Philosophy majors must take several core courses, and at least one course from each of three categories: Ethics and Values, Knowledge and Reality, and Philosophy in Society. Listings for upper division (3000-4000) courses indicate whether the course is in the core, or its category. Lower division (1000-2000) courses can only be used as electives in the major; their category is listed as N/A.

**Course number:** PHIL 1013/001  
**CRN:** 32334  
**Meeting time:** TR 1:30-2:45pm  
**Instructor:** TBA  
**Category:** N/A

**Description:** Basic problems of philosophy explored through a consideration of selected philosophers.

**Course number:** PHIL 1013/002  
**CRN:** 39990  
**Meeting time:** MWF 1:15-1:20pm  
**Instructor:** Jones  
**Category:** N/A

**Description:** This course will introduce you to philosophy by way of reflecting on the life and thought of one of the earliest and most famous people to be labeled a “philosopher”: Socrates. We’ll question what philosophy is and what it is to think philosophically – hotly contested issues in Socrates’ day. In the process, we’ll ask questions with Socrates and his contemporaries about the nature of morality, politics, and religion; about human psychology and good and bad ways of reasoning or making decisions; and about the best methods to come to know things, what sorts of things can be known, and which of those are worth knowing about. Throughout the course, we’ll demonstrate in practice that all kinds of texts (whether labeled “philosophy”, “history”, “literature”, “political theory”, “poetry”, or something else) can be approached with a philosophical mindset, and that doing so can help us to think deeply about the things in life that matter most to us. In brief, if Socrates was right, we’ll spend a semester together doing what is most important for people to do.

**Assignments:** Moderate reading, participation in guided discussions, several short writing assignments, and three exams.

**Texts:** Reeve (ed.) *The Trials of Socrates: Six Classic Texts* (approx. $14), plus further readings to be provided.

**Course number:** PHIL 1013/003  
**CRN:** 35044  
**Meeting time:** TR 12:00-1:15pm  
**Instructor:** Zagzebski  
**Category:** N/A

**Note:** Requires permission from Honor’s College

**Description:** This course will introduce philosophy and the history of ideas as the relationship (and sometimes competition) between two great ideas: (1) the idea that the human mind can grasp the universe, and (2) the idea that the human mind can grasp itself. The central reading for the course will be the manuscript of my book, *The Two Greatest Ideas*, which will be published in 2020. Short primary texts will be assigned from the Pre-Socratic philosophers, Plato, Aristotle, Augustine, Aquinas, Descartes, Locke, Berkeley, Kant, Sartre, Bernard Williams, and the Hindu *Upanishads*, as well as readings pertaining to the history of religion, science, art, and literature.
Description: Basic problems of philosophy explored through a consideration of selected philosophers.

Description: Basic problems of philosophy explored through a consideration of selected philosophers.

Description: An introduction to modern logic and its applications. Emphasis is placed on deductive logic, but may also include some treatment of inductive logic. Various common fallacies and errors in reasoning will also be discussed.

Description: Donald Trump claims that Hilary Clinton is a crook, and Hillary Clinton claims that Donald Trump is a liar. Are their arguments for these claims any good? Arguments can be good or bad in numerous ways. We will focus on arguments that are good or bad because of their form. We may not know whether the premises Trump uses to argue that Clinton is a crook are true; but we can ask whether, assuming they are, they establish that Clinton is a crook. We will concentrate on Formal Logic. In general, Formal Logic involves two steps: translating an argument from ordinary language into special symbols that bring out more clearly the form of the argument and using various techniques to determine whether the symbolized argument has a good form—whether, that is, the conclusion follows..

Description: This course surveys some of the most important philosophies from Asia, including the Vedic tradition and Buddhism from India, Confucianism and Daoism from China, and Zen Buddhism from China and Japan. The traditions of Asia are quite diverse, but we will focus throughout on the ways in which different traditions effectively propose “ways of life” aimed at securing well being, satisfaction, and meaning in human life. Rather than treat traditions broadly, we will look closely at a small selection of classical texts, including: the *Upanishads*, *Dhammapada*, *Bhagavad Gita*, *Analects*, *Daodejing*, *Mengzi*, *Zhuangzi*, and writings from several Zen Buddhist sources. Evaluation will include exams, short writing assignments, and one major paper.
### Department of Philosophy  
**Fall 2019**  
**Course Descriptions**

