Fall 2015 Course Descriptions

Introduction to Philosophy
10100 01 (17155)
Shields
12:50-1:40 MW (F)
First Year Students Only
co-requisite 12100, Sections 1-12

This course provides an introduction to philosophy and philosophical method. We will examine inter alia the following main areas and questions:

Rational Theology

- Do we have any compelling, or even plausible, argument for God’s non-existence? Do we have, that is, any good reason to be (or become) theists?
- Should we be concerned if we do not? What is the relation between faith and reason?
- If God does exist, how should we conceive God’s nature?
- Do we have, by contrast, a compelling, or even plausible, argument for God’s non-existence? Do we have, that is, any good reason to be (or become) atheists?
- Is atheism the only rationally acceptable stance in a scientifically informed world?
- Should we, perhaps, prefer a humble sort of agnosticism?

The Mind and its Place in Nature

- What is the mind-body problem? (Or, rather: what are the mind-body problems?)
- Are there good theism-independent reasons for accepting mind-body dualism?
- What are the prospects, if any, for personal post-mortem survival?
- What does personal identity consist in? Do we have good reasons for thinking that you are the same person as the two-year old organism with whom you are biologically continuous? (What, precisely, does biological continuity consist in?)
- Is personal identity necessary for survival?

Free Will and Human Responsibility

- Are human freedom and responsibility compatible with universal causal determinism?
- Does universal causal determinism in fact obtain?
- Are human freedom and responsibility compatible with the denial of universal causal determinism?
- What form of human freedom does moral responsibility require?

Morality and its Critics
• Is there any good reason to accept psychological egoism? Is there any good reason to accept ethical egoism? (What, precisely, is the distinction between psychological and ethical egoism?)
• What is ‘enlightened’ egoism? What, by contrast, is the unenlightened sort?
• To what extent, if any, is egoism compatible with cosmopolitanism, understood as the view that all human beings belong to the same moral community?
• Should we be moral relativists?
• If so, of what sort?
• If not, should we be moral nihilists or moral realists? Or?
• Are there mind- and language-independent moral facts?
• If so, how might we know them?
• If not, what are the consequences for moral decision making?

Introduction to Philosophy
10100 02 (12384)
Sullivan
12:30-1:45 TR (F)
First Year Students Only
corerequisite 12100, Sections 13-22
In this class, you will learn about some key debates in the history of philosophy. Questions we'll consider include:

(1) Epistemology: What is knowledge? What kinds of truths can we be certain of? How does persistent disagreement affect the rationality of our religious, moral, philosophical and political beliefs?

(2) Philosophy of Religion: Does a god exist? Can we prove it either way? If the God of Judaism, Christianity, or Islam exists, then how do we explain the seemingly gratuitous evils that occur every day?

(3) Metaphysics: What is it to be a person? Are human agents free? If so, what is it precisely to have free will? Is the future fixed or open? What kinds of changes can a person survive?

(4) Ethics: Should we always act to promote the greatest good for the greatest number? Do we have any absolute moral duties? What is it to lead a virtuous life? Are there objective moral truths? How can we determine if a moral theory is true?

By the end of the course, you will know prominent arguments defending particular stances on these issues. You will be able to identify weaknesses in these arguments using tools from informal logic. And you will be able to construct and defend original arguments on these issues. More info can be found on the course website:
https://sites.google.com/site/sullivanmeghan/introduction-to-philosophy-10100
This course will introduce you to the formal study of philosophy. Most of the course will focus on a close, careful reading of texts from six authors whose depth of insight places them at the very forefront of a tradition that stretches from the birth of philosophy in ancient Greece to the 18th century Enlightenment. Through these works we will come to see that the great questions with which these authors grappled—questions that concern the nature of human knowledge (epistemology), the sorts of things that are (metaphysics), and the best form of human life (ethics)—are also our questions. The answers that our authors provide to these questions continue to call for our attention, and to call forth our wonder.

This course is an historically oriented introduction to Philosophy. It aims to introduce students to philosophy by a close reading of the works of some of the great philosophers, including but not limited to Parmenides, Plato/Socrates, Aristotle, Avicenna, Abelard, St. Augustine, and St. Aquinas. We will examine their stances on a variety of philosophical questions about the nature of reality, knowledge, universals/particulars, morality, personhood, and the afterlife. Students should come away from the course with a deeper appreciation of the doctrines/arguments of these philosophers, of the value of critical engagement with others’ beliefs, and of the value of the study of philosophy itself. The final grade in the course will be determined by the student’s performance on two papers, a midterm, and a final.

Like the other animals, we are dust and will return to dust. Unlike them, however, we can become something else in the meantime—something rather more than dust. The quest to do that is the quest for wisdom—is, in other words, philosophy. For the English word “philosophy” is just the Greek word “φιλοσοφία”—literally, the “love of wisdom.”
But is wisdom myth, science, power, or justice? The Greeks found that, on this, they did not at all agree. Their question echoed down the centuries; it remains with us. Philosophy remains the attempt to resolve the question—or, failing that, at least to see the question for what it is.

In this course, we will read texts by four philosophers—Plato, René Descartes, Friedrich Nietzsche, and Ludwig Wittgenstein. Each wrestled with our question in his own way—but, even so, each felt the pull of all four of our answers. By the end of this course, perhaps, we will too.

**Introduction to Philosophy**  
10101 05 (10405)  
Rodgers  
11:00-12:15 TR  
First Year Students Only  
This course is an introduction to the study of philosophy, by means of a close reading and discussion of some classic texts from the history of philosophy, including Plato's dialogues, Aristotle's *Nicomachean Ethics*, Descartes' *Meditations*, and Hume's *Dialogues Concerning Natural Religion*. We will discuss such issues as these:

What does it mean to be moral?  
Is there a God?  
If so, why is there evil in the world?  
Is the mind separate from the body?  
Does our knowledge come primarily from experience or from reason?

Course requirements will include participation in class discussion, two short papers, and two exams.

**Introduction to Philosophy**  
10101 06 (12310)  
Rodgers  
12:30-1:45 TR  
First Year Students Only  
This course is an introduction to the study of philosophy, by means of a close reading and discussion of some classic texts from the history of philosophy, including Plato's dialogues, Aristotle's *Nicomachean Ethics*, Descartes' *Meditations*, and Hume's *Dialogues Concerning Natural Religion*. We will discuss such issues as these:

What does it mean to be moral?  
Is there a God?  
If so, why is there evil in the world?  
Is the mind separate from the body?  
Does our knowledge come primarily from experience or from reason?

Course requirements will include participation in class discussion, two short papers, and two exams.
Like the other animals, we are dust and will return to dust. Unlike them, however, we can become something else in the meantime—something rather more than dust. The quest to do that is the quest for wisdom—is, in other words, philosophy. For the English word “philosophy” is just the Greek word “φιλοσοφία”—literally, the “love of wisdom.”

But is wisdom myth, science, power, or justice? The Greeks found that, on this, they did not at all agree. Their question echoed down the centuries; it remains with us. Philosophy remains the attempt to resolve the question—or, failing that, at least to see the question for what it is.

In this course, we will read texts by four philosophers—Plato, René Descartes, Friedrich Nietzsche, and Ludwig Wittgenstein. Each wrestled with our question in his own way—but, even so, each felt the pull of all four of our answers. By the end of this course, perhaps, we will too.

This course will be an introduction to philosophy with a special focus on issues at the intersection of philosophy and religion and in the philosophy of religion. Topics will include the nature and existence of God, and the implications of belief in God for our understanding of ourselves and the world around us. It also aims to teach how to think, read, and write critically about philosophical issues.

