PHI 100 (B, HUM) Concepts of the Person, 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 TuesThurs 11:30-12:50 A. Kim

Bulletin Description: “An historical introduction to philosophy through readings and discussion on topics such as human identity, human understanding, and human values.”

This course examines the development of the idea of “the person” from ancient through early medieval times (ca. 400 B.C. – 525 A.D.). The term is divided into three units. In the first, we will focus on the Greek notion of the human soul as found in Plato and Aristotle; in the second, on the Stoic idea of the self, in particular its relation to God and the cosmos; finally, we turn to the Christian concept of the person in light of those pagan antecedents. The

PHI 100.03 TuesThurs 8:30-9:50 A. Dobbyn

This class will introduce students to philosophy through a survey of foundational philosophical texts and a survey of 2000 years of objections. We will first look at some of the key texts in the discipline. These texts will offer preliminary answers to the question “What is a Person?” and what said persons deserve, aka “What is Justice?” After these dead white men, we’ll spend the rest of the semester entertaining objections from a largely non-white, non-male troupe of thinkers. These thinkers will build upon our initial readings and will expand and enrich our understanding of personhood and justice.

PHI 100.04 MonWedFri 11:00-11:53 H. Bacon

An historical introduction to philosophy through readings and discussion on topics such as human identity, human understanding, and human values. This class will question, examine, trouble, critique, assert, and then question again our understanding of how we conceive of the human being. How is this question yoked to our self-understanding, to our historical situated-ness, to our ideas of what it means to live and think as human beings? How do we link this question of what a person is to what a person should be?

PHI 101 (G, HUM) Historical Introduction to Western Philosophy

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 101.02 MonFri 2:30-3:50 P. Opsasnick

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. An introduction to pivotal theories of the Western philosophic tradition. We will focus on three main periods in the history of philosophy: (i.) Ancient Greek, (ii.) Early Modern, and (iii.) Late Modern. Topics will focus primarily on philosophic theories of ontology, metaphysics, space, time, knowledge, thought, and a number of other related concepts (such as imagination, memory, the soul, etc.). We will consider fundamental questions in the history of philosophy, which are approached differently over these three
periods. What presuppositions are held in the physical and social sciences regarding thought and reality? Are space and time purely mental forms or phenomena, or do they persist somewhere external to us? How do we have knowledge of the world? What does it mean to state with certainty that one knows something? What is the fundamental nature of thought, space, and time? How should we approach the possibility of giving an account of being? Can we prove that God exists? What is the nature of perception?

This course offers you the opportunity to familiarize yourself with classic metaphysical works from a number of monumental Western philosophers including (but not limited to) Heraclitus, Parmenides, Plato, Aristotle, Descartes, Spinoza, Leibniz, Hume, and Kant.

PHI 103 (B, HUM) Philosophic Problems (II)

An introduction to philosophy through the analysis of one or more aspects of contemporary life such as technology, war, international relations, families and friendships, or race, class and gender. A variety of texts are used.

PHI 103

TuesThurs 11:30-12:50

P. Nelson

Our “philosophical problem” is war. What is war? What is a Philosophy of War? What does it mean to conceive of war as a problem? Is it really a problem, or is it merely part of our human condition? We will explore these questions as well as concepts such as violence, power, courage, freedom, responsibility, and justice throughout this course. This is not a lecture course so students should expect to come to class having done the assigned reading and prepared to discuss the material.

PHI 104 (B, CER, HUM) Moral Reasoning, Main Focus

An 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

MonWed 8:30-9:50

E. Granik

This course will survey moral theories including natural law theory, utilitarianism, deontology, and virtue ethics, including perspectives from the east and west, as well as challenges and critiques of these theories. Is religion necessary for morality? Isn’t the “right” thing to do just relative anyway? Why be moral? What does it mean to have a “good” life? These are the kinds of questions we will consider, throughout the course. By the end of the course students should be able to evaluate contemporary ethical issues through the lenses of several theories, and more importantly, develop and better understand their own views on how to live and act well. There will be about 40 pages of reading a week and regular writing exercises ranging from informal free-writing and journaling to formal essays.

PHI 104.03

TuesThur 10:00-11:20

A. Adams

Some traditional questions in ethics are: What is [the] good? Are there criteria I can use to figure out what the good is? Is there such thing as right and wrong? How could I know objectively? If I know what is good, how is it that I know that?