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<th>Course number</th>
<th>CRN</th>
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<tr>
<td>PHIL 1233/001</td>
<td>39480</td>
<td>TR 10:30-11:45am</td>
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<tr>
<td><strong>Course title</strong></td>
<td><strong>Contemporary Moral Issues</strong></td>
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<tr>
<td><strong>Gen-ed</strong></td>
<td><strong>Core Area IV 'Western Civilization and Culture'</strong></td>
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**Description:** This course is a philosophical exploration of major contemporary moral issues, including euthanasia, abortion, death penalty, poverty and world hunger, animal rights, human enhancement, affirmative action, health care and organ sales. Students will read contrasting views from prominent philosophers, and learn about how moral theories may be invoked in support of positions on those issues.

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<tr>
<td>PHIL 1273/001</td>
<td>38170</td>
<td>TR 10:30-11:45Am</td>
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<tr>
<td><strong>Course title</strong></td>
<td><strong>Introduction to Business Ethics</strong></td>
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<td><strong>Gen-ed</strong></td>
<td><strong>Core Area IV 'Western Civilization and Culture'</strong></td>
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**Description:** Moral considerations pervade our lives, and business situations are no exception. In this course, we will be concerned with the ethical content of commerce, from the morality of market institutions to the normative considerations involved in business-customer, employer-employee, and firm-shareholder relations. We will consider all of these issues from the standpoints of moral psychology and moral theory, as well as by considering cases.

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<tr>
<td>PHIL 1273/002</td>
<td>38810</td>
<td>MWF 11:30am-12:20pm</td>
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<tr>
<td><strong>Course title</strong></td>
<td><strong>Introduction to Business Ethics</strong></td>
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<td><strong>Gen-ed</strong></td>
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**Description:** Moral considerations pervade our lives, and business situations are no exception. In this course, we will be concerned with the ethical content of commerce, from the morality of market institutions to the normative considerations involved in business-customer, employer-employee, and firm-shareholder relations. We will consider all of these issues from the standpoints of moral psychology and moral theory, as well as by considering cases.
Description: Moral considerations pervade our lives, and business situations are no exception. In this course, we will be concerned with the ethical content of commerce, from the morality of market institutions to the normative considerations involved in business-customer, employer-employee, and firm-shareholder relations. We will consider all of these issues from the standpoints of moral psychology and moral theory, as well as by considering cases.

Description: In this course, we’ll consider a variety of questions about art: What is art’s purpose? What makes one artwork better than another? How do we decide which is better, and do some people’s judgments carry more authority than others’? How do gender and race figure in the production and evaluation of art? How can theories of art accommodate different cultural perspectives? Do artworks have an overriding value for society? What’s the right way to interpret art? We will look at some particular art forms, including photography, fashion and popular music. To keep the texture of real art in mind, we will look at images, listen to music, etc. We will consider aesthetics in relation to everyday experience and human appearance. Text: a mixture of historical and contemporary works by philosophers and art theorists. There will be no books to purchase for this course. Course assignments include essays and a final exam consisting of essay questions distributed in advance.

Description: This course aims primarily to encourage critical and constructive thinking, dialogue, and practical engagement about one’s own ethical ideas, as well as their pragmatic societal functions. This is furthered in part by developing an appreciation of the history of some “Western” philosophical ethics (including some recent work), the cultural contexts in which such ethics has figured, and some comparisons with alternative ways of conceiving ethics.

To reflect about the history of ethics requires that we appreciate the possibility of alternative ways of conceiving what ethics is, what philosophy is or might be, and what priority to assign to authors and problems in philosophical ethics. If we do not engage in this, we are not being “philosophical”! Among other things, engaging in this is part of philosophically reflective evaluation of “the canon”.

This course does aim to include both philosophically “normative” and some philosophically savvy social scientific and “professional ethics” perspectives about ethics. The course aims to take account of interdisciplinary and extra-academic perspectives. This includes some writing that might be read in pre-professional and professional university studies (e.g., legal studies, etc.) It also includes taking account of extra-academic (and extra-professional) perspectives on ethics.

I would argue that in most or all cultures and historical periods, what should count as philosophically significant “ethics” is not obvious, and should include some work that may at times be unjustly ignored as philosophy or “philosophical”. This is a general point that goes beyond (e.g.) legal studies and professionalized cultural products.

