

FACULTY
DEPARTMENT OF PHILOSOPHY

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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. The Educational Testing Service reports that in the most recently studied three-year period, students intent on philosophy had the highest mean scores on the verbal and analytical writing sections of the GRE of all of the 51 areas of study listed (<http://www.ets.org/Media/Tests/GRE/pdf/994994.pdf>). 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: 110, 301, 302, 303, 331.
Other Cultures: 330.
Aesthetic Awareness: 275
Racial & Ethnic Diversity: 242
Gender Issues: 225
Individual & Society: Group A, 435; Group B, 240
Social Ethics: 111, 260, 290

Students in Other Schools/Colleges

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 (110, 111); a course in logic (150); work in the history of philosophy (three of the following courses--at least two of these from the first three: 301, 302, 303, 304, 306); a course in value theory (240, 411, 524); two advanced courses in a central area of philosophy (411, 421, 425, 432, 435, 465--one of the two must be 425 or 432); 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 330, 331, 402, 430, and 431 may be used.

Religious Studies *major*: 27 hours of courses, including PHIL 206, 330, 331, 402, 430, and 431; 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 330, 331, 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**

FALL 2009

Computer Science

150: Principles of Logic

Women's Studies

225: Philosophy of Woman

Engineering

120: Critical Thinking

150: Principles of Logic

Health-Related Fields

(pre-med, pre-vet, nursing)

111: Ethics

120: Critical Thinking

280: Ethics and Animals

History

301: History of Ancient Philosophy

302: History of Medieval Philosophy

303: History of Modern Philosophy

304: Nineteenth Century Philosophy

306: Twentieth Century Philosophy

330: Religions of the East

331: Religions of the West

Literature

219: Introduction to Existentialism

Psychology

432: Theory of Knowledge

Pre-Law

111: Ethics

120: Critical Thinking

150: Principles of Logic

260: Philosophy and Law

Religion (pre-seminary, religious studies, etc.)

206: Philosophy of Religion

330: Religions of the East

331: Religions of the West

406: Intermediate Philosophy of Religion

430: Modern Religious Thought

Science

150: Principles of Logic

221: Philosophy of Science

425: Metaphysics

450: Symbolic Logic

PHILOSOPHY DEPARTMENT
Fall 2009

11000 Introduction to Philosophy
11100/H Ethics
12000 Critical Thinking
15000 Principles of Logic
20600 Philosophy of Religion
20600Y Philosophy of Religion (Distance)
21900 Introduction to Existentialism
22100 Introduction to Philosophy of Science
22500 Philosophy of Woman
26000 Philosophy and Law
28000 Ethics and Animals
30100 History of Ancient Philosophy
30200 History of Medieval Philosophy
30300 History of Modern Philosophy
30400 Nineteenth Century Philosophy
30600 Twentieth Century Philosophy
33000 Religions of the East
33100 Religions of the West
40600 Intermediate Philosophy of Religion
42500 Metaphysics
43000 Modern Religious Thought
43200 Theory of Knowledge
45000 Symbolic Logic
50100 Studies in Greek Philosophy
50700 Recent American Philosophy
51000 Phenomenology
51400 20th Century Analytical Philosophy I
52400 Contemporary Ethical Theory
53000 Deconstructionist & Postmodernist Philosophy
55000 Advanced Symbolic Logic
55500 Critical Theory
56000 Studies in Eastern Philosophy
61000 Seminar in Recent Continental Philosophy
68400 Studies in British Empiricism
68500 The Philosophy of Kant

DEPARTMENT OF PHILOSOPHY
Course Descriptions
Undergraduate and Graduate

FALL 2009

PHIL 11000

INTRODUCTION TO PHILOSOPHY

CRN	Sec	Day	Time	
25215	014	MWF	9:30 – 10:20a	Staff
25216	015	MWF	11:30a – 12:20p	Staff
25217	016	MWF	10:30 – 11:20a	Staff
25218	017	MWF	3:30 – 4:20p	Staff
25219	018	TR	10:30 – 11:45a	DANIEL KELLY
25220	019	TR	1:30 – 2:20p	DANIEL KELLY
REC				
25202	001	F	8:30a-9:20a	
25203	002	F	9:30a – 10:20a	
25204	003	F	10:30a –12:20p	
25205	004	F	11:30a – 12:20p	
25206	005	F	12:30p– 1:20p	
25207	006	F	1:30p– 2:20p	

