# Undergraduate Course Descriptions

## PHI 101 E: Introduction to Philosophy

**Olivero**  
**Mon, Wed & Fri · 12:20 PM—1:10 PM**

This course is a basic introduction to philosophy. The red thread of the course is constituted by arising a philosophical meditation around the following question: Is the universe a simulation? Over the duration of the semester, it will be mainly analysed the so-called “simulation argument”: the hypothesis according to which we are currently living in an “ancestor simulation” run by a future, post-human society. This hypothesis is becoming everyday more plausible as the recent scientific research goes on. Nonetheless, such a thesis is definitely not new. Its history can be tracked back in the arguments of ancient philosophers like Plato’s myth of the cavern, in the modern Descartes’s method of doubt, in Schopenhauer’s Maya veil until Putnam’s thought experiment of brains in a vat. The course aims to give an overview of those arguments and to compare them to the most contemporary ones, in order to see whether or not important changes in answering such a crucial question took place over time.

## PHI 101 F: Introduction to Philosophy

**Olivero**  
**Mon, Wed & Fri · 1:25 PM—2:15 PM**

This course is a basic introduction to philosophy. The red thread of the course is constituted by arising a philosophical meditation around the following question: Is the universe a simulation? Over the duration of the semester, it will be mainly analysed the so-called “simulation argument”: the hypothesis according to which we are currently living in an “ancestor simulation” run by a future, post-human society. This hypothesis is becoming everyday more plausible as the recent scientific research goes on. Nonetheless, such a thesis is definitely not new. Its history can be tracked back in the arguments of ancient philosophers like Plato’s myth of the cavern, in the modern Descartes’s method of doubt, in Schopenhauer’s Maya veil until Putnam’s thought experiment of brains in a vat. The course aims to give an overview of those arguments and to compare them to the most contemporary ones, in order to see whether or not important changes in answering such a crucial question took place over time.

## PHI 101 K: Introduction to Philosophy

**Hauptfeld**  
**Mon & Wed · 6:25 PM—7:40 PM**

Problems concerning knowledge, mind, freedom, religion, and morality. Reading and discussion of primary sources.

## PHI 101 N: Introduction to Philosophy

**Oditto**  
**Tues & Thurs · 8:00 AM—9:15 AM**

This course is an introduction to philosophy that will cover some of the basic topics and texts in the history of philosophy. Some of the main areas that will be covered are metaphysics, epistemology and ethics. Students should leave this course with a mastery of basic philosophical concepts and arguments, as well as a better appreciation for their world.

## PHI 101 Q: Introduction to Philosophy

**Gomez MenA**  
**Tues & Thurs · 12:30 PM—1:45 PM**

This course is a basic introduction to philosophy. Over the duration of the semester students will be introduced to mainstream analytic philosophical discourse and problems. The course is divided into 5 sections, each representing a major area of philosophical discourse: 1) Logic and Argument Forms, 2) Philosophy of Religion/Metaphysics, 3) Epistemology, 4) Philosophy of Mind, and 5) Ethics. Students will be expected to become familiar with these areas of philosophy and to engage in discussions about the philosophical problems encountered in each section. I expect all students to take the material seriously, to come to class ready to participate in discussion, and to be ready to ask meaningful questions regarding the philosophical problems presented in the text. Students should note that although philosophy can be highly intriguing, it is also in its very nature, a difficult subject than is commonly anticipated. Students should be aware of this going into the course. Students will be required to engage in complex reasoning and will be expected to analyze numerous arguments. Often, students will need to suspend their own beliefs in order to properly appraise philosophical arguments, or to consider solutions to various philosophical problems. In short, the course is designed to sharpen students’ reasoning skills.

## PHI 101 T: Introduction to Philosophy

**Erwin**  
**Tues & Thurs · 5:00 PM—6:15 PM**

This course deals with traditional philosophical questions including the following: What is truth? What can I know? Is there a God? Does Life Have a Meaning? Are we really free or are we controlled by past events? How should I live my life? What are the legitimate functions of government? What is a mind? Is it different from a brain? What is good scientific reasoning?

## PHI 101 V: Introduction to Philosophy

**Schummer**  
**Tues & Thurs · 7:50 PM—9:05 PM**

Problems concerning knowledge, mind, freedom, religion, and morality. Reading and discussion of primary sources.

## PHI 109 Y/Y1: Superhuman Mind

**Broggaard**  
**Online Course**

Cases of people who became geniuses by accident, human echolocation, lucid dreaming, synthetic telepathy used to move objects with the mind, and more, will be used to shed light on basic concepts in philosophy, such as the concept of mind, the concept of intelligence and the concept of human agency and human capacity.

## PHI 110 C: Critical Thinking

**Schummer**  
**Mon, Wed & Fri · 10:10 AM—11:00 AM**

Principles of sound reasoning; the construction and evaluation of arguments in everyday contexts and the assessment of evidence.

