UNDERGRADUATE
SPRING 2013 COURSE DESCRIPTIONS

PHI 100-B Concepts of the Person (II) Main Focus
An historical introduction to philosophy through readings and discussions on topics such as human identity, human understanding, and human values.

PHI 100.01 TUTH 8:30-9:50 C. O'Connor
An historical introduction to philosophy through readings and discussions on topics such as human identity, human understanding, and human values.

PHI 100.02 TUTH 5:30-6:50 A. Colapinto
What am I? Am I nothing more than a bunch of molecules, organized into a body? Or is there “something else” — maybe a soul — that makes me what I am? The distinction between “body” and “soul” is an ancient one, but there has been wide disagreement about what this distinction really means, or whether it even makes sense. During this semester, we’ll look at various philosophical approaches to these issues, asking questions like: Is there “mental stuff” that is different from “physical stuff?” What makes me the same person now that I was 10 years ago? Could zombies exist? Will robots ever think? And what is it like to be a bat?

PHI 100.03 MF 1:00-2:20 W. Mattingly
An introductory course devoted to the critical philosophical study of our everyday understanding of selfhood and authenticity (“the idea that some things are in some real sense really you, or express what you are, and others aren’t”). To accomplish this we will trace the historical development of these two interrelated concepts as they emerged out of pre-modern ways of thinking (Socrates, Plato, Augustine) to occupy a prominent place in modern rationalist, empiricist, and Romantic traditions (Descartes, Locke, Hume, Rousseau). We will then explore how this historical background has framed: (1) the problem of personal identity in twentieth-century analytic philosophy (Derek Parfit, Sydney Shoemaker, Bernard Williams - quoted above); and (2) the problem of authenticity first formulated by Romantic thinkers and repackaged more recently into “authentic lifestyle choices” by self-help movements and advertising firms competing for a share of the cultural marketplace.

PHI 101-G Historical Intro to Western Philosophy (II) Main Focus
An introduction to pivotal theories of the Western philosophic tradition. Readings may be drawn from ancient Greek medieval, and modern classics of philosophy. Topics may include philosophic theories of politics, morality, metaphysics, knowledge, anthropology, art, and religion.

PHI 101.01 MW 4:00-5:20 TBA
An introduction to some pivotal writings and issues of the Western philosophical tradition. Readings are drawn from ancient as well as modern classics of philosophy. Topics include writings about art, education, ethics, knowledge, politics, science -- and what it means to think.

PHI 101.02 TUTH 5:30-6:50 B. Irwin
What does it mean to act ethically? Philosophers have been confronting this question for thousands of years. In this course, we will explore this question with two goals in mind. First, we will seek to understand how philosophical thought has shaped western society over the last two-and-a-half millennia. Second, we will apply the philosophical concepts we discuss to contemporary moral and political questions.
**PHI 104-B Moral Reasoning (II) Main Focus**

An historical introduction to philosophy through inquiry into the formation justification, and evaluation of moral judgments. Students introduced to the major theories and problems of ethics, such as utilitarianism, Kant's categorical imperative, ethical relativism, egoism and classical conceptions of the good and virtue. Against this background students engage in discussions of contemporary moral issues.

**PHI 104.01 TUTH 1:00-2:20**

An historical introduction to philosophy through inquiry into the formation justification, and evaluation of moral judgments. Students introduced to the major theories and problems of ethics, such as utilitarianism, Kant's categorical imperative, ethical relativism, egoism and classical conceptions of the good and virtue. Against this background students engage in discussions of contemporary moral issues.

**PHI 104.02 MW 4:00-5:20**

This course will introduce students to ethics through a study of Aristotelian virtue ethics, utilitarianism, cultural relativism, feminism, and American pragmatism. These frameworks will form the basis for writing assignments and class discussion, where students will develop the skill to critically consider the formation, justification, and evaluation of moral judgments, as they engage these theories to consider pressing contemporary issues, including: peace and violence, poverty, racism, and gender discrimination.

**PHI 104.04 MW 1:00-2:20**

This course is an introduction to philosophy through an inquiry into the formation, justification, and evaluation of moral judgments. Students will be introduced to the major theories and problems of ethics, such as utilitarianism (Bentham and Mill), deontology (Kant’s categorical imperative), the problems of ethical relativism, rational egoism, and classical conceptions of the good and virtue (excerpts from Plato’s Republic and excerpts from Aristotle’s Ethics). We will also explore critiques of the typical canon of ethical thinking, working through Marx’s critique of liberalism, to Nietzsche’s genealogical critique of morality. Against this background of the history of ethical thought, students will also engage in discussions of contemporary moral issue, ranging from abortion to the right of revolution.

