PHI 101 C: INTRODUCTION TO PHILOSOPHY  
GOMEZ MENA  
MON, WED & FRI - 10:10 AM—11:00 AM
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. During the semester 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 far more difficult subject than is commonly anticipated. Students should be aware of this going in to 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. It should be noted that the skills acquired here can prove extremely useful in almost any area of intellectual discourse, especially in legal and scientific disciplines.

PHI 101 D: INTRODUCTION TO PHILOSOPHY  
SIEGEL  
MON & WED - 5:00 PM—6:15 PM
Philosophy is concerned with the most basic and fundamental questions humans have been moved to ask. A variety of techniques and methods of approach have been developed by philosophers while attempting to answer these questions. This course focuses both on classical and contemporary problems of philosophy and on methods of philosophical analysis. The aim is for students to develop both knowledge of and appreciation for philosophy, and also some skill at ‘doing’ philosophy. Topics include the role of reason in human life; the nature of truth, belief, and knowledge; the nature and existence of God, and the relationship between belief in and faith in God; and the character, ground and status of moral judgments.

PHI 101 K: INTRODUCTION TO PHILOSOPHY  
LANDERS  
MON & WED - 6:25 PM—7:40 PM
This introduction course focuses on a handful of ethical and metaethical theories, God, consciousness, and the law. We will address questions like: What is right and wrong? Are there objective moral principles? Is there such a thing as altruism? What are some arguments for the existence or non-existence of God? Can there be morality without God? What is the relation between the law and morality? What is consciousness? Are other animals conscious? Do other animals matter morally speaking? In our attempts to address these questions, we will draw on a variety of texts from ancient Greek, medieval, and contemporary philosophers.

PHI 101 O: INTRODUCTION TO PHILOSOPHY  
LESSON  
TUES & THURS - 9:30 AM—10:45 AM
In this course, you will consider such topics as personal identity, free will, the nature of consciousness, the structure of space and time, and what it means to search for meaning in life. By reading philosophical articles and then coming to class to discuss the problems and possible answers they pose, we'll work together to strengthen our reasoning through logic, critical thinking, and collaborative contemplation.

PHI 101 Q: INTRODUCTION TO PHILOSOPHY  
LESSON  
TUES & THURS - 12:30 PM—1:45 PM
In this course, you will consider such topics as personal identity, free will, the nature of consciousness, the structure of space and time, and what it means to search for meaning in life. By reading philosophical articles and then coming to class to discuss the problems and possible answers they pose, we'll work together to strengthen our reasoning through logic, critical thinking, and collaborative contemplation.

PHI 101 S: INTRODUCTION TO PHILOSOPHY  
THOMASSON  
TUES & THURS - 3:30 PM—4:45 PM
In this course we will discuss such classical philosophical questions as: What makes actions right and wrong? Is it the consequences of an act that determine whether they are right or wrong, or is the principle followed more important? Do we have free will, or is the future already determined? If we don't have free will, can we be held morally responsible for our actions? What (if anything) can we know with certainty? In particular, can we have any certain knowledge of a "real world" beyond and independent of our experience? What is the relation between the mind and the body? Are our thoughts and feelings just part of the physical world, or are they something different in kind? In addressing these questions, we will read both classic and contemporary philosophical works.

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 U: INTRODUCTION TO PHILOSOPHY  
LOCKE  
TUES & THURS - 6:25 PM—7:40 PM
The overarching theme of this course will focus on what philosophical theories of mind, free will, and personal identity have to say about how we should treat ourselves and others (and vice versa). This will involve surveying some key areas in contemporary philosophy: epistemology, philosophy of mind, metaphysics, and ethics. In addition to reading contemporary work in analytic philosophy, we will also look at some existentialist writings from Simone de Beauvoir and Jean Paul Sartre, as well as some writings from the philosophy of Buddhism. This course is a writing credit course. This will involve the provision of a rough draft of a final paper and a revision on the basis of peer-review.
PHI 101 V: INTRODUCTION TO PHILOSOPHY
DIDOMENICO
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/1: SUPERMIND
BROGAARD
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 E: CRITICAL THINKING
TBA
MON, WED & FRI - 12:20 PM—1:10 PM
Principles of sound reasoning; the construction and evaluation of arguments in everyday contexts and the assessment of evidence.