The course includes reading of older, classical, and also more contemporary authors. But the course is also focused on ethical problems and their constructive answers, which require historical perspective to understand and address pragmatically. We who are alive and choosing freely and who are responsible for our choices (or so it seems about freedom and about responsibility) are part of the history we interpret. Authors and works examined will include (but not necessarily be limited to) some subset of selections from the following: Aristotle, Nicomachean Ethics (brief selections); Kant, Groundwork of the Metaphysics of Morals (brief selections); J.S. Mill, Utilitarianism (brief selections) AND/OR Mill, On Liberty (brief selections); J.-P. Sartre, Existentialism and Human Emotions (selection, consisting of essay/talk, “Existentialism Is a Humanism”, a talk/essay also often entitled “Existentialism”); C. Taylor, The Ethics of Authenticity (selections); M. Alexander, The New Jim Crow-Mass Incarceration in the Age of Colorblindness (brief selections); P. Singer, One World Now-The Ethics of Globalization (2016 book), (brief selections); A. Sen, Identity and Violence-The Illusion of Destiny (brief selections). Emphasis is on the quality of understanding of reading selections and issues, rather than the quantity of reading.

Topics include: character, free will and determinism, happiness, freedom of speech, selfhood and authenticity, the history and present challenges of racism, the criminal justice system, the ethics of national sovereignty, globalization, environmental ethics, the ethics of identity, and terrorism. One general ethical topic that underlies much of the course is what the meaning or use is of talk about freedom and responsibility (and associated cultural practices). Another is the increasing ethical importance of globalization. Another topic periodically considered is the philosophical and political importance of race and ethnicity, as well as other features of “identity”.

The class will proceed by Socratic questions and discussion to the extent possible given class size and other circumstances, with talk by the teacher to guide and respond to discussion. There will be a midterm and final, primarily including essay questions. There will also be a required paper. Class participation (especially in discussions) is important.

**Course number:** PHIL 3273/001  
**CRN:** 41581  
**Meeting time:** TR 3:00-4:15pm  
**Instructor:** Ellis  
**Category:** Philosophy in society

**Description:** This course looks at more than how businesses can “play nice.” We will start with the economic & ethical presuppositions of business behavior in a capitalist system. After examining issues involving the justification of markets systems (e.g., the moral importance of economic efficiency, liberty interests in commerce) we will draw some lessons about the general rights & responsibilities of businesses. Time permitting, we will then consider some specific topics in light of those lessons: government intervention in markets, labor relations, environmental concerns, etc.
**Course number:** PHIL 3293/001  
**CRN:** 36400  
**Meeting time:** MWF 1:30-2:20pm  
**Instructor:** Burkart  
**Category:** Philosophy in society

**Course title:** Environmental Ethics  
**Gen-ed:** Core Area IV 'Western Civilization and Culture'  
**Note:**

**Description:** This course addresses questions of environmental philosophy like these: Does the environment have moral standing that creates human moral obligations? Do particular trees, animals, species, ecosystems have such moral standing? What is the importance of nature, naturalness, wilderness, or wilderness? What are the particular moral implications of climate change at an individual moral or collective political level? Are there conflicts that are unresolved between environmental ethics and animal ethics, between the moral responsibility regarding human hunger and protecting the environment, and so on? What are the human moral and political responsibilities regarding environmental justice? Are these responsibilities commensurable with moral and political responsibilities regarding the environment? In studying these questions our main textbook will be Joseph R. Desjardins’ Environmental Ethics: an introduction to environmental philosophy. Fifth Edition. Wadsworth Publishing, 2013. Course assignments will include a number of quizzes, a midterm and final exam, several short writing assignments, and a final paper.

**Course number:** PHIL 3313/001  
**CRN:** 23618  
**Meeting time:** MW 3:00-4:15pm  
**Instructor:** Jones  
**Category:** N/A

**Course title:** History of Ancient Philosophy  
**Gen-ed:** Core Area IV 'Western Civilization and Culture'  
**Note:**

**Description:** This course will introduce you to a wide range of philosophical thought from Ancient Greece, including particular attention to Socrates, Plato, and Aristotle, as well as Epicurus, the Stoics, and the Sceptics. One particular point of focus will be on how systematic these thinkers were. While they recognized differences between, say, logic, ethics, epistemology, and psychology, they were concerned to offer integrated and coherent philosophical accounts which depended on seeing the deep connections between these areas of philosophy.

