Phil 1012-3  Introduction to Philosophy  Call
No. 71644
Sec. 001 MW 10:00am-11:15am W. Mehring
This introductory course will examine the position of five major philosophers (Plato, Epicurus, the Stoics, Schopenhauer, and Nietzsche) on perennial philosophical conundrums: What is the good life? Is there life after bodily death? In addition to reading and discussing the philosopher’s original writings that deal with the “Big Questions”, we will read Alain de Botton’s The Consolations of Philosophy that demonstrates how Philosophy can help us with the “small questions”. Does it require a lot of money to be genuinely happy? How can one calmly and pleasantly deal with life’s daily frustrations? How can one deal philosophically with a broken heart?

Phil 1012-3  Introduction to Philosophy  Call
No. 71645
Sec. 002 TR 1:00pm2:15pm D. Hildebrand
Does life have meaning? This deceptively simple question will provide our entry point into philosophy. We will read and discuss a number of writers, from Plato to the present, who, in considering the question of the meaning of life, will lead us into discussions regarding character and the good life, death and suicide, and the impact religion and science can have on meaningfulness. Time permitting we will watch one or two related films.

Phil 1012-3  Introduction to Philosophy  Call
No. 71646
Sec. 003 MW 1:00pm-2:15pm S. Walker
This course is an introduction to Western philosophy. We will address such traditional philosophic concerns as our conceptions of truth, the nature of knowledge, the existence of God, conceptions of human nature and the development of moral character. We will investigate various methods and styles of problem solving from Plato to modern Existentialism.

Phil 1012-3  Introduction to Philosophy  Call
No. 71647
Sec. 004 TR 1:00pm-2:15pm M. Talero
This course will be an introduction to philosophy geared to the intellectually curious student. We will study works of Ancient, Early Modern, and Contemporary Philosophy that address issues such as the fundamental nature and meaning of human life, our responsibilities and limitations as thinkers and knowers, and our fundamental place within the human community. Central to our pursuit will be questions such as the following: What does it mean to be human, and what gives life meaning? How should we live? Is it possible to know anything with absolute certainty, or is truth merely relative? What is truth? What is philosophy?
This course will examine fundamental philosophical issues through the thought of Plato, Descartes, Berkeley, and Hume. We will focus on problems in the theory of knowledge, other issues addressed will include the relationship between knowledge and morality, the existence of God, the nature of objects, and the nature of the human being.

“IT is only by reflecting on the world around us that we come to know ourselves.” Do these ancient words still ring true today? Has our post-modern condition made the activity of personal reflection a worthless activity? Or, does today’s world demand more than ever that we seek for ourselves the meaning of our lives? In philosophy we address such questions of self reflection by turning to a number of very specific issues, particularly: The nature of knowledge and reality; The legitimacy or illegitimacy of belief in God; The foundations of morality and politics. Using a topic based approach we will address these challenging issues in a rigorous yet deeply fulfilling way.

Philosophical ethics seeks an understanding of the foundation of our morals. That is, rather than simply stating what is right and what is wrong when it comes to how one should behave, ethics is concerned with why a certain action or attitude is considered right or wrong. This course will address ethical issues from a traditional western philosophical perspective and from certain marginalized perspectives. The topics of study will vary from the theoretical foundations of morality to specific contemporary moral issues.
The purpose of this course is to provide the student with useful tools for solving ethical problems. We will investigate major positions from the philosophic tradition of ethics from Plato to Sartre. We will work toward the understanding of moral terminology and the development of moral reasoning through the examination of contrasting ethical theories. We will consider such issues as virtue, rights, and our obligations to others.

This course will consist of an examination of several moral theorists in the Western tradition, as well as an investigation of the implicit presence and explicit utilization of their theories in contemporary debates surrounding moral questions. In other words, we will consider current ethical issues alongside the historical texts in an effort to illustrate the predominance of ethics in our everyday lives, and use ethical philosophies to analyze contemporary problems. You are not expected to, nor are you required to, agree with all of the positions offered throughout the readings. You are expected to approach all of the readings respectfully, and to take all positions seriously. Contemporary problems to be addressed may include capital punishment, physician-assisted suicide and euthanasia, the treatment of animals, and sexual behavior.

Phil 1020-3  Introduction to Ethics & Society  Call
No. 71653
Sec. 002  TR  10:00am-11:15am  S.
Walker

Phil 10203  Introduction to Ethics & Society  Call No. 71654
Sec. 003  MW  11:30am-12:45pm  K.
Garchar

Phil 10203  Introduction to Ethics & Society  Call No. 71657
Sec. 006  TR  4:00pm-5:15pm  Staff
Walker

Phil 10203  Introduction to Ethics & Society  Call
No. 72888
Sec. 007  TR  11:30am-12:45pm  L.
Bates

see to obtain call number for course.

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This course examines human life, experience, and thought in order to discover and develop the principles and values for pursuing a moral existence. Theories designed to justify ethical judgments are applied to a selection of contemporary personal and social issues.