There are two main goals of this course. The first is to introduce students to the Western philosophical tradition, its major figures and defining themes. Those themes include religion and the existence of God, perception and the nature of knowledge, the mind-body problem and the nature of the mind, free will, and morality. The second is to provide students with the tools to think clearly, articulate their own views, and evaluate the arguments of others.

PHIL 11100

ETHICS

CRN	Sec	Day	Time	
25236	015	MWF	9:30- 10:20a	
25237	016	MWF	10:30 – 11:20a	
25238	017	MWF	12:30 -1:20p	
25239	018	MWF	1:30 – 2:20p	
25240	019	MW	2:30 – 3:20p	
25241	020	MWF	3:30 – 4:20p	
25242	021	TR	12:30 – 1:20p	DANIEL FRANK
REC				
25222	001	M	8:30 -9:20a	
25223	002	M	9:30 10:20a	
25224	003	M	10:30 – 11:20a	
25225	004	M	11:30a – 12:20p	
25226	005	M	12:30 – 1:20p	
25227	006	M	1:30 – 2:20p	

In this introduction to ethics we shall be concerned first with such issues in ethical theory as the nature of morality, human happiness and the goals of human life, the roles of reason and emotion in moral judgment, moral obligation, utility and moral worth, morality and conventional norms, and the objectivity of moral values and moral skepticism. Then, in light of our theoretical discussions, we shall attend to some classic moral conundra (war and justice, the justification of suicide, partiality and favoritism, the status of non-human animals, the purpose of punishment, our relationship to the environment, the duty to alleviate global suffering, and end-of-life issues). Three in-class essay examinations will determine the grade in the course.

PHIL 11100H

ETHICS

25243 MWF 11:30a – 12:20p 001

MARK BERNSTEIN

The moral life has often been declared as the best life to live. But is it? In this class we will discuss what the moral life amounts to and whether we have sufficient motivation to live such a life. We will also investigate some moral theories- theories about what actions are right/wrong- and apply these results to some real-life ethical dilemmas.

PHIL 12000

CRITICAL THINKING

25246	MWF	1:30 – 2:20p	001	Staff
25247	MWF	2:20 – 3:20P	002	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 non-technical backgrounds.

PHIL 15000

PRINCIPLES OF LOGIC

25248	MWF	11:30A- 12:20p	001	ROD BERTOLET
25249	MWF	12:30P – 1:20p	002	Staff

This course is designed to enable you to use some of the techniques of modern deductive logic, which provide a precise way of distinguishing good and bad arguments (or as you'll soon learn to say, valid and invalid arguments). We'll start with arguments involving 'and,' 'or,' 'not,' 'if...then,' and 'if and only if,' developing two different, but equivalent, methods for dealing with such arguments. Later in the semester, we'll move on to arguments involving quantifiers – words such as 'all' and 'some – including those with multiple quantifiers, relations and identity. While we'll occasionally look at some of the interesting properties of the systems that we study, our primary concern will be learning to work with those systems.

In addition to relatively brief reading assignments, there will be homework problems assigned for almost every class meeting. These will not be collected or graded, although I would be happy to look at them for you. Grades will be determined by your performance on three in-class exams spaced about five weeks apart, including one during finals week. The exams will require that you work problems of the sort assigned as the homework exercises, and that are discussed in the readings and in class. The text will be W. Gustason and D.E. Ulrich, *Elementary Symbolic Logic* (Waveland Press, 2nd edition 1989, ISBN 0-88113-412-X).

