

## Philosophy Course Descriptions - Spring 2022

Course and Section	Date and Time	Location	Instructor
101-101	T 6:30pm-9:20pm	Louise Pound Hall 103	Trevor Adams
<p><b>Introduction to Philosophy</b>            This course will introduce you to the main branches of philosophical inquiry including metaphysics, epistemology, ethics, and philosophy of religion. This course will examine historical figures as well as contemporary philosophers. We will explore the answers to questions like: What am I? Do I have free will? How do I know what I know? Who do I trust in society? How do I determine whether an action is right or wrong? Does God exist?</p>			
101-150	TR 9:30am to 10:20am	Brace Lab 206	Jennifer McKittrick
<p><b>Introduction to Philosophy</b>            This course introduces philosophical methods and explores fundamental philosophical questions, including: Can I be certain of anything? Is morality relative? What's the relation between the mind and the brain? Can I survive the death of my body? Do I have free will? Does God exist?</p> <p>Requirements: two essay exams, one 5-page paper, and participation in recitation sections. Satisfies ACE Learning Outcomes 5 and 8.</p>			
101-250	TR 11:00am-11:50am	Avery Hall 106	Joseph Mendola
<p><b>Introduction to Philosophy</b>            This is an historical introduction to philosophy. We will consider a broad range of philosophical questions, including the nature of ethical truth, the relationship between the mind and body, our knowledge, and the existence of God. We will read a wide range of famous philosophers.            The principal text is Stephen Cahn (ed.), <i>Classics of Western Philosophy</i>, 8th edition, 2012. The course requirements include two exams and a paper.</p> <p>The course may be used to satisfy either ACE 5 (Humanities) or ACE 8 (Ethics).</p>			
105-700	Online	Does Not Meet	Colin McLear
<p><b>The Philosophy of Food</b>            Food is a central part of human life, both in its production and consumption. Food is closely tied to the values that we hold and the cultural identities that we endorse (e.g. the sorts of things that we eat vs. the sorts of things that they eat). Our choices about food, both as individuals and as a society, raise a variety of moral, political, social, and economic questions. In this course we'll investigate these questions using a variety of methods and sources, but with an eye to their philosophical importance. This course can be used to satisfy either Ace 5 (Humanities) or Ace 8 (Ethics)</p>			
106-099	TR 12:30pm-1:45pm	Louise Pound Hall 7	Adam Thompson
<p><b>Philosophy and Current Issues</b>            This course aims to develop students' ability to maturely reason about current, complex moral issues. Students will study abolition as an approach or solution to problems that animate relationship violence, prisons, and wealth inequality.</p> <p>This course can be used to satisfy either ACE 8 (Ethics) or ACE 9 (Global/Diversity).</p>			