In this course we will be dealing with these traditional questions but we will complicate them with some follow up questions: How does ignorance effect ethical actions? What is ignorance? Can you be held responsible for your own ignorance? When? What kinds of knowledge matters in ethical decision-making? Some thinkers we will be reading to address these questions are Plato, Aristotle, Immanuel Kant, Jean-Paul Sartre, Jean-Jacques Rousseau, José
This course will focus upon the processes, nuances, and inherent difficulties of moral reasoning by exploring five major thinkers in the history of philosophy: Aristotle, Seneca, St. Augustine, Thomas Hobbes, and Immanuel Kant. However, this course will not be merely a historical survey of ideas. Instead, we will be using these philosophers and their theories as a basis for our own reflection upon, and critical engagement with, the central questions of moral philosophy as they apply to our experience today; such as: What constitutes a good human life? What principles should guide our action? What is happiness? Can morality be objective? Is the human being fundamentally a rational animal? What is human nature? How should we live in society? What is the relationship between morality and the law? Throughout the semester, you will be asked to address these questions in light of both the thinker/theory we are studying and your experience. Ultimately, this course is meant to foster your own moral reasoning and how you understand the role of moral reasoning in your life and actions.

**PHI 104 (G, CER, HUM) Politics and Society (II)**

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**  
MonWed 2:30-3:50  
H. Cormier

This course is an introduction to political theory that emphasizes the connection between politics and moral thinking through Western history. In this course we will develop our ability to understand and criticize the moral and political arguments that have shaped our culture and society. We will finish by discussing and debating some significant contemporary political issues that have moral overtones and consequences.

**PHI 105.02**  
MonWedFri 10:00-10:53  
J. Rosales

All of us write our own histories but not in the conditions of our own choosing. We are born into a world and culture much older than us and find ourselves in situations that we do not always ask for. If this is true, then it is imperative that we come to terms with what our present society means, what it offers us, and whether we think its current status is the best of all possible organizations of society. Thus, it is to this imperative of submitting our present context to criticism, without assumption or prejudice, that we will hold ourselves throughout this semester. This class is divided into three main parts. The first part is devoted to readings from the history of political philosophy (Plato, Kant, Rousseau, Mill, Spinoza, Nietzsche). The second and third part of the course treats the history of specific ideas that emerge from political philosophy and moves us closer to our present context (Marx, Althusser, Debord, de Beauvoir, Ahmed, Bernays, Badiou). These last two sections of the course will also feature a documentary and a film that exemplify the social and cultural implications of the ideas covered throughout the semester.

Students will be given a series of readings on a weekly basis that touch upon one or several relevant topics, regarding the question of the relationship between individuals and social groups; how the knowledge we gain from social norms affect an individual’s relationship with others; how power can legitimately be exercised over the citizens of states and countries; and how certain problems in society emerge from the historical transformations of society itself. Some of the thinkers students can expect to encounter throughout the semester are Jean-Jacques Rousseau, Immanuel Kant, John Stuart Mill, Friederich Nietzsche, Benedict Spinoza, Karl Marx, Michel Foucault, Gilles Deleuze, Louis Althusser, Judith Butler, and Alain Badiou among others.

**PHI 105.03**  
TuesThurs 11:30-12:50  
A. Ellis

An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom. Special attention will be given to the unfolding Presidential Election.
This course will provide a comprehensive introduction to the problem of justice in social and political philosophy. Theories of equality, property, sovereignty, race, gender, and sexuality will be explored through works spanning several millennia of intellectual history, divided into three units: ancient, modern, and contemporary thought. Our guiding assumption will be that peoples everywhere, in all times, have thought seriously about social and political theory, and our curriculum will reflect the truly global scope of this tradition. Key ideas include: Platonism, contractarianism, Eurocentrism, patriarchy, Marxism, postmodernism, Black feminism, and decolonial theory.

PHI 108 (B, ESI, HUM) Logical & Critical Reasoning, 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
TuesThurs 10:00-11:20
TBA

PHI 108.02
MonWedFri 10:00-10:53
E. Martinez

In this course we will study the major components of arguments, by analyzing examples of several kinds of arguments in order to determine the formal and semantic conditions that structure the relations between their key propositions. To this end, we will discuss the relation between premises, arguments and theories, the appropriate use of inductive or deductive reasoning, the role of rhetorical devices, and the main forms of false or illegitimate logical connections. But we will also develop a larger conception of critical thinking by approaching classical philosophical texts to analyze their most problematic assertions, and to question their presuppositions, in order to distinguish principles from prejudices, and hypothesis from appeals to murky “practical” intuitions. Moreover, we will approach in Modern authors the ethical conception of a life devoted to the practice of thinking critically. In the final unit of the course, we will then turn to other aspects or uses of language, beyond meaning and form. We will thus learn about performatives, or the ways in which language not only says, but also does. And we will finish by looking at some examples from legal cases in order to apply what we’ve learned.

