

**FACULTY**  
**DEPARTMENT OF PHILOSOPHY**

Bergmann, Michael

Bernstein, Mark

Bertolet, Rod

Brower, Jeffrey

Cover, Jan

Curd, Martin

Curd, Patricia

Draper, Paul

Frank, Daniel H.

Harris, Leonard

Jacovides, Michael

Kain, Patrick

Kelly, Daniel

Mariña, Jacqueline

McBride, William

Mitchell, Donald

Pincock, Chris

Seigfried, Charlene Haddock

Smith, Daniel

Steup, Matthias

Ulrich, Dolph (Ted)

Christopher Yeomans

## THE STUDY OF PHILOSOPHY

While philosophy is unknown to most beginning students, it is one of the most important subjects a student can study. A student who finishes college without taking a philosophy course has failed to claim a valuable part of his or her intellectual heritage, due to scanty or inaccurate information about philosophy. Among the benefits of the study of philosophy are these:

- Philosophy develops the student's ability to reason clearly, to distinguish between good and bad arguments, to navigate through a complex maze of questions, and to use intelligence and reason in areas all too often ruled by emotion.
- Philosophy helps the student to grapple intelligently and systematically with such basic, yet baffling, questions as 'What is a person?', 'Can we be sure of any of our beliefs?', 'Why should I do what society tells me?', and 'Is there a God?' It helps students to discover hidden assumptions and presuppositions, their own as well as those of others, and aids them in subjecting these presuppositions to critical scrutiny.
- Philosophy expands the student's horizons by enabling him or her to see beyond the world as it is and develop an awareness of how things might be instead. This in turn enriches the student's understanding of how things actually are.
- Philosophy makes available to the student a significant portion of his or her intellectual heritage not readily available in other courses, by introducing the writings of masters of philosophical thinking, and by revealing the extent to which scientists, artists, poets, statesmen, educators and theologians have influenced and been influenced by the writing of philosophers.

The value of a major in philosophy is likely as unclear to beginning students as the nature of philosophy itself. Pursuing graduate studies and becoming a professional philosopher is not a likely path, given the quite bleak employment prospects the foreseeable future holds; nonetheless, some of our majors elect this course, with our support. Many other philosophy majors find careers in medicine, law, publishing, marketing, computer science, etc. Philosophy is quite suitable as a major for pre-professional students, and it may well be an ideal major for those who plan to enter law school.

Virtually every employer values articulateness, clarity of expression, logical rigor and analytical skills: skills which the student has ample opportunity to sharpen in philosophy courses. A study of three years of test results done at the University of Dayton has shown that philosophy students do quite well on the Graduate Record Examination--overall, those intent on philosophy ranked 8th out of 98 fields; they ranked 2nd in the verbal skills portion of the examination. A second major, or a minor, in philosophy is thus well worth serious consideration.

In addition to the range of 'traditional' courses we offer in ethics, logic, metaphysics and epistemology and the history of philosophy, we teach a range of courses addressed to those whose primary interests are in law, medicine, science, literature, the arts and other disciplines (consult the section "Courses of special interest to certain areas" for this semester's offerings).

**PHILOSOPHY COURSES SATISFYING CORE  
OR  
GENERAL EDUCATION REQUIREMENTS**

**Liberal Arts Students**

Western Heritage: 11000, 30100, 30200, 30300, 33100.

Other Cultures: 33000.

Aesthetic Awareness: 27500

Racial & Ethnic Diversity: 24200

Gender Issues: 22500

Individual & Society: Group A, 43500; Group B, 24000

Social Ethics: 11100, 26000, 29000

**Students in Other Schools**

Generally any philosophy course will satisfy the Liberal Arts requirement, but please see your counselor for restrictions imposed by your School or College.

**REQUIREMENTS FOR A MAJOR AND MINOR  
IN PHILOSOPHY**

**Philosophy *major*:** 33 hours of courses, to include an intro course (11000, 11100); a course in logic (15000); work in the history of philosophy (three of the following courses--at least two of these from the first three: 30100, 30200, 30300, 30400, 30600); a course in value theory (24000, 41100, 52400); two advanced courses in a central area of philosophy (41100, 42100, 42500, 43200, 43500, 46500--one of the two must be 42500 or 43200); nine additional hours, at least six of which must be at the 400 or 500 level.

**Philosophy *minor*:** 15 hours of philosophy courses; one must be either 301, 302, or 303, another must be numbered 300 or above, and only one of 33000, 33100, 40200, 43000, and 43100 may be used.

