

UNDERGRADUATE
SPRING 2020 COURSE DESCRIPTIONS

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

TUTH 8:30-9:50

A. Steinbock

In this class, we will ask the question, “What does it mean to be a person?” We will explore the question by making our way through challenging and fascinating texts, whether they are classically considered “philosophy” or not. The question of personhood is always broadly philosophical, but we will investigate whether that which is institutionally called “philosophy” is up to the task of answering the question. We will explore these things through the lenses of media, technology, culture, psychology, literature, and more. Through these interventions, we will try to get a handle on to what extent the concept of personal identity is even still sustainable in our postmodern, “post-truth” society. This class interrogates concepts of the person.

PHI 100.03

MW 8:30-9:50

A. Moentmann

This class offers an introduction to philosophy through readings and discussion on topics such as the soul, the human, and the meaning of existence. Questions that we will consider include: What does it mean to be a person? What is a person? What is a human soul? How do we gain an understanding of ourselves as persons?

We will be reading texts from a variety of periods considering both ancient and modern writings on the person. We will be exploring the defining features of both being a person and being human from a philosophical perspective.

PHI 101 (G, HUM) Historical Introduction to Western Philosophy, 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 101.02

MWF 11:00-11:53

H. Martinez

An introduction to the significant thinkers and ideas that constitute the history of Western Philosophy. The course will begin with the ancient Greek philosophers, move toward medieval and early modern Europe, and end with influential philosophical movements (Phenomenology and Existentialism) that marked the 20th century. Topics covered will be the nature of reality, knowledge, perception, being, and humanity.

universe? What does it mean to exist? What is a substance? What is change? What is a soul? Can a soul survive death? What is truth? How is knowledge of the truth possible? What is a good human life? What is happiness? What is justice? How can society be organized in a just way? What is the ideal political order for promoting human happiness?

PHI 104 (DEC: D; SBC: CER, HUM) Introduction to Moral Reasoning, Main Focus

PHI 104.01

TUTH 8:30-9:50

A. Platt

This course will examine what makes an action morally right, what makes a human life (or for that matter any life) a good life, and what it means for a person to be virtuous. We will survey ethical theories, including those of Aristotle, Thomas Aquinas, Francis Hutcheson, Immanuel Kant, J.S. Mill and W.D. Ross. We will also discuss how these ethical theories apply to contemporary moral issues regarding topics such as genetic engineering, cloning, abortion or environmentalism.

PHI 104.02

MW 8:30-9:50

C. Faul

How to Live the Best Life Possible In this course, we will investigate philosophically how to live the best lives possible. In order to do this, we will be reading and discussing five foundational texts on ethics in the history of Western philosophy, beginning in ancient Greece and ending in twentieth-century France. The thinkers we encounter will help us appreciate ever more clearly the conceptual and practical difficulty involved in living well, and we will spend considerable time trying to understand the often obscure motivations for and forces at work in our activities as humans. This course is both reading and writing intensive. No previous philosophical work is expected.

PHI 105 (G, CER, HUM) Politics and Society (II), 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

MWF 12:00-12:53

A. O'Byrne

This course is an introduction to social and political philosophy. Philosophy is the discipline in which we study the concepts that allow us to make sense of the world, the principles that allow us to judge it, and the history of both. Reading the work of historical figures such as Plato, Aristotle, Locke, Hobbes, Rousseau as well as contemporary thinkers such as Arendt, Mills and Young, we will think about how to live together well and how to shape societies on the basis of justice and equality.

PHI 105.02

TUTH 8:30-9:50

J. Sares

This course is an introduction to philosophical debates about human freedom, will, and action. During the semester, we will examine historical texts that consider whether the human being is free or determined, whether the human being can be held responsible for its actions, and in what sense the human being can introduce something truly 'creative' into the world, as a disruption or excess to its determined causal series. Thus, unlike many political philosophy courses, this course focuses on the *metaphysical* question of free will. This conceptual grounding will serve, in turn, to inform discussions about political and social imaginations about what a good and justice society ought to look like. If we are *not* 'metaphysically' free in terms of our individual will, should we be resigned to our unfreedom in society? Is the individual person free, or does freedom only emerge in relation to a community? More generally, is there *actually* a relationship between the metaphysical question of free will and the question of justice?

