

PHI 200 O: FEMINIST PHILOSOPHY

BORGWALD

TUE & THUR · 9:30 AM—10:45 AM

This course is an introduction to issues in feminist philosophy, including its critique of Western philosophy and its contributions to major areas of philosophy such as ethics, social philosophy, theories of human nature, and theories of knowledge. Theories of oppression introduced at the beginning of the course inform analyses of sexism, heterosexism, racism, classism and ableism, and philosophizing about these 'isms' is aided by sociocultural research. The emphasis is not only on what is contained in these topics, but also on how to think critically about them.

PHI 210 P: SYMBOLIC LOGIC

HILPINEN

TUES & THURS · 11:00 AM—12:15 PM

This course is an introduction to the theory of deductive reasoning in the framework of elementary logic, that is, propositional logic and quantification theory (predicate logic). Questions of the following kind are logical questions: What does it mean to say that a statement is logically true or a conclusion follows from a set of premises? Is a given set of statements logically consistent, for example, is the information obtained from a certain source compatible with an inquirer's background beliefs (or knowledge) or with the information derived from other sources? Does a certain conclusion follow from a set of assumptions or beliefs? The course analyzes questions of this kind and teaches procedures for finding answers to them.

PHI 215 G: LOGIC & LAW

OAKLEY

TUES & THURS · 12:30 PM — 1:45 PM

In many instances, legal reasoning is in the form of deductive reasoning. Modern symbolic logic provides many tools for analyzing and evaluating deductive reasoning. In this course, we will learn and creatively apply the tools and methods of modern symbolic logic to legal argumentation. In the course of doing so, we will engage some distinctively logical issues that frequently arise in the context of legal reasoning, e.g. issues involving the use of conditional statements. We will also apply some of the logical machinery that we develop in the analysis of certain legal concepts, e.g. the concept of a legal disputation and the concept of a contract.

PHI 271 D: ANCIENT PHILOSOPHY

WALKER

MON, WED & FRI · 11:15 AM —12:05 PM

An overview of how philosophy--as both a mode of inquiry and a way of life--developed in Western antiquity. The course will begin with the pre-Socratics, focus on Plato and Aristotle, and conclude with a brief look at Epicureanism and Stoicism. Topics include the nature of being, knowledge, the soul, virtue and happiness, and politics.

PHI 330 R: ETHICS

MCGINN

TUE & THUR · 2:00 PM —3:15 PM

This course will cover the standard ethical theories: relativism, divine command theory, utilitarianism, Kantian ethics, theories of justice, and virtue ethics.

PHI 331 C: SOCIAL & POLITICAL PHILOSOPHY

COKELET

MON, WED & FRI · 10:10 AM —11:00 AM

This course is an introduction to political philosophy, which investigates the grounds for many of our most closely held political convictions. Many of us simply assume, for example, that democracy is the best form of government, that our government has a right to punish people who violate its laws, and that our government is legitimate because it protects our basic natural rights. In this course we will consider classic and contemporary debates about whether these beliefs can be justified or whether they are merely dogmas we have been habituated to accept. Along the way, we will consider related questions about the nature and importance of political obligation, justice, and happiness.

PHI 340 T & T1: THEORY OF KNOWLEDGE

BUENO

TUE & THUR · 5:00PM —6:15 PM

This course provides a problem-oriented approach to contemporary theory of knowledge (the philosophical study of human knowledge). We will focus on six interrelated problems: (1) *skepticism* (do we have any knowledge of the external world?); (2) the *analysis of knowledge* (is it possible to define the concept of knowledge?); (3) the *structure of knowledge* (what is the structure of knowledge?); (4) the notion of *epistemic justification* (under what conditions are we epistemically justified in believing a proposition?); (5) *epistemic contextualism* (does the context-sensitivity of knowledge claims provide a response to skepticism?); and (6) *testimony and memory* (how do they provide us with knowledge?).