Assignments: Moderate reading, class participation, several short writing assignments, one short paper (roughly 5-7 pages), and two exams.


**Course number:** PHIL 3343/001  
**CRN:** 37797  
**Meeting time:** TR 12:00-1:15pm  
**Instructor:** Olberding  
**Category:** N/A

**Course title:** Chinese Philosophy  
**Gen-ed:** Core Area IV ‘Non-Western Culture’  
**Note:**

**Description:** This course surveys Chinese philosophy, with special attention to its earliest philosophers whose influence is felt throughout China’s philosophical history. We will study classical Confucianism, Daoism, Mohism, and Legalism. We will examine each of these major philosophical schools, giving a robust overview of the philosophical issues and debates of the time. Throughout the semester, we will also focus on contemporary efforts to draw early Chinese accounts of sagehood into dialogue with contemporary research on ethics and performance psychology. In several different strains of early Chinese philosophy, the sage is described as one who is able “not to try” and yet to achieve excellence. We will look at efforts to describe the sage that combine early Chinese philosophy with current research on human skill development, emotional ease, and equanimity. Evaluation will include exams, a term paper, and short writing assignments.
Description: This course covers the religious thought of ancient and medieval philosophers. We shall focus principally on figures such as Plato, Aristotle, Cicero, Augustine, Boethius, Anselm, Avicenna, Al-Gazali, Averroes, Maimonides and Thomas Aquinas. Topics to be discussed include creation, time, God’s relation to the created order, the divine nature, religious language, evil, human freedom and immortality, religious knowledge and the relation between faith and reason. We will proceed thematically rather than strictly chronologically, though we will be sensitive to the chronological development of ideas wherever sensitivity to such development is philosophically illuminating.

Students will be expected to compare and contrast the individual philosophers or schools of thought with one another, in a way that is informed by an analytical exposition and critical evaluation of their respective systems of thought concerning the nature and destiny of human beings. Additionally, students are expected to exhibit a willingness and ability to examine their own assumptions in light of these schools, through their participation in class discussion and in their written work.

Description: This is a course about the self. In it we will explore the concept of the self and various problems that arise in connection with it, including the question of what personhood is, how persons retain their individual identity through time and change (if, indeed, they do), what the characteristic powers of selves are – with particular attention paid to the concept of free agency – and how we know and sometimes fail to know things about ourselves and others. We begin with an examination of the “unity of consciousness” – the feature of human consciousness which presents our experience as consisting in a unified “field,” and which leads to considerations about our own self-unity. The second unit of the course focuses on theories of personal identity and the problem of identity through time. In the third unit we will study free will; we will examine what free will is supposed to be, the conditions under which human persons act freely (if indeed we do), and what sorts of beings we must be like, assuming we do in fact possess free will. We will finish by discussing questions surrounding the possibility of artificial intelligence and the relationship between minds and machines.

Our aim is to figure out as much as we can about the self and thus ourselves; failing that, we’ll at least try to figure out, as Walker Percy puts it, “Why it is possible to learn more in ten minutes about the Crab Nebula in Taurus, which is 6,000 light-years away, than you presently know about yourself, even though you’ve been stuck with yourself all your life.”
### Course Descriptions

**Course number**: PHIL 3613/001  
**CRN**: 41557  
**Meeting time**: TR 10:30-11:45am  
**Instructor**: Trachtenberg  
**Category**: Knowledge and reality

**Description**: In this course we will explore some philosophical implications of aspects of the “Extended Evolutionary Synthesis”—the attempt to expand the understanding of biological inheritance beyond the familiar story of the transmission of traits by genes. We will focus in particular on the idea of “niche construction.” This is the activity by which organisms advance their survival and reproduction by transforming their physical surroundings; niche construction, it is argued by evolutionary theorists, can influence the course of species’ evolution. We will review key papers in ecology and evolutionary biology to develop a firm understanding of niche construction as a biological phenomenon. We will then explore human niche construction in particular. We will use the idea of niche construction to conceptualize the human relationship with the environment, and speculate on ways to develop a normative framework by which that relationship can be evaluated.