PHI 115 G: SOCIAL & ETHICAL ISSUES IN COMPUTING
TBA
MON, WED & FRI - 2:30 PM—3:20 PM
History, social context and methods and tools of analysis. Professional and ethical responsibilities. Intellectual property. Privacy and civil liberties.

PHI 130 B: CONTEMPORARY MORAL ISSUES
HUANG
MON, WED & FRI - 9:05 AM—9:55 AM
Moral philosophy is central within the study of philosophy and central to intellectual inquiry in general. Furthermore, it is of significant practical and personal importance since the proper understanding of and response to moral dilemmas is not only a part of every individual's life but part of how we judge societies. As will be discussed at the start of the course, moral philosophy stands apart from religious, legal, or scientific inquiry (though there are relations between these different subject matters). Specifically, moral philosophy studies moral reasoning and moral justification by way of concepts such as obligation, duty, the good, justice, and moral virtue. The course begins with three different moral theories and then turns to specific moral issues that are selected to stress these moral theoreies. These readings range from moderate to very difficult and they are explained as well as critically assessed in lectures. In each section of the course the lectures and readings are the only basis for completing the take home essay

PHI 130 E: CONTEMPORARY MORAL ISSUES
ODITO
MON, WED & FRI - 12:20 PM—1:10 PM
This course will provide an overview of some of the most persistent and current moral issues and offer a philosophical evaluation of each of them. Through reading classical texts on debated moral issues and having discussions in class, students will develop a greater appreciation for why these moral issues are so controversial and will hopefully develop justifications for their own moral positions.

PHI 130 L: CONTEMPORARY MORAL ISSUES
MUSGRAVE
MON & WED 7:50 PM—9:05 PM
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 O: CONTEMPORARY MORAL ISSUES
HAUPTFEILD
TUES & THURS - 3:30 AM—10:45 PM
This course introduces students to philosophical ethics by investigating the moral dimensions of contemporary issues such as immigration, euthanasia, racism, and wealth inequality. In addition to analyzing these specific issues, we will learn a variety of normative ethical theories, which aim to provide a general answer to questions of right and wrong.

PHI 130 T: CONTEMPORARY MORAL ISSUES
JHOU
TUES & THURS 5:00 PM—6:15 PM
In this course, we will go through the works by various philosophers who present dramatically different views concerning moral theories and such issues as capital punishment, euthanasia, animal rights, sexual perversion, etc. The goal of this course is to learn to understand the philosophical works and how philosophers ask questions to articulate, analyze, and critically evaluate these philosophical viewpoints, and to develop and articulate your own answers to the issues.

PHI 130 U: CONTEMPORARY MORAL ISSUES
SCHUMMER
TUES & THURS 6:25 PM—7:40 PM
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 V: CONTEMPORARY MORAL ISSUES
JHOU
TUES & THURS 7:50 PM—9:05 PM
In this course, we will go through the works by various philosophers who present dramatically different views concerning moral theories and such issues as capital punishment, euthanasia, animal rights, sexual perversion, etc. The goal of this course is to learn to understand the philosophical works and how philosophers ask questions to articulate, analyze, and critically evaluate these philosophical viewpoints, and to develop and articulate your own answers to the issues.