PHI 105.03**MW 4:00-5:20****E. Martinez**

This course is an introduction to philosophical debates about human freedom, will, and action. During the semester, we will examine historical texts that consider whether the human being is free or determined, whether the human being can be held responsible for its actions, and in what sense the human being can introduce something truly ‘creative’ into the world, as a disruption or excess to its determined causal series. Thus, unlike many political philosophy courses, this course focuses on the *metaphysical* question of free will. This conceptual grounding will serve, in turn, to inform discussions about political and social imaginations about what a good and justice society ought to look like. If we are *not* ‘metaphysically’ free in terms of our individual will, should we be resigned to our unfreedom in society? Is the individual person free, or does freedom only emerge in relation to a community? More generally, is there *actually* a relationship between the metaphysical question of free will and the question of justice?

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.

PHI 108.01**MWF 11:00-11:53****G. Mar**

This is a course on Logical and Critical Reasoning. The goal of the course is to impart these skills to students it will enable them to be more successful in their other college courses and to develop habits of mind that will serve them well in their subsequent careers and lives as thinkers. The course will be taught through modules on modules on problem solving, argument and advocacy, moral reasoning, logic and deduction, and understanding scientific reasoning.

The ancient orator Horace (65 B.C. - 8 B.C.) once wrote, “Control your mind or it will control you.” One way to become less helpless—to gain control over one’s life—is to gain control over your own thinking. Today we feel more helpless than ever as we are flooded by “news feeds” that overwhelm us and foster a stupor of inaction. Rather than even having “dangling conversation”, there is no real dialogue vital for democracy. Post-election analyses suggest that many Americans are confined to “echo chambers” that simply reinforce cherished myths. And it seems the amount of money poured into persuading the American public is far greater, far more enthusiastically spent, than the dollars that go into education. One way to be less helpless, to be more in control, is to have control over your own thinking. This course is designed to do just that.

PHI 108.02**MW 8:30-9:50****M. Clemons**

The principal aim of this course is to help students sharpen their critical skills for thinking, reading, and writing. Each week starts off by engaging basic logical concepts, then extending these concepts to major philosophical works. Each class begins with a short quiz and ends with group-work/debate. Each Saturday students will submit an online quiz that reviews the topics

of that week, except for those Saturdays that are scheduled for one of the four Exams of the semester. Gensler's *Introduction to Logic* provides the basic logical framework and Plato's *Republic* offers critical thinking about justice, the individual, community, the scientific method, economic class relations, gender, etc. Shorter philosophic engagement from Aristotle, Kant, Nietzsche, Social Contract Theory, Critical Theory, and Postmodern works will be introduced in conversation with the two main books.

PHI 112 (H, STAS) Technology and Modern Life, Main Focus

Investigates the history as well as the present and potential future impact of technology and artifacts not only on material human life but also on the human experience of the world. It addresses ethical questions concerning the uses and abuses of technology as well as asking such questions as whether technology is neutral and merely instrumental or should be seen as having a more profound impact on human life.

PHI 112.02

TUTH 8:30-9:50

D. Kamins

In this course we will investigate ways in which diverse technologies make up "modern life," including the ethical uses and abuses of technology; technology and politics, education and medicine. We begin with a survey of philosophical understandings of being an individual, a community, and the human species. Following this, we'll discuss academic texts, documentaries, television programs, and news articles as we build a variety of perspectives analyzing technology's influences, contributions, enhancements, and/or distractions concerning our understanding and activities of what it means to be human in modern society.

PHI 112.03

MW 4:00-5:20

G. Mangiameli

PHI 113: (B, HUM, TECH) Philosophical Engineering, Main Focus

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. For their final projects, students work individually or in teams in a simple engineering project.

PHI 113.01

MW 2:30-3:50

R. Crease

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. Students will have regular simple build exercises. Students will also learn how to use the 3D printer in the Innovation Lab. For their final projects, students work individually or in teams in a simple engineering project – in which at least one part must be built with a 3D printer at the lab.

Intermediate Courses

PHI 247 Existentialism (I) (G, CER HUM) TUTH 11:30-12:50 R. Harvey

While the themes mentioned in the Bulletin description – alienation, anxiety, nihilism, absurdity, the self, value, death, and immediacy – will necessarily color and shade our exploration this semester, our focus will be on reading, discussing, analyzing, and interpreting a selection of the salient texts that make up the philosophical (and literary) tendency that bears the name of *existentialism*, from its origins in the 19th century through its mid-20th-century heyday, in order to situate it in the *history of ideas*. Readings from Kierkegaard, Dostoevsky, Nietzsche, Camus, Sartre, and Beauvoir. Plus a film by Hiroshi Teshigahara.

