

Fall 2018 Course Descriptions

01:730:101:01 Logic, Reasoning, and Persuasion, Special Topic: Handling Emotional Political Issues Fairly (J.Kalef)

In this special section of Philosophy 101, students will learn to engage more effectively in objective, respectful, open and productive discussions and investigations of hot-button topics, especially with those with whom one initially disagrees. Emphasis will be on learning through teamwork, developing fair argumentative techniques, and thinking autonomously and reasonably. Students enrolling in this section should be prepared to take an active role in the classroom.

01:730:101:02 Logic, Reasoning, and Persuasion (E. Shupe)

Development of skills in reasoning. Consideration of what an argument is, how arguments go wrong, and what makes an argument valid. Application of techniques for clarifying meaning; evaluating and constructing arguments.

01:730:101:03 Logic, Reasoning, and Persuasion (S. Felder)

Development of skills in reasoning. Consideration of what an argument is, how arguments go wrong, and what makes an argument valid. Application of techniques for clarifying meaning; evaluating and constructing arguments.

01:730:101:04 Logic, Reasoning, and Persuasion (J. Burgis)

Development of skills in reasoning. Consideration of arguments and fallacies. Discussion of ways in which reasoning goes wrong, such as misperception of data, motivational determinants of belief, and cognitive dissonance. How these errors in reasoning have serious real-world consequences. Assessment will come from weekly reflection papers and four exams.

01:730:101:06 Logic, Reasoning, and Persuasion (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. Expect daily homework.

01:730:101:09 Logic, Reasoning, and Persuasion (T. McCrossin)

Critical thinking, in the sense that John Dewey developed it in his formative, early-twentieth-century text, *How We Think*, is the two-fold skill of analyzing and evaluating this or that effort, sincere or otherwise, to persuade us to adopt this or that conviction.

Imagine you wanted to learn, and ultimately succeed at a more familiar activity — chess or dance, baseball or basketball, and so on. You might make some initial progress by simply observing others, but this would surely take you only so far. You might decide, then, to “mix it up” with others, but again, such relatively undisciplined practice would likely be limited in its effect. Soon you’d want to break down the activity into discrete skills, that is, in order to observe and ultimately reflect best practices, on your own and in interacting with others. In basketball, for example, you’d want to become the best dribbler, passer, and shooter you can be, so as to be able to help execute as successfully as possible, with others, a shared set of strategies. Such strategies — Phil Jackson’s famous “Triangle Offense,” for example — are essentially arguments for the sport being played more successfully one way as

opposed to another. Similarly, in critical thinking we develop and refine our skill at, on the one hand, *analyzing an argument's overall structure* — breaking it down into its component parts, that is, and identifying how they're structured in support of the proposed conviction — and, on the other hand, *evaluating how worthy it is, so structured, of persuading us* — is it to oral and written arguments, that is, what the Triangle Offense is to basketball, or is it more akin to the less successful Hexagon Offense, devised by Bill Jackson, your less successful high school coach.

With a sceptical eye, as Dewey would say, we keep in mind that we are ever in competition with those who would attempt to persuade us, and, with the above two-stage process in mind, we practice becoming the best competitors we can be, remembering, as Dewey would certainly have us remember, that there's serious urgency to becoming as proficient as possible, as what's at stake is nothing short of "genuine freedom." In addition to anticipating being actively involved in a semester-long conversation and hands-on practice of the process, participants should anticipate roughly a dozen in-class quizzes, the highest roughly three-quarters of which counting in the end, and a final exam.

01:730:103:01 Introduction to Philosophy (A. Rabinowitz)

Examination of fundamental philosophical issues such as the meaning and basis of moral judgments, free will and determinism, theism and atheism, knowledge and skepticism, and consciousness and the brain.

