

## Philosophy Course Descriptions – Spring 2024

<b>Course and Section</b>	<b>Date and Time</b>	<b>Location</b>	<b>Instructor</b>
<b>101-150</b>	<b>TR 9:30am–10:20am</b>	<b>CPEH 213</b>	<b>Jennifer McKitrick</b>
<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? Requirements: two essay exams, one 5-page paper, and participation in recitation sections.</p> <p>Satisfies ACE Learning Outcomes 5 and 8.</p>			
<b>101-250</b>	<b>TR 11:00am-11:50am</b>	<b>Avery 108</b>	<b>Joe Mendola</b>
<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.</p> <p>All course materials will be provided on Canvas, so no textbook purchase is required. The course requirements include two exams and a paper. There are no prerequisites.</p> <p>This course may be used to satisfy either ACE 5 (Humanities) or ACE 8 (Ethics).</p>			
<b>105-001</b>	<b>MWF 10:30am-11:20am</b>	<b>Avery 108</b>	<b>Jabran Amanat-Lee</b>
<p><b>Philosophy of Food</b>            What does heaven feel like? “Probably like the taste of crispy bacon?” What does bacon taste like? “Probably what heaven feels like?” No doubt, we enjoy food. We celebrate it! Sometimes, we offer it to those we care about as a gift. We offer it as an act of worship in spaces of religious significance. It becomes the center of attention on significant occasions, whether of celebrations or mourning. Other times, we hardly think of it. We build and dissolve relationships over meals. To some degree, we cherish it for its own sake that hard work becomes a means to food. Often, food is our remedy to get through a rough day. Indeed, food plays a complex and significant role in our everyday lives. However, it is doubtful that we think about it very carefully. This course is designed to study the phenomena of food at a deeper level. We will wear our thinking hats and reflect on our relationship to food. This will require us to carefully consider some apparently simple yet complex and significant questions, such as: What is Food? Why do we consider particular objects as food but not others? Is there such a thing as immoral and moral food practices? Furthermore, we will also study some important and difficult topics such as the treatment and the moral status of non-human animals, animal consciousness, the moral status of non-sentient objects of food, arguments for and against different food practices and philosophies, and some ethical theories and the food practices they entail.</p>			

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Two things to note: (1) We have only one required textbook for this course: *Animal Rights: A Very Short Introduction* by David DeGrazia (New: \$7-10| Used: \$3-7). All other reading material will be made available on canvas. (2) This course can be used to satisfy either Ace 5 (Humanities) or Ace 8 (Ethics).

<b>105-700</b>	<b>Online</b>	<b>Online</b>	<b>Colin McLear</b>
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**The Philosophy of Food**

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)

<b>106-101</b>	<b>R 6:30pm-9:20pm</b>	<b>LPH 103</b>	<b>Seungchul Yang</b>
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**Philosophy and Current Issues**

The course will provide an engaging exploration of various moral theories and ethical dilemmas. Throughout the semester, we will devote equal attention to both theoretical and practical aspects of ethics. In the first half of the course, we will focus on theoretical questions, such as what it means by "moral," why we should act morally, and other philosophical inquiries. These discussions will enable us to build a foundation with justifications for the practical challenges we will face in the second half of the course. The second half of the course will shift our focus towards addressing practical ethical issues. We will actively engage with concerns such as global hunger, economic inequality, and racial justice. Through these discussions and explorations, we will gain a comprehensive understanding of the challenges at hand and explore ways to actively address them. We will strive to take positions on these issues supported by plausible reasons that can effectively convince others of the importance of our stance.

<b>106-150</b>	<b>TR 9:30am-10:20am</b>	<b>Bessey 117</b>	<b>John Brunero</b>
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**Philosophy and Current Issues**

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 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.

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Students are required to attend both the lectures and their assigned quiz section. There are no prerequisites for this course.

This course may be used to satisfy either ACE 8 (Ethics) or ACE 9 (Global/Diversity).