PHI 200 H: BUSINESS & HUMAN RIGHTS
CORRIGAN
MON & WED 3:30 PM—4:50 PM
In our globalized economy, multinational corporations have emerged as very powerful and influential entities. Of the 100 largest economic entities in the world, just 37 are nation states, while the other 63 are corporations. Given the vast power and influence that multinational corporations yield, the ethical conduct of these actors has become a critical issue. At the same time, the past few decades have seen human rights emerge as a universal normative framework, sometimes referred to as the “lingua franca” of global ethics. Ethical discussions of global issues are now generally framed in terms of human rights. This course will focus on the intersection of these two important topics: the ethical conduct of multinational corporations and human rights as a global normative framework. We will begin with an examination of the traditional debate about whether corporations have moral responsibilities, commonly referred to as the “corporate social responsibility” debate, attempting to determine the general responsibilities of a corporation. A central question will be, should corporate executives aim only to make as much money as possible for stockholders, or should corporate executives also have obligations to other stakeholders who are affected by the corporation, such as employees, customers, suppliers, and the local community? Next, we will turn to the subject of human rights, examining issues such as the foundations of human rights, what particular entitlements human rights involve, and who bears the duties generated by human rights. After laying the groundwork for these two topics, we will proceed to examine their intersection. The issues to be covered include whether there is justification for assigning human rights obligations to corporations, and if so, which particular human rights obligations corporations should have responsibility for. We will examine answers to these questions from the fields of business ethics, law, and political philosophy. In particular, we will consider the “Protect, Respect, & Remedy” framework adopted
by the U.N. in 2011, along with criticisms of this framework. Finally, we will consider issues concerning the implementation of corporate human rights obligations, including challenges for implementation, constituencies driving implementation, and implementation in the context of different industries.

**PHI 210 J: SYMBOLIC LOGIC**  
KAZAKLI  
MON & WED - 5:00 PM—6:15 PM

This is an introductory course on symbolic logic. The main aim of this course is to gain familiarity with evaluating arguments formally. We will start by focusing on central notions such as validity and soundness of an argument. In the first half of the course, we will formally evaluate arguments using the tools provided by sentential logic. In the second half of the course, by using predicate logic, we will be able to evaluate a more diverse range of arguments. Throughout the course, we will be symbolizing ordinary English sentences, translating symbols into ordinary English sentences, and providing basic semantic analyses of logical expressions.

**PHI 210 R: SYMBOLIC LOGIC**  
LOPEZ  
TUES & THURS - 2:00 PM—3:15 PM

This course is an introduction to the formal structures of deductive reasoning. We will be concerned with recognizing correct and incorrect forms of inference. We will study two formal systems: the first half of the course will be focused on classic propositional logic, and the second half of the course will be focused on predicate logic. For both of these systems we will study their syntax or logical grammar, their semantics or truth conditions, their proof methods, and their translation to English sentences.

**PHI 215 J: LOGIC & LAW**  
CORRIGAN  
MON & WED 5:00 PM—6:15 PM

This course will cover the principles and techniques of logic applied to legal reasoning. Approximately the first half of the semester will be devoted to introducing basic deductive and inductive logic. We will then briefly discuss the elements of logic involved in the LSAT exam, and practice applying the relevant principles to LSAT logic games. The second half of the semester will be devoted to examining the role of deductive and inductive logic in the context of legal reasoning. This will include the application of legal rules (syllogistic reasoning) and the application of precedents (analytical reasoning). This will also involve examining the role that interpretation of legal statutes and texts plays in legal reasoning, as well as whether and how precedents can be binding in legal decision-making. This course is ideal for students planning to attend law school, and offers familiarity with the types of reasoning and argumentation encountered in the study of law. What is the next step? What should we strive for? Many theorists call for "gender equality." But what is that? Does the fair treatment of people require us to eliminate gender differences or, on the contrary, to emphasize and embrace them?

**M. BALCERAK JACKSON**

**PHI 240 P: LANGUAGE, POWER & POLITICS**  
MCMULLEN  
TUES & THURS - 11:30 AM—12:15 PM

In this course we will discuss various types of politically relevant speech, which includes terms like 'gender' and 'race', slurs, political rhetoric, feminist discourse, pornography. How do politicians use rhetoric to persuade and manipulate their targets? How do words embody an ideology? How do we use language to demean, derogate, silence and hurt other people based on their gender, ethnic origin, religious affiliation or sexual orientation? What is the meaning of slurs? And how does this meaning enable slurs to derogate? How is pornography a speech act and how does it subordinate and silence women? Should pornography be granted protection under the first amendment? What does it mean to be a 'women' and what does it mean to be a 'feminist'? What do certain gendered and racial terms mean? How might language constitute or enable violence?

