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.

This course will introduce a wide range of philosophical topics from several traditions: ancient and modern, American, European, and Asian. Some of these topics include formal logic, questions about the self and our identity, how we know things (or don't), and the ethics of food consumption, how we understand the idea of justice, and what kind of life is a good life. Students will be evaluated through a variety of assignments, including a short paper.

This 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 mind-body problem, free will, the nature of persons, the existence of God, and the nature of good and evil. 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

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.

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] 1113/002 **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 informal fallacies, 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] 1113/003 **Introduction to Logic  TR, 12:00-1:15  Hawthorne
Prerequisite: Math 0123 or satisfactory score on Math Placement Test
Deductive Logic is the logic by which the premises of an argument, if they are true, may guarantee that the conclusion of the argument is also true. This kind of logic is a central component of human reasoning. It plays an especially important role in the sciences and in mathematics. This course will introduce you to the central concepts of Deductive Logic: truth, tautology, contradiction, contingent sentence, logically consistent collection of sentences, logically equivalent pair of sentences, valid deductive argument. You will learn techniques for evaluating these logical properties of sentences and collections of sentences. We will first study the logic of compound sentences, called sentential logic. Then we will investigate the logic that attends the internal structure of sentences, called predicate logic. We will also briefly study Inductive Logic, which is the logic through which evidence may support (but not guarantee) the truth of a conclusion — it is the logic by which evidence supports scientific hypotheses and theories.

[CRN – 10024] 1213/002 *Introduction to Ethics  TR, 10:30-11:45  Sankowski
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.

[CRN – 34503] 1223/001 **Introduction to Asian Philosophy  MWF, 12:30-1:20  Robertson
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  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 – 33933] 1273/030 **Introduction to Business Ethics  MWF, 1:30-2:20  P. Epley
In this class you will think about the ethical dimension of business, from the morality of market institutions to the ethical issues involved in the relations between businesses and their customers, employers and their employees, and firms and their shareholders. You will consider specific cases in order to make and discuss ethical judgments about them. But in order to improve your thinking about cases you will also learn about the moral theories philosophers have developed, and which you can use to explain and justify your ethical judgments. And you will explore moral psychology —what goes on in people’s minds as they make moral decisions.

[CRN - 34507] 2023/900 Existentialism, its Sources and Influences  MWF, 11:30-12:20  Heiser
What is freedom? Beyond all political debate is the question of what freedom can mean for any of us, whose human existence is necessarily historical, conditioned, and temporary. Through the writings of Nietzsche, Kierkegaard, Sartre, and others, this course will examine existentialism as one of the pre-eminent intellectual movements of the twentieth century. We will also examine existentialism’s lasting relevance for any attempt to understand freedom as more than a slogan.

[CRN – 34506] 3023/001 *Aesthetics and the Philosophy of Art  TR, 9:00-10:15  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. Course assignments include essays and a final exam consisting of essay questions distributed in advance.

*Denotes a Core Area IV ‘Western Civilization and Culture’ General Education Course  **Denotes a Core Area IV ‘Non-Western Culture’ General Education Course  ***Denotes a Core Area I ‘Mathematics Component’ General Education Course  ****Denotes a Core Area III ‘Social Science’ General Education Course
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<td>3033/001</td>
<td>Philosophy and Literature</td>
<td>TR, 10:30-11:45</td>
<td>Olberding</td>
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<td>34524</td>
<td>This course operates on the assumption that there are elements of human experience that merit careful philosophical consideration yet resist easy capture in the abstract reasoning that is the principal instrument of philosophical work. One such element is human mortality. Death is both a potent object of philosophical reflection and difficult to address adequately using only the tools of philosophy. Narrative representation of mortality and the anxieties it engenders offer a mechanism for joining the abstract reflection of philosophy to the consideration of death as it manifests in the particular circumstances of individual persons. In this course we will read several works of fiction that aim, both directly and indirectly, to represent the mortal condition. We will treat these works philosophically, asking what insight they offer into concerns about mortality. Evaluation will include essay exams, a term paper, and short writing assignments.</td>
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| 3273/000 | Ethics and Business                                                         | TR, 3:00-4:15            | Sankowski    |
| 33262 | This course will examine selected ethical issues about “economic development”. Specifically, we examine the ethically legitimate or otherwise ethically relevant evaluative standards (including normative ethical cultural, legal, and political standards) for businesses. Business organizations obviously currently do play and in the foreseeable future will continue to play an important part in the political economy of “development”. What role ought this to be? 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 and global justice topics insofar as they 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: selections from the report by Gro Harlem Brundtland and her collaborators (Our Common Future, 1987). Selections may be discussed from work by the economist and philosopher Amartya Sen (selections from Development as Freedom, 1999, possibly from The Idea of Justice, 2009, and other Sen writings) and some work by the economist Joseph Stiglitz (selections from Creating a Learning Society, 2015, co-authored by Stiglitz with business professor Bruce Greenwald). There will be a midterm and a final, as well as a “research paper”.

