

PHIL 225 (Spring, 2026)

Death and Dying

<provisional – subject to change>



Instructor: Dr. Chris Goto-Jones (he/him) (chrsgotojones@uvic.ca) (please call me Chris!)

Office Hours: Monday 12-13:00 and Thursday 13.00-14.00 (online by appointment)

(book via Calendly: <https://calendly.com/chrsgotojones/office-hours>)

Class Information: COR B143, Tuesday, Wednesday, Friday 1.30-2.20

Course Website: Through Brightspace. <http://bright.uvic.ca>

Teaching Assistant: Lindsay Jackson (lindsayjackson@uvic.ca)

We acknowledge with respect the Lekwungen peoples on whose traditional territory the University of Victoria stands, and the Songhees, Esquimalt and WSÁNEĆ peoples whose historical relationships with the land continue to this day.

Readings available through the course website – all available electronically when on campus network.

Links to academic support and other services available in this syllabus and through course site.

Course Description

Rosencrantz: *Do you ever think of yourself as actually dead, lying in a box with the lid on it? Nor do I really. Silly to be depressed by it. I mean, one thinks of it like being alive in a box. One keeps forgetting to take into account that one is dead. Which should make all the difference. Shouldn't it? I mean, you'd never know you were in a box would you? It would be just like you were asleep in a box. Not that I'd like to sleep in a box, mind you. Not without any air. You'd wake up dead for a start and then where would you be? In a box. That's the bit I don't like, frankly. That's why I don't think of it. Because you'd be helpless wouldn't you? Stuffed in a box like that. I mean, you'd be in there forever. Even taking into account the fact that you're dead. It isn't a pleasant thought. Especially if you're dead, really. Ask yourself: if I asked you straight off I'm going to stuff you in this box now – would you rather to be alive or dead?*

Naturally you'd prefer to be alive. Life in a box is better than no life at all. I expect. You'd have a chance at least. You could lie there thinking, well, at least I'm not dead. In a minute, somebody's going to bang on the lid and tell me to come out. (knocks) "Hey you! What's your name? Come out of there!" (Tom Stoppard, *Rosencrantz & Guildenstern Are Dead*, 1966/1990)

Death has long been considered one of the most important (and sometimes the only vital) question for philosophy. For some, death is single most powerful fact of life, and yet also, in various ways, it remains a mystery. What is death? How does it relate to life? Is it worse? Maybe it's better? Is there any sense in which we can say death is harmful to us, even though we won't be there when we're dead? Perhaps most importantly for this course, what is it like to live knowing that you'll die? What is it like to die? What is it like to cause death? Does knowledge of death make our lives richer, better, and more meaningful? And, if so, why in modern society so adverse to talking about or even admitting death? Modern societies tend to hide death away from our view, as though we can then forget it ever happens. Does this forgetfulness or denial make life better or worse? Is the modern reduction of death to an objective, technical description of biological processes really just another way to distract us from the significance of death for our lives?

Course Objectives

The course aims to give students an understanding of the central questions, concepts and arguments in various philosophical traditions about death

Students who successfully complete the course will have a good understanding of:

- debates around whether death is a harm;
- the ways in which knowledge of death affect values and meaning in life;
- the ways in death has been understood in different philosophical and cultural traditions;
- how the process of dying might be experienced;
- the meaning and nature of grief;
- how death is understood by other-than-human animals.

Students who successfully complete the course will be able to:

- critically analyse and personally reflect upon primary sources in translation, paying attention to issues of origination;
- critically analyse and personally reflect upon recent literature in the analytic, continental, and Asian philosophical traditions;
- formulate and defend well-reasoned positions (that are authentically your own) on the questions covered in the course in writing and in-class discussions.

Course materials

I have tried to avoid structuring this course around an expensive textbook. Instead, we will be making use of resources that are available electronically in the library. Having said that, there are two books that will be used repeatedly – both are available as ebooks through the library:

- Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998
- Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021

Additional materials, including text excerpts and alternative readings will also be provided through brightspace. In general, each session will be in the form of a lecture/seminar. My style is not to be too formal, and I hope/expect each class to be enriched by your questions, comments, and participation. Lectures will not simply repeat or present the required readings each week, but instead will provide additional materials, commentary, and analysis. Hence, successful completion of this course will not only require you to do the reading but also to attend the classes.

Course Logistics

This course is live and in-person. This means that the classes will normally be held in COR B143. For reasons related to my own health issues, it's possible that a few sessions will be provided online instead of in person, but I hope this won't be necessary.

