**DEPARTMENT OF PHILOSOPHY-NEW BRUNSWICK**

**FALL 2020 UNDERGRADAUTE COURSE DESCRIPTIONS**

**101 LOGIC, REASONING & PERSUASION (LRP) – CORE COURSES (Aho)**

**02, 06 (J. Derstine)** An argument is a series of statements, one set of which (the premises) is intended to provide either logically conclusive or strong support for another statement (the conclusion). In this course, we will study of the logical structure of argumentation in ordinary language, with an emphasis on the relation of logic to practical (and controversial) affairs in politics, criminal justice, religion and ethics. We will also examine and learn to spot traditional informal fallacies— e.g., “begging the question”— which although formally valid, are still instances of bad reasoning. Discussions explore the nature of validity, truth, meaning, and evidence in relation to the evaluation of arguments.

**04, 09 (D. Sorensen)** In this class, we will learn how to construct, criticize, and effectively deliver arguments. Unlike traditional critical thinking classes, which emphasize logical fallacies and methods in formal logic (e.g. truth tables), we will utilize argument mapping and incorporate findings and methods from fields outside of philosophy such as cognitive science, social psychology, mathematics, and behavioral economics. Using these methods and insights, we will then carefully study and evaluate recent debates in politics, ethics, and science.

**90 (Y. Kang)** Logic is the study of how to reason correctly. This course is designed to introduce you the basic principles of reasoning as well as the practical application of logical analysis to the arguments found in various contexts from debates in our ordinary life to scholarly works.

We will particularly learn and practice below aspects, but not limited to:

1. Argument analysis:

Acquiring skills of identifying parts of arguments (premises, conclusions, inferences); identifying mode (induction, deduction, analogy, etc.); reconstructing/diagramming arguments to reveal their logical structure.

2. Argument evaluation:

Becoming capable of a systematic evaluation of an argument; assessing the acceptability of premises/reasons; accurately evaluating the relevance of premises/reasons; making judgments about the sufficiency of grounds for a conclusion/contention/thesis.

3. Terminology/theory:

Understanding and correctly using with the definitions & conceptual foundations of logical analysis: validity, soundness, rhetoric, syllogisms, fallacies, other formal argument patterns.

4. Metacognition:

Developing the skills and habits characteristic of critical and logical thinkers: fairness, ability to shift perspective, awareness of bias/cognitive limitations, commitment to understanding & transparency, valuing logic over rhetoric.

5. Application:

Acquiring substantial transference of technical ability to contexts outside the classroom.

**103 INTRO TO PHILOSOPHY – CORE COURSES (Aho)**

*\*Honors only section*

**\*01 (S. Stich)** This course has three goals.

1) To acquaint students with some of the important positions and arguments on a number of central questions in Western philosophy. Those questions include:

i) Does God exist?

ii) Can we trust our senses to learn about the world around us?

iii) What justification do we have for our predictions about the future?

iv) What is a person? What is required for a person to continue to exist in the future? Is life after death possible?

v) What is a mind? How is the mind related to the brain? Is it possible for a computer to think and to be conscious?

vi) Do we have free will?

vii) What do moral claims mean? Are there correct and incorrect answers to moral questions?

viii) How should a moral person behave? What sorts of things are intrinsically valuable?

2) To improve students’ skills in analyzing and criticizing arguments both verbally and in writing.

3) To improve students’ skills in explaining and defending their own philosophical views, both verbally and in writing.

**03 (R. Fry)** Philosophy asks us to come to see more clearly both how our lives are and how they could be. We will use a number of different philosophical readings and fictional stories to jump-start our thinking about our selves and the wider world around us. The media we look at will serve as a starting point for conversations about topics like minds in humans, animals and machines, induction, science and knowledge, as well as personal identity, death and the meaning of life. You will be assessed primarily through written papers. No antecedent familiarity with philosophy is required or expected.

**104 INTRO TO PHILOSOPHY – CORE COURSES (WCR) (4 CREDITS)**

**ALL (M. Glanzberg)** This course has two central goals.  The first is to give students an understanding of what philosophical problems are, and how they might be solved.  This will be done through consideration of some perennial philosophical problems, drawing on readings from important figures in the history of philosophy, as well as contemporary authors.  The second goal is to develop students' analytic and argumentative skills.  Topics to be discussed include the existence of God, the nature of knowledge, the relation of mind to body, free will, and ethics and the nature of right and wrong.  Goals for students include (i) comprehending various philosophers’ arguments on these topics, (ii) developing their own views on the topics, (iii) presenting their own views, as well as the views of the philosophers we read, in clear, succinct, and well-argued papers, and (iv) developing their critical thinking skills.