## PHI 115 B: Social & Ethical Issues in Computing

**Locke**  
**Mon, Wed & Fri · 9:05 AM—9:55 AM**

The primary goal of this course will be to explore the social and ethical implications of humanity’s relationship with, and increasing dependence on, computing technology. We will develop skills needed for ethical decision making in the context of technology. Such skills include recognizing socially and ethically relevant features of real-life scenarios, asking ethically relevant questions regarding those features, and then arguing for an answer. We will start by learning basic skills needed for the critical analysis and formation of arguments. Then we will briefly introduce the basic elements of ethical theorizing and survey major moral principles. We will dig into specific social and ethical problems that arise in the context of technology and computing. We will look at the relationship between privacy and the collection and use of data on the internet, the relationship between free speech and online platforms such as twitter, attempts to evaluate and control information found on the web (e.g., the recent phenomena of fake news), and the social implications of how computing is structured (e.g., net neutrality). As we dig into partic-
This course is an introduction to applied or practical ethics. The main goal of the course will be to introduce the students to several contemporary moral issues. We will be discussing questions such as: Is abortion morally permissible? Do non-human animals have rights? Is there a right to immigrate? As these are open questions, i.e. questions to which there are no consensus answers among the experts, we will be looking at different responses to them and the main arguments for, and objections against, each response, so that students can evaluate for themselves the merits of the different positions and form their own opinions about these issues. In addition to the applied ethical problems, this course will also provide a brief introduction to some classical meta-ethical problems, which includes questions like: Are moral rules relative to cultures? Are moral judgments subjective or objective or statements of facts? Finally, we will also have a brief introduction to the most prominent normative ethical theories, which includes utilitarianism, deontologism, social contract theory, among others. Familiarity with these meta-ethical problems and normative ethical theories will provide resources for students to evaluate the specific moral issues that we will be discussing in the class.

PHI 130 L: CONTEMPORARY MORAL ISSUES

An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.

PHI 130 J: CONTEMPORARY MORAL ISSUES

An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.

PHI 130 U: CONTEMPORARY MORAL ISSUES

An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.

PHI 210 F: SYMBOLIC LOGIC

This course will cover sentential logic and monadic predicate logic. We will do this in three parts. The first part of the course will cover sentential logic and proof methods. We will start by introducing a distinction between inductive and deductive arguments, and we will also discuss the difference between sound and valid arguments. After that we will examine the structure of sentential logic, learn how to compute truth values for the operators of sentential logic, and we will learn how to symbolize English sentences using the language of sentential logic. Then we will learn how to construct truth tables, and we will learn how to use them to test sentence forms for consistency and argument forms for validity. In the second part of the course, we will move into various proof methods used in symbolic logic. Finally, in the third part of the course, we will look at predicate logic involving quantifiers and the proof methods used in predicate logic. Throughout the course, philosophical questions regarding the relationship between formal logic, natural language, and everyday reasoning will be addressed.

PHI 210 R: SYMBOLIC LOGIC

Logic is the basic scaffolding upon which all theoretical representations of the world are built. Science, mathematics, and reasoning itself are impossible unless undergirded by some form of logic. In this course the student will be introduced to some of the most basic formal logical systems: classical propositional and first-order logic. In the first portion of the course students will learn how to derive theorems within these systems themselves. Students will then learn about the proof-theoretic and semantic properties of these formal systems, and will be introduced to the concepts of validity, soundness, and completeness. Finally, students will be given a brief introduction to some higher-order and non-classical logics.

PHI 215 B: LOGIC & LAW

This course gives an overview of Ancient Philosophy. It has three sections. The first section focuses on those who may be called Plato’s enemies —poets (especially, Homer) and those who believed that poetry provided knowledge; the pre-Socratics, such as

PHI 244 Q: PHILOSOPHY OF EMOTIONS

What is an emotion, how does it differ from a mood or a feeling? What is the role of emotions in a person’s life and what place do they have in public discourse? We will look at different general theories of the emotions, and also look in depth at some specific emotions. We shall also examine the place of emotion in art and the relation of emotion to language.

PHI 271 D: ANCIENT PHILOSOPHY

This class gives an overview of Ancient Philosophy. It has three sections. The first section focuses on those who may be called Plato’s enemies —poets (especially, Homer) and those who believed that poetry provided knowledge; the pre-Socratics, such as
This course will deal with issues of social justice from a contemporary perspective. Rawls’s work has had more influence than any other recent work on justice, and the course will revolve around his work and around responses to it that have been made by recent feminists, libertarians, care ethicists, and communitarians. Readings will include different works by Rawls and also work by Susan Moller Okin, Michael Sandel, Robert Nozick, and others critical of Rawls. Rawls and also work by Susan Moller Okin, Michael Sandel, Robert Nozick, and others critical of Rawls.

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Sensory perception is our most basic way of learning about the world. The traditional view is that it reveals "low level" features of our immediate environment such as shapes, colors, textures, locations, and motions. Recent work in philosophy and psychology challenge this view and suggests that sensory perception can give us "high level" information about natural kinds, artifacts, opportunities, causal relations, animacy, emotions, meanings, values, and moral obligations. In this seminar we will begin by reviewing background literature on perception in psychology, theory of knowledge, and philosophy of mind, and then we will explore the prospects of different sorts of high level perception and what bearing they might have on the structure of knowledge.

Combining readings in philosophy and film theory and criticism with close analysis of selected films, this course is premised on a conviction in the potential fruitfulness, both for film studies and philosophy, of thinking philosophically about the ontology of the medium, the history and the art of film, the ways we experience movies, and their impact on our lives. A main focus will be on the writings of Stanley Cavell—the most important author in the Anglo/American philosophical tradition to make writing about film a substantial part of his philosophical project and philosophical responses by to his work.

A study of the origins of the so-called analytic philosophy in the late 19th century and some developments in analytic philosophy from the 1880’s until the end of the 20th century. A discussion of selected topics and problems in philosophical logic, the philosophy of language and the theory of signs (semiotics), epistemology, metaphysics, and moral philosophy. Philosophy as conceptual investigation. Conceptions of philosophical analysis. Signs, meaning and reference. Knowledge and belief. On moral concepts and discourse; interests, values and norms. Analytic philosophy before the 19th and 20th century analytic philosophy.