PHILOSOPHY

FALL QUARTER
COURSES

PHIL 110 Introduction to Philosophy (Goldberg)

MW 9:30-10:50am

In this course we will be exploring several traditional topics within philosophy, including free will, the nature of morality and justice, and existential issues pertaining to the meaning of life and the significance of death. Students will be expected (i) to comprehend the various philosophers' arguments on these topics, (ii) to develop their own views on the topics, and (iii) to present their own views, as well as the views of the philosophers we read, in clear, succinct, and forcefully argued thesis papers. Special attention will be paid to questions concerning disagreements over values.

PHIL 150 Elementary Logic (van Elswyk)

MWF 11:00-11:50am

In a slogan, logic is about what follows from what. It concerns when information is guaranteed to be true because of how it is related to other true information. To learn a logic is to learn a formal language with its own rules (like a math or programming language), and to develop skill using this formal language. A logic is then used to figure out whether arguments are good or bad in roughly two steps. First, the argument is represented in a logic. Second, the argument is assessed by seeing whether it is constructed in a way where the argument's conclusion follows. Good arguments are structured so that their conclusions are guaranteed to be true when the premises are true; bad arguments are not. In this course, you will learn two logics: truth-functional logic and first-order logic. Truth-functional logic concerns arguments involving "and," "or," "if," and "not." First-order logic builds on truth-functional logic to concern complex arguments involving "every", "none," and "some." Since this course satisfies the FD-EDR degree requirement, students should expect a rigorous class with weekly assignments and quizzes.

PHIL 210-1 History of Philosophy - Ancient (Yau)

MW 2:00-3:20pm

What makes a person's life go well? Why should we act justly, when being unjust can be so profitable? What makes someone a friend, how many kinds of friendships are there, and how many friends should we aim to have? These kinds of questions preoccupied ancient Greek philosophers, and their contributions to these topics continue to influence contemporary thought. We will investigate different proposed answers to these and other questions with a view to better understanding ancient Greek ethics, metaphysics, and epistemology. This course strongly emphasizes the development of close reading and writing skills. No prior exposure to ancient philosophy is required.

PHIL 224 Philosophy, Race, and Racism (Medina)

MW 3:30-4:50pm

This course provides a broad overview of philosophical discussions of race and racism in American culture. In this overview, we will focus on phenomenological issues concerning the experience of race, epistemological issues concerning racial distortions and racial ignorance, and ethical and political issues concerning racial oppression. Some of the central questions that we will address are: How should we understand the concept of race and the processes of racialization through which people come to see themselves as having a racial identity? What are the different kinds of racial injustice that we can identify, and the different kinds of exclusion, subordination, marginalization and stigmatization that can be part of racial oppression? How should racial oppression be resisted? How should racial violence be stopped? How should we build racial solidarity and fight for racial justice? We will also explore the connections between race and other identity categories such as gender, sexuality, class, ethnicity, religion, nationality, etc. In the last part of the course we will read recent philosophical essays on Black Lives Matter.

PHIL 254 Introduction to Philosophy of the Natural Sciences. (Mueller)

MW 9:30-10:50am

The course will introduce students to deep philosophical issues raised by modern natural science of metaphysical and epistemological nature. From a reflection on methodological questions, it will approach the question of realism. We will be guided by nested "what does it take"-questions. For example: What does it take for a system of sentences to count as a good scientific theory? What does it take for a scientific theory to be testable by observational and experimental data (and, by the way: what does it take for certain series of experiences to count as data or observations?)? What does it take for a given theory to be better supported by the available evidence than its competitors? What does it take for a given theory to explain the known phenomena in an area of knowledge? What does it take for an explanatory scientific theory to be credited with reference to underlying structures of reality? We will begin with a brief overview of the scientific revolution of the 16th and 17 th century, and then turn to the treatment of certain problems in the contemporary literature, like the problem of induction, the problem of the underdetermination of theory choice by the available data, the problem of rationality and conceptual change, the problem of realism.