PHIL 20600

PHILOSOPHY OF RELIGION

25250	001	TR	2:30p – 3:20p	001	MICHAEL BERGMANN
REC					
25251	002	W	8:30 – 9:20a		
25252	003	W	9:30A – 10:20a		
25253	004	W	10:30a – 11:20a		
25254	005	W	11:30a – 12:20p		
25255	006	W	12:30 – 1:20p		
25256	007	W	1:30 – 2:20p		

The course will be divided into three parts. The first part of the course will deal with a question that has loomed large in the philosophical history of western monotheism (Judaism, Christianity and Islam): *is belief in God rational?* The focus here will be on arguments for God's existence (such as the argument from miracles or the argument from the fact that the universe seems to have been designed), on arguments against God's existence (e.g., the argument that a loving God wouldn't permit terrible things to happen), and on whether belief in God can be rational if it isn't supported by argument. The second part of the course will focus on the fact that there are many different religions in the world, most of which claim to be the only religion that is right about the most important truths. Our question here will be whether, in the face of this plurality of religions, it can be rational to think that one's *own* religion is right and that other religions incompatible with it are mistaken. The third part of the course will focus on some questions in philosophical theology: can we be free if God foreknows what we will do? Does objective morality make sense given a non-theistic view of the world? How can theists make sense of the relation between God and morality given that it seems neither could be authoritative over the other? The course grade will be based on several short quizzes, a midterm exam and a final exam.

<http://web.ics.purdue.edu/~matustik/>

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/>

Required text of readings:

David Stewart, *Exploring the Philosophy of Religion*, 6th ed. Prentice Hall, 20101. ISBN 0-13-194723-0. Other readings are accessible at the course site for registered students.

Course content:

15 weekly modules of readings and on line power-point audio presentations are divided into four parts, with an exam for each part:

- Part 1 opens with the question of unbelief or atheism posed in modern and our times by Nietzsche's claim that "God is dead" and Sartre's claim that human desire to be God is but a useless passion. We shall also examine how the good and omnipotent God can coexist with evil in the world.
- Part 2 is devoted to philosophical arguments (sometimes called "proofs") for God's existence.
- Part 3 will examine the question of death and immortality in philosophy and in several religious traditions.
- Part 4 will take up the shift in emphasis from the speculative "problem of or about God" to the human task of self-transformation.

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.

PHIL 21900

INTRODUCTION TO EXISTENTIALISM

25258 TR 3:00p – 4:15p 001 CHARLENE SEIGFRIED

An introduction to existentialism, a philosophical approach which is as remarkable for its literary expression as for its scrutiny of cherished beliefs. We will examine the ways that human existence is radically questioned by such writers as Kierkegaard, Nietzsche, Camus, Dostoevsky, and Beauvoir, and how their existentialist perspective calls into question conventional beliefs about rationality, truth, subjectivity and objectivity, and the meaning of life.

PHIL 22100

INTRODUCTION TO PHILOSOPHY OF SCIENCE

TR 3:00p-4:15p 001 MARTIN CURD

36415

An exploration of the interaction between science and philosophy in the Copernican, Newtonian, Darwinian, and Einsteinian revolutions. Among the questions we will be trying to answer are: How has philosophy influenced the content of scientific theories? How has the success of important scientific theories (such as Newton's and Darwin's) influenced philosophical accounts of science? To what extent is the discovery of scientific theories a rational process? To what extent is the reception and acceptance of new scientific theories a rational process? Along the way we will examine the content of the relevant theories rather closely and raise questions about the nature of observation, confirmation, and explanation.

PHIL 22500

PHILOSOPHY OF WOMAN

25259 TR 1:30P – 2:45p 001 CHARLENE SEIGFRIED

An examination of the beliefs, assumptions, and values found in traditional and contemporary philosophical analyses of women. By taking into account how such variables as gender, race, and sexuality affect the way the world is interpreted, organized, and experienced, we will rethink such central philosophical issues as essentialism, natural law and natural rights, perspectivism, the social construction of reality, the fact/value distinction, and equality versus special treatment. A range of feminist approaches to knowledge and social issues as they affect and are affected by women will be introduced.

