One in five teenagers will experiment with philosophy

Doubting is a gateway to thinking. Stop it before it starts.

"I found copies of Kant in your room. I’m concerned."

Parents who use logic, will raise kids who use logic

“You’ve been doing thought experiments haven’t you?”

Learn to recognize the early warning signs.

Talk to your kids about philosophy: philosophynews.com
Friendship, love, and sex appear widely important to human beings. Most people - including college freshmen, of course - seem to want all of these things, and some of you might think that lacking even one of them makes for an unhappy or deficient human life. But for as much as we spend a lot of time caring about and trying to secure love, sex, and friendship, we don’t often take the time to reflect on exactly what we are trying to secure and why we care about it so much. Why are friends so important, and how are they different from lovers? Why do we want lovers and friends when they cause us so much heartache and aggravation? When you say that you love or care for a person, do you need to be able to justify your love and care? Is there a reason why we link love and sex, and should we continue to do so? Are friendship, love, and sex morally good, or might they actually pose an ethical threat? Through historical and contemporary readings in philosophy, and our discussions of these texts in our seminar, we will try to illuminate these questions.

This course is an introduction to the Western philosophical tradition, but not an introductory course in the ordinary sense. Introductions aim to map out an area of inquiry, present background material, and ready the student for advanced study. While we’ll certainly do some of this, the aim of this course is to act as an invitation to philosophical inquiry. We’ll wrestle with questions about the nature of religious belief, the nature and possibility of knowledge about the time and the world and our relationship to them, the relationship of the mental and the physical, and the nature and possibility of moral knowledge. These are some of the deepest and most enduring questions that intellectual inquiry has to offer. Our aim will be to explore these questions and their motivations, foster an appreciation of the difficulty of these perennial philosophical problems and develop some facility with the methods and tools that are available for venturing answers to them. The course will emphasize close textual analysis, the ability to develop one's own thoughts in relation to philosophical questions, and the ability to summarize the arguments of others and present one's own arguments in the context of class discussion and clearly written, well thought-out essays.

This course offers an introduction to the History of Western Philosophy. But how does one begin in philosophy? Aristotle claimed that philosophy begins in wonder, and that when gripped by wonder or puzzlement we all desire to know what is really thus-and-so. The goal of this course is to give you the intellectual resources to think hard and differently about things that you have probably already wondered about: the meaning of beauty and ugliness, good and evil, happiness and despair; the purpose of friendships; truth and skepticism; the existence of God; the relationship between mind and body; nihilism; the interpretation of dreams; the historical construction of sexuality; and the influence of race, (dis-)ability, and gender on social psychology. We shall explore these topics in a distinctively philosophical manner, by means of conceptual clarity and careful argument. Our reading will feature classic and contemporary philosophers, including Socrates, Plato, Aristotle, Descartes, Elisabeth of Bohemia, Nietzsche, Freud, Foucault, Judith Butler, Franz Fanon, Linda Martin Alcoff, Ruth Frankenberg, Susan Wendell, Susan Bordo, and J. M. Coetzee.

20th-Century philosopher Wilfrid Sellars defined philosophy as follows: “The aim of philosophy, abstractly formulated, is to understand how things in the broadest possible sense of the term hang together in the broadest possible sense of the
term. Under 'things in the broadest possible sense' I include such radically different items as not only 'cabbages and kings', but numbers and duties, possibilities and finger snaps, aesthetic experience and death. To achieve success in philosophy would be, to use a contemporary turn of phrase, to 'know one's way around' with respect to all these things, not in that unreflective way in which the centipede of the story knew its way around before it faced the question, 'how do I walk?', but in that reflective way which means that no intellectual holds are barred." (“Philosophy and the Scientific Image of Man,” 1960)

In this course, we will explore questions basic to human experience in order to clarify, challenge and deepen our engagement with the beliefs and commitments we bring to our lives as beings capable of reflective thought and action. Topics we will explore include whether other minds than our own exist; the nature and limits of human knowledge; whether we are free beings; whether God exists, and how to reconcile that possibility with the evil we find in the world; the nature and sources of oppression and how to combat it; what love is and what it means; and the purpose and potential value of philosophy itself. Some authors whose work we will examine include Thomas Aquinas, Iris Marion Young, Daniel Dennett, Harry Frankfurt, René Descartes, Aristotle and Susan Wolf. This course’s graded content includes two short and two medium-length written assignments as well as class participation, which consists of group presentations and individual contributions to in-class and online discussions of the assigned material.