**PHI 104.05 MW 8:30-9:50**

Do we really know what it means to live well? Can we be sure that the choices we are making are good ones? If ethics is self-evident and a matter of mere opinion, how is it possible to do the wrong thing? In order to shed light on such questions, this course challenges students to think critically about the conditions for ethics. To this end, the course will address the roles of reasoning, conviction, habit, character, and social influence in moral decisions. Students will be expected to engage core ideas in the history of philosophy through close textual analysis and to develop original philosophical essays on the basis of these readings.
PHI 105-G Politics and Society (ll) Main Focus

An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes will include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom.

PHI 105.01 TUTH 1:00-2:20 H. Cormier

In this course we will read historical and contemporary writings on morality in the Western philosophical tradition. We will oppose the two main traditional moral theories to each other, and we will consider some current moral problems, including abortion and animal rights, in the light of those two theories.

PHI 105.02 TUTH 5:30-6:50 J. Jorjani

This course concerns what I call the “Global State of Emergency.” I mean this in two senses: a state of emergency that is global in scope, and a world state that emerges from out of that crisis. We examine four convergent challenges that seem to necessitate the establishment of a world government within this century. These are: Neo-Eugenic Biotechnology, Abrupt Climate Change, the Energy Crisis (especially Peak Oil), and Alien Contact. The course is also concerned with a theoretical consideration of the nature of sovereign power and the shape of a world government that could address the aforementioned challenges. This involves an examination of concepts such as “democracy”, “human rights”, “religious toleration”, “constitutional law” and the “clash of civilizations.” We conclude by looking at the concrete possibilities for the evolution of extant power structures into a nascent planetary regime. The course fulfills the following DEC Category: G Students will be evaluated on the basis of three 5 to 8 page papers. The papers should reflect original critical engagement with the texts and attention to lectures. Regular attendance and constructive class participation is another component that will mitigate the final grade as averaged from the three papers.

PHI 105.03 MF 1:00-2:20 J. Strandberg

How should society be organized? What are freedom and justice, and how can they best be ensured by our political arrangements? What is the proper relation between the individual and the state? And how can - or should - we aspire to social equality? We will grapple with these questions through an exploration of Western political thought from ancient times through the present. Philosophers we will read include Plato, Aristotle, Thomas Hobbes, John Locke, Karl Marx, Michel Foucault, and others.

PHI 105.04 MWF 11:00-11:53 K. Jobe

This course will be a history of Western political thought on the contentious and ambivalent relationship between the political subject and the political community. In particular, we will look at the most dominant way in which the subject has been 'bound' to the political community in Western political thought: the binding power of the law (ligare). Students will be familiarized with the ancient and medieval theorists of law (Plato, Aristotle, Cicero, Aquinas), it's modern theorists (Hobbes, Locke, Kant), and it's contemporary critics (Marx, Thoreau, Schmitt, Agamben) Requirements for the course include extensive reading, expository essays, group work and a final paper. Attendance will be mandatory and will be taken.
PHI 108-B Logical & Critical Reasoning (II) Main Focus

The principle aim of this course is to help a student acquire the skills of thinking, reading, and writing critically. The student develops a sensitivity to language and argumentation that is applicable to a wide range of situations and subject matters.

PHI 108.01

The course is designed to develop your talent for clear and careful thinking, and to improve mastery of content and logical argument in your reading and writing. The emphasis throughout is on general thinking skills. We are out to sharpen your wits and improve your conceptual skills whatever your major and for whatever work you choose to do later on. Particular topics will include general problem-solving strategies. The care and feeling of good arguments, bogus reasoning and how to demolish it, the power and pitfalls of elementary statistics, science vs. pseudoscience, basic probability and decision theory. Preference will be given to Freshman and Sophomores. Attendance every time is required. Grades will be based on in-class and homework exercises, short quizzes, a midterm and a final.

PHI 108.02

In this course we will treat critical thinking as a tool citizens need for successful democratic self-government. We will explore what that means and what's involved in it, and we'll attempt to develop and hone critical reasoning and problem-solving skills. We will address the value of rational argumentation, discursive norms and etiquette, the anatomy of an argument, and basic formal and informal logic. We will develop critical reading skills and media savvy by investigating the roles of evidence, justification, and expertise in persuasion. And we'll use these skills to assess popular debates about social, political, and ethical questions.