The aim of this course is to learn how to construct precise, rational arguments, as well as to critique arguments put forth by others. Our assessment of the key elements that constitute proper argumentation will include the examination of the functions of the basic parts of an argument, the recognition of logical fallacies, and the understanding of the formal structure of arguments.

Logic is the tool with which we can best analyze claims and their supporting evidence. Using logic is a key part of independent thinking, and as such is one of the most empowering skills we can develop. In this course we’ll focus on informal logic and applying logic in everyday life. We will also play with the more common forms of deductive reasoning (logic puzzles) that are employed on the GRE or LSAT.

Do the ancient Greek philosophers exhibit, as Nietzsche thought, a fanaticism about rationality? In this course we will trace the development of Greek thought as it revolves around the conception of reason [logos]: from Heraclitus’ understanding of logos as a kind of cosmic ordering, to Parmenides’ appeal to logos in contrast to sense-perception, to the ever-more complicated and nuanced conceptions of logos in Socrates, Plato and Aristotle. This development will be traced against the cultural background of Greek poetry (Homer & Hesiod), drama (Aeschylus to Aristophanes) and history (Thucydides).

This course surveys the development of the analytic side of the alleged Anglo-Saxon analytic vs. continental philosophy distinction, as one line of response to the transcendental idealism of the 18th century author Immanuel Kant. Beginning (for those who are not familiar with the work of Kant) with a discussion of Kant's philosophical contributions, the course follows the trail of one kind of reaction to Kant's so-called Copernican Revolution in Epistemology—the kind of reaction that understands the meaning of the experience and knowledge that Kant describes in terms of logic and language. The topics that come to concern the analysts, as we will discover, extend beyond the meanings of mere propositions, to such larger issues as what we mean when we say that something causes something else, what we could possibly intend when we say that something is a law of nature, and what we can legitimately be said to know about any of this.
This course examines the values and value conflicts inherent in the modern practices of the business world, investigates the major philosophical issues that challenge the conduct of ethics as a rational enterprise, exposes students to major traditions in philosophical normative ethics, and applies those traditions to specific value conflicts in the business world. A critical thinking component is included in the course.

**Phil 3280-3**  
**War and Morality**  
**Call No. 71662**  
**Sec. 001**  
**MW**  
**10:00am-11:15am**  
**S. Walker**

War continues to exist, in part, due to our inability to come to terms with it adequately. Some claim certain wars to be just. Others have argued that war itself opens the door to a condition so extraordinary that it negates the possibility of any legitimate ethical evaluation. In this course we will attempt to identify and analyze some of the major moral issues of war. When is a war just, and when is it not? Are there moral means of conducting a war? What are morally acceptable rules of engagement? What if anything justifies violating them? How does one evaluate terrorism as a means of conducting war? Given the topic of this course we will likely generate more questions than answers. Readings will include, among others, works by St. Augustine, Hobbes, Walzer, Nagle, Sartre, Milne, Gandhi and Buber.

**Phil 3500-3**  
**Ideology and Culture: Racism and Sexism**  
**Call No. 71665**  
**Sec. 001**  
**TR**  
**2:30pm-3:45pm**  
**L. Bates**

This course assumes that both racism and sexism exist and are currently a part of American culture. We will focus on ways in which sexism and racism are made to seem normal and even justifiable. We will explore the notion of ideology and how it works to mask the ways in which all people are both benefited and harmed by sexism and racism. We will conclude the course by examining strategies for resistance.

**Phil 3550-3**  
**Philosophy of Death and Dying**  
**Call No. 71666**  
**Sec. OL1**  
**W. Mehring**

See to obtain call number for course.

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Among the topics this course will explore are: First, the question of whether there is life after bodily death. We will begin with the classical arguments of Plato and the Epicureans, tracing this debate through the modern era. We will be especially concerned with the current debate over what evidential value Near Death Experiences, reports by psychics, and other death related phenomena have for a rational belief in personal survival after bodily death. Secondly, we will examine how philosophy helps in grief recovery after a death and other losses. Finally, we will consider some of the most important current ethical controversies surrounding death and dying such as suicide, and capital punishment. Books read will include Mitch Alborn’s immensely popular Tuesdays With Morrie, and Callanan and Kelley’s Final Gifts.

Phil 4101/5101 Pragmatism: Classical American Philosophy
Call No. 72776/72777
Sec. 001 TR 4:00pm-5:15pm D. Hildebrand

Perhaps the three most important questions for our nation of immigrants have been: Who are we? What do we believe? Should we accept the views of our forefathers? In addressing these questions, American philosophers have both accepted and rejected their intellectual heritage. In their most critical moments, American philosophers argue that philosophy must reassert itself as an active, constructive, and ethical force in human life. Doing this means shaking and breaking many traditional philosophical distinctions including those between: mind and body, fact and value, appearance and reality, self and society, probability and certainty, and language and world. This course will survey the classic philosophical themes developed and sustained by prominent 19th and 20th century philosophers, especially American Pragmatism. We'll begin with Emerson's Transcendentalism and Royce's Idealism before we spend considerable time on classical American Pragmatism (including Charles Peirce, William James, John Dewey, and G.H. Mead). Contemporary pragmatism will also be carefully explored by examining the work of two important inheritors of classical pragmatism, Richard Rorty and Hilary Putnam.