This course will be an introduction to philosophy with an emphasis on issues common to philosophy and religion. We will look at the topics of the existence of God, faith and reason, the problem of evil, and free will, and we will examine the answers given by philosophers such as Plato, Boethius, and Thomas Aquinas.
This course will be an introduction to philosophy with an emphasis on issues common to philosophy and religion. We will look at the topics of the existence of God, faith and reason, the problem of evil, and free will, and we will examine the answers given by philosophers such as Plato, Boethius, and Thomas Aquinas.

This class will provide an overview of issues that are both important problems of philosophy and issues relevant to the lives of each of us: the existence of God and the problem of evil, the nature of human beings (whether we are more than just bodies, and whether we are free), and what moral standards we should follow (if any). We will also deal with the particular moral issue of war and peace, examining in some detail the positions of pacifism and just war theory.

The goal is for students (a) to become familiar with the issues involved for each topic and with responses that have been posed to these questions (to this end students will be required to read pieces both classical and modern), and (b) to develop the abilities to analyze the alternatives and to adopt more well-thought-out positions of their own (to this end students will be required to participate in class discussions and regularly write papers responding to readings). Class requirements include participation, three papers, and two exams.

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The goal is for students (a) to become familiar with the issues involved for each topic and with responses that have been posed to these questions (to this end students will be required to read pieces both classical and modern), and (b) to develop the abilities to analyze the alternatives and to
adopt more well-thought-out positions of their own (to this end students will be required to participate in class discussions and regularly write papers responding to readings). Class requirements include participation, three papers, and two exams.

**Introduction to Philosophy: Philosophy and Science**  
**10103 01 (19627)**  
Brading  
9:30-10:45 TR  
*First Year Students Only*  

What is the world made of, and how does it work? This is the question through which we will find our way into philosophy. We will ask about what there is (metaphysics, ontology, science), how we can know (epistemology, methodology, scientific method), and how we can talk about all this (philosophy of language, scientific theories). Addressing these questions takes us into issues of our own place in the world, of what makes a human being, and, in light of all this, into questions of how we should live and act. Throughout this course we will use scientific developments to help us think about philosophical questions, and philosophical questions to help us think about science. Course requirements: four papers, at least two of which must be developed into a second version in the light of feedback.

**Introduction to Philosophy: Philosophy and Math**  
**10104 01 (19628)**  
Bays  
9:30-10:45 TR  
*First Year Students Only*  

An introduction to philosophy focusing on issues at the intersection of philosophy and mathematics. Special focus on the role that mathematics has played in the history of philosophy, the nature of the infinite, and the relationship between mathematics and natural science.

**Introduction to Philosophy: Ethics and Politics**  
**10105 01 (19631)**  
Rush  
11:00-12:15 TR  
*First Year Students Only*  

This is a seminar surveying leading ideas in ethics, political, and social philosophy. Attention is paid to both historical and contemporary sources. Main topics considered are: the relation of individual to society, on the one hand, and the relation of society to state, on the other. Specific discussions center on: the major positions in ethics (consequentialism, deontology, and virtue ethics), in both their classic and contemporary formulations; the nature of liberalism, socialism, anarchism; and the relation of social science (especially history and sociology) to both ethics and politics. Readings selected from among leading historical and contemporary
This course will begin by considering three challenges to a reason-based morality: 1) It’s all relative, 2) It’s better to be an egoist, 3) Morality is determined by religion not reason. Assuming we can overcome these challenges - if we can’t, we will stop the course right here - but if we can, we will then evaluate three traditional moral perspectives: 1) Kantian morality (It is all about doing your duty), 2) Utilitarian morality (It is all about maximizing utility), and 3) Aristotelian morality (It is all about being virtuous) to see if one of them is better than the others. That accomplished, we will then take up three challenges to a traditional conception of morality: 1) the Feminist challenge (Traditional morality is biased against women), 2) the Environmental challenge (Traditional morality is biased against nonhuman living beings), and 3) the Multicultural challenge (Traditional morality is biased against nonWestern cultures). Assuming we think some defensible form of morality survives these challenges (We will take a vote), we will then go on to apply that morality to the solution of a number of following problems: the Distribution of Income and Wealth, Distant Peoples and Future Generations, Abortion and Euthanasia, Human Enhancement, Work and Family Responsibilities, Women’s and Men’s Roles, Affirmative Action, Pornography, Sexual Harassment, Gay and Lesbian Rights, Animal Liberation and Environmental Justice, Punishment and Responsibility, and War, Torture and Terrorism.

Texts:

*Introducing Ethics* (Prentice-Hall, 2013)

*Morality in Practice* 8th edition (Wadsworth, 2013)

Requirements:

Three papers 5-7 pages (1500-2100 words), e-mail comments on all readings, and participation in class discussions.
(Traditional morality is biased against women), 2) the Environmental challenge (Traditional morality is biased against nonhuman living beings), and 3) the Multicultural challenge (Traditional morality is biased against nonWestern cultures). Assuming we think some defensible form of morality survives these challenges (We will take a vote), we will then go on to apply that morality to the solution of a number of following problems: the Distribution of Income and Wealth, Distant Peoples and Future Generations, Abortion and Euthanasia, Human Enhancement, Work and Family Responsibilities, Women’s and Men’s Roles, Affirmative Action, Pornography, Sexual Harassment, Gay and Lesbian Rights, Animal Liberation and Environmental Justice, Punishment and Responsibility, and War, Torture and Terrorism.

Texts:
*Introducing Ethics* (Prentice-Hall, 2013)
*Morality in Practice* 8th edition (Wadsworth, 2013)

Requirements:
Three papers 5-7 pages (1500-2100 words), e-mail comments on all readings, and participation in class discussions.

**Philosophy University Seminar**
13185 01 (11895)
Howard
9:30-10:45 TR
*First Year Students Only*

"This course will be an introduction to philosophy with a special focus on issues at the intersection of philosophy and science and in the philosophy of science. Topics to be discussed may include: the nature and limits of scientific knowledge; metaphysical foundations of science; science and values. The course readings will be drawn from original sources, starting with the ancient Greek philosophers and continuing into the twentieth century. As with all University Seminars, this will be a writing intensive course."

**Philosophy University Seminar**
13185 02 (11896)
Kelsey
11:00-12:15 TR
*First Year Students Only*

Content: This course is (among other things) an introduction to philosophy. There are many ways to make a first approach to philosophy; ours will be by way of reading and discussing some classic texts on the topic of “knowledge.”

Goals: In an ideal world, by the end of this course students would be able to:
Identify, restate, illustrate, and explain the central question(s) at issue in a particular text.
Locate, formulate, and explain the central line(s) of argument being pursued in a particular text
Invent, articulate, develop, and evaluate focused objections to philosophical arguments.
Talk intelligently about some of the main problems studied in the course.

**Philosophy University Seminar**  
**13185 03 (11898)**  
Stubenberg  
12:30-1:45 TR  
*First Year Students Only*  
We will start this course by reading a new dialogue by one of the leading philosophers of our time—Timothy Williamson’s book *Tetralogue*. This will force us to think about truth and falsity, knowledge and fallibility, and the difference subjective and objective truths and opinions. Then we will survey a number of different philosophical questions, guided by Thomas Nagel and his book *What Does It All Mean*? One of the great 18th century philosophers—David Hume—will acquaint us with some deeply probing questions about religious belief. This will be followed by an investigation of free will, especially the question contemporary science (neuroscience and the social sciences in particular) rule out the possibility of human freedom. We’ll close the course with some puzzling and unsettling questions about ethics.

Requirements:  
Five short papers, amounting to roughly 25 written pages.  
Participation in classroom discussion.

