaging both the texts and one another in conversations that seek to understand and analyze the philosophical claims and conclusions.
- (3) Understanding how to develop philosophical questions and arguments.
- (4) Examining how ethical considerations relate to your own ethical reasons, views, and decisions.
- (5) Thinking carefully about and then practicing the habits that help you develop ethically.

**PREREQUISITES/RECOMMEDED BACKGROUND:** Declaration of major or minor in philosophy is required; junior or senior standing, along with PHIL 1800 and at least one other philosophy course, are recommended.

**REQUIRED TEXT:** *Ethical Theory: An Anthology*, 2<sup>nd</sup> Edition, edited by Russ Shafer-Landau (Wiley-Blackwell, 2012), ISBN 9780470671603

**COURSE WORK/EXPECTATIONS:** attendance and class participation, short writing assignments, papers, group oral presentation, final exam

TERM: Spring 2024

COURSE TITLE: Political Philosophy

COURSE NUMBER: PHIL 3160 01

SECTION DAYS/TIMES: MW 3:40-5:20 pm

INSTRUCTOR: Dr. Ian Moore

## COURSE DESCRIPTION

### **PHIL 3160 Political Philosophy**

This course investigates the origin and end—and so the scope and limits—of political life. We will explore fundamental questions in political philosophy such as:

- What is justice?
- To what extent should the government enforce or promote it?
- What other roles should the government play domestically and internationally?
- What is the best form of government?
- What rights should be accorded to citizens or to people generally?
- Are there circumstances in which these rights can legitimately be revoked?
- What makes for legitimate political authority?
- Are there circumstances in which it is right to break the law?

## TEXTS

We will read some of the most influential texts of political philosophy. Authors will likely include Plato, Aristotle, Hobbes, Locke, Rousseau, Marx, Martin Luther King, Jr., John Rawls, and Hannah Arendt.

## COURSEWORK/EXPECTATIONS

Grading will be based on participation, quizzes, a presentation, and three essay exams.

## Syllabus for Phil 3440:03 God of Faith and Reason

Instructor: Dr. Christopher Kaczor, Professor of Philosophy

Class time: Monday and Wednesdays 3:40-5:20 PM

Class Location: STR 239

Office Hours: Tuesday and Thursday 12:40-1:30 University Hall 3747 and by appointment

Contact information: ckaczor@lmu.edu 310-338-5170

<http://myweb.lmu.edu/ckaczor/>

### Course description:

This course will explore basic questions about faith and reason in light of the Roman Catholic tradition. Are faith and science compatible? Does God exist? If so, can we know anything about God's nature? Whether you are an atheist, theist, or agnostic, this course can help you consider questions about the relationship of faith and reason, the existence of God, and God's characteristics (unity, will, intelligence, love, happiness) as well as the problem of evil. What can we know through reason? What truths, if any, lies beyond reason? We will also look at questions about Jesus and the Church.

### Readings for this class include:

Thomas Aquinas, [\*Summa contra Gentiles\*](#), book one.

Thomas Aquinas, "[Five Ways to Argue for God's Existence](#)" e-reserve

C.S. Lewis, [\*Mere Christianity\*](#)

C.S. Lewis, [\*The Problem of Pain\*](#)

Kreeft, [\*Between Heaven and Hell: A Dialog Somewhere Beyond Death with John F. Kennedy, C. S. Lewis Aldous Huxley.\*](#)

Keating, [\*Catholicism and Fundamentalism\*](#)

**The Grade.** Final grades will be calculated by taking into account performance in the following four areas:

(1) Exams (2 exams worth ten points each)---	20 pts
(2) Papers (3x20) -----	60 pts.
(3) Final Exam-----	20 pts.
Total -----	100 pts.