PHIL 26000**PHILOSOPHY AND LAW**

25261 TR 10:30-11:45a 001 LEONARD HARRIS

The course will cover several major philosophic orientations to law and morality associated with utilitarianism and natural law. The course is designed for pre-law students and for other undergraduates with a strong interest in the conjunction of law and morality. Topics of discussion will include: uses and abuses of natural law, utility and harm, privacy, civil disobedience, and the limits of law. Research and short argumentative essay papers will be an important feature of the course, intended to strengthen argumentative.

PHIL 28000**ETHICS AND ANIMALS**

25263 MWF 1:30-2:20p 001 MARK BERNSTEIN

We will examine the nature of our moral relationship with nonhuman animals. In the class, we will carefully investigate the strongest 'pro-animal' and 'anti-animal' positions and try to derive some conclusions about how we might change the ways we relate to nonhuman animals. Since many institutions and practices use animals- factory farms, animal laboratories, and hunting, to name but a few- this course may have a significant effect on your future behavior.

PHIL 30100**HISTORY OF ANCIENT PHILOSOPHY**

25264 TR 12:00-1:15p 001 MICHAEL JACOVIDES

The course is a history of philosophy as it was practiced in Ancient Greece, with an emphasis on arguments of enduring philosophical interest. We'll spend most of our time on Plato and Aristotle, the two towering figures of the period, but we'll also read fragments from Parmenides and Democritus, their influential predecessors. The questions we'll examine include: what is the nature of being? What is the best cognitive grip we can have on things, and how can we acquire it? How, generally speaking, are natural phenomena to be explained? What is the nature of the soul? What is the best human life and how can we lead it? Two papers and two take-home exercises will be assigned.

PHIL 30200**HISTORY OF MEDIEVAL PHILOSOPHY**

25266 TR 9:00-10:15a 001 JACOB TUTTLE

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**

25267 TR 9:00-10:15a 001 JAN COVER

The history of philosophy, like logic and ethics and epistemology and metaphysics, is a traditional area of academic philosophy with a history of its own. As practiced in the past, and as we shall pursue it in this course, it isn't *history* (of a certain subject) but *philosophy* (with a certain focus). The focus is the content of historically important philosophical texts. The contents of the texts we examine in this course will be approached not out of special respect for the past, nor for the purpose of uncovering intellectual, social, moral, or emotional currents influencing the central figures of early modern philosophy, but simply out of a desire to discover fundamental truths about the world. *That is what philosophy is*, according to those thinkers most influential in European philosophical thought during the so-called early modern period (roughly 1600-1800). They made claims about how the world is; these claims are either true or false – true if the world *is* the way they claimed it to be, false if the world *isn't* the way they claimed it to be. Of these influential thinkers, we shall examine selected philosophical writings of five: Descartes, Leibniz, Berkeley, Hume, and Kant. Readings and lectures will focus primarily on metaphysical and epistemological topics, since those are the philosophical topics of central concern to these important figures.

One previous course in philosophy (**not** religion) is required. Philosophy 110 very strongly recommended.

PHIL 30600

HISTORY OF TWENTIETH CENTURY PHILOSOPHY

36417 TR

12:00p- 1:15p 001

JACQUELINE MARIÑA

This class will be an exploration of some of the major philosophical themes and figures of the twentieth century. Figures from both the Continental and Analytic traditions will be covered; we will explore both the reasons underlying the Analytic/Continental split, as well as common themes underlying both traditions.

Figures to be covered are Russell, the early and later Wittgenstein, Carnap, Quine, Husserl, Heidegger, and Sartre.

PHIL 33000

RELIGIONS OF THE EAST

25269 MWF

2:30-3:20p 001

DONALD MITCHELL

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

25272 MWF

12:30—1:20p 001

THOMAS RYBA

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 40600

INTERMEDIATE PHILOSOPHY OF RELIGION

36418 TR

10:30-11:45a 001

PAUL DRAPER

This course examines the religious philosophies of Rudolf Otto (1869-1937) and John Hick (1922-present).

