PHI 1306    Introduction to Logic
.01    STAFF - MWF    9:05-9:55    MORRSN 106

.02    Sandwisch - MWF    10:10-11:00    MORRSN 106

Logic is a tool for the evaluation, analysis, and construction of arguments. The purpose of our study of logic will be to fine tune and develop these skills. We will study deductive and inductive arguments in both a formal and informal context. Special emphasis will be given to thinking through the uses of our logical systems as well as their limitations. We will also make time in the class to read and critically examine argumentative essays with the tools we have learned.

.03    Guido - MWF    1:25-2:15    MORRSN 106

As I structure this course, it is a course in both logic and critical thinking since the two go hand in hand. Logic trains us in the norms of reasoning and tells us what we are reasonably allowed to conclude, given where we’ve started. Critical thinking helps us know where to start and what to work from as we’re applying our logical skills. So, we cover formal logic starting with Aristotle and going up to the truth-functional logic off of which computers work. The formal logic we study will particularly help students preparing for the LSAT or GRE and those planning to go to grad school. We will cover informal logic which helps especially with reading comprehension, and the critical thinking gives us practical everyday skills to know better how to evaluate our beliefs and assumptions as well as to apply logic to situations.

We utilize what some call a flipped classroom, in which I provide recorded video lectures/presentations on Canvas so that class time is able to be as interactive and fruitful as possible. This course is not particularly difficult, but does require consistent homework practice, proactivity, and interactivity from students. Additionally, we incorporate short Christian readings on logic to help explore logic’s place within the world at large. I also offer weekly extra credit logic puzzles to apply and have fun with logic.

.04    Prasetya - MWF    2:30-3:20    MORRSN 106

Philosophy majors have consistently outperformed other majors in the analytical writing and verbal reasoning sections of the GRE (don't take my word for it, go and check!). Why? I do not know the full explanation for this, but logic is probably a major contributing factor. By studying logic, we learn crucial skills for reasoned discourse. First, it teaches us the importance of clarity and precision in discourse. We've all seen discussions where the parties involved seem to be talking past each other or misunderstanding each other's arguments. Logic gives us the tools required to clarify arguments, so that we may isolate ambiguities and identify points of disagreement. Second, we use logic to evaluate arguments, to construct good arguments and critique bad ones. Having these goals in mind, this class will cover valid and invalid forms of deductive arguments, logical proofs, inductive arguments, and informal fallacies.
The purpose of this course is to strengthen your ability 1) to understand and to clarify language, 2) to recognize informal fallacies in reasoning, and 3) to determine the validity and invalidity of deductive arguments. Every dimension of the course aims at enhancing your ability to reason, that is, to see and understand connections and relationships among ideas. This should be of inestimable value to you personally and professionally.
academic inquiry. When we reason, we attempt to track some very important relationships between truths. The goal of reasoning is to see whether one truth entails another or makes another more likely. Logic is the study of these very important relationships between truths. In this class we will study the most important ways philosophers have devised for systematically tracking these relationships. We will also learn to evaluate reasoning in ordinary life and in academic study with the aid of these systems of logic. As an honors section, this course will be especially writing intensive.

PHI 1307  Critical Thinking: Logic & Medicine  
.01  Marcum - TR  11:00-12:15  MORRSN 108

Our skills of critical thinking trace their roots back to the Greek philosopher Socrates. He embodied the virtues that every rational thinker strives to imitate—he loved to pursue a topic by asking one question after another, until he was satisfied or not with the answer. To that end, this course is designed to assist you in developing skills that will allow you to think and ask questions critically, cogently, and creatively—particularly in terms of medical care. A critical thinker is one who is open to the evidence and evaluates it through rational thinking and discourse. That thinker does not follow authority in an uncritical manner. It is important for a critical thinker to distinguish between those beliefs that are supported or warranted by evidence and those that are not. To aid the student in that process, the deliberate development of deductive and inductive reasoning skills is stressed in this course, along with other critical thinking skills such as emotional intelligence and intuition. Finally, these skills are applied to everyday issues experienced in the delivery of medical care.