01:730:103:02 Introduction to Philosophy (T. John)

Examination of fundamental philosophical issues with an emphasis on exploring how philosophical questions can inform how we live. Possible topics include consciousness and the brain, theism and atheism, the metaphysics of race and gender, philosophy of disability, moral obligations to the global poor and nonhuman animals, political legitimacy and justice, subordinating speech, epistemic oppression, epistemology of science, and existentialism and absurdism. Coursework will train students to write and reconstruct logically valid arguments. Assessment will include reading reflections and short papers.

01:730:103:03 Introduction to Philosophy (E. Bodansky)

Examination of fundamental philosophical issues such as the meaning and basis of moral judgments, free will and determinism, theism and atheism, knowledge and skepticism, and consciousness and the brain.

01:730:103:90 Introduction to Philosophy, Online Only (B. Burgis)

Examination of fundamental philosophical issues such as the meaning and basis of moral judgments, free will and determinism, theism and atheism, knowledge and skepticism, and consciousness and the brain.

01:730:103:H1 Introduction to Philosophy, Honors section with Andy Egan

Examination of fundamental philosophical issues such as the meaning and basis of moral judgments, free will and determinism, theism and atheism, knowledge and skepticism, and consciousness and the brain.

01:730:105:01 Current Moral and Social Issues (A. Egan)

There are, you will have noticed, a lot of difficult, controversial moral issues in the world. Some of them are difficult policy issues, which most of us are called upon to think about as not-terribly-direct participants in the processes that will determine which relevant policies (if any) wind up being adopted at the national, state, or local levels. Some of them are more directly and immediately pressing - difficult issues about the moral status of some piece of our own personal, day-to-day conduct.

There are also (as you may or may not yet have noticed), a lot of highly abstract, extremely general theories of the right and the good on offer from philosophers. This course is about how those philosophical theories make contact with the on-the-ground issues that you're likely to actually have occasion to think about in deciding what to do, how to vote, where to donate, and how to live your life.

We'll look at some of the philosophical ethical theories on offer, and what there is to be said for and against them at a very general level. We'll also look at the facts about some of the particular social and moral issues that are particularly pressing today, and likely to be pressing in the future. And we'll look at how to bring the two together, in a way that can help us to think clearly and carefully about some difficult and important questions that we're likely to face in our capacities as citizens and moral actors.

The class will be structured into units, each focusing on a particular important big-picture concept or question in ethics. In each unit, we'll look at several different applied issues where the concept or question is especially important.

105:07 Current Moral and Social Issues (J. Derstine)

This class will be 1/3 part theory and 2/3 part application. It interweaves a 5 different widely received views on the nature and extent of morality with 5 different controversial, current debates in American society circa fall 2018. Though subject to change if a new challenging issue arises, the topics for Fall 2018 include: gun rights (e.g., 2nd Amendment challenges), politics and pundits in an election year, topics in sex/gender studies, challenges in education, and racism in America today. One other topic will be chosen by the class. Assessment includes weekly written homework and blog posting.

01:730:107:01, 02: Introduction to Ethics (A. Rabinowitz)

Exploration of the main normative theories, several metaethical problems, and the application of these ethical considerations to real life issues like abortion, animal rights, and prostitution. Classes will involve a mix of lecture, discussion, and in class debates. Assignments will focus on argumentative writing essays and exams on the major theories discussed.

01:730:107:03, 04: Introduction to Ethics (J. Piven)

Ethics is the attempt to understand moral concepts and justify moral principles. What should I do? How do I determine what's right and wrong? Is moral good in the intention or the consequence of my actions? Everyone disagrees on what people should do. Is it all personal opinion? Cultural values? Is it all relative? Should I question what I've been told? In this course we'll survey readings in ethics and moral philosophy to understand different perspectives on how moral decisions can be made. We'll investigate such topics as virtue ethics, deontology, constructivism, objectivism, relativism, consequentialism, free will, and determinism.

01:730:107:90, 91: Introduction to Ethics, Online Only (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).