TERM: Spring 2024

COURSE TITLE: Medieval Philosophy

COURSE NUMBER: PHIL 3520

SECTION DAYS/TIMES: MW 9:55-11:35 am

INSTRUCTOR: Catherine Peters

## COURSE DESCRIPTION

This course is an introduction to the development of philosophical thought between the 4<sup>th</sup> and 14<sup>th</sup> centuries. In this course, we consider varying answers to fundamental philosophical questions focusing on:

- Epistemology (what and how do we know?)
- Metaphysics (what is the nature of reality?)
- Natural theology (is there a God? Is it rational to believe?)

Trying to capture some of the *breadth* of medieval thought, we spend the first half of the semester considering some of the answers to these questions offered by Augustine, Anselm, Avicenna, Averroes, and Moses Maimonides.

We then spend the second half of the semester trying to appreciate the *depth* of medieval thought by considering, in greater detail, the thought of Thomas Aquinas before ending with a brief, focused, discussion of John Duns Scotus and William of Ockham.

The purpose of this course is to familiarize you with the method, terminology, and teachings of this period in order to advance and enrich our own philosophical endeavors.

Course fulfills LMU "Faith & Reason" integration requirement.

TERM: Spring 2024

COURSE TITLE: Modern Philosophy II

COURSE NUMBER: PHIL 3540

SECTION TIMES/DAYS: Section 01 (73099): TR 1:45-3:et

INSTRUCTOR: Dr. Jeffrey L. Wilson

COURSE DESCRIPTION/PRINCIPAL TOPICS:

An in-depth exploration of the two great philosophical figures of the late modern period, Immanuel Kant and G.W.F. Hegel.

STUDENT LEARNING OUTCOMES:

By the end of this course, students will  
Understand the essential features of the philosophical systems of Kant and Hegel  
Be able to express these features orally and in writing and to reflect critically upon them  
Value the contribution of these two great thinkers to the philosophical tradition of the West.

PREREQUISITES/RECOMMENDED BACKGROUND:

This course is an element of the history of philosophy sequence for philosophy majors, although it may be taken as an elective by philosophy minors and others. Some prior background in philosophy is strongly recommended.

REQUIRED TEXTS:

1. Immanuel Kant, *Critique of Pure Reason*, trans. Guyer/Wood (Cambridge). ISBN 978-0-521-65729-7.
2. Sebastian Gardner, *Routledge Philosophy Guidebook to Kant and the Critique of Pure Reason*. (Routledge) ISBN 0-415-11909-X
3. G.W.F. Hegel, *Phenomenology of Spirit*, trans. Terry Pinkard. Cambridge University Press, 2019. ISBN 978-1108730082.
4. Robert Stern, *Routledge Guidebook to Hegel's Phenomenology of Spirit*, 2013 paperback edition (Routledge). ISBN 978-0415664462.

COURSE WORK/EXPECTATIONS:

Weekly discussion board posts  
Two exams  
Two papers

**Philosophy 3712/Catholic Studies 3712**

**Augustine**

**Spring 2024**

**Dr. Eric Perl**

**Core Integrations: Faith and Reason**

“If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?”

--Aleksandr Solzhenitsyn

**Course Description/Principal Topics**

Careful examination of central philosophical and theological themes in the thought of St. Augustine of Hippo, including interiority; self and God; beauty; truth; unity and number; lust, pride, and curiosity; free will; the problem of evil; eternity and time. The focus of the course will be primarily but not exclusively on the earlier, more strictly philosophical phases of Augustine's thought. Works to be studied include selections from *Confessions*; *On Order*; *On the Teacher*; *Of True Religion*; *On Free Will*; *City of God*; *On the Trinity*.

**Student Learning Outcomes**

Students should expect to:

Enrich their appreciation for the beauty of the world.

Learn to seek God within the depths of the self.

Deepen their understanding of human evil.

Grasp the meaning of eternity as distinct from everlasting duration.