Books:  
Timothy Williamson: *Tetralogue. I’m Right, You’re Wrong*  
Thomas Nagel: *What Does It All Mean*?  
David Hume: *Dialogues on Natural Religion* (a free online version of this text will be provided)  
Mark Balaguier: *Free Will*  
Thomas Cathcart: *The Trolley Problem*

**Philosophy University Seminar: Ethics and Politics**  
**13185 04 (11897)**  
Jech  
2:00-3:15 TR  
*First Year Students Only*  
This course will introduce students to certain major philosophical themes, ideas, and arguments through an examination of ethical and political writings of four key figures in Western philosophy: Plato, Augustine, John Stuart Mill, and Fyodor Dostoevsky. You will examine their writings with an eye to understanding their ideas regarding justice, freedom, community, the relationship between the ideal and the real, and the nature of the human person. You will also have the chance to examine each figure’s answer to the question of whether the fabric of ethical life, besides these temporal dimensions, is also tied in any way to a transcendent or eternal realm, and if so, what kind of relationship the eternal bears to the temporal.
This course will also introduce you to logical concepts and various techniques of philosophical argument, while allowing you to develop the skills of reading, writing, and dialogue that are appropriate to philosophy and reasoned discussion generally.

**Philosophy University Seminar**  
**13185 05 (13879)**  
DePaul  
3:30-4:45 TR  
*First Year Students Only*

Two things follow from the fact that this is a University Seminar: (1) Classes will have a discussion rather than a lecture format. (2) The course will be writing intensive, with students required to write and rewrite three short papers (5-7 pages).

As an introduction to philosophy, we will use contemporary and historical texts to examine a number of questions that have vexed philosophers from ancient times to the present:

Does God exist?  
Why does God allow evil?  
Can we know about the world external to our own thoughts and sensations, and if we can, how?  
What if anything unifies ourselves through time?  
Are there any objective moral truths or are all moral claims relative?

We will also examine some more contemporary topics from applied ethics regarding race and gender, e.g., implicit bias and the nature of oppression.

**Philosophy University Seminar: Philosophy and Science**  
**13185 06 (15779)**  
Teh  
5:05-6:20 TR  
*First Year Students Only*

This seminar will be an introduction to philosophy by way of reflecting on themes in the philosophy of science. In particular, we shall discuss questions from the following four areas:

1: General Philosophy of Science  
What is "science"? Does our present-day conception of science differ from from that of the ancients and medievals, and if so, how does it differ? Is science "rational"?

2: Philosophy of Physics  
What is the relationship between physics and metaphysics? What can physics tell us about ontological questions such as "Does space exist?" or "Is determinism true"?

3: Philosophy of Economics
What is economic explanation? What is the nature of "money"? What is "usury" and why might such actions be objectionable? Is financial forecasting "rational"?

4: Science and Religion
To what extent is it possible for science and religion to be in conflict?

Readings will be taken from the writings of (among others) Aristotle, Aquinas, Elizabeth Anscombe, Nancy Cartwright, Thomas Kuhn, Karl Popper, Georg Simmel, Newton, Leibniz, Paul Samuelson, Milton Friedman, Odd Langholm, and Alvin Plantinga.

The goal of this course is not to provide an exhaustive introduction to these themes, but instead to develop skill in philosophical reading, writing, and thinking. To that end, students will be required to write and re-write three short papers.

**Philosophy Honors Seminar**
**13195 01 (11900)**
Loux
11:00-12:15 TR
*First Year Students Only*
A first course in philosophy, focusing on problems about the rationality of religious belief, the nature of the human person, the foundations of ethical values, and the justification of political authority.

Readings will include selections from classical philosophers as well as more recent writings on these topics. Weekly papers are required.

**Philosophy Honors Seminar**
**13195 02 (12887)**
Gutting
2:00-3:15 TR
*First Year Students Only*

Our first week will look at Socrates as a model of a philosopher. Our last week will reflect on what philosophy can (and can't) achieve. In between, we will look at four philosophical questions: Does God exist?, What is consciousness?, Are we free?, and How should we live? (ethics). A continuing theme will be the relevance of science to these questions. For each question we will begin with readings from major philosophers of the past and then move to contemporary discussions by philosophers and scientists.
Blanchette  
12:30-1:45 TR  
*First Year Students Only*

This seminar is an introduction to several central issues in philosophy, using both historical and contemporary texts. Topics to be treated will include some subset of these: The nature of human knowledge, the existence of God and the rationality of faith, the nature of the human mind (and its relation to the brain), ethical theory.

Requirements include active seminar participation, a number of short and medium-length writing assignments, quizzes, and exams.

**Philosophy Honors Seminar**  
**13195 04 (14343)**  
Franks  
2:00-3:15 TR  
*First Year Students Only*

In this seminar, we learn how to think philosophically about science, art, history, ourselves, and inquiry itself. Unlike many philosophy classes, we spend less time looking at the canon of philosophical writing and more time looking at items from our broader intellectual culture. We discuss things as diverse as U.S Supreme Court cases (in order to see how the law is actually practiced) and modern poetry (in order to see how language can actually be used). We read Plato, but we also look at quantum mechanics and evolutionary game theory. In the end, we hope to have some facility with looking at the full gamut of things we do from a philosophical perspective.

Every seminar meeting begins with a workshop, in which we read, discuss, and critique one another's writing. The purpose of these workshops is threefold: to learn how to make pointed, concrete observations and to communicate these clearly and effectively, to learn how to engage constructively with other's ideas, and to learn how to make good use of other's reactions to your work.

At the end of the term, you will submit two essays. Your grade will reflect the quality of these essays, your demonstrated understanding of and ability to grapple with the the texts and concepts we encounter, and your performance in the writing workshop.

**Philosophy Honors Seminar**  
**13195 05 (12052)**  
Cross  
3:30-4:45 TR  
*First Year Students Only*

The course introduces some central philosophical concepts and methods by tracing the origins of Ancient Greek thought, beginning with the pre-Socratic philosophers and advancing through the
most important philosophers up to the time of Augustine. In addition to this, the course allows some time to be devoted to close readings of extracts from Thomas Aquinas on topics related to those discussed in the earlier thinkers. The emphasis will be two-fold: while endeavoring to understand and appreciate the historical milieu within which the questions considered first arose, we will, at the same time, seek to determine for ourselves where we should agree, and where we should disagree, with the theses promulgated. Among the questions given sharp formulation in our period are: Is morality relative? Or are there moral facts? What does morality have to do, if anything, with religion? Are there defensible reasons for being a theist? Or is theism somehow essentially irrational and indefensible?

**Philosophy Honors Seminar**

**13195 06 (11899)**

Cory

5:05-6:20 TR

*First Year Students Only*

This course introduces problems concerning ethical action and life in society, through the close study of seminal texts from the history of philosophy. We will consider themes such as justice, virtue and vice, friendship, the relationship between faith and reason, and the roles of work, leisure, and religion in society. The course will also address basic philosophical problems about opinion and knowledge, and study the basic elements of formal and informal logic.

**Introduction to Philosophy**

**20101 01 (11400)**

Snapper

9:30-10:45 TR

This course introduces students to some philosophical questions and helps them become more skilled at formulating and understanding arguments. Each class will be a mixture of lecture and discussion. The questions we will address are 'What makes an argument good?', 'Is morality objective?', 'Which features could God have?', 'Is religion compatible with science?', 'What is a person?', 'What is freedom?', 'Do we know anything?', and 'What is truth?'.
Introduction to Philosophy
20101 03 (11403)
Freddoso
2:00-3:15 MW
The purpose of this course is to introduce students to philosophy and to the importance of philosophical inquiry for their own lives. To this end we will examine a sampling of philosophical classics. Some recurrent themes: the nature of philosophy and of philosophical wisdom; the distinctiveness of the philosophical life; the relation between intellection and affection in the pursuit of wisdom; the existence and nature of God; the relation between intellectual virtue and truth; the relation between faith and reason; the nature of human flourishing; the role of individuality in the pursuit of human flourishing; the relation between moral virtue and happiness. The philosophers to be discussed include Plato, St. Thomas Aquinas (and through him Aristotle), St. Augustine, Descartes, Hume, Mill, and Nietzsche.

Requirements: Two 5-page papers, two exams, and a question/comment on the reading for class every third day.