01:730:109:02: Introduction to Formal Reasoning and Decision-Making (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 be based on a mixture of exams, homework, and in-class assignments.

01:730:109:90: Introduction to Formal Reasoning and Decision-Making, Online Only (J. Grayot)

This section of Philosophy 109 introduces students to different methods of formal reasoning by way of two philosophical disciplines: symbolic logic and decision theory. Being an online course, it is recommended that students be highly motivated and possess some autodidactic skills. Instruction includes video tutorials and individual conference sessions. The course satisfies the core curriculum requirements for quantitative and formal reasoning [QQ, QR].

01:730:201: Introduction to Logic (J. Kalef)

This section of Philosophy 201 will introduce students to formal logic through a self-paced, collaborative and active learning approach. Strongly recommended for students who wish to train themselves to be highly rigorous thinkers and creative, effective problem solvers.

01:730:201: Introduction to Logic (J. Burgis)

Introduction to formal logic, covering truth tables, proofs, symbolizations of both sentential and predicate logic, and quantifiers. Assessment will come from both homework and exams, including a comprehensive final.

01:730:204: Introduction to Classical Greek Philosophy (M. Gibson)

This course offers an introduction to the Greek philosophical tradition from its beginnings with the “Presocratic” thinkers through the end of the classical period. The course will start with an overview of the Ionian cosmologists, Parmenides, and early Atomism, followed by study of major works by Plato and Aristotle which discuss knowledge, virtue, and their role in human lives lived well. In the spirit of these key themes, students will cultivate the abilities required to read philosophical texts, to reconstruct and evaluate arguments, and to advance the philosophical conversation by developing critical responses of their own.

01:730:205: Introduction to Early Modern Philosophy (R. Hadisi)

A crisis in philosophical and religious thought took center-stage in Europe from the early 17th century, and carried over well into late 18th century. Philosophers of this period are often referred to as the Early Modern philosophers. For many of them, the central task of philosophy of their time was to make sense of our claims to knowledge of morality, divinity, and human freedom, in face of dramatic advancements in natural sciences, and radical changes in social and political order. For better or worse, their account of human knowledge, morality, and metaphysics continues to influence our worldview today. In this course, we study some major figures from this period, including René Descartes, Mary Astell, David Hume, G. W. Leibniz, Moses Mendelssohn, and Immanuel Kant.

01:730:215: Introduction to Metaphysics (I. Wilhelm)

Are our actions predetermined? What sorts of entities exist? Does time pass, and if so, how? In this course, we will explore questions like these in units on free will, existence, and time. Students will be expected to read articles for each session, and to write a series of papers about a range of topics.

01:730:218: Introduction to Philosophy of Mind (Instructor TBD)

Investigation of the nature of mind, including such questions as whether minds are or require brains, whether computers can think, and what distinguishes human mentality from that of other creatures.

01:730:220: Theory of Knowledge (C. Willard-Kyle)

What are knowledge and rationality? And how should we behave if we want our beliefs to be knowledgeable or rational? In this theory-driven course, students will (a) learn to navigate among historically important answers to these question, (b) reflect on how epistemology informs or is informed by other fields or theories (e.g. psychology, feminism, or religious belief), (c) consider epistemically sticky situations--such as when experts disagree--and what such situations teach us. Students will be evaluated with frequent writing assignments that encourage them to learn the field by boldly attempting their own answers to challenging questions.

01:730:225: Introduction to Philosophy of Science: SCIENCE GOES TO COURT (J. Douard)

Philosophy of science is an applied discipline that examines the normative structure of scientific reasoning and scientific practices. In this course, we will take the focus on scientific practice[s] a step further, by examining how science is used in the courtroom, in both criminal law and tort law. Legal cases are often won or lost on the basis of scientific expertise, such as DNA, fingerprint, ballistic, and linguistic evidence. And the stakes of winning and losing are high: in criminal law, the issues include life, liberty, equal protection, due process, and other fundamental issues in criminal law; in toxic torts, the issues include life, health, money, reputation, corporate greed, and other issues of civil law. But often, one or the other side criticizes the purported evidence as mere “junk” science. In deciding whether scientific evidence is admissible, trial judges rely on concepts like falsifiability and communal agreement, which have been developed by philosophers of science like Karl Popper and Charles Peirce.