**Required texts**

Augustine, *Confessions*, tr. Sheed (Hackett)

Augustine, *Earlier Writings*, ed. Burleigh (Westminster)

Other readings to be distributed

**Course Work/Expectations**

Class attendance and participation

3 short papers

2 in-class exams

Final exam

# CONTEMPORARY PHILOSOPHY

**Term:** Spring 2024

**Course Title:** Philosophy of Mind

**Course No.:** PHIL 4830 01

**Section Time:** T/TH 11:50-1:30

**Instructor:** Timothy Shanahan, Ph.D.

## Course Description:

Philosophy of Mind is one of the most active, fertile, and exciting areas of contemporary philosophy. Yet some of the issues it addresses date from the very beginnings of western philosophy. What are minds? Are minds ultimately material, immaterial, or something else entirely? How are minds related to the physical world? Can minds survive death? What is free will, and do we have it? Other issues are relatively new: What is "consciousness"? How widespread is it in the universe? Could a computer ever be conscious? What are the implications of neuroscience for understanding the nature of minds and their relation to brains? How should we think about cyborgs, transhumans, and post-humans? In this course we'll put our minds/brains together with the aim of exploring such far-reaching questions.

## Learning Outcomes:

Through diligent completion of the learning activities in this course, students will:

- ❖ Understand some of the central philosophical issues, problems, arguments, and positions in the philosophy of mind.
- ❖ Demonstrate written and oral competency in the analysis and critical evaluation of central philosophical issues, problems, positions, and arguments, in the philosophy of mind.
- ❖ Value academic study of the philosophy of mind for the insights such study may provide *into* the nature of minds and for its educational effect *on* the minds that study it. 😊

## Required Texts (subject to change):

- (1) Pete Mandik (2023), *This is Philosophy of Mind*, Second Edition (Wiley-Blackwell).
- (2) Primary source materials in Brightspace and online.

## Prerequisites/Recommended Background:

This is an advanced upper-division Philosophy course. At least one prior Philosophy course is presumed.

## Course Work/Expectations:

Contributions to Class Discussions  
Reading Annotations  
Reading & Viewing Quizzes  
Course Module Design Project  
Comprehensive Final Exam

This course fulfills the **Contemporary Philosophy** requirement for the PHIL major.



**Philosophy 4998 02**  
**Being and Beyond**  
**Spring 2024**  
**Dr. Eric Perl**

**Course Description**

This course will study selections from the works of Plotinus, Augustine, Proclus, and Pseudo-Dionysius, concluding with a brief look at how aspects of this tradition are taken up in the thought of Thomas Aquinas. The approach, however, will be **not historical but topical** and thematic. Unfolding from the foundational understanding of **being** as intelligible, the course will examine the meaning, grounds, and implications of the idea that the **first principle** of all things is “not being but beyond being” (Plato). In pursuing this investigation we will come to see how these ideas are as much concerned with the **self** as they are with **being**. The way “up” to the principle of being is the way “in” to the depths of the self; the ascent **to** the principle is the ascent **of** the self. Although not primarily historical in intent, the course will also serve to some extent to fill the huge gap in the History of Philosophy sequence for majors, between Ancient Philosophy, which typically covers little or nothing after Aristotle, and Medieval Philosophy, which usually looks briefly at Augustine and then leaps to the high Middle Ages.

**Required texts**

Plotinus, *Enneads*, tr. Armstrong (Loeb Classical Library), vol. 5.  
Selected readings from Augustine, Proclus, Pseudo-Dionysius, and Thomas Aquinas to be distributed.

**Prerequisite**

Philosophy 3510 Ancient Philosophy

Course Title:  
Special Studies: Moral Responsibility

Course Number: PHIL 4998.01  
Times/Days: MWF, 12:15-1:25pm  
Instructor: Dr. Daniel Speak  
U Hall 3745  
Phone: 338-1792

Course Description/Principal Topics:

Blaming one another, praising one another, calling others to account for what they have done, and generally holding people responsible for their actions and attitudes are regular features of our daily lives. It would, in fact, be hard to imagine mature human lives without these features. Put another way, treating one another as morally responsible for our respective actions seems unavoidable for us.