PHI 108.03
MonFri 4:00-5:20
M. Kryluk

This course will be an introduction to both traditional and modern methods of logical argument and analysis. Topics will basic syllogistic logic, fallacies and modern sentential and predicate logic. We will also apply these logical tools to articles and readings with an aim towards developing critical class discussions.

PHI 108.04
MonWedFri 9:00-9:53
A. Pharaa

The principal aim of this course is to help a student acquire the skills of thinking, reading, and writing critically. Each week starts off by engaging basic logical concepts, then extending these concepts within philosophical works and critical articles, finally working toward lively in-group discussions and in-class debates. Gensler’s *Introduction to Logic* provides the basic logical framework and Plato’s *Republic* bridges theoretical concepts with diverse philosophical works and ongoing debates on gender, race, economic class relations, the justice system, etc. The semester is divided into five main themes: 1. What is justice? 2. The problem of education and learning. 3. Political regimes and their justifications. 4. The Margins: Gender, Race, Economic Classes. 5. Challenging Logic.
PHI 112 Technology and Modern Life (H, STAS)

MonWedFri 10:00-10:53

E. Hallerman

Our course will focus on media and communications technology, historically and in the present. We will work on understanding this kind of technology and its impacts on social organization and daily life. We will look at the history of such developments and study different theories for interpreting their importance, including areas of overlap and disagreement among the theories. We will reflect on the relationship of communications technology to expectations, conventions, and habits in our own daily lives and the lives of others.

PHI 113.01 Philosophical Engineering

MonWed 11:30-12:50

TBA.

PHI 113.02 Philosophical Engineering

MonWed 4:00-5:20

C. Lovette

(B, HUM, TECH)

We all apply specialized knowledge and tools to solve practical problems. Engineers do it in a special way, using a particular kind of technical knowledge, and particular kinds of tools, to solve society's problems. This course, accessible to the non-engineering major, is an introduction to what makes engineering similar to and different from other kinds of problem-solving. Students discuss the social and humanistic contexts of engineering, its implications for human identity and experience, and its political and ethical implications.

Intermediate Courses

PHI 200 Intro to Ancient Phil (I, GLO, HUM)

TuesThurs 1:00-2:20

TBA

PHI 206

TuesThurs 2:20-3:50

J. Edwards

Introduction to Modern Philosophy. This course provides an overview of key developments in western philosophy during the early modern period. We will begin by examining modern thinkers' concern to reshape traditional conceptions of knowledge and reassess the moral foundations of political life. We will seek to understand this concern in connection with the religious and social conflicts of early modern Europe and in view of the rise of natural science. Against this background we will go on to survey important developmental aspects of modern philosophy between 1600 and 1800. We will pay special attention to pivotal metaphysical, epistemological, and moral arguments presented by the following thinkers: Descartes, Hobbes, Spinoza, Hume, and Kant.

PHI 220 Introduction to symbolic Logic

TuesThurs 10:00-11:20

G. Mar

This course introduces students to symbolic logic, including sentential and predicate logic. We will translate statements in English into symbolic notation, and construct formal derivations – developing skills that will help you evaluate the validity of reasoning in any discipline. The course does not presuppose prior experience with philosophy, or any advanced knowledge of mathematics.
The aim of this course is to encourage you to think critically about works of art and artistic practice. Though we shall address many of the general philosophical issues that apply to all of the arts, this is not a survey course. We shall place special emphasis upon music and, in particular, on jazz as an artistic practice. We shall address questions such as, What is a work of art? Among the various products of human activity what distinguishes works of art from other artefacts? Do those distinctions apply to what is intrinsic to the works themselves or do they rather apply to the social reception or perception of those works? What kind of a thing is an art work? In particular, what exactly is a musical work? Where, when and how do “Summertime,” “Stairway to Heaven,” “To Pimp a Butterfly,” or Stravinsky’s “Rite of Spring” exist? What about improvisations based upon those works? Indeed, what are the nature and ethical dimensions, if any, of musical improvisation? What is the relationship of art to the human emotions, and, in particular, what is the connection between music and the emotions? In what ways can we say that music has meaning? What is the nature of the “aesthetic experience,” of aesthetic evaluation? What are we to make of the purported difference between folk or popular practices and artistic practices?

