

ALL BLUE TEXTS IS FROM FALL 2016

[CRN-32334] 1013/002 *Introduction to Philosophy MWF, 9:30-10:20

TBA

This course focuses on some of life's most difficult yet most important questions. After a primer in critical thinking and logic (i.e. the rules for how to reason well and how to avoid common reasoning mistakes), we will focus on three big questions: (1) What, if anything, is knowledge, and how do we get it? (2) Which things, if any, are real, and how do we distinguish real from not real? (3) What, if anything, is morally good/ bad, and how should this effect our behavior? Our task throughout the course will be to practice using good reasons and good sources of evidence to construct persuasive cases in favor of the most plausible answers to these questions. The most important thing is not *what* answer you give, but rather *how well* you can explain and defend that answer. But this will not be an exercise in defending your view at all costs: philosophy is, at bottom, the practice of identifying, reflecting on, and when necessary changing your beliefs in order to be as justified as possible.

[CRN-35044] 1013/003 *Introduction to Philosophy [Honors] TR, 12:00-1:15

Montminy

Requires permission from Honor's College

This course is a thematic introduction to philosophy that focuses on some of the most central issues in the field. The topics we will discuss include the existence of God, the mind-body problem, free will, the nature of persons and morality. By the end of the semester, students will not only be familiar with some of the central philosophical questions, but will have developed and sharpened their analytic and argumentative skills.

Readings: course packet

[CRN-37196] 1013/004 *Introduction to Philosophy MWF, 9:30-10:20

TBA

This course focuses on some of life's most difficult yet most important questions. After a primer in critical thinking and logic (i.e. the rules for how to reason well and how to avoid common reasoning mistakes), we will focus on three big questions: (1) What, if anything, is knowledge, and how do we get it? (2) Which things, if any, are real, and how do we distinguish real from not real? (3) What, if anything, is morally good/ bad, and how should this effect our behavior? Our task throughout the course will be to practice using good reasons and good sources of evidence to construct persuasive cases in favor of the most plausible answers to these questions. The most important thing is not *what* answer you give, but rather *how well* you can explain and defend that answer. But this will not be an exercise in defending your view at all costs: philosophy is, at bottom, the practice of identifying, reflecting on, and when necessary changing your beliefs in order to be as justified as possible.

[CRN-23802] 1013/995 *Introduction to Philosophy Online

TBA

This course focuses on some of life's most difficult yet most important questions. After a primer in critical thinking and logic (i.e. the rules for how to reason well and how to avoid common reasoning mistakes), we will focus on three big questions: (1) What, if anything, is knowledge, and how do we get it? (2) Which things, if any, are real, and how do we distinguish real from not real? (3) What, if anything, is morally good/ bad, and how should this effect our behavior? Our task throughout the course will be to practice

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using good reasons and good sources of evidence to construct persuasive cases in favor of the most plausible answers to these questions. The most important thing is not *what* answer you give, but rather *how well* you can explain and defend that answer. But this will not be an exercise in defending your view at all costs: philosophy is, at bottom, the practice of identifying, reflecting on, and when necessary changing your beliefs in order to be as justified as possible.

[CRN-20735] 1113/001 *Introduction to Logic MWF, 1:30-2:20**

Cook

Prerequisite: Math 0123 or satisfactory score on Math Placement Test

Donald Trump claims that Hilary Clinton is a crook, and Hillary Clinton claims that Donald Trump is a liar. Are their arguments for these claims any good?

Arguments can be good or bad in numerous ways. We will focus on arguments that are good or bad because of their form. We may not know whether the premises Trump uses to argue that Clinton is a crook are true; but we can ask whether, assuming they are, they establish that Clinton is a crook. We will concentrate on Formal Logic. In general, Formal Logic involves two steps: translating an argument from ordinary language into special symbols that bring out more clearly the form of the argument and using various techniques to determine whether the symbolized argument has a good form—whether, that is, the conclusion follows.

