

Philosophy Course Descriptions **Spring 2017**

PHI 1306. H1 Introduction to Logic
Buras 110 MWF 11:15-12:05

We study logic for the same reason we study grammar. The aim in both cases is to do better at something all do all the time. In the case of Logic the aim is to do better at reasoning. Reasoning is an inevitable part of every area of ordinary life, and every field of 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 1306.01 Introduction to Logic
Sandwich 105 MWF 9:05-9:55

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.

PHI 1306.02 Introduction to Logic
Cartagena 105 MWF 10:10-11:00

Logic is the study of reasoning and argumentation. Studying logic can improve your ability to understand and evaluate competing claims in all areas of life. To that end, this course aims to enhance your reasoning by learning and applying concepts, principles, and methods in deductive and inductive logic. Much of the application will occur in communal considerations of readings about mercy and fraternal correction from Thomas Aquinas's *Summa Theologiae*, and in writing personal reflection essays on these texts.

PHI 1306.03 Introduction to Logic
Guido 105 MWF 11:15-12:05

Everyday life contains a rich environment within which we try to think things through to logical conclusions; to distinguish between solid arguments on the one hand and erroneous ones on the other; to figure out what to believe or not to believe based on the evidence that is given; and to thoughtfully construct arguments to present to others in a variety of conversational situations. One purpose of this course is to make you more skilled in these kinds of everyday reasoning.

Part of the course will be focused on understanding the logical structures of the different types of arguments that we frequently employ in the course of everyday life. We will learn to diagram arguments to better see their form. And we will cover common missteps that people often make in everyday reasoning. By title, this course is a logic course, and logic plays a central role in reasoning "critically"—that is, carefully and well. Logic alone is not the same as critical reasoning, but reasoning cannot be critical if it violates elementary logical norms. So an important part of this course will be to gain a basic proficiency in formal logic. The discipline of logic brings one to awareness of logic's norms, and can thereby be one's best friend in the attempt to reason well. Many of the skills we learn will prepare students to do well on the LSAT. Throughout the term, we will also have periodic discussion days to inquire about logic's place in the world and in the Christian's life. Students can expect the

following things: the course is designed for minimal textbook reading but consistent homework problems; students will organize into small groups both for in class and out of class; participation and collegiality are expected of all. In all aspects, this course is intended to be interesting, challenging, and practical.

PHI 1306.04 Introduction to Logic
Cartagena 105 MWF 1:25-2:15

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PHI 1306.05 Introduction to Logic
Brandt 106 MWF 2:30-3:20

The study of logic is one of the most effective ways to improve one's critical thinking skills. This course will introduce you to methods that will help you identify, construct, and evaluate arguments. Whether we recognize it or not, we come in contact with numerous arguments each day: advertisers try to convince us that we need their product, friends claim we should come to their party, politicians argue that they deserve our vote, etc. This course will help you distinguish good arguments from bad arguments. Throughout the semester, we will practice the skills we learn by evaluating the arguments of others (e.g. Plato, Aquinas, etc.) and improving our own arguments. Furthermore, these skills will be extremely helpful for those students preparing for graduate school entrance exams such as the GRE, LSAT, and MCAT.

PHI 1306.06 Introduction to Logic
Thornton 110 TR 9:30-10:45

Some ways of reasoning are good. Here's an example: "If it's snowing tonight, they'll cancel the party. It's snowing tonight. So they'll cancel the party." Some ways of reasoning are bad. Here's an example: "If Tom is a turkey, then he's a bird. Tom is a bird. So Tom is a Turkey." That's bad reasoning because even if the first two sentences are true, the conclusion can be false. After all, maybe Tom is a penguin or a parrot. Logic is the art of reasoning well. By studying logic, you will learn what makes some reasoning good and some reasoning bad, how to spot cases of reasoning poorly, and how to avoid reasoning poorly yourself. You will practice and strengthen the skills of thinking clearly and deeply, organizing your thoughts, articulating your views, and giving reasons for your positions—skills that are valuable in nearly every field of study. This class will prepare you to reason better, not just about parties and turkeys, but about whatever issues are important to you, be they ethical, social, practical, or religious.

