

[CRN – 10005] 1013/001 *Introduction to Philosophy

TR, 1:30-2:45

TBA

In this course, we'll consider a number of ways that philosophical concepts and methodology can help us think through a variety of important questions and issues facing us in the contemporary world. We'll begin by familiarizing ourselves with a selection of central terms and practices often employed by philosophers, including but not limited to: *morality, ethics, metaphysics, logic, and epistemology*. We'll then go on to explore some applications of philosophical concepts and methods to questions of contemporary importance, including questions about: *gender, race, sexuality, science, faith, theism, non-human animals, and civil discourse*. Toward these goals, we will read a selection of works by both classical and contemporary philosophical authors, but much of the value of the course will also come from our own original reflections and discussions.

[CRN – 10006] 1013/002 *Introduction to Philosophy

MWF, 10:30-11:20

Priselac

This course will explore a wide range of philosophical questions, using readings from contemporary philosophers as well as the history of philosophy. We will use these questions to hone our analytical tools and writing abilities. Philosophy doesn't answer a lot of the questions you will face in life. It will, however, make you better at answering the questions you do face.

Here are some of the questions we'll be considering:

If I do what I want to do, am I free?

Can I know that something is true even if I don't have any good reason to believe it?

Is there anything essential to who I am, to me?

Can society be just even if it is not fair?

Are art and beauty merely in the eye of the beholder?

By the end of this course you will not only have some familiarity with wide swaths of philosophical inquiry, but you will have greatly improved your ability to critically think about, formulate, and express your own opinions on these and any other matters.

[CRN – 27559] 1013/003 *Introduction to Philosophy [Honors] Requires permission from Honor's College

TR, 1:30-2:45

Montminy

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 – 33260] 1013/995 *Introduction to Philosophy

Online

TBA

Introduction to Philosophy is a thematic study of the basic problems and methods of philosophical inquiry, concentrating on the work of historical thinkers such as Plato, Aristotle, Descartes, Hume, Kant, Mill, and others as well as contemporary thinkers. Topics of discussion include the nature of philosophy; the nature and limits of human knowledge; the nature and existence of God; the scope and limits of human freedom; the differences between right and wrong conduct; the nature of the good life; and the meaning and value of human existence

[CRN – 10011] 1013/996 *Introduction to Philosophy

Online

TBA

Philosophy, like other disciplines in the Humanities, explores some of life's most fundamental questions. What is distinctive about Philosophy is its effort to address these questions through the human capacity to reason: philosophical answers are based on reasoned arguments, which analyze and seek to justify beliefs. Thus, Philosophy is a kind of self-examination, in which you will explore what you think, and then reflect on whether those opinions are really worth holding. This is the essence of the life of reason: to look critically at your own ideas.

In this course, therefore, you will examine your views on several core philosophical topics: the existence of God, the possibility of knowing about the world, what makes actions moral, and the justifications for governmental authority. The class begins with crash course in elementary logic. Each topic will be covered in a three-week unit. During the course you will read philosophical texts, in order to analyze traditional arguments and evaluate some classic answers to the questions explored in the units. As appropriate, you will consider how philosophical concepts can help you understand practical dilemmas, in particular in moral and political life. And you will practice expressing ideas through arguments which present and justify your reasons for holding your beliefs.

Course work will include:

- a series of short exercises, which will lead you through the ideas in each unit
- posts to the course discussion board, including answers to assigned questions, and responses to other students' answers
- tests on each unit (the final grade will be based on the best three of five unit tests)
- a comprehensive final exam

All work will be submitted on-line, through D2L. The website will include readings, exercises, discussions of the issues raised by the exercises, detailed outlines of the ideas presented in the course, and study-guides for the exams.

The textbook for the course is *The Big Questions: A Short Introduction to Philosophy* (9th ed), by Robert Solomon & Kathleen Higgins (previous editions are acceptable). It is possible to purchase on-line access to just the assigned chapters of the textbook (as well as of the book as a whole); information on this option will be made available prior to the beginning of the semester.