**PHI 272 K: MODERN PHILOSOPHY**  
ALVES MOREIRA  
MON & WED - 6:25 PM —7:40 PM

What are the requirements for a philosophy to be modern as opposed to pre-modern, or post-modern (if there is such a philosophy)? The aim of this class is to discuss this question. The class will start with a brief study of what has been considered a standard case of pre-modern philosophy; Aquinas's. Then, we will approach the works of four philosophers who have been taken as standard cases of modern philosophers—Descartes, Hume, Kant and Hegel. This will be the core of the class. The class ends with a brief study on what has been considered a standard case of post-modern philosophy; Nietzsche's. Here are some other questions that will be considered in the class: Is there a God? If yes, how can we know that there is a God? Can we know anything whatsoever? If yes, how can we know? What do we know? Is there a soul? If yes, is the soul distinct from the body? How can mathematical knowledge and empirical knowledge be differentiated? What is the nature of all thinking concerning matters of fact? How causality is to be explained? Are there miracles? What is the self? What is a transcendental subject? What is the analytic / synthetic distinction? Can philosophy provide a-historical answers to any of the aforementioned questions? Is God dead?

**PHI 330 H: ETHICS**  
SLOTE  
TUES & THURS - 6:35 PM—7:40 PM

This course will introduce students to ethical theory through its history. We will be reading Aristotle, Kant, Hume, the Utilitarian J. J. C. Smart, the feminist Carol Gilligan, and the contemporary ethical thinker Bernard Williams. All of these readings will be approached with an eye to how they cast light on contemporary issues in moral philosophy. But we will also be relating our discussion of Western thinkers to developments in other parts of the world, especially China.

**PHI 332 P: PHILOSOPHY OF LAW**  
NICKEL/WHITE  
TUES & THURS - 9:30 AM—10:45 AM

Philosophy of law attempts to work up a broad understanding of the nature of law; legal practice; the application and interpretation of statutes, constitutions, and case law; and of key legal concepts such as crime, responsibility, duties, and rights. The course begins with a historical introduction to legal philosophy that covers Antigone; Plato's Euthyphro, Apology, and Crito; Aquinas; Hobbes; and Locke. The next unit covers Hart, Dworkin, and legal realism. After that we'll pursue some topics in normative jurisprudence. The course is being taught by James Nickel, Professor of Philosophy and Law, and Miami Law Dean Patricia White. It will include guest lectures by a number of faculty members from Miami Law.
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<td>PHI 337 Q</td>
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<td>PHI 340 T</td>
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<td>PHI 346 K</td>
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<td>PHI 347 Q</td>
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<td>PHI 349 C</td>
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<td>PHI 350 R</td>
<td>PHILOSOPHY OF PSYCHOLOGY</td>
<td>ERWIN</td>
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Bioethics combines ethical theorizing (the study of morality) with topics in medicine and healthcare. In this class, we will learn the basics of key moral theories and apply these principles to questions about paternalism and autonomy, abortion, and the right to health care. The goal is to foster knowledge and comprehension both of moral philosophy and current issues in the medical field. In our class you will gain the conceptual sophistication to think deeply, discuss, and come to your own conclusions about these important topics.

An introduction to some main concepts and issues in the theory of knowledge (epistemology). How does knowledge differ from belief? Knowledge as good belief. On the objectives of belief formation; epistemic interests and values. On the justified true belief analysis of knowledge. On epistemic justification; internal and external conditions. The structure of justification. Epistemic actions and knowledge acquisition; abduction and induction. Knowledge as reliable belief. The value of truth; why is it important to have true beliefs? Are true beliefs always more useful than false beliefs or ignorance? Perceptual belief and knowledge; perceptual justification. On the foundation of knowledge. On the problem of skepticism. Some epistemic paradoxes.

We will consider some of the most important and influential debates in philosophy of mind, including the Mind/Body Problem, Problem of Mental Causal, Artificial Intelligence, Consciousness, and the possibility of Life After Death. The goal is for each student to be able to personally communicate each question examined, articulate the various philosophical responses to those issues, and evaluate those positions critically.