Phil 1051.13 Introduction to Philosophy
MF 11:10-12:25
Joshua Miller

Philosophy for a Better World: In this course we will explore both the history of philosophy and its current issues through an exploration of justice, human nature, and happiness. In particular, we will ask what sort of world we would like to live in and whether that world is achievable. Must we obey laws at the expense of our own happiness? What is the good (or good enough) regime? Must we transform ourselves and our fellow citizens if we are to achieve these goals? How do various social institutions—families, economies, schools, religions, and museums—contribute to (or undermine) our efforts to achieve a better world? What should we do together to achieve it? Along the way we will tackle difficult philosophical debates about the nature of the good life, whether human nature is singular or plural, the relationship between freedom and justice, and the nature of knowledge, prejudice, and hubris.

Phil 1051.14 Introduction to Philosophy
TR 12:45-2:00
Lee Goldsmith

Some questions never die, but they all start somewhere. In this course you will be introduced to a few of those perennial questions that foist themselves on us as we try to live flourishing and responsible lives, and some of the paths that men and women from the Ancient era to today have traveled in order to answer them. By studying prominent philosophical texts from yesterday and today you will explore questions such as: How do I know the external world exists? Are human beings a special kind of animal? What duties do I have to others, if any? And what are the basic features of a just society? As you progress through the course you will acquire and develop the reading, thinking, and writing skills that you need to begin to answer these questions for yourself and apply your insights to your everyday life. The skills you develop here will not only help you dig into some of the deepest questions humans have ever considered but also to lead a flourishing life.

Phil 1051.15 Introduction to Philosophy
MW 2:20-3:35
Taylor Hammer

This course is a general introduction to the history of Western philosophy. The primary goal of the course is to provide students with an understanding of some of the perennial problems and concepts of the western tradition. In so doing, the course will focus on three central (and frequently interrelated) themes: 1) theories of human nature (What does it mean to be a human being?), 2) ethics and moral philosophy (What does it mean to be a good human being?), and 3) philosophy of mind (What is the nature of the human mind and how does it relate to the body?). The survey will be historical, beginning
in ancient Greece and continuing forward through the scientific revolution up to contemporary times. Evaluations will take the form of essay exams, short writing assignments and in-class activities.

**Phil 1051.16 Introduction to Philosophy**  
WF 11:10-12:25  
TBD

To be determined.

**Phil 1051.17 Introduction to Philosophy**  
TR 9:35-10:50  
Christian Golden

20th-Century philosopher Wilfrid Sellars defined philosophy as follows: “The aim of philosophy, abstractly formulated, is to understand how things in the broadest possible sense of the term hang together in the broadest possible sense of the term. Under 'things in the broadest possible sense' I include such radically different items as not only 'cabbages and kings', but numbers and duties, possibilities and finger snaps, aesthetic experience and death. To achieve success in philosophy would be, to use a contemporary turn of phrase, to 'know one's way around' with respect to all these things, not in that unreflective way in which the centipede of the story knew its way around before it faced the question, 'how do I walk?', but in that reflective way which means that no intellectual holds are barred.” (“Philosophy and the Scientific Image of Man,” 1960)

In this course, we will explore questions basic to human experience in order to clarify, challenge and deepen our engagement with the beliefs and commitments we bring to our lives as beings capable of reflective thought and action. Topics we will explore include whether other minds than our own exist; the nature and limits of human knowledge; whether we are free beings; whether God exists, and how to reconcile that possibility with the evil we find in the world; the nature and sources of oppression and how to combat it; what love is and what it means; and the purpose and potential value of philosophy itself. Some authors whose work we will examine include Thomas Aquinas, Iris Marion Young, Daniel Dennett, Harry Frankfurt, René Descartes, Aristotle and Susan Wolf. This course’s graded content includes two short and two medium-length written assignments as well as class participation, which consists of group presentations and individual contributions to in-class and online discussions of the assigned material.