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106-101	R 6:30pm-9:20pm	Louise Pound Hall 103	Eunhong Lee
<p><b>Philosophy and Current Issues</b></p> <p>Every day we face a moment of decision, including what to eat for lunch, whether to attend class, donate money, or keep the promise with friends instead of oversleeping. We believe that our choices and decisions are free. However, do we have free will for making decisions? Sometimes we regret our choices, ponder what the best choice was, and consider the impact of those choices on our lives. We will look into the thoughts of many philosophers who have been thinking about the better decision among various forking paths in our lives.</p> <p>In this class, we will ask ourselves what will make our lives better, and we will think about how to solve the problem ourselves in a variety of ethical dilemma situations. Also, we will consider whether moral choices will make our lives better. Our class will be divided into four parts. 1) What is the good life? 2) What is the right thing to do? 3) what is ethics?, and 4) What practical decisions should we make? Specifically, we will continue to deliberate and discuss free will, poverty, hunger, euthanasia, eating animals, the environment, abortion, the death penalty, the legacy of racism, feminism, and drugs.</p> <p>We will cover the original texts and secondary literature of philosophers and various recent issues. There are no prerequisites for this course.</p> <p>This course may be used to satisfy either ACE 8 (Ethics) or ACE 9 (Global/Diversity).</p>			
106-150	TR 9:30am-10:20am	Morrill Hall 141	John Brunero
<p><b>Philosophy and Current Issues</b></p> <p>The course will introduce some of the important questions of moral philosophy: What is it for a life to go well? (Is the good life one of happiness, one in which you get what you want, or one in which you accomplish something of value?) What is it to act in a morally right way? (Is it to produce the best consequences possible? Is it to act in accordance with certain moral principles? If so, which principles?) Why should we act in a morally right way, especially Philosophy Department Fall 2021 Course Descriptions 2 when doing so often appears contrary to our self-interest? What is the relationship between morality and religion? Are there objective moral truths, or is ethical truth relative to cultures or individuals? We'll then consider the application of moral philosophy to some current ethical issues: Is it morally acceptable to kill and eat animals or use animals in experiments? Is abortion immoral? Is capital punishment unjust? Is torture ever permissible? What are our obligations to relieve world poverty? Is euthanasia ever morally permissible? Is there an obligation to obey the law? When is civil disobedience justified? Should the recreational use of drugs be illegal? The course will consist of two lectures and one quiz section per week. Students are required to attend both the lectures and their assigned quiz section. There are no prerequisites for this course.</p> <p>This course may be used to satisfy either ACE 8 (Ethics) or ACE 9 (Global/Diversity).</p>			
106-250	MW 11:30am-12:20pm	Louise Pound Hall 27	Mark Van Roojen
<p><b>Philosophy and Current Issues</b></p> <p>The class will focus on a number of ethical topics of current interest, most likely four of the following world hunger, war, economic inequality, rights to sexual privacy, and racial justice. Each of these issues presents various choices between different and even conflicting individual and social policies. The class will focus on reasons for and against adopting various courses of action, and will explore the cogency of the reasons offered.</p> <p>Students will work out their own positions and, hopefully, come to better understand opposing views. In the course of examining these reasons, we will become more familiar with a very general distinction between various forms of ethical justification - the distinction between consequentialist justifications and</p>			

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nonconsequentialist justifications. We will explore how various positions about the specific issues are amenable to either form of justification.

Readings for the class will encompass both classic texts and current articles from philosophy journals, but most of these will be available on line and on reserve so there will be very little if any reading to buy.

Major Assignments: Two tests; two papers; clicker participation. This course will satisfy either ACE 8 (Ethics) and ACE 9 (Global Awareness/Knowledge of Human Diversity)

**107-150**

**MW 9:30am-10:20am**

**Brace Lab 105**

**Patrick White**

### **Ethics of Emerging Media Arts**

What, if any, bearing does ethics have on art? Of art on ethics? In this course, we will consider many dimensions of the ethics of emerging media arts, from the moral status of immoral artists and immoral art (if there is any such thing), the role of art and of artists in society, forgeries, fakes and imitations, the nature of representation, cultural appropriation, and the considerations of privacy. We will also consider the relation between art and games and the aesthetic and ethical value of the latter.

**110-150**

**TR 9:30am-10:20am**

**Henzlik Hall 53**

**Adam Thompson**

### **Introduction to Logic and Critical Thinking**

Introduction to the principles of correct reasoning and their application. Emphasis on improving skills of thinking and reading critically, analyzing and evaluating arguments objectively, and constructing sound arguments based on relevant evidence.

This course can be used to satisfy either ACE 3 (Math/Stat/Reasoning).

**211-001**

**TR 11:00am-12:15pm**

**Louise Pound Hall 124**

**Reina Hayaki**

### **Introduction to Modern Logic**

PHIL 211 is an introduction to symbolic logic, covering sentential (propositional) logic, monadic predicate logic (with one-place predicates and simple quantifiers), and polyadic predicate logic (with relational predicates and nested quantifiers). At each stage, you will learn how to translate English sentences into the relevant logical language and vice versa, and how to construct proofs of valid arguments and statements using natural deduction. This course is highly recommended for those planning to take the LSAT, GRE, or other standardized tests with an analytical component; and for philosophy majors planning to go to grad school.

This course is certified for ACE 3, and satisfies the logic requirement for the philosophy major.

PHIL 211 has no prerequisites. It does not presuppose PHIL 110 (Introduction to Logic and Critical Thinking), although it is more advanced than PHIL 110. There is a small amount of overlap between the last part of PHIL 110 and the first part of PHIL 211. Both PHIL 110 and PHIL 211 satisfy the logic requirement for the philosophy major.

