Philosophy Courses  
Fall 2012

All philosophy courses satisfy the Humanities requirement -- except 120, which counts as one of the two required courses in Math/Logic. Many philosophy courses (e.g., Business Ethics, Philosophy of Law) complement other major programs. For those with a sustained interest in philosophy there are both a major and a minor in philosophy.

**Requirements for the Major in Philosophy:** 33 semester hours in philosophy which must include 120; 201; 202; and 450. Of the remaining 21 hours of electives in philosophy, at least 12 hours must be taken in courses at or above the 200 level, with at least nine of these at or above the 300 level. *Note: A maximum of six hours of PHIL 398, 399, or 499 may be taken to satisfy the requirement of nine elective hours at or above the 300-level*

**Requirements for the Minor in Philosophy:** 18 semester hours in philosophy which must include: Philosophy 101; Philosophy 120; a course in the history of philosophy (201, 202, 304, 305, 306, 307, or 310); and three additional courses in Philosophy, two of which must be at or above the 200-level.

<table>
<thead>
<tr>
<th>CRN</th>
<th>Course Title</th>
<th>Instructor</th>
<th>Days</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>13856</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>Hettinger</td>
<td>TR</td>
<td>9:25 – 10:40</td>
</tr>
<tr>
<td>13857</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>Hettinger</td>
<td>TR</td>
<td>10:50 – 12:05</td>
</tr>
<tr>
<td>11664</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>Hough</td>
<td>TR</td>
<td>12:15 – 1:30</td>
</tr>
<tr>
<td>11665</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>Nadelhoffer</td>
<td>MWF</td>
<td>9:00 – 9:50</td>
</tr>
<tr>
<td>11666</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>Nadelhoffer</td>
<td>MWF</td>
<td>10:00 – 10:50</td>
</tr>
<tr>
<td>15301</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>O'Dowd</td>
<td>MWF</td>
<td>11:00 – 11:50</td>
</tr>
<tr>
<td>15302</td>
<td>PHIL 101 - INTRODUCTION TO PHILOSOPHY</td>
<td>O'Dowd</td>
<td>MWF</td>
<td>12:00 – 12:50</td>
</tr>
<tr>
<td>11669</td>
<td>PHIL 115 – CRITICAL THINKING</td>
<td>Boyle</td>
<td>MWF</td>
<td>1:00 – 1:50</td>
</tr>
<tr>
<td>13859</td>
<td>PHIL 120 – SYMBOLIC LOGIC</td>
<td>Lesses</td>
<td>MWF</td>
<td>9:00 – 9:50</td>
</tr>
<tr>
<td>13861</td>
<td>PHIL 120 – SYMBOLIC LOGIC</td>
<td>Lesses</td>
<td>MWF</td>
<td>10:00 – 10:50</td>
</tr>
<tr>
<td>15303</td>
<td>PHIL 170 – BIOMEDICAL ETHICS</td>
<td>Perlmutter</td>
<td>MW</td>
<td>2:00 – 3:15</td>
</tr>
<tr>
<td>11671</td>
<td>PHIL 201 - HISTORY OF ANCIENT PHILOSOPHY</td>
<td>Lesses</td>
<td>MW</td>
<td>2:00 – 3:15</td>
</tr>
<tr>
<td>13861</td>
<td>PHIL 207 – ETHICS</td>
<td>O'Dowd</td>
<td>TR</td>
<td>12:15 – 1:30</td>
</tr>
<tr>
<td>15307</td>
<td>PHIL 208 – KNOWLEDGE &amp; REALITY</td>
<td>Nadelhoffer</td>
<td>MWF</td>
<td>1:00 – 1:50</td>
</tr>
<tr>
<td>15305</td>
<td>PHIL 209 – POLITICAL PHILOSOPHY</td>
<td>Baker</td>
<td>MWF</td>
<td>12:00 – 12:50</td>
</tr>
<tr>
<td>15306</td>
<td>PHIL 234 – EASTERN PHILOSOPHY</td>
<td>Coseru</td>
<td>MW</td>
<td>3:20 – 4:35</td>
</tr>
<tr>
<td>13854</td>
<td>PHIL 245 – ENVIRONMENTAL PHILOSOPHY</td>
<td>Hettinger</td>
<td>TR</td>
<td>1:40 – 2:55</td>
</tr>
<tr>
<td>15308</td>
<td>PHIL 285 – PHILOSOPHICAL ISSUES IN LITERATURE</td>
<td>Neufeld</td>
<td>TR</td>
<td>10:50 – 12:05</td>
</tr>
<tr>
<td>15309</td>
<td>PHIL 307 – 20th CENTURY CONTINENTAL PHILOSOPHY</td>
<td>Hough</td>
<td>TR</td>
<td>9:25 – 10:40</td>
</tr>
<tr>
<td>15310</td>
<td>PHIL 325 – THEORY OF KNOWLEDGE</td>
<td>Grantham</td>
<td>MWF</td>
<td>11:00 – 1:50</td>
</tr>
</tbody>
</table>
PHIL 101: Introduction to Philosophy
Prof. Hettinger
CRN 13856 (TR 9:25 – 10:40)
CRN 13857 (TR 10:50 – 12:05)
NO PREREQUISITE