**105 CURRENT MORAL & SOCIAL ISSUES (CMSI) – CORE COURSES (Aho)**

**01 (J. Kalef)** Consider some of the controversial moral and social issues that divide Americans today: taxation, immigration, feminism, transgender 'bathroom bills', the removal of historical monuments, gun rights, and so on. Nearly all of us, whether on the left or on the right, believe that we and our friends can clearly see the moral truth on these matters, and that those on the other side are either deranged, uninformed, stupid, or downright evil for continuing to disagree with us. Others throw up their hands, declaring it's all 'just a matter of opinion' and never thinking about it again.   
  
This course is for people who are not satisfied with either of these two approaches: people on either side (or no side) of the political spectrum who are prepared to step back from their beliefs for a moment, try to understand the beliefs and reasons on the other side, and then work together with respect and an open mind to find the moral truth or at least an acceptable compromise. The aim here is not to indoctrinate students into one or another set of answers, but rather to help students cultivate positive skills and habits of mind that will last the rest of their lives.

**03 (T. McCrossin)** We face today a dizzying array of morally controversial social issues: how may we most reasonably, individually or together, express ourselves, protect ourselves, bring kids into the world, leave it ourselves, punish even to the point of execution, wage war even at the expense of the innocent, enjoy affluence not enjoyed by others, and which may threaten our shared environment, to choose only the most conspicuous ones. Our goal will be to develop a systematic approach to these and related issues in response to the common concern they reflect: how best do we balance individual rights and the common good, not only lawfully, but in a morally-grounded lawful manner? In this spirit, we’ll imagine ourselves as, “Current Social as Moral Issues.”

As such, we’ll actively resist three common pitfalls (i) in addressing current social issues, we may conflate what is or isn’t moral with what is or isn’t legal, hindering us in both arenas; (ii) distinguishing them, still we may neglect the foundation role of the former questions play relative to the latter; (iii) recognizing this, still we may address them in isolation, issue by issue, rather than as coalescing into overlapping discursive arcs; (iv) we tend to neglect the richness of popular culture, as it addresses, intentionally or otherwise, with varying degrees of subtlety, a wide variety of issues. To this effect, in-class work, and so preparation therefor, will proceed at the intersection of manageable selections of watershed or otherwise provocative (v) philosophical perspectives (in the abortion and euthanasia debates, for example, Judith Thomson’s “A Defense of Abortion,” Philippa Foot’s “Euthanasia,” and Ronald Dworkin et al.’s “Physician-assisted Suicide: The Philosophers’ Brief”), (vi) legal rulings (in the abortion and euthanasia debates again, Planned Parenthood v. Casey and Washington v. Glucksberg), and (vii) popular culture (still in the abortion and euthanasia debates, say, Juno and Whose Life is it Anyway?)

We’ll be as participatory as possible, based on the idea that philosophy is best done this way, generally speaking. We’ll accomplish this with a manageable combination of occasional “synchronous” meetings, using Webex, to be scheduled cooperatively, and “asynchronous” discussion-board interaction. In addition, participants should anticipate occasional during-term quizzes, regarding material currently being addressed, an end-of-term writing assignment, and an optional extra-credit writing opportunity.

**90 (J. Derstine)** In this course, we critically examine normative and applied ethical issues regarding contemporary debates in the US. The first two weeks are spent reviewing five standard theories and principles in normative ethics. Following that, we investigate and discuss, among other topics, gun rights, political propaganda, the opioid epidemic, campus sexual assault, racism, and other hot button topics. Expect weekly written homework and blog participation.

**107 INTRO TO ETHICS – CORE COURSES (Aho)**

**\***Synchronous section: online meetings and midterm and final [Mondays 1:00 - 2:30 pm]

**01 (R. Fry)** The field of ethics asks us to consider what we ought to do and how we know. In this course, we will use a number of different applied ethical problems to jump-start our thinking about what ethical principles and positions matter in the world around us. We’ll then go on to examine systems of ethics from throughout history and across the world that purport to tell us what’s right and wrong, good and bad, and why. You will be assessed primarily through written papers. No antecedent familiarity with philosophy is required or expected.

