

## Philosophy Courses for Fall 2025

Courses marked with \* satisfy general education requirements.

### **\*PHIL 1000: Introduction to Philosophy**

Note that credit will not be given for both this course and PHIL 1001, which is the honors version of this course.

**Section 1: TTh 9:00-10:20                      Blakley**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 2: TTh 10:30-11:50                      Blakley**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 3: MWF 2:30-3:20                      Wells**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 4: MWF 3:30-4:20                      Wells**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 5: TTh 9:00-10:20                      Connor**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 6: TTh 12:00-1:20                      Connor**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 7: Tues 3:00-5:50                      Goldgaber**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 8: Online Asynchronous                      Heller**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 9: Online Asynchronous Hackett**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**Section 10: Online Asynchronous Hackett**

Major works on such themes as appearance and reality, human nature, nature of knowledge, relation of mind and body, right and good, existence of God, and freedom and determinism.

**PHIL 2010: Symbolic Logic I**

*Also offered as LING 2010.*

**Section 1: TTh 12:00-1:20 Roland**

Classical propositional and first-order predicate logic; syntax and semantics of formal languages; translation between formal languages and English; formal methods of proof.

**\*PHIL 2020: Ethics**

*Note that credit will not be given for both this course and PHIL 2050, which is the honors version of this course.*

**Section 1: MWF 9:30-10:20 Wells**

In this course we examine major positions in the history of ethical theory, as well as their applications and challenges to them. In the most basic sense, this course asks: What is right? How ought we act? How ought we live? In considering these primary questions, we will ask further: How ought we treat, and what do we owe, each other? Where do these obligations and responsibilities come from, i.e., what are their foundations? Our aim will be not only to understand these questions in theory, but to grapple with how they challenge us to live our lives, give us meaning, and determine what we value. Our task is to consider who we are and who we want to (or, perhaps, who we *ought* to) become. In pursuing this task, we will consider virtue ethics, stoic ethics, Kantian ethics, utilitarianism, and care ethics. We will also consider critiques of morality and issues in applied ethics.

**Section 2: MWF 10:30-11:20 Wells**

In this course we examine major positions in the history of ethical theory, as well as their applications and challenges to them. In the most basic sense, this course asks: What is right? How ought we act? How ought we live? In considering these primary questions, we will ask further: How ought we treat, and what do we owe, each other? Where do these obligations and responsibilities come from, i.e., what are their foundations? Our aim will be not only to understand these questions in theory, but to grapple with how they challenge us to live our lives, give us meaning, and determine what we value. Our task is to consider who we are and who we want to (or, perhaps, who we *ought* to) become. In pursuing this task, we will consider virtue ethics, stoic ethics, Kantian ethics, utilitarianism, and care ethics. We will also consider critiques of morality and issues in applied ethics.

**Section 3: MWF 11:30-12:20**                      **Wells**

In this course we examine major positions in the history of ethical theory, as well as their applications and challenges to them. In the most basic sense, this course asks: What is right? How ought we act? How ought we live? In considering these primary questions, we will ask further: How ought we treat, and what do we owe, each other? Where do these obligations and responsibilities come from, i.e., what are their foundations? Our aim will be not only to understand these questions in theory, but to grapple with how they challenge us to live our lives, give us meaning, and determine what we value. Our task is to consider who we are and who we want to (or, perhaps, who we *ought* to) become. In pursuing this task, we will consider virtue ethics, stoic ethics, Kantian ethics, utilitarianism, and care ethics. We will also consider critiques of morality and issues in applied ethics.

**Section 4: MW 4:30-5:50**                      **Heller**

Classical and recent theories of obligation and value, including works of philosophers such as Plato, Aristotle, Kant, Hume and Nietzsche; topics including freedom, rights, justification of moral judgments.

**Section 5: MW 3:30-4:50**                      **Felty**

This course provides a rigorous introduction to ethics, with a primary focus on metaethics and normative ethical theories. We will explore fundamental questions about the nature of morality: *What does it mean for an action to be right or wrong? Are moral claims "objective" or "subjective"?* *Can moral judgments be true or false?* These metaethical investigations will set the foundation for evaluating major normative theories, including utilitarianism, deontology, and virtue ethics. Along the way, we will engage critically with historical and contemporary texts, examining how philosophers argue for and against different moral frameworks. We will apply these theories to real-world dilemmas and learn to construct, critique, and refine moral arguments. By the end of the course, students will not only understand key ethical theories but also develop the analytical tools to reflect on their own moral views with greater depth and clarity.