PHI 344 G: PHILOSOPHY OF MIND

CHUDNOFF

MON, WED & FRI · 2:30PM —3:20 PM

People definitely have minds, and rocks definitely do not. But what about beetles, computers, ghosts, and populations? In this course we will consider the question: what is it for something to have a mind? Different theories of what it is to have a mind tend to privilege one of four key ideas: consciousness, behavior, computation, and representation. We will explore some of these theories and the settings they provide for understanding mental phenomena such as belief, rationality, and experience. And we will examine the key ideas of consciousness, behavior, computation, and representation themselves, particularly with an eye toward understanding their interrelations.

PHI 352 S: AESTHETICS

STANG

TUE & THUR · 3:30 PM —4:45 PM

This is an upper-level undergraduate course in aesthetics and the philosophy of art. Topics to be covered include: What does it mean to judge that something is beautiful, or that it is a good work of art? What is taste? Are there objective standards of what is beautiful, and what is not? What is beauty, and why is it important? What is art, and what relation does it have to beauty? Does art teach us how to be better people? Is there a kind of knowledge we can get from art, and only from art? Do we need to understand an artist's intentions to understand her work? What is the relation between an author and her work? We will read a variety of works by both classical and contemporary authors.

PHI 373 Q: NINETEENTH CENTURY PHILOSOPHY

STANG

TUE & THUR · 12:30 PM —1:45 PM

This course will cover the philosophical works of Arthur Schopenhauer and Friedrich Nietzsche, focusing on their engagement with the question: how can life be worth living, if much (or all) of life involves suffering? We will begin by briefly examining the

origins of this problem in the philosophy of Kant. We will then examine Schopenhauer's main work, *The World as Will and Representation*, with particular emphasis on his aesthetics and ethics, his view of suffering, and his doctrine of the extinction of the will. We will then move on to Nietzsche's diagnosis of Schopenhauer as the culmination of "nihilism," and Nietzsche's own project of the "affirmation of life" in works such as *Birth of Tragedy*, *Genealogy of Morals*, *Will to Power*, and/or others. We will pay particular emphasis to the question: What role do Schopenhauer and Nietzsche assign to art in redeeming the value of human life from suffering? Time permitting, some consideration will be given to the operas and theoretical writings of Richard Wagner.

PHI 391 B: PHILOSOPHY OF JOURNALISM

RABINSKY MON, WED & FRI · 9:05AM—9:55 AM

This course is an introduction to the Philosophy of Journalism. We will apply the methods and techniques of philosophical analysis to the theory and practice of the news enterprise, and consider a variety of philosophical issues that arise in journalism and the mass media. We will focus on epistemological, logical, ethical, and socio-political issues in journalism, including: a study of the *nature* of news and journalism; the nature of objectivity, bias, and propaganda, and whether news reports can be objective; epistemological criteria for assessing the quality of information conveyed by the media; whether news reports that are biased and/or propaganda violate standards for media ethics (i.e., whether journalists who produce such biased reports or propaganda are behaving unethically towards the public or audience that they address); what are the journalist's primary ethical obligations; issues relating to freedom of expression, censorship, and journalistic autonomy; the relation between journalism, democracy, and freedom of thought; the role of the mass media in shaping cultural values and social perceptions of ethical standards; and a variety of ethical dilemmas that arise in the practice of journalism. We will read works by philosophers, journalists, and media critics, including Noam Chomsky, Ben Bagdikian, Bill Moyers, Robert Woodward, J. P. Sartre, Albert Camus, Bertrand Russell, George Orwell, Nicholas Rescher, John Merrill, Walter Lippmann, John Stuart Mill, and others. Throughout the course, we will develop and consider a variety of case studies in journalism and of the media coverage of select newsworthy events. Critical reasoning skills will be developed through select reading assignments, class discussion, presentations, and writing projects which focus on argument analysis of the main ideas, concepts, and issues.