[CRN-23803] 1113/003 *Introduction to Logic TR, 12:00-1:15**

Priselac

Prerequisite: Math 0123 or satisfactory score on Math Placement Test

People constantly offer arguments in support of their claims. In interviewing for a job, you try to convince the employer that you are the beset employee for the job. A prosecutor tries to establish the guilt of the defendant. A politician aims to persuade the public that her tax-cut is good for the nation, etc. In trying to convince, establish, or persuade we offer arguments. But what makes an argument a *good argument*, one that *ought* to persuade someone? This course is an introduction to the study of what makes for good arguments and reasoning.

Arguments are often best studied by using what is called an artificial language. Natural languages, like English, often make it difficult to see the form or structure of an argument. Our study of arguments will therefore use an artificial language. You should expect to take the following two lessons away from the course: (1) You should be able to translate between english and our artificial language; (2) you will be able to construct and evaluate arguments on the basis of their propositional and quantificational form and structure.

One final note: although this class is offered by the philosophy department, it is unlike any other other philosophy class that you have taken or will take (aside from other logic courses!). Indeed, it is much more similar to a math or language class as you will have problem sets and exams. Philosophy lovers should not despair, however, as logic is very important to philosophy as well. Any philosophical claim must be supported by argument and this class will help develop the tools you need to create and critically engage with philosophical arguments.

[CRN-20738] 1213/001 *Introduction to Ethics MWF, 12:30-1:20

TBA

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This course will introduce students to central issues in philosophical ethics. It will focus primarily on metaethics (the foundation of ethics) and normative ethics (attempts to build a coherent ethical system). However, we will frequently apply philosophical theories to contemporary ethical problems in order to further explore ethical ideas.

[CRN-37836] 1223/001 **Introduction to Asian Philosophy MWF, 1:30-2:20

TBA

This course surveys some of the most important philosophies from Asia, including the Vedic tradition and Buddhism from India, Confucianism and Daoism from China, and Zen Buddhism from China and Japan. The traditions of Asia are quite diverse, but we will focus throughout on the ways in which different traditions effectively propose “ways of life” aimed at securing well being, satisfaction, and meaning in human life. Rather than treat traditions broadly, we will look closely at a small selection of classical texts, including: the *Upanishads*, *Dhammapada*, *Bhagavad Gita*, *Analects*, *Daodejing*, *Mengzi*, *Zhuangzi*, and writings from several Zen Buddhist sources. Evaluation will include exams, quizzes, short writing assignments, and one paper.

[CRN-34856] 1273/002 **Introduction to Business Ethics MWF, 11:30-12:20

TBA

Moral considerations pervade every aspect of our lives, and the business world is no exception. Within the business world, we are constantly faced with moral considerations such as: Should I lie to this client/business partner to gain a competitive edge, or is honesty always the “best policy”? Should customers be viewed by businesses merely as a means to financial success, or are there some rights which every customer has that are inviolable? Is the free market just, or does it necessarily lead to social inequality and/or violation of individuals’ rights?

This course will address considerations such as these from both a theoretical and a practical viewpoint. We will consider the ethical theories that underlie our moral intuitions, the psychology of moral decision-making, the justifications of the free market system, as well as real, concrete cases of ethical import from the business world. The course will consist of three units: ethical theory, justifications of the free market, and ethics in business practice.

[CRN-35431] 1273/030 **Introduction to Business Ethics MW, 9:30-10:20

Ellis

Moral considerations pervade our lives, and business situations are no exception. In this course, we will be concerned with the ethical content of commerce, from the morality of market institutions to the normative considerations involved in business-customer, employer-employee, and firm-shareholder relations. We will consider all of these issues from the standpoints of moral psychology and moral theory, as well as by considering cases.

[CRN-35456] 1713/001 *Justice in Society TR, 9:00-10:15

Irvin

Philosophers have always addressed the issue of justice. They often do so by imaginatively constructing ideally just societies. While this approach has yielded important insights, it is important to recognize that no actual society is ideal. Real societies, past and present, exhibit injustice: sexism, racism, ethnic hatred, economic discrimination, religious discrimination, and so forth. To fully

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understand the demands of justice, we need not only to reflect on the sort of society we should end up with; we need to think about how to get from here to there without ignoring past and present transgressions and their ongoing effects. This course will introduce students to two concepts of justice: justice as an ideal for societies to aspire to and justice as a conscious process of social transformation. We will give special attention to the legitimacy of punishment, and consider whether our society's practices of incarceration measure up to the demands of justice. There will be no materials to purchase for this course. Course assignments may include include essays, short in-class writing assignments, participation in an online discussion forum, and a final exam.

