

# **Spring 2019 Course Descriptions**

Department of Philosophy

*All courses are 3-credit unless otherwise stated*

## **101:03: Logic, Reasoning, and Persuasion** (*J. Burgis*)

Every choice you make depends on reasoning. Good reasoning leads to good choices. Bad reasoning . . . you get the picture. This class will show you bad reasoning in action and provide strategies for how to fix it. At the end of the semester, you will be able to point out all the mistakes your friends are making. They will, of course, appreciate this every time.

## **103:01 Introduction to Philosophy** (*A. Saemi*)

This course is an introduction to some of the problems and methods of philosophy. More specifically, we will discuss the nature of knowledge, the question of free will and the nature of morality. To this aim, we will explore the following questions: What is Knowledge? How can we know about the external world? Is it possible to act freely in a deterministic world? Is morality objective?

## **103:03: Introduction to Philosophy** (*A. Baldino*)

*\*Saturday meeting*

Philosophy begins in a sense of wonder – a wonder about the very world itself and our own conspicuous existence in it. This class is an introduction to the field of inquiry that arises out of this sense of wonder, and it is an invitation to the student to convert that sense of wonder into specific questions and ways of addressing those questions.

The questions we will consider focus on the possibility of truth and value, the existence of God, ethics, metaphysics, epistemology, and theory of mind. Questions like: How is knowledge possible and what justifies our beliefs? Is there a God? Do we have free will? What is the nature of mind and how does it differ from matter? How should we treat one another, what is of value, and how should we live our lives? The ways of addressing these questions will be through reading original works of philosophy, discussing openly and impartially these works with one another, critically examining the ideas presented, and (if all goes well) developing our own thoughts about the issues under discussion.

This introduction to philosophy will have been a success if, by the end of the course, you are able to think of yourself as a philosopher – as someone open to thinking philosophically and about philosophical questions, and connecting ideas from philosophy to the things you encounter, experience, think about, and hope for in your everyday life. **Assessment:** There will be two short papers (3-5 pages) and three tests. Class participation will also factor into assessment.

## **101:04 Logic, Reason, 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.

### **105:02: Current Moral & Social Issues** (*A. Gibbons*)

This course will investigate some moral and social problems that arise in contemporary democratic states. Issues to be discussed include justifications of democracy, the ethics of voting, the ethics of disenfranchisement, democracy and climate change, political irrationality and the wisdom of crowds, and alternatives to democracy.

### **105: 03 Current Moral & Social Issues** (*D. Forman*)

This course will cover a broad range of current moral and social issues, likely including (but not limited to) the permissibility of abortion, the ethics of meat eating, the protection of free speech, affirmative action, and much more. Week by week, we will cover current topics of moral concern, aiming to develop a better understanding of the moral principles at work in each quandary we address.

### **105:05: Current Moral & Social Issues** (*T. John*)

Moral analysis of pressing contemporary problems. May include discussion of ethics and activism, civil disobedience, structural racism, discrimination, reparations, misogynoir, transmisogyny, ableism, social construction, speciesism, wild animal suffering, the demandingness of morality, effective altruism, duties to future generations, digital sentience, and existential risks.

### **107:01 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.

### **107:90 Introduction to Ethics** (*J. Kalef*)

This course is a very special section of PHIL 107. It will be taught entirely online, save for an on-campus final exam during the exam period, but there will be a weekly synchronous meeting during which the instructor and all the students will be online at once. The first weeks will be devoted to an intensive training in philosophical methodology, which students will find helpful in more or less all other areas of study and in their future careers and intellectual development. After this, the students will encounter four of the greatest philosophers of the 21st century (so far), first through watching video interviews, then through reading their work, and finally through observing beginning students in conversation with those philosophers. By the end of the course, students will have a strong background in ethical reasoning. While some remarkable philosophers will be involved in this course, the emphasis throughout will be on teaching students to do philosophy rather than teaching them about philosophers.