**Phil 1062.10 Philosophy and Film**  
R 3:30-6:00  
Christopher Venner

The goal of this course is to give students an introductory overview of major figures in the history of Western philosophy. And to aid in understanding their theories, we will treat a variety of movies as case studies of the ideas in question. For example, we will use Spike Lee's Do the Right Thing as a springboard for discussion of Plato's theory of justice in The Republic; Downton Abbey will orient our discussion of the theories of Karl Marx; and Wristcutters will guide our discussion of the Existentialist philosophy of Albert Camus.

**Phil 1153.10 Meaning of Mind**  
TR 9:35-10:50  
Tad Zawidzki

The sciences of the mind are proliferating at an accelerating pace. Developmental psychology, comparative psychology, cognitive psychology, neuropsychology, social psychology, linguistics, artificial intelligence, cognitive neuroscience, and neuroeconomics are all rapidly growing, established sciences, generating thousands of discoveries about the mind every year. At the same time, the nature of the human mind is one of the oldest questions of philosophy. For example, Plato, the earliest Western philosopher with substantial surviving works, devoted considerable attention to the nature of the mind, and many of his ideas continue to be influential. This course will introduce students with no background in philosophy or the sciences of the mind to the central questions, assumptions and hypotheses about the human mind. Subjects covered
include: the nature of thought, the nature of consciousness, the relationship between the mind and the brain, the implications of the sciences of the mind for freedom of the will and responsibility, the nature of the self, our knowledge of other minds, and the possibility that the mind may incorporate elements outside the skull, like information processing and communications devices.

Phil 1193.10 Introduction to Existentialism
WF 9:35-10:50
James Stanescu

This course will serve as a general introduction to existentialism, a philosophy that takes as foundational that our living existence exceeds any ability to give it an essence. We will explore existentialism through important themes: The burdens and joys of freedom, the horror and absurdity of death, the possibility and limits of love, and the power and curse of identities. We will follow the call of these questions through reading the works of Hannah Arendt, Søren Kierkegaard, Albert Camus, Jean-Paul Sartre, Simone de Beauvoir, Frantz Fanon, Lewis Gordon, Eugene Thacker, and the viewing of related films. In a world that seems bent on defining and commodifying our existence before we are even born, existentialism forces to focus on understanding the purpose of living itself. That will be the standpoint by which the rest of this course will be guided.

Phil 2045 Introduction to Logic (both sections)
TR 11:10-12:25 Eric Saidel
MW 4:45-6:00 Dimiter Kirilov

Philosophy can be thought of as the systematic study of arguments. That entails understanding the claims and demands that an argument is making. Some of these claims are made explicitly, by the assertions in the premises of the argument. Some of these claims are made implicitly, by the form and the structure of the argument. We will start this semester by talking about what an argument is and learning to distinguish arguments from non-arguments. We will then move into learning about argument structure. This will support our exploration of informal reasoning, which will focus on fallacies in reasoning. As the semester proceeds, we will move from informal reasoning to more abstract forms of formal reasoning, finishing the course with an in-depth study of one system of formal reasoning and proof (propositional, or sentential, logic).

By the end of the semester you should be able to:
- identify and reason about argument form and content,
- identify fallacies in reasoning,
- read and write fluently in the symbol system of propositional logic,
- read sentences in logical notation as if they were sentences in English, and
- complete complex proofs of arguments.

Phil 2111.10 History of Ancient Philosophy
TR 2:20-3:35
Laura Papish

Our goal in this class is to give a systematic overview of the history of Ancient Greek philosophy, beginning with the Presocratics and ending with Aristotle. We will treat a range of topics in metaphysics, epistemology, ethics, and political philosophy, but we will preface these topics with a brief look at Hesiod’s Theogony and the ways that Theogony both initiates and resists natural philosophy. After we conclude our discussion of Hesiod and the Presocratics, we will examine the philosophical views of both Socrates and Plato, taking special care to consider both different accounts of the relationship between these two figures and Plato's philosophical development. We then turn to Aristotle, both for his critique of Plato and for his own contributions to metaphysics and ethics.