PHI 543 EY: INDUCTION, PROBABILITY & SCIENTIFIC METHOD

LEWIS

WED · 1:00 PM —3:30 PM

The notion of probability enters into science in at least two ways. First, scientific arguments are inductive; the evidence is usually (though by no means universally) regarded as conferring a certain probability on the hypothesis under test. Second, the hypothesis under test may itself be probabilistic; e.g. "Smoking increases the *chance* of developing lung cancer". But what does it mean to attach a probability to a scientific hypothesis, or to developing lung cancer? The notion of probability is notoriously difficult to analyze, and we will canvas the advantages and drawbacks of various interpretations. What's more, the analysis of probability is closely connected with issues in the methodology of science. Typically (but not always), working scientists regard probabilities as long-run frequencies, and use classical (Neyman-Pearson) methods for reasoning about hypotheses, whereas philosophers of science regard probability as a measure of subjective degree of belief, and prefer Bayesian methods. We will examine the arguments in favor of each methodology, and look at the difference this choice makes in the actual practice of scientific research.

PHI 560 RX: HISTORY OF LOGIC

HILPINEN

TUESDAYS · 2:00 PM —4:30 PM

A survey of the developments in logic from antiquity until the early 20th century. Aristotle's logic. Theory of meaning and truth, theory of syllogistic reasoning. Megarian-Stoic logic. Meaning and truth, paradoxes, propositional logic. Scholastic logic. Theory of supposition, theory of consequences, modal arguments and epistemic logic, theory of obligations. Port-Royal logic. Leibniz and the idea of the "alphabet of human thought". Bolzano. Theory of derivability. The development of quantification theory. Frege and Peirce. The logic of modalities and conditionals. On logical diagrams. Euler's diagrams, Venn's diagrams, and Peirce's existential graphs. Logic and scientific method. Forms of reasoning.

PHI 573 CX: EARLY MODERN PHILOSOPHY

CHUDNOFF

MON · 10:10AM —12:40 PM

The aim of this course is to pursue some themes in epistemology and the philosophy of mind through the rationalist tradition. We will focus on the work of Descartes, Leibniz, Frege, and Husserl. Our themes will include but not be limited to: the structure of knowledge, innate ideas, analytic truth, rational intuition, conscious experience, and the nature of justified belief.

PHI 581 JX: PRAGMATISM

HAACK

MON · 5:00 PM — 7:30 PM

The only school in philosophy founded in the United States, pragmatism had its beginnings in the early 1870s, in discussions between Charles Sanders Peirce and William James at the Metaphysical Club in Cambridge, Mass. It is a rich philosophical tradition, and still influential – though often misunderstood. We will study writings of the classical pragmatists – Peirce, James, John Dewey, and George Herbert Mead -- on topics from logic, epistemology, and metaphysics, through ethics and aesthetics, to philosophy of education and social and political philosophy. We will also look at how this older tradition has informed the work of some more recent philosophers, and how it has gradually been transmuted into the presently fashionable radical neo-pragmatism proposed in the writings of Richard Rorty.

PHI 591 P: PHILOSOPHY & LITERARY FORM

EVNINE

TUE & THUR · 11:00 AM — 12:15 PM

This course will consider philosophical thought as it has appeared in a number of literary forms in order to examine how philosophical arguments are related to their mode of expression. To what extent, if any, does the form affect or help constitute the argument? Among the literary forms, philosophers, and works we will read are: dialogues (Plato's *Meno* and Hume's *Dialogues Concerning Natural Religion*); essays (Montaigne and Bacon); meditations (Descartes's *Meditations* and Pascal's *Pensées*); aphorisms (La Rochefoucauld's *Maxims* and Nietzsche's *Beyond Good and Evil*, pt. 4); footnotes (Bayle's *Historical and Critical Dictionary* and Rousseau's *Discourse on the Origin of Inequality*); geometric exposition (Spinoza, *Ethics*); fragments (the pre-Socratic philosophers); and possibly others. We will also read some theorists of form such as Fredric Jameson on the ideology of form and Theodor Adorno on the essay.