[CRN-37795] 2023/001 Existentialism, its Sources and Influences MWF, 10:30-11:20**Heiser**

Are you free? Prior to all politics is the question of what freedom can mean for you, a human being whose existence is historical, conditioned, and temporary. Do your actions have meaning? Prior to all ethics and religion is the question of how meaning itself "means" in a concrete human life. Through the writings of Nietzsche, Sartre, Heidegger and others, this course will examine existentialism, one of the major intellectual movements of the twentieth century, and a form of inquiry with permanent relevance for any attempt to understand freedom and meaning as more than slogans.

[CRN-38141] 3023/001 *Aesthetics and the Philosophy of Art TR, 12:00-1:15**Irvin**

In this course, we'll consider a variety of questions about art: What is art's purpose? What makes one artwork better than another? How do we decide which is better, and do some people's judgments carry more authority than others'? How do gender and race figure in the production and evaluation of art? How can theories of art accommodate different cultural perspectives? Do artworks have an overriding value for society? What's the right way to interpret art? We will look at some particular art forms, including photography, fashion and popular music. To keep the texture of real art in mind, we will look at images, listen to music, etc. We will consider aesthetics in relation to everyday experience and human appearance. Text: a mixture of historical and contemporary works by philosophers and art theorists. There will be no books to purchase for this course. Course assignments include essays and a final exam consisting of essay questions distributed in advance.

[CRN-33805] 3253/001 History of Ethics MWF, 12:30-1:20**Sankowski**

This course aims primarily to encourage critical and constructive thinking, dialogue, and practical engagement about one's own ethical ideas, as well as their pragmatic societal functions. This is furthered in part by developing an appreciation of the history of philosophical ethics, the political and cultural contexts in which such ethics has figured, and some comparisons with alternative ways of conceiving ethics. There is an emphasis on interpreting and changing ideas and practices connected with freedom and responsibility. The course includes interdisciplinary and real-world aspects of ethics. The course includes reading of older, classical, and more contemporary authors. The course also aims to touch on some issues about how the history of philosophical ethics is

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constructed, and what ethical gains there are in a "history of ethics" that improves our understanding of its wider societal functions. Authors and works examined will include some subset of SELECTIONS from the following: Aristotle, Nicomachean Ethics (selections); I. Kant, Groundwork of the Metaphysics of Morals (selections); J.S. Mill, Utilitarianism and/or Mill, On Liberty (selections from both); J.-P. Sartre, "Existentialism Is a Humanism" (talk/essay); C. Taylor, The Ethics of Authenticity (selections); Michelle Alexander, The New Jim Crow (selections); P. Singer, One World Now-The Ethics of Globalization, 2016 Edition (selections), A. Sen, Identity and Violence-The Illusion of Destiny (selections). Emphasis is on the quality of understanding of crucial aspects of those reading selections which will finally be included in the course, rather than the sheer quantity of reading. The teacher is aware that more reading does not necessarily mean more understanding of ethical issues. There will be two primarily essay-focused exams (a midterm and a final). Assuming adequate grading help, there will also be a "research paper". The course has usually included various types of students with different majors and career interests, some philosophy majors, some not. Some students are interested in the social sciences, some in professional studies such as law, etc. Detailed information about the implications of all this can be gotten from the teacher. The class will emphasize discussion to the extent that is possible given class size and student engagement, with talk by the teacher to guide and respond to student discussion.

[CRN-35763] 3263/001 *Virtue Ethics TR, 3:00-4:15

Zagzebski

This course will begin with an overview of the history of virtue ethics from the ancient Greeks to the present day, covering the historical zenith of virtue ethics through the Middle Ages, the fall of virtue concepts in the early modern period, and the rebirth of virtue ethics in the later 20th century. We will discuss a number of executive, moral, intellectual, and civic virtues and their related vices, and will address some of the fundamental philosophical questions that arise in the study of virtue ethics: What is a virtue? How is virtue related to a life that is good for the individual and good for the community? Can virtue be taught? Can virtue be measured? Are we suspicious of virtue? What are the grounds for critique of some of the traditional virtues?