Phil 2112.10 History of Modern Philosophy
MF 11:10-12:25
Jason Fisette
What is modern in the works of the dead? Like us, Western European philosophers in the 17th and 18th centuries cease to accept traditional conceptions of mind and world on faith alone, and instead tend to cultivate the insights of mathematics and the new science. This course offers a critical introduction to the metaphysical and epistemological theories of Modern Philosophy, with particular attention to how its practitioners used various conceptions of reason and sense experience to ask fundamental questions about knowledge, perception, and reality. We focus on the following figures and themes: Descartes’ indictment of the senses and his arguments for both the existence of God and mind/body dualism; the pan- psychic materialism of Cavendish; pantheism, geometrical method, and the interaction of imagination and reason in Spinoza; Leibniz’s re-envisioning of atoms as monads and its implications for freedom and the ideality of space and time; Locke’s embrace of corpuscularian mechanics and the empiricist way of ideas; the varieties of skepticism urged by Berkeley and Hume; and Reid’s defense of common sense. We shall conclude by examining Kant’s Copernican Turn and its attempted closure of metaphysics and modern philosophy. A question we shall ask throughout the course is whether this period in the history of philosophy contains any lost or strange conceptual possibilities that illuminate how we do philosophy now.

PHIL 2125.10 Philosophy of Race and Gender
TR 9:35-10:50
Megan Davis

This course examines differing perspectives on how race, gender, class, and ethnicity inform individual as well as group identities. Despite their diverse views, all of the assigned authors are united in the belief that race, gender, class, and ethnicity are formative influences on both people and cultures, and many of them focus on the consequences of being marginalized because one is deemed to be a member of the "wrong" race or the "wrong" gender. This course takes up the question of whether and how individuals and society can rectify social and political inequities associated with specific marginalized identities. Note: PHIL 2125 also counts towards the Women's Studies major.

PHIL 2131 Ethics: Theory and Applications
WF 12:45-2:00 Christopher Venner
MW 2:20-3:35 Cameron Bassiri

This course is an introduction to ethical theory, methods of ethical reasoning, and several concrete moral problems. It is based on the assumption that critical ethical reflection and open-minded engagement with diverse viewpoints can improve the quality of moral judgment. Students are expected to identify and rigorously examine their own moral presuppositions and take responsibility for developing a body of ethical reflection that withstands critical scrutiny. The first half of the course will address ethical theory; the second half, applied ethics. Students will be evaluated on the basis of their contributions to class discussion; several short, unannounced quizzes; a midterm; a paper; a group project; and a final exam.

Phil 2132W.10 Social and Political Philosophy
MW 12:45-2:00
Michael Sigrist

This course focuses on normative questions concerning the arrangement of economic, political, and cultural institutions. We will cover most of the major normative theories, including utilitarianism, republicanism, liberalism, libertarianism, and socialism. Readings will consist of both classic and contemporary texts. There is a special emphasis on how political and social institutions might be more just. In addition we will investigate matters such as the nature of political and civic liberty, legal and moral rights, the moral significance of inequality, and the relation between democracy and the rule of law.

Phil 2133.10 Philosophy and Nonviolence
MW 4:45-6:00
Paul Churchill
The course offers philosophical approaches to civil disobedience, nonviolent activism, ahimsa, and pacifism as ways of living as well as political strategies. We examine the thought and campaigns of such figures as Thoreau, Tolstoy, Gandhi, King, and Chavez, as well as just war theory and myths relating to "peace through power." We also focus on the causes of aggression and violence in human nature as well as the environment. Students will be required to make oral presentations to the class, and to earn civil engagement credit by engaging in a project relating to nonviolent activism and human rights.

**Phil 2135 Ethics: Business and Professions**  
WF 9:35-10:50 & WF 11:10-12:25  
Lloyd Eby

This is a course in applied ethics. It deals with questions and problems of ethics that occur in business – the workplace, marketplace, and business place – and in the professions. We will first consider ethics in general and theories and views of ethics, and then go on to examine and discuss many ethical issues that arise in business and the professions. We will attempt to use some of those ethical theories to solve some of those ethical problems. A great deal of in-class discussion will occur, and all students are expected to participate in those in-class discussions.