Otto was very interested in a particular sort of religious experience that he called "numinous feeling."

Students in this course will study Otto's description of these experiences and his views about the conditions that evoke them. Students will also examine the issue of whether these experiences are cross-cultural and perceptual, and, if so, whether it is unreasonable to dismiss them all as delusory. One of Hick's major

concerns is the problem of religious diversity: given the great diversity of religious beliefs, practices, and experiences in the world, should one reject all religions, reject all but one, or search for and accept some

kernel of truth shared by them all? This course will compare Otto's and Hick's answers to this question in light

of their different views about religious experience.

PHIL 42500

METAPHYSICS

25275 TR 1:30-2:45p 001 JAN COVER

The French philosopher J. Maritain wrote that "A philosopher is not a philosopher if he is not a metaphysician." Perhaps logicians and ethicists are not philosophers; or perhaps instead logicians and ethicists are metaphysicians. Consider Ulrich, the logician: if he was a philosopher who failed to be a metaphysician, would we have in him a case of a philosopher failing to be a philosopher? This question begins approaching issues of (i) Modality and Essentialism, which will make up a third of the issues we shall discuss in this course. The other two are issues of (ii) Ontology and of (iii) Identity, Persistence, and Change.

In connection with (i), we'll work toward a principled approach to such claims as these:

- Since nine is the number of planets, and the number of planets could have been greater than it is, nine isn't essentially odd.
- If a claim is necessarily true, that is owing to the meanings of words (think of "All bachelors are unmarried"). But of course no claim to the effect that *thus-and-so exists* can be true owing to the meanings of words. So, nothing exists necessarily, not even God or the number five.

In connection with (ii), we'll figure out how to approach and evaluate claims such as these:

- If Plato showed courage and courage is a virtue, then there exist at least two things: Plato, and courage.
- "Everything" is the correct (and important) answer to the question "What exists?"
- My cheese has four holes and your cheese has five; there are numbers; but there are not holes.

And, in connection with (iii), such claims as these:

- According to Leibniz's Law, if $x = y$, then x can't have properties that y lacks. The offspring of Jack and Eunice Cover, born on 26 June 1958, weighed seven pounds. Professor Jan Cover weighs 134 pounds. So, Professor Cover can't be the offspring of Jack and Eunice Cover.
- Since Lois believes that Superman can fly, Superman has the property of being believed by Lois to be able to fly. Since Lois doesn't believe that Clarke Kent can fly, Clarke Kent lacks the property of being believed by Lois to be able to fly. So then, Superman has a property that Clarke lacks, and hence by Leibniz's Law Clarke isn't Superman. But Clarke *is* Superman. Thus, Leibniz's Law is false.
- Either there is no such thing as Descartes' right hand, or else two things can exist in the same place at the same time.

PHIL 43000

MODERN RELIGIOUS THOUGHT

36419 TR 3:00 – 4:15p 001 JACQUELINE MARIÑA

This course will focus on one of the main problems shaping modern European religious thought: the sharp divide between a realm of contingent empirical "facts" (understood in terms of a science increasingly able to explain nature and history through mechanistic principles and laws immanent to the realm of nature itself) and the realm of human value. The problem will be explored as it and attempts to resolve it found expression in the works of Locke, Hume, Lessing, Kant, and Kierkegaard. Readings will be geared to an appreciation of two issues stemming from this larger problematic: a) the broader challenge that a naturalistic understanding of the world poses to theism and any attempts towards transcendence and b) the specifically theological problem faced by Christianity as a positive religion, the fulcrum of which is a historical *event* (the life and death of Jesus Christ), *itself* the content of revelation, when history is understood as a realm of simply contingent and objectively discoverable facts.

PHIL 43200

THEORY OF KNOWLEDGE

36420 TR 10:30-11:45a 001 MICHAEL BERGMANN

This course will focus, for the most part, on three problems concerning knowledge and rationality.