Introduction to Philosophy
20101 04 (11404)
Wells
3:30-4:45 TR
This introduction to Western philosophy focuses on classic works by Plato, Aristotle, Descartes, and others. We'll consider these thinkers' systematic responses to still controversial questions about knowledge, understanding, happiness, morality, and existence. We'll also discuss philosophy's links to theology, the sciences, and politics. The aim is to better understand these works and questions and to think critically and creatively about them. Evaluation will mainly be based on three short papers.

Introduction to Philosophy
20101 05 (10968)
Wells
5:05-6:20 TR
This introduction to Western philosophy focuses on classic works by Plato, Aristotle, Descartes, and others. We'll consider these thinkers' systematic responses to still controversial questions about knowledge, understanding, happiness, morality, and existence. We'll also discuss philosophy's links to theology, the sciences, and politics. The aim is to better understand these works and questions and to think critically and creatively about them. Evaluation will mainly be based on three short papers.
Philosophy is an attempt to rigorously and systematically investigate deep and abstract questions. This course will center around four classic questions: How should we live? Can we have knowledge of the world? What are we?

This course will introduce students to some of the topics that philosophers discuss and to some of the ways they go about discussing them. We will look at various texts, both historical and contemporary, and various questions, including, among others: What am I? Am I responsible for my actions? What is the meaning of life?
Murphy  
8:20-9:10 MWF

This course will introduce you to the formal study of philosophy. Most of the course will focus on a close, careful reading of texts from six authors whose depth of insight places them at the very forefront of a tradition that stretches from the birth of philosophy in ancient Greece to the 18th century Enlightenment. Through these works we will come to see that the great questions with which these authors grappled – questions that concern the nature of human knowledge (epistemology), the sorts of things that are (metaphysics), and the best form of human life (ethics) - are also our questions. The answers that our authors provide to these questions continue to call for our attention, and to call forth our wonder.

Introduction to Philosophy: Ethics and Politics  
20105 01 (20219)  
Reimers  
9:30-10:45 TR

The question “What is good?” is fundamental to all human life and activity. As it concerns individuals, it is the subject of ethics, and with respect to our communities, it is studied by political philosophy.

In this course, we will trace the kinds of answers given to this question from ancient Greece to the present day, looking at Plato (Apology and Crito) and Aristotle (Ethics, Politics), then at St. Thomas Aquinas’s treatises on virtue and law. Then after closely studying some modern thinkers—Locke, Kant, and Mill, we will examine some shorter 20th Century writings.

Course requirements: short quizzes every two to three weeks, a term paper of seven (7) pages, and a final exam.

Philosophy of Human Nature  
20201 01 (11880)  
Reimers  
8:20-9:10 MWF

In our age, the nature of the human person has become increasingly important theme in philosophical anthropology. Is there a difference between being a member of the species homo sapiens and being a person? If a person is an animal with an inner life, can members of other species be considered as persons? Or must we say that contemporary sciences have shown that personhood is a kind of subjectivist illusion, that we are basically organic machines? Is there a spiritual ‘self’, and if so what must this be like? We will consider the nature of the human person in the light of contemporary challenges such as scientific materialism, Cartesian dualism, and political totalitarianism.
In our age, the nature of the human person has become increasingly important theme in philosophical anthropology. Is there a difference between being a member of the species homo sapiens and being a person? If a person is an animal with an inner life, can members of other species be considered as persons? Or must we say that contemporary sciences have shown that personhood is a kind of subjectivist illusion, that we are basically organic machines? Is there a spiritual ‘self’, and if so what must this be like? We will consider the nature of the human person in the light of contemporary challenges such as scientific materialism, Cartesian dualism, and political totalitarianism.

Texts will be drawn from the Vatican Council’s Pastoral Constitution *Gaudium et Spes*, Karol Wojtyła *Love and Responsibility*, Adrian J. Reimers *The Soul of the Person*, Jacques Maritain *The Person and the Common Good*, and a course packet of readings.

Course requirements: four or five quizzes, one term paper, and a final exam.

**Philosophy of Human Nature**

**20201 02 (11881)**

Reimers

9:25-10:15 MWF

In our age, the nature of the human person has become increasingly important theme in philosophical anthropology. Is there a difference between being a member of the species homo sapiens and being a person? If a person is an animal with an inner life, can members of other species be considered as persons? Or must we say that contemporary sciences have shown that personhood is a kind of subjectivist illusion, that we are basically organic machines? Is there a spiritual ‘self’, and if so what must this be like? We will consider the nature of the human person in the light of contemporary challenges such as scientific materialism, Cartesian dualism, and political totalitarianism.

Texts will be drawn from the Vatican Council’s Pastoral Constitution *Gaudium et Spes*, Karol Wojtyła *Love and Responsibility*, Adrian J. Reimers *The Soul of the Person*, Jacques Maritain *The Person and the Common Good*, and a course packet of readings.

Course requirements: four or five quizzes, one term paper, and a final exam.

**Philosophy of Human Nature**

**20201 03 (17601)**

Helms

9:30-10:45 TR

What is a human person? In the history of philosophy, there have been at least three ways of answering this question: The Platonist way, the Aristotelian way, and the Mechanist/Reductionist way. According to the first, the human person is an immaterial soul. According to the second, the human person is a rational animal. According to the third, the human person is an aggregate of atoms or elements. The goals of this course include understanding the differences between these views, and evaluating the main arguments that different philosophers have given, on behalf of each view. We will read and discuss selected passages from Plato, Aristotle, Aquinas, Descartes, and Hume, in relation to this question.

The second goal of the course will be to explore the different implications of these different views for ethics. After all, it makes sense to assume that someone’s beliefs about what a human person is, would put constraints how they would answer the questions “how should humans live?” and “what is human flourishing?” The view that there is no such thing as “human flourishing” is equally rooted in a particular metaphysical view of the human person. In this second part of the course, we
will discuss contemporary moral issues such as the moral status of abortion, euthanasia, and other issues that seem to hinge on what human persons are.

Course requirements: Two term papers, class participation including group discussion and presentations, and short weekly written assignments.

**Philosophy of Human Nature**

20201 04 (20220)

Helms

11:00-12:15 TR

What is a human person? In the history of philosophy, there have been at least three ways of answering this question: The Platonist way, the Aristotelian way, and the Mechanist/Reductionist way. According to the first, the human person is an immaterial soul. According to the second, the human person is a rational animal. According to the third, the human person is an aggregate of atoms or elements. The goals of this course include understanding the differences between these views, and evaluating the main arguments that different philosophers have given, on behalf of each view. We will read and discuss selected passages from Plato, Aristotle, Aquinas, Descartes, and Hume, in relation to this question.

The second goal of the course will be to explore the different implications of these different views for ethics. After all, it makes sense to assume that someone’s beliefs about what a human person is, would put constraints how they would answer the questions “how should humans live?” and “what is human flourishing?” The view that there is no such thing as “human flourishing” is equally rooted in a particular metaphysical view of the human person. In this second part of the course, we will discuss contemporary moral issues such as the moral status of abortion, euthanasia, and other issues that seem to hinge on what human persons are.

Course requirements: Two term papers, class participation including group discussion and presentations, and short weekly written assignments.

**Existentialist Themes**

20202 01 (20672)

Fisher, N.

8:20-9:10 MWF

This course will explore existentialist themes in various philosophical works, novels, and films, focusing primarily on the work of Kierkegaard, Dostoevsky, and Nietzsche.
This course will explore existentialist themes in various philosophical works, novels, and films, focusing primarily on the work of Kierkegaard, Dostoevsky, and Nietzsche.