| 3333/001 | History of Modern Philosophy                                                | MWF, 10:30-11:20        | Priselac     |
| 10038 | The way the world appears and the way the world really is become apart. Standing on a mountaintop looking out over the world below you, it sure feels like you’re standing still. Watching the sun rise and set, it sure looks like the sun is moving around the earth. By the early modern period the gaps between appearance and reality were growing to be so large that many philosophers and (what we would nowadays call) scientists started to wonder and worry whether any knowledge was possible at all for human beings. What is the nature and structure of the world? Can humans know the answers to those questions? If so, how? In this course we’ll look at different approaches to these issues that developed in 17th and 18th century Europe. |

| 33947 | Chinese Philosophy (HONORS)                                               | TR, 1:30-2:45            | Olberding    |
| 3433/001 | This course surveys Chinese philosophy, with special attention to its earliest period and the philosophers of the pre-Qin era whose influence is felt throughout China’s philosophical history. We will study classical Confucianism, Daoism, Mohism, and Legalism. The first part of the course will examine each of these major philosophical schools, giving a robust overview of the philosophical issues and debates of the time. In the second part of the course, we will 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. Evaluation will consist in essay exams, a term paper, and short writing assignments. Course provides non-western humanities credit. |

| 34505 | Modern Philosophy of Religion                                              | TR, 1:30-2:45            | Judisch      |
| 3433/001 | 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 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. |

| 33923 | Contem. Issues in Phil. of Religion                                        | TR, 9:00-10:15           | Judisch      |
| 3443/001 | This is a survey course covering some of the major topics of interest in contemporary philosophy of religion. Our focus will be on the writings of philosophers concerning religious subjects that have been produced within the last 100 years or so. Topics to be covered include religious epistemology (whether and how we can have any religious knowledge, or justifiably hold any religious beliefs), contemporary arguments for the existence and the non-existence of God, including the most recent philosophical work on the topic of evil, and contemporary examples of philosophical theology, the attempt to use the tools of philosophy to explore and sharpen articles of religious faith. Our goal will be to get a “fix” on the state of the art in these subdivisions of philosophy of religion, and to evaluate the contemporary relationship between philosophy and religion, reason and faith. |

| 3503/001 | Self and Identity                                                          | TR, 12:00-1:15           | Sankowski    |
| 34591 | In this course, we will explore questions of personhood. Who am I? Am I the same person from one day to the next? What makes all of my experiences mine? How does my position in the world affect who I am? How does my free will relate to who I am? What can I know about myself? Who do I want to be? These are very difficult questions and students should be prepared for a lot of reading and discussion. |

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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.

This class will cover the conceptual issues that arise in physics and cosmology (space, time, statistical mechanics, probability, special relativity, general relativity, quantum mechanics, and the big bang). While it does not presuppose any background in math or physics, it covers issues that are conceptually very challenging. Therefore, students ought to anticipate spending a great deal of time outside of class in order to master the readings and review lecture material.

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.

The way the world appears and the way the world really is come apart. Standing on a mountaintop looking out over the world below you, it sure feels like you're standing still. Watching the sun rise and set, it sure looks like the sun is moving around the earth. By the early modern period the gaps between appearance and reality were growing to be so large that many philosophers and (what we would nowadays call) scientists started to wonder and worry whether any knowledge was possible at all for us human beings. What is the nature and structure of the world? Can humans know the answers to those questions? If so, how? In this course we'll look at different approaches to these issues that developed in 17th and 18th century Europe.

This course is designed to provide an overview of some of the main ethical theories and topics in contemporary ethics, and some of the most important classical texts from which they are inspired. We will look at versions of virtue theory, Kantian ethics, and utilitarianism, as well as some meta-ethical issues, including the relevance of emotion to moral judgment, moral realism vs. anti-realism, moral luck, and the categories of value.

The main point of this course is the composition of a substantive, quality paper on a philosophical topic of the student’s choice. This term paper will be preceded by class presentations and at least two drafts. There will be no readings assigned. However, students will be expected to read each other’s drafts and provide feedback on them.

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 Godel Incompleteness Theorem, which shows the inability of any logic to compute all the truths about the natural numbers.

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.

In this course, we will investigate fundamental evaluative questions about how human beings come to represent 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 that project is interesting, there are many issues, even about knowledge, that do not reduce to providing such an account. We will be covering some of this broader territory in this class. 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 –33931] 6023/001 Seminar in Aesthetics and Philosophy of Art  
T, 3:00-6:00  
Irvin

In this seminar, we will think about the ontology of art, with a special focus on metaphysically relevant social processes, particularly as they have emerged in contemporary art. Most discussion of socially constructed objects in metaphysics focuses on examples like money, games and human races, whose (alleged) existence and nature depends chiefly on large-scale conventions and patterns of behavior. But many of the facts that shape a contemporary artwork are small-scale, local and highly subject to change from one case to the next: they involve specific actions and communications by the artist, often in institutional contexts. Contemporary artworks thus offer a kind of case study that metaphysics has not previously taken up to any great extent. We will read a number of recent philosophical contributions to the philosophy of art, as well as some works written by art scholars. We will also read some chapters of my forthcoming book that will be hot off the press (i.e., I will force myself to complete them by assigning them as reading for this seminar).

This seminar will count toward the metaphysics distribution requirement. No prior knowledge about art, philosophy of art, or metaphysics will be assumed.

[CRN – 33932] 6593/900 Seminar in Contemporary Philosophy  
TR, 6:30-8:00  
Ellis

We will be looking at the emerging psychological picture of human beings as bias having script guided, ‘boundedly rational’ agents from the perspective of formal theories of rationality (e.g., decision theory, game theory). Appearances to the contrary notwithstanding, One of the key texts will be Cristina Bicchierrì's The Grammar of Society; other papers will be on D2L.