### **109:01 Introduction to Formal Reasoning** (*D. Dykstra*)

How do you make decisions in a principled way? How do you choose in order to maximize reward in the presence of risk? These problems (and more) can be approached using formal methods. Formal reasoning is used to examine which decisions are the most rational and which choices are expected to bring about the best results. It has applications in a large variety of disciplines including computer science, psychology, and economics. This course will start with a short introduction to symbolic logic. It will then cover the fundamentals of probability theory. The semester will end with an introduction to decision and game theory. No prior knowledge in any of these areas is required. Evaluation will be based on exams, as well as take-home and in-class assignments.

### **109:02 Introduction to Formal Reasoning** (*J. Burgis*)

Students will explore what standards arguments must meet to be convincing and will learn the formal and conceptual tools necessary to evaluate when everyday arguments and pieces of reasoning meet these standards. Topics covered in the course will include the fundamentals of deductive and inductive logic, rational decision making, and how to produce argumentatively clear writing.

### **109:03 Introduction to Formal Reasoning** (*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 assignment.

### **201:01 Introduction to Logic** (*M. Bialek*)

This course will introduce students to two logical systems: Propositional Logic and First Order Logic. For each we discuss the syntax (what it means to construct a well formed sentence in the logic), the semantics (how one decides whether or not a sentence in the logic is true), a proof theory (how, if you know or assume some sentences are true, you can figure out what else must be true), and how to translate between the logics and natural English. **Assessment** in the course will be based on a mixture of exams, homework, and in-class assignments.

### **201:07 Introduction to Logic** (*J. Kalef*)

This course will train students in the fundamentals of symbolic logic. This version of PHIL 201 is self-paced and best for students who are good at managing their time, or who would like to become better at doing that. Class time is informal and collaborative, and there are exam opportunities almost every week. The entire grade is based on student performance during exams, which students take at their own pace, moving up to a different level each time they pass an exam. Students passing a Level 1 exam are guaranteed a D or better in the course and are permitted to try a Level 2 exam. Those who pass a Level 2 exam are guaranteed at least a C and are permitted to try a Level 3 exam. Those passing a Level 3 exam are guaranteed at least a B and are permitted to try a Level 4 exam, which guarantees students an A grade if they pass it. This may sound easy, but in fact the exams are very challenging and students who wish to do well in this course must be prepared to study hard. However, such study will bring great lifelong rewards by conferring upon the student a high degree of logical ability.

### **201:91 Introduction to Logic** (*C. Braden*)

This is a course in symbolic logic covering Chapters 1–8 of the Modern Logic textbook. We will begin by learning to identify the logical structure of ordinary-language arguments in order to distinguish between deductively valid and deductively invalid reasoning. We will then learn the language of sentential logic, which we will use to evaluate arguments computationally and to develop an understanding of the relationship between deductive and semantic consequence. The course will progress from sentential logic through monadic predicate logic to first-order logic with identity. This course develops the sort of rigorous argumentation skills needed for fields such as philosophy, law, economics, and public policy, and it provides a solid foundation for advanced work in philosophy, mathematical logic, linguistics, and cognitive science. No prior exposure to symbolic logic is needed.

The course will be conducted entirely online through a classroom bulletin board and video lectures that can be streamed anytime during the week. There are no scheduled meeting times, with the exception of a brief, individual online oral comprehension meeting associated with the final exam. Homework will be assigned weekly and will consist of reading assignments from the textbook and corresponding written exercises. Grades will be based on homework, a midterm exam, a final exam, and bulletin board participation.