Death and Dying
20203 01 (19929)
Finocchiaro
9:30-10:45 TR

Like everyone else, philosophers have always thought about death. But the conclusions philosophers reach on this topic are not idle; they have important consequences for how we live and how we die. Death, of course, is personal. But it is also public. Many contemporary social issues revolve around death and dying. The first goal of this course is to learn and explore both historical and contemporary philosophical treatments of death. Topics include: What, precisely, is death? What happens to us when we die? Why is death bad? Are there circumstances in which death is good? When is it permissible to end a life? How does the possibility of immortality affect the value of life and death? The second goal of this course is to help students discover their own beliefs about death and improve their ability to articulate, defend, and act upon those beliefs.

Course requirements: Two small papers, four small tests, and short (semi-)weekly written assignments.

Theories of Sexual Difference
20205 01 (19637)
Kourany
5:05-6:20 MW

What kind of differences separate men and women? Are these differences natural or are they socially produced, and are these differences beneficial to us or are they limiting? Most important, what does equality mean for people characterized by such differences? These are the questions we shall pursue in this course, and we shall pursue them systematically, devoting attention even to the male/female sex difference itself and the current debates over intersexuals, transsexuals, and transgendered persons.

The style of the course will be discussions, and these will be informed by readings drawn from a variety of sources, including natural and social scientists as well as philosophers, and both feminists and contributors to men's studies. Requirements will include three papers as well as active participation in discussions.

Minds, Brains, and Persons
20208 01 (20673)
Phillips  
3:30-4:45 MW
In the first half of this course we will address questions about the nature of mentality and the relationship between mind and body. In the second, we will address questions about personal identity, i.e., what it takes for a person to persist from one time to the next.

**Chinese Ways of Thought**  
**20218 01 (TBA)**
Jensen  
11:00-12:15 TR  
*Cross list: LLEA 30101 01*
This lecture and discussion course on the religion, philosophy, and intellectual history of China that introduces the student to the world view and life experience of Chinese as they have been drawn from local traditions, as well as worship and sacrifice to heroes, and the cult of the dead. Through a close reading of primary texts in translation, it also surveys China’s grand philosophical legacy of Daoism, Buddhism, "Confucianism" and "Neo-Confucianism," and the later religious accommodation of Christianity and Islam.

**The Meaning of Life**  
**20235 01 (17602)**
Seachris  
9:30-10:45 TR  
This course will cover the broadly normative territory (the realm of value) associated with the question of life’s meaning. Due to the expansive nature of the topic, we will explore a number of interconnected themes including value, significance, teleology, futility, narrative, science, naturalism, worldview, God, religion, death, absurdity, pessimism, hope, and eschatology to name several. We will begin by considering the question, “What might the question of life’s meaning even mean?” Once we address this thorny interpretive question, we will spend most of the balance of the semester comparing three prominent positions on whether and how life can be meaningful under the following broad categories: (1) Naturalistic Pessimism, (2) Naturalistic Optimism, and (3) Theistic Optimism. We will conclude by discussing a cluster of topics surrounding death, futility, and hope, weaving these themes back into our discussions of (1) – (3) above. Prominent questions we will discuss include (among others): Does the question of life’s meaning make sense? Does it have an answer? Is leading a meaningful life a function of fulfilling one’s strongest desires? Can one be wrong about what constitutes a meaningful life? Is life cosmically futile? Does life have a purpose? Is God necessary for a meaningful life? How does death relate to the meaning of life? Is an afterlife necessary for a meaningful life?

In considering the question of life’s meaning we will not limit ourselves to the work of professional philosophers. Given that the question is humanity’s question, others from both within and outside of the Academy have as much to say. We will carefully listen to them as we consider life’s grandest question.
This course is an introduction to some central ideas in Eastern philosophical traditions, such as those of Buddhism, Advaita Vedanta and Daoism, examining these ideas from a Western philosophical perspective. Topics include conceptions of religious experience, the nature of ultimate reality and the self, the limits of logic, language and our ability to speak meaningfully about ultimate reality, the scope of knowledge, the human predicament and what is to be done about it, and ethics. Classical and contemporary sources are used. Topics are approached with an eye to seeking convergence with ideas in Western philosophy, for example, Hume's idea that there is no self, Kant's view that we have cognitive access to and can meaningfully speak only about appearances, and Wittgenstein's view that the value of philosophical thinking is primarily therapeutic and aims at understanding how things are.

This course will introduce students to the foundations of ethics: the good life for humans, the elements of moral reasoning, and the virtues. The first part of the course will examine the nature of ethical life, its relation to happiness, the nature of human freedom, responsibility, and the ultimate criteria of moral actions. Particular attention will be given to questions regarding the objectivity of moral evaluation and the role of reason in human life. In the second part, the course will investigate the nature and role of virtue and deliberation in relation to particular human actions. It concludes with an evaluation of the prevalent ethical theories: virtue ethics, natural law, deontology and consequentialism. Particular topics discussed include: justice, killing and war, honesty and lying, sexual ethics, and issues related to commerce, property, and the common good. There are four main objectives of this course: (1) to understand the nature of ethics and the role of reason moral philosophy; (2) to grasp the foundations of different ethical theories so as to evaluate their merits; (2) to be able to apply these theories to concrete ethical dilemmas as well as contemporary moral issues; (3) to address the relationships between religion, reason, society, and ethics.

We will begin by considering and examining some of the most prominent ways that ethical theorizing and argument emerge in our culture. We will then consider in detail one of the major traditions of ethics—namely, the Aristotelian tradition. We end by considering challenges to this
tradition. The readings for this course will come both from contemporary philosophers (Alasdair MacIntyre, Charles Taylor, John Rawls, and Martha Nussbaum among others) and from the history of philosophy (Aristotle, St. Thomas, and Nietzsche among others). Course requirements include two papers and a final exam.

**Ethics**  
20401 03 (20674)  
Fisher, J.  
5:05-6:20 TR

We will begin by considering and examining some of the most prominent ways that ethical theorizing and argument emerge in our culture. We will then consider in detail one of the major traditions of ethics—namely, the Aristotelian tradition. We end by considering challenges to this tradition. The readings for this course will come both from contemporary philosophers (Alasdair MacIntyre, Charles Taylor, John Rawls, and Martha Nussbaum among others) and from the history of philosophy (Aristotle, St. Thomas, and Nietzsche among others). Course requirements include two papers and a final exam.

**Philosophy and Literature Seminar**  
20431 01 (TBA)  
Rush  
11:00-12:15 TR  
Cross list: PHIL 43326 01

A conceptual-historical survey of aesthetic theory and the philosophy of art that picks up with 17th Century European thoughts and concludes in the present day. The main readings will be historical sources in both philosophy and art theory more broadly construed, with ample attention to various types and genres of art and in-depth consideration of several individual works. Topics discussed: the relation of art to truth the nature of artistic representation, natural and artistic beauty, the relation of ethics / politics to art, the concept of genius, social roles of art, and art in the technological age.

**Markets and Morality**  
20434 01 (17607)  
Hammond  
11:00-12:15 MW

In many ways we live in an age dominated by markets. Rather than relying upon the whip of authoritarianism or the yoke of tradition, markets purport to efficiently allocate resources simply by allowing each person to pursue his or her own advantage. Markets, it is said, best satisfy preferences, increase overall happiness, and can solve various social problems. The seeming success
of markets has led to “market thinking” permeating many fields – from public policy, to law, to philosophy. Yet markets and market thinking are not without their critics. In this course, we will examine moral and political issues as they relate to markets. Some of the issues we will examine include: Are there things that should not be for sale at any price? How do markets relate to freedom? What is the relationship between markets and justice? Does one have a right to property? Does having more options make us happier? What duties do we have, if any, to the poor? In the course of examining these issues, it is hoped that you 1) develop certain philosophical skills such as the careful analysis of texts and arguments, and 2) develop your own informed and considered views on these issues.