Attendance at all sessions highly recommended; interaction and discussion are vital to learning (and teaching!). If you are sick or have other good reason to miss the class (life happens!), please let me know in advance of the class (or as soon as possible thereafter), and this may count as an excused absence.

Academic Integrity

Everything you will be evaluated on in this course will be fully open book and untimed. All answers to assignments have to be your own written work. This means that you are not allowed to provide answers for someone else, or vice versa or even versa vice. If you are ever unsure about what constitutes a violation of academic integrity, more information is provided on the University Calendar:

<http://web.uvic.ca/calendar/undergrad/info/regulations/academic-integrity.html>

Professionalism is expected from all students enrolled in courses in the Faculty of Humanities. As part of professionalism, students, faculty and staff are expected to be familiar with University policies, including the [Tri-Faculty's Standards for Professional Behaviour](#).

Use of AI

Because so much of this course is oriented towards personal reflection and subjective learning, the use of AI to write your assignments or the exam is **prohibited**. Your ideas and their expression (including visual, oral or written formats) **must** be your own unless explicitly quoted and otherwise cited. You may use AI to find information (if you acknowledge such use) but all such information must be double checked and cited in a scholarly manner to a reliable source. If you cannot otherwise confirm and accurately cite information gleaned from an AI source, do not use it.

In addition, AI is immensely damaging to the environment, so please consider the environmental consequences of using AI, especially if/when this use is frivolous.

Communication and Office Hours

Email is my preferred method of communication, as opposed to Brightspace messages or forum posts, especially for any official requests. If you ask me a question over email, you can expect a reply within about 1 working day. If you don't hear back from me within that time frame, feel free to try again in case your message went astray, or in case I'm just snowed under (it happens). Please be aware that if you email on Friday evening, the first working day will be ... Monday.

When you do address me (over email or otherwise), please do so as Chris, because that's my name. If you feel more comfortable with titles, then please use either Professor (Prof.) Goto-Jones or Dr. Goto-Jones. No 'sir' or 'mr,' for various reasons, thanks! If you are ever nervous about sending me an email, or asking a question, feel free to include a funny anecdote, cartoon, or a picture of your pet with your request. This will not affect whether or not I will be able to help you with your request, but it will be much more fun for us all.

Finally, my pronouns are he/him. If you think I am unlikely to know the name you would prefer to be called, or the pronouns I ought to use for you, please don't hesitate to make me aware. It's helpful if you add your pronouns to your email footer and/or mention them when you make contributions in class.

My default platform for office hours will be Zoom, Mondays and Thursdays 12:30-13:20 am (TBC), but if that does not work for you, please feel free to email me in advance to suggest an alternative time and/or platform. Office hours will require pre-booking via Calendly (link above). Relevant links will be posted on Brightspace.

Evaluation

You are expected to maintain high standards of respect and academic integrity throughout this course. Discussion is essential to learning in this course, and it relies upon an atmosphere of trust. Everyone present should feel safe to express their views, which also means that everyone present is responsible for ensuring that they exercise academic freedom (rather than merely freedom of speech), treating each other respectfully and supportively.

• Continuous Assessment/Participation: 10%

In this course, your participation will be evidenced by attending and participating in classes. Each time you come to class and participate you will receive 1 point, up to a maximum of 30 by the end of the semester (ie. 10 weeks of classes). Since there are 13 weeks, you have some leeway!

• Reflective assignments: 50%

Because a goal of this course is to reflect upon and understand how our ideas about death and dying impact our lives, 2 of the assignments will be 'reflective.' Each will be worth 25% of your final grade. A 'reflective assignment' encourages you to explore your own responses to the material covered in these sections and how (if at all) this material may have altered your outlook. They are less formal than a regular academic essay, but no less important. For each reflection, you will receive a choice of 3 prompts; you will respond to 1 with about 750 words. Your work will be assessed on both your understanding of the material covered (you must represent it accurately) as well as your ability to relate that to your existing views on the topics concerned.

• Final analytic assignment: 40%

The final assignment will be open-book format. You will receive a list of potential topics in week 12. From that list, you will select one question, which you will address in sophisticated, academic manner. You should expect that the final assignment will be more conventionally 'academic' than the reflection assignments. I

will expect approx. 1,500-2,000 words. The questions will encompass topics from the whole course; your answers will benefit from making use of knowledge and context from the course overall.