[CRN-23846] 3273/001 *Ethics and Business MW, 3:00-4:15

Ellis

This course looks at more than how businesses can "play nice." We will start with the economic & ethical presuppositions of business behavior in a capitalist system. After examining issues involving the justification of markets systems (e.g., the moral importance of economic efficiency, liberty interests in commerce) we will draw some lessons about the general rights & responsibilities of businesses. Time permitting, we will then consider some specific topics in light of those lessons: government intervention in markets, labor relations, environmental concerns, etc.

[CRN-37796] 3273/002 *Ethics and Business MW, 3:00-4:15

Sankowski

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This course will examine selected ethical issues about “economic (and societal) development” in relation to business. Specifically, we examine the ethically relevant evaluative standards or values (including normative ethical aspects of political, legal, and cultural standards) for businesses, and for the rest of society as impacted by business. Business organizations obviously currently do play and in the foreseeable future will continue to play an important part in the political economy and cultural processes of “development”. What role ought this to be (“ought” in an ethical sense)? The supposed direction of societal development, positive or negative, (advance or decline), seems to play a significant role in public psychology and activities concerning social organization. We investigate and discuss a subset of the questions about development. The course will be philosophical and also interdisciplinary. Options for societal arrangements will be considered. Topics will include but not be limited to some subset of the following. Business activity and “sustainable development” will be discussed, including environmental ethics/politics issues. We may consider poverty alleviation issues, and other domestic as well as global justice topics, insofar as these are related to business. The ethics of the respective societal roles of government and market(s) will be considered. The ethical relevance of globalization will be considered. Ethical questions about corporate governance will be considered. Other more specific ethics topics about business may be examined, if there is time for that. Authors and texts discussed may include but will not be limited to some subset of the following: short selections from United Nations publications; representative corporate policy statements; selected writings of the Nobel-Prize winning economist and philosopher Amartya Sen, about development as the advancement of freedoms; writings by Joseph Stiglitz, the Nobel Prize winning economist, former World Bank functionary, and co-author with many collaborators, including business school professor Bruce Greenwald; additional work by various philosophers (probably Peter Singer, possibly Michael Sandel) and various social scientists. There will be an emphasis on class discussion, insofar as this is possible, given class size. There will be a midterm and a final, as well as a “research paper”.

[CRN-36400] 3293/001 *Environmental Ethics TR, 10:30-11:45 Trachtenberg

The goal of this course is to help you evaluate your own and other people’s positions on human beings’ interactions with their natural environment. We will pursue this goal in two interrelated ways. We will study some key ideas from the natural and social sciences about the ways human beings transform the environment, considering along the way the importance of assessing the *reliability* of claims about human impacts. And, we will learn about ways ideas from various traditions within (primarily western) Philosophy have been used to examine the moral dimension of human beings’ actions regarding the natural environment. You will put those ideas to use in your main work for the class: a term paper in which you analyze and evaluate the moral reasoning at work in arguments made in support of an environmental policy position.

Course readings: The main readings for the course are *Environmental Transformations*, by Mark Whitehead (1st ed., Routledge, 2014) and *Environmental Ethics*, by Joseph R. DesJardins (5th ed., Wadsworth/Cengage, 2013).

[CRN-23618] 3313/001 History of Ancient Philosophy TR, 3:00-4:15 Benson

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After a brief survey of the philosophical views of the Pre-Socratic philosophers, the bulk of the course will fall into three major sections: (1) the philosophy of Socrates, during which we will study Plato's *Apology*, *Crito*, *Euthyphro*, and *Meno*, (2) the philosophy of Plato, during which we will study Plato's *Meno*, *Phaedo*, and *Republic*, and (3) the philosophy of Aristotle, during which we will study parts of Aristotle's *Categories*, *Physics*, *De Anima* and *Nicomachean Ethics*. We will consider issues in ethics, epistemology, and metaphysics. Our primary concern will be to interpret these philosophical texts, but also to some extent to evaluate them. Assignments: There will ten short (250 words) writing assignments, a short paper (900-1200 words), a longer paper (2100-2400 words) and maybe a final comprehensive exam. Text: Cohen, Curd, and Reeve (eds.), *Readings in Ancient Greek Philosophy: From Thales to Aristotle* (4th edn.).