**Religious Studies *major*:** 27 hours of courses, including PHIL 20600, 33000, 33100, 40200, 43000, and 43100; and nine hours selected from a list of courses taught by the departments of English, history, philosophy, and sociology and anthropology.

**Religious Studies *minor*:** 12 hours, including 33000, 33100, and 6 hours from a list of courses taught by the departments of English, history, philosophy, sociology and anthropology.

**For more information about the study of philosophy and careers for philosophy majors,  
check out the APA website:  
<http://www.apa.udel.edu/apa/>**

## COURSES OF SPECIAL INTEREST TO UNDERGRADUATES IN CERTAIN AREAS

SPRING 2010

### Computer Science

15000: Principles of Logic

### Engineering

12000: Critical Thinking

15000: Principles of Logic

35000: Philosophy and Probability

### Health-Related Fields

(pre-med, pre-vet, nursing)

11100: Ethics

12000: Critical Thinking

27000: Biomedical Ethics

### History

30100: History of Ancient Philosophy

30200: History of Medieval Philosophy

30300: History of Modern Philosophy

30400: Nineteenth Century Philosophy

33000: Religions of the East

33100: Religions of the West

### Literature

21900: Introduction to Existentialism

57500: Problems in Aesthetics

### Psychology

49000: Advanced Topics in Philosophy  
(Belief and Control)

### Political Science

24000: Social and Political Philosophy

29000: Environmental Ethics

### Pre-Law

11100: Ethics

12000: Critical Thinking

15000: Principles of Logic

24000: Social and Political Philosophy

27000: Biomedical Ethics

### Religion

(pre-seminary, religious studies, etc.)

20600: Philosophy of Religion

33000/H: Religions of the East

33100: Religions of the West

### Science

15000: Principles of Logic

35000: Inductive Logic

### Womens Studies

22500: Philosophy of Woman

**PHILOSOPHY DEPARTMENT**  
**Spring 2010**

11000/H Introduction to Philosophy  
11100 Ethics  
12000 Critical Thinking  
15000 Principles of Logic  
20600 Philosophy of Religion  
21900 Introduction to Existentialism  
22500 Philosophy of Woman  
24000 Social and Political Philosophy  
27000 Biomedical Ethics  
29000 Environmental Ethics  
30100 History of Ancient Philosophy  
30200 History of Medieval Philosophy  
30300 History of Modern Philosophy  
30400 Nineteenth Century Philosophy  
33000 Religions of the East  
33100 Religions of the West  
35000 Philosophy and Probability  
40200 Medieval Christian Thought  
41100 Modern Ethical Theory  
49000 Advanced Topics in Philosophy (*Belief and Control*)  
50500 Islamic/Jewish Philosophy  
51500 20<sup>th</sup> Century Analytical Philosophy II  
53200 Studies in Theory of Knowledge  
53500 Studies in Philosophy of Mind  
55100 Philosophy of the Natural Sciences  
57500 Problems in Aesthetics  
57600 Philosophy and Literary Theory  
58000 Proseminar in Philosophy (*Heidegger's 'Being and Time'*)  
61000 Seminar in Recent Continental Philosophy  
66500 Philosophy of Language

**DEPARTMENT OF PHILOSOPHY**  
**Course Descriptions**  
**Undergraduate and Graduate**  
**Spring 2010**

**PHIL 11000 INTRODUCTION TO PHILOSOPHY**

013 LEC	23960	MWF	8:30 – 9:20	Staff
014 LEC	23961	MWF	9:30 – 10:20	Staff
015 LEC	23962	MWF	3:30 – 4:20	Staff
016 LEC	23963	MWF	4:30 – 5:20	Staff
017 LEC	23966	TR	9:30 – 10:20	Staff
018 LEC	23965	TR	9:00 – 10:15	JACOVIDES, M.
019 LEC	23966	TR	11:30 – 12:20	COVER, J.
001 REC	23948	F	8:30 – 9:20	Staff
002 REC	23949	F	9:30 – 10:20	Staff
003 REC	23950	F	10:30 – 11:20	Staff
004 REC	23951	F	11:30 – 12:20	Staff
005 REC	23952	F	12:30 – 1:30	Staff
006 REC	23953	F	1:30 – 2:20	Staff

The basic problems and types of philosophy with special emphasis on the problems of knowledge and the nature of reality.