**Phil 2136.10 Contemporary Issues in Ethics**  
TR 3:45-5:00  
Stephanie Semler

The goal of this course is to introduce you to a range of debates in applied ethics, including classic debates on the permissibility of abortion, animal treatment, and suicide, as well as more current debates concerning our interactions with the environment and our obligations to the poor in a global context. This course is a green leaf designated course and counts toward the Sustainability minor (Track C). This course also fulfills the GPAC civic engagement, analysis (humanities), and oral communication requirements.

**Phil 2281.10 Philosophy of the Environment**  
MW 3:45-5:00  
Michael Sigrist

It is taken as a basis for this course that there might be a problem with our relationship to the natural environment we live in. We will not assess this claim, only acknowledge it as fact or as mistaken perception. Nevertheless, as a mistaken perception, it is one held by enough people that we should learn about it, by looking at what it would take to alleviate the concern.

There are three components to this course. The first is to fix the supposed or actual problem with technology, the second is to fix it culturally, ethically or spiritually, the third is to fix it economically. The three components inform each other. We spend more time on the economic fix, since this is conceptually more complicated and unusual. In particular, students will be exposed to the thinking of ecological economists, who reject standard neo-classical economic thinking.

**Phil 3100.80 Selected Topics: Care of the Self**  
TR 4:45-6:00  
Mark Ralkowski

*The Care of the Self* is the name of Michel Foucault’s last book. It is also the name he gives to the ideal of self-cultivation that he traces back to the ancient world, where philosophy was a way of life and existence was an “art.” As Pierre Hadot puts this point, “philosophy [in the ancient world] did not consist in teaching an abstract theory … but rather in the art of living. It [raised] the individual from an inauthentic condition of life, darkened by unconsciousness and harassed by worry, to an authentic state of life, in which she attains self-consciousness, an exact vision of the world, inner peace, and freedom.” This seminar will be divided into two parts. In the first, we will study the emergence and development of the self-cultivation ideal in the ancient world. In the second, we will study how this ideal evolves in the writings of
Montaigne, Nietzsche, Kierkegaard, Heidegger, Sartre, and Foucault. The goal of this seminar is to become familiar with the idea of philosophy as an art of living, to study how it reemerges in the thinking of several major modern philosophers, and to reflect on what it would mean for us to continue doing it today. Cross-listed with HONR 2054.10 Prosem: Arts & World Cultures: Care of the Self.

Phil 3100.81 Selected Topics: Myth as Truth
TR 9:35-10:50
Joseph Trullinger

This course will be an experiment in thinking about how a myth can be true—and what we mean by truth. The word myth has come to mean the very opposite of truth; in common parlance, a myth is an untruth that is thoughtlessly accepted and propagated without rational confirmation. In this sense, a myth is “just a story” (mythos), and appears diametrically opposed to its counter-concept of reason (logos). The original meaning of the Greek word mythos is “story”—which is also one of the meanings of logos—and with this a hidden affinity between the two becomes thinkable. What if mythos and logos are two different but compatible ways of telling a story? What if myth is not the lowest form of thoughtlessness, but actually a higher form of thoughtfulness, a poetic way of thinking that deals with realities so deep they can’t be directly analyzed? Perhaps this kind of truth lies within our stories about the sacred, our myths.

We will explore the philosophical dimensions of mythology with particular emphasis upon the strenuous efforts to grasp the same in modern German philosophy and literature, which did so in relation to the intermingling of ancient Greco-Roman and Judeo-Christian traditions. Basic familiarity with these mythologies is expected, although we will briefly examine myths from other traditions (to be selected by the class). We will make an initial tour of the fitting nature of myth for conveying truth, and then consider the basic character of myth in general. We will then turn to writings that consider the spiritual truth within myths to be open only to that which is spiritual within the human being, that is, the mind’s creative potency. By contemplating these philosophical theories of mythopoiesis (myth-making), we will see whether we have a way of relating to images without being enslaved by them, that is, whether the imagery of myths in actuality sets us free by teaching us to be at home in the world. Cross-listed with HONR 2054.11 Prosem: Arts & World Cultures: Myth as Truth.