[CRN – 10021] 1113/001 *Introduction to Logic**

MWF, 11:30-12:20

Russo

Prerequisite: Math 0123 or satisfactory score on Math Placement Test

This course provides an introduction to the aims and techniques of deductive logic with a focus on syllogistic, propositional, and predicate logic. Consideration is given to the requirements of correct reasoning with special emphasis on syllogistic forms and the analysis of extended arguments. Logic is the science of correct argument, and our study of logic will aim to understand what makes a correct argument good. What is it about the structure of a proper argument that guarantees that, if the premises are all true, the conclusion will be as well? Our subject (though we can only scratch its surface) will be *truth and proof*, and the connection between them. Prerequisites: None.

[CRN – 33919] 1113/002 *Introduction to Logic**

MWF, 12:30-1:20

Russo

Prerequisite: Math 0123 or satisfactory score on Math Placement Test

This course provides an introduction to the aims and techniques of deductive logic with a focus on syllogistic, propositional, and predicate logic. Consideration is given to the requirements of correct reasoning with special emphasis on syllogistic forms and the analysis of extended arguments. Logic is the science of correct argument, and our study of logic will aim to understand what makes a correct argument good. What is it about the structure of a proper argument that guarantees that, if the premises are all true, the conclusion will be as well? Our subject (though we can only scratch its surface) will be *truth and proof*, and the connection between them. Prerequisites: None.

[CRN – 35184] 1213/001 *Introduction to Ethics

TR, 9:00-10:15

TBA

Basic issues in moral philosophy examined through a consideration of selected philosophers, including a sampling of normative theories as well as an introduction to issues of metaethics.

*Denotes a Core Area IV 'Western Civilization and Culture' General Education Course

***Denotes a Core Area I 'Mathematics Component' General Education Course

**Denotes a Core Area IV 'Non-Western Culture' General Education Course

****Denotes a Core Area III 'Social Science' General Education Course

[CRN – 36125] 1273/001 **Introduction to Business Ethics **MWF, 12:30-1:20** **TBA**
 This course surveys some of the most important philosophical ideas, arguments, and systems from Asia. Specifically, we will focus on the philosophical foundations of the Indian traditions of Hinduism and early Buddhism and the Chinese traditions of Confucianism and Daoism. In all cases, our goals will not be primarily historical or exegetical – we will treat these texts as providing live philosophical options, relevant to thinking and learning about the world today and our place in it.

[CRN – 36126] 1273/002 **Introduction to Business Ethics **MWF, 12:30-1:20** **TBA**
 This course surveys some of the most important philosophical ideas, arguments, and systems from Asia. Specifically, we will focus on the philosophical foundations of the Indian traditions of Hinduism and early Buddhism and the Chinese traditions of Confucianism and Daoism. In all cases, our goals will not be primarily historical or exegetical – we will treat these texts as providing live philosophical options, relevant to thinking and learning about the world today and our place in it.

[CRN-29629] 1273/010 **Introduction to Business Ethics **MW, 9:30-10:20** **Smart**
 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.

Michael Sandel, Justice: What's the Right Thing to Do? New York: Farrar, Straus, and Giroux, 2009
 Joanne Ciulla, Clancy Martin, and Robert Solomon, Honest Work. New York: Oxford University Press, 2014

[CRN – 33933] 1273/030 **Introduction to Business Ethics **MW, 1:30-2:20** **Smart**
 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.

Michael Sandel, Justice: What's the Right Thing to Do? New York: Farrar, Straus, and Giroux, 2009
 Joanne Ciulla, Clancy Martin, and Robert Solomon, Honest Work. New York: Oxford University Press, 2014

[CRN - 33262] 3273/001 *Ethics and Business **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 in relation to "business". We want to understand and to evaluate the pragmatic societal functions of ethical ideas in relation to business. These aims are furthered in part by developing an appreciation of the cultural contexts in which such ethics has figured, and some comparisons with alternative ways of conceiving ethics.

This course does aim to include both philosophically "normative" and some philosophically savvy social scientific (and other, not solely academic) perspectives about ethics and business. The course aims to take account of interdisciplinary and extra-academic perspectives. This includes some writing that might be read in pre-professional and professional university studies (e.g., business studies, legal studies, public policy, etc.) This also includes ideas from the "real world" outside universities.

I would argue that in most or all cultures and historical periods, what should count as philosophically significant "ethics" is not obvious, and should include some work that may at times be unjustly ignored as philosophy and as "ethics". This is a general point that goes beyond ethics in business or legal studies and other professionalized cultural products.