**PHIL 11000 INTRODUCTION TO PHILOSOPHY**

H01 LEC	23967	TR	3:00 – 4:15p	COVER, J.
---------	-------	----	--------------	-----------

Predictably, this section of Introduction to Philosophy will introduce students to some of the central themes of western philosophy -- famous old topics like the existence of God, the relation of mind to body, how we can have knowledge of the world around us, whether free will and determinism are compatible, and so on. Less predictably, this special Honors section of Introduction to Philosophy will not have the introduction of these famous old topics as its primary goal. The primary goal of this course will be to affect a deep change in how the students think. "Think about what?" Almost everything. "A deep change of what sort?" *For the better*, is all -- much better. "Well, gee, give me more than just *that*, please!" Nope: to give you more would be to completely botch the whole project from the outset.

**PHIL 11100 ETHICS**

014 LEC	23983	MWF	8:30 – 9:20	Staff
015 LEC	23984	MWF	9:30 – 10:30	Staff
016 LEC	23985	MWF	10:30 – 11:20	Staff
017 LEC	23986	MWF	11:30 – 12:20	Staff
018 LEC	23987	MWF	2:30p – 3:20	Staff
019 LEC	23988	MWF	3:30p – 4:20	Staff
021 LEC	23990	TR	10:30 – 11:20	YEOMANS, C.
001 REC	23970	M	8:30 – 9:20	Staff
002 REC	23971	M	9:30 – 10:20	Staff
003 REC	23972	M	10:30 – 11:20	Staff
004 REC	23973	M	11:30 – 12:20	Staff
005 REC	23974	M	12:30 – 1:20	Staff
006 REC	23975	M	1:30 – 2:20	Staff

A study of the nature of moral value and obligation. Topics such as the following will be considered: different conceptions of the good life and standards of right conduct; the relation of non-moral and moral goodness; determinism, free will, and the problem of moral responsibility; the political and social dimensions of ethics; the principles and methods of moral judgment. Readings will be drawn both from contemporary sources and from the works of such philosophers as Plato, Aristotle, Aquinas, Butler, Hume, Kant, and J. S. Mill.

**PHIL 12000 CRITICAL THINKING**

001 LEC	23995	MWF	11:30 – 12:20	STAFF
002 LEC	23996	MWF	1: 30– 2:20	STAFF

This course is designed to develop reasoning skills and analytic abilities, based on an understanding of the rules or forms as well as the content of good reasoning. This course will cover moral and scientific reasoning, in addition to ordinary problem solving. This course is intended primarily for students with nontechnical backgrounds.

**PHIL 15000 PRINCIPLES OF LOGIC**

001 LEC	23997	TR	12:00 – 1:15	PINCOCK, C.
002 LEC	23998	MWF	12:30 – 1:20	STAFF

A first course in formal deductive logic. Our focus will be the evaluation of arguments given in a natural language like English, and the tools we develop will be the formal languages of the propositional and predicate calculus. Although metatheoretic topics, like the soundness and completeness of such formal systems, are mentioned, the emphasis will be on methods of evaluation.

**PHIL 206Y****PHILOSOPHY OF RELIGION**

008	24007			COLEY, S.
-----	-------	--	--	-----------

***This is a long distance learning course offered by Purdue University, West Lafayette on its open campus. To register, go to <https://www.continuinged.purdue.edu/>***

*There are no prerequisites. The long distance education is ideal for students who enjoy independent as well as interactive study and who wish to have greater control over the style, time, and speed with which they learn. Weekly virtual office hours in Adobe presenter will be posted.*

This course is designed to offer a general introduction to the main problems in contemporary philosophy of religion. As such, it will be the goal of this course to facilitate each student's development of a working knowledge in the area of philosophy of religion and some of the methods with which it is undertaken.

**PHIL 20600 PHILOSOPHY OF RELIGION**

001 LEC	24000	TR	9:30 – 10:20	DRAPER, P.
002 REC	24001	W	8:30 – 9:20	Staff
003 REC	24002	W	9:30 – 10:20	Staff
004 REC	24003	W	10:30 – 11:20	Staff
005 REC	24004	W	11:30 – 12:20	Staff
006 REC	24005	W	12:30 – 1:20	Staff
007 REC	24006	W	1:30 – 2:20	Staff

This course will compare two major worldviews: theism and naturalism. According to theism, the natural world was created by a perfect supernatural God. According to naturalism, the natural world is a closed system—in other words, there are no supernatural entities. The two main objectives of this course are to (i) elucidate the claims made by each of these two worldviews and (ii) critically examine the evidence and arguments for and against those claims.