More generally, many of the traditional issues in philosophy of science, such as the demarcation problem, the distinction between reliable and valid tests, cognitive biases, and the role of null hypotheses in establishing probabilities, have direct applications in a legal context. Philosophical analyses of scientific theories and practices are often presented at a level of abstraction that distances science from what we care about. Seeing how they are woven into other normative practices, such as the law, can change the way we see science itself.

01:730:249: Medical Ethics (J. Derstine)

In this course, we investigate the nature of morality and moral thought as it pertains to a variety of healthcare settings, with particular attention to issues that intersect with gender, race, citizenry, and other social factors that impact one's ability to live an autonomous and healthy life. Students will develop an understanding of the principles of contemporary moral theory and develop skills in reasoning about the complex challenges we face at both the margins of life, and the health we hope to maintain in between. Some topics we will investigate are healthcare costs, comparative health care outcomes for marginalized communities, ethical concerns involved in abortion, reproductive and genetic technologies, and the moral status of persons and potential persons. Assessment includes weekly written homework and blog posting, as well as a final paper.

01:730:261: Philosophical Ideas in Science Fiction (S. Felder)

Topics such as time travel, personal identity, the mind-body problem, nonhuman rationality, and parallel worlds.

01:730:263: Philosophy and the Arts (E. Camp)

What is art? Why do we care about it? As far as we know, every human culture makes art, though in very different ways; and most people engage passionately with art in some way, whether Beyoncé or Beethoven. Is there some distinctive quality that all works of art have, which makes them art? Do they have a special kind of meaning? What makes art good or bad: should it be beautiful? original? morally uplifting?

To ask these questions well, we need to test our answers on actual artworks. I'll therefore be asking you to spend as much time with art as possible this semester, and to apply the questions and theories we discuss to actual art in your papers and online discussion.

01:730:268: Introduction to Existentialism (J. Piven)

What is the purpose of our existence? Why are we here on earth? What is the meaning of life? How do we endure death? Existentialism is concerned with the human condition, the purpose of life, authenticity in one's purpose and being, the attempt to find meaning amidst the absurdity and finitude of existence. Philosophers have asked how can life be meaningful in the face of the grave, and whether life matters. This course explores some of the great works of existentialism, pondering the meaning (or meaninglessness) of existence, the death of God, moral responsibility, and our struggle against fate.

01:730:295: Areté Part 1 (Undergraduate Journal Writing, 1 CR P/NC)

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.

01:730:302: Plato and Aristotle (G. Salmieri)

This course surveys the essential content of the philosophies of Plato and Aristotle and considers more briefly some of the earlier thinkers whose ideas set the context for their works. We will begin with dialogues in which Plato is thought to give a reasonably accurate depiction of his mentor Socrates. We will focus on the ethical theses defended in these works and on the standards for knowledge presupposed by them. We will then observe how these theses and standards, in combination with certain ideas and problems from pre-Socratic thought, led Plato to develop the first philosophical system: an integrated set of ideas about the fundamental nature of reality, man, knowledge, and value. We will then turn to Aristotle's formulation of the principles of logic and the structure of science. Finally, we will study Aristotle's own philosophical system, with a focus on the ways in which it is similar to and different from Plato's.

01:730:308: Hume, Kant, [Rousseau, and others] and the 18th Century (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 proceedings will be devoted to developing together a systematic perspective on the eighteenth 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.