Phil 3100W.80 Selected Topics: Religion and Political Dissent
TR 3:45-5:00
Derek Malone-France

Throughout history and across cultures, there has always been an intimate relation between religion and politics. Whether in harmony or antagonism with one another, religious beliefs and political commitments must take account of each other. Sometimes religious doctrines provide the foundation for political structures. Sometimes they directly contradict these structures. More often than not, the relation between the two is complex and ambivalent (but no less profound in its impact and implications). Even in societies where religion is anathema—as in some neoMarxist states, for example—the negative relation to religion is a definitive characteristic of the political order (and, arguably, such anti-religious political ideologies themselves can often be interpreted as quasi-religions).

In this course, we will examine various historically important and illustrative examples of religiously motivated political dissent, including the alternative political philosophies and visions that such dissenters offer. We will use these texts as a means to explore the complex historical, intellectual, and social interplay between religion and politics. Authors we will read include: Isaiah, Confucius, Plato, Jesus, Muhammad, Marsilius of Padua, Bartolomé de Las Casas, John Milton, John Locke, Jean-Jacques Rousseau, Mary Wollstonecraft, Karl Marx, Frederick Douglass, Mikhail Bakunin, Gandhi, Sayyid Qutb, Martin Luther King, Jr., Gustavo Gutiérrez, and Aung San Suu Kyi. Cross-listed with REL 3990W.80.

Phil 3121.10 Symbolic Logic
WF 11:10-12:25
Andrea Pedeferri
The aim of this course is to study the formal system of deduction called “natural deduction” both in propositional and in quantificational logic. The course will also have a philosophical part where will be discussed some meta-mathematical results of classical logic. There are three parts to the course. The first is revising natural deduction in propositional logic (a topic that students should recall from their introduction to logic classes). The second part looks at a more sophisticated formal system of logic, and the third part of the course is more philosophical.

In the first part we will review the language of propositional logic and how to translate from natural language into it. We will then look at the system of natural deduction for propositional logic, how it works and its rules of inferences. We will also quickly review the semantics of propositional logic (truth tables and tree diagrams). In the second part of the course we shall look at a more sophisticated logical language called ‘quantificational logic’ (known also as “predicate logic” or ‘first order logic’). This formal language is more sophisticated because it allows us to analyze the structure of propositions. We will learn its vocabulary and formation rules and how to translate from natural language into it. We will then turn to natural deduction for quantificational logic. We will introduce new rules of inference and learn how to generate natural deduction proofs in quantificational logic. We will then turn to the semantics of quantificational logic introducing the notion of a counter-example to the validity of an argument. In the third part of the course we will discuss the limitative results of propositional logic in contrast to those of quantificational logic. We will also present and discuss some classical meta-mathematical results connected with first order logic.

Phil 3151.10 Philosophy and Science  
TR 9:35-10:50  
Eric Saidel

One reason for philosophers to take science as their subject matter is that if we take scientific knowledge as the paradigm of knowledge, and the pursuit of science as the paradigm of the pursuit of knowledge, then a philosophical study of science may help us understand what knowledge is and how we get it. Of course, there are assumptions about science and knowledge implicit in this goal, and we should question these assumptions: Do all sciences proceed in the same way? Is there one scientific method that unifies all sciences? Do we even know what science is? Is there a truth that science gets at? Is scientific activity really a paradigm of a knowledge-gathering activity, or is it, like most other human activities, flawed and marred by independent human interests? We’ll focus on these questions over the course of the semester. We'll start by thinking about what counts as scientific discovery, about when we've actually learned something positive (such as, that a particular theory is true), or if learning something positive is even possible. This will lead us naturally to consider if science can ever tell us the truth about the world, or if it just paints a nice picture. This will lead us to explore the nature of explanation; we'll look at different accounts philosophers have offered of what counts as a good scientific explanation. Finally, we'll consider the issue of scientific reduction: are all scientists looking at the same world from different perspectives, so that all scientific theories reduce to a basic unified theory?