**210: Introduction to Philosophy of Language** (*P. Pietroski*)

What are languages? Is English *a* language, or are there many English languages? Is there a language of thought that humans might share with other animals? What are words? Does 'dog' have the same meaning as 'chien' in French? What are meanings? Do words like 'this' and 'I' have meanings of a special kind? What about 'unicorn' or 'not'? How do you know what a sentence means, even if you never heard (or read) it before? How can we use language to convey information, ask questions, tell jokes, and so on? The course will provide an introduction to such questions, and how the intellectual toolkit of philosophy can be useful in addressing them. **Reading:** an anthology (*Perspectives in the Philosophy of Language*) and material via Sakai site

**215: Introduction to Metaphysics** (*K. Bennett*)

This course is an introduction to some of the central questions in metaphysics--the study of what there is and how it works. Topics include persistence through change, the nature of time, the logical possibility of time travel, and whether we ever act freely.

**218: Introduction to Philosophy of Mind** (*O. Odoffin*)

It seems that the claim that 'we have minds' is obviously meaningful. But it is also ambiguous. In order to make sense of this apparent tension, we can ask the following two questions: (1) what does it mean to say that we have minds and (2) what does it mean to have a 'mind'? In this course, we will address these two questions via the topics of consciousness, mental representation, and the distinction between artificial and biological systems.

**220: Introduction to the Theory of Knowledge** (*M. McGrath*)

This course introduces students to several key issues in the theory of knowledge, including the question of what differentiates knowledge from merely true belief, whether and how knowledge is possible, and in what ways knowledge is valuable or important. The course also considers sources for knowledge, especially perception, memory and testimony.

**225: Introduction to Philosophy of Science** (*I. Wilhelm*)

Empirical science is among the most successful of human endeavors. In physics, biology, economics, and many other scientific fields, we have learned a staggering amount about the world. In spite of this success -- or perhaps, in part, because of it -- science has been subjected to lots of criticism. Politicians, academics, the general public, and scientists themselves have criticized it: they have questioned the objectivity of scientific investigation, scientific methods of inquiry, the kind of knowledge achieved by various fields of science, and more.

In this course, students will explore philosophical questions surrounding science and various criticisms of it. Why, exactly, is science so successful? What distinguishes science from pseudo-science? What are the limits of science? And what is it that science actually achieves? In addition to these general issues, we will also explore issues that are specific to various sub-fields of science: we will explore philosophical questions relating to quantum mechanics, biology, feminist science, and more.

### **250: Environmental Ethics** (A. Rabinowitz)

Environmental ethics is the study of ethical relationships between humans and other entities, primarily the environment and non-human organisms. It also includes the study of theories of value and how they apply to our moral relationships. In this course we will assess the strengths and weakness of a variety of normative ethical theories and theories of value, especially theories like holism and deep ecology that have had a substantial impact in environmental ethics in particular. Ethics benefits strongly from an applied component, so a substantial portion of the course will focus on applying the theories we discuss to key debates in environmental ethics, including sustainability, animal rights, environmental justice, climate change, and rapid technological advancement.

### **253: Human Nature & Human Diversity** (S. Stich)

“Sex, Love & Parenting; Morality, Religion & Race”

The first goal of this course is to introduce students to some of the central ideas and theories in cognitive science that have been used to explain both human diversity and universal features of human nature. The second goal is to explore the implications of those ideas for a range of important philosophical questions. The course is organized around four areas where questions about human nature and human diversity are of great importance in contemporary society: i) Mating (sex, love and parenting); (ii) morality; (iii) religion; (iv) race.

### **255: Introduction to Social & Political Philosophy** (B. Bronner)

Survey of philosophical writings on the origin and nature of the state. Topics include the individual and the state, the social order, nature and limitation of state authority, political obligation, and liberties of citizens.