PHIL 269 Bioethics (Horne)

TTh 2:00-3:20pm

This course is a study of moral and political problems related to biomedicine and biotechnology. In the first part of the course, we will study the physician-patient relationship. We will consider what values ought to govern that relationship, how those values may conflict, and how such conflicts are best resolved. In the second part of the course, we will turn to some specific ethical challenges related to biotechnology, including abortion, genetic manipulation, and physician-assisted suicide. We will close the course by surveying the field of public health ethics, with particular attention to ethical issues related to global pandemic preparedness and response.ty, and politics as grounded in sympathetic imagination.

PHIL 260 Introduction to Moral Philosophy (Brixel)

TTH 3:30-4:50pm

Moral philosophy is the study of how we should live. What kind of life is best for human beings? What is happiness? What is it to have a good character? What is it for an action to be morally right or wrong? We will investigate these and related questions by reading foundational texts in the history of ancient Greek and modern European philosophy, including Aristotle's Nicomachean Ethics, David Hume's Enquiry Concerning the Principles of Morals, and Immanuel Kant's Groundwork of the Metaphysics of Morals.

PHIL 380 Philosophy of Art (Zuckert)

TTH 12:30-1:50pm

Eighteenth-century Britain saw an explosion of interest in aesthetics: many thinkers leapt to investigate beauty and sublimity, imitation and emotion in art, artistic creativity, and so forth. A major reason for this interest was the cynical account of human nature, morals and politics promoted by Thomas Hobbes and Bernard de Mandeville: that human beings are solely motivated by self-interest, and that morals and politics are merely tools of social control, aimed to limit and redirect self-promoting human impulses. Many thinkers argued in response that human attractions to beauty and art were powerful counterexamples to that portrayal of human nature, showing that human beings can love objects and others for their own sakes, and in a way that calls them to social harmony, perhaps through eliciting sympathetic responsiveness. In this course, we will read and talk about central texts and issues in this discussion, moving from Mandeville's Fable of the Bees to several major responses to his cynical challenge in the British aesthetics tradition: Shaftesbury's high-minded view of beauty as rational order eliciting disinterested pleasure; Hutcheson's theory of humor as cognitive and morally corrective (not mockery or ridicule); Kames' view of art, including tragedy, as arousing sympathetic emotional responses; and Adam Smith's and Sophie de Grouchy's views of art, morality, and politics as grounded in sympathetic imagination.

PHIL 361 Topics: Freedom and Autonomy (Mellor)

TTH 3:30-4:50pm

In this course, we will explore the concepts of freedom and autonomy. In the Western liberal tradition, these are foundational values of political life. But there are also numerous instances in which it seems important to restrict people's freedom. The overarching question of the course will be whether, and how, we can reconcile these two convictions. In doing so, we will consider questions such as: Should there be legal restrictions on hate speech? Is it morally justifiable for the government to restrict people's freedom for their own good? Should we tolerate moral/political views which we find repellent? Does egalitarian redistribution conflict with the value of freedom? Readings may include works by John Stuart Mill, Jean-Jacques Rousseau, G. A. Cohen, Seana Shiffrin, Japa Pallikkathayil, Susan Brison, T. M. Scanlon, Bernard Williams, Natalie Stoljar.

PHIL 390 Special Topics: Philosophy of Education (Southgate)

TTH 11:00-12:20pm

What is the just way to distribute educational resources? Should parents have the right to send their children to private school, if doing so harms other children? How should we resolve the tension between liberal values and multicultural education? What is the difference between education and indoctrination? What should the role of educational institutions be in a divided democracy? These are questions in the philosophy of education that intersect strongly with classic topics in political philosophy: distributive justice, liberalism, and democracy. In this class we will investigate this intersection and learn about issues in philosophy of education through the lens of political philosophy.