Markets and Morality
20434 02 (17606)
Hammond
12:30-1:45 MW

In many ways we live in an age dominated by markets. Rather than relying upon the whip of authoritarianism or the yoke of tradition, markets purport to efficiently allocate resources simply by allowing each person to pursue his or her own advantage. Markets, it is said, best satisfy preferences, increase overall happiness, and can solve various social problems. The seeming success of markets has led to “market thinking” permeating many fields – from public policy, to law, to philosophy. Yet markets and market thinking are not without their critics. In this course, we will examine moral and political issues as they relate to markets. Some of the issues we will examine include: Are there things that should not be for sale at any price? How do markets relate to freedom? What is the relationship between markets and justice? Does one have a right to property? Does having more options make us happier? What duties do we have, if any, to the poor? In the course of examining these issues, it is hoped that you 1) develop certain philosophical skills such as the careful analysis of texts and arguments, and 2) develop your own informed and considered views on these issues.

Ancient Philosophy
20438 01 (20675)
Squires
3:30-4:45 MW

This course will concentrate on major figures and persistent themes in ancient philosophy. The course will focus primarily on close readings of the works of two of the world’s most influential philosophers, Plato and Aristotle, though some time will be devoted to lesser-known philosophers both before and after their time, e.g. Parmenides and Plotinus. We will not focus too heavily on any one philosophical topic that engaged our authors, but instead will cover material in several areas of interest to ancient philosophers--metaphysics, epistemology, ethics, and the philosophy of mind.
This course will concentrate on major figures and persistent themes in ancient philosophy. The course will focus primarily on close readings of the works of two of the world's most influential philosophers, Plato and Aristotle, though some time will be devoted to lesser-known philosophers both before and after their time, e.g. Parmenides and Plotinus. We will not focus too heavily on any one philosophical topic that engaged our authors, but instead will cover material in several areas of interest to ancient philosophers--metaphysics, epistemology, ethics, and the philosophy of mind.

**Philosophy and Film**  
*20440 01 (20223)*  
Rush  
3:30-4:45 TR, Lab: 6:45-9:15 M

The course will investigate some of the main debates in contemporary philosophical approaches to the aesthetics of film. Of particular concern will be questions that orbit the experience of fictional film. What is the relation between subjective and objective camera shots and point of view? What are points of view in film? What is the difference between fictional narrative film and photography? Theatrical drama? Painting? Other questions posed and discussed are: What is the importance of genre to film? Can films be moral or immoral? What is non-narrative film? What is documentary?

The class involves both readings in philosophy and philosophically inclined film theory, as well as out-of-class screenings of films to sharpen discussion of the issues.

**Philosophy and Film**  
*20440 02 (20222)*  
Stern  
3:30-4:45 MW, Lab: 6:45-9:15 R

Film has drawn the attention of philosophers and cultural theorists almost from its inception and has increasingly become a topic of interest in contemporary academic philosophy. Various directors and movements in film history have likewise been concerned with various philosophical questions and themes. A number of features of the medium make it open to philosophical investigation – its appeal to mass audiences and its social impact, questions of viewer identification, aesthetic questions about features of film like editing techniques and genre conventions, and its relationship to other art forms and new media.

This course will explore these issues and others at the intersection of philosophy and film, drawing on readings from film theory, traditional philosophy, and cultural criticism. Screenings will be drawn from a broad range of genres from the silent era to the present day.
Philosophy and Film
20440 03 (20221)
Stern
2:00-3:15 MW, Lab: 6:45-9:15 R

Film has drawn the attention of philosophers and cultural theorists almost from its inception and has increasingly become a topic of interest in contemporary academic philosophy. Various directors and movements in film history have likewise been concerned with various philosophical questions and themes. A number of features of the medium make it open to philosophical investigation – its appeal to mass audiences and its social impact, questions of viewer identification, aesthetic questions about features of film like editing techniques and genre conventions, and its relationship to other art forms and new media.

This course will explore these issues and others at the intersection of philosophy and film, drawing on readings from film theory, traditional philosophy, and cultural criticism. Screenings will be drawn from a broad range of genres from the silent era to the present day.

Science, Technology, and Society
20606 01 (12749)
Jurkowitz/Solomon
12:50-1:40 MW

This course introduces the interdisciplinary field of science and technology studies. We will examine science and technology and medicine as social and historical phenomena, shaped by human beings embedded in specific historical, as well as contemporary cultures. We shall examine the diverse roots and aims of contemporary science, technology, and medicine – that by considering topics including how scientific knowledge has changed through time, especially how modern conceptions of “objective” knowledge have evolved, whether medical and psychiatric researchers can define ‘normal’ human psyches independent of the pharmacological agents they use to alter them, how genetics and genomics are reshaping our understandings of human health, and how cybernetic and cyborg technologies are leading people to rethink the boundaries of human existence. Reflecting our focus on how science and technology intersect with and reflect aspects of wider society, we will also consider and how society should mediate or moderate scientific and technological development.

Philosophy of Technology
20608 01 (20678)
Bourgeois
2:00-3:15 MW

This course will consider the nature of technology and its relationship to social values, economics, the natural environment, human values and science. It will consider how the existing social context affects the development and adoption of technology as well as how technology affects the evolution of the social context. The ultimate concern is to what extent we control our technology and to what extent our
We live in a technological world. That much is obvious. And, to the extent that we live in such a world, we find ourselves constantly asking questions about technology. Often times, these questions are requests for information, pragmatic, or worried. Will technological advances in security screening reduce my privacy? What’s the best resolution TV I can get in my price range? How can I keep my computer from freezing? In this class, we want to ask even more questions about technology. What is it? What is its nature? What does it mean to live with technology? What sorts of effects does technology have on human beings? How does it transform our relationships to things, to each other, to ourselves? Are technological artifacts merely instruments, or do things make a claim on us? Does technology serve our ends, or are our ends shaped by the technologies with which we find ourselves?

We will explore many of these questions, and conclude by considering post humanist approaches to technology which argue that, rather than instruments, technical artifacts have some sort of standing as “agents” in their own right, or that they play a role in constituting “users” as subjects, and the ethical issues that these raise for technology and design.

The goal is to come away with a clearer understanding of the sorts of philosophical issues raised by technology, in all sorts of areas of your everyday, academic, and professional lives, and to have a repertoire of concepts with which to think about them as penetratingly and rigorously as possible.
We will explore many of these questions, and conclude by considering post humanist approaches to technology which argue that, rather than instruments, technical artifacts have some sort of standing as “agents” in their own right, or that they play a role in constituting “users” as subjects, and the ethical issues that these raise for technology and design.

The goal is to come away with a clearer understanding of the sorts of philosophical issues raised by technology, in all sorts of areas of your everyday, academic, and professional lives, and to have a repertoire of concepts with which to think about them as penetratively and rigorously as possible.

**Philosophy of Science**

20617 01 (17923)

Claudeanos

12:30-1:45 TR

Crosslist: STV 20117 01

The purpose of this course is to familiarize you with major classical and contemporary themes in the philosophy of science. Here is a sampling of the sorts of questions that will concern us:

- Where do we draw the boundary between science and pseudo-science?
- Science is supposed to provide explanations of phenomena in our world. How does scientific explanation work, and what counts as a good explanation?
- What roles do values (e.g., those of the moral and political sort) play in scientific practice? What roles should they play?
- Uncertainty appears to be ubiquitous in the sciences. What does widespread uncertainty mean for the status of scientific knowledge?
- Does science tell us about how the world actually is, or is it merely a convenient way for us to organize our thoughts and perceptions?
- Does science progress, giving us ever-more-accurate descriptions of the world, or does it simply change over time without getting any “better?”

Do you have firmly-held beliefs about how to answer some of the aforementioned questions? In this course, we will explore primary source material from the philosophy literature that will challenge those beliefs.