<b>106-250</b>	<b>MW 11:30am-12:20pm</b>	<b>CPEH 115</b>	<b>Mark van Roojen</b>
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<b>106-W99</b>	<b>TR 12:30pm-1:45pm</b>	<b>Henzlik 35</b>	<b>Staff</b>
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<b>107-150</b>	<b>TR 12:30pm-1:45pm</b>	<b>Avery 110</b>	<b>Adam Thompson</b>
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**Ethics of Emerging Media Arts**

We will work to understand the moral contours of emerging media arts. In particular, the course explores, envisions, and evaluates how to responsibly design and use things like artificial intelligence, large language models, algorithms, augmented and virtual reality, and connected communities in light of concerns about things like surveillance, privacy, alienation, forgery, autonomy, benevolence, trust, and cooperation.

*Required Book:* None – reading material will be provided via Canvas.

*Course Orientation and Assignments:*

Inquiry-Based Course – 4 exams composed of responses to questions you design in light of your main line of inquiry; weekly exercises;

*ACE:*

This course can be used to satisfy ACE 8.

<b>110-150</b>	<b>TR 9:30am-10:20am</b>	<b>Henzlik 53</b>	<b>Adam Thompson</b>
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**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.

*Required Book:* None – reading material will be provided via Canvas.

*ACE:*

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

<b>213-101</b>	<b>W 6:30pm-9:20pm</b>	<b>LPH 308</b>	<b>Eunhong Lee</b>
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**Medical Ethics**

Medical Ethics is a course that explores the ethical and moral principles that guide healthcare professionals in their practice. The course examines topics such as patient autonomy, confidentiality, informed consent, end-of-life care, allocation of scarce resources, and the ethical implications of emerging medical technologies. More specifically, students will look into two articles each week discussing the following current issues: abortion, genetic enhancement, surrogate motherhood, acquisition of human organs, a right to healthcare, and euthanasia and assisted suicide, and so forth.

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Students will engage in discussions, case studies, and critical analysis of real-life scenarios to develop their understanding of the ethical responsibilities of healthcare providers and the importance of upholding ethical standards in the delivery of patient care. The course aims to equip students with the knowledge and skills to navigate complex ethical dilemmas in their future healthcare careers.

<b>213-700</b>	<b>Online</b>	<b>Online</b>	<b>Aaron Bronfman</b>
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**Medical Ethics**

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 role of information (confidentiality, informed consent, scientific research), 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). 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.

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

<b>221-001</b>	<b>MWF 11:30am-12:20pm</b>	<b>Oldfather 308</b>	<b>Janelle Gormley</b>
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<b>230-001</b>	<b>TR 2:00pm-3:15pm</b>	<b>Burnett 203</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>LPH 2</b>	<b>Colin McLear</b>
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## Philosophy Course Descriptions – Spring 2024

### 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), and satisfies the history of philosophy requirement for the philosophy major.

**305-001**

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

**Jorgensen 251**

**Reina Hayaki**

### Introduction to Philosophy of Language

Philosophy of language 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.

- A definite description 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 President 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?
- A proper name is another way to pick out an object. Are names actually disguised 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?
- How does context affect the meaning of a sentence that contains indexical terms such as “I”, “today”, or “that book”, or tensed verbs?
- What is the correct account of performative utterances (utterances that constitute actions, such as promises, resignations, or christenings)? Can they be true or false? What are the conditions under which they can be successfully carried out?
- Some words, uttered in certain contexts, communicate information beyond their semantic content. What are some of the ways this can happen? 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 conversational implicature.) Or consider utterances that employ irony or sarcasm: “The chapter on expressive language was soooo clear and easy to understand.” How should we understand pejorative language? Is the derogatory force of slurs part of their semantic content, or do slurs denigrate in some other way?
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Textbook: William G. Lycan, *Philosophy of Language*, 3rd edition (Routledge, 2019). ISBN-13: 978-1-138-50458-5. Additional readings will be posted on Canvas.