Emphasis is on the quality of understanding of reading selections and corresponding real-world issues, rather than the quantity of reading.

One ethical topic that underlies much of the course is (obviously) the increasing ethical importance of globalization for business and life in general. Whatever the positive and/or negative aspects of globalization (and these need to be sorted out), it matters enormously for ethics and business. Another and related topic in the course is the changing function of attributions of freedom and responsibility, individual and collective.

The class will proceed by Socratic questions, reflection, and discussion to the extent possible given class size, with talk by the teacher to guide and respond to discussion.

General Course Topics-Some Questions about Business Ethics and the Political Economy of "Development"; Globalization of Business, Globalization of Ethics; Individual and Corporate Freedom and Responsibility; Relevance of Democracy.

Some Remarks about Course Content-

This course will examine selected ethical issues about business and (economic/societal) "development". This value-laden concept of economic "development" is often used in thinking about what the society of the future will or should be. Development may have local, national, and global scope. In everyday talk, we sometimes refer to "developers" on a very local level. But

there are also "development" processes on a worldwide scale. In this course, we tend to focus on selected larger scope ethical issues, especially about globalization and business.

Sometimes references to development evoke attitudes of suspicion, sometimes hope. We will examine the ethics of this. Specifically, we examine some of the ethically relevant evaluative standards about businesses (within overall societal organization) relevant to "development". These standards include selected normative ethics aspects of economic, political/legal, and cultural issues. Technology is considered under all these three types of frameworks.

Business organizations obviously currently do play and in the foreseeable future will continue to play a huge part in the political economy (and "cultural" aspects) of "development". What role ought this to be (ethically) within overall social organization, for social organization "legitimately" (rightly) to command ethical respect and support? This is a very large question about which we hope to make significant progress. However, we do not expect to arrive at a total and final answer (which is in any case probably impossible). Any progress we make should imply changes in attitudes and pragmatically conceived practices. As individuals and in appropriate groups, we act on our philosophical views.

The course will be philosophical/pragmatic and also very interdisciplinary. By design, such philosophy is fundamentally pragmatic (practically conceived) in its goals. Practical options matter both for individuals and groups. Options for societal systems and arrangements will be considered. Freedom and responsibility are attributed to and exercised by individuals and groups.

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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 consider some global justice and poverty alleviation topics insofar as they are related to business. The ethics of the respective societal roles of government and market(s) (and some other evolving organizational forms) will be considered. The ethical relevance of globalization will be centrally considered. Some ethical questions about corporate governance will be considered. Other specific ethics topics about business may be examined, if there is time for that. This includes attention to some ethics aspects of the place of technology in contemporary business, a huge and challenging topic. Other topics may include what could be called the ethics of the impact of business on “culture(s)”, and vice versa. Examples: business and the meaning of work, attitudes about money, options about the attitude towards the future that is affected by and affects the societal role of business.

[CRN – 10038] 3333/001 *History of Modern Philosophy**MWF, 11:30–12:20****Cook**

In this course we will discuss the philosophies of René Descartes, Baruch Spinoza, and Gottfried Wilhelm Leibniz (The Continental Rationalists); John Locke, George Berkeley, and David Hume (The British Empiricists); and Immanuel Kant—seven philosophers from the 17th and 18th century whose work is intrinsically interesting and still influential today. We will examine selections from their most important writings to see what philosophical problems worried them, how they understood these problems, and how they went about solving them. Though this is a course in the history of philosophy, we will be less concerned with the history than with understanding the philosophy as it is expressed in the philosophers’ writings. Text: Ariew and Watkins (eds.), *Modern Philosophy: An Anthology of Primary Sources*.

[CRN – 36101] 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 – 34591] 3503/001 *Self and Identity**TR, 10:30–11:45****Montminy**

We will explore the concept of the self and various issues that arise in connection with it. Our main question will be what kind of thing we are, at the most basic level. Are we persons, souls, minds, or human beings? This question will generate several other ones: What does it take to be a person, or to have a mind?; What is consciousness?; How do persons retain their identity through time and change?; Do we have free will, and are we truly responsible for our actions?; How we know about ourselves and others?

