PHILOSOPHY COURSE DESCRIPTIONS
FALL 2018

BIC 1212.N10 Human Development & College Life
Schultz    TR 2:00-3:15           SDRICH 216

FAS 1305.N4 Faith and Reason
Rickabaugh  TR 12:30-1:45     MORRSN 110
What has Athens to do with Jerusalem? That’s the way Tertullian famously put the question of the relationship of faith (Jerusalem) and reason (Athens) early in the third century. Does faith need reason’s support? Does reason require faith? Does each get on better in isolation from the other? Can they really be isolated, in the first place? This class introduces the study of philosophy by exploring answers to these questions, along with the challenges each faces. Our guides will be St. Thomas Aquinas, David Hume, Blaise Pascal, and a host of more recent thinkers, each of whom develop and defend interesting answers to these fundamental human questions. Our topics include the nature of faith and reason, the classic arguments for the existence of God, the problem of evil, the rationality of belief in miracles and revelation, and the compatibility of faith and science.

FYS 1399-.7 Doubt, Questioning, & Pursuit of Truth
Anderson   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.

FYS 1399. N9 Faith and Reason
Buras     MWF 2:30-3:20        MORRSN 205
What has Athens to do with Jerusalem? That’s the way Tertullian famously put the question of the relationship of faith (Jerusalem) and reason (Athens) early in the third century. Does faith need reason’s support? Does reason require faith? Does each get on better in isolation from the other? Can they really be isolated, in the first place? This class introduces the study of philosophy by exploring answers to these questions, along with the challenges each faces. Our guides will be St. Thomas Aquinas, David Hume, Blaise Pascal, and a host of more recent thinkers, each of whom develop and defend interesting answers to these fundamental human questions. Our topics include the nature of faith and reason, the classic arguments for the existence of God, the problem of evil, the rationality of belief in miracles and revelation, and the compatibility of faith and science.

FYS 1399.N6 Introductory Topics in Philosophy: The Inkling and Philosophy
Ward   TR 11:00-12:15        MORRSN 205
C.S. Lewis and J.R.R. Tolkien are best known for their fictional works, *The Chronicles of Narnia* by Lewis and *The Hobbit* and *The Lord of the Rings* by Tolkien. But these works did not
emerge from an intellectual vacuum. Lewis and Tolkien were not just good story-tellers but careful thinkers who were part of a circle of intellectuals, called 'The Inklings,' who challenged each other to think deeply about the relationship between reason, imagination, and faith. This course will introduce you to the philosophical thought of Lewis, Tolkien, some other members of The Inklings, and to some of their intellectual influences. We will explore traditional philosophical themes through the fiction and non-fiction of these and other authors. These themes include the existence of God, the problem of evil, virtue and vice, the possibility of moral knowledge, and the meaningfulness of figurative language. Since we will be examining these philosophical issues through imaginative literature, one question we will ask throughout the course is this: To what extent can imaginative discourse effectively communicate truth?

GTX 2301.04 Intellectual Traditions of Ancient World
Myers MWF 11:15-12:05 BRCOLL 135F

PHI 1306.01 Intro to Logic
Bond MWF 1:25-2:15 106
A critical analysis of the principles and methods used to distinguish correct from incorrect reasoning. The student examines uses of language, definitions, and informal fallacies. Included is an introductory study of the logic of the syllogism, the logic of truth functions, the logic of extended propositional proofs, the logic of relations, and the logic of experimental methods used in the sciences. The student is assisted in developing his or her ability to think critically and coherently and to construct well-formulated arguments.

PHI 1306.02 Intro to Logic
Hoffman MWF 10:10 – 11:00 110
Logic, at its core, is the study of how we reason. It focuses on the methods and processes that we use in order to come to various conclusions. As such, this course aims to help you reason better by helping you learn these methods and developing the skills necessary to implement them well. We will look at a range of different kinds of reasoning including deductive, scientific, and probabilistic reasoning. Throughout the semester we will also read and discuss selections from Thomas Aquinas on mercy and fraternal correction. This will allow us not only to consider the question of how we can reason well, but how we can reason well with others and as a community.

PHI 1306.03 Intro to Logic
Little MWF 11:15 – 12:05 108
Logic prepares students to reason clearly and argue well, to become better thinkers, fair-minded citizens, and responsible moral agents. In this class, we will study the features of deductive and inductive arguments, identify fallacies of reasoning, and learn to differentiate a good argument from a bad argument to improve our ability to navigate competing claims in the world. This class will be framed by questions on the nature of education, truth, and knowledge, and we will ask where logic fits in the liberal arts tradition. We will explore some pivotal arguments from the history of philosophy, as well as draw on arguments from our current social, religious, and political arenas. Students should leave this class more mature thinkers and better stewards of language.
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.