Phil 4242/5242 Bioethics
Call No. 71667/72435
Sec. 001 MW 4:00pm-5:15pm K. Garchar

This course will serve as an examination of several contemporary issues encountered in the delivery of healthcare, as well as the ethical theories and principles that shape our understanding and treatment of these issues. The class will investigate such problems as the distribution of medical resources and paying for healthcare, determining the extent of a patient's right to both refuse and demand certain types of medical treatment, and the benefits and detriments of certain research programs, as well as potential solutions to these problems. Rather than begin the class with an introduction to the relevant moral systems and principles then proceed to address the issues just mentioned, ethical systems and principles will be introduced throughout the course in conjunction with the selected biomedical topics. This approach emphasizes the complexity of the questions at hand, and prevents an attitude of formulaic problem solving that occasionally accompanies applied ethics. Our point of entry will be the idea of the patient’s autonomy, which we will complicate and critique throughout the course.

Phil 4760/5830-3 Kant
Sec. 001 MW 4:00pm-5:15pm M. Tanzer

Immanuel Kant's revolutionary thought represents one of the most important developments in the history of Western philosophy. As a result, all subsequent philosophical thought has had to take Kant's transcendental idealism, and its radical re-conceptualization of the subject/object distinction, into account. This course will consist of a detailed examination of Kant's ontology, epistemology and ethics.

Phil 4812/5812-3 ST: Ancient Political Philosophy
Sec. 001 W 5:30pm-8:20pm R. Metcalf

The French philosopher, Michel Foucault, wrote: “What is philosophy today—philosophical activity, I mean—if it is not the critical work that thought brings to bear on itself? In what does it consist, if not in the endeavor to know how and to what extent it might be possible to think
differently, instead of legitimating what is already known?” If one agrees with Foucault’s conception of philosophical activity, there are no philosophical texts more useful to study than those of the ancient Greeks, and particularly those that focus on ethical and political matters, where the ancients compel us to question our most fundamental values (e.g., egalitarianism, universal moral principles, etc.), and present us with alternative values. In this course we shall pursue a sustained examination of political thought in the writings of Thucydides, Aristophanes, Plato and Aristotle. Of particular interest to us will be their radical criticisms of democracy, their revolutionary attitudes toward relations between the sexes, as well as their less-than-revolutionary thoughts on slavery as an institution.

**Phil 4812/5812-3  ST: 19th Century Philosophy  Call No. 71671/72438**

**Sec. 002  M  5:30pm-8:20pm  M. Talero**

The Nineteenth Century in Europe was a time of great philosophical development. Inspired jointly by the revolutionary developments in Kant’s Critical Philosophy from the 1780s and 90s and by the dynamic concepts of Greek political and natural philosophy, the German Idealists (Fichte, Schelling and Hegel) developed comprehensive philosophical systems that attempted to map out the whole realm of human experience as a coherent, dynamic system. Subsequent European philosophers such as Kierkegaard, Marx and Nietzsche challenged various aspects of these systems, but also drew productively on many of the fundamental insights of these Post-Kantian Idealists. This course will begin with a study of Schiller’s *Letters on the Aesthetic Education of Man*, an exciting and visionary text, and then turn to more detailed study of Hegel’s philosophical system in the *Phenomenology of Spirit*. We will be concerned in particular to see how Hegel’s critique of epistemology leads to a powerful and systematic reconceptualization of ethics and human action so sweeping in its scope that it is quite unlike anything else in the Western tradition; in particular, we will be looking at his dynamic and intersubjective conception of self-consciousness. After Spring Break, we will consider the two revolutionary philosophers who are both critical of and deeply influenced by Hegel: Marx and Nietzsche. We will study Marx’s “dialectical materialism,” and especially his analyses of alienation, class consciousness, and the systematic forms of exploitation and oppression that flourish under capitalist economies. From Nietzsche, we will be studying *Beyond Good and Evil* and possibly other works, looking in particular at his scathing critique of morality and of rationality as these have been conceived by the Western intellectual tradition, his controversial view of language as a kind of prisonhouse for thought, and his highly influential idea of the "will to power." **Recommended background:** Modern Philosophy and at least one other course in Philosophy.

**Phil 5020-3  ST: Elements of Social Thought  Call No. 72655**

**Sec. 003  T  5:30pm-8:20pm  M. Bookman**

Introduces students to the disciplines that comprise the social sciences (classical anthropology, sociology, sociology of religion, philosophy of history, political theory, classical psychology, etc.). Readings are drawn from the classical works that form the intellectual core of social thought. Provides the necessary tools for understanding the social infrastructure of contemporary society.

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