**PHIL 21900 INTRODUCTION TO EXISTENTIALISM**

001 LEC	24008	TR	10:30 – 11:45	MARINA, J.
---------	-------	----	---------------	------------

This course will be an exploration the existentialist movement through a careful analysis of both the philosophical and literary works of some of its most prominent expositors. Readings will include Nietzsche, Kierkegaard, Dostoevsky, Heidegger, Sartre and Camus. Requirements will be a midterm, a final, one short 5-7 page paper and a class presentation.

**PHIL 22500 PHILOSOPHY OF WOMAN**

001 LEC	24009	MWF	3:30 – 4:20	STAFF
---------	-------	-----	-------------	-------

An examination of the beliefs, assumptions, and values found in traditional and contemporary philosophical analyses of women. A range of feminist approaches to knowledge, values, and social issues will be introduced.

**PHIL 24000 SOCIAL AND POLITICAL PHILOSOPHY**

001 LEC	24010	TR	9:00 – 10:15	MCBRIDE, W.
---------	-------	----	--------------	-------------

What have been some of the great social aspirations and values of the past, and how are they related to our own? In this course, a number of the major issues and writers in Western social and political thought will be introduced and discussed. There will be "classical" readings from Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, and Marx, followed by a segment devoted to contemporary writers and issues. During the latter, each student will be asked to select a book to present briefly to the class; this will serve as the basis of a final term paper. (Other requirements, in addition to class participation and meeting with the instructor, will be a shorter paper early in the term and a mid-term and final examination.

**PHIL 27000 BIOMEDICAL ETHICS**

001 LEC	24011	MW	10:30 – 11:20	CURD, M.
002 REC	24012	F	10:30 – 11:20	STAFF
003 REC	24013	F	3:30 – 4:20	STAFF
004 REC	24014	F	4:30 – 5:20	STAFF

Should people be allowed to sell their kidneys? Even if human fetuses are persons, does it follow that all abortions are wrong? Are brain-dead humans really dead? Are human embryos persons? Is it ever permissible for physicians to lie to patients? Do experiments on human beings always require informed consent? Should alcoholics be given a lower priority for liver transplants than non-alcoholics? These are the kinds of question that the course will address. Topics include abortion, euthanasia and physician-assisted suicide, human experimentation, human cloning, assisted reproduction, social justice and the allocation of health resources. The focus will be on moral theories, principles, concepts, and arguments.

**PHIL 29000 ENVIRONMENTAL ETHICS**

001 LEC	24016	MWF	12:30 – 1:20	BERNSTEIN, M.
---------	-------	-----	--------------	---------------

After a general introduction to the field of ethics, we will read primary sources regarding problems specifically in environmental ethics, some of which can be reasonably characterized as contemporary classics in the field. Among other topics, we will discuss the value of nature, the appropriate moral attitudes and practices that we should adopt regarding nature, and identifying the obligations we have (if indeed we have any) toward future generations and non-human animals.

**PHIL 30100 HISTORY OF ANCIENT PHILOSOPHY**

001 LEC	24017	TR	1:30 – 2:45	MARINA, J.
---------	-------	----	-------------	------------

This course will survey Ancient Greek philosophy from the Milesians through Aristotle. While we will briefly cover the development of philosophical problems by the Presocratics, our emphasis will be on how Plato and Aristotle grappled with these questions and offered their own distinctive solutions. Problems to be covered are: the nature of Being, the nature of the soul, and what justice is. Major requirements: a midterm, a final and one short 5-7 page paper.

**PHIL 30200 HISTORY OF MEDIEVAL PHILOSOPHY**

001 LEC	24018		2:30 – 3:20	TUTTLE, J.
---------	-------	--	-------------	------------

A survey of some of the main trends and major figures of medieval philosophy. Emphasis will be on close reading and analysis of representative texts in medieval metaphysics, epistemology, and ethics, but some attention will also be given to broader philosophical traditions that develop during the thousand years separating late antiquity from the Renaissance. Readings (in English translation) may include Augustine, Boethius, Avicenna, Anselm, Abelard, Maimonides, Aquinas, Scotus, Ockham and Suarez.

**PHIL 30300 HISTORY OF MODERN PHILOSOPHY**

001 LEC	24019	TR	3:00 – 4:15	JACOVIDES, M.
---------	-------	----	-------------	---------------

Philosophy flourished in the early modern period (for us, between 1632 and 1787). We shall read selections from Descartes, Locke, Leibniz, Berkeley, and Kant. We will example the problem of skepticism, the justification of our fundamental principles, and how we can know anything about the outside world. Our central metaphysical topics will include the nature of minds, the nature of bodies, and the relation between them. We shall also consider how these philosophers attempted to fit God into their newly scientific world views. Two take-home exams and two papers will be assigned.