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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&E requirement for the philosophy major.

**338-001**

**TR 9:30am-10:45am**

**Oldfather 209**

**Harry Ide**

### **Ancient and Medieval Metaphysics**

CONTENT: Aristotle's hylomorphism claims that living things are matter with a certain kind of form. He also claims that human intellects are immortal. How to reconcile those two theories isn't obvious, since an immortal intellect apparently wouldn't require the matter that Aristotle's hylomorphic theory says that it does. His successors reacted in various ways, including offering alternatives to hylomorphism, and developing versions of hylomorphism that allowed for some forms to exist without matter. We'll look at the history of hylomorphism from Aristotle through the end of the medieval period.

### **COURSE GOALS**

After taking this course (including preparing for each class, participating in each class, reviewing after each class, doing the assignments, and reviewing the comments on assignments), students will ...

(a) be able to write argumentative essays of ca 2000 words that

- (a) have a clear thesis,
- (b) make a plausible argument for that thesis,
- (c) are structured to make that case clearly, and
- (d) appropriately cite sources (primary, and where relevant, secondary).

(b) be able to read philosophical articles, and in particular

- (a) find the thesis of the article,
- (b) identify the overall structure, and
- (c) restate the key evidence the author presents for the thesis,
- (d) giving appropriate references throughout.

(c) be able to discuss and evaluate different classical and medieval theories of the structure of living things, and in particular humans.

GRADING: Grades will (probably) be based on short assignments, and two papers, in two versions each.

**405/805**

**R 3:30pm-6:05pm**

**LPH 308**

**Reina Hayaki**

### **Philosophy of Language**

This course is a survey of central topics and classic texts in the philosophy of language, including sense and reference, definite descriptions, proper names, propositional attitude ascriptions, indexicals, and pragmatics.

Textbook: A. P. Martinich & David Sosa (eds.), *Philosophy of Language*, 6th ed. (Oxford University Press, 2013).

## Philosophy Course Descriptions – Spring 2024

Assignments: weekly reading summaries/analyses; two short papers.			
<b>423/823</b>	<b>M 3:30pm-6:05pm</b>	<b>LPH 308</b>	<b>Mark van Roojen</b>
<b>914-001</b>	<b>T 4:00pm-6:05pm</b>	<b>LPH 308</b>	<b>Joe Mendola</b>
<p><b>Philosophy of Mind</b>            Much of our belief and other thought is mediated by natural language, and so involves words we say to ourselves. This seminar will concern the content of that word-mediated thought, how we have such thoughts, and the implications for the study of the mind and of language of this somewhat neglected aspect of both. The course requirements are a seminar paper in two drafts on some topic in philosophy of mind or language and a class presentation. The reading list incorporates mostly recent work by Lewis, Yablo, Kratzer, Perez Carballo, Yalcin, Fine, Chalmers, Gibbard, Brandom, Grice, Bennett, Laurence, Horwich, Stalnaker, Bezuidenhout, Recanati, Borg, Travis, Wilson, Pietroski, Scharp, Stojnic, Dorr, and Hawthorne.</p>			
<b>920-001</b>	<b>W 3:30pm-5:35pm</b>	<b>LPH 308</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>LPH 308</b>	<b>Harry Ide</b>
<p><b>Greek Philosophy</b>             We'll be studying the late classical author Proclus, focusing especially on his metaphysics in <i>Elements of Theology</i> (which will be the main text for the course). I've recently become interested in some Buddhist views because of their similarities to (and differences from) Proclus. We may look at them also, especially Vasubandhu's Yogacara works, in which he argues for 'consummate nature', which seems to me very much like Proclus's One, and (if we do) probably some earlier works that Vasubandhu was developing and reacting against. (I'm open to being influenced!)</p> <p>The main written work will be one paper, in two version. I may add other shorter written assignments.</p>			