Readings: course packet

[CRN – 36103] 3503/002 *Self and Identity**MWF, 9:30–10:20****Russo**

This is a course about *human persons*. In it we will explore the concept of the self and various philosophical problems that arise in connection with it, including the question of what personhood is, what human persons are most fundamentally, how we persist through time and change (if, indeed, we do), what the characteristic powers of persons are, and what the relationship is between our minds and our bodies. 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 (that is, if we do), and what sorts of beings we must be like, assuming we do in fact possess free will. In the final section of the course, we will look at various answers to the mind-body problem, what the nature of our mental lives is supposed to be like, and the problem of accounting for the causal efficacy of our minds. Our aim is to figure out as much as we can about human persons 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 – 36169] 3613/001 *Philosophy of Biology (HONORS)**TR, 12:00–1:15****Riggs**

The science of biology raises a host of philosophical questions, both within the science itself and by way of its implications for many familiar philosophical questions. Within the science itself, for example, there are questions about the evolution and nature of sexual reproduction (e.g., why does sexual reproduction happen at all? How is biological sex determined across species?) But perhaps more fundamentally, modern biology puts tremendous pressure on a certain ideal of humanity—the picture of human beings as creatures who use our reason to extract truths from the world, make choices, direct our lives, behave ethically, and generally live meaningful lives. The idea that human beings are simply cousins of other primates, the result of evolutionary forces that have shaped us into vehicles for carrying around our genes and allowing them to reproduce themselves, casts a long shadow on our conception of ourselves. Are we simply living out the script written for us by our genes? In this course, we will investigate both sorts of philosophical questions that arise from the tenets of modern biology. The emphasis in class will be on discussion of readings.

[CRN – 36135] 3713/001 *History of Social and Political Philosophy TR, 12:00–1:15**Trachtenberg**

One of the central topics in the history of Western philosophy is the fact that human beings live in societies, which are governed by political institutions. Thinkers throughout history have developed theories to understand the social and political structures and conflicts they observed in their own times. Succeeding generations have often turned to those theories for help in understanding their own social and political circumstances. In this course we will consider whether or not some of the most influential theories in the Western tradition can help us better understand our own society and politics. We will see if we can use key writings from that tradition to identify fundamental concerns we now face, and to recognize positions politicians, commentators, and others take on them—especially in the context of contemporary American politics. Reading authors from the past in this way will help you understand their ideas—and one main goal of the course is to leave you with an overview of main ideas from the Western tradition, the historical circumstances which they reflect, the arguments that support them, and ways their proponents responded to each other’s views. But we will approach those ideas as conceptual tools we can bring to the job of making sense of the present. Thus, the other main goal of the course is to help you develop your abilities to frame and articulate cogent interpretations of today’s issues and debates. You will therefore gain practice in rational analysis and persuasion—skills that are vital to civic engagement. To that end, you will maintain a blog on which you will do brief posts that link a course reading to a contemporary political issue, and your term paper will be a “long form” essay on your blog that explores a contemporary issue in light of several web-based commentaries along with readings from the class. (Readings will be available on-line, but can also be found in *Classics of Moral and Political Theory*, 5e, ed. Michael L. Morgan (Indianapolis: Hackett, 2011; ISBN: 978-1-60384-442-0).)

[CRN – 35545] 3733/001 *Religion in Political Theory**TR, 9:00–10:15****Trachtenberg**

The First Amendment to the U.S. Constitution states that “Congress shall make no law respecting an establishment of religion or preventing the free exercise thereof.” In this course we will consider the philosophical background of the First Amendment, by surveying some authors whose ideas were especially important to the men who promoted it, as well as some other key figures in the history of Western political theory. Our survey will reveal some contrasting positions on the proper relations between the state, civil society, and the individual, and you will gain experience at interpreting and evaluating philosophical arguments and comparing philosophical positions. We will draw on our survey to articulate the philosophical theory underlying the First Amendment, paying particular attention to views of religion held by Jefferson, Madison, and other influential figures from the colonial period of U.S. history. We will try to interpret the amendment as an institutional expression of the philosophical ideal of freedom of religion. We will then consider some more recent philosophical discussions of religion in political life. Your main written work for the class will involve preparing for a debate on a case that illustrates how the ideal of religious freedom might come in conflict with other political ideals. Finally, I will ask you to critically examine, by debating cases that show how it