All course materials will be posted on Canvas; no textbook purchase is required.

Major assignments: two in-class exams and seven take-home problem sets.

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<b>213-101</b>	<b>W 6:30pm-9:20pm</b>	<b>Louise Pound Hall 103</b>	<b>Janelle Gormley</b>
<p><b>Medical Ethics</b></p> <p>There is a question regarding what role that ethics, and broadly, philosophy, plays in the medical field. The medical field seems to have a set of norms. In the Hippocratic Oath, both ancient and modern versions, there are claims about harm, respecting patients, and compassion. This seems straightforward. But the Hippocratic Oath does not seem to fill out what those terms mean. For example, if I am to do no harm, but must harm a patient in order to save them, how can I settle this worry? Even further, while there are prescriptions for how one should act with respect to patients, the prescriptions leave out how to operate interpersonally between all in the medical field. In this course, we will examine what tools philosophy can provide with respect to the medical field by not only critically engaging with various complex moral issues, but also by learning how to read complex texts and write about those texts. The topics include, but are not limited to the following:  Ethical tools such as standards of right action, Tools for writing, Whether or not a particular model of diagnosis informs how patients are treated, How to understand the interpersonal relationships between various medical professionals and patients, Various applied topics which include questions about privacy and information, biomedical research, treatment and enhancement, along with an opportunity for students to offer suggestions for their own topics.</p> <p>This course will have reading quizzes, in class activities that will foster engagement with the material, and papers that are aimed at being in a position to explain a view, and later, being in a position to argue and defend a view.</p>			
<b>213-700</b>	<b>Does Not Meet</b>	<b>On-Line</b>	<b>Aaron Bronfman</b>
<p><b>Medical Ethics</b></p> <p>This online course covers a wide variety of moral issues in the ethics of medicine and the allocation of healthcare. These issues include the moral status of the embryo and fetus (abortion, stem cell research, genetic enhancement), the limits in a medical context of what can be bought and sold (commercial surrogacy, organ sales), the role of rights and fairness in a healthcare system (rights to healthcare, allocation of scarce resources), and the proper extent of control over one's own body (assisted suicide, euthanasia, advance directives).</p> <p>The focus of the course is on assessing arguments for and against different positions on these moral issues, with background information provided as needed. The course requires a reading response for most weeks, two 4-page papers, and participation in a weekly small-group videoconference.</p> <p>This course may be used to satisfy either ACE 5 (Humanities) or ACE 8 (Ethics).</p>			
<b>221-001</b>	<b>M 6:30pm-9:20pm</b>	<b>Louise Pound Hall 114</b>	<b>Jean Cahan</b>
<p><b>Intro to Political Philosophy</b></p> <p>A survey of many of the classic and modern political thinkers of the West, from Socrates to Foucault. Their main ideas and works are discussed. Important contemporary issues, such as those relating to the environment, immigration and race are discussed in light of the historical survey.</p>			
<b>225-001</b>	<b>TR 9:30am-10:45am</b>	<b>Military &amp; Naval Science 203</b>	<b>David Henderson</b>
<p><b>Environmental Ethics</b></p> <p>Ethical dimensions in human relations to the environment. What is the nature of moral value generally, and what are the range of things that are morally valuable? Are there things that are fundamentally morally valuable beyond humans or human happiness (i.e., sentient creatures, ecosystems, and species)? What is the right thing to do given various answers to such value questions?</p>			

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After reviewing some general positions in philosophical ethics, we will look at applications of these (and some variants) in environmental ethics. We will also use responses to climate change as a focus.

The principal assignments for this course will be 3 take-home papers, each on an assigned topic announced a little over a week before the scheduled due date.