### **260: Philosophical Ideas in Literature** (J. Piven)

If philosophers debate the criteria for epistemic justification, the poets compare truth to wisps of cloud and black vespers pageants. If philosophers explicate conditions of virtue and ethics, poets rather show us monstrosity and cunning evil. Where philosophers establish arguments for human will or causal constraint, novelists paint characters driven by passion, rage, and despair. They illustrate and evoke images of evil, ambiguity, and confusion about reality, self, and death, the grave and constant in human sufferings. Literature confronts us with striking quandaries and struggles with good and evil, questions about the self and reality, the quest for meaning, whether we have the will to make decisions or whether we are governed by myriad causes and events. In this class we will read some classics and provocative works of literature to stimulate philosophical reflection and contemplate ideas from unanticipated perspectives.

### **265: Introduction to Philosophy of Religion** (B. Leftow)

This course will discuss central topics in the philosophy of religion: the nature of God, the existence of God, the relationship between God and morality, and the possibility of an afterlife.

### **304: Origins of Medieval Philosophy** (B. Leftow)

This course will introduce the authors with whom medieval philosophy began: Augustine, who provided the framework for all western Christian thought; Boethius, whose *Consolation of Philosophy* was the second most

popular book in medieval Christendom (the Bible, unsurprisingly, was #1); Saadia Gaon, the first significant medieval Jewish philosopher; Avicenna, whose views set off centuries of controversy in Islamic thought; and Anselm, one of the most original minds of the period.

### **329: Minds, Machines, and Persons** (*W. Skolits*)

In this course we will examine fundamental issues at the intersection of philosophy of mind and cognitive science. We will consider the following questions: Can we attribute minds to computers? Is the mind just the “software” of the brain? Can computers become conscious? What is the nature of mental states, and how can they represent the external world?

### **330: Ethics of War & Conflict** (*J. Derstine*)

What makes one person a terrorist, and another a freedom fighter? Why shouldn't a rescue mission pose as the Red Cross in order to save an innocent person's life? Is it ever morally permissible to kill civilians in wartime? Are soldiers ever justified in disobeying orders? Was the US invasion of Iraq in 2002 truly a case of “imminent threat”? In this class, we explore questions such as these, as well as a broader range of issues regarding ethics and conflict in our times, and the recent past. We will use the locus classicus of the Just War tradition as a foundational text (see below) that will form the backdrop to a contemporary study of current issues on the frontline of philosophy of war (e.g., drone attacks, “low yield” nuclear weapons, home-grown terrorism, among others).

Required Text: *Just and Unjust Wars* by Michael Walzer (other materials supplied on Sakai)

### **347: Philosophical Issues in Feminism** (*C. Flores*)

In this class, we will address a range of questions raised by gender oppression and feminist resistance to it. We will primarily focus on recent work in feminist metaphysics, epistemology, and philosophy of language. Potential topics include (but are not limited to) social construction, gender and gender identity, and sexual orientation; epistemic injustice, ideology and ideology critique, feminist philosophy of science, and standpoint epistemology; subordinating and hate speech, gaslighting, and pornography; misogyny, intersectionality and the nature of oppressive social structures.

The seminar will be discussion-oriented. Our central goals will be to critically reflect on the social world we navigate and to apply philosophical tools to understand and resist oppression.

### **366: Africa, Latin American, and Native American Philosophy** (*A. Guerrero*)

This course is an introduction to philosophical work from Africa, Latin America, and the indigenous peoples of North America, covering topics in ethics, metaphysics, epistemology, philosophy of mind, aesthetics, social philosophy, and political philosophy. This philosophical work has largely been excluded from the study and practice of philosophy in North America, Europe, and Australia. The course aims to give work from these ... traditions greater exposure and to provide a chance for students to encounter work that might spark an interest in future research. We will cover in some depth philosophical views from the Akan, Andean, Aztec/Nahua, Dogon, Igbo, Iroquois, Lakota, Maya, Navajo, Ojibwa, and Yoruba traditions. Throughout, we will also engage with related meta-philosophical issues that emerge with work from all three areas, allowing for interesting cross-discussion. Are these really proper subfields of philosophy? How do we make sense of the idea of African (or Latin American, or Native American) Philosophy as a field? Are there philosophically important differences between oral traditions and written traditions? What kinds of texts and artifacts can

present philosophical views? How should we understand ethnophilosophy and cultural worldviews as philosophical contributions? How should we distinguish philosophical views from religious ones? How should we think of the “sage” figure in relation to philosophy? How do these traditions engage discussions of identity, autonomy, and post-colonialism? Should this work be incorporated into the mainstream philosophical canon?