[CRN – 34778] 3753/001 *Philosophy of Race

TR, 12:00-1:15

Irvin

PHIL 3753 Philosophy and Race In this course, we will think philosophically about race. We will consider questions like these: What is race? Is there such a thing? Should we use racial categories in social and political thinking, or would it be better to drop them? How should ongoing racial injustice be rectified and, ultimately, eliminated? Can one's race give one special access to knowledge about the world? How does racial identity intersect with other aspects of identity, including sex and gender? What would a truly racially just world be like? There will be no materials to purchase for this course. Course assignments include essays, short in-class writing assignments, participation in an online discussion forum, and a final exam consisting of essay questions distributed in advance.

[CRN – 35554] 3763/001 *Law and Society

MWF, 10:30-11:20

Heiser

Language, perhaps more than anything else, distinguishes human beings from the rest of the animal kingdom. But non-human animals do communicate: bees dance, birds sing, apes gesture, and many animals use alarm calls. In this course we will study the ways in which language and linguistic communication differ from non-human animal communication systems. Are the differences merely differences of degrees or are there differences in kind? What do these differences reveal about the nature of the human mind and its place in nature? We will use classic philosophical texts on language and communication as well as recent research from biology, linguistics, and psychology to examine these questions.

[CRN – 10062] 3833/001 History of Modern Philosophy for Majors

MWF, 11:30-12:20

Cook

In this course we will discuss the philosophies of René Descartes, Baruch Spinoza, and Gottfried Wilhelm Leibniz (The Continental Rationalists); John Locke, George Berkeley, and David Hume (The British Empiricists); and Immanuel Kant—seven philosophers from the 17th and 18th century whose work is intrinsically interesting and still influential today. We will examine selections from their most important writings to see what philosophical problems worried them, how they understood these problems, and how they went about solving them. Though this is a course in the history of philosophy, we will be less concerned with the history than with understanding the philosophy as it is expressed in the philosophers' writings. Text: Ariew and Watkins (eds.), *Modern Philosophy: An Anthology of Primary Sources*.

[CRN – 36092/36093] 4293 & 5293/001 Ethical Theory

R, 3:00-6:00

Sankowski

This course is about the pragmatic theory and practice of philosophical ethics (often overlapping with social and political philosophy). A central topic in the course might be expressed as follows. How should contemporary philosophy address issues about the ethics of freedom and responsibility in society? The course deals with this question by taking account of what can be called the normative ethics of political economy (and culture).

This course maintains that a normative ethics of political economy, including or supplemented by cultural criticism (and constructive normative cultural commentary) with an ethical dimension, will improve on "ethical theory" as often practiced by academic philosophers.

Improvements in philosophical work on freedom, responsibility, and societal organization would arguably require, e.g., (1) more cooperation between philosophy and the academic social sciences (and other often related disciplines); (2) more attention to, and pragmatic interventions in, varied extra-academic societal phenomena associated with normative attributions of freedom and responsibility; and (3) more attention to the real-world context of globalization. Conditions (1)-(3) are necessary but not sufficient conditions for progress under contemporary circumstances. Additionally needed are currently underdeveloped or unexpressed bright ideas, and newly framed active interventions.

Topics touched on may include "freedom and determinism", though rather briefly, as a backdrop (albeit an important feature of the background for philosophy), to be downplayed, out of justifiably greater interest in pragmatic philosophical political economy plus cultural criticism; some domestic USA or more broadly "Western" societal meanings of "freedom and responsibility": we need exposure of distortions, and expression of insights, including "critique of ideology" about freedom and responsibility; and freedom and responsibility understood in more global perspectives than those too frequently assumed.

Readings are yet to be conclusively settled on. However, possibly among authors discussed may be Elizabeth Anderson, Leif Wenar, and Amartya Sen.

In PHIL 4293/5293, there will be a written midterm and final, emphasis on class participation, and a paper.

[CRN – 35181] 4893/001 Senior Capstone in Philosophy

TR, 10:30-11:45

Judisch

The senior capstone course aims to marshal, hone and publicize the expertise and skills you have accumulated through your tenure as philosophy majors in this department. It is a research course geared toward the production of exemplary philosophical prose and argumentation.