**Philosophy of Science**

20617 02 (19934)

Lanao Camara

12:30-1:45 TR

Scientific inquiry is often considered the method par excellence of acquiring knowledge about the world. What is it about science and its method that gives it this reputation? Is this reputation justified? In this introductory course to the Philosophy of Science we will explore these questions among others in an attempt to understand the relationship between scientific knowledge and the
world. By the end of the course you will have the tools to critically reflect on whether it is possible to demarcate science from pseudoscience, the nature of the relationship between scientific theories and evidence, what the content of scientific theories is, how scientific models represent reality, the surprising fact that mathematics provide accurate descriptions of the world, and the role of sociopolitical values in science in relation to the possibility of objective scientific knowledge. This course is self-contained; no previous familiarity with particular scientific or mathematical theories is required.

**Philosophy of Science Fiction**  
*20620 01 (20679)*  
Rea  
2:00-3:15 MW (F)

The science fiction genre is rich with stories that explore classic philosophical questions, exploit timeless philosophical puzzles and paradoxes, or thematically engage large-scale philosophical movements and worldviews. In this class, we will examine the way in which several core problems of philosophy are raised in contemporary works of science fiction, and we will look carefully at more systematic discussions of those problems by well-known historical and contemporary philosophers. We will discuss, among other things, paradoxes of time travel, the possibility of free human action, artificial intelligence and the problem of other minds, puzzles about identity and persistence over time. We will also the way in which existentialist, feminist, or postmodernist themes feature in various SF texts or sub-genres.

Course Requirements: Four short papers (4 pages max), a final exam, and class participation. Texts: A course packet available at Decio Copy Center, and several films to be watched outside of class. SF readings will include authors such as Philip K. Dick, Robert Heinlein, Ursula K. LeGuin, Cordwainer Smith, Roger Zelazny, Ted Chiang, and Greg Egan.

**Robot Ethics**  
*20632 01 (19640)*  
Howard  
12:30-1:45 TR

Robots or “autonomous systems” play an ever-increasing role in many areas, from weapons systems and driverless cars to health care and consumer services. As a result, it is ever more important to ask whether it makes any sense to speak of such systems’ behaving ethically and how we can build into their programming what some call “ethics modules.” After a brief technical introduction to the field, this course will approach these questions through contemporary philosophical literature on robot ethics and through popular media, including science fiction text and video.

**Philosophy of Religion**  
*20801 01 (17608)*
Dumont  
5:05-6:20 TR  
Crosslist: HESB 30233 01

A philosophical examination of religious beliefs. Topics include the existence and nature of God, the problem of evil, immortality, miracles, the meaning of religious language, the basis for religious belief, and the varieties and conflicts of religions. Readings will be taken from both classical and contemporary sources.

Requirements: Term paper, midterm exam, and final exam.

**Philosophy of Religion**  
20801 02 (20680)  
Longenecker  
3:30-4:45 MW

In this course we will explore the following questions concerning God and religion: are there good arguments for God’s existence? Do we need arguments to rationally believe? Is evil a good reason to not believe in God? Is it possible for us to have free will if God is omniscient? Could God really be omnipotent? Can we believe in miracles? What about life after death? Does science discredit religion? We will explore these questions by reading both classical and contemporary texts. Students will learn to think clearly and critically about the views and arguments presented through the readings, class discussion and writing papers.

**Philosophy of Religion**  
20801 03 (20681)  
Longenecker  
5:05-6:20 MW

In this course we will explore the following questions concerning God and religion: are there good arguments for God’s existence? Do we need arguments to rationally believe? Is evil a good reason to not believe in God? Is it possible for us to have free will if God is omniscient? Could God really be omnipotent? Can we believe in miracles? What about life after death? Does science discredit religion? We will explore these questions by reading both classical and contemporary texts. Students will learn to think clearly and critically about the views and arguments presented through the readings, class discussion and writing papers.

**Ancient & Medieval Philosophy**  
30301 01 (11816)  
Karbowski  
12:30-1:45 MW  
Crosslist: MI 30301 01
This course is a survey of ancient and medieval philosophy. We will read and critically evaluate central texts from some of the major figures in these periods including Plato, Aristotle, St. Thomas Aquinas, William of Ockham, and John Duns Scotus. Students will be responsible for two papers, a mid-term, and a final examination.


Ancient & Medieval Philosophy
30301 02 (17162)
Dumont
3:30-4:45 TR
Crosslist: MI 30301 02
A survey of Western philosophy from its beginnings in the early Greek physicists to the late middle ages. The emphasis in class will be on the reading and analysis of fundamental texts by main figures of the period: Parmenides, Plato, Aristotle, Augustine, Anselm, Bonaventure, and Thomas Aquinas. Concurrent reading of a standard history will supply additional background and continuity.

Requirements: Two papers (one each for the ancient and medieval portions of the course), a mid-term, and final examination.

History of Modern Philosophy
30302 01 (11195)
Joy
11:00-12:15 MW

Modern philosophers of the 17th and 18th centuries developed several ongoing traditions that they inherited from Ancient and Medieval philosophers. But they also created important new systems of thought. These included the modern theory of ideas. This course asks: What exactly was the modern theory of ideas? How did debates about its merits shape the philosophies of Descartes, Leibniz, Locke, Berkeley, Hume, and Kant? Why did the resulting problems defined by these influential thinkers radically change the subject matter of philosophy, in epistemology, metaphysics, physics, and ethics?

Course requirements: Two short papers, a mid-term, and a final exam.

Formal Logic
30313 01 (15782)
Detlefsen
2:00-3:15 TR
The chief purposes of this course are (1) to deepen the student's understanding of the theory of deductively valid arguments in certain artificially constructed languages and (2) to apply the logical theory for those
languages to the study of reasoning in natural languages such as English. Under (1), the emphasis shall be on
the development of certain standard mathematical techniques which have produced remarkable gains in the
rigor and precision with which we may think about logical phenomena. Included under (2) is consideration of
limitations on the logical similarities between the ideal languages of standard mathematical logic and the
languages that humans have developed for reasoning and communication.

Requirements: There will be 2 exams and a final.
Required Text: A free online text will be used.

Philosophical Issues in Physics
30389 01 (19642)
Sieroka
9:30-10:45 TR

This course is intended for non-science students who desire to begin an examination of the history
and philosophy of physics and for science students who wish to know the actual historical and
epistemological route to the discovery and the broader implications of the formal theories with
which they are already familiar. The course starts by introducing important stages in the history of
physics, starting with antiquity and the early modern period to then focus on the last two centuries -
that is, the development of electromagnetism, relativity theory, and quantum physics. In doing so,
the central epistemological characteristics of physics become unfolded. In the second half of course
these characteristics are discussed and developed in more detail. Particular attention will be paid on
typical explanatory strategies, to the changing role played by experiments and predictions, to the
prominence and significance of mathematics in modern physics, and to the buildup and
development of theories and of general concepts such as causation, field, and matter.

Aristotle
43102 01 (20686)
Kelsey
2:00-3:15 TR

This version of the course will center around a close reading of Aristotle’s De anima. We will start
with some background reading (Categories 1-5, Physics I-III 3) and end with some applications (Parva
naturalia, De motu animalium). Though there will be some emphasis on understanding
Aristotle’s views on the topics he discusses, there will be equal emphasis on learning how to get
oriented in and make rudimentary sense of some very difficult texts.

Erotic Plato
43115 01 (20687)
O’Connor
2:00-3:15 MW
Cross List: PHIL 63205, CLGR 43214, CLGR 63214

This seminar will focus on Plato’s two great erotic dialogues, the Symposium and the Phaedrus, and
will require students to read the texts in Greek. We will spend significant time translating Plato’s
Greek and learning to appreciate his literary artistry, with a special focus on his appreciation of myth. I am working on book chapters on both dialogues, and a translation of the Phaedrus, and I plan to discuss some work in progress with the seminar.

Prerequisites: Students must be willing and able to read the texts in Greek. For undergraduates, the expectation is four prior semesters of Greek, but students at any level with less formal coursework in the language will be considered.