[CRN-37797] 3343/001 **Chinese Philosophy TR, 9:00-10:15**Olberding**

This course surveys Chinese philosophy, with special attention to its earliest philosophers whose influence is felt throughout China's philosophical history. We will study classical Confucianism, Daoism, Mohism, and Legalism. We will examine each of these major philosophical schools, giving a robust overview of the philosophical issues and debates of the time. Throughout the semester, we will also focus on contemporary efforts to draw early Chinese accounts of sagehood into dialogue with contemporary research on ethics and performance psychology. In several different strains of early Chinese philosophy, the sage is described as one who is able "not to try" and yet to achieve excellence. We will look at efforts to describe the sage that combine early Chinese philosophy with current research on human skill development, emotional ease, and equanimity. Students will have essay exams and one major paper.

[CRN-37800] 3423/001 *Ancient and Medieval Religious Philosophy TR, 10:30-11:45**Judisch**

This course covers the religious thought of ancient and medieval philosophers. There are lots of them. We shall however focus on figures such as Plato, Aristotle, Cicero, Augustine, Boethius, Anselm, Avicenna, Algazali, Averroes, Maimonides, Aquinas, Ockham and others. Topics to be discussed include creation, time, God's relation to the created order, the divine nature, religious language, evil, human freedom and immortality, religious knowledge and the relation between faith and reason. We will proceed thematically rather than strictly chronologically, though we will be sensitive to the chronological development of ideas wherever sensitivity to such development is philosophically illuminating.

[CRN-38140] 3433/001 *Modern Philosophy of Religion TR, 1:30-2:45**TBA**

This course focuses on philosophical reflection about religious topics produced by thinkers from the beginnings of the modern era (circa 1600) through the early twentieth century. Much of this work concerns the rationality of religious

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belief – including such questions as whether and how religious belief is (or can or must be) ‘based upon reason’ – but we will also look closely at metaphysical topics at the intersection of philosophy and theology. Philosophers to be studied include Descartes, Malebranche, Leibniz, Hume, Kant, Mill, Kierkegaard, Pascal, James and others.

[CRN-23808] 3503/001 Self and Identity TR, 1:30-2:45

Judisch

This is a course about the self. In it we will explore the concept of the self and various problems that arise in connection with it, including the question of what personhood is, how persons retain their individual identity through time and change (if, indeed, they do), what the characteristic powers of selves are – with particular attention paid to the concept of free agency – and how we know and sometimes fail to know things about ourselves and others. We begin with an examination of the “unity of consciousness” – the feature of human consciousness which presents our experience as consisting in a unified “field,” and which leads to considerations about our own self-unity. The second unit of the course focuses on theories of personal identity and the problem of identity through time. In the third unit we will study free will; we will examine what free will is supposed to be, the conditions under which human persons act freely (if indeed we do), and what sorts of beings we must be like, assuming we do in fact possess free will. We will finish by discussing questions surrounding the possibility of artificial intelligence and the relationship between minds and machines.

Our aim is to figure out as much as we can about the self and thus ourselves; failing that, we’ll at least try to figure out, as Walker Percy puts it, “Why it is possible to learn more in ten minutes about the Crab Nebula in Taurus, which is 6,000 light-years away, than you presently know about yourself, even though you’ve been stuck with yourself all your life.”

[CRN-34444] 3811/001 Philosophy Writing Workshop R, 10:30-11:45

TBA

The purpose of this course is to help you improve your philosophical writing. In particular, you will work on producing a term paper length essay that presents and evaluates philosophical arguments. In homework and in-class activities you will work toward the following goals: stating clearly a relevant thesis and constructing a well-organized, extended argument to defend it; critically examining an argument; using primary texts; finding and using relevant secondary texts; and expressing ideas in clear, correct prose. Overall, by taking this course you will learn what goes into good philosophical writing, and you will practice modeling your own writing on that standard.