PHI 277 Political Philosophy (G) (CER, HUM) TUTH 1:00-2:20 A. Platt

In this course we will examine major works in political theory, from ancient Greece through the twentieth century. We will reflect critically on these works. And we will consider how (and to what extent) the theories developed in them apply to the contemporary world. Readings will include works by Plato, Machiavelli, Hobbes, Locke, Rousseau, Mill, Marx, and Rawls.

Upper Division Courses

PHI 300 Ancient Philosophy (I) (I, HFA+) TUTH 1:00-2:20 A. Kim

We will explore the nature of human excellence and happiness through a close reading of his *Nicomachean Ethics* and selections from the *Eudemian Ethics*.

PHI 306 Modern Philosophy (I) (I HFA+) TUTH 10:00-11:20 J. Edwards

Your most fundamental objective in taking this course is to gain a historically well-grounded understanding of major philosophical concepts, principles, methods, and problems that have shaped our conceptions of material nature and the conditions of human agency in nature since 1600. This course is thus concerned with key developments in Western philosophy during the seventeenth and eighteenth centuries. We will pay special attention to pivotal metaphysical, epistemological, and moral arguments presented by the following thinkers: Descartes, Hobbes, Hume, Rousseau, and Kant.

PHI 308 19th-Century Philosophy TUTH 10:00-11:20 D. Dilworth

The course will survey the range of principal 19th-c. philosophers who followed in the aftermath of Kant. Exegetical focus will be upon Kant (1724-1804), Schelling (1775-1854), and Peirce (1839-1914), while in passing figuring the place of other authors such Schopenhauer, Kierkegaard, Hegel, Marx, Nietzsche, Emerson, William James.

Degree of difficulty: primary source readings in Kant, Schelling, and Peirce.

Prerequisites; recommended background courses in ancient (PHI 300), medieval, and early modern (PHI 306).

Books ordered through the university's Amazon link:

Kant, *Prolegomena to Any Future Metaphysics* (1783).

Kant, *Critique of the Power of Judgment* (1790).

Schelling, *Investigation in to the Essence of Human Freedom* (1809) and *The Berlin Lectures on*

the Negative and Positive Philosophy (1841).
Peirce, *The Essential Peirce*, vol. 1 (Indiana U, Press).

Grades: from the four exams; papers optional, in consultation.

Attendance: will be recorded daily; 4 absences without official medical or equivalent excuse constitute automatic failure; in case of excusable absence, be in immediate touch by dd9414@aol.com . No Makeups or INCs. Campus disability protocols are in effect and will be observed.

PHI 336 Philosophy of Religion (II) (CER, HFA+) TUTH 1:00-2:20

J. Edwards

Faith vs. Reason. Religion vs. Science. Etc. The debates (both public and private) seem to go on interminably, without end and with no likely winner anywhere in sight. But does that have to be so? To see if we can answer this big question, we at least need to understand what we're supposed to be talking about when we talk about 'God' and related notions. So just what is God—that is, what are the attributes that God must have in case the being that we call God actually exists? What exactly is God's relation to nature? Can the existence of God be demonstrated by the powers of human reason? Or must a rationally thinking person conclude that God does not—and indeed cannot—exist? How do we understand the relationship between God and human morality? And what happens to the basis of human morality in case God doesn't exist? Given the historical significance of the theistic religions, these are among the most important philosophical questions that we can ask and attempt to answer. This course is devoted to their proper clarification.

PHI 340 Philosophical Traditions of East Asia (I) (CER, GLO, HFA+)

TUTH 1:00-2:20

D. Dilworth

The first segment of the course will endeavor to gain philosophic perspective of the array of religious, esthetical, and ethical life world of premodern Japan, a unique blending of Shinto, Buddhist and Confucian values in a top-down, samurai-dominated, centralized feudal culture ; to this end we read a selection of the "historical fiction" of Mori Ogai (1862-1922), meticulously researched short stories set principally in the Tokugawa period (1600-1868), though two (Taoist and Zen stories) are set in T'ang China, the ensemble of which reprise the cultural symbolic of Japan's premodern past while providing his own post-Meiji period (1868-1912) artistic perspective. The second segment will focus upon the initial wave of the "westernization" (modernization) 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, an interest in Japan, China, East Asian religions, philosophies, literatures, political and cultural histories will be acceptable as a prerequisite.

Books Ordered through Amazon link to the university bookstore:

Mori Ogai, *The Historical Fiction of Mori Ogai*, University of Hawaii Press, pb.

Fukuzawa Yukichi, *Outline of a Theory of Civilization*, Columbia University Press, pb.