Your work will be assessed on: its relevance to the themes and materials of the course; its accurate use of sources; its coherence, sophistication and persuasiveness; the convincingness and effectiveness of your argument and writing.

Late work and extensions

I am happy to allow each of you 4 days of extra time for your assignments. That is 4 days in total for the semester. You can use these days however is helpful for you: all for one assignment, some for each, or whatever. This period of grace is granted without any need for explanation or justification. These are days are not divisible into hours. Should you need further extensions, you will need to apply for them formally. Work that is submitted beyond these limits will be penalized 5% per day until submission. In the instance that work is submitted too late to be graded, it will not be marked.

Grades

Per [UVic grading rubric](#), grades will be given as percentile marks. I am encouraged to remind you that UVic does not endorse grading a curve, but nevertheless the rubric states that grades over 80 (ie. A-, A, A+) are 'normally achieved by a minority of students.'

Some Important Administrative Dates

- Jan. 18: last day for 100% reduction of fees.
- Jan. 21: last day for adding first-term courses.
- Feb. 8: last day for 50% reduction of tuition fees. 100% of tuition fees will be assessed for courses dropped after this date.
- Feb. 28: last day for withdrawing from second-term courses without penalty of failure.

Course Schedule (provisional)

1. Why study death? (Jan 6, 7, 9)

For many philosophers, across various periods and cultures, the nature of death has been seen as perhaps the most important question for us to understand. In most cases, the significance of death has been quite normative, about how our understanding of death actually matters to our lives (ie. 'understanding' death requires us to be alive!). In some cases the question of death has been more metaphysical, about what death might actually be and how we might recognise it when we see it. In this week, we'll flash through a quick, high level survey of some of these philosophical tendencies.

Readings:

No required readings ... best to prepare your readings for next week 😊

2. What happens when we die? (Jan 13, 14, 16)

There are various ways to talk about what happens when we die. For example, famously, the magician and escapologist, Houdini, said that he'd come back and tell us what it was like after he died. As far as we know, he didn't succeed. So maybe waiting until after death isn't the way to go.

One way to talk about what happens when we die is experientially: that is, what is it like to go through the process of dying? We have many accounts of so-called 'near-death experiences' (NDEs), recalled by people (including some philosophers) who got to the point of death but then somehow returned to life. Some philosophical systems (such as Tibetan Buddhism) have rather elaborate maps of the stages of death.

Another way to talk about what happens when we die is 'objectively.' That is, by watching the death of others we can work out what the material conditions of death actually are: is it enough for the respiratory and circulatory systems to stop, or does the brain also have to stop functioning etc? These questions push us back into an equally difficult question: what happens when we're alive?

Reading:

Tem Horwitz, 'My Death,' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.5-14.

And:

Cody Gilmore, 'What it is to Die,' in Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021, pp.28-37.

3. Is death actually nothing to worry about? (Jan 20, 21, 23)

One of the most influential (and highly debated) arguments about death is that it's really not got anything to do with us, because we won't be there anymore to worry about it. So, if anything, death is only significant to us to the extent that other people die. Any anxiety we might feel about our own death is just a mistake that we should be able to fix by thinking about it better. We can just ... accept it in a disinterested and calm way. Philosophy can rescue us from our fear of death!!

Reading:

Epicurus, 'Letter to Menoeceus,' in Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021, pp.67-69.

Lucretius, 'On the Nature of Things,' in Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021, p.103.

And:

Ivan Soll, 'On the purported insignificance of death,' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.20-34.

Optional:

Thomas Nagel, 'Death.' *Noûs*, 4:1 (Feb 1970), pp.73-80

4. Should we rage against death anyway? (Jan 27, 28, 30)

For some people, the idea that it is irrational to fear death doesn't mean that we either won't (or shouldn't) fear death! Perhaps fear is not the kind of thing that responds to rationality? Or perhaps rationality isn't the best way to understand death? Whatever the case, many philosophers have suggested that even if we need not fear death, that's no reason not to rage and fight against it for as long as possible!

Reading:

Reinhard Steiner, 'Against Death,' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.15-19.

Amélie Oksenberg Rorty, 'Fearing Death.' *Philosophy*, 58:224 (1983), pp.175-188.

Optional:

Dominic Wilkinson, 'Grief and the Inconsolation of Philosophy.' *Philosophy*, 93:3 (2023), pp.273-296.