In this course, we will go through the works by various philosophers who present dramatically different views concerning the following issues: Is a mind nothing but a brain? Can there be a mind without a brain? What is consciousness? Can what it is like to see a red apple be reduced to what this visual experience is about? What are represented in perceptual experience? Are they things in themselves, or their modes of presentation, or something else?

An examination of key philosophical issues concerning mathematics and the understanding of mathematical practice.

This course will examine 7 central issues in the philosophy of mathematics: (a) What are the limits of mathematics (Gödel's incompleteness theorems)? (b) Is mathematics indispensable to science? (c) What are the connections between mathematics and fiction? (d) Are there mathematical explanations? (e) How can mathematics be applied science? (f) Can inconsistent mathematical theories be accommodated? (g) What role does mathematical notation play in mathematical discovery? In addition to the required book, we will also examine critically a number of primary sources.

Many have thought that there are important differences between the social sciences on the one hand, and the natural sciences on the other hand. The things studied in the many of the social sciences, including governments, societies, money, etc., apparently exist only because of people who have certain ways of understanding themselves and their world. This leads to two questions: First, does this make any difference for the social sciences as a whole? Second, what exactly are these social objects that may be studied? On the one hand, unlike physical objects like electrons or samples of gold, social entities such as governments, corporations, and money apparently depend on certain human beliefs or practices. Yet they also have a reality that goes beyond what you or I believe, and that makes it possible to make discoveries about them. How can our beliefs and practices enable us to build up a social world on top of the independent physical world—a world about which we may inquire, make discoveries, and be mistaken? The social world is also also central to our understanding of who we are—in part in terms of the social groups we belong to. Social scientific explanations also often appeal to the existence of social groups. But what are social groups such as clubs, classes, races, or genders, and how do they relate to their members? What are social kinds, and what does it mean to say that something is ‘socially constructed’? We will examine these and related questions using the works of various twentieth century philosophers and social theorists.

Space and time are simultaneously very familiar and notoriously difficult to think about. In this course we will think about space and time in the context of both classical physics and relativity. Topics include the nature of space (Is space a substance over and above the things in it?), the nature of time (Could there be time without change?), the direction of time (Why does coffee spontaneously cool down, but never spontaneously heat up?), the nature of the present (Is only the present instant real, or is the future equally real?) and the possibility of time travel (Could you go back and kill your infant self?). We will approach the topics through classic and contemporary readings in philosophy and physics, and also through sci-fi stories and movies. Although we will cover some of the "big ideas" of contemporary physics, no prior knowledge of physics will be presupposed.

Philosophical questions about psychology. Topics include: the foundations of Freudian psychology; neuro-psychoanalysis; the nature of the self; thinking animals; computers and consciousness; actions, reasons, and causes; first person authority; the unconscious; meaning and the mental; neuro-science and psychology.
**PHI 353 U80/880: PHILOSOPHY OF FILM**  
BUENO  
INTERSESSION
Films raise a number of philosophical issues, ranging from specifying their nature to making sense of their allure. This course develops a framework to examine these issues. In the first part, we will analyze central components of the understanding of films. In particular, we will examine whether film is an art form, discuss that is cinema, analyze the moving image (the shot, cinematic sequencing and narration, as well as the production of affect and emotions), and examine how to evaluate films. In the second part, we will try to understand the power of films. In particular, we will discuss the interaction of vision and the screen, examine the metaphysics of the moving image, and explore the connections between dreams and film. Finally, we will provide an application of the resulting framework by examining the interactions between films and literary imagination.

**PHI 354 S: PHILOSOPHY OF LITERATURE**  
EVNINE  
TUES & THURS • 3:30 PM—4:45 PM
Central philosophical issues concerning literature and the evaluation of literary works.