**PHIL 30400 NINETEENTH CENTURY PHILOSOPHY**

001 LEC	24020	TR	10:30 – 11:45	MCBRIDE, W.
---------	-------	----	---------------	-------------

We will read – carefully, critically, and appreciatively – representative works by five very diverse major figures of

the century: Hegel, Kierkegaard, Marx, Mill, and Nietzsche. Requirements, in addition to doing the readings themselves, will be short essays and a final examination.

### PHIL 33000 RELIGIONS OF THE EAST

001 LEC	24022	TR	10:30 – 11:20	MITCHELL, D.
H02 LEC	44660	MWF	1:30 – 2:20	MITCHELL, D.

This course will introduce the major religious beliefs, ideals, practices and experiences of five major Eastern religious traditions: Hinduism, Buddhism, Taoism, Confucianism and Shinto. In the context of an historical survey, we will focus on their concepts of (1) the nature of Ultimate Reality, (2) the human person, (3) the world, and (4) the meaning of life. There will be two midterm exams and one final (not comprehensive).

### PHIL 33100 RELIGIONS OF THE WEST

001 LEC	32968	MWF	4:30 – 5:20	RYBA, T.
---------	-------	-----	-------------	----------

The purpose of this course is to provide a systematic survey of those religions variously described, in the West, as 'Western Religions' or 'Religions of the West.' Immediately, a problem arises because the adjective, 'Western,' is questionable. The descriptions 'Western' or 'of the West' have been understood as designating a problematic geo-cultural location—but also a homogeneous style of religious thought because of their common origins as *Abrahamic* monotheisms. Contemporary scholars of religion, and indigenous believers, often contest this imputed homogeneity and have pointed to the incredible complexity and fluidity of these traditions, characteristics which resist simplistic classification. Well aware of the challenges such descriptions present, we, in this course, will engage in a comparative study of the systems of belief, thought, and practice traditionally termed 'Western Religions' by Western scholars of religions. This will be accomplished through a series of readings on these systems' histories, philosophies and scriptures. The approach adopted in this course is *phenomenological* and *comparative*. Adopting the *phenomenological method* in the academic study of religion means that we shall try to study these religions objectively *and* empathetically. Adopting the *comparative method* in the academic study of religion means that we shall try to compare and contrast the features of these religions with the intent of observing similarities, dissimilarities and regularities, where meaningful points of comparison occur. The phenomenological method (properly applied) gives us access to *a religion's* rationale; the comparative method (properly applied) gives us access to the rationale of *Religion*. The systems of belief, thought and practice which will be studied and compared in this course are: (1) the Judaic tradition, (2) the Christian tradition, and (3) the Islamic tradition. This survey and comparison will take place according to a fixed set of categories. Surveyed for each of these traditions will be: (a) its worldview, (b) its scriptures, (c) its hierology, (d) its cosmology, (e) its anthropology, (f) its soteriology, and (g) its most important schools of thought (or forms of scholasticism). **Prerequisites:** None. **Course requirements:** three objective examinations; six optional extra-credit assignments. This course will be offered for an honors option.

### PHIL 35000 PHILOSOPHY AND PROBABILITY

001 LEC	24027	TR	12:00 – 1:15	DRAPER, P.
---------	-------	----	--------------	------------

Probability is widely recognized to be "the guide to life," but its relevance to philosophical inquiry is not well known. This course investigates and demonstrates that relevance by studying mathematical probability and its applications to philosophical problems, especially foundational problems in the philosophy of science. Topics include the structure of scientific reasoning; theories of evidence, evidential strength, and evidential significance; and various inductive riddles, problems, and paradoxes.

### PHIL 40200 MEDIEVAL CHRISTIAN THOUGHT

LEC	42428	TR	1:30 - 2:45	BROWER, J.
-----	-------	----	-------------	------------

A study of some of the main trends and major figures of the Christian Middle Ages (roughly 400-1400 A.D.). Emphasis will be on the way thinkers from this period make use of philosophy in theology, especially in developing their views about such issues as the nature and existence of God, the nature and use of religious language, and specifically Christian doctrines such as Trinity, Incarnation, and Atonement. Some attention will also be given to the way in which medieval thinkers attempted to build on developments in the early church, especially those of the so-called Patristics. Readings (in English translation) may include Augustine, Boethius, Anselm, Abelard, Aquinas, Scotus, and Ockham.