PHI 1306.07 Introduction to Logic
Younger 108 TR 1:00-12:15

All of us reason about the world, our beliefs, etc., but not all of us reason well. Reasoning well is, however, something that we can learn to do. This course aims to help you improve your ability to reason and your ability to construct and evaluate arguments. This will involve, in part, examining informal reasoning, informal fallacies, and arguments in plain English. We'll also focus heavily on formal logic, where we will construct proofs and evaluate arguments on the basis of their validity, soundness, or lack thereof. These exercises—and improving your ability to reason in general—should better equip you to unearth the truth, whether you pursue it in science, medicine, mathematics, philosophy, law, theology, or day-to-day life. Indeed, the skills you gain in this course can contribute to your excelling in just about any discipline or profession. Further, if you are planning on taking the LSAT, GRE, or some other admissions exam(s) for graduate school, the training you gain from this course should be of great use to you.

PHI 1306.08 Introduction to Logic
Thornton 110 TR 12:30-1:45

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PHI 1306.09 Introduction to Logic
L. Rettler 110 TR 2:00-3:15

We encounter arguments in a wide variety of places, ranging from social media to conversation to books. In this course you'll learn to identify arguments in various contexts, translate them into formal systems, and evaluate which are good and which are bad. We begin with some basics of reasoning – the difference between deductive and inductive inference, and the notions of validity and soundness. For the bulk of the semester we'll deal with deductive inference, focusing on propositional logic: you'll learn to translate English statements and arguments into symbolic propositional logic, and work through argument proofs. The last third of the semester we'll turn to some common types of inductive inference, including probabilistic reasoning, statistical reasoning, and arguments from analogy. The skills taught in this course typically help students improve their scores on graduate and professional school exams (the LSAT, GRE, MCAT, and GMAT).

PHI 1307.01 Critical Thinking: Logic and Medicine
Marcum 110 TR 11:00-12:15

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 1308.01 Introductory Topics in Ethics: Contemporary Ethical Issues
Tweedt 107 TR 9:30-10:45

In the first part of this course, we will try to figure out what we're doing when we say that something is right or wrong. Are we expressing a certain emotional reaction? offering a personal opinion? trying to make an objectively true point? If some claims about what's right or wrong are objectively true or objectively false, we'll try to figure out what makes them so: is it the consequences of an action that make it right or wrong? is whether we have a duty to perform an action what makes it right or wrong? is whether God has said something about an action what makes it right or wrong? In the second part of the course, we will consider how our answers in the first part of the course guide our thinking about particular tough moral issues, like whether abortion is morally permissible and whether it's ok to

do something you know is wrong if there's a big benefit to doing it. Throughout, our goal will be to understand the main arguments and reason about ethics clearly and effectively.

PHI 1308.02 **Introductory Topics in Ethics: Seven Deadly Sins**
Beary **108** **MWF 11:15-12:05**

What is the role of morality in achieving a good life? What kinds of lives should we choose and what sort of character we should we aspire to have? We will focus on the rich moral psychology of the capital vices, sometimes called “the seven deadly sins,” which are pride, envy, wrath, sloth, greed, gluttony, and lust. Through classical as well as contemporary readings of philosophy and literature, we will raise additional questions such as: “Are we capable of living morally good lives?” “How much luck is involved in developing good (or bad) character?” “Why follow moral rules?” “Why care about others?” and “What is the place of God in the moral life?” Class sessions feature small group discussions and presentations as well as mini-lectures.

PHI 1308.03 **Introductory Topics in Ethics: Love and Sex**
Wilson **106** **TR 2:00-3:15**

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.

PHI 1309.01 **Introduction to Medical Ethics**
Colgrove **106** **MWF 9:05-9:55**

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.

PHI 1310.01 **Computer Ethics**
Younger **108** **TR 9:30-10:45**

The field of computer ethics has two profiles. First, information technologies open up an array of new possibilities, and computer ethicists are concerned to evaluate from an ethical perspective whether these possibilities should be pursued. Second, information technologies is part of, and shapes many domains of life including government, education, politics, business, identity, and relationships, so computer ethicists examine the

role of information technology in constituting the social and moral world. The goal of this course, in turn, is to equip students with the ability to think ethically about ethical problems resulting from IT technologies, and to increase their sensitivity to the roles the technologies play in our shifting social and moral landscape.

PHI 1321.01 Introductory Topics in PHI: Doubt, Questioning, the Search for Truth
Anderson 106 TR 9:30-10:45

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.

PHI 1321.02 Introductory Topics in PHI: C.S. Lewis & Philosophy
Dougherty 106 TR 11:00-12:15

C.S. Lewis was first trained as a philosopher, but after the war there were no positions, so he gained qualifications to teach English and the rest is history. However, he continued to write philosophical works and to write literature philosophically on such a variety of issues that his work can serve as a fitting introduction to philosophy. In this course we will examine issues in Ethics, Epistemology, and Metaphysics through Lewis's works of both fiction and non-fiction.