**PHI 391 1J: PHILOSOPHY OF LITERATURE**  
HAACK  
MON • 5:00 PM—7:30 PM
In the first part of the course we will look at some issues in the philosophy of literature—from Plato’s idea of the “war between philosophy and poetry” and Sir Philip Sidney’s reply in his “Defense of Poesie” to more recent ideas about the difference between the real and the imaginary and the role of truth in fiction. The second part of the course will be a close study of some epistemological novels, i.e. novels that explore questions about knowledge, evidence, truth and lies, appearance and reality, intellectual honesty, self-deception, and hypocrisy: Alison Lurie, *Imaginary Friends*; Samuel Butler, *The Way of All Flesh*; George Orwell, *Nineteen Eighty-Four*; Michael Frayn, *Headlong*; Sinclair Lewis, *Arrowsmith*; Dorothy L. Sayers, *Gaudy Night*.

**PHI 510/511 Q: FORMAL LOGIC**  
B. BALCERAK JACKSON  
TUES & THURS • 12:30 PM—1:45 PM
The course will focus on systems of modal logic that are used to represent our reasoning involving the notions of necessity and possibility. We will develop a formal language for making modal statements, and will examine different systems for proving the validity of modal arguments stated in this language. We will learn how to give a (model-theoretic) semantics for this language in terms of a possible world, and we will establish some of the central meta-theoretic results concerning the soundness and completeness of the different proof systems. We will go on to examine some extensions of the basic framework, e.g. for representing conditional reasoning or for capturing the logic of context-sensitive expressions like ‘I’ and ‘now’. Throughout the course we will have an eye toward the value of modal logic as a tool for thinking about philosophical issues such as the nature of moral duty, metaphysical determination and essence, and knowledge and belief. (Please note that the course will presuppose a familiarity with first-order quantified predicate logic, although we will begin with a brief review.)

**PHI 540/542 R: EPISTEMOLOGY**  
BROGAARD/CHUDNOFF  
TUES & THURS • 2:00 PM—3:15 PM
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 challenges this view and suggests that sensory perception can give us "high level" information about natural kinds, artifacts, affordances, causal relations, animacy and intentionality, 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.

**PHI 541/547 P: MIND AND LANGUAGE**  
EVNINE  
TUES & THURS • 11:30 AM—12:15 PM
Philosophical problems about signs, linguistic and mental representations, intentionality, action, and consciousness.

**PHI 560/560 4j: HISTORY OF LOGIC**  
HILPINEN  
WED • 5:00 PM—7:30 PM
A study of the main developments in logic from antiquity until the early 20th century. The topics to be discussed include: (1) The beginnings of formal logic in ancient Greece: Aristotle's syllogistic logic and the propositional logic of the Stoics. The paradox of the liar and other paradoxes. Theories of meaning and truth. (2) The main developments in medieval logic: the theory of supposition, insolubilia, and medieval contributions to modal (intensional) logic. (3) The modern period: Leibniz's idea of a logical calculus and Bolzano's analysis of logical consequence. (4) The origin of modern formal logic. The logic of quantifiers and relational concepts: Gottlob Frege and Charles S. Peirce. Syntax and semantics. (5) Modalities and possible worlds. (6) Graphical representations in logic.

**PHI 591 01: EPISTEMOLOGY, PHI OF MIND & THE WEB**  
PALERMOS  
MON, WED & FRI • 6:00 PM—10:10 PM
Can cutting edge research at the intersection of contemporary epistemology and philosophy of mind inform and be informed by the nascent field of Web science? Within philosophy, research is increasingly concerned with the ever-growing relationship between man and machine. A number of epistemologists and philosophers of mind have lately turned their focus on the hypotheses of extended and distributed cognition, according to which cognition may occasionally extend to the artefacts we employ (e.g., smartphones, laptops, etc.) or even be distributed between several collaborating individuals (e.g., scientific research teams, sports teams, etc.). Similarly, within Web science, research has always focused on the engineering of efficient human-machine interfaces, aspiring to the seamless integration of the two. Recently, there has also been a surge towards the development of Social Web and Web 2.0 technologies that aim to promote social interactions and increased user participation in the creation and maintenance of online content. Bearing in mind the parallels between the aims of these two fields of study, this course will introduce the idea of *philosophical engineering:* How can philosophical theories on the nature and boundaries of individual and social cognition impact on the structure and development of the Web? It will cover topics such as understanding the authority of information resources; the reliability of Social Machines such as Wikipedia; the ethics of extended and distributed cognition; the future of digital education and more.