Because each of you comes to this course with differing research backgrounds, academic emphases and future goals, this semester will have the feel of a topical/survey seminar as opposed to a thematic/narrative course. Our meetings will consist of group discussion over an assigned piece of writing—with attention paid in equal measure to its philosophical content and to its dialectical, rhetorical and organizational form.

In addition to our main text (TBD), each student is responsible for submitting an article or book chapter of their own choosing for purposes of class presentation and discussion. Our ultimate reading list will therefore take shape progressively, as the course proceeds, and will reflect the range of philosophical interests representative of this particular class of seniors.

Since the course is both dynamic and interactive it is essential to arrive at each class prepared for discussion and, in particular, to stay organized and plan ahead.

[CRN – 35560] 5143/001 Symbolic Logic II

MW, 1:30-2:45

Priselac

An advanced course in symbolic logic. This course presumes PHIL 4133 or equivalent experience. The aim of this course is to provide tools useful for understanding and formulating philosophical arguments that draw on formal tools. We will study first order logic before going on to briefly discuss meta logical results for first order logic. From there we will expand our formal horizons by looking towards other kinds of logic that pop up in philosophical discourse, such as modal logic. Our goal throughout the course will be to appreciate logic as a formal tool and the various ways in which it can succeed or fail to achieve the ends to which it is put.

[CRN - 35556] 5333/001 Studies in Modern Philosophy

M, 3:00 – 6:00

Cook

This course covers the philosophical works of Descartes, Malebranche, Spinoza, and Leibniz—the continental rationalists. Our primary goal will be to cover topics that contemporary philosophers and historians of philosophy find of particular interest. Texts: Descartes, *The Philosophical Writings of Descartes*, Vol. II; Malebranche, *Philosophical Selections*; Spinoza, *A Spinoza Reader*; Leibniz, *Leibniz: Philosophical Essays*.

[CRN – 36102] 6023/001 Seminar in Aesthetics and Philosophy of Art W, 3:00-6:00

Irvin

The purpose of this course is to familiarize you with the scope and limits of formal logics and computations. We will investigate fundamental properties of predicate logic, including the *soundness* and *completeness* of syntactic methods (such as natural deduction proofs) for determining the validity of arguments (i.e. for determining that arguments are truth-preserving). We will look into various other meta-theorems that show important limitations on the expressive power of formal logics. For example, we will study the *Gödel Incompleteness Theorem*, which shows the inability of any logic to compute all the truths about the natural numbers.

[CRN – 36138] 6513/001 Seminar in Metaphysics

T, 3:00-6:00

Zagzebski

The title of this seminar is “The 2 Greatest Ideas.” They are (1) the idea that the human mind can grasp the universe, and (2) the idea that the human mind can grasp itself. I propose that these are the most important ideas in human history, and I will tell a story about the history of these two ideas and how their relationship eventually changed, leading to a battle for dominance between them that has not been resolved. I believe that the first great idea is responsible for the birth of philosophy, the great religions, mathematics, science, and a way of understanding morality that focuses on human beings as an important kind of being. The second great idea is responsible for the idea of subjectivity and a different way of understanding human dignity and the ground of authority, as well as a different way of looking at the boundary of the human mind, the function of science, and the methodology of philosophy. We will explore examples of the two ideas as well as the interplay of these ideas in art, literature, and the perceived conflict between science and religion. The course will be based on my 2018 Soochow Lectures (in progress), which is my current book project.

[CRN – 35555] 6523/900 Seminar in Epistemology

W, 7:00-10:00

Smart

Subjective epistemic rationality depends on what “makes sense” from your epistemic perspective. We’ll start by considering how subjective it is reasonable, or even possible, to take such evaluations of rationality to be. We’ll then look at two areas of conflict between first and higher-order attitudes, in which questions of subjective rationality plays a particularly significant role. One concerns the question of whether or not one can be rationally epistemically akratic—e.g. both rationally believe p and rationally believe one *oughtn’t* believe p? The other is a more famous problem—what is the rational response to disagreement? We’ll investigate this question in part by considering what light recent work on epistemic humility might shed on it (and on interlevel conflicts more generally).

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