**90 (S. Kang)** This course aims at helping students to think about the moral dimensions of human existence by exposing them to (1) theoretical and (2) practical issues in ethics. Some of the questions we will ask are: how can and should we be righteous and virtuous in conducting our lives as an individual moral agent or as a collective social entity?; what kinds of ethical theories are there to help us to make moral decisions?; what if there are conflicting moral prescriptions from different theories? (to what extent, then, can moral inquiries on value conflicts be a function of rational deliberation?); how are we to resolve differences of moral opinions?; what is the distinctive nature of moral judgment?; why should I be moral in the first place?; to what degree does religion play a role in moral decisions?; and how is ethics related to the diverse areas such as law, economic justice, or other social issues such as abortion? There is no prerequisite to this course, except a curious and rigorous mind. This is a ‘fully’ online course, but we shall do all the activities expected of any regular class, including group discussions. This course is certified as a SAS Core Curriculum course (AHo: Philosophical or Theoretical Issues).

**\*91 (J. Kalef)** Philosophy is a very rewarding discipline, but also notoriously difficult. This course is meant to serve as a structured introduction to philosophical ethics. The first module of the course will introduce students to the main ideas and techniques of philosophy. The second module will introduce students to the four major blunders of moral thinking, and also teach a couple of alternatives. After that, students will examine the works of some great moral philosophers.

This course uses many techniques of active learning. Students will work with another in teams, and be responsible to their teammates, as they work through the material. In place of major papers, students will complete a number of smaller tasks, carefully crafted and assembled to guide students from the very easy to something rather difficult. This course is highly recommended for students who may wish to continue in philosophy, but it is also designed to be entirely accessible to those with no background in philosophy.

**109 INTRODUCTION TO FORMAL REASONING AND DECISION MAKING (QQ or QR)**

**01, 03 (M. Bialek)** Resolving differences of opinion isn't always impossible. Figuring out what you should believe isn't just a matter of checking what's true. Deciding what you should do doesn't have to be left up to your whim. Formal tools have been (and continue to be) developed that enable us to talk very precisely about the strength of arguments and of evidence, the rationality of beliefs we have, and the value of choices we make. This course will introduce students to some of those formal tools—specifically: logic, probability, and decision theory—focusing on their application, but also looking at the limits to their application and their potential for expansion and sophistication. Assessment in the course will based on a mixture of exams, discussion posts, and quizzes.

**02, 06 (R. Harder)** This course is an introduction to the formal tools philosophers use to understand reasoning and decision making. The two main forms of reasoning are deductive and inductive. Deductive reasoning involves figuring out what must be true given what one already accepts. We begin the course by studying propositional logic, which provides a simple model of deduction. We then study probability theory as a model of inductive reasoning, which involves figuring out what is likely given what one already accepts. We conclude by looking at expected value theory, which builds on probability theory and is a model of how one should decide how to act under uncertainty.

**201 INTRO TO LOGIC – CORE COURSES (QR)**

**01 (E. Lepore)** This course satisfies Core Curriculum Goals: Formulate, evaluate, and communicate conclusions and inferences from quantitative information, and to apply effective and efficient mathematical or other formal processes to reason and to solve problems.

**02 (E. Kalkus)** Introduction to deductive logic, including propositional and predicate logic. Emphasis on the basic concepts of logic, the proper interpretation of the logical apparatus of English, and techniques of symbolization and deductive proof.

**90 (S. Kang)** The objective of the course is to augment students’ analytical and critical thinking through the study of formal logic. The students will learn philosophical concepts and introductory tools for valid reasoning and proof in modern logic.

**215 INTRODUCTION TO METAPHYSICS**

**01 (C. Fruge)** In this course we’ll cover some ancient as well as contemporary questions in metaphysics. We’ll start off by asking about properties: Is there literally something REDNESS that two red things share? Or can we account for their both being red in some other way? We’ll then turn to free will: Does determinism preclude us from acting freely? Or can we make sense of free action even given that our actions are determined by the past? We’ll end by discussing social construction: What are genders? What are social institutions?

**226 INTRODUCTION TO PHILOSOPHY OF PHYSICS**

**01 (J. North)** An introductory survey of issues in the philosophy of physics.  Possible topics include Zeno's paradoxes of motion; the truth of the physical laws; determinism of the laws; the existence of forces; the nature and existence of space and time; the structure of spacetime; the possibility of time travel.  Readings will be drawn from both physics and philosophy.