FIRST REFLECTIVE ASSIGNMENT ISSUED 30 Jan, DEADLINE FOR SUBMISSION 6 Feb

5. Does authentic life rely on us facing death? (Feb 3, 4, 6)

While many existentialist thinkers of the twentieth century were preoccupied with the significance of death and its relationship with being (indeed, some seemed to suggest that death is an essential condition for the possibility of being at all), perhaps the philosopher most associated with a 'philosophy of death' in modern times is Martin Heidegger. For Heidegger, clearly facing death is the only way to live an authentic life. For Heidegger and some of the existentialists, the possibility of death is also the possibility of meaning.

Reading:

Todd May, 'Death, Mortality, and Meaning,' in Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021, pp.157-161

Julian Young, 'Death and Authenticity,' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.101-107.

Optional:

Adam Buben, 'Heidegger's Reception of Kierkegaard: The Existential Philosophy of Death.' *British Journal for the History of Philosophy*, 21:5 (2013), pp. 967-988.

6. Are life and death actually just unremarkable? (Feb 10, 11, 13)

Of course, as we've seen already in various ways, not all philosophy about death participates in the basic framings offered by the ancient Greeks. Over the next few weeks we'll look explicitly at how two Asian philosophical traditions have dealt with death. One of the crucial differences will be the tendency towards non-dualism in these traditions, which asserts the unity of opposites. So, first, in this week, we'll dip into

the classical Daoist philosophy of death and examine the relationship between life and death as a kind of 'transformation of things.' What happens when, in your dreams, you are a butterfly?

Reading:

Roger Ames, 'Death as transformation in classical Daoism,' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.51-63.

Plus:

selections from Burton Watson (trans), *The Complete Works of Zhuangzi*. New York: Columbia University Press, 2013.

Optional:

David Chai, 'On Pillowing One's Skull: Zhuangzi and Heidegger on Death.' *Frontiers of Philosophy in China*, 11:3 (September 2016), pp. 483-500.

7. READING BREAK, Feb 17, 18, 20 – NO CLASSES

8. Are life and death basically the same? (Feb 24, 25, 27)

Buddhism has often been described as a philosophy of death, not only because it is usually associated with funeral rites in many Asian societies, but also because Buddhist philosophy seems to suggest that what we experience as 'life' is actually a kind of delusion from which we must liberate ourselves. If life is a delusion, what is life? And how might that relate to death? In a famous Zen phrase, we have to die first before we can truly live! As we'll see, the answers to these questions are simple neither in theory nor in practice. One possible answer is this: life and death are the same thing.

Reading:

Ikkyū Sōjun (Blyth & Waddell trans) 'Ikkyū's Skeletons.' *The Eastern Buddhist*, 9:1 (May 1973), pp. 111-125. Other sources tbc depending on interests ... perhaps *Hagakure* and the 'craze for death.'

SECOND REFLECTIVE ASSIGNMENT ISSUED 24 Feb, DEADLINE FOR SUBMISSION 6 March

9. Do we need to die to be know the truth? (March 3, 4, 6)

One of the most famous texts about death in the world is the so-called Tibetan Book of the Dead (spoiler, this is not the book's real title!). On the face of it, it is a Buddhist text that explains the process of dying and then the kinds of things we should do after that, in the 'bardo,' in order to ensure our liberation from the endless cycle of life and death. However, this text is also a classic statement of the psychology of living and dying moment-by-moment in life. After all, even though it's a book about dying, it is directed towards the living.

Reading:

Robert Wicks, 'Death and enlightenment.' in Malpas & Solomon (eds), *Death and Philosophy*. London: Routledge, 1998, pp.64-74.

Plus,

Selections from the Tibetan Book of the Dead

(Robert Thurman (trans), *The Tibetan book of the dead*, as popularly known in the West : known in Tibet as The great book of natural liberation through understanding in the between. New Delhi: HarperCollins, 1998.)

10. What do animals understand about death? (March 10, 11, 13)

Given the focus on this course on how death impacts our experience of life, we have focussed largely on the question of human death. In this week we'll turn towards the significance of death for other-than-human animals. Do these animals have an understanding of death and, if so, how does that understanding affect their lives? How is that understanding different from our own? This is the emerging field of comparative thanatology.

Readings:

Susana Monsó, 'Death is common, so is understanding it: the concept of death in other species.' *Syntheses*, 199 (2021), pp.2251–2275.

Optional:

Susana Monsó, 'How to tell if animals can understand death.' *Erkenntnis*, 87 (2022), pp.117–136.