PHI 2301.01 Existentialism
Sneed 108 MWF 12:20-1:10

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 Dostovesky, 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 3301.01 Moral Philosophy
Beaty 108 MWF 10:10-11:00

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 3310.01 History of Philosophy – Classical
Schultz 106 TR 3:30-4:45

Over two thousand years ago, ancient thinkers like Thales, Anaximander, Anaximenes, and Xenophanes began to wonder about the nature of the world around them. They searched for answers about the structure of the cosmos and the meaning of existence. In many ways, they were no different than the average person who has such thoughts today. One thing was different, however. They began to share their thoughts and ideas with others. Heraclitus, Parmenides, and Pythagoras added their insights to this burgeoning philosophical conversation.

Socrates and the sophists debated the nature of the human soul and the existence of the good. Plato continued these conversations by writing great philosophical masterpieces like the Symposium, the Republic, and the Apology. Aristotle carried these inquiries further with his Nicomachean Ethics, Politics, and Metaphysics. In this course, we will explore these texts that became the foundation of western philosophical, social, and political thought.

PHI 3312.01 History of Philosophy – Modern European
Evans 105 TR 9:30-10:45

This course is designed to provide the student with a basic acquaintance with the most important western philosophers of the modern period (roughly 1600-1900, Descartes to Nietzsche)--both their ideas and arguments--and with some of the most important texts of that period. While ethics and metaphysics are covered, major emphasis is given to epistemology: the “quest for certainty” found in classical foundationalism (both empiricists and rationalists) and the problems this quest gives rise to. Attention will be given to understanding the implications of this history for the situation of philosophy and western culture more broadly today. We will also look at the role Christian faith has played in the history of philosophy and the implications of that history for faith today.

PHI 3320.01 Philosophical Issues in Feminism
Wright MMSCI 250 TR 12:30-1:45

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 4310.01 Philosophy of Science
Marcum 106 TR 12:30-1:45

Philosophy of science underwent dramatic changes during the twentieth century, especially a historiographic revolution facilitated by Thomas Kuhn. In the first half of the course, we begin with a short introduction to the history of the philosophy of science. Then we explore the development of the philosophy of science beginning with the logical positivists and empiricists, especially their ‘Scientific conception of the world.’ We then turn to their critics, especially Popper and Quine. Next, we examine the changes instigated with the introduction of Kuhn’s *Structure of Scientific Revolutions*. In the second half of the course, we examine current issues and debates in contemporary philosophy of science, including the sociology of scientific knowledge, the new experimentalism, the evolutionary philosophy of science, and scientific pluralism-perspectivism. The course concludes with a discussion of the nature of science.

PHI 4311.01 Epistemology
Anderson 108 TR 2:00-3:15

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 4320.01 **Philosophy of Religion**
B. Rettler **106** **MW 1:00-2:15**

In the first five weeks, we'll discuss what I think are the two best arguments for the existence of God — the fine-tuning argument and the moral argument. In the next five weeks, we'll discuss what I think are the two best arguments against the existence of God — the argument from evil and the argument from divine hiddenness. In the last five weeks, you'll pick what we discuss; potential topics include the problem of religious pluralism, the Trinity, and the rationality of believing in miracles. For last year's course, see <http://pr.bradleyrettler.com>.

PHI 4325.01 **Literary/Philosophical Perspectives in Medicine**
Cooper **BSB A235** **MWF 9:00-9:05**

This course is designed to introduce students entering the healthcare vocations to the richness of literary and philosophical perspectives on those vocations. The course begins with equipping students in terms of narrative analysis. The course then turns to the analysis of several short essays by physicians and patients, as well as major works by Fran Kafka, Leo Tolstoy, and Margaret Edson. The course concludes with exploring the healing power of poetry, in which you personally engage that power.

PHI 4340.01 **East Asian Philosophy**
Cooper **105** **TR 3:30-4:45**

The course is designed to acquaint the student with the texts that define the Hindu, Buddhist and Sikh traditions. The close reading of these texts also provides a sound foundation for understanding important dimensions of Asian cultures. The course will focus on discussion of these texts in order to clarify their perspectives and meaning. In doing so, the student should gain a valuable insight into these traditions and their importance in the Twenty First Century.