But what is moral responsibility? What is it in virtue of which blaming, praising, punishing, rewarding, resenting, respecting, and forgiving are morally appropriate responses to others and to oneself?

This class will seek some systematic answers to these questions—and to some other importantly related ones like these:

- Is freedom of the will necessary for moral responsibility?
- Can one be morally responsible even if one couldn't have done otherwise?
- Can one be morally responsible if one is unable to appreciate moral expectations?
- Is moral responsibility affected by where one stands in a social structure?
- Could we do without the idea of moral responsibility?
- Might we be better off if without the idea of moral responsibility?

Our efforts to respond to these questions will involve some engagement with the history of philosophy—but mostly we will be trying to build out some answers along with contemporary philosophical figures including (but not limited to) Peter van Inwagen, Harry Frankfurt, Susan Wolf, Manuel Vargas, Jules Holroyd, and Michelle Moody-Adams.

Student Learning Outcomes:

By the end of this course, students will:

Understand the basic positions with respect to the questions about moral responsibility addressed in the course, appreciating the relevant strengths, weaknesses, attractions and aversions of each.

Have developed their philosophical skills with respect to critical reading, analytical writing, and argument evaluation.

Be able to offer a preliminary explanation and evaluation of the nature of moral responsibility and its limits.



TERM: Spring 2024

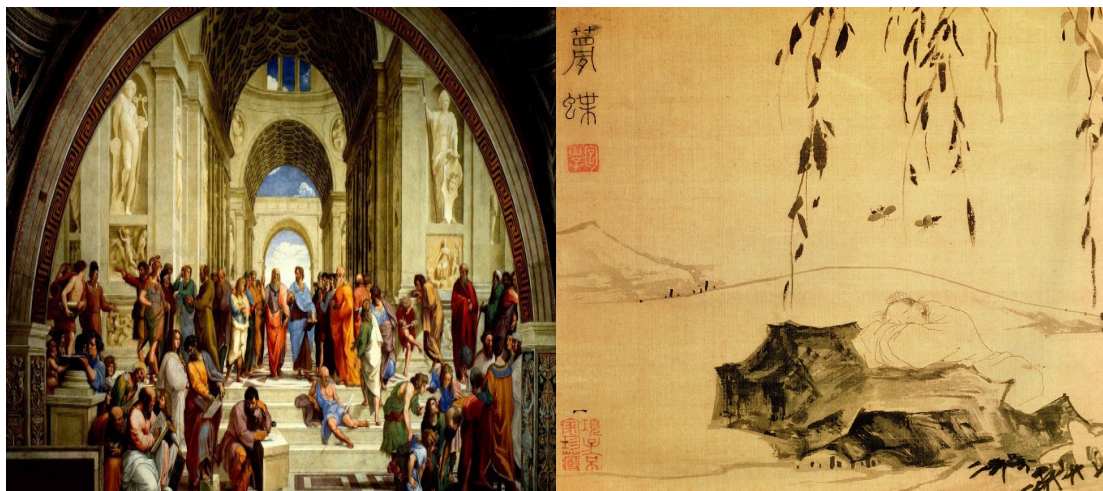
COURSE TITLE: Teaching Philosophy

COURSE NUMBER: PHIL 6002

SECTION DAYS/TIMES: W 4:00 – 6:30 pm

INSTRUCTOR: Joshua Mason

COURSE DESCRIPTION



**Phil 6565  
Spring 2024**

**Robin Wang, Ph.D.  
UH 3643, Email: [robin.wang@lmu.edu](mailto:robin.wang@lmu.edu)  
Ofc. Hrs. T 2:00-4:00 or Zoom by Appt**