**248 FOUNDATIONS OF MEDICAL ETHICS & POLICY**

**01 (A. Rabinowitz)** This course introduces students to the conceptual foundations of medical ethics, emphasizing how particular moral traditions and theories have influenced the development of policies and practices in health care and health research over time and in different setting around the world. The course combines lectures with small-group casework to encourage students to ‘think-through’ the moral and often practical challenges that arise in the practice of medicine, and health research.

**255 INTRODUCTION TO SOCIAL AND POLITICAL PHILOSOPHY**

**01 (A. Guerrero)** What is the purpose of government?  Why should we have a State?  What kind of State should we have?  How should we define our political community?  How should we choose our political leaders?  Should we have a constitution?  What should be included in it?  What should happen to those who break the law?

Even within a political community, there may be sharp disagreements about the role and purpose of government.  Some want an active, involved government, seeing legal and political institutions as the means to solve our most pressing social problems, and to help bring about peace, equality, justice, happiness, and to protect individual liberty.  Others want a more minimal government, motivated, perhaps, by some of the disastrous political experiments of the 20th Century, and the thought that political power is often just a step away from tyranny.  In many cases, these disagreements arise out of deep philosophical disagreements.  These questions are given immediate relevance as we think about who is and should be included in our political community; how we should select those who will govern; what role, if any, a constitution should play in structuring our political life; and what should happen to those who are found to have violated the law.

All political and legal institutions are built on foundational ideas--ideas that were likely revolutionary ideas at the time of their initial adoption.  In this course, we will explore those ideas, taking the political institutions and political systems around us not as fixed and unquestionable, but as things to evaluate and, if necessary, to change.  We will consider the ideas and arguments of some of the world’s most celebrated philosophers, including historical thinkers such as Plato, Aristotle, Thomas Hobbes, John Locke, Immanuel Kant, Mary Wollstonecraft, Thomas Jefferson, James Madison, and John Stuart Mill; and more contemporary theorists such as Michelle Alexander, Elizabeth Anderson, Kwame Anthony Appiah, Isaiah Berlin, Ronald Dworkin, Frantz Fanon, Amy Gutmann, Friedrich Hayek, Robert Nozick, Martha Nussbaum, Julius Nyerere, Ayn Rand, John Rawls, Peter Singer, and others.

The aim of the course is not to convince you of the correctness of any particular view or political position, but to provide you with a deeper and more philosophically-informed basis for your own views, and, perhaps, to help you better understand the views of those with whom you disagree.

**265 INTRODUCTION TO PHILOSOPHY OF RELIGION**

**01 (D. Bernston)** Basic issues in the philosophy of religion, East and West: existence and nature of God; problem of evil; faith versus knowledge; mysticism and its claims; the problem of religious language; and attacks on religion

**295 ARETE I: UNDERGRADUATE PHILOSOPHY JOUNRAL (P/NC)**

**01 (T. McCrossin)** Supervised process of editing of the undergraduate philosophy journal, with review of weekly submissions. *Prerequisites*: At least two courses in philosophy or outstanding performance in a philosophy class.

**302 PLATO & ARISTOTLE**

**90 (A. Skiles)** This course introduces some of the main elements in the thought of Plato and Aristotle -- perhaps the two most influential philosophers in the Western tradition -- by exploring their disagreements on a number of core topics in metaphysics, epistemology, logic, philosophy of language, philosophy of mind, philosophy of science, and philosophical theology.

**307 DESCARTES, LOCKE & 17TH CENTURY**

**01 (M. Bolton)** The course considers western philosophy during the first century of the modern period by reading main works of Rene Descartes and John Locke in connection with previous and contemporary thinkers with whom they disagreed.  The focus is on epistemology and metaphysics; some issues to be discussed concern philosophical foundations of post-Aristotelian natural science.

The class format is lecture-discussion.  There will be two mid-term take-home exams and a final paper (10-12 pages).