PHI 1308  Introductory Topics in Ethics  
.01  Beary – Love & Sex  TR  11:00-12:15  MORRSN 110

Love and sex are things that we often think about, but we don’t often subject them to careful reflection. We say that we love our friends, our romantic partners, our family, and our pets; but surely we love each of these in different senses. What, then is love? And what, if anything, do these different expressions of love have in common? Is love just a feeling, or is it something else, like a commitment? Do we have control over who and how we love? Is love ever bad? Also, what does love have to do with sex? What is sex? Who should you have sex with? Is sex always good? Do love and sex affect men and women differently? These are the kind of questions we’ll be trying to answer in this course.

We’ll read what some of the ancients—Plato and Aristotle—have to say about love; and we’ll look at the work of a variety of contemporary philosophers. The goals of course are to help you gain deeper insight into the complexity of human relationships, to identify and critique various undefended assumptions concerning love and sex, to learn to express your own views clearly, and moreover, to support your views with good arguments.

.02  Wilson - Seven Deadly Sins  TR  2:00-3:15  MORRSN 106

In this course, we will study the role of morality in achieving a good life. The topics studied are intended to engage us in philosophical reflection about the world and about ourselves, but especially about the kinds of lives we might choose and the sort of character we might aspire to have. Oddly, we will not focus on the human virtues, the character traits that we need to live a good life. Instead we will study the rich moral psychology of the capital vices, popularly called “the seven deadly sins.” These are pride, envy,
wrath, sloth, greed, gluttony, and lust. Why focus on the vices? As Augustine famously noted, “Although virtue claims the topmost place among human good, what is its activity in this world but unceasing warfare with vices, and those not external vices but internal, not other people’s vices but quite clearly our own, our very own?” (City of God, 19.4)

So, we will be studying what we are up against when we struggle for deep community, true friendship, and human goodness. Our aim will be to explore the interrelation of the capital vices, and their damaging effects on human life. Through classical and contemporary philosophical readings we will also address questions like “Are moral rules true for everyone?” “Are we capable of living morally good lives?” “Why should anyone follow moral guidelines?” and “What is the place of God in the moral life?” We will study character based moral theory as it is presented in Aquinas and Aristotle, and its application to the questions that are raised above.

PHI 1309  Introduction to Medical Ethics
.01 Krile Thornton  MWF  11:15-12:05  MORRSN 108

Medical ethics is a subset of biomedical ethics, a larger area of academic and professional interest, and one that is relatively new. The field of biomedical ethics is vast and includes topics as diverse as the physician-patient relationship, beginning and end of life issues (abortion, euthanasia, assisted suicide), the range of, and limits to, permissible medical experimentation (on human embryos, on non-human animals), genetic engineering (gene therapy, genetic modification, cloning, selecting and enhancing humans), allocation of scarce or expensive resources, organ donation, appeals to rights or justice in health care alternatives, public health care and justice, and more. No single course can cover all of these topics extensively. In this course, we will focus on key issues that often arise in the practice of medicine by physicians, nurses, and other health care professionals, and that often arise for non-medical personnel over the course of their lives. In doing so, students will be presented with a variety of views on several such topics. Surveying diverse views should better equip students to participate in various debates within medical ethics. And while it is not the goal of this course to develop uniformity of belief in students, this course does aim to enhance students’ powers of reasoning and discernment so as to help them learn to discover, appreciate, pursue, and defend the truth in these matters.

.02 Colgrove  TR  3:30-4:45  MORRSN 108

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belief in students, this course does aim to enhance students’ powers of reasoning and discernment so as to help them learn to discover, appreciate, pursue, and defend the truth in these matters.

PHI 1310  Computer Ethics  
01  Sneed TR  2:00-3:15  MORRSN 108
The purpose of this class is to help students gain a practical understanding of some of the main themes and issues in ethics in general, and computer ethics in particular. Attention will be given to privacy and security concerns, as well as the role of technology in the workplace.