**Course number**: PHIL 3753/001  
**CRN**: 38774  
**Meeting time**: MWF 9:30-10:20am  
**Instructor**: Burkhart  
**Category**: Philosophy in society

**Description**: This course addresses philosophical questions about race. We will consider questions like these: Where does the concept of race come from? Do races exist? Is race a biological fact, a social construction, or something else? Should we eliminate the concept of race, or is it necessary for achieving social justice? What exactly is racism? Is it some individual phenomena or does it exist in a society as a structure? What is racial identity, and why does it matter? How does the significance of racial identity differ for members of different races? How does racial identity interact with gender, ethnicity and nationality? How do concepts of race and values of racial justice and equality interact with or impact concepts such as social contract and political recognition? What are the phenomenological and existential frameworks and characteristic of being a particular race and being seen and existing through the lens of race? Course assignments include a number of quizzes, a midterm and final exam, several short writing assignments, and a final paper.

**Course number**: PHIL 3763/001  
**CRN**: 39482  
**Meeting time**: TR 3:00-4:15pm  
**Instructor**: Snow  
**Category**: Philosophy in society

**Description**: This course will address two central questions: (1) What is the nature of law? and (2) What is the relation of law, punishment, and society? We will explore these questions through works of literature, philosophical readings, and legal cases. One textbook is required for this course: *The Punisher’s Brain: The Evolution of Judge and Jury*, by Morris B. Hoffman (Cambridge University Press, 2014). All other readings will be available on Canvas. Course requirements are a mid-term exam, a final exam, and an 8-10 page paper. Attendance is also required.
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<tr>
<td>PHIL 3811/001</td>
<td>34444</td>
<td>MW 1:30-2:45pm</td>
<td>TBA</td>
<td>N/A</td>
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<tr>
<td>PHIL 3813/001</td>
<td>23841</td>
<td>MW 3:00-4:15pm</td>
<td>Jones</td>
<td>Core course</td>
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<tr>
<td>PHIL 3843/001</td>
<td>39774</td>
<td>TR 12:00-1:15pm</td>
<td>Olberding</td>
<td>Core course</td>
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**Course title**: Philosophy Writing Workshop  
**Meeting time**: MW 1:30-2:45pm  
**Instructor**: TBA  
**Category**: N/A  
**Note**:  

**Description**: The purpose of this course is to help you improve your philosophical writing. In particular, you will work on producing a term paper length essay that presents and evaluates philosophical arguments. In homework and in-class activities you will work toward the following goals: stating clearly a relevant thesis and constructing a well-organized, extended argument to defend it; critically examining an argument; using primary texts; finding and using relevant secondary texts; and expressing ideas in clear, correct prose. Overall, by taking this course you will learn what goes into good philosophical writing, and you will practice modeling your own writing on that standard.

**Course title**: History of Ancient Philosophy for Majors  
**Meeting time**: MW 3:00-4:15pm  
**Instructor**: Jones  
**Category**: Core course  
**Note**:  

**Description**: This course will introduce you to a wide range of philosophical thought from Ancient Greece, including particular attention to Socrates, Plato, and Aristotle, as well as Epicurus, the Stoics, and the Sceptics. One particular point of focus will be on how systematic these thinkers were. While they recognized differences between, say, logic, ethics, epistemology, and psychology, they were concerned to offer integrated and coherent philosophical accounts which depended on seeing the deep connections between these areas of philosophy.

Assignments: Moderate reading, class participation, several short writing assignments, one short paper (roughly 5 pages), one longer paper (roughly 10 pages), and two exams.


**Course title**: Chinese Philosophy for Majors  
**Meeting time**: TR 12:00-1:15pm  
**Instructor**: Olberding  
**Category**: Core course  
**Note**:  

**Description**: This course surveys Chinese philosophy, with special attention to its earliest philosophers whose influence is felt throughout China’s philosophical history. We will study classical Confucianism, Daoism, Mohism, and Legalism. We will examine each of these major philosophical schools, giving a robust overview of the philosophical issues and debates of the time. Throughout the semester, we will also focus on contemporary efforts to draw early Chinese accounts of sagehood into dialogue with contemporary research on ethics and performance psychology. In several different strains of early Chinese philosophy, the sage is described as one who is able “not to try” and yet to achieve excellence. We will look at efforts to describe the sage that combine early Chinese philosophy with current research on human skill development, emotional ease, and equanimity. Evaluation will include exams, a term paper, and short writing assignments.
Description: This course aims primarily to encourage critical and constructive thinking, dialogue, and practical engagement about one’s own ethical ideas, as well as their pragmatic societal functions. This is furthered in part by developing an appreciation of the history of some “Western” philosophical ethics (including some recent work), the cultural contexts in which such ethics has figured, and some comparisons with alternative ways of conceiving ethics.