Nishida Kitaro, *Last Writings: Nothingness and the Religious Worldview*, University of Hawaii Press, pb.

Calendar:

First segment: (6 classes).

Mori Ogai, pp. 45-222, from 'The Last Testament of Okitsu Yagoemon' to 'The Last Word.'

Second segment: (6 classes).

Mori Ogai, pp. 223-384, from 'The Boat on the River Takase' to 'Saiki Koi.' Third segment: (8 classes).*

Fukuzawa, *Outline* (entire). Fourth segment: (8 classes).

Nishida, *Last Writings* (entire); and other specimens of the Kyoto School (photocopied).

Grades: from quizzes during the Ogai segments, and from 4 exams, one for each segment of the course; optional 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 to dd9414@aol.com . No makeups, or INC term grades; in case of emergency be in immediate email contact.

Disabilities: campus protocols are in effect and observed.

PHI 347 Hermeneutics and Deconstruction (II) (ESI, HFA+) TUTH 2:30-3:50 L. Simpson

For many years now, language has been a central concern of European or continental philosophy. It has not always been so. Over about the last fifty years, there has been a decided shift away from a preoccupation with perception and knowledge to a concern with issues of language, textuality, discourse, and communication. This “linguistic turn” in continental philosophy has transpired primarily under the aegis of two philosophical approaches to meaning and interpretation: hermeneutics and deconstruction. Both, though in different ways, take as their point of departure Heidegger’s hermeneutic phenomenology, his exploration of how we relate to and understand the world. Language becomes the central locus for this question in the work of Hans-Georg Gadamer, because for him it is only by means of language that we have a world. Drawing on the work of thinkers such as Freud, Nietzsche, and the linguist Ferdinand de Saussure as well as Heidegger, Derrida refocuses the issues of language and textuality in the direction of a post-structuralism. In this course, we shall examine writings of the primary exponents of these philosophical movements—Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur, and Jacques Derrida—as well as 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 362 Philosophy of Biology (H, STAS) MW 4:00-5:20 H. Cormier

In this course will consider a number of issues under investigation in both biology and contemporary philosophy, such as evidence for the theory of evolution, the debate between evolutionary biology and creationism or intelligent design, adaptive fitness, adaptationism, units of selection, systematics, phylogenetic inference, the existence of laws in evolutionary biology, and whether biology is “reducible” to physics. The class will also consider contemporary uses of evolutionary theory to explain features of human mentality, behavior, culture, morality, and politics, and these discussions will feature special attention to “race” and gender and their role in biological thinking about human nature.

PHI 366 Philosophy of the Environment (III) (CER, HFA+) MW 4:00-5:20 J. Taylor

PHI 369 Philosophy of Mathematics (III) (H, STAS) MW 2:30-3:50 G. Mar

Logical paradoxes threatened the foundation of mathematics at the turn of the century. Hilbert in his famous address to the International Congress of Mathematicians in 1900 listed 23 open problems—three of which dealt with the foundations of mathematics. The standard philosophies of mathematics—Frege’s Logicism, Hilbert’s Formalism, Brouwer’s Intuitionism were responses to Kant’s philosophical framework. Fortunately, many of these foundational issues can be appreciated without extensive exposure to the mathematical super-structures that have been erected upon those foundations. This is a course does not presuppose extensive background in either philosophy or mathematics. Exposure to some elementary symbolic logic is helpful, an insatiable curiosity is desirable, and a healthy tolerance for paradox and undecidability is an absolute necessity.

PHI 373 Philosophy in Relation to other Disciplines (III) (G, HFA+)

Topic: Philosophy and Literature

TUTH 11:30-12:50

P. Carravetta

This course explores how literature is an eminently philosophical enterprise, and how philosophy is deeply rooted in the history and development of language, especially formalized genres or types of discourse such as poetry and prose. In the first half of the course we will look at some philosophical ideas contained in Dante's *Divine Comedy*, the epic journey to the beyond written by the exiled Florentine between 1310 and 1320, and arguably the greatest poem ever written in the West. As Dante funnels all previous history into his vision, this will allow us to track some key issues from Ancient History to the birth of Humanism, among which focus will be on the idea of Justice, the conceptions of society, the role of free will, the dialogue/diatribe between church and empire and their value scales, and prominently the relation between language and thought (rhetoric and logic). The second half of the course we will deal with the main ideas contained in Giambattista Vico's *The New Science*, written in 1723-44. Vico's totalizing but cyclic, anthropologically grounded, view of historical development allows him to see the genealogy (birth development ascendance and eventual decline) of a number of institutions, such as the polis, the systems of jurisprudence, the very development of metaphysics, the relation between secular and religious power, the science of mythology and the mythology of science. But what is crucial here is that it is all founded on some general tenets of how language effectively functions in given contexts, and among these most eminently figures literature, as narration (of history, values, ideals).