What makes actions right or wrong? Are morality and beauty in the eye of the beholder? Is religious belief rational? Can society legitimately tell me what to do? Do we have obligations to animals or the wider environment? Is everything (including our minds) purely physical? Are we determined to behave as we do? Are women different than (or inferior to?) men? This course explores these fundamental philosophical questions and will introduce you to some major branches of philosophy: ethics (our main focus), aesthetics, philosophy of religion, epistemology, social and political philosophy, and metaphysics.

Requirements: Midterm, Final, Paper, Reading Quizzes, and Attendance.

PHIL 101: Introduction to Philosophy
Prof. Hough
CRN 11664 (TR 12:15 – 1:30)
NO PREREQUISITE

What is a human being? Our beliefs about the human constitution necessarily shape our sense of what is good for us (indeed, the realization, actualization or fulfillment of our nature is usually the aim of an ethical account). Do human creatures have immortal souls, or souls of a very different sort? Are we essentially rational? Political? Products of our culture, or beings already equipped with knowledge? Do our lives mean anything? Is human life part of a grand cosmic scheme, or is it a meaningless series of actions and accidents? Is the cosmos moral and just? Can a life that ends in calamity be redeemed? What is redemption?

In order to answer these questions, we will read from a number of influential accounts of human nature, both ancient and modern. These philosophical models of the self will guide our exploration of what it means to be human, and what the best kind of life for a human truly is.

PHIL 101: Introduction to Philosophy
Prof. Nadelhoffer
CRN 11665 (MWF 9:00 – 9:50)
CRN 11666 (MWF 10:00 – 10:50)
NO PREREQUISITE

An introduction to issues in central areas of philosophy, including the nature of reality, knowledge, and morality.

PHIL 101: Introduction to Philosophy
Prof. O'Dowd
CRN 15301 (MWF 11:00 – 11:50)
CRN 15302 (MWF 12:00 – 12:50)
NO PREREQUISITE

What is it to know something? Can we know anything? How, if at all, can one live a meaningful life? Is your mind just your brain? Philosophers attempt to construct reasoned arguments about these and other difficult questions. Philosophy, notoriously, does not generally yield definite answers to these questions—after all, how would one demonstrate that one had found the meaning of life?—but there are many insights to be found as we try to think them through. In this course, you will think, write, and talk about a variety of philosophical questions and in doing so, you will not only (try to!) figure out the meaning of your life, how to live it, and whether you are in the Matrix, but you will also hone your critical thinking and writing skills.
**PHIL 115: Critical Thinking**  
Prof. Boyle  
CRN 11669 (MWF 1:00 – 1:50)  
NO PREREQUISITE

This course on critical thinking offers basic lessons in how we reason and how we can reason well. We will examine how to explain, clarify, support, illustrate, defend, and refute claims. It is a practical, skills-oriented course which will provide students with tools for understanding and evaluating the kinds of arguments we constantly encounter in everyday life.