### PHIL 41100 MODERN ETHICAL THEORY

001 LEC	43035	MWF	10:30 – 11:20	KAIN, P.
---------	-------	-----	---------------	----------

A philosophical examination of the major controversies in the history of modern ethics, including the place of reason in ethics, the basis of moral obligation, and the relation between science and ethics. We will study Hobbes, Leibniz, Hutcheson, Hume, Kant, Mill, Nietzsche, and others; paying particular attention to the work of Hume and Kant.

**PHIL 49000 ADVANCED TOPICS IN PHILOSOPHY: BELIEF AND CONTROL**

001 LEC	24032	MWF	12:30 – 1:20	STEUP, M.
---------	-------	-----	--------------	-----------

This course will be on a topic located in the intersection of epistemology and metaphysics. According to a certain approach in epistemology, called “deontologism” (or “responsibilism”), having justified beliefs is a matter of fulfilling one’s epistemic obligations, i.e., the specific kind of obligations arising from the twin goals of having true beliefs and avoiding false ones. Opponents of this approach object as follows: “Whatever is subject to obligation must be something that’s under our control. But our beliefs are not under our control. Therefore, beliefs cannot be subject to obligation, and hence a belief’s justification cannot be analyzed in terms of epistemic obligations.” One issue this argument raises is the connection between obligation and control. Is it true that whatever is subject to obligation must be something under our control? Another issue we will discuss concerns the nature of beliefs. Is it true that they are not under our control? To deal with this question, we will examine the issue of control over actions, or, in more general terms, the issue of freedom and determinism.

**PHIL 50500 ISLAMIC/JEWISH PHILOSOPHY AND CLASSICAL TRADITION**

001 LEC	43017	M	2:30 – 5:20	FRANK, D.
---------	-------	---	-------------	-----------

Often medieval philosophy is presented in its Christian guise alone, giving the impression that the medieval philosophical tradition, influenced by the great thinkers of Greek antiquity, is exclusively a Latin tradition, with no substantive contribution by those who wrote in Arabic and Hebrew. We shall revise this view. Our focus will be primarily on the 10<sup>th</sup>-12<sup>th</sup> centuries, a roughly two hundred-year period that is a high point in medieval Islamic and Jewish philosophy. Amongst philosophers to be studied are, on the Islamic side, Farabi, Ghazali, Ibn Tufayl, and Ibn Rushd (Averroes), and, on the Jewish side, Saadia, Maimonides, and Gersonides (1288-1344), whose critique of Maimonides in the 14<sup>th</sup> century will round out our survey. Topics in the philosophy of language, metaphysics, epistemology, cosmology, philosophical psychology, philosophy of law, and moral and political philosophy are all discussed with considerable subtlety by the thinkers we shall read. A background in Greek philosophy will be helpful and is assumed. Course requirements include class presentations and a seminar paper due at term’s end.

**PHIL 51500 20<sup>TH</sup> CENTURY ANALYTICAL PHILOSOPHY II**

001 LEC	43018	W	8:30 – 11:20	PINCOCK, C.
---------	-------	---	--------------	-------------

Carnap and Quine Two of the most important figures in the history of analytic philosophy are Carnap and Quine. In this course we will develop their philosophical views and see how they interacted over time. A special theme of the course is how philosophy should position itself with respect to the sciences. As we will see, Carnap eventually argued that philosophy should engage in a special kind of a priori logical investigation of linguistic frameworks, but that all substantial knowledge was scientific knowledge. Quine criticized even this minimal role for a priori investigation and offered a more thoroughgoing naturalism. We will spend about half of the course reconstructing Carnap’s views and half of the course focused on Quine’s writings. With Carnap we will consider why he may have adopted his principle of tolerance to the effect that “In logic, there are no morals. Everyone is liberty to build up his own logic, i.e. his own form of language, as he wishes” and how this transformed his conception of philosophy. Quine’s criticism of Carnap in “Truth by Convention” and “Two Dogmas of Empiricism” will then get us started on Quine. Later we will consider some selections from Quine’s other papers which further elaborate on his conception of naturalism. The course will conclude with a brief discussion of some contemporary philosophers who aim to continue Carnap’s and Quine’s approach to philosophy.

**PHIL 53200 STUDIES IN THEORY KNOWLEDGE**

001 LEC	43110	F	2:30 – 5:20	BERGMANN, M.
---------	-------	---	-------------	--------------

The focus of the course will be contemporary analytic epistemology. The four main topics we will look at are:

1. the foundationalism-coherentism debate
2. the internalism-externalism debate
3. responses to skepticism about the external world
4. moral epistemology.

Course requirements: keeping up with the reading, a short mid-term paper, a final research paper, a class

presentation, and several shorter written assignments (no exam).