To reflect about the history of ethics requires that we appreciate the possibility of alternative ways of conceiving what ethics is, what philosophy is or might be, and what priority to assign to authors and problems in philosophical ethics. If we do not engage in this, we are not being “philosophical”! Among other things, engaging in this is part of philosophically reflective evaluation of “the canon”.

This course does aim to include both philosophically “normative” and some philosophically savvy social scientific and “professional ethics” perspectives about ethics. The course aims to take account of interdisciplinary and extra-academic perspectives. This includes some writing that might be read in pre-professional and professional university studies (e.g., legal studies, etc.) It also includes taking account of extra-academic (and extra-professional) perspectives on ethics.

I would argue that in most or all cultures and historical periods, what should count as philosophically significant “ethics” is not obvious, and should include some work that may at times be unjustly ignored as philosophy or “philosophical”. This is a general point that goes beyond (e.g.) legal studies and professionalized cultural products.

The course includes reading of older, classical, and also more contemporary authors. But the course is also focused on ethical problems and their constructive answers, which require historical perspective to understand and address pragmatically. We who are alive and choosing freely and who are responsible for our choices (or so it seems about freedom and about responsibility) are part of the history we interpret. Authors and works examined will include (but not necessarily be limited to) some subset of selections from the following: Aristotle, Nicomachean Ethics (brief selections); Kant, Groundwork of the Metaphysics of Morals (brief selections); J.S. Mill, Utilitarianism (brief selections) AND/OR Mill, On Liberty (brief selections); J.-P. Sartre, Existentialism and Human Emotions (selection, consisting of essay/talk, “Existentialism Is a Humanism”, a talk/essay also often entitled “Existentialism”); C. Taylor, The Ethics of Authenticity (selections); M. Alexander, The New Jim Crow-Mass Incarceration in the Age of Colorblindness (brief selections) ; P. Singer, One World Now-The Ethics of Globalization (2016 book), (brief selections); A. Sen, Identity and Violence-The Illusion of Destiny (brief selections). Emphasis is on the quality of understanding of reading selections and issues, rather than the quantity of reading.

Topics include: character, free will and determinism, happiness, freedom of speech, selfhood and authenticity, the history and present challenges of racism, the criminal justice system, the ethics of national sovereignty, globalization, environmental ethics, the ethics of identity, and terrorism.

One general ethical topic that underlies much of the course is what the meaning or use is of talk about freedom and responsibility (and associated cultural practices). Another is the increasing ethical importance of globalization. Another topic periodically considered is the philosophical and political importance of race and ethnicity, as well as other features of “identity”.

The class will proceed by Socratic questions and discussion to the extent possible given class size and other circumstances, with talk by the teacher to guide and respond to discussion.

There will be a midterm and final, primarily including essay questions. There will also be a required paper. Class participation (especially in discussions) is important.
### Course Descriptions

**Course number:** PHIL 4133/001  
**CRN:** 20755  
**Meeting time:** TR 10:30-11:45am  
**Instructor:** Priselac  
**Category:** Core course

**Description:** People constantly offer arguments in support of their claims. In interviewing for a job, you try to convince the employer that you are the beset employee for the job. A prosecutor tries to establish the guilt of the defendant. A politician aims to persuade the public that her tax-cut is good for the nation, etc. In trying to convince, establish, or persuade we offer arguments. But what makes an argument good? Why ought an argument persuade someone? Some arguments are good because of their logical form. That is, some arguments are good arguments simply by how they use logical concepts and independently of what they may be arguments about. Logical form is the object of our study in this course.

What is the logical form of a sentence and argument? Is there only one form or are there many? This course will study the logical form of arguments at two different levels of analysis—Sentential Logic and First Order Predicate logic. We'll fully develop the symbolic toolkits of Sentential Logic and First Order Predicate Logic to study logical necessity, contingency, equivalence, consistency, and contradiction.