## **SYLLABUS**

### **Description and Objectives**

This course will concentrate on a careful reading of a few canonical texts of Chinese philosophy, particularly *Daodejing* and *Zhuangzi* with a special attention to the Chinese way of thinking. Chinese thinking has been generally and traditionally characterized by an approach that emphasizes wholeness, continuity and dynamism. In this course, we will examine how this approach deals with a series of philosophical problems. More specifically, we will explore four problems. The first is the relationship between the one and the many, understood as a relationship between the Dao and the myriad things of the reality. Second is the problem of creation and generation, concentrating on the concept of *qi*, a kind of immanent generative force animating and forming all things. Third is the link between the unity of myriad things in Dao and the continuity of *qi*, examining how they are reconciled with concrete structures and hierarchies, both in terms of the natures of particular processes and their transformations. Finally, we will examine how these structures are applied in an ever-changing world, looking at their concrete applications in the formation of moral characters and the well-being of the human body. This course will provide students not only with a foundation for grasping the Chinese philosophical tradition, but also offer a conceptual lens for solving some outstanding philosophical problems shared by all traditions and an opportunity for students to refine their own philosophical positions and views.

### **Student Learning Outcomes**

By carefully completing all the assignments for this course, students should be able to

**Describe and identify** the important philosophical views and issues in classical Chinese Philosophy;

**Recognize and interpret** some basic Chinese philosophical concepts and arguments;

**Analyze and formulate** perspectives for comparing and contrasting Chinese thinkers and European thinkers;

**Demonstrate and employ** a philosophical written competency in constructing a critical and reflective essay;

**Evaluate and integrate** the contributions of Chinese philosophy to the world intellectual tradition.

### **Schedule of Readings and Class Assignments:**

Sept 2	Introduction	syllabus
Sept 9	<i>Dao in Daodejing</i> Alan Chan: Laozi <a href="https://plato.stanford.edu/entries/laozi/">https://plato.stanford.edu/entries/laozi/</a>	D* Chapters 1-20
Sept 16	<i>Dao and Myriad Things</i> Chad Hansen <a href="https://plato.stanford.edu/entries/daoism/">https://plato.stanford.edu/entries/daoism/</a>	D Chapter 21-40
Sept 23	<i>Dao &amp; Knowing</i>	D Chapters 41-60 P* <i>The Paradox of Being</i> Chapter 1
Sept 30	<i>Dao and Spontaneity</i>	D Chapter 61-81, P. Chapter 2
Oct 7	<i>Zhuangzi &amp; Reality</i> Commentary pp.129-165. Chad Hansen <a href="https://plato.stanford.edu/entries/zhuangzi/">https://plato.stanford.edu/entries/zhuangzi/</a>	Z* Chapter 1-2 K* Chapter 1-6
Oct 14	Human Mind and Knowing	Z Chapter 3-4 Commentary pp.165-177. P. Chapter 3
Oct 21	Emotion & Transformation of Things	Z Chapter 5-7 Commentary pp.177-212. K. Chapters 7-15

Oct. 28	Ambiguity, Uncertainty and Joy	Z Out Chapters pp.57-92 K.Chapters 16-20
Nov 4	Paradox of Reality	Z Miscellaneous Chapters, pp.95-125 K. Chapters 21-24
Nov 11	Skill and Mastery	L* Selected Chapters
Nov 18	Report on Book Peers discussion on the research paper	
Nov 25	Thanksgiving Break	
Dec 2	Yinyang Thinking and Its Relevance	Y* chapter 1-5
Dec 9	The Art of Living: Reflections on Comparative Philosophy	

**\* Reading keys:**

D\* *Daodejing*, translated with illuminating explanation by Hans-Georg Moeller, (Open Court, 2007).  
Z\* *Zhuangzi*, translated by Brook Ziporyn (Hackett, 2008)  
P\* *The Paradox of Being: Truth, Identity and Images in Daoism* (Poul Anderson, Harvard University Press, 2019)  
K\* *Zhuangzi Text and Context* by Livia Kohn (Three Pines, 2014)  
L\* *Skill and Mastery: Philosophical Stores from the Zhuangzi*, edited by Karyn Lai and Waiwai Chiu, (Rowman & Littlefield 2019).