**PHIL 53500 STUDIES IN PHILOSOPHY OF MIND**

001 LEC	43313	TR	10:30 – 11:45	KELLY, D.
---------	-------	----	---------------	-----------

In one of the most cited works of philosophy of mind in the 20th century, Jerry Fodor, in the words of one group of commentators, “revived a tradition of faculty psychology which he traced back, tongue only partly in cheek, to Franz Joseph Gall, the founder of phrenology.” Despite their surprising roots, the ideas Fodor sets out in *Modularity of Mind* have been enormously influential, both within philosophy proper and in its neighboring disciplines in the cognitive sciences. Perhaps the book’s most (in)famous impact has been on the research program that has become known as Evolutionary Psychology, which uses the notion of a mental module together with concepts from evolutionary theory in order to understand the structure and operation of modern human minds. The ascendancy of Evolutionary Psychology and the picture of human cognitive architecture that it offers – encapsulated in the “massive modularity hypothesis” – has prompted a number of responses from philosophers, some developing friendly amendments and working out its problems, others rejecting it outright and urging favored alternatives. In this course, we will read a book length instance of each type of response. Roughly the first half of the course will cover the historical backdrop and conceptual foundations needed to appreciate the current state of debate. This will include a brief refresher on functionalism and how it emerged out of dissatisfactions with other materialist solutions to the mind body problem, a reading of Fodor’s locus classicus on modularity, and an overview of Evolutionary Psychology, its theoretical framework, and the arguments and evidence offered in favor of the massive modularity hypothesis. We will then be in a position to read, in the second half of the course, Peter Carruthers’ *The Architecture of the Mind* (2006), which defends and builds on the idea of massive modularity, and Kim Sterelny’s *Thought in a Hostile World* (2003), which begins from similar evolutionary premises, but arrives at a very different picture of human cognition, and argues that many of the most interesting and distinctive features of our minds are not modular at all.

**PHIL 55100 PHILOSOPHY OF THE NATURAL SCIENCES (Philosophy of Biology)**

001 LEC	43114	W	2:30 – 5:20	CURD, M. KELLY, D.
---------	-------	---	-------------	-----------------------

In celebration of the 201<sup>st</sup> anniversary of the birth of Charles Darwin and the 151<sup>st</sup> anniversary of the first publication of *On the Origin of Species*, this course will examine issues in philosophy of biology in the light of Darwin’s theory. The first third of the course will focus on Darwin’s initial formulation of the theory: its underlying concepts, the logic of Darwin’s long argument, the evidence supporting the theory (then and now), Darwin’s replies to objections, how Darwin’s theory contrasts with competing accounts of speciation such as Lamarckianism and special creationism. We will then examine the reception of Darwin’s theory by his contemporaries and critics, and the incorporation of Mendelian genetics into evolutionary biology that culminated in the Modern Synthesis. We will also discuss the recent debate about creationism and intelligent design. The second third of the course will examine a number of key concepts and issues against the backdrop of the Modern Synthesis. These will probably include adaptationism and its critics, species, fitness, units and levels of selection, laws and explanation, reductionism, functions, and taxonomical issues (systematics, cladistics, etc.) The final third of the course will examine attempts at applying the approach and conceptual repertoire of biology and evolutionary theory to human beings. Topics we may look at in this section of the course include sociobiology, evolutionary psychology, culture and gene-culture co-evolutionary theory, evolutionary epistemology, ethics and altruism, and human nature.

**PHIL 57500 PROBLEMS IN AESTHETICS**

001 LEC	43115	T	6:30pm – 9:20pm	HARRIS, L.
---------	-------	---	-----------------	------------

In the Spring of 1947, Alain L. Locke taught the “Philosophy of the Arts,” 542 G., a graduate course at the New School for Social Research, New York. The course considered “opposite or divergent” positions between Classicism, Romanticism and Realism. Regarding the nature of fictional characters, Locke offered a Meinongian solution rather than a Russellian solution; a Nietzschean attitude toward the truth of literature, and a pragmatist perspectival sense of narration and aesthetic properties. Locke’s philosophy of critical pragmatism provides an interesting answer to the questions on his final exam – answers that link continental philosophy to pragmatism. The course will focus on primarily one issue: the character of literary truth and beauty. Readings will be drawn from works by Alain Locke, John Dewey, Theodor Adorno, R.G. Collingwood, Alexius Meinong, and David Davies (*Aesthetics and Literature*). *This course is traditionally associated with and satisfies an area requirement for Value Theory. Graduate students in the Philosophy and Literature Ph.D. Program as well as American Studies can use this course to help satisfy area requirements.*