**Course number:** PHIL 4533/001  
**CRN:** 41584  
**Meeting time:** TR 1:30-2:45pm  
**Instructor:** Montminy  
**Category:** Knowledge and reality

**Description:** This course will explore central issues in the philosophy of language. Our main focus will be on meaning and reference: What is meaning? What makes it the case that our words mean what they do? How is meaning related to reference? We will also examine issues in pragmatics such as speech acts, context sensitivity and metaphor. Throughout the semester we will attend to connections between the philosophy of language and other areas of philosophy such as ethics, metaphysics and the philosophy of mind.

**Course number:** PHIL 4713/001  
**CRN:** 41547  
**Meeting time:** T 3:00-6:00pm  
**Instructor:** Trachtenberg  
**Category:** Ethics and values

**Description:** This course will survey important theories in the history of western social and political philosophy. The course will begin by considering ancient theories (Plato and Aristotle), move on to modern social contract theories and the foundations of liberalism (Hobbes, Locke, Rousseau, Constant, and Mill), and conclude with the late 20th century debate over liberalism (Rawls and critics such as Nozick, Walzer, Sandel, Okin and Mills). In addition to reading and analyzing primary texts, students will gain experience in conducting bibliographic research in the secondary literature. The main work for the course will be a 2500 word (10 pp.) term paper comparing scholarly interpretations of one of the authors on the syllabus. In addition, for most classes students will submit a paraphrase of an assigned passage from the primary text for that day.
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<td>PHIL 5143/001</td>
<td>41558</td>
<td>TR 1:30-2:45pm</td>
<td>Prišelac</td>
<td>N/A</td>
</tr>
<tr>
<td>PHIL 5333/001</td>
<td>39472</td>
<td>M 3:00-6:00pm</td>
<td>Cook</td>
<td>N/A</td>
</tr>
<tr>
<td>PHIL 5533/001</td>
<td>41585</td>
<td>TR 1:30-2:45pm</td>
<td>Montminy</td>
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<tr>
<td>PHIL 5713/001</td>
<td>41548</td>
<td>T 3:00-6:00pm</td>
<td>Trachtenberg</td>
<td>N/A</td>
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</tbody>
</table>

**Description:** The aim of this course is to equip you with tools to engage with formalisms in any philosophy you encounter. To do that, the primary focus of this course is thinking about formal systems rather than mastering the use of some particular formal system or other. Part of thinking about formal systems is by way of metalogic, which is the traditional focus of a course like this. While we will cover some of the most important and famous metalogical results for traditional propositional and predicate logic systems, we will also think about formal systems by carefully navigating what they do and don’t do; what they attempt to represent and what they abstract over. To help us in doing so we will examine various was of extending and modifying traditional systems to address limitations in their ability to represent reasoning.

**Description:** This course covers the philosophical works of Descartes, Malebranche, Spinoza, and Leibniz—the continental rationalists. Our primary goal will be to cover topics that contemporary philosophers and historians of philosophy find of particular interest. Texts: Descartes, *The Philosophical Writings of Descartes*, Vol. II; Malebranche, *Philosophical Selections*; Spinoza, *A Spinoza Reader*; Leibniz, *Leibniz: Philosophical Essays*.

**Description:** This course will explore central issues in the philosophy of language. Our main focus will be on meaning and reference: What is meaning? What makes it the case that our words mean what they do? How is meaning related to reference? We will also examine issues in pragmatics such as speech acts, context sensitivity and metaphor. Throughout the semester we will attend to connections between the philosophy of language and other areas of philosophy such as ethics, metaphysics and the philosophy of mind.

**Description:** This course will survey important theories in the history of western social and political philosophy. The course will begin by considering ancient theories (Plato and Aristotle), move on to modern social contract theories and the foundations of liberalism (Hobbes, Locke, Rousseau, Constant, and Mill), and conclude with the late 20th century debate over liberalism (Rawls and critics such as Nozick, Walzer, Sandel, Okin and Mills). In addition to reading and analyzing primary texts, students will gain experience in conducting bibliographic research in the secondary literature. The main work for the course will be a an APA style conference paper (3000 words max.) on a topic chosen in consultation with the instructor. In addition, for most classes students will submit a paraphrase of an assigned passage from the primary text for that day.
Course number: PHIL 6523/001  
CRN: 41559  
Meeting time: R 3:00-6:00pm  
Instructor: Riggs  
Category: N/A

Course title: Seminar in Epistemology  
Note: This course will focus intensively on some aspect of social epistemology.