### **367: American 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 with a fascinating history of twists and turns beginning midway through the seventeenth century, during and in the wake of the Enlightenment. To understand them better, philosophically and otherwise, is to understand better our current version of the struggle. In philosophical terms, the task is made problematic by a conventional way in which the history of philosophy is written, by focusing on the “Western tradition” as opposed to its “Eastern” counterpart, as above, and within the former, as it developed in Britain and Continental Europe as opposed to North America. We will work to rectify the latter oversight.

With periodic reference to the perspectives developed in “Descartes, Locke, and the Seventeenth Century,” “Hume, Kant, and the Eighteenth Century,” and “Nineteenth-Century Philosophy,” our proceedings will be devoted to developing together a systematic sense of the unique “American” philosophical tradition that emerged during these periods, and early in the twentieth century. We will do so together, our proceedings 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.

### **371: Philosophies of Death and Dying** (*J. Piven*)

This course is a philosophical exploration of the ways human beings have faced mortality. Socrates reputedly said that philosophy was a preparation for death. Hobbes said that the dread of death inspired religion, while Schopenhauer spoke of the afterlife as a metaphysical consolation. Ancient cultures often saw the end of life as the continuance of the cyclical death and rebirth of nature. Others created elaborate rituals to preserve the existence of the soul into other incarnations. Some have devised means of refusing death, while others have perpetuated themselves symbolically, through identification with their offspring or nature. This course bridges philosophy, psychoanalysis, sociology, and anthropology to discover the ways human beings conceive, contemplate, and deny death.

### **374: Islamic Philosophy** (*A. Saemi*)

The goal of this course is to address a pressing issue in contemporary philosophy of religion by turning to the resources of the Islamic tradition which is all too often ignored in discussions of general problems that arise in the philosophy of religion. The question we will discuss in the course is how to tackle the problem of moral clashes between religion and practical reason. We start by Ash’ari thinkers such as al-Juwaini and al-Ghazali and use their ideas to formulate the problem. We will then turn to Mut’azila thinkers such as Abd al-Jabbar to see if the same problem can be raised for their views. After our discussion of Islamic theologians, we will

discuss the moral views of Islamic philosophers such as al-Farabi, Avicenna and Averroes to examine how the problem can be approached on their views.

### **375: Topics in Philosophy: Criminal Justice and Marginalized Groups** (*J. Derstine*)

What is the aim of punishment? When and how is it justified? Does incarceration work? If not, how ought we punish those who break the law? These questions matter, for although the U.S. has only 5% of the world's population, it houses 25% of the world's prison population, incarcerates individuals at a higher rate than any other nation, and has the largest prison population. Our recidivism rate is 66%; and it is widely recognized that our judicial system has become a revolving door of imprisonment, parole, and re-offense. This course will critically examine applied ethical issues regarding justice, criminalization, and punishment in the current U.S. correctional system. In particular, we will focus on the treatment of historically marginalized groups (e.g. racial minorities, lower socio-economic classes, juveniles, LGBTQIA, individuals who are differently abled). We will discuss whether there are mitigating factors which ought to be taken into account by any adequate theory of criminalization in adjudicating punishment (e.g., childhood sexual abuse, mental health, class). And we will ask whether the "Prison Industrial Complex" will continue its course of mass incarceration or morph into a technological "solution" that is equally but differently unjust; and if so, what practical remedies might be implemented. Students will be encouraged to seek out and propose positive policy changes for the problems facing criminal justice reform. This course has weekly homework and blog assignments, and a final paper.