**PHIL 120: Symbolic Logic**  
Prof. Lesses  
CRN 13859 (MWF 9:00 – 9:50)  
CRN 13861 (MWF 10:00 – 10:50)  
NO PREREQUISITE

This course serves as an introduction to the formal methods of deductive logic and aims to foster skills in abstract reasoning. You will learn: (1) to recognize and apply important logical distinctions, (2) to translate the statements and arguments of ordinary language into symbolic notation, (3) to derive a conclusion from a set of premises using the procedure of formal proofs, and (4) to interpret formal statements and arguments. Studying this formal logical system will help teach you to recognize and construct valid arguments and improve your ability to detect mistakes in reasoning.

Note: This course does not count toward the humanities minimum degree requirement. It does help satisfy the minimum degree requirement in mathematics.

**PHIL 170: Biomedical Ethics**  
Prof. Perlmutter  
CRN 15303 (MW 2:00 – 3:15)  
NO PREREQUISITE

This is an introductory philosophy course whose focus is ethical issues in medicine. We will begin with a discussion of ethical theory as it relates to bioethics, especially to the responsibilities of the physician and the patient. End-of-life issues and beginning-of-life issues will comprise a significant portion of the course, but time will be spent on the just allocation of scarce medical resources and recent discussions surrounding health care reform in the United States. If time permits, we will explore issues involving behavior on the part of pregnant women that endangers the lives of their yet-to-be-born.

**PHIL 201: History of Ancient Philosophy**  
Prof. Lesses  
CRN 11671 (MW 2:00 – 3:15)  
PREREQUISITE: 3 semester hours in philosophy or permission of the instructor.

All of Western thought owes an incalculable debt to ancient Greek philosophy. What fascinated Greek philosophical thinkers accordingly constitutes a major part of the Western intellectual inheritance. This course examines the development of the philosophical views of (i) several early Greek thinkers, (ii) Socrates, (iii) Plato, and (iv) Aristotle. As much as possible, these philosophers will be read in the original sources in translation.

**PHIL 207: Ethics**  
Prof. O'Dowd  
CRN 16251 (TR 12:15 – 1:30)  
NO PREREQUISITE

A study of major ethical theories, such as utilitarianism, Kantian ethics, and virtue ethics.
PHIL 208: Knowledge and Reality
Prof. Nadelhoffer
CRN 15307 (MWF 1:00 – 1:50)
NO PREREQUISITE

A survey of major issues in metaphysics and epistemology. Topics may include the relation of mind and matter, causation, theories of justification, free will, and skepticism.

PHIL 209: Political Philosophy
Prof. Baker
CRN 15305 (MWF 12:00 – 12:50)
NO PREREQUISITE

What does it mean to be “free and equal?” What is justice? How does justice relate to morality? How do we know if policy is fair? What does every citizen deserve? Are we in some type of social contract? The philosopher John Rawls answered these questions ingeniously, reviving the field of political philosophy in the 20th century. In this course we will study the precedents to his work: John Locke, Immanuel Kant, J. S. Mill, and then turn to Rawls’ seminal work “Theory of Justice.” We will look to the influential criticisms of “Theory of Justice” and develop our own defenses and critiques. Students will then be asked to apply Rawls’ theory to disability, corporate personhood, religious freedom, global poverty, immigration, feminism, and Occupy Wall Street. We will end the course by reading Rawls’ own work on global justice and his final restatement of his view.

PHIL 234: Eastern Philosophy
Prof. Coseru
CRN 15306 (MW 3:20 – 4:35)
NO PREREQUISITE