**308 HUME, KANT & 18TH CENTURY**

**01 (T. McCrossin)** In understanding our era, in the various ways we do — as postindustrial or postmodern, as an information age or the Anthropocene, and so on — we’re struggling to understand the human condition, generally speaking, as it’s organized naturally, and as we organize it socially in turn. It’s a struggle that takes a fascinating series of interwoven turns during the seventeenth, eighteenth, and nineteenth centuries, which, taken together, we know as the early-modern and modern periods, or the Enlightenment and its immediate aftermath. To understand them better, and the eighteenth century’s contributions in particular, on the part of its philosophers and philosophically minded more specifically still, is to understand better the twentieth- and now twenty-first-century continuation of the struggle. To see this, we need look no further than our own version of a “republic” as an interpretive legacy of John Locke’s, Jean-Jacques Rousseau’s,

and Immanuel Kant’s successive perspectives on what a well-working social contract should look like.

Building on the perspective developed in “Descartes, Locke, and the Seventeenth Century,” and anticipating the one developed in “Nineteenth-Century Philosophy,” our goal will be to develop together a systematic perspective on the “long” eighteenth century’s philosophical traditions, through the lens of a variety of notable debates involving a variety of notable figures and perspectives.

We’ll be as participatory as possible, based on the idea that philosophy is best done this way, generally speaking. We’ll accomplish this with a manageable combination of occasional “synchronous” meetings, using Webex, to be scheduled cooperatively, and “asynchronous” discussion-board exchange. In addition, participants should anticipate occasional during-term quizzes, regarding material currently being addressed, an end-of-term writing assignment, and an optional extra-credit writing opportunity.

**328 PHILOSOPHY OF PYSCHOLOGY**

**01 (J. Piven)** Conceptual and methodological issues about information, mental illness, innate structure, developmental stages, rationality, and deviance. Behaviorism, reductionism, cognitivism, and structuralism.

**329 MINDS, MACHINES & PERSONS**

**01 (A. Rabinowitz)** In this course, we will address pressing philosophical questions related to the development of both sentient and non-sentient artificial intelligence. We will begin with a brief survey of ethical theories and accounts of personhood. We will then work through the problem of proving that an entity is phenomenally conscious, and how that problem has shaped competing theories of consciousness. We will discuss several pieces of AI centric science fiction and what we can infer from them about the future development of AI. Finally, we work through several topics in applied AI ethics including harmful algorithms and autonomous weapons systems.

**341 ETHICS THROUGH HISTORY**

**01 (L. Temkin)** It is often said that we stand on the shoulders of giants that we may see further. Well, in this class, we will be standing on the shoulders of a whole host of giants, in hopes that each of us may see a bit further regarding some of the deepest and most important moral issues and theories. Covered in this class will be profoundly important readings by Plato, Aristotle, Butler, Hume, Kant, Mill and Nietzsche. We will also read two of the most influential contemporary defenses of a social convention theory of morality, by Mackie and Harman. We will conclude the class with selections from Derek Parfit’s seminal masterpiece, Reasons and Persons. As the class unfolds we will examine Glaucon’s Challenge—Why Should I Be Moral?—Hume’s famous claim that we can’t get an is from an ought, as well as his Riddle of Induction, Aristotle’s virtue theory, Kant’s deontological theory, Mill’s utilitarian theory, and Nietzsche’s unique blend of skepticism, nihilism, and perfectionism. The Parfit readings will address difficult issues in individual and collective rationality and morality, as well as population ethics—issues that have far-reaching implications for our very understanding of the good, moral ideals, and practical reasoning. This should be an amazing class for anyone with an interest in morality, and a fundamentally important one for developing a better understanding of the nature and complexity of morality. If you have ever found yourself wondering “what kind of person ought I to be?” “how ought I to lead my life?” “what ought I to do?” or “what makes one outcome better than another?” this is the class for you! And if you haven’t ever found yourself puzzling about such issues, then there is something seriously wrong with you! This will be a relatively small class, with lots of opportunity for discussion. Hopefully, it will be one of the most interesting and important classes that you ever take. It should also be a whole lot of fun!

**369 BUDDHIST PHILOSOPHY**

**01 (T. Jiang)** Interdependence, impermanence, relativity; suffering; path to liberation; meditation; karma as cosmic justice; death and rebirth. Compassion as central ethical value. Theravada, Mahayana, and Tibetan Buddhism.

**370 CONTEMPORARY PHILOSOPHY OF RELIGION**

**01 (J. Tolly)** Philosophers ask and seek answers to important questions about the fundamental nature of reality—questions that aren’t specifically addressed by the other disciplines in the humanities or the empirical sciences. These questions include (but are not exhausted by): “Do we have free will?,” “What does it take to know something?” etc. Certainly, questions that are importantly religious in nature fall well within the scope of philosophical inquiry. In this class, we’ll examine some of the key debates surrounding the following questions:

· Is there good reason to believe God exists?