PHI 1321  Introductory Topics in Philosophy  
02  Dougherty - Thought of C.S. Lewis  MWF  11:15-12:05  MORRSN 106
C. S. Lewis first trained as a philosopher, but his fame and fortune was gained by teaching English and by writing memorable fiction and prose. Still, he wrote philosophical works and his works of literature and prose are worth examining as an introduction to philosophy. In this course, we will examine issues in ethics, epistemology, and metaphysics through Lewis’s fiction and non-fiction, and get to know Lewis, the man, the person of heart and soul, the author of such fine work.

03  Anderson - Doubt, Questioning & Pursuit of Truth TR  9:30-10:45  MORRSN 108
We all want answers, but rarely examine the questions we ask. How do we question well? Is there such a thing as a bad question? Is doubt a neutral activity? Can I be confident in what I know? In this course, we will look at these and other central philosophical questions, drawing on close readings of classical and contemporary texts as our starting points—works from Plato, Aristotle, and Descartes, among others, then moving to modern authors such as C.S. Lewis. Classes are discussion based—composed of little to no lecture. Instead, we will wrestle with big ideas and hard questions through Socratic dialogue.

04  O'Connor - Evolution & Religion  TR  11:00-12:15  MORRSN 106
In this course, we will reflect philosophically on what bearing (in any) the scientific frameworks of biological and cosmic evolution ought to have on religious belief. We will begin by considering the nature of scientific evidence and theory confirmation and the role of reason in religious faith. We will then discuss whether and how such monotheistic religious doctrines as creation, fall, and survival of death are compatible with contemporary scientific accounts of the origin and destiny of the universe and of all living things. We will also look at recent speculative theories concerning the evolutionary origins of religion itself, and ask what the truth of some such theory might mean for the truth of any particular set of religious claims. Throughout, we’ll take note of the changing historical reactions of religious thinkers to scientific theories and of the religious views of scientists, past and present. The goal of the course is not to persuade students of the correctness of any particular view on these complex matters, but to equip you to make informed and critical judgments of your own.

PHI 2301  Existentialism  
01  Sneed TR  9:30-10:45  MORRSN 110
This class will focus on a number of writers popularly described as “existentialists,” who are connected to each other not by agreement in their view of life but by wrestling with a common
set of questions and concerns about the meaning of human life, the basis for responsible choice, and, ultimately, the quest for identity. One major divide that will be explored concerns the tension between religious and non-religious forms of existentialism. We will begin by looking at Søren Kierkegaard, Fyodor Dostoevsky, and Friedrich Nietzsche as the major nineteenth century figures who loom large over the movement, and then read some of the most important twentieth century figures: Miguel de Unamuno, Jean Paul Sartre, and Albert Camus. Readings will include philosophical writings, novels, and plays.

PHI 2308 Philosophical Texts: St Thomas Aquinas
.01 Beckwith TR 12:30-1:45 MORRSN 108

This course is an introduction to the philosophy of St. Thomas Aquinas (1225-1274). Providing an overview of his thought, among the topics covered in this class will be Aquinas’ views on the existence and nature of God, human nature (including the soul and free will), and the nature of law. Other topics that may be covered include Aquinas’ views on grace and justification (since 2017 was the 500th anniversary of the Reformation), faith and reason, divine providence, and the virtues. We will read mostly selections from Aquinas’ Summa Theologica, though we will also look at selections in other works such as Summa Contra Gentiles, On Being and Essence, and On the Principles of Nature.

PHI 3301 Moral Philosophy
.01 Beaty MWF 10:10-11:00 MORRSN 105

How can we make sense of morality and its relationship to human happiness and well-being? What kinds of lives should we choose and what sort of character we should we aspire to have? After we examine the challenges to the institution of morality from Friedrich Nietzsche (1844-1900), we will compare the rich moral psychologies and normative ethical theories of four pivotal thinkers. In the theories of Immanuel Kant (1724-1804) and John Stuart Mill (1806-1873) we encounter a “modern” conception of human freedom that places God at arm’s length in the moral life and shifts the focus to rules and obligations. Like Aristotle (384-322 BC) many centuries before, Aquinas (1225-1274) emphasizes the roles of happiness, virtues and vices, and character formation in the moral life, but with new twists that derive from the biblical view of morality. Class sessions feature small group discussions and presentations as well as mini-lectures.