Phil 3152.10 Theory of Knowledge  
TR 12:45-2:00  
Tadeusz Zawidzki

This course will take both an historical and problems-based approach to theories of knowledge. We begin with the problem of skepticism—the claim that knowledge is not possible and that nothing can be known. We then turn to an historical overview of the two major theories of knowledge in the modern era, rationalism and empiricism. Within this historical overview we will focus on the specific problems of induction and a priori knowledge. For the second half of the course we turn to contemporary approaches the theory of knowledge. We will study the Gettier problem and examine naturalism, conditionality, neo-pragmatism, and direct realism as responses to that problem. Finally, we will end the course with a look at the special problem of self-knowledge.

Phil 3153.10 Mind, Brain, and Artificial Intelligence  
TR 2:20-3:35  
Eric Saidel
What is the mind? Where is it? How is it related to your brain? What does it do? How does it do what it does? Can we make artificial minds? The goal of this class is to get a firmer grasp on the answers to these questions. We'll start by thinking about the relationship between the mind and the brain (what is classically known as the mind-body problem). There are three basic positions that one might take about the relation between the mind and the body: that they are completely distinct, that they are exactly the same thing, or that they overlap without being identical. But careful attention to the theories spelling out these positions reveals that each theory has fatal flaws. How can that be? Doesn’t one of these theories have to be true? We’ll spend most of the semester trying to figure out which one. In part this will involve delving deeply into issues that are part of the contemporary focus of philosophers studying the mind. These may include (but are not limited to) the nature of mental causation, what it means to be conscious, whether artificial minds are possible, and whether animals have minds.

By the end of the class you should:

- Have a firm grasp on the different philosophical theories of the relationship between the mind and the body,
- Have a good sense of what you think the right understanding of this relationship is,
- Have a deeper understanding of the problems in resolving the mind-body problem,
- Be able to read and discuss contemporary texts in the Philosophy of Mind.

Phil 3172W.10 American Philosophy
TR 3:45-5:00
Rebecca Carr

The development of Pragmatism takes place from the time of the Civil War until the outbreak of WW II. This classical pragmatism is the work of three American philosophers who broke from European traditions and made original entries into the encyclopedia of philosophy. "Pragmatism" is a theory of meaning that accounts for the ways in which thinking enters into experience and experience determines the truth of our concepts and beliefs. These philosophers radicalized traditional notions of truth and experience and democratized the reach and importance of philosophy. Charles Peirce (1839-1914), William James (1842-1910), and John Dewey (1859-1952) are the classical pragmatists. Following the study of John Dewey, we will read some of the work of two public intellectuals: Alain Locke, the intellectual spokesman for the Harlem Renaissance, and Richard Rorty, a neo-pragmatist of the second half of the 20th Century. Engagement with American Philosophy, its theory of pragmatism and concepts of experience and truth, will be through reading primary texts, lecture, class discussions, and writing about ideas that are still philosophically significant in making life worth living.

Phil 4193W.10 Phenomenology and Hermeneutics
TR 12:45-2:00
Gail Weiss
This course offers an intensive, systematic introduction to the phenomenological and hermeneutic traditions in philosophy through some of their best-known representatives: Husserl, Heidegger, Gadamer, Sartre, Beauvoir, Merleau-Ponty, and Ricoeur. Central topics of discussion include consciousness, anguish/anxiety, lived experience, interpretation, the Other, death, and ambiguity.

**Phil 4198.10 Proseminar in Philosophy: Logical Pluralism**  
_ W 11:10-1:00_  
Michele Friend

In Introduction to Logic classes, students are taught classical logic. However, there are formal systems of reasoning that have different rules and different axioms. There are philosophical motivations for developing and adopting the different formal systems, and there are philosophical disagreements between logicians. Students will be exposed to a few of the more radical formal systems that make claims meant to represent logical reasoning, and will examine the philosophical thesis that there can be a plurality of formal logical systems. Prerequisite: Introduction to Logic.