<b>230-001</b>	<b>TR 12:30pm-1:45pm</b>	<b>Louise Pound Hall 114</b>	<b>John Brunero</b>
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### **Philosophy of Law**

This course is divided into three parts. In the first part, we'll discuss various issues concerning the relationship between law and morality. In the second part, we'll consider several important legal and moral concepts, including liberty, privacy, justice, and equality. In the third part, we'll consider issues related to punishment and responsibility. We'll read essays by philosophers and lawyers, as well as the judicial opinions in several important US Supreme Court cases. The course does not presuppose any background in philosophy or in law. Here are some of the questions we'll consider in this course: Are unjust laws legally valid? Is there a moral obligation to obey the law? Which standards should we employ when we attempt to interpret the law and the Constitution? Why is liberty important and to what extent should people be left free to do as they choose? What are the proper limits to free speech and expression? What are the Constitutional and moral grounds for personal privacy and autonomy? What does it mean to treat people justly and equally? Why, and to what extent, should we punish criminals? Is capital punishment morally permissible? Should we punish unsuccessful attempts at murder less severely than successful attempts, and, if so, why? Should people be held legally responsible for their omissions as well as their actions? When are people excused from responsibility for their acts?

This course may be used to satisfy either ACE 5 (Humanities) or ACE 8 (Ethics)

<b>232-001</b>	<b>TR 12:30pm-1:45pm</b>	<b>Louise Pound Hall 330</b>	<b>Colin McLear</b>
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### **History of Philosophy (Modern)**

This course surveys the metaphysical and ethical views of some key figures in Early Modern (17th—18th century) European philosophy. We will examine five key ideas that drove much of the philosophical debate of the Early Modern period: Dualism, Materialism, Idealism, Monism, and Skepticism. Figures discussed include Astell, Cavendish, Descartes, Galileo, Hobbes, Hume, Leibniz, Newton, Poullain de la Barre, and Spinoza.

This course satisfies ACE requirement 5 (Humanities). This course is certified for ACE 5 (Humanities) and satisfies the history of philosophy requirement for the philosophy major.

<b>265-001</b>	<b>MWF 11:30am-12:20pm</b>	<b>Burnett 205</b>	<b>Jean Cahan</b>
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### **Introduction to Philosophy of Religion**

A survey of the key concepts and themes of the world's major religions. Questions about the existence and nature of god(s); the problem of evil; divine presence in history; and others, are discussed through the lenses of the monotheistic religions as well as Eastern religions.

<b>291-PO1</b>	<b>On-Line Spring Pre-Session</b>	<b>Does Not Meet</b>	<b>Ryan Turner</b>
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### **Ethics of Health Equity (2 Credits)**

Explore problems of inequality in the context of medical care and global health outcomes, and discuss ethical issues with inequities across intersecting categories such as race, gender, age, and class. Students will enhance their understanding of care ethics and justice ethics perspectives and apply the discussions to an argument about an important health equity issue.