What is the nature of the self? Are our actions governed by strict causal principles? Is absolute freedom possible? Is enlightenment possible? What counts as a reliable source of knowledge? What is the best way to reform an individual or a society? What is duty? Can justice be taught? In this course we will examine the answers that Indian, Chinese, and Buddhist philosophers have given to these (and several other) questions. We will also explore their methods of inquiry and the types of evidential support they marshal in defense of their theories, and note, where appropriate, parallel developments in the West. We begin with the Upaniṣads and their view of the self, and continue with a close examination of two seminal Indian texts, the Yoga-sūtras of Patañjali and the Bhagavad-gītā; then, following an overview of the basic tenets of Buddhist Abhidharma philosophy, we let Nāgārjuna and Vasubandhu acquaint us with Buddhist dialectics and phenomenology; next, we discover the Nyāya metaphysical dualism and its redoubtable method of analytical inquiry; we conclude our survey of classical Indian philosophy with a lively Buddhist-Nyāya debate about what there is and how we come to know it. Our exploration of classical Chinese thought covers the central metaphysical and ethical doctrines of Confucius and Lao Tzu (and their interpretations by Mencius and Chuang Tzu); in addition, we will also follow the course of Buddhist thought in China and examine its impact on both Taoism and Confucianism (paying special attention to the Neo-Confucian synthesis of Chu Hsi). The aim of this course is threefold: first, introduce you to the philosophical sophistication of Indian, Chinese, and Buddhist thought; second, alert you to common assumptions and misconceptions about the nature and scope of these philosophical programs; and finally, help you appreciate the importance of cross-cultural philosophical reflection.
PHIL 245: Environmental Philosophy
Prof. Hettinger
CRN 13854 (TR 1:40 – 2:55)
NO PREREQUISITE

This course examines three important areas of concern in contemporary environmental philosophy: (1) The ethics of
global warming; (2) Aesthetics of the environment; and (3) The ethical treatment of wild and domesticated animals.
Questions include: Who has obligations in response to the changing climate and what are they? Should we, for example,
geoengineer the climate? Do I as an individual have a duty to stop driving my gas guzzling car even though it arguably
will have no affect on global warming? Are there norms for the proper appreciation of natural beauty? Is all of nature
beautiful? Can natural beauty provide a justification for environmental protection? Do obligations to wild animals differ
from those toward domesticated animals? Ought we to prevent the suffering of wild animals? Is painless killing of
animals wrong? This course is not an introductory survey of the field of environmental ethics (such an introduction is
provided by Philosophy 155: Environmental Ethics).

PHIL 285: Philosophical Issues in Literature
Prof. Neufeld
CRN 15308 (TR 10:50 – 12:05)
NO PREREQUISITE

In this course we will explore a number of philosophical questions raised in and by literature. For example, What is the
relationship between fiction and truth? What can I learn about the real world from a fictional story? Can literature be
philosophy? Is philosophy a kind of literature? How is literary value related to moral value? There seem to be certain
kinds of stories that are especially difficult (impossible, even) to imagine being true. What is the nature of such
imaginative resistance, and what does it tell us about our relationship to fiction? Finally, what is the relationship between
the meaning of the story and the author's intentions, the story's reception, or its history? We will read contemporary
philosophical writing as well as a few pieces of literature.

PHIL 307: 20th Century Continental Philosophy
Prof. Hough
CRN 15309 (TR 9:25 – 10:40)
PREREQUISITE: Either six semester hours in philosophy (other than 215, 216, or 120) or permission of the instructor.

We will begin by reviewing the central claims of two major 19th-Century philosophers, Nietzsche and Kierkegaard; we
will then trace the development and re-working of their views through the rise of both phenomenological and existential
philosophy. Our reading of essential texts such as Husserl's Ideas, Heidegger's Being and Time, and Merleau-Ponty's
Phenomenology of Perception will focus on a central question: is a human being best described as a creature that
relates to the world via a series of intentional states, or is a person actually exhibiting an embodied set of skills and
practices that can be (illegitimately) described as the intentional relation of a subject to an object?

PHIL 325: Theory of Knowledge
Prof. Grantham
CRN 15310 (MWF 11:00 – 11:50)
PREREQUISITE: Either six semester hours in philosophy (other than 215, 216, or 120) or permission of the instructor.

This course surveys the main problems and positions in epistemology (theory of knowledge), focusing particularly on 20th
century developments. Topics will include: The nature of knowledge (e.g., What is knowledge? What is the difference
between knowledge and wisdom?), skepticism (e.g., do we have any reliable or certain knowledge? Is induction a
reliable or justifiable way to gain knowledge?), justification (does knowledge have a firm and enduring “foundation,” or
is justification always contextual?) and perception (Is perception reliable? Is perception influenced by theory or
theory-neutral?).