PHI 108.03

This course will focus on developing the principles of argumentation and good reasoning. The aim is to give students the tools that will enable them rationally to examine and evaluate their own convictions as well as the arguments and positions of others. The approach will concentrate both on the purely logical aspects (inductive and deductive reasoning, informal fallacies, etc.) and the “extra-logical” factors (such as the role of social, cultural and historical context) that are involved in making and evaluating arguments. We will approach our subject-matter by exploring some controversial issues such as ESP (Extrasensory Perception), astrology, “the Mayan calendar”, and others. Students’ progress will be continuously gauged through structured reading, writing assignments and weekly quizzes and assignments.

PHI 108.04

This course will provide an introduction to critical reasoning and informal logic through an examination of the art and practice of persuasion, namely rhetoric. Following Aristotle, we will begin with an analysis of the three basic means of persuasion: the apparent character of the speaker (ethos), the emotions of the audience (pathos), and the ‘truths’ demonstrated through argument (logos). Then, in the hopes of honing our critical reasoning skills, we will parse and evaluate the structure and effectiveness of current arguments in popular culture. Our analyses will focus on the place and employment of the informal logical fallacies, and the important considerations concerning the ethics of fair argumentation.
PHI 109-B: Philosophy and Literature in Social Context (III) Main Focus

The role of literature and philosophy in understanding and critically assessing personal experience and social life. The links among literary texts, philosophical issues, and political and social commitments are explored. Topics include the relations between language and experience, the role of philosophical thinking through literary texts, and the significance of literary expression in different cultural and historical situations.

PHI 109 Phil and Lit in Social Context TUTH 10:00-11:20 D. McLeod

This class will investigate questions of personal identity, memory, belonging and otherness, through the study of philosophy and literature. We will seek out how literature and philosophy illuminate aspects of human life that allow us to more fully recognize ourselves and others. In reading these two disciplines together we will see how literature is able to express philosophical thought, and how philosophy is often best able to convey ideas by venturing into the realm of literature. To this extent, the lines between these distinct fields will be blurred and re-drawn. A selection of the authors we will read includes: Plato, Sophocles, Nietzsche, Freud, Proust, Borges, and McCullers.

PHI 110-B: Arts and Ideas (III) Main Focus

An introduction to the historical and comparative study of the various arts in relation to the philosophical ideas that prevailed at the same time. At least four significantly different historical periods of intense creative activity - such as ancient Greece, the Renaissance, the 18th or 19th century in the West, ancient China, T'ang or Sung dynasty China, Heian or Muromachi period Japan, and the contemporary age - are studied in terms of the interconnections between philosophical theorizing and artistic practice.

PHI 110 Arts and Ideas TUTH 5:30-6:50 H. Silverman


PHI 111-B: Introduction to Eastern Philosophy (I) Main Focus

An introduction to different systems of Eastern philosophy and the main classical texts drawn from Hinduism, Buddhism, Taoism, Confucianism, and Neo-Confucianism. Efforts are made to recover the different modes of knowledge, language, identification, and liberation dealt with in these texts.

PHI 111-Intro to Eastern Philosophy MW 5:30-6:50 T. Johnston

This class is a sustained comparison between the main philosophical ideas of Buddhism and both secular and religious Existentialism. After an introduction to the Buddha’s texts and teachings, we will look at the specific tenets and practices of Japanese Zen Buddhism. The second half of the course will focus on Existentialism, specifically Kierkegaard, Nietzsche, Sartre, and Beauvoir. We will compare how both traditions understand concepts like identity, freedom, nothingness, and ethics. Students are expected to read for each class and participate in class discussion. Assessments will be a combination of short papers and exams.
Intermediate Courses

**PHI 220 Intro to Symbolic Logic (II) MWF 10:00-10:53 G. Mar**

This course is a self-contained introduction to the formal techniques of symbolic logic. It presupposes no prior knowledge of philosophy or mathematics. It does not aim at justifying results about logical systems. Instead the purpose of this course is to impart a skill—the ability to recognize and construct logically correct derivations. In the lectures, the concepts and heuristics involved in learning logic will be illustrated with puzzles, games, and word play.

We will be using the Kalish-Montague-Mar system of natural deduction. Students who succeed in this course tend to be the ones who work systematically on homework exercises in the accompanying computer workshop in the Logic Lab (Harriman 243) and complete them in a timely manner. Students who truly excel in the course tend to be the ones who learn to love logic, who reinforce their own learning by sharing their knowledge with others, and who get hooked on the aesthetic pleasures of solving a good logic problem.