PHI 4360.01 **Contemporary Ethical Theory**
Carron **105** **MW 2:30-3:45**

Virtue ethicists since Aristotle have believed people have character, and that their character disposes them to good or evil deeds. Our commonsense or folk psychology concurs; we typically explain and predict actions on the basis of people's long-term personality traits. Furthermore, virtue ethicists argue that cultivating good stable dispositions—moral virtues—is a necessary part of a life of happiness and flourishing. However, social psychology experiments dating back to the early 20th century have challenged the very notion of character. In fact, many psychologists have long believed that people lack character—stable disposition simply do not exist. Philosophers have recently started paying attention to these studies, resulting in the situationist critique of virtue ethics. After studying Aristotle's understanding of character, we will examine this psychological tradition of situationism and its appropriation by philosophers. We will then look at some revisionist virtue accounts formulated in response to situationism. Finally, we will survey recent experiments in positive psychology that provide some evidence for the cultivation of stable character traits.

PHI 4361.01 **Social Philosophy: Philosophy & Public Policy**
Haldane **Morrison 100** **TR 11:00-12:15**

This will provide a historical introduction and an account of key concepts, such as public vs. private, and individual vs. common goods and introduce students to practical philosophy and the levels at which this might operate. It will then engage a number of areas of social life and policy, such as art and culture, private and public goods, education and welfare, bioethics, law and punishment. The broad orientation is towards the power of philosophy to address social questions. Particularly suitable for students considering careers in law, public service, and media.

PHI 5310.01 **Kierkegaard's Philosophy of Love**
Evans **107** **W 2:30-5:15**

This course will focus on Kierkegaard's account of the nature of love. It will focus specifically on the questions as to what it means to love God and to love the neighbor, asking also how neighbor love and love for God are related

to such “natural loves” as self-love, romantic love, friendship love, parental love, and love of country. We will compare Kierkegaard’s account to that of some other thinkers, including C. S. Lewis (The Four Loves). Most of the course will be spent reading “The Aesthetic Validity of Marriage” (from Either/Or II) and Works of Love. Secondary sources will include writings from such thinkers as John Lippitt, Sharon Krishek, Jamie Ferreira, and C. Stephen Evans.

PHI 5311.01 **Readings from the Philosophers: Hume & His Critics**
Buras **107** **M 2:30-5:15**

Reid and Kant chart the two main courses forward from Hume’s skepticism in the modern period. This research seminar is a study of that skepticism and those responses. The central texts will be Hume’s *A Treatise of Human Nature* (1739-40) and *An Enquiry concerning Human Understanding* (1748), Reid’s *An Inquiry into the Human Mind on the Principles of Common Sense* (1764), and Kant’s *Critique of Pure Reason* (1781 [A] and 87 [B]). (Selected secondary sources will be assigned as well.) The main goal will be to assess these responses to Hume and to identify the philosophically significant similarities and differences between them. Though we will focus, topically, on our ability to think about mind-independent reality, other topics will be addressed along the way, and student research papers may range much more widely.

PHI 5315.01 **Topics in Philosophy of Mind**
Haldane **107** **T 2:00-4:45**

These are interesting times for analytic philosophy of mind. Difficulties with standard positions on the central issues such as the mind-body relation, consciousness, thought and action, and greater awareness of views from earlier periods and from other traditions have unsettled the sense of physicalist orthodoxy which characterized the subject in the second half of the twentieth century.

This course will consider a number of central issues and theories such as action, concept formation, consciousness, intentionality, mental reference, reductionism, emergence, dualism, materialism (reductive and non-reductive), functionalism, and hylomorphism, and a number of older and contemporary ‘classic’ writings (including selections from Aristotle, Aquinas, Descartes, Ryle, Wittgenstein, Davidson, Putnam, Nagel, Kripke, Kim, Burge, and Chalmers).

PHI 5318.01 **Logic for Philosophers**
Pruss **107** **TR 12:30-1:45**

This course is optimized to cover topics in philosophy that all philosophers working in any of the central areas of philosophy--metaphysics, ethics and epistemology--should have a grasp of. Specific topics will be: first order logic, set theory, probability theory, modal logic.

PHI 5361.01 **Topics in Contemporary PHI of Religion: Nature of Faith**
Dougherty **107** **R 2:00-4:45**

Faith is one of the central notions of Christianity, but what is it? And it might seem obvious that it is valuable, but what explains its value and how extensive is it? Does faith require belief? How many notions of faith are there and how are they related? What is the relationship between faith and reason. We will address these and other questions.