01:730:315: Applied Symbolic Logic (B. Burgis)

Use of deduction techniques (see 01:730:201) to formalize various subject matters such as modal logic, set theory, formal arithmetic, and relevance logic. **Prerequisite: 01:730:201.**

730:343 Marx and Marxism (S. Carter)

This class will provide an introduction to Marxist theory, with an emphasis on background philosophical arguments and assumptions. The course will be composed of three broad sections: in the first, we will focus on the work of early Marx, exploring topics including Marx's theory of history, class distinctions, and the relation of base and superstructure. In the second, we will focus on late Marx and the critique of capital, exploring topics including the nature of value, production, and profit. Finally, in the third section, we will look at 20th century Marxist theory and its critics, reading a selection of theorists, including Rosa Luxemburg, Vladimir Lenin and Karl Popper.

01:730:358 Philosophy of Law (D. Husak)

We will discuss philosophical problems at the foundation of the criminal law, including: What kinds of conduct should be criminalized and why? When are persons culpable for their criminal conduct? What exceptions to criminal liability should be recognized? What are the scope and limits of various defenses (e.g., consent and self-defense)? How might punishment be justified?

Grades will be assigned on the basis of an in-class midterm, final examination, and end-of-term essay.

01:730:369 Buddhist Philosophy (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.

Prerequisite: One course in philosophy. Cross-listed w/Religion 01:840:369:01

01:730:402 Aristotle (R. Bolton)

Topics in Aristotle's logic, physics, metaphysics, and philosophy of language.

Prerequisites: Two courses in philosophy equal to or greater than 01:730:103.

01:730:404 Spinoza (M. Lin)

Spinoza's theological political treatise: prophecy, miracles, and faith and reason. Spinoza's ethics: God and his attributes, the human mind, and human bondage and freedom.

Prerequisites: Two courses in philosophy. Recommended: 01:730:205 or 307.

01:730:406: Nineteenth-Century Philosophy (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.

01:730:410 History of Analytic Philosophy (S. Felder)

Major figures or movements in the development of analytic philosophy. Topics may include: early analytic philosophy, with an emphasis on Frege, Russell, and Moore; development and assessment of logical positivism; and roots of contemporary metaphysics in Quine and Strawson.

Prerequisites: 01:730:201 and two additional courses in philosophy.

01:730:418: Philosophy of Mind (S. Schellenberg)

Mind-body problem and the nature of consciousness; rationality; intentionality; human freedom. Theories of dualism, physicalism, functionalism, and behaviorism.

Prerequisites: Two courses in philosophy.

01:730:420 Philosophy of Language (J. King)

Philosophical study of language and linguistics. Pragmatics, theories of learnability, meaning and reference, formal semantics, truth, indexicality.

Prerequisites: 01:730:201 and two additional courses in philosophy.

01:730:426: Topics in Philosophy of Physics: Philosophy of Space and Time (J. North)

Do space and time exist in addition to ordinary physical objects? In modern terms: does spacetime exist? We will look at historical and contemporary arguments from physics and philosophy. One theme will be that it is not clear what the traditional debate amounts to, nor whether it is a substantive dispute. Our aim is to better understand this dispute and how it could be decided in favor of one side or the other. Take-home midterm and final exams.

01:730:442 Moral Responsibility (D. Husak)

We will examine the nature of moral responsibility and discuss the conditions under which persons have or lack responsibility for our actions. We will consider possible relationships between being responsible, blameworthy, and deserving condemnation or punishment for what we have done. We will investigate whether and under which circumstances persons have an excuse (e.g., insanity, ignorance, duress, drug or alcohol impairment) for performing a wrongful action. We will examine the nature and significance of free will in deciding whether and when persons are responsible. We will discuss the possible consequences of decisions to hold or not to hold persons to be responsible.

Grades will be assigned on the basis of an in-class midterm, final examination, and end-of-term essay.

01:730:450 Topics in Moral Philosophy: Life and Death in Public Policy (F. Kamm)

This course will explore matters of life and death in relation to public policy, including abortion, assisted suicide, capital punishment, and war.

Prerequisites: Two courses in philosophy.