You might also enjoy selections from Monsó's recent book, *Playing Possum: How Animals Understand Death*. Princeton University Press, 2024.

11. What happens when we kill (*ourselves*)? (March 17, 18, 20)

Throughout this course, we've really been considering death as something that 'happens,' either to us or to someone else. In weeks 11 and 12, we'll take a step to the side and ask what happens (to us) when we cause death. This could be the result of a deliberate act like suicide, murder, war, or even genocide, but it could also be the result of an accident: has a bird ever flown into your window and broken it's neck? have you ever run over a squirrel? have you ever run a red-light and crashed into a cyclist? It might be impossible to live without causing the death of others, and so we need to understand what that means for being human. As in previous weeks, the emphasis here will be experiential and phenomenological – what is it like to cause death, and especially to cause the death of ourselves.

Reading:

I'd like to be a bit flexible here, depending on how the previous weeks have been going. But a likely text to use here could be Albert Camus, *The Myth of Sisyphus*, which opens with these immortal words: "There is but one truly serious philosophical problem, and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy." (1955: 3)

12. What happens when others die? (March 24, 25, 27)

Until now, we've largely been concerned with the question of our own death. In this week, we turn towards the significance of the death of others (who and whatsoever those 'others' may be). One interesting question here might be: if death is nothing to the person who dies, why does it feel so bad to everyone around them? Hence, here will we consider the importance and significance of grief. In keeping with our focus on personal experience, we'll look in particular at how grief actually feels and what that might teach us about life and death.

Reading:

Michael Cholbi, 'Why Grieve?' in Cholbi & Timmerman (eds), *Exploring the Philosophy of Death and Dying*. London: Routledge, 2021, pp.184-190

Matthew Ratcliffe, 'Towards a phenomenology of grief: insights from Merleau-Ponty.' *European Journal of Philosophy*, 28 (2020), pp.657-659.

Optional:

Catherine Fullarton, 'Grief, Phantoms, and Re-membering Loss.' *The Journal of Speculative Philosophy*, 34:3 (2020), pp.284-296.

Dominic Wilkinson, 'Grief and the Inconsolation of Philosophy.' *Philosophy*, 93:3 (2023), pp.273-296.

FINAL ASSIGNMENT ISSUED 27 March, DEADLINE FOR SUBMISSION 10 April

13. (March 31, April 1): reviewing the themes and questions as needed

DEADLINE FOR FINAL COMPLETION OF COURSE 10 April

Death, suicide, and mental health support: you are not alone.

The University of Victoria offers confidential support for any/all students experiencing mental, emotional, or spiritual challenges. You can find the services here: <https://www.uvic.ca/student-wellness/wellness-resources/mental-health/index.php>

In case of a crisis (involving yourself or others), Canada and BC offer free, confidential emergency helplines (<https://helpstartshere.gov.bc.ca/resource/1-800-suicide-0>) :

CRISIS LINE: Call [1-800-784-2433](tel:1-800-784-2433) or dial [9-8-8](tel:9-8-8) if you are experiencing feelings of distress or despair, including thoughts of suicide

MENTAL HEALTH SUPPORT LINE: [310-6789](tel:310-6789) (no area code needed)

Other Resources:

Student Resources

- a. [UVic Learn Anywhere](#). UVic Learn Anywhere is the primary learning resource for students that offers many learning workshops and resources to help students with academics and learning strategies.
- b. [Library resources](#). Information for students wishing to use the UVic library.
- c. [Student wellness resources](#)
- d. [Ombudsperson](#) A resource to help resolve disputes or complaints.
- e. Indigenous student services ([ISS](#))
- f. Centre for Academic Communication ([CAC](#))
- g. Math & Stats Assistance Centre ([MSAC](#))
- h. Learning Strategies Program ([LSP](#))
- i. [Other student groups and resources](#)
- j. [Academic Concession Regulations](#)
- k. [Academic Concession and Accommodation](#)
- l. Academic accommodation & access for students with disabilities – [Policy AC1205](#)

University statements and policies

- a. University Calendar- Section "[Information for all students](#)"
- b. [Creating a respectful, inclusive and productive learning environment](#)
- c. [Accommodation of Religious Observance](#)
- d. [Student Conduct](#)
- e. [Non-academic Student Misconduct](#)
- f. [Accessibility](#)
- g. [Diversity / EDI](#)
- h. [Equity statement](#)
- i. [Sexualized Violence Prevention and Response](#)
- j. Discrimination and Harassment [Policy](#)