Logic will help you think, read, write, and speak better about important and controversial issues. By learning how to understand logical relationships between statements, you will learn to 1) understand and evaluate other people's arguments, and 2) construct great arguments yourself. These skills will serve you well in upper-level courses, in everyday conversation, and on the LSAT and GRE. Finally, I think logic is a lot of fun, and I hope that by the end of this course you will too!

Philosophy is an inquiry into fundamental questions. Many of these philosophical questions affect our understanding of our world, our actions, and ourselves. In this course we will not focus on learning about philosophy so much as doing philosophy, and our goal will not be answers so much as an increased understanding. Our course will begin with an examination of the paradox of inquiry: How can we learn what we don't know for if we already know it, then we cannot learn it, and if we don't know it, how will we ever know that we have learned it. This paradox of inquiry will then lead us into deeper discussions of the nature of knowledge, its relation to ethics and action, the purpose of education, and our relation to technology.

The RosenLogic Center for Kids Who Can't Think Good and Who Want to Learn to Do Other Stuff Good, Too. Learn and practice tools of deductive, inductive, and abductive reasoning, including propositional logic and probability theory (focusing on Bayesian confirmation, as used in the sciences).

\[ \Pr(C \mid T) > \Pr(C \mid \text{Not-T}), \] where:

- C: You crush the GRE or LSAT
- T: You take this course
- \( \Pr(x \mid y) \): The probability that \( x \) occurs given \( y \) occurs

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.

PHI 1306.09 Intro to Logic
Tomaszewski TR 12:30-1:45 105
We human beings are truth-seeking creatures. A lot of the truth-seeking that we do involves inferring our beliefs from other beliefs we already hold. Logic is the study of these inferences and especially of which ones preserve truth and which ones do not. In this course, we will study how to read and evaluate arguments, how to diagnosis the various fallacies that make for bad arguments, and how to construct good arguments of our own. Logic will help one to learn and reason through every other subject matter better, enable one to argue more effectively for one’s convictions, and perform better on many standardized tests.

PHI 1306.10 Intro to Logic
Cartagena TR 3:30-4:45 106
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 1307.01 Critical Thinking: Logic and Medicine
Yancey TR 2:00-3:15 110
Imagine that you are walking down the hallway in your future workplace, be it a school, a legal office, or a hospital. Your colleague comes up to you with a challenge – how can the ER justly allocate its limited resources? Is it possible to give an unbiased report of facts? How should one give medical advice to a patient whose religious convictions prohibit blood transfusions? To answer questions like these, you need critical thinking skills, and these skills are essential to navigating complex questions, no matter what field of work or study you plan to pursue. In this course, we will develop our critical thinking skills and practice applying them through discussion of real-life situations and cases, most often in the realm of medical practice. We will study both deductive and inductive arguments, the relationship of evidence to the beliefs we hold, and other critical thinking skills such as emotional intelligence and intuitions. Through the study of real-life cases, we will apply what we have learned theoretically and practice articulating our thinking in writing and discussion.

PHI 1308.01 Introductory Topics in Ethics: Race and Justice
S. Rosenbaum MW 2:30-3:45 105
Racism is endemic in the American cultural world, and American history is rife with racism—and genocide. 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 to seek alternative intellectual foundations that discourage that racism. Indigenous intellectual traditions, those not rooted in our European past, offer those alternatives.

**PHI 1308.02 Introductory Topics in Ethics: In Pursuit of the Good**  
*Guido*  
MWF 11:15-12:05  
110

It's becoming harder and harder to have meaningful exchanges about practical ethics. In the face of disagreement, our society has turned to shouting matches and ridicule. But we should be able to reason meaningfully about ethics, in part because it informs our lives in a great many ways from helping us pursue what is right and good to helping us achieve happiness and satisfaction. So, in this course, we'll study and discuss prominent approaches to ethics and consider how they play out in real-life situations that we and our society encounter. We'll talk about ethics as personal, inter-personal, and societal. Along the way, one goal will be to learn the basic contours of the history of ethical philosophy, from Plato and Aristotle through to modern writers, to discuss challenges to standard views, and to culminate by applying ethical reasoning to our own lives and our world. Our in-class learning will be very interactive and will encourage participation and reflection, supported by regular readings and informal reflective writing.

**PHI 1308.03 Introductory Topics in Ethics: The Seven Deadly Sins**  
*Prasetya*  
MWF 1:25-2:15  
105

Vanity, envy, avarice, sloth, lust, gluttony, and wrath. These are the seven capital vices, also known in contemporary culture as "the seven deadly sins." In this course, we will explore the rich moral psychology behind each of these vices and the nature of these vices. We will learn about what sets them apart from other vices, how to identify them in contemporary culture, how they can affect our character and our pursuit of the good, and, most importantly, how we can fight these vices in our lives. Our sources include historical and contemporary Christian philosophical texts about the capital vices, as well as stories that embody the effects of these vices on human life.