We shall address these questions both with a view to the arts in general and with a special focus on that form of aesthetic modernism known as jazz music, with the aim of developing a “philosophy of jazz.” We shall approach this latter project from two relatively distinct directions, asking 1) what light will careful attention to what is distinctive about jazz shed on our understanding of human agency and experience? and 2) what distinctively philosophical issues are raised by careful attention to the practice of jazz (for example, how should jazz performances be critically evaluated or, are computers capable of genuine musical improvisation)?

Upper Division Courses

PHI 300 Ancient Philosophy (I, HFA+)  TuesThurs 2:30-3:50  C. Miller

Advanced studies in selected Greek thinkers from the pre-Socratics Athenian philosophers and the Hellenistic schools.

PHI 308 19th Century Philosophy (I, HFA+)  TuesThurs 1:00-2:20  D. Dilworth

Description: The course will survey a range of primary source readings in major 19th-c. thinkers who philosophized in the aftermath of Kant. Exegetical focus will be upon Schelling, Schopenhauer, Nietzsche, and Peirce, while considering the place of other authors such as Emerson, Kierkegaard, Hegel, and Marx.

Schopenhauer, World as Will and Representation, vol. one.
Nietzsche, TBA.
Peirce, five Monist journal metaphysical essays of 1891-93.

PHI 310 American Philosophy (I, K, HFA+, USA  MonWed 5:30-60  H. Cormier

This is a class mainly on the distinctively American philosophy called pragmatism, a theory of truth and meaning that is today one of the main philosophical movements of the West. We'll pay special attention to three features of this philosophical view: first, its historical origins in opposition to aspects of “modern” philosophy, or Western philosophy since the 17th-century rise of modern science; second, its connections to the kinds of Darwinian scientific thought that arose in the nineteenth century; and, third, the moral and political ramifications of pragmatism.
Little in this course is about the X-Files, ghostly visitations and the paranormal in our midst. But neither need we disregard these entirely. The un-dead, ESP, black matter, strings and bosons, academic ‘programs,’ the future, the past, or caterpillars’ metamorphoses all require metaphysical shrewdness to be explained.

To study metaphysics is to study the hidden assumptions that the physical and human sciences make about reality (‘ontology’) and about the thinking of reality (‘logic’).

The readings (from Plato, Aristotle, Descartes and Kant) will help us decipher reasonable answers to the following questions:

How can something become another thing? Are they the same thing or not?
Is virtual reality real or virtual?
How am I to exercise self-control? One ‘me’ in charge of another ‘me’? Are there two of me?
How does genetic ‘information’ ‘inform’ a protein?
Are space and time out there? Where? When did time start, where did the Big Bang happen?
Can the material universe be just a field of forces? If so, am I a tiny sub-field of forces?
Why do societies punish law offenders but do not reward law upholders? Is this asymmetry fair?
Why does math work? Can artworks or persons be ‘all appearance but no substance’?
What is death? Is it?

The first segment of the course will take note of the array of distinctive Japanese religious, esthetic, and ethical forms, blending Shinto, Buddhism and Confucianism, of premodern Japan. To this end we will read a selection of the “historical fiction” of Mori Ogai (1862-1922), meticulously researched short stories set principally in the centralized Tokugawa period (1600-1868) of centralized feudalism (though two stories are set in T’ang China) which reprise the cultural symbolic of Japan’s premodern past while providing Ogai’s own post-Meiji period artistic perspective.

The second segment will focus upon the initial wave of the “modernization” (westernization) of Japan, centering on the “Civilization and Enlightenment” writings of Fukuzawa Yukichi (1835-1901) of the early Meiji period.

The third segment will survey some of the “wartime” philosophical writings of the Kyoto School in the 1930s and 1940s (Nishida Kitaro, Kuki Shuzo, Watsuji Tetsuro, Nishitani Keiji, and others).

Prerequisites: not limited to PHI 111, global philosophical interest in general as well as an interest in Japan, China, East Asian religions, philosophies, literatures, arts, and cultural histories will be acceptable as background prerequisite. The course will combine cultural history of Japan and inter-civilizational inquiry.

Books Ordered through the university bookstore:
Mori Ogai, *The Historical Fiction of Mori Ogai*, University of Hawaii Press, pb.