Course number: PHIL 6793/001  
CRN: 41546  
Meeting time: W 3:00-6:00pm  
Instructor: Sankowski  
Category: N/A

Course title: Seminar in Social and Political Philosophy  
Note: Freedom, Responsibility, and Progress-Beyond Sustainable Development to Contested Education

In this course we address what might be regarded as some of the most basic questions in social and political philosophy. What is it for a society, whether a more local domain (e.g., the US) or a more broadly demarcated grouping (e.g., “humanity”, or global society) to improve, to progress, to “develop”? What are the implications of our attitudes about progress or development for freedom and responsibility? Our primary questions are about the overall value of a set of societal arrangements. Of course we can no longer assume, if we ever did, that very general human progress is inevitable. Also, we cannot assume that over a shorter, more foreseeable time frame, or in a limited domain, there will be overall improvement. Not only are the facts out there not known to be clearly indicative of an improvement overall. More fundamentally, we do not readily know with assurance what progress would consist in. More particularly, we do not know what “democracy” is, its proper guiding function, nor how politics and “markets” should be arranged. All that’s always up for revised evaluation, as part of our seeming individual or group freedom (and indeed our responsibility). There are both ethical and socially and politically normative issues here, and epistemological issues (perhaps in the sense of “social epistemology”). Philosophy and the social sciences are both part of our inquiry in this course, as are extra-academic activities aiming at pragmatic interventions in social processes. Some philosophizing social scientists have proposed the advance of freedom (and accompanying responsibility) as the key to progressive change. Others have focused much more on measurable indicators, such as “economic growth” or specifically, increasing gross domestic product, as keys to progress. Others advocate the centrality of societal advances in scientific and technological learning or innovation. Others have advocated religious or quasi-religious commitments or re-orientations (or conservation) as keys to societal improvement. Very different in terms of stance, some influential primarily secular politically, economically, and culturally pragmatic statements have advocated “sustainable development” as a framework for evaluation and decision-making concerning progress. Certainly environmental issues and distributive justice issues (both central to “sustainable development”) must be fundamental in pragmatic and global-scope advocacy for progress. However, the orientation of this course will probably be that none of these ideas (even “sustainable development”, an attractive option) is fully acceptable. While the ideas mentioned (and others) are worth respectful consideration and evaluation, the argument of this course will (probably) be that what is needed is a much deeper examination than is currently available of freedom, responsibility, and the educational processes of society. Among much else, we need a deeper and more far-ranging pragmatically oriented account of education (including reference to, but going beyond “academic freedom” in “higher education”). Such an account will inevitably be highly controversial. Among much else, concepts and societal practices invoking “freedom and responsibility” (individual and group) will need major re-adjustments in order to grasp what needs revision in our framework of thought and action about desirable “progressive” societal directions.

Each student will be expected to do a seminar-type presentation, depending on available time. There will be an emphasis on class discussion. There will be an essay-type midterm and an essay-type final, and a paper on a topic agreed to by the student and professor.
ADDED NOTE: Students from other disciplines outside philosophy, depending on their interests and background, are welcome to consider taking the course. It is a good idea for such students to discuss this with the professor before enrolling. The course might also be described as a class about (philosophical) normative political economy and cultural studies. Politics, economics, and culture are closely inter-related. Such an inquiry is necessarily philosophically interdisciplinary. It requires, among other features, drawing on and critiquing social sciences, “cultural studies” in the humanities, and some “professional studies” (such as education, law, business, public administration, urban planning, engineering, technology, possibly medicine, journalism, etc.) Such a course will necessarily take account of globalization, a major aspect of contemporary ethics, politics, economics, and culture. For some philosophy students, this course may seem to expand or re-draw the boundaries of the discipline; and to some extent it does. But in other respects, the course area is conservative, even “reactionary” in re-incorporating philosophical terrain once taken seriously by the likes of Aristotle, Immanuel Kant, Adam Smith, John Stuart Mill, John Dewey (ESPECIALLY JOHN DEWEY), and others, among the usual canonical suspects.

Readings for the course remain to be selected. These might include work by Amartya Sen, Cass Sunstein, Jason Stanley, and others.