[CRN-23841] 3813/001 History of Ancient Philosophy for Majors TR, 3:00-4:15

Benson

Prerequisites: must passed one of the following with at least the grade of “D” PHIL 3811, PHIL 3813, or PHIL 3853

After a brief survey of the philosophical views of the Pre-Socratic philosophers, the bulk of the course will fall into three major sections: (1) the philosophy of Socrates, during which we will study Plato’s *Apology*, *Crito*, *Euthyphro*, and *Meno*, (2) the philosophy of Plato, during which we will study Plato’s *Meno*, *Phaedo*, and *Republic*, and (3) the philosophy of Aristotle, during which we will study parts of Aristotle’s *Categories*, *Physics*, *De Anima* and *Nicomachean Ethics*. We will consider issues in ethics, epistemology, and metaphysics. Our primary concern will be to interpret these philosophical texts, but also to some extent to evaluate

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them. Assignments: There will ten short (250 words) writing assignments, a short paper (1200-1500 words), a longer paper (2400-3000 words) and **maybe** a final comprehensive exam. **Text:** Cohen, Curd, and Reeve (eds.), *Readings in Ancient Greek Philosophy: From Thales to Aristotle* (4th edn.).

[CRN-33809] 3853/001 History of Ethics for Majors MWF, 12:30-1:20

Sankowski

This course aims primarily to encourage critical and constructive thinking, dialogue, and practical engagement about one's own ethical ideas, as well as their pragmatic societal functions. This is furthered in part by developing an appreciation of the history of philosophical ethics, the political and cultural contexts in which such ethics has figured, and some comparisons with alternative ways of conceiving ethics. There is an emphasis on interpreting and changing ideas and practices connected with freedom and responsibility. The course includes interdisciplinary and real-world aspects of ethics. The course includes reading of older, classical, and more contemporary authors. The course also aims to touch on some issues about how the history of philosophical ethics is constructed, and what ethical gains there are in a "history of ethics" that improves our understanding of its wider societal functions. Authors and works examined will include some subset of SELECTIONS from the following: Aristotle, *Nicomachean Ethics* (selections); I. Kant, *Groundwork of the Metaphysics of Morals* (selections); J.S. Mill, *Utilitarianism* and/or Mill, *On Liberty* (selections from both); J.-P. Sartre, "Existentialism Is a Humanism" (talk/essay); C. Taylor, *The Ethics of Authenticity* (selections); Michelle Alexander, *The New Jim Crow* (selections); P. Singer, *One World Now-The Ethics of Globalization*, 2016 Edition (selections), A. Sen, *Identity and Violence-The Illusion of Destiny* (selections). Emphasis is on the quality of understanding of crucial aspects of those reading selections which will finally be included in the course, rather than the sheer quantity of reading. The teacher is aware that more reading does not necessarily mean more understanding of ethical issues. There will be two primarily essay-focused exams (a midterm and a final). Assuming adequate grading help, there will also be a "research paper". The course has usually included various types of students with different majors and career interests, some philosophy majors, some not. Some students are interested in the social sciences, some in professional studies such as law, etc. Detailed information about the implications of all this can be gotten from the teacher. The class will emphasize discussion to the extent that is possible given class size and student engagement, with talk by the teacher to guide and respond to student discussion.

[CRN-20755] 4133/001 Symbolic Logic I TR, 1:30-2:45

Priselac

People constantly offer arguments in support of their claims. In interviewing for a job, you try to convince the employer that you are the beset employee for the job. A prosecutor tries to establish the guilt of the defendant. A politician aims to persuade the public that her tax-cut is good for the nation, etc. In trying to convince, establish, or persuade we offer arguments. But what makes an argument a *good argument*, one that *ought* to persuade someone? This course is an introduction to the study of what makes for good arguments and reasoning.

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This course furthers the study of arguments and language from PHIL 1113. We'll fully develop the tools of Sentential Logic and First Order Predicate Logic to study arguments, necessity, contingency, equivalence, consistency, and contradiction.