PHI 3310 History of Philosophy: Classical
.01 Ward MWF 2:30-3:20 MORRSN 105

"We think and feel differently because of what a little Greek town did during a century or two, twenty-four hundred years ago. What was then produced of art and of thought has never been surpassed and very rarely equaled, and the stamp of it is upon all the art and all the thought of the Western world." --Edith Hamilton

Western philosophy begins with the ancient Greeks, and arguably there is thus no better way to study and to practice the love of wisdom than in companionship with Socrates, Plato, and Aristotle. In this course we will give special attention to the philosophers collectively known as the “presocratics,” to the remarkable life and death of Socrates as memorialized by Plato, and to the high water mark represented by the philosophical outlooks of Plato and Aristotle, respectively. Far more than merely grappling with their ideas, however, we will grapple with their understanding
of philosophy as a way of life, one that calls our own unexamined lives into question and that beckons us toward nobler aims and worthier lives.

PHI 3312  History of Philosophy: Modern European  
.01  Buras  MWF  11:15-12:05  MORRSN 110  
This course will introduce the student to the central figures of Western philosophy from roughly the 17th century to the beginning of the 19th century. We will examine the ideas of thinkers such as Descartes, Spinoza, Locke, Hume, Leibniz, Berkeley, Kant, and Reid. Topics include, though are not limited to, the following: the nature of causation, arguments for and against skepticism, the rationality of belief in miracles, and the grounds and limitations of human knowledge.

PHI 3320  Phil. Issues in Feminism  
.01  Wright  TR  12:30-1:45  MMSCI 250  
Feminist theorists have challenged the negative assessment of the body within philosophical discourse. This course will survey recent developments in feminist philosophy, focusing on the contested nature of embodiment in feminist thought and the intersections between feminist philosophy as it is historically understood and developing debates within body studies, one area of feminist theory. Topics will include theories and definitions of gender, cultural inscriptions and evaluations of the body, theories of power and politics of the body, evaluations of the body in science and biomedicine, and assessments of the position of women in the history and discipline of philosophy. No philosophy background is necessary, but readings will approach feminism from a philosophical point of view.

PHI 3339  Law & Religion in the US  
.01  Beckwith  TR  9:30-10:45  MORRSN 106  
This course (cross-listed as PSC 3339 and AMS 3339) concerns the relationships between government and religion, especially, United States Supreme Court decisions dealing with prayer and Bible reading in public schools, government aid to church-related schools, and religious liberty rights of individuals and churches. Philosophical debates about the nature of religious free exercise and establishment, their justification, and their relationship to different political theories.

PHI 4310  Philosophy of Science  
.01  Marcum  TR  12:30-1:45  MORRSN 105  
In this course, we examine the dramatic changes contemporary philosophy of science underwent during the twentieth century. Conceptual mapping as a tool is used to chart the relationships among the various changes. There are three main branches to the map. The first pertains to logical positivism/empiricism and its inheritors, including falsificationism, conformational holism, and the new experimentalism. The next conceptual branch represents an “historical turn” in contemporary philosophy of science, with its historical philosophy of science and its related disciplines, sociology of scientific knowledge and evolutionary philosophy of science. The final conceptual branch is represented by scientific pluralism/perspectivism, which consists of philosophies of science and philosophy of the sciences. The course concludes with a discussion of the question, “Ad ubi?”
PHI 4311    Epistemology
.01 Anderson   TR   2:00-3:15   MORRSN 105
    How do you know what you know? Should I ever believe against my best evidence? Can I choose my beliefs? How ought one respond in the face of disagreement between experts? This course investigates these topics and many others, including: the nature of knowledge (as justified true belief); evidence and rationality, the nature of truth and understanding; the relationship between knowledge and action; and when it is rational to trust another person’s testimony. To conclude the course, we will apply these basic concepts to issues in philosophy of religion, such as whether religious belief is rational.