### **397: JR. Advanced Seminar** (*F. Egan*)

*\*By invitation only*

Naturalism, as understood by contemporary philosophers, involves a commitment to applying empirical, scientific methods to the study of mind, language, and indeed all aspects of reality. Characteristic of scientific method is its commitment to objectivity; it eschews any particular perspective and is optimized to achieve, in Thomas Nagel's famous expression, 'the view from nowhere.' But an important range of phenomena are at risk of being left out of the scientific account – notably meaning, thought, consciousness, the self – phenomena which, some have argued, can only be fully understood from the first-person perspective. We will consider the prospects for naturalizing these phenomena.

Topics to be covered in the course include: metaphysical vs. methodological naturalism; the origins of metaphysical naturalism in the 17th century; the role, if any, of philosophical theorizing (especially, appeal to intuitions, conceptual analysis, thought experiments) in naturalistic inquiry; the "problem" of moral and aesthetic facts.

### **405: Kant** (*T. McCrossin*)

Toward the end of his landmark Critique of Pure Reason, Kant famously insisted that, "all the interests of reason combine" in three questions — What can we know? What ought we to do? What may we hope? Kant's perspective is a watershed moment in the history of philosophy not only for the innovative ways in which he answers these questions individually, but, more importantly, for the innovative way he combines them in the process, in the spirit of his insistence, in his Lectures on Logic, that our answers to these three questions combine in turn in answering a fourth, the "most useful, but also the most difficult" — What does it mean to be human?

He offers us a systematic answer to this cluster of questions in a long series of challenging technical works, beginning in 1781 with the Critique of Pure Reason, the first of the three critiques, the second being the Critique of Practical Reason, the third the Critique of Judgment, and culminating in 1797 with the Metaphysics of

Morals. We also have interspersed shorter, less technical articulations of the perspective, most notably, in between the first and second Critiques, Prolegomena to Any Future Metaphysics and Groundwork for the Metaphysics of Morals. We have as well a long series of shorter works, written for more popular consumption, from “Idea

for a Universal History from a Cosmopolitan Point of View,” in 1784, through “An Old Question Raised Again: Is the Human Race Constantly Progressing?,” in 1798.

With periodic reference to the perspectives developed in “Descartes, Locke, and the Seventeenth Century” and “Hume, Kant, and the Eighteenth Century,” and anticipating the one developed in “Nineteenth-Century Philosophy,” our proceedings will be devoted to developing together, out of the above and other works, a systematic sense of Kant’s overall perspective. We will do so together, our proceedings as participatory as possible, based on the idea that philosophy is best done as conversationally as possible. 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: Introduction to Mathematical Logic** (*T. Sider*)

We will study the main meta-mathematical results about first-order predicate logic, including soundness, completeness, and undecidability, as well as some meta-mathematics (e.g., Gödel’s incompleteness theorem).

Textbook: Boolos, Burgess, and Jeffrey, *Computability and Logic*, 5th edition.

#### **412: Epistemology** (*M. McGrath*)

This course examines the main topics of epistemology, the nature, scope and structure of knowledge and of epistemic justification. We will discuss in detail 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 recent debates in epistemology, including, (i), the debate over whether one can have foundationally justified beliefs, i.e., justified beliefs that aren’t justified solely in virtue of being based on other justified beliefs, (ii), the debate over whether knowing how to do something (e.g. riding a bike) is reducible to knowing facts, and (iii), the debate over how we should react to learning that we disagree with a peer about a topic (may we stand our ground or should we be concessive?).

#### **415: Metaphysics** (*K. Bennett*)

This course will cover various topics in metaphysics at an intermediate to advanced level. Likely topics include laws of nature (do they merely describe how the world happens to be, or do they prescribe how the world has to be?), causation (what is it?), and properties (what is it for something to be a circle or an electron? Do two things that “are the same shape” literally share something in common?).