**Phil 4198.11 Proseminar in Philosophy: John Stuart Mill: Freedom and Feminism**  
_ M 5:10-7:00 pm_  
Richard Reeves

This seminar focuses on two of John Stuart Mill's most important works, On Liberty (1859) and The Subjection of Women (1869). One of the leading liberal thinkers of the 19th century, Mill has also been labeled the 'true originator of the women's movement.' Beginning with an investigation of the source and structure of Mill's liberalism, the seminar group will then examine the basis of his feminism - and the connections between the two. Subjects to be covered will include utilitarian ideals of justice; the role of social custom and public opinion; gender, sex and sexuality; pluralism and diversity; marriage and the family; and freedom of expression.

**Phil 4199.10 & Phil 6202.10 Readings and Research**  
Gail Weiss

**Phil 6231.10 Seminar: Economic Justice**  
_ M 6:10-8:00_  
Sean Aas

This course is about inequality. When, if ever, is it just for some to have more than others? We'll read recent philosophical work critiquing and defending inequalities in wealth and income; as well as empirical and theoretical work on the past, present, and future of inequality.

**Phil 6242.10 Philosophy, Law and Social Policy**  
_ T 5:10-7:00_  
Lee Goldsmith

After being raised, educated, and socialized in a constitutional democracy, we tend to take our court system for granted. The courts serve many functions, among the most central being the interpretation of the laws created by our legislatures and the actions taken by our executives. This function—that our courts’ justices interpret our laws and evaluate their legitimacy—we hold to check and balance the powers that reside in the other two branches. The judiciary ensures that the other two branches abide by our Constitution. To us, this basic role the judiciary plays in our constitutional democracy is a commonplace. But throughout the history of this nation-state politicians, pundits, scholars, and citizens have raised objections to the general powers the judiciary has claimed for itself, to the methods the judiciary has employed to settle disputes, and to the specific policies that the judiciary has crafted. As we can see in today’s political landscape, whether the decision is long-standing, such as Roe v. Wade, or newly promulgated, such as Citizen’s United, critics decry the
Supreme Court for over-reaching its authority, misreading the Constitution, and usurping the will of the people. How can such a venerated and popular institution also be the target of such fundamental criticism? In this course we will delve into the controversies surrounding the scope of the Supreme Court’s authority, the legitimate use of its power, and its proper method for making decisions. We will ask questions such as—but not limited to—the following. What justifies having a judiciary that can invalidate the acts of the legislature and executive? Is the Court a democratic institution or is it an elitist check against the pitfalls of democracy? What is a Constitution and how should one be interpreted? Should values or politics play any role in the Court’s decisions? Must or should the justices consider the policy implications of their decisions?

Theorists offer a perplexing range of answers to these questions. Some see judicial review as an institution of dubious political legitimacy and seek to curtail it. Others welcome it as a vital safeguard against legislative and executive abuses. Some theorists instruct judges to interpret the text of a constitutional provision as that provision would have been understood at the time it was enacted. Others regard such “originalism” as misguided, even incoherent. Some theorists think all constitutional interpretation involves moral and political judgment, others think that only bad constitutional interpretation does. Together we will explore the arguments for and against these theoretical positions alongside actual decisions made, and policies set, by the Supreme Court. We will attempt to see the theory in action and participate in the practice by theorizing.

**Phil 6245.10 Biomedical Ethics**
**R 5:10-7:00**
**David DeGrazia**

This graduate seminar offers an in-depth introduction to biomedical ethics. Following a brief review of ethical theory, the course proceeds to several central topics in biomedical ethics--ranging from the professional-patient relationship to the definition of death to justice and health care access--before ending with students’ presentations of their original research. Students are expected to keep pace with relatively heavy reading assignments while gradually developing their research projects in consultation with the instructor. The emphasis throughout the course will be on normative ethical reasoning with considerable attention to the empirical assumptions underlying particular ethical judgments and to policy dimensions of several of the central topics.

**Phil 6281.10 Environmental Philosophy and Policy**
**W 5:10-7:00**
**Michele Friend**

Students will be exposed to the notion of institutional analysis to address questions concerning the environment. An institution is either a habit or custom, a norm or moral, or a formal institution (such as a government institution). Students will also be asked to make a fairly extensive record of their ecological footprint in order to identify institutions that affect our impact on the environment. They will then be asked to develop an accounting measure for the environmental impact of an institution.

**Phil 6998.10 & Phil 6999.10 Thesis Research**
**Gail Weiss**