Other authors referred to for background and/or critical comparison (and from which we will discuss selected and posted excerpts): include Homer, Virgil, Philo, Capella, Machiavelli, Bacon, Descartes, Hegel, Nietzsche, Freud, Heidegger, Foucault, Arendt, Butler, Ricoeur. Students are responsible for a) engaged class discussion [15%], b) one 15 min. class presentation [15%], c) a 100 multiple-choice-questions mid-term quiz on the *Divine Comedy* [30%], and d) a 14-18 pp term paper on a topic approved by instructor [40%]. Week by week

Syllabus available in mid-January. *The Portable Dante*, by Dante Alighieri (Author), & Mark Musa (Editor, Translator, Introduction). Penguin Classics; ISBN: 0 14 24.3754 9. Paperback, Copyright 1995 & later reprints

The New Science, by Giambattista Vico (Author) & Dave Marsh (Editor, translator) & David Grafton (Introduction), Penguin Classics; Copyright 1999, & later reprints; Paperback.

PHI 374 Bioethics (G, CER, HFA+)

TUTH 2:30-3:50

R. Harvey

In this semester's course on a slice of the expansive field of bioethics, we will read, discuss, and analyze a selection of texts dealing with ethical questions concerning the link between the life of persons and the politics that attends such ethics. Another way of putting it is this: How did we get from the body per se to the body politic? From Michel Foucault's foundational explorations of medicine in an era when biological science was just emerging from natural history, we will move on to contemporary philosophical efforts to expand the category of legitimate life and, concomitantly, those that attempt to resist its shrinkage.

Seminars

PHI 395 Junior Seminar (ESI)

W 2:30-5:20

A. Kim

Topic: Plato's Moral Philosophy

We will explore Plato's moral thought through a close reading of several shorter Socratic dialogues; the whole of the *Protagoras* and *Gorgias*; and selections from the *Republic*.

PHI 401 Individual Systems of the Great Philosophers (I) (G, HFA+)

Topic: Rousseau and Revolution

M 2:30-5:20

A. DeLaurentiis

Jean-Jacques Rousseau's life (1712 -1778) and work are, by all standards, emblematic of radical thinking. Rousseau's work defined the ideological parameters of the French eighteenth-century revolutionaries, as well as of subsequent developments of the revolution (from post-revolutionary dictatorship, to the separation of state from religion, to individual freedoms.) Hence, Rousseau is essential reading for anyone interested in the many souls of economic and political revolutions, as well as for those interested in the enduring legacy of secularism and citizenship in modern political culture.

Excerpts from works to which Rousseau refers will be provided by me.

Hard copy books are *required* because (i) screens are not allowed in class, (ii) lectures and discussions directly refer to the readings, and (iii) exams are open-book but no printouts.

Required texts:

J.-J. Rousseau, *The Basic Political Writings*, translated by Donald A. Cress, Hackett.

J.-J. Rousseau, *The Reveries of the Solitary Walker*, translated by Charles E. Butterworth, Hackett.

Course requirements:

One in-class mid-term, one in-class final, quizzes.

PHI 472/AAS 572 Topics in Asian Philosophy (I) (J, ESI, HFA+)

TUTH 11:30-12:50

A. Chakrabarti

A topical survey of the rich and diverse field of conflicting Indian philosophical debates concerning the origin of the universe, the self and mind-body relationship, universals/essences and the external world. The focus will be the Buddhists refutation of the existence of God, the Buddhist denial of any permanent self or soul, the Buddhist logical arguments against the existence of any universals or objective common properties meant by general words, and the repudiation by the Mind-Only School of Buddhism of the external physical world. Adopting a historically accurate argumentative-analytical view of the ancient South Asian philosophical engagement with suffering, cause of suffering, and the moral means of attaining freedom from suffering, the course will also debunk the widespread myth that Buddhist or Indian philosophy is merely mystical and anti-rational.

Text

1. *An Introduction to Indian Philosophy: Hindu and Buddhist Ideas from Original Sources* / Edition 2
by Christopher Bartley (Continuum, London 2011)

2. *Buddhism as Philosophy* –Mark Siderits (Hackett)