**PHI 247-G Existentialism (I) W. Howell**

Readings in existential philosophy and literature with special emphasis on such themes as alienation, anxiety, nihilism, absurdity, the self, value death, and immediacy. Existentialist categories will be used to interpret contemporary life styles and culture.

**PHI 284-G Intro to Feminist Theory (III) MWF 12:00-12:53 J. Epstein**

Philosophy is a discipline which is supposedly universal and neutral in its search for truth and wisdom. In accordance with the D.E.C. G requirement, we will examine the effects of feminism’s political analysis of gender upon philosophical conventions and methods. While chronology is a convenient mode of organization which we will often follow, the content of the course will primarily be developed around the theme of voice. More specifically, seeking out alternative, suppressed, silenced, and ignored voices will allow us to critically examine the ways in which the social construction of gender influences our understanding of authority, representation, truth, and the possibility for social and political justice through the mitigation of gender-based forms of oppression and discrimination. Along with classic texts from the philosophical canon, we will examine important contributions from the first, second, and third waves of feminism focusing heavily upon current feminist issues and analyses. Prerequisite: U2 standing or one PHI or WST course.
Upper Division Courses

PHI 306-I Modern Philosophy (I)  MW 4:00-5:20  A. O’Byrne

Descartes’ *Meditations on First Philosophy*, the founding document of the modern age, will be the first stop on our journey through 17th and 18th century philosophy. Over the course of the semester we will study questions of subjectivity, truth, sovereignty, reason and morality in the work of Descartes, Spinoza, Hobbes, Locke, Hume, Rousseau and Kant, all in an attempt to understand the modern—or is it post-modern?—age in which we live.

PHI 310-K American philosophy (I)  TUTH 5:30-6:50  H. Cormier

In this case we shall focus on the distinctively American philosophy, pragmatism. We’ll ask such questions as: Is there really any such thing as pragmatism? If so, who were and are its practitioners? Is it more like "analytical" philosophy or "Continental"? (what exactly are "analytical" and "Continental" philosophy, anyway?) Does pragmatism have anything to do with "postmodernism"? (Just what is "postmodernism"? How can an "-ism" be relevant both to architecture and philosophy?) Who are Richard Rorty, Cornel West, John Dewey, and William James, and why do so many people seem to think that their views threaten the end of the intellectual world as we know it? We shall read both historical and contemporary pragmatic writers, as well as some of their critics, who somehow never learn

PHI 363-G Philosophy of Social Science (III)  MW 4:00-5:20  L. Simpson

A study of the philosophical foundations of the social sciences, applying principles and methods of philosophical analysis to questions concerning the structures of social reality, the methodological and epistemological status of the social sciences, and the criteria for evidence and theory formulation in the social sciences.

PHI 365-H Philosophy and Computers (III)  TUTH 1:00-2:20  P. Grim

An investigation of topics at the interface between philosophy and computation, including both (1) philosophy about computers, minds and machines, and (2) hands-on work in robotics and computer modeling as philosophical toys and philosophical tools. Topics will include the history of computing machinery, conceptual foundations of computer science, what computers can't do, computation and consciousness, agent-based and social modeling.

PHI 367-G Philosophy War and Peace (III)  TUTH 2:30-3:50  E. Mendieta

This class is designed to introduce you to some of the main Western and some non-Western philosophical Traditions and currents that have contributed to our understanding of the sources, meaning, limits of war and peace. We aim to understand the degree to which war has conditioned both conceptually and materially the thinking of philosophy. At the same time, we aim to have an insight into the ways in which philosophy itself has been a catalyst or agent that has contributed to the legitimacy, and even desirability, of war. Likewise, we aim to have an understanding into the ways in which philosophers have been both in practice and metaphorically warriors and soldiers.

*The objectives of this class are: 1. To learn what philosophy is and is not, and how moral or practical philosophy relates to the question of war; 2. To familiarize you with some of foundational figures of Western moral-political philosophy. 3. To learn to differentiate and distinguish among virtue ethics, moral intellectualism, eudaemonism (eudemonism), deontology, utilitarianism, moral nihilism, moral skepticism, and ethical aestheticism; 4. To learn about the history of philosophy vis-à-vis the recurrence of war in human history. 5. To learn about the just war philosophical tradition, its origins and transformation.*
This is a course about the justification of scientific inference and understanding the nature of science as a knowledge-producing enterprise. Science is a remarkably successful knowledge-producing enterprise, yet philosophical understanding of the success of science has been, until recently, remarkably unsuccessful.