Calendar:
First segment: (6 classes):

Second segment: (6 classes):

Third segment: (7 classes):

Fourth segment: (8 classes).
Nishida, *Last Writings* (entire); possibly other specimens of Nishida or the Kyoto School (xeroxed). Exam in Finals Week.

Grades: from 4 exams, one for each segment of the course; papers TBA.

Attendance: will be recorded daily; 4 absences without official medical or equivalent excuse constitute automatic failure, without discussion; in case of excusable absence, be in immediate touch by campus email or dd9414@aol.com.

**PHI 347 Hermeneutics and Deconstruction**

MonWed 2:30-3:50  
L. Simpson

*(II, G, HFA+)*

In this course, we shall examine writings of the primary exponents of these influential philosophical approaches to language, textuality, discourse and communication—Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur, and Jacques Derrida. We shall also investigate their encounters with other important contemporary philosophers from both the continental and Anglo-American philosophical traditions—philosophers such as Charles Taylor, Jürgen Habermas, and Richard Rorty—who have engaged productively with their thought. The format of the course is designed to address three related sub-topics:

“From Phenomenology to Hermeneutics”

“The Response to the Structuralist Challenge”

“New Images of Philosophy in the Wake of Hermeneutics and Deconstruction”

**PHI 366 Philosophy of the Environment**

TuesThurs 1:00-2:20  
J. Taylor

**PHI 372 Ethical Inquiry** *(II G, CER, HFA+)*

C. Miller

An intensive study of the methodological principles governing the formation of ethical theories and ethical judgements through an investigation of selected ethical problems.

**375 Philosophy of Law** *(G, CER, HFA+)*

TuesThurs 10:00-11:20  
J. Edwards

This course investigates how western philosophers have understood the idea of law and the fundamental roles that law plays in structuring relations between persons in political society. Readings will be taken mainly from works by the following thinkers: Plato, Aristotle, Thomas Aquinas, Thomas Hobbes, Jean-Jacques Rousseau, Jeremy Bentham, Karl Marx, and John Rawls. Issues in contemporary philosophy of law (e.g., the normative basis of legal punishment; the nature of property; equality under law and material inequality) will be treated in connection with these thinkers. We will also take into account various aspects of western social and political history that are relevant to understanding what philosophers have had to say about law, freedom, and justice.
Seminars

PHI 395 Junior Seminar (ESI)  Tues 4:00-7:00  A. Platt

*Description from the course catalog:* “An intensive study of an issue, topic, figure, or historical period in philosophy intended to provide an induction into the method and techniques of scholarly philosophy for junior philosophy majors. This seminar emphasizes careful reading, rigorous discussion, and extensive writing at an advanced level. The content of the seminar is announced before the start of the term, and students are consulted on the content as it proceeds.”

This seminar will explore the concepts of chance, uncertainty, fate and necessity through historical and contemporary philosophical texts. We will talk about the way the “classic problem of free will” is formulated by contemporary philosophers, and consider how it relates to historical discussions of fate, knowledge of the future, and causal determinism. We may pursue related topics – such as theories of rational choice, freedom and moral responsibility, or free will theodicy – depending on the interests of the class. Readings will include historical works by Aristotle, Augustine, Cicero, Spinoza and Hume, and writings by contemporary philosophers such as Chisholm, Frankfurt, Strawson and Van Inwagen. Students will be required to lead in-class discussions, and research and write a term paper with the instructor’s guidance.

PHI 400/5  Tues 5:30-8:30  A. deLaurentiis

Great Philosophers (I, G, HFA)

This course consists of a detailed study of fundamental texts of classical western antiquity, including: extant fragments of some Presocratic philosophers, an Aristotelian text, and a text by a Roman Stoic philosopher. Foci of our study will be the ancient cosmology, metaphysics, anthropology and ethics that have informed all later theoretical developments in western thought. Requirements: one in-class oral presentation, one mid-term essay, one final essay.

PHI 402/520 Analysis of Philosophic Texts (I, G, HFA+)  Tues 2:30-5:20  A. Kim

Bulletin Description: "Detailed analysis of a major philosophic text. May be repeated as the topic changes." We will read Plato's *Republic* from beginning to end. Topics of interest: Plato's political theory; individual and state; method(s) of dialectic; the theory of forms; poetry and philosophy; Plato's philosophical psychology. Special attention will be given to the interrelation of metaphysics, epistemology, ethics, and politics. In addition to reading the primary text, occasional secondary readings will be assigned; this is a reading-intensive course.