**Section 6: TTh 4:30-5:50**                      **Felty**

This course provides a rigorous introduction to ethics, with a primary focus on metaethics and normative ethical theories. We will explore fundamental questions about the nature of morality: *What does it mean for an action to be right or wrong? Are moral claims "objective" or "subjective"?* *Can moral judgments be true or false?* These metaethical investigations will set the foundation for evaluating major normative theories, including utilitarianism, deontology, and virtue ethics. Along the way, we will engage critically with historical and contemporary texts, examining how philosophers argue for and against different moral frameworks. We will apply these theories to real-world dilemmas and learn to construct, critique, and refine moral arguments. By the end of the course, students will not only understand key ethical theories

but also develop the analytical tools to reflect on their own moral views with greater depth and clarity.

**Section 7: MWF 1:30-2:20                      E. Cogburn**

Classical and recent theories of obligation and value, including works of philosophers such as Plato, Aristotle, Kant, Hume and Nietzsche; topics including freedom, rights, justification of moral judgments.

**Section 8: Online Asynchronous      Blakley**

Classical and recent theories of obligation and value, including works of philosophers such as Plato, Aristotle, Kant, Hume and Nietzsche; topics including freedom, rights, justification of moral judgments.

**Section 9: TTh 1:30-2:50                      Blakley**

Classical and recent theories of obligation and value, including works of philosophers such as Plato, Aristotle, Kant, Hume and Nietzsche; topics including freedom, rights, justification of moral judgments.

**Section 10: TTh 3:00-4:20                      Blakley**

Classical and recent theories of obligation and value, including works of philosophers such as Plato, Aristotle, Kant, Hume and Nietzsche; topics including freedom, rights, justification of moral judgments.

**Section 11: TTh 10:30-11:50                      Kelley**

What am I morally obligated to do? What should I care about and pursue for its own sake? This course introduces students to the philosophical study of ethics by investigating these fundamental and perplexing questions of human existence. The course is divided into three parts. First, we will investigate the normative ethics of behavior by asking questions such as whether the rightness of an action depends solely on its consequences. Second, we will ask what kind of life would be best for you to lead. The third part of the course examines controversial topics such as immigration, affirmative action, and abortion. The course is designed to help the student become a better thinker and writer, especially as it relates to the utilization of ethical concepts, terms, and reasoning.

**PHIL 2025: Bioethics**

**Section 1: TTh 1:30-2:50                      Bacon**

Bioethics is the examination of the ethical issues of having/being a biological body, the ethics of medicine, public health, life sciences, and ethical issues of biological life. The study of medical/biological ethics may seem relevant only to those pursuing medical professions, but we all are living, biological, embodied, beings. We live in a society and in ethical relation

to others who are also living, biological, embodied, beings and so we all must make bioethical decisions individually and collectively regarding how we care for and treat others. This course will give you an overview of bioethics, paying special attention to birth, care ethics, disability ethics, philosophy of illness, and ethical issues of end of life, death, and dying. We will also consider the ethical implications of theoretical medical advances such as cloning humans or unnaturally extending human life. By the end of the course, students will be able to apply various ethical frameworks to bioethical issues and discuss, think through, debate, and respond to bioethical issues with nuance, respect, and complexity.

### **PHIL 2029: Ethics and New Weapons Technologies**

#### **Section 1: MWF 1:30-2:20                      Ardoline**

In this course, we will explore several emerging technologies and the impact they have on the ethics of warfare. We will look at technologies such as drones, 3D printed weapons, and artificial intelligence. Each raises unique ethical questions as they bring deep changes to how wars are fought. We will survey classical texts in philosophy of war (such as Mozi and Clausewitz) and contemporary works in the ethics of technology.