Historically speaking, philosophical reflection on the nature of scientific inference began with David Hume’s famous inquiry into “The Problem of Induction.” The first major philosophical school of thinking about the nature of scientific inference Logical Positivism arose out of the Vienna Circle using the powerful symbolic tools of first-order quantificational logic. Hempel’s Paradox of the Ravens, with its elaboration in Nelson Goodman’s “New Riddle of Induction,” attempted to propose solutions to Hume’s Problem, culminating in a model of scientific reasoning known as the Hypothetical Deductive Method.

Thomas Kuhn’s seminal work *The Structure of Scientific Revolutions* (1962) which focused not on the justification of scientific inference, but on the sociology of science, rediscovered Hume’s Problem with a vengeance, dismissed the earlier Logical Positivist as theoretically out of touch with the actual practice of science. Kuhn’s work captured the imaginations of scholars across the disciplines and led to irresponsible philosophical reflection on the nature of science that Kuhn spent the rest of his academic career refuting.

The postmodern tradition, emphasizing the sociology of science, claimed that science was only a “social construct” and led to the problem of conceptual relativism, while failing to account for the distinctive features of science as a knowledge-producing enterprise. The neo-realist approach attempted to reexamine the foundations of probability theory to find justifications for scientific inference that could answer Hume’s challenge, and to use causal accounts of knowledge to answer the problem of conceptual relativism. Contemporary cognitive approaches to philosophy of science have emphasized a return to modest forms of scientific realism, careful observation of scientific practice, and cognitive approaches to understanding the nature, and pitfalls, of scientific inference.

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**PHI 372-G Ethical Inquiry (II)**

Must *every* action aim at some good as its end? Is there an ultimate end at which our actions must aim if all of our desires are *not* to be empty and vain? How might we understand such an end—in terms of pleasure, for example, or in terms of something else entirely? What is virtue? How should we understand moral goodness (and moral evil)? How can we know what we *ought* to do? What makes right acts right (and wrong acts wrong)? What gives an action genuine moral worth? These key questions will shape the course of our investigations in this advanced course, which uses important works from the history of moral philosophy to provide an introduction to contemporary ethical theory. We will work intensively on substantial portions of four major texts that have informed recent philosophical discussion on the foundations of ethics: Aristotle’s *Nicomachean Ethics*, Immanuel Kant's *Groundwork for the Metaphysics of Morals*, J. S. Mill's *Utilitarianism*, and Plato’s *Protagoras*.

**PHI 373-G Phil in Relation to Other Disciplines**

The Problem of Evil (III)

What is the nature of evil? Is evil better described as the presence of a satanic, monstrous entity or as the absence of goodness altogether? Is evil something which is part of or at least necessary to know the good? Or is evil, alternatively, an arbitrary designation, a perspective from which we can wrest ourselves given the right sort of self-reinvention? Finally, how shall we account for evil, or the “shadow,” that lurks within ourselves, and which causes us to despair? In this class, we shall address the problem of evil from several---fictional and non-fictional---angles. The course will divide into four sections examined under the following headings: (1) “evil as the presence of badness” (i.e. evil as substantively and radically separate from the good; Manicheanism); (2) “evil as the presence of goodness” (i.e. evil as tantamount to the good; theodicy); (3) “evil as the absence of badness” (i.e. evil as subjective perspective; thoroughgoing relativism); (4) “evil as the absence of goodness” (i.e. evil as privation; Augustinianism). We will approach these “four models of evil” through consultation with literary and cinematic sources.
Seminars

PHI 401-G Individual Systems  TUES 4:00-6:50  J. Edwards


PHI 402-G Individual Systems  MON 7:00-9:50  H. Silverman

Available to multi-disciplinary graduate students and advanced undergraduates, this seminar will focus in particular on Jean-Francois Lyotard’s (1924-1998) recently translated Discourse Figure (1971). A close reading of this seminal text will show the crucial link between Lyotard’s aesthetic theory and contemporary theories of language, desire, and the political. In order to frame the detailed reading of Discourse Figure, consideration will also be given to his Phenomenology (1954), several 1970s essays on art and psychoanalysis included in Toward the Postmodern (1993), and some of the subsequent developments in his postmodern aesthetic theory from The Inhuman: Reflections on Time (1988).

PHI 435 Senior Seminar  THURS 2:30-5:20  L. Simpson

“Hermeneutics and Critical Theory”—an examination of the affinities and conflicts between the philosophical traditions associated with Hans-Georg Gadamer and Juergen Habermas.