Problem 1: It seems that our knowledge of the physical world around us is *mediated* by our sense experiences and our memories. But isn't it *possible* (even if unlikely) for our sense experiences and

(apparent) memories to be exactly as they are even though there is no physical world and even though we have existed for only five minutes? Can we somehow rule out these possibilities? If not, why just assume that what our senses and memories incline us to believe is the truth? This is the challenge of the skeptic. Her answer to the question "What do we know about the world around us?" is "Little or nothing". How shall we (is there a we?) respond to this sort of skeptical worry?

Problem 2: Suppose we do have rational beliefs. Initially, it seems that a belief can't be rational unless the person holding it has a reason for it. But it seems the reason for it must itself be something the person *rationally* believes. So she must have a reason for that reason (if rationality requires having a reason). However, she can't go on giving reasons forever. Eventually she must stop giving reasons or she must come back to some reason she has already used before (thereby reasoning in a circle). Thus, either it is appropriate to reason in a circle or else some of our beliefs are rational despite the fact that we don't have reasons for them. Which of these two options is most plausible?

Problem 3: Suppose that some of our beliefs can be rational despite the fact that we don't infer them from other beliefs. Still, they must have something or other going for them if they are to be rational. But now consider this question: can my beliefs be rational (due to the fact that they have something or other going for them) if I have no idea what it is that they have going for them? Or are they rational only if I'm aware of what it is they have going for them?

There will be several short writing assignments, one longer paper and a take-home final exam.

PHIL 45000

SYMBOLIC LOGIC

25277 MWF 11:30a-12:20p 001 DOLPH ULRICH

Picking up where Phil 150 left off, this course is primarily an introduction, via examples, to the study of formal axiomatic systems and some of their most interesting properties. We'll look at a variety of sample systems, some invented simply to illustrate such properties and others of more significance, and discuss a number of intriguing problems concerning them. Our work will culminate in proofs of soundness and completeness results for an axiomatic version of classical sentential logic. Some time will be devoted to developing mathematical induction and the tools from elementary set theory needed for our study. Near the end of the semester we'll turn to systems of modal logic, which were designed originally to handle arguments involving such phrases as 'it is necessarily true that' and 'it is possible that' but which are actually of much wider interest. Readings will be drawn mostly from class handouts.

PHIL 50100

STUDIES IN GREEK PHILOSOPHY: VIRTUE, KNOWLEDGE AND THE HUMAN GOOD IN PLATO

36421 TR 10:30a-11:45a 001 DANIEL FRANK

This advanced course in Greek philosophy presumes previous work in the subject. This term we will focus upon Plato's moral philosophy. We will immediately note that one cannot isolate Plato's moral philosophy from his metaphysics and epistemology. As early as Socrates' defense of a certain way of life before the Athenian jurors one finds an implicit metaphysics and commitment to a set of values that are more real, durable, and life enhancing than others. As Plato's philosophical career proceeds, his moral philosophical commitments and defense of the life of philosophy are deepened and strengthened by a fleshing out of his metaphysical and epistemological views. We shall trace this development through a close reading and discussion of the *Gorgias*, *Protagoras*, *Meno*, and *Republic*. For Plato, famously, virtue is knowledge and moral standards are objective features of reality, and cannot be relativized to our subjective preferences or even to conventional wisdom. Our discussions of the aforementioned dialogues will allow us to gain a clearer understanding of precisely the kind of knowledge that virtue is and the sort of objectivity that accrues to moral norms. By term's end we will better appreciate the general (Platonic) idea that there is a certain artificiality in strongly demarcating the various areas of philosophy from each other. For Plato, morality and metaphysics are deeply interconnected (ethics has ontological commitments), and discussion of virtue and vice demands a full account of knowledge as well as true and false belief.

Class presentations, a midterm examination, and a final paper will determine the grade in the course.