PHI 4314    History of PHI: Patristic & Medieval
.01 Ward   MWF   1:25-2:15   MORRSN 108

PHI 4320    Philosophy of Religion
.01 Pruss   MWF   11:15-12:05   MORRSN 105
    What is God like and does God exist? While contemporary American society usually takes these kinds of questions to be the subject of a "blind faith" not open to reasoned examination, the history of philosophy contains 2.5 millennia of reasoned argument on this subject, and the last half century has been no exception to such philosophical debate. We will begin by asking whether it makes sense to talk of a being that is all powerful, all knowing and perfectly good. Then we will examine several of the arguments for the existence of God, including the cosmological argument ("Where do the things that exist come from?"), the design argument ("Why is there so much good in the world?") and the ontological argument ("Does the very concept of a perfect being require the being's existence?"). Finally, we will examine the two main arguments against the existence of God, the argument from evil and the argument from simplicity.

PHI 4324    Philosophy in Literature
.01 Jacobs - History of Disenchantment   MW   1:00-2:15   MORRSN 205
    A hundred years ago the great sociologist Max Weber wrote that “The fate of our times is characterized by rationalization and intellectualization and, above all, by the disenchantment of the world” (*Entzauberung der Welt*). We experience this, he added, as an “iron cage” of rationalization.

    The purpose of this course is to explore Weber’s great thesis. Is it correct? If so, what are its consequences? What intellectual strategies have we formed to deal with this disenchantment, to escape this iron cage? And if Weber’s thesis is not right, in what forms has an enchanted world persisted?

    Major Readings:
    - Weber, selected writings on the rationalized social order
    - Charles Taylor, *A Secular Age*
    - Susanna Clarke, *Jonathan Strange and Mr Norrell*
    - Jason Josephson-Storm, *The Myth of Disenchantment*

    Supplementary Readings:
    - Various essays on the “secularization thesis”
Owen Chadwick, *The Secularization of the European Mind in the Nineteenth Century* (selections)

Leon Kass, *The Beginning of Wisdom: Reading Genesis* (selections)

Keith Thomas, *Religion and the Decline of Magic* (selections)

C. S. Lewis and J. R. R. Tolkien on the “enchantment of worldliness”

**PHI 4331 Latin American Philosophy**

.01 Cooper TR 3:30-4:45 MORRSN 105

The study of the writings of the philosophers in Latin America offers several commendable advantages. One such advantage is acquiring a strong background for understanding the cultures and the intellectual trends of the people living in Central and South America. Also, you gain insight into the changes occurring in those cultures over the last five centuries. In addition, the careful study of these writings engenders a grasp of the kinds of arguments formulated by these philosophers as they addressed the struggle to develop a feasible order for political and social processes while retaining the freedom that enables creative engagement with their natural and cultural heritage. As to course procedures, focus will be on careful reading of original texts and extensive discussion during class sessions. This course is a helpful addition for anyone interested in developments in Latin American as well as those seeking an insight into the growth of this philosophical tradition.

**PHI 4342 Contemporary American Phil**

.01 S. Rosenbaum MWF 9:05-9:55 MORRSN 105

Classical American philosophy has roots in the romantic tradition of Western intellectual culture. The classical pragmatists, William James and John Dewey, fall in the lineage from Schopenhauer, Nietzsche, Kierkegaard, Wordsworth and Keats. Existentialists and Romantic poets are their intellectual siblings.

This course explores this romantic tradition of philosophical culture with major emphasis on the works of James and Dewey, along with more contemporary “neo-pragmatists,” including Richard Rorty and Hilary Putnam.