[CRN-37805-37806] 4523-5523/001 Epistemology M, 3:00-6:00

Riggs

"In this course, we will investigate fundamental evaluative questions about how human beings come to view the world in particular ways. Epistemology is often glossed as the "theory of knowledge," but this is artificially limiting. It assumes that all the important evaluative questions about how human beings come to view the world have to do with what we know, which they don't. It also tends to narrow the discussion to finding the correct account or definition of some phrase like "S knows that p." While interesting, there are many issues, even about knowledge, that do not reduce to providing such an account. I hope to cover some of this broader territory in this class. The upside of this is, I hope, a more interesting class that gives you a better feel for the richness of what can be explored under the rubric "epistemology." My hope is to make clear how all these different elements are united by a common concern to understand how best to represent the world we find ourselves in."

[CRN-38142-38143] 4533-5533/001 Philosophy of Language W, 3:00-6:00

Montminy

This course will explore central issues in the philosophy of language. Our main focus will be on meaning and reference: What is meaning? What makes it the case that our words mean what they do? How is meaning related to reference? We will also examine issues in pragmatics such as speech acts, context sensitivity and metaphor. Throughout the semester we will attend to connections between the philosophy of language and other areas of philosophy such as ethics, metaphysics and the philosophy of mind.

[CRN-37801] 4713/001 Survey of Social and Political Philosophy R, 3:00-6:00

Trachtenberg

This course will survey important theories in the history of social and political philosophy. The course will begin by considering ancient theories (Plato and Aristotle), move on to modern social contract theories and the foundations of liberalism (Hobbes, Locke, Rousseau, Constant, and Mill), and conclude with the late 20th century debate over liberalism (Rawls and critics such as Nozick, Walzer, Sandel, Okin and Mills). In addition to reading and analyzing primary texts, students will gain experience in conducting bibliographic research in the secondary literature.

The main work for the course will be a 2500 word (10 pp.) term paper comparing scholarly interpretations of one of the authors on the syllabus. In addition, for most classes students will submit a paraphrase of an assigned passage from the primary text for that day.

[CRN-37802] 5713/001 Survey of Social and Political Philosophy R, 3:00-6:00

Trachtenberg This course

will survey important theories in the history of social and political philosophy. The course will begin by considering ancient theories (Plato and Aristotle), move on to modern social contract theories and the foundations of liberalism (Hobbes, Locke,

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Rousseau, Constant, and Mill), and conclude with the late 20th century debate over liberalism (Rawls and critics such as Nozick, Walzer, Sandel, Okin and Mills). In addition to reading and analyzing primary texts, students will gain experience in conducting bibliographic research in the secondary literature.

The main work for the course will be a an APA style conference paper (3000 words max.) on a topic chosen in consultation with the instructor. In addition, for most classes students will submit a paraphrase of an assigned passage from the primary text for that day.

[CRN-37803] 6383/001 Seminar in Chinese Philosophy T, 3:00-6:00**Olberding** In

this seminar, we will look at several prominent philosophical problems and priorities in early Confucian philosophy that are not well represented in western lineage philosophy. These will include, e.g., family, ritual training, moral charisma, and funerary practice. Our goals will be to assay these subjects, as well as to address the metaphilosophical issues they expose. The course will thus include a comparative component, seeking to assay what Confucian philosophies offer and when or whether these function to expose lacunae in western lineage philosophy. In much contemporary scholarship, Confucian (and other “non-western”) philosophies are viewed as potentially “contributing” to existing philosophical problems developed in western-lineage canonical sources. Our approach will be to look beyond this truncated task and ask instead how Confucian philosophy might *change* the philosophical problems themselves.

[CRN-37804] 6393/900 Seminar in History of Philosophy W, 7:00-10:00**Cook**

The heart of the seminar will be a close reading of Descartes’s *Meditations*. We will often go through the *Meditations* sentence by sentence, asking such questions as “Why does Descartes go into that?” and “Why does Descartes put it that way?” Behind my approach is the conviction that Descartes is extremely careful in the *Meditations* and generally has a reason for saying exactly what he says.

Though what Descartes says in the Latin or in the French translation of the *Meditations* that he approved will sometimes come up, mostly we will just go with the English translation. (In short, no knowledge of Latin or French required.) I am requiring only Vol. II of *The Philosophical Writings of Descartes*, but I recommend Vol.’s I and III as well.

[CRN-37835] 6393/901 Seminar in History of Philosophy T, 7:00-10:00**Benson**