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291-PO2	On-line Spring-Preession	Does Not Meet	Christopher Stratman
<p><b>The Political Philosophy of Martin Luther King, Jr. (2 Credits)</b>  This course is an introduction to political philosophy. Students will investigate various philosophical questions regarding justice and the just state in light of Martin Luther King, Jr.'s philosophy of non-violence and radical, racial justice. Open to non-majors. No prerequisite required.</p>			
291-PO3	On-Line Spring Pre-Session	Does Not Meet	Mark Selzer
<p><b>Ethics of Emerging Technologies (2 Credits)</b>  Explore some of the moral questions surrounding modern technology: Should companies use attention-grabbing methods to influence our purchases and behavior? Are online friendships less genuine? How are real-life friendships impacted by online interactions? How do we handle algorithms that create echo chambers or are used for predictive policing and judicial sentencing?</p>			
305-001	TR 2:00pm-3:15pm	Burnett 231	Reina Hayaki
<p><b>Philosophy of Language</b>  This course is an introduction to the philosophy of language. This is a central area of contemporary analytic philosophy, dealing with the nature of language and its relationship to its users and to the world. We'll consider questions such as the following.</p> <ul style="list-style-type: none"> <li>• A <b>definite description</b> is a common way to pick out an object to talk about. These are phrases such as "the oldest living person", or "the element with atomic number 79". How should we assess the truth or falsity of a sentence that contains a definite description? Consider the sentence, "The current King of France is bald." France is now a republic. Is the sentence false? Or does it lack a truth value because its subject fails to refer? Suppose someone looking at a photo from a G7 summit says, "The King of France is shaking hands with President Biden." The person they are looking at is actually the <i>President</i> of France, but he is indeed shaking hands with Biden. Have they managed to say something true, even though the definite description they used is not satisfied by the person they intended to talk about?</li> <li>• A <b>proper name</b> is another way to pick out an object. How do names differ from definite descriptions? Are names concealed definite descriptions, or do they refer by some other way than by describing unique qualities that their referents have? How do names get their referents? Can a majority of speakers ever be wrong about the referent of a name? Can a name fail to refer?</li> <li>• How does <b>context</b> affect the meaning of a sentence that contains <b>indexical</b> terms such as "I", "today", or "that book", or tensed verbs?</li> <li>• What is the correct account of <b>performative utterances</b> (utterances that constitute actions, such as promises, resignations, or christenings)? Can they be true or false? What are the factors that make them appropriate or inappropriate?</li> <li>• Do some words, uttered in certain contexts, carry meaning beyond their semantic content? Consider a hypothetical recommendation letter that is just one sentence long, written by a professor about a former student: "X attended class regularly and has very tidy handwriting." (This is a classic example of <b>conversational implicature</b>.) Or consider utterances that employ <b>irony</b> or <b>sarcasm</b>: "The chapter on expressive language was <i>soooo</i> clear and easy to understand." How should we understand <b>metaphorical</b> meaning?</li> </ul> <p>Textbook: William G. Lycan, <i>Philosophy of Language</i>, 3rd edition (Routledge, 2019). ISBN-13: 978-1-138-50458-5.</p> <p>Major assignments: two in-class exams and a term paper. Additional smaller assignments, to be determined. This course is certified for ACE 5, and satisfies the M&amp;E requirement for the philosophy major.</p>			

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<b>320-001</b>	<b>MW 3:30pm-4:45pm</b>	<b>Louise Pound Hall 114</b>	<b>Mark Van Roojen</b>
<p><b>Ethical Theory</b>            The class will concern itself with two broad areas within ethics, normative ethics and metaethics. Normative ethics concerns what things are in fact right and wrong, and what makes them so. It turns out that the most obvious general answers to these questions seem to conflict with settled convictions about particular cases. And that puts pressure on us to revise what we think to resolve the conflict. But there are multiple ways you might revise your views, and people disagree about the right way to do that. So we wind up with multiple different theories in this domain, each with something going for it but also with some difficulties. We will examine various theoretical responses to the issues raised. Metaethics is the study of the nature and status of moral judgements and their subject matter. It tries to answer questions like: What does it mean to say that something is right or good? Is morality about some domain of facts, and if so which facts? Are there "objective" answers to questions regarding moral values? Are such answers true? Might the truth or correctness of such claims be relative, and if so to what? How can our accounts of such judgements make sense of our claims to moral knowledge? Readings for the class will encompass both classic texts and current articles from philosophy journals, but most of these will be available on line and on reserve so there will be very little if any reading to buy.</p> <p><b>Major Assignments: three or four papers.</b></p>			
<b>336-001</b>	<b>TR 9:30am-10:45am</b>	<b>Louise Pound Hall 103</b>	<b>Harry Ide</b>
<p><b>Ethics: Ancient and Medieval</b>            Why should you take this course? It will improve your ability to read difficult texts, improve your ability to write argumentative essays, and you'll understand key themes of classical and medieval ethics. In particular, many of us have the intuition that poor people, and people with chronic illnesses, can be happy, but we wouldn't choose for people we care about to be poor or ill. What role do things like health and money play in the good life?</p> <p>Written assignments will include papers (including comments, and instruction on how to rewrite papers in response to comments), and short assignments to work on your reading and writing skill.</p>			
<b>341-001</b>	<b>MWF 2:30pm-3:20pm</b>	<b>Louise Pound Hall 2</b>	<b>Jean Cahan</b>
<p><b>Continental Philosophy in the 20<sup>th</sup> century</b>            We read and analyze some of the best-known thinkers in European philosophy in the late-19<sup>th</sup> and 20<sup>th</sup> centuries, from Nietzsche to Camus and Sartre. The main focus is on the movement known as existentialism, which questioned several of the basic cultural assumptions of the West as well as the phrase 'the meaning of life.'</p>			
<b>420-001</b>	<b>R 3:30pm-6:30pm</b>	<b>Louise Pound Hall 312</b>	<b>David Henderson</b>
<p><b>Philosophy of Social Science</b>            The epistemological character of the social sciences. Character and explanatory role of social scientific generalizations, various explanatory strategies for social matters, the continuity or discontinuity of the social sciences with the special sciences, the importance of interpretation, and the place of rationality.</p> <p>The principal assignments on this course will be a midterm take-home exam (30% of the course grade) and a term paper on a topic selected in cooperation with the instructor (60% of the grade). The remainder of the student's grade is a matter of class preparation and participation.</p>			