PHIL 50700

RECENT AMERICAN PHILOSOPHY (cross listed w/AMST 650)

25280 W 6:30p-9:30p 001 CHARLENE SEIGFRIED

Topic: The Pragmatic Philosophy of Jane Addams and John Dewey. John Dewey once defined philosophy as social hope reduced to a working program of action. And for Jane Addams, diversified human experience and the resultant sympathy it should evoke are not only the foundation and guarantee of democracy, but also the

basis for knowledge and effective action. For both, problems of knowledge and metaphysics are best pursued through an experimental inquiry aware of and guided by social values. Our continuous interactions with social and physical nature provide contexts and perspectives in which imagination and creativity are as important as sensitivity to given conditions. In this class we will explore why facts and values, organisms and environments, specific differences of race, class, gender, culture and the achievement of a common humanity, localism and cosmopolitanism, are unavoidable tensions in pragmatist philosophy. Areas: > epistemology, metaphysics, social and political.

PHIL 51000

PHENOMENOLOGY

36423 TR 9:00-10:15a 001 WILLIAM MCBRIDE

We will jointly examine two classic works by Edmund Husserl – his *Cartesian Meditations* and his *Crisis of the European Sciences* – together with the collection of Emmanuel Levinas' essays entitled *Discovering Existence with Husserl* and, finally, Maurice Merleau-Ponty's *Phenomenology of Perception*. In addition to the common readings, each student will be expected to make an oral presentation of some other work from within the phenomenological tradition, to be chosen in consultation with the instructor.

PHIL 51400

TWENTIETH CENTURY ANALYTICAL PHILOSOPHY I

36426 W 2:30 – 5:20p 001 RODNEY BERTOLET

Our focus will be on the rise of so-called analytic philosophy in the early 20th Century, though we will be reading some work from late in the 19th Century, and perhaps a little bit of background material from even earlier. Most of the readings will be drawn from foundational works by Gottlob Frege, G. E. Moore, Bertrand Russell, and Ludwig Wittgenstein (the "early" Wittgenstein that is). These works tend to be primarily concerned with issues in logic, metaphysics, and the philosophy of language, and so we shall as well: but there are also plenty of epistemological issues to engage. We will pursue the readings mostly in historical order, to see how these philosophers reacted to their earlier predecessors and one another. Students will be expected to be familiar with deductive logic.

Texts will include Michael Beaney (ed.), *The Frege Reader* (Wiley-Blackwell, 1997, ISBN 978-0-631-19445-3), and Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, trans. D. Pears & B. McGuinness (Routledge, second edition 2001, ISBN 978-0-415-25408-3).

PHIL 52400

CONTEMPORARY ETHICAL THEORY

36427 F 8:30-11:20a 001 PATRICK KAIN

A study of a number of central positions and issues in contemporary anglo-american ethical theory. The course will begin with an examination of several metaethical positions developed between 1903 and 1971 (intuitionism, emotivism, prescriptivism and several forms of ethical naturalism). This will provide the background for an examination of important recent developments of classical normative theories (utilitarianism, contractarianism, Platonism, virtue ethics, and natural law theory) and current metaethical debates (internalism & externalism about reasons, sensibility theory, expressivism, realism and antirealism.)

PHIL 53000

DECONSTRUCTIONIST & POSTMODERNIST PHILOSOPHY

36428 TR 12:00-1:15p 001 DANIEL SMITH

This course examines the work of the major philosophical figures of the so-called "deconstructionist" and "postmodern" movements in philosophy. In this seminar, our focus will be Jacques Derrida's later essays on law and ethics (e.g., "Force of Law") and the work of Michel Foucault. Students will be expected to do an in-class presentation as well as a midterm and final paper.

PHIL 55000

ADVANCED SYMBOLIC LOGIC

36429 MWF 1:30p – 2:20p 001 DOLPH ULRICH

We'll start by looking at an axiomatic system for the classical propositional calculus, and at proofs of soundness and completeness results for it with respect to the two-valued truth-tables for the connectives '⊃' (for material implication) and '~' (for negation) familiar from PHIL 150. The *methods* we'll use for these proofs, involving what are called "maximal" (or "saturated") sets of formulas, will be adapted from similar methods used in PHIL 450, so

we'll simultaneously be reviewing, re-thinking, and solidifying our understanding of some important notions and techniques from that earlier course.