**PHI 1309.01 Introduction to Medical Ethics**  
*Colgrove*  
MWF 12:20-1:10  
105

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 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**  
*Sneed*  
TR 2:00-3:15  
106

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 2301 Existentialism**  
*Sneed*  
TR 11:00 – 12:15  
108

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 3301 Moral Philosophy**  
*Beaty*  
MWF 10:10 – 11:00  
108

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**  
*Ward*  
TR 2:00 – 3:15  
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 “pre-Socratics,” 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**  
**Buras**  
**TR 9:30-10:45   106**  
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 3318  Philosophy & Constitutional Issues**  
**Beckwith**  
**TR 9:30-10:45   110**  
The U. S. Constitution protects fundamental rights and liberties, including the freedoms of religion, press, and speech. But lawyers, judges, philosophers, and other citizens have different conceptions of the scope and limits of these rights and liberties, and of the Constitutional provisions designed to protect them. These differences stem from different conceptions of liberal democracy and of the purposes of individual rights and liberties within it. The aim of this course is to examine these philosophical issues that are raised by the U.S. Constitution, and especially by the Bill of Rights and the 14th Amendment. Issues covered in this course may include constitutional interpretation, abortion, euthanasia, race and equal protection, marriage, and religious liberty and establishment.

**PHI 3322  Philosophy & the Arts**  
**Jeffrey**  
**TR 11:00-12:15   105**  
This course is intended to provide an historical review and engagement with major texts in philosophical aesthetics. There will be some comparative references to related artistic practice, and we shall take note of the special place in Western art theory of religious art and the matter of the transcendentals, particularly Beauty. The readings in this seminar are organized in such a way as to allow us to consider foundational texts in a basic chronological order, but also with an eye to contemporary perspectives on these texts.

We will read a number of primary texts that have shaped western thought about aesthetics from Plato, Aristotle, Longinus, Horace, and Augustine down through Aquinas, Bonaventure to Kant and on to prominent shapers of the discipline in the twentieth century. Our focus will be upon the way stances in metaphysics shape aesthetic theory, and how in practice this turns much aesthetic reflection on beauty as a transcendental toward theological thought. For each week of the semester we will consider in relation to our reading a specimen work of art or music as a practicum grounding the relevant theory.
PHI 4310  Philosophy of Science
Martin    MW 1:00 – 2:15    110
This class will provide a deeper understanding of science, its history, and its authority. Students will interrogate fundamental questions about science and its role in our lives. Why is science so important? Does science deliver truth, or something more modest? How do we make sense of the historical record of changing scientific theories? Does science have ultimate authority to pronounce upon matters of reality? And what does that mean for other areas of human life, such as art, politics, ethics, and religion?

PHI 4317  Philosophy of Mind
Pruss    TR 3:30 – 4:45    105
Minds are strange things. Although nothing is more immediately known to us (it seems) than our own consciousness, it is very hard to find the right terms to describe it. And while it has long been clear that human minds are bound up with human brains, our progress in understanding the latter has not made the mystery of mind go away. Subjective experience and thought represent the world around us in ways that seem utterly disparate from electrochemical neural activity. Might mind, then, just be fundamentally distinct from matter? If so, how do they manage to interact so as to constitute unified individuals? We will explore how philosopher’s past and present have addressed these questions, taking into account our best understanding of the brain’s role in cognition offered by the cognitive sciences.

PHI 4361  Social Philosophy
Haldane    TR 9:30–10:45    108
Over the last 50 years people have become increasingly aware of the fact that, and of the ways in which their lives are influenced by events elsewhere in the world and by the complex web of relations that connect continents, regions, and states. War and terrorism pose threats to nations both ‘at home’ and ‘abroad’. The globalization of manufacture and services has transformed domestic economies and changed traditional patterns of employment and commerce. Emigration and immigration have all modified people’s sense of cultural and political identity. Increased international travel and use of globalized social media have led to disconnections from traditional communities and the formation of new ones. Environmental challenges are often regional and even global rather than local.

All of these and other trends raise questions about the relationships of individuals to communities, and of political communities (states) to one another. These two kinds or levels of relationships involve philosophical and ethical issues about identity, and responsibility. This course will explore questions arising from the relation of nations to their own citizens and to other nations. Examples of the kinds of topics that will be covered include the following: Nation States and the idea of an International Order; The Law of Nations and the Law of Peoples; Realism and Moralism in international affairs; Traditional Just War theory, and humanitarian Intervention; Terrorism and the War on Terror; Trade and Development; International Aid; Individualism, Communitarianism and Collectivism; Nationalism; Cosmopolitanism; Globalization; Immigration; and the Environment.

This course should be attractive to any student interested in the philosophical and ethical aspects of contemporary politics and international affairs, but would be of particular relevance to those
thinking of continuing on to graduate and professional studies with a view to entering law, politics, broadcasting, journalism and public service.