**APHI 512 – Metaphysics (#9549)**
T Th 9:00am – 12:00PM
Location: HU-290
Instructor: Robert Howell

Systematic examination of philosophical concepts such as existence, essence, identity, universals and particulars, modalities and possible worlds, the nature and composition of objects, and realism versus antirealism. This semester we may consider issues about free will for part of the course.

Work and Basis of Grading: Careful reading of the assigned texts, plus one or more papers on the topics to be considered and active seminar participation.

**Undergraduate prerequisites:** Senior class standing; permission of instructor course

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**APHI 550 – Plato’s Republic (#9550)**
Tu 2:45PM – 5:35PM
Location: HU-19
Instructor: Nathan Powers

This seminar is a detailed philosophical survey of Plato's *Republic*; other Platonic material will be taken into account where it sheds light on the arguments of this dialogue (and where time permits). Topics we'll be paying close attention to include: the worries that motivate Plato's defense of the value of justice; the political and social arrangements in Plato's ideal city-state; the argument for (and consequences of) the view that the human soul has three parts; and the metaphysics and epistemology of the Forms.

**Undergraduate prerequisites:** Senior class standing; permission of instructor course.

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**APHI 556 – Pragmatism (#9548)**
Mo 2:45PM – 5:35PM
Location: HU-114
Instructor: Robert Meyers

The course will deal with Charles S. Peirce, Wilfrid Sellars and Willard Quine.

Topics on Peirce will include: his pragmatism and theory of truth, his metaphysics (i.e. His theory of firstness, secondness and thirdness), his theory of logic. Other readings will include Sellars’ “Empiricism and the Philosophy of Mind,” “Philosophy and the Scientific Image of Man,” and Quine’s. “On What There Is” and “Two Dogmas of Empiricism.” The focus will be on the pragmatists’ rejection of the given, the a priori and necessity. Texts will include Writings of Peirce, ed. Justus Buchler; Sellars’ Science, Perception, and Reality, and Quine’s Word and Object. Requirements: three short papers, class participation and attendance.
APHI 621 – Topics in Ethics (Proseminar in Values) (#10154)
Th 2:45PM – 5:35PM
Location: ES-139
Instructor: Lisa Fuller

This course is designed to introduce first- and second- year graduate students to some central issues in ethics and political philosophy, including questions in metaethics and applied ethics. While Professor Fuller is the main instructor, other members of the philosophy faculty will be invited to sit in on seminars addressing issues in their areas of expertise.
Questions of personal identity bridge discussions in metaphysics, philosophy of mind, and ethics. However, how exactly are the metaphysical, phenomenological, and moral dimensions intertwined in theories of personal identity? It is often thought that it is important to spell out the metaphysics of personal identity, before we can properly answer questions of moral responsibility or questions about the beginning and end of life. Yet it is not clear that the metaphysical questions can fully be answered in isolation from moral considerations. It is worth asking whether and to what extent our moral views shape the metaphysical boundaries of persons and personal identity. Further questions include whether it is important to answer deep metaphysical problems concerning the relation between mind and body in order to provide an account of personal identity; or whether it is possible and plausible to give a moral and/or normative account of persons and personal identity.

These are some of the questions that we will examine through the study of theories of personal identity from the seventeenth century to the present. It is worthwhile to approach these questions historically, because the historical debates provide a variety of different answers to the question of how the metaphysical, phenomenological, and moral dimensions are intertwined in theories of personal identity. For example, Locke emphasizes that ‘person’ is a forensic term and Hume does not only offer an account of the self within his theoretical philosophy, but also acknowledges that the self plays an important role in our theories of the passions and in morality.

At the beginning of the course we will look at Descartes’s views about mind and body and the self and identify problems for his view that philosophers in the 17th and 18th century tried to solve. Then we will examine Locke’s theory in depth and study eighteenth century responses to Locke, including responses by Leibniz, Edmund Law, Butler, Reid, Catherine Trotter Cockburn, and the Clarke-Collins Correspondence. We will see how some of these debates lead to Hume’s discussion of the self. We will ask how Hume’s discussion of the self in his theoretical philosophy is related to his account of the self in his theory of the passions and in his moral theory. Various commentators have noted that Hume’s account of the self shows interesting similarities with Buddhist theories of the self and we will devote a session to examine the self and subjectivity in Buddhist philosophy. In the final part of the course we will discuss different contemporary developments of Locke’s theory including Neo-Lockean theories and Carol Rovane’s theory of rational agency. While Neo-Lockean theories aim to improve a psychological account of personal identity, Carol Rovane distinguishes, inspired by Locke, persons from human organisms in order to account for multiple personality and group persons and argues for a moral account of personhood and a normative criterion of personal identity.
APHI 632 – Topics in Applied Ethics (End of Life Issues) (#10240)
We 5:45PM – 8:35PM
Location:
Instructor: Bonnie Steinbock

The focus of the course will be end-of-life issues, including:

1. What is death? How has the definition of death be affected by advances in medicine and technology, specifically cardiopulmonary resuscitation and organ transplantation? How do coma, permanent vegetative state, and brain death differ? Is brain death the right way to understand death, or should we revert to cardiopulmonary criteria?

2. What kind of medical care is appropriate at the end of life or in the face of terminal illness? How aggressive or oriented toward prolonging life should treatment be? Are some treatments at the end of life futile? What role do cultural differences play in attitudes toward death? We will also examine the differences and similarities between palliative care and hospice.

3. Advance directives (ADs), including living wills and health care proxies. What are they and do they accomplish their intended purpose of promoting individual autonomy? We will examine problems with ADs, including the difficulty of knowing now what treatment one might want in the future, and the so-called then-self/now-self problem.

4. The right to die. Does the accepted right to refuse treatment, even life-prolonging treatment, imply a right to die? A right to aid-in-dying? If there is such a right, should it be limited to the terminally ill? To those with contemporaneous competence? We will examine the distinctions between killing and letting die and assisted suicide and euthanasia.