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<b>422-001</b>	<b>M 3:30-6:05pm</b>	<b>Louise Pound Hall 312</b>	<b>Patrick White</b>
<p><b>Why Be Moral?</b>          Why should we do what's moral? What's right? What's virtuous? It's one thing to wonder what the right thing to do is. But suppose I acknowledge, for example, that lying is wrong and ask "well, what's that to me? Granted that its immoral; why should I care about that?" This question—about the source of morality—is as old as it is foundational. In this course, our goal will examine contemporary attempts to answer that question, including varieties of neo-Kantianism, neo-Humeanism, and neo-Aristotelianism.</p>			
<b>820-001</b>	<b>R 3:30pm-6:30pm</b>	<b>Louise Pound Hall 312</b>	<b>David Henderson</b>
<p><b>Philosophy of Social Science</b>          The epistemological character of the social sciences. Character and explanatory role of social scientific generalizations, various explanatory strategies for social matters, the continuity or discontinuity of the social sciences with the special sciences, the importance of interpretation, and the place of rationality.</p> <p>The principal assignments on this course will be a midterm take-home exam (20% of the course grade) and a term paper on a topic selected in cooperation with the instructor (70% of the grade). The remainder of the student's grade is a matter of class preparation and participation.</p>			
<b>822-001</b>	<b>M 3:30-6:05pm</b>	<b>Louise Pound Hall 312</b>	<b>Patrick White</b>
<p><b>Why Be Moral?</b>          Why should we do what's moral? What's right? What's virtuous? It's one thing to wonder what the right thing to do is. But suppose I acknowledge, for example, that lying is wrong and ask "well, what's that to me? Granted that its immoral; why should I care about that?" This question—about the source of morality—is as old as it is foundational. In this course, our goal will examine contemporary attempts to answer that question, including varieties of neo-Kantianism, neo-Humeanism, and neo-Aristotelianism.</p>			
<b>914-001</b>	<b>T 4:00pm-6:05pm</b>	<b>Louise Pound Hall 312</b>	<b>Joseph Mendola</b>
<p><b>Philosophy of Mind</b>          This course will concern the nature of mental content, for instance propositions, and how such contents accrue to mental states like beliefs, for instance through the structures deployed by teleosemantics, phenomenal intentionality theory, conceptual role semantics, and interpretationism. The course requirements are a seminar paper in two drafts and a class presentation. The reading list includes Stalnaker, Fodor, Neander, Lewis, Williams, Shea, Block, Mendelovici, Pautz, Chalmers, Dickie, Perry, Cappelen, Field, Soames, Speaks, Hawthorne, Stanley, Williamson, Noe, Van Cleve, McDowell, and Logue.</p>			
<b>920-001</b>	<b>W 3:30pm-5:35pm</b>	<b>Louise Pound Hall 312</b>	<b>Aaron Bronfman</b>
<p><b>Ethical Theory</b>          A seminar in ethics, with topic(s) to be determined.</p>			
<b>952-001</b>	<b>T 1:30pm-3:35pm</b>	<b>Louise Pound Hall 312</b>	<b>Harry Ide</b>
<p><b>Greek Philosophy</b>          Why should you take this course? Taking it will help you work on reading difficult texts and writing professional papers. I am still thinking about the topic, but I'm leaning toward John Scottus Eriugena's <i>On the Divisions of Nature</i> (which certainly qualifies as a difficult text!). The main written assignment will be one paper, in two drafts.</p>			