· Is there good reason to believe God doesn’t exist?

· What conception of the divine being is most plausible (here we’ll also engage the viewpoints of Eastern religious/philosophical traditions)?

· What is faith, and how does faith relate to belief?

· Can one have rationally justified religious belief? If so, how?

· If God knows everything, do we still have free will?

· Does the phenomenon of widespread religious disagreement undermine the rationality of religious belief?

· Do the findings of contemporary cognitive science of religion undermine the rationality of religious belief?

· In what ways (if any) could divine judgment be just?

· What is the relationship between religion and the meaning of life?

· What is the relationship between religion and science?

There are two key goals for this course: developing the philosophical skill of critical reasoning and gaining an understanding of the best reasons for and against the various positions on these philosophical questions. Day to day class activities will include some lecture, but mostly involve a variety of small or large group discussion exercises where you, the students, discuss and debate the key arguments on either side of these issues. In addition to two small quizzes, the first half of the semester will include two small writing assignments designed to hone philosophical writing skills. In building these skills, the students will be able to complete a longer philosophy paper in the second half of the semester.

**406 19TH CENTURY PHILOSOPHY**

**01 (T. McCrossin)** In understanding our era in the various ways we do — as postindustrial or postmodern, as an information age or the Anthropocene, and so on — we’re struggling to understand the human condition, generally speaking, as it’s organized naturally, and as we organize it socially in turn. It’s a struggle that takes a fascinating series of interwoven turns during the seventeenth, eighteenth, and nineteenth centuries, which, taken together, we know as the early-modern and modern periods, or the Enlightenment and its immediate aftermath. To understand them better, and the nineteenth century’s contributions in particular, on the part of its philosophers and philosophically minded more specifically still, is to understand better the twentieth- and now twenty-first-century continuation of the struggle. To see this, we need look no further than the moral and political optimism we associate with Martin Luther King Jr., in his memorable reminder that “the arc of the moral universe is long, but bends toward justice,” for example, which he owes to Theodore Parker, nineteenth-century theologian and member of the formative philosophical tradition known as American Transcendentalism, reaction as it is to an equally formative tradition earlier in the century known as German Idealism.

Building on the perspectives developed in “Descartes, Locke, and the Seventeenth Century” and “Hume, Kant, and the Eighteenth Century,” our proceedings will be devoted to developing together a systematic perspective on the nineteenth century’s philosophical traditions. We will do so together in the sense that our proceedings will be as participatory as possible, based on the idea that philosophy is best done as conversationally as possible. In order to facilitate this, our syllabus will be organized, in large measure, around overt and covert debates between a variety of figures, some of them conventionally “major,” then and now, others less so now, but nonetheless important then. In addition to anticipating being actively involved in a semester-long conversation, participants should anticipate completing substantial mid-term and end-of-term writing projects.

**407 INTERMEDIATE LOGIC**

**90 (A. Skiles)** This course will cover some of the main results in the metatheory of classical first-order logic (e.g. its soundness and completeness).  We will also study several philosophically interesting formal systems that differ from classical first-order logic, either by extending it (e.g. modal logic) or deviating from it (e.g. paraconsistent logic). Along the way, we will also develop some of the mathematical background and proof construction skills required for more advanced work in logic.

**411 HISTORY OF EPISTEMOLOGY**

**01 (R. Fry)** The 17th and 18th centuries represent a sea-change in the history of Western philosophy. We will look at key texts from British philosophy in that period, examining the epistemological issues they raise and the solutions they offer, particularly with regard to the mind. There is a puzzle here: the mind is how we think about the world, so if natural philosophy is to be empirical, then we must use the very tool we wish to use to examine the world to examine itself. We’ll look at how Locke, Berkeley and Hume did—or didn’t—address this puzzle.