**PHI 4360 Contemporary Ethical Issues**

.01 Carron TR 9:30-10:45 MORRSN 107

“Any animal whatsoever, endowed with well-marked social instincts, the parental and filial affections being here included, would inevitably acquire a moral sense or conscious, as soon as its intellectual powers had become as well developed, or nearly as well developed, as in man.” ~ Darwin, *The Descent of Man*

Philosophers have long assumed that human beings are fundamentally different from other animals. Even Aristotle – a keen observer of animal behavior and cognitive capacities – believed that animals lack logos, and therefore are incapable of moral virtue or action. However, in recent years scientists in many fields have begun to take seriously Darwin’s claim that morality evolved. The primatologist Frans de Waal has spent his career carefully observing and recording the behavior of chimps and bonobos and argues that the building blocks of human morality – empathy and fairness – are evident in primate social behavior. Morality has evolved, and there is no qualitative difference between human and animal moral capacities. It comes as no surprise that many philosophers (and a number of psychologists) challenge this evolutionary claim. After all, doesn’t moral agency presuppose reflective self-awareness, autonomy,
rationality, intentional action, and a host of other abilities that clearly exceed animal capacities?

This course will explore the notion of moral agency and ask with Mark Rowlands, Can Animals be Moral? In order to answer that question, we must also get clear about what constitutes moral agency. Along the way we will examine evidence from psychology and primatology and investigate what capacities humans share with other animals and what – if any – capacities are uniquely human. This research challenges the classical Western philosophical distinction between humans and animals. However, close examination of the issues might also reveal what is truly distinct about human morality.

PHI 4V99 Special Topics in Philosophy
.01 Buras - Argumentation & Mock Trial – By permit only from Buras
TBA

.02 S. Rosenbaum – Racism MW 2:30-3:45 MORRSN 110
Racism is endemic in the American cultural world, and American history is rife with racism. This course focuses on contemporary and historical manifestations of racism in the American world, and especially on Western intellectual traditions that support that racism. Our goal is to understand the intellectual foundations of the racism pervasive in American culture and also to seek alternative intellectual foundations that discourage that racism. Indigenous intellectual traditions, those not rooted in our European past, offer those alternatives.


PHI 5311 Readings from the Philosophers
.01 Pruss - Leibniz & Spinoza M 2:30-5:15 MORRSN 107
Leibniz and Spinoza developed comprehensive philosophical systems centered on the concept of substance that derives ultimately from Aristotle, with metaphysics being methodologically and explanatorily first. The systems aim at simplicity and logical tightness, but are famously counterintuitive and difficult to understand.

Our task in this course is to reconstruct coherent philosophical systems that fit with as many of the respective texts of Leibniz and Spinoza as we can. This task involves both history and substantive metaphysics.

Along the way, the instructor will be constructing a third metaphysical system that takes crucial ingredients from Leibniz and Spinoza--as well as Aristotle--that is meant to be of contemporary interest, and fitting well with contemporary science, while being very much in the spirit of Leibniz and Spinoza.

PHI 5350 Workshop in Teaching Philosophy
.01 Schultz R 2:00-4:45 MORRSN 107
We will begin by reflecting on the philosophy of teaching by using several Platonic dialogues as a basis for discussion. In the second section of the course, we familiarize ourselves with the Scholarship of Teaching and Learning as it applies to effective philosophical pedagogy. In the third section of the course, will construct syllabi for various introductory courses in
various institutional settings. In the final section, of the course, we will practice teach and offer constructive critiques of our teaching practices. Throughout the course, we will critique and encourage one another’s pedagogical work. Each member will produce a teaching philosophy statement as part of a “teaching portfolio” that will be suitable for use on the job market.

**PHI 5361  Topics in Contemporary PHI of Religion**

.01 O'Connor - Metaphysics of Theism  T  2:00-4:45  MORRSN 107

This course will be in the form of a survey course rather than a highly specialized seminar, and in it, we will systematically investigate the metaphysics of classical monotheism. For the first nine weeks or so, we will explore the central attributes ascribed to God within this metaphysics, discuss puzzles to which they give rise, and assess some main proposed resolutions of those puzzles. In the remaining weeks, we will compare some explanatory advantages of theism, pantheism, and metaphysical naturalism, though owing to constraints of time, we will have to be selective.

**PHI 5365  Topics in Philosophy of Language**

.01 Dougherty  W  2:30-5:15  MORRSN 107