**PHIL 57600/ENGL 576 PHILOSOPHY AND LITERARY THEORY (Cross listed with ENGL 576)**

The Receiving Function)

001 LEC	43137	W	6:00pm – 8:50pm	SCHWEICKART, P.
---------	-------	---	-----------------	-----------------

Jean Paul Sartre famously said that one writes in order to be read. Writing requires a reading as a correlative activity. The fate of the writer's project rests in the hands of another subject who is willing and able to do the work of reading the work. This course will explore the activity of reading and interpretation. We will consider various theoretical approaches including that of I.A. Richards (1924) and Sartre (1947), those associated with reader-response criticism, poststructuralism, feminist theory, and reception theory (1970-2000) and more recent developments in reception and audience studies. The course also has a practical component—we will engage the problematics of reading by reading a number of literary texts: two classic texts with an extensive critical tradition, *Wuthering Heights*, by Emily Bronte and *Nineteen Eighty-Four*, by George Orwell, and two more recent texts *Love Medicine* by Louise Erdrich, and *Beloved*, by Toni Morrison. The course will aim for breadth of scope, but my particular interest is in integrating theories of reading into Jurgen Habermas theory of communicative action, and in exploring the problematics of reading across gender, sexuality, race, class, and other categories of social difference.

**PHIL 58000 PROSEMINAR IN PHILOSOPHY (Heidegger's 'Being and Time')**

001 LEC	24040	TR	3:00 – 4:15	SCHRAG, C.
---------	-------	----	-------------	------------

The seminar is designed as an intensive explication and critical analysis of what many consider to be Heidegger's principal work. The first half of the seminar will consist of in-class presentations of précis on consecutive portions of the text. During the second half of the seminar participants will present symposium-like papers on specific topics of their own choosing related to the work. Each presenter will have an assigned responder to her/his presentation. The goal of the seminar is to have participants achieve a significant mastery of this particular work of Heidegger. There are numerous commentaries on the text and there is a vast literature of books and journal articles on Heidegger's philosophy, with interpretive stances across a spectrum of existentialist, phenomenological, pragmatist, hermeneutical, analytical and postmodernist readings. Time permitting we will look at some of these, but for the most part we will focus on a critical explication of what the text itself has to say—and possibly find "the other" Heidegger in the 501 pages of Being and Time. We will use the Macquarrie & Robinson translation. At some junctures we may cross reference translated terms and phrases from the Stambaug translation. Reading knowledge of the German language is clearly desirable; however such will not be mandatory for enrollment in the seminar.

**PHIL 61000 SEMINAR IN RECENT CONTINENTAL PHILOSOPHY**

001 LEC	24045	TR	12:00 – 1:15	YEOMANS, R.
---------	-------	----	--------------	-------------

This course will be a seminar on Hegel's *Phenomenology of Spirit*. Widely regarded as one of the most important texts in the Western canon, the *Phenomenology of Spirit* has provided impetus to a wide range of philosophical movements (whether as inspiration or as object of critical distance). A wide-ranging treatise on the nature of knowledge, the argument moves quickly from considering objects of knowledge to analyzing self-knowledge: in addition to perception and understanding, desire and action are auditioned as forms of knowing. In the course of this development, Hegel articulates his idea of 'mutual recognition': self-consciousness requires that our awareness of ourselves be mediated through and reflected back to us by another. Thus self-consciousness and knowledge are only possible on the basis of relations of mutual respect between persons. This provides an overarching philosophical vision in which claims to knowledge make sense only within a just society in which human beings feel at home. The structure of 'being at home in the other' is then explored in its natural, moral, cultural, political, and religious dimensions.

**PHIL 66500 PHILOSOPHY OF LANGUAGE**

001 LEC	43119	TR	1:30 – 2:45	BERTOLET, R.
---------	-------	----	-------------	--------------

This course will be an advanced examination of some of the central issues in the philosophy of language, more specifically issues in the theories of meaning and reference (descriptions, names, and demonstratives), as well as speech act theory and propositional attitudes. We will likely read selections from the fifth edition of Al Martinich's anthology *The Philosophy of Language* (2006) on the topics listed in the previous sentence for most of the semester, and then finish up by reading a recent book that explores one or another of these in more detail. (My current thought is for this to be Jennifer Saul's 2007 book on propositional attitude, *Simple Sentences*, but that is subject to change.) Students will be asked to write some short papers and perhaps, depending on class size and other matters, to do seminar reports.