Y \* *Yinyang: The Way of Heaven and Earth in Chinese Thought and Culture*, Robin R.Wang, (Cambridge University Press, 2012)

**REQUIRED/REFERENCE TEXTS (All have a PDF in Brightspace)**

*Daodejing*, translated with illuminating explanation by Hans-Georg Moeller, (Open Court , 2007).

*In the Shadows of the Dao: Laozi, the Sage, and the Daodejing* by Thomas Michael, SUNY, 2015.

*Zhuangzi: The Essential Writings with Selections from Traditional Commentaries*, translated by Brook Ziporyn, (Hackett, 2009)

*The Paradox of Being: Truth, Identity and Images in Daoism* (Poul Anderson, Harvard University Press, 2019)

*Zhuangzi Text and Context* by Livia Kohn (Three Pines, 2014)

*Skill and Mastery: Philosophical Stories from the Zhuangzi*, edited by Karyn Lai and Waiwai Chiu, (Rowman & Littlefield 2019).

*Yinyang: The Way of Heaven and Earth in Chinese Thought and Culture*, Robin R. Wang, (Cambridge University Press, 2012)

### **Suggested Readings**

*The Path: What Chinese Philosophers Can Teach Us about the Good Life*, Michael Puett and Christine Gross-Loh, Simon & Schuster, 2016.

*Daoism Explained: From the Dream of the Butterfly to the Fishnet Allegory*, Hans-Georg Moeller, Open Court 2004.

*The Taoist Body*, Kristofer Schipper, Berkeley: University of California Press, 1993.

*The Philosophy of the Daodejing*, Hans-Georg Moeller, Columbia, NY: Columbia University Press, 2004.

*In The Shadows of Dao: Laozi, Sage and Daodejing*, Thomas Michael, SUNY, 2015.

*Experimental Essays on Chuang-tzu*, edited by Victor H. Mair, University of Hawaii, 1983.

*An Introduction to Daoist Thought: Action, Language, and Ethics in Zhuangzi*, Eske Møllgaard London: Routledge Publishing, 2007

*Trying Not to Try: Ancient China, Modern Science and the Power of Spontaneity*, Edward Slingerland, New York: Random House, 2014.

*Hiding the World in the World: Uneven Discourse on the Zhuangzi*, edited by Scott Cook, (SUNY, 2003)

*Original Tao: Inward Training and the Foundations of Taoist Mysticism*, Translated by Harold D. Roth, Columbia University Press, 1999.

*Sitting in Oblivion: The Heart of Daoist Meditation* translated by Livia Kohn, (Three Pines, 2010)



*The Tao Is Silent*. Raymond M. Smullyan New York: Harper One, 2009.

*Knowing Words: Wisdom and Cunning in the Classical Traditions of China and Greece*, Lisa Raphals, Ithaca, NY: Cornell University Press, 1992.

*Tao: The Watercourse Way*, Alan Watts, and Al Chung-liang. Huang, London: Souvenir.

*On Chinese Body Thinking: A Cultural Hermeneutic*, Kuang-ming Wu (1992) Leiden, Brill Publishers, 2001.

*Vanishing Into Things: Knowledge in Chinese Tradition*, Barry Allen, Cambridge: Harvard University Press 2015.

*Taking Back Philosophy: A Multicultural Manifesto*, Bryan Van Norden (2017) NY: Columbia University Press.

*The Ambivalences of Rationality: Ancient and Modern Cross-Cultural Explorations*, Geoffrey Lloyd (2017) Cambridge, UK: Cambridge University Press.

*An Anatomy of Chinese: Rhythm, Metaphor, Politics*, Perry Link (2013) Cambridge, MA: Harvard University Press

*Beyond the Troubled Water of Shifei From Disputation to Walking-Two-Roads in the Zhuangzi* By Lin Ma and Jaap van Brakel, SUNY Press, 2019

*The Seal of the Unity of the Three: A Study and Translation of the Cantong qi, the Source of the Taoist Way of the Golden Elixir*, Fabrizio Pregadio, Mountain View: Golden Elixir Press, 2011.