**412 EPISTEMOLOGY**

**01 (M. McGrath)** This course examines some main topics of epistemology, including the nature, scope, and value of knowledge and of epistemic justification. We will discuss in detail the leading theories of epistemic justification, including “internalist” theories, which require for justified belief the availability to the believer of reasons or grounds, and “externalist” theories, which take justified belief to be linked closely to the ability to arrive at true beliefs. We will also examine several issues much discussed in recent epistemology, including: (i) questions about norms for belief – what does it mean to say you ought to believe something? Is what you ought to believe merely a matter of the evidence? Or can friendship or morality influence what you ought to believe?; (ii) questions about whether we can know anything at all and if so how – can you know you’re not dreaming? If so, how? If not, how can we know humdrum facts about the world around us?; and (iii) questions about the importance of knowledge – does it matter if we cannot have knowledge? How does knowledge connect up to things we value? Can you be pleased that something is the case without knowing it is the case? How is knowledge related to action and assertion? Readings will be taken mainly from the recent literature, although we will also discuss a number of classic texts as well.

**414 HISTORY OF METAPHYSICS**

**01 (M. Bolton)** The course will consider several influential theories of causality urged by philosophers of the modern period such as Descartes, Malebranche, Hume,  Conway, Leibniz, Shepherd, Mackie, Lewis. The class format is lecture-discussion.  Grades will be based on a long final paper,  a short paper, and several small writing assignments.

**418 PHILOSOPHY OF MIND**

**90 (B. McLaughlin)** The course will focus on the mind-brain problem: what is the relationship between the mind and the brain? We will examine the main theories that have attempted to answer that question: Cartesian Dualism, Parallelism, Behaviorism, Filler-Functionalism, Role-Functionalism, Computational-Functionalism, Emergence, and the Materialist Identity theory. We will focus on two distinctive features of mentality: intentionality and phenomenal consciousness. One key issue is whether those two aspects of mentality should receive separate treatment. The main aim of the course is to try to determine which view is the most reasonable view, all things considered, of the place of mentality in reality.

**423 FOUNDATIONS OF MATHEMATICS**

**01 (T. Sider)** A study of the set-theoretic approach to the foundations of mathematics, and connections to the philosophy of mathematics and logic.  Sets are collections:  the set of natural numbers, the set of functions of natural numbers, the empty set, and so on.  The basic idea is both simple (though it requires careful mathematical development, in light of Russell's and other paradoxes) and powerful, since apparently all mathematical objects can be modeled as sets; for these reasons sets have been central in the foundations of mathematics.  Also set theory is mathematically important in its own right, for instance in its account of infinity.  In set theory proper we will cover basic concepts of set theory, the axiomatic approach, the construction of natural numbers, integers, rational numbers, and real numbers within set theory, ordinals and cardinals, transfinite induction and recursion, and models of set theory within pure set theory.  Philosophically we will discuss the axiomatic approach in general, general questions about foundations of mathematics, questions about the nature of sets, set theoretic paradoxes (Russell's, Skolem's), the ontology of set theory, the significance of alternative options for construction, the recursion theorem and recursive definitions in logic, and the philosophical significance of models of set theory within set theory.

**470 ETHICS AND PRACTICAL REASON**

**90 (J. Kalef)** This course will begin by considering the nature of moral norms.  We will examine the similar structure of the case for objective moral norms and the case for objective epistemic norms. Next, we will consider a variety of suggestions that practical and moral considerations should be permitted to affect what we believe. For instance: is it legitimate to believe in religious or political doctrines merely because it is pleasing or prudent to do so, or because doing otherwise would cause one discomfort? Is it ever morally correct, or even morally obligatory,  to believe people based in part on their race, sex, gender, etc.? If time permits, we will also consider some related questions about the norms of grammar.

**475 ADVANCED TOPICS: THE PHILOSOPHY OF DAVID LEWIS**

**01 (B. Loewer)** David Lewis was one of the most important philosophers and the greatest analytic metaphysician of the 20th century. Aside from metaphysics he made important contributions to philosophy of language, epistemology, philosophy of science, philosophical logic, decision theory and philosophy of mind. It is not possible to understand current debates among philosophers in these (and other) areas without knowing his work. My aims in this seminar is to acquaint you with some of that work with an idea to understanding Lewis’ views about reality and to the nature of philosophy,

We will begin with a week or two devoted to Quine who was Lewis’ teacher at Harvard and who was enormously influential on Lewis’ work.  Lewis’s philosophical views and approach can be seen as a reaction and response to Quine so we will begin by reading a couple of papers by Quine. Then we will read Lewis’ philosophy of language masterpiece Convention (his dissertation!). After that we will dive into his work in metaphysics of modality and the metaphysical foundations of science. If there is time we will discuss his work in epistemology and philosophy of mind.