Boethius and His Commentators
43162 01 (20688)
Gersh
11:00-12:15 TR
Cross List: PHIL 83263, MI 40327, MI 60327

The first part of this course will provide an introduction to Boethius' life and works, and to his relation to the earlier Greek and Latin traditions. Although we will consider De Consolatione Philosophiae to be his most important text, devoting some weeks to the reading of the work sequentially through its five books, some attention will also be paid to Boethius' theological opuscula and to his writings on logic, rhetoric, music, and arithmetic. The second part of the course will be devoted to the tradition of Latin commentary on Boethius during the western Middle Ages between the early Carolingians and the thirteenth century with special reference to the writings of Eriugena, Remigius of Auxerre, Bovo of Corvey, and William of Conches. Again, the primary emphasis will be placed on the afterlife of De Consolatione, although there will also be some opportunity to consider the commentaries on the theological treatises, and also the numerous Boethian citations and resonances in literary, theological, and philosophical works that are not "commentaries" on this author in the strict sense. Students may write their required final essays on Boethius himself or on the Latin or vernacular traditions of Boethian reading.

Aquinas - Faith, Hope and Charity
43165 01 (19644)
Freddoso
3:30-4:45 MW

After a brief introduction to St. Thomas's general account of virtue, we will look more carefully at his extended treatment of the infused virtues of faith, hope, and charity, paying special attention to (a) how he orders his treatment of these three virtues, along with their opposed vices, and (b) how this treatment, with its incorporation of grace and divine law, serves to transform the Platonic and Aristotelian conception of the best sort of life, viz., the life of the philosopher, into the Christian conception of the best sort of life, viz., the life of the saint. The readings for the course will all be taken from the Summa Theologiae.

Requirements: Three 6-7 page papers and a daily comment/question on the reading for that day.

Philosophy and Film
43333 01 (19937)
Rush
3:30-4:45 TR, Lab: 6:45-9:15 M
Cross List: PHIL 20440 01

The course will investigate some of the main debates in contemporary philosophical approaches to the aesthetics of film. Of particular concern will be questions that orbit the experience of fictional film. What is the relation between subjective and objective camera shots and point of view? What are points of view in film? What is the difference between fictional narrative film and photography? Theatrical drama? Painting? Other questions posed and discussed are: What is the importance of genre to film? Can films be moral or immoral? What is non-narrative film? What is documentary?

The class involves both readings in philosophy and philosophically inclined film theory, as well as out-of-class screenings of films to sharpen discussion of the issues.

Justice Seminar
43404 01 (11875)
Abbey/Weithman
3:30-4:45 TR

The Justice Seminar undertakes a critical examination of major theories of justice, using both contemporary works (e.g., John Rawls' A Theory of Justice and Kenneth Arrow's seminal papers on voting theory) and historical classics (e.g., Aristotle's Politics and the Lincoln Douglas debates). The seminar requires substantial written work and discussion. This is the core course for the minor in Philosophy, Politics, and Economics (P.P.E.).

Metaphysics
43501 01 (11991)
van Inwagen
5:05-6:20 TR

Metaphysics is the part of philosophy that attempts to get behind all appearances and to arrive at reasoned judgments about how things really are. Metaphysics asks what the most general features of the world are, why there is a world that has those features, and how we human beings fit into that world. Some metaphysical questions that will be investigated are: Is the apparent existence of a multitude of things a real feature of the world, or is reality somehow "one" and individuality an illusion? Is there a real physical world outside the mind? Is there a mind-independent truth? Why is there a world: Why does anything at all exist? Is the physical world the work of an intelligent designer? How are our thoughts and feelings related to our bodies? Have we free will?

Texts: Peter van Inwagen and Dean Zimmerman (eds.), Metaphysics: The Big Questions; Peter van Inwagen, Metaphysics
Written work: An hour examination and a term paper. There will be no final examination

**Neo-Aristotelianism**  
43504 01 (20228)  
Shields  
11:00-12:15 MW

While it would be premature to announce that we are in the midst of a metaphysical movement called Neo-Aristotelianism, it is none the less true that metaphysical theories of a recognizably Aristotelian cast have come to the fore in recent decades. These include works in a variety of related areas, including: essentialism; diachronic identity; simplicity and unity; dependence and grounding; substance-based ontology, mereology, and category theory. We will survey and assess this literature, with a goal of determining whether we should ourselves accept hylomorphism as a tenable approach to some perennial metaphysical puzzles.

**Epistemology**  
43601 01 (15783)  
Roeber  
12:30-1:45 TR

This course is a survey of some recent debates in epistemology, with special attention to the nature of belief, and the effects of different theories of belief on the plausibility of the positions in the debates. Topics will include: (i) closure principles, as they relate to skepticism, the lottery paradox, and the preface paradox; (ii) the pragmatic encroachment debate, (iii) the epistemic significance of disagreement, (iv) the internalism/externalism debate about justification, with special attention to virtue epistemology, and (v) knowledge-first epistemology.

**The German Quest for God**  
43819 01 (20689)  
Hosle  
3:30-4:45 TR  
*Cross list: GE 40980 01, LIT 73261 01*

One of the peculiarities of German culture is the strong connection between philosophy and literature; another the heroic attempt to develop a religion no longer based on authority, but on reason. We will discuss the main steps in this German quest for God, alternating philosophical and literary texts by authors such as Hartmann von Aue, Meister Eckhart, Luther, Grimmelshasen, Lessing, Hegel, Thomas Mann, and Steinherr. Texts and discussions in English. Prerequisite: junior or senior standing.

**Intermediate Logic**  
43907 01 (14021)  
Blanchette  
9:30-10:45 TR
This course is an introduction to the metatheory of first-order logic. We begin with some basic set theory, and move on to the fundamentals of first-order metatheory, including the completeness, compactness, and Löwenheim-Skolem theorems. There will be frequent homework and one or more exams. Though no particular logical background is presupposed, this course is naturally taken after Phil 30313 or equivalent.

**Modal Logic**  
43913 01 (TBA)  
Bays  
3:30-4:45 TR  
*Cross List: PHIL 93921*  
This course will cover topics in the metatheory of modal logic. We will start with some basic correspondence theory, and then move on to discuss completeness and the finite model property. If there's time, we'll also try to cover some recent work on the relationship between modal logic and classical logic.

This course has no formal prerequisites, since we'll start pretty much from scratch. That being said, the material is fairly technical, so a degree of comfort with formal work is required.

**Intuitionism**  
43917 01 (19646)  
Franks  
11:00-12:15 MW  
*Cross List: PHIL 93928*  
In this seminar we study the anti-realist views about language, verification, and meaning put forward by Frederik van Eeden, Lady Welby Victoria, L.E.J. Brouwer, and others with an eye towards understanding a reformative program in logic informed by these views. We explore the mathematical properties of intuitionistic propositional logic (the centerpiece of this program) and related systems based on the classical papers by Goedel, Heyting, Gentzen as well as some contemporary developments. We are especially interested in how the early critical views are realized in such formal systems and in how the properties of these systems correspond to the fine structure of inference and construction displayed in modern mathematics and computer science. We will also have occasion to see how intuitionistic logic informed the semantic and metaphysical views of thinkers such as Ludwig Wittgenstein, Michael Dummett, and Susan Haack.

**Doing Things with Words**  
43921 01 (19647)  
Blum  
11:00-12:15 MW  
*Cross List: ANTH 43402 01, 43402 02, 63402 01, HESB 43876*
This course looks at some of the ways humans do things with words. Topics include religious language; silence; politeness and sincerity; truth, deception, lying, and cheating; linguistic variety, identity, and stereotypes; moral evaluations made of language; and language used for power and solidarity.

**Directed Readings**

* 46497 01 (11407)
  Jech

* 46497 02 (10080)
  Jech

**Senior Thesis**

* 48499 01 (10839)
  Speaks

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