*Original Tao: Inward Training and the Foundations of Taoist Mysticism*, Translated by Harold D. Roth, Columbia University Press, 1999.

*Sitting in Oblivion: The Heart of Daoist Meditation* translated by Livia Kohn, Three Pines, 2010.

*Eastern Influences in Western Philosophy*, edited by Alexander Lyon Macfie, Edinburgh University Press, 2003.

### **Requirements for the Course**

**Reading:** Classical Chinese texts are all compiled of fragments in a more or less unsystematic way. The main work of interpreting them lies in reading widely through the text and gathering together relevant passages. This means reading the whole text several times.

**Presentations:** Students will give one presentation that should draw together and make sense of readings related to the day's theme. You should talk for no more than ten minutes, concluding with one or two problems or questions that can be discussed. You may distribute the written material or outline of the presentation.

**Book Report:** Each student will be required to read carefully a secondary scholarly book and report it in class and turn in a short book review.

**Research Paper:** One research paper (15-20 pages) will be assigned and due at the finals week. Incomplete is strongly discouraged.

**Office Hours** are listed at the top of the Syllabus. I look forward to getting to know each of you personally. I wish you a successful semester



TERM: Spring 2024

COURSE TITLE: Medieval Philosophy

COURSE NUMBER: PHIL 3520

SECTION DAYS/TIMES: MW 9:55-11:35 am

INSTRUCTOR: Catherine Peters

## COURSE DESCRIPTION

This course is an introduction to the development of philosophical thought between the 4<sup>th</sup> and 14<sup>th</sup> centuries. In this course, we consider varying answers to fundamental philosophical questions focusing on:

- Epistemology (what and how do we know?)
- Metaphysics (what is the nature of reality?)
- Natural theology (is there a God? Is it rational to believe?)

Trying to capture some of the *breadth* of medieval thought, we spend the first half of the semester considering some of the answers to these questions offered by Augustine, Anselm, Avicenna, Averroes, and Moses Maimonides.

We then spend the second half of the semester trying to appreciate the *depth* of medieval thought by considering, in greater detail, the thought of Thomas Aquinas before ending with a brief, focused, discussion of John Duns Scotus and William of Ockham.

The purpose of this course is to familiarize you with the method, terminology, and teachings of this period in order to advance and enrich our own philosophical endeavors.

Course fulfills LMU "Faith & Reason" integration requirement.

TERM: Spring 2024

COURSE TITLE: Pascal

COURSE NUMBER: PHIL 6728

SECTION TIMES/DAYS: M 4.00-6.30

INSTRUCTOR: Dr. Martin Nemoianu

#### COURSE DESCRIPTION/PRINCIPAL TOPICS

This course will offer a philosophical study of Pascal's major themes, starting with the first and most fundamental distinction, *Infini-rien*, between the principle of being and being, between God and that which, without God, is nothing. We will consider God's radical transcendence, the gratuitous generosity of creation, the dependency of the cosmos, and the bearing these have on divine disclosure. We will consider the entry of God into human history and its implications for the nature of nature and, particularly, the nature of man. Here, we will treat, *inter alia*: greatness and wretchedness, personhood and the heart, prayer and contemplation, suffering and death, boredom and diversion, and the hateful self. We will situate these themes as a response to the modern, particularly Cartesian, turn in the history of philosophy and reflect on the idea of philosophy as recapitulation.

Our primary text will be the *Pensées* (in translation), but we will also avail ourselves of his other works, when it suits us. Knowledge of French is helpful but not required.

#### STUDENT LEARNING OUTCOMES

- A clearer understanding of Pascal's thought and his place in the history of philosophy
- Seeing one's greatness and wretchedness and comprehending that one is an incomprehensible monster

#### REQUIRED TEXTS

Blaise Pascal, *Pensées*, trans. Roger Ariew (Indianapolis: Hackett, 2005)

Supplementary readings, from Pascal and others, to be provided by the instructor.