### **PHIL 2033: History of Ancient and Medieval Philosophy**

#### **Section 1: MW 4:30-5:50                      Ardoline**

This course is a historical survey of Ancient Greek and Roman philosophy, from the Pre-Socratic era (~600BC) to after the fall of the Western Roman Empire (~500AD). It is in this period that many of the ideas fundamental to contemporary life are written, formulated, and defended for the first time that we know of. In this historical overview, we will pay special attention to the way these thinkers understood philosophy as a practice and a way of life in addition to a collection of doctrine and arguments. We will survey fundamental primary texts from Plato, Aristotle, Epicurus, the Stoics, the Sceptics, Neo-Platonism, and Christianity, among others.

### **PHIL 3020: Special Topics: Metaphysics of the Paranormal**

*May be taken twice for credit when topics vary.*

#### **Section 1: MWF 2:30-3:20                      E. Cogburn**

We will consider a number of questions such as: Does the self exist? How does the brain interact with, affect, or create consciousness? What is “pure consciousness” or “pure awareness?” Readings will include Thomas Metzinger’s *The Elephant and the Blind* and *The Ego Tunnel*.

### **PHIL 4943: Problems in Ethical Theory: Games**

*Prereq.: two courses in philosophy or consent of the instructor. May be taken for a max. of 6 sem. hrs. of credit when topics vary.*

#### **Section 1: TTh 1:30-2:50 Kelley**

The playing of games is a central feature of the human experience. This course investigates both the nature and value of games. The course is primarily an investigation of two main texts: Bernard Suits' *The Grasshopper* and C. Thi Nguyen's *Games: Agency as Art*. We will discuss such topics as the distinction between game play and other kinds of human activities; the role of agency in game play; the role of the game designer in shaping that agency; the motivational structures involved in game play; the aesthetics of game play; and the potential of games to transform—sometimes for the better, and sometimes for the worse—our values and choices in everyday life. Our primary aim is to use the tools of philosophy (e.g., clarifying concepts, making distinctions, crafting thought experiments, formulating arguments, presenting objections) to understand and evaluate the Suitsian analysis of games and Nguyen's views on the relationship between games and human agency. The course is designed to help students formulate and defend their own views about the subject matter and to improve their ability to answer difficult theoretical questions systematically with the use of reason and careful argumentation.

### **PHIL 4945: Problems in Political Philosophy**

*Prereq.: PHIL 1000 or PHIL 2020 or PHIL 3052 or equivalent.*

#### **Section 1: TTh 10:30-11:50 Bacon**

This course is interested in philosophical questions concerning establishing and maintaining political states. This will include questions of the law, punishment, property, social contract theory, the justness of establishing and maintaining a state, and the justness of revolution and political action against the state.

### **PHIL 4951: Philosophy of Science**

#### **Section 1: MWF 2:30-3:20 Ardoline**

In this course, we will explore the philosophy of science in the 20th and 21st centuries from both the Analytic and Continental philosophical traditions. The first half of the class will attend to the classic question of the philosophy of science: what is science? This includes sub-questions such as is science a new pursuit? If so, what makes it different from previous attempts at knowledge? How do we separate science from pseudoscience? Does the fact that science is a human practice open to social forces give us a reason to doubt its claims to universal truth? What makes science different from philosophy?

**PHIL 4952: Topics in Metaphysics: Object-Oriented Ontology**

*May be taken for a max. of 6 sem. hrs. of credit when topics vary.*

**Section 1: MWF 1:30-2:20**

**J. Cogburn**

While classical phenomenology was meant to be a preparation to metaphysics (and indeed was treated as such by Austrian, but not (fatefully) French phenomenologists), at some point the anthropocentric refusal to go to the things themselves became a defining characteristic of continental philosophy. The "return to metaphysics" in contemporary European philosophy has been a marked rejection of this affect, and one of the central nodes has been Graham Harman's Object-Oriented Ontology, which is a speculative extension of themes from Edmund Husserl, Martin Heidegger, Alphonso Lingis, Bruno Latour and others. We will read the recently published Graham Harman Reader and consider some shockingly novel reformulations of traditional philosophical problems involving appearance and reality, the good, and our understanding of the non-human.

**PHIL 7901: Graduate Seminar in Contemporary Analytic Philosophy**

**Section 1: M 3:00-5:50**

**Roland**

This course covers some classic work in analytic philosophy, work with which any serious student of philosophy should be familiar. Our aim will be to develop an acquaintance with and general appreciation for this work.