These very same methods are the ones that will be crucial to our main work during the semester, the study of various systems of propositional *modal logic*, which employ the additional one-place connectives 'L' and 'M'. (Informally, 'Lp' is read 'It is *necessarily* true that p' and 'Mp' as 'It is *possibly true* that p'.) Our attention will focus on Kripke-style "possible worlds" semantics, where the rough idea is to count 'Necessarily p' as true just in case the sentence p is true in every possible world (cf. Leibniz) and 'Possibly p' as true just in case p is true in at least one possible world. This simple basic idea leads to a fascinating family of soundness and completeness results for many different systems of modal logic that have been developed over the last 70 years, and we'll learn these standard results. Two-thirds of the way through the semester, you will probably find yourself inventing new systems of modal logic, and you'll be surprised to discover that you can often formulate and prove soundness and completeness theorems for them on your own.

Readings will be drawn from G. E. Hughes and M. J. Cresswell's **A Companion to Modal Logic** (Methuen, ISBN #0-416-37510-3) and from a lengthy set of supporting notes that will be passed out in chunks as the semester proceeds.

PHIL 55500

CRITICAL THEORY

36430 T 6:30p-9:20p 001 LEONARD HARRIS

The course will study the intersection of critical theory (continental) and critical race theory (continental/US). Critical theory's critique of technology, totality, teleology, metaphysics and power, and its embrace of an emancipatory discourse, constructivist approaches to ontology, difference and multiperspectival depiction of reality intersect with, and is used by, critical race theory. The works of Pierre-André Taguieff, Colette Guillanumin, Lucius Outlaw, Lewis Gordon and Bob Carter are especially significant – they engage debates that consider race as it functions in various parts of the world from the prism of critical theory. From at least T. Adorno, M. Horkheimer, Dialectic of Enlightenment there has been a debate regarding how to explain race and ethnicity and how to conceive of racism in legal, literary, and philosophical studies within critical theory communities. This, then, is "When and where I [we] enter."

PHIL 56000

STUDIES IN EASTERN PHILOSOPHY

25285 W 8:30 – 11:20a 001 DONALD MITCHELL

This course will examine (1) the classical philosophical traditions of China from Confucius to Han Fei Tzu, (2) the Neo-Taoist schools of philosophy, (3) the schools of Chinese Buddhism, and (4) the Neo-Confucian philosophical tradition. We will also examine the Buddhist philosophical traditions of Korea and Japan, including the writings of recent members of the Japanese Kyoto School.

PHIL 68400

STUDIES IN BRITISH EMPIRICISM

36432 F 2:30 – 5:20p 001 MICHAEL JACOVIDES

Hume: Skepticism and Metaphysics

We'll examine central texts and problems in the works of David Hume, the greatest Scottish philosopher. We will aim to understand Hume's arguments, to understand the development of his thought, and to understand the historical context in which he argued. Our focus will be on Book One of the *Treatise*, and the first *Enquiry*, but we'll supplement this with material from the *Dialogues Concerning Natural Religion*, "Of Suicide," and from George Berkeley's works. Two papers and one presentation will be assigned.

PHIL 68500

THE PHILOSOPHY OF KANT

36433 M 2:30p – 5:20p 001 PATRICK KAIN

This seminar is dedicated to investigating, from a historical and systematic perspective, the metaphysics and epistemology of Immanuel Kant. The primary focus of our attention will be Kant's *Critique of Pure Reason* and its treatment of topics such as the nature and limits of human cognition and what we can know or reasonably believe about space and time, causality, the self, the external world, and God. We will not focus on the content of Kant's moral philosophy, but will consider some of the metaphysical and epistemological implications of and for his moral philosophy and philosophy of religion, as articulated in works such as the *Critique of Practical Reason*. In addition to these texts, readings will include selections from some of Kant's other works and recent secondary literature on Kant. Students will be required to write several short papers,

to compose and revise several in-class presentations, and to submit a final term paper.