Recommended French edition: Blaise Pascal, *Pensées*, ed. Ph. Sellier (Paris: Bordas/Classiques Garnier, 1991/1999)

#### COURSE WORK/EXPECTATIONS

Nothing unusual

#### COMMENTS

None

## COURSE DESCRIPTION

Graduate Seminar

**Schelling's Late Philosophy** (PHIL 6998)

Tuesday 7-9.30 pm

### Course Description:

Friedrich Wilhelm Joseph Schelling (1775-1854) is best known as one of the initiators of “German idealism”. In the history of philosophy, it has been common to give an account of the development of post-Kantian philosophy as a Fichte-Schelling-Hegel succession. However, this version does not take into account the fact that, at the time of Hegel’s death, Schelling still had 23 years of intense philosophical work ahead of him. In this “late philosophy” (*Spätphilosophie*), Schelling comes to challenge some of the main tenets of the same German idealism he had helped to establish. He questions a total and self-grounding notion of reason and paves the way for many later developments in 20th century philosophy such as existentialism, philosophies of life, and hermeneutics. In this way, Schelling’s philosophy represents a bridge from Kant to present-day thought. His critique of idealism has echoes even in contemporary continental philosophy.

Notwithstanding his critique of idealism, Schelling never fully rejects the great questions of classical German philosophy, nor does he renounce reason. Rather, Schelling attempts something unprecedented. He proposes a partition of philosophy into a *negative* philosophy that is ‘merely logical’ or ‘purely rational’, on the one hand, and a *positive* philosophy that is ‘historical’ and based on personal encounter with an ‘un-pre-thinkable’ actuality, on the other. The late Schelling expands our notion of rationality while attempting to build a new metaphysics that makes room for contingency and is centered on the freedom of persons. Out of these concerns, the late Schelling also develops a ground-breaking philosophy of religion, investigating the specific rationality in mythology and revelation.

In this graduate seminar, we will read, analyze, and discuss some central texts of Schelling's late philosophy. We will focus on the contemporary relevance and philosophical stakes of Schelling's project. In other words, we will not just learn about Schelling's thought but develop our own thinking on relevant philosophical questions. Participants will have the opportunity to develop their research and writing skills in the history of philosophy. As an added plus, Schelling's late philosophy is currently being re-discovered within English-speaking scholarship. A few translation projects into English are under way. In the seminar, we will also have the opportunity to look into some questions of interpretation currently being debated and to explore some of the challenges involved in translating Schelling's German into English.

### **Course Learning Outcomes:**

Through hard work and completion of the different assignments, students will:

- critically analyze some of the main arguments in German Idealism and Schelling's late philosophy
- understand the historical development of classical German philosophy through one of its main authors
- develop their own philosophical understanding of questions and arguments debated in this tradition
- improve their oral presentation and argumentation skills
- gain an understanding of the challenges involved in translating primary sources in the history of philosophy
- sharpen their research and writing skills at the professional level of a publishable scholarly article in the history of philosophy
- develop a philosophical position of their own regarding the topics of the course

### **Course Texts**

Schelling, F. W. J. *The Grounding of Positive Philosophy. The Berlin Lectures*, translated and introduced by Bruce Matthews. Albany, NY: SUNY Press, 2007.

Schelling, F. W. J. *On the History of Modern Philosophy*, translated by Andrew Bowie. Cambridge: CUP, 1994.

Schelling, F. W. J. *Urfassung der Philosophie der Offenbarung*, edited by Walter. E. Ehrhardt. Hamburg: Felix Meiner, 1992.

Schelling, F. W. J. "On the Source of the Eternal Truths," translated by Edward Allen Beach. *The Owl of Minerva* 22, no. 1 (1990).

Schelling, F. W. J. *Philosophie der Offenbarung* 1841/ 42, edited by Manfred Frank. Frankfurt: Suhrkamp, 1977.

Schelling, F. W. J. *Sämmtliche Werke*, Stuttgart: Cotta, 1856– 1861.