FALL 2022 UNDERGRADUATE COURSE DESCRIPTIONS

DEPARTMENT OF PHILOSOPHY-NEW BRUNSWICK

*All course are 3-credit unless otherwise noted*

**101 LOGIC, REASONING, AND PERSUASION**

01, 03 (J. Kalef)This course is an introduction to critical thinking -- the art of careful reasoning. Students will learn to identify and analyze arguments and to avoid typical errors in thinking.*Readings will come from Bruce Waller's text, 'Critical Thinking: Consider the Verdict', 6th Edition. All students will need access to a****paper****copy of the text.*

02, 05 (J. Derstine) An argument is a series of statements, one set of which (the premises) is intended to provide either logically conclusive or strong support for another statement (the conclusion). In this course, we will study of the logical structure of argumentation in ordinary language, with an emphasis on the relation of logic to practical (and controversial) affairs in politics, criminal justice, religion and ethics. We will also examine and learn to spot traditional informal fallacies— e.g., “begging the question”— which although formally valid, are still instances of bad reasoning. Discussions explore the nature of validity, truth, meaning, and evidence in relation to the evaluation of arguments.

04 (D. Sorensen) In this class, we will learn how to construct, criticize, and effectively deliver arguments. Unlike traditional critical thinking classes, which emphasize logical fallacies and methods in formal logic (e.g. truth tables), we will utilize argument mapping and incorporate findings and methods from fields outside of philosophy such as cognitive science, social psychology, mathematics, and behavioral economics. Using these methods and insights, we will then carefully study and evaluate recent debates in politics, ethics, and science.

06 (Z. Kofi) This course is an introduction to some basic elements in the study of correct reasoning. Our emphasis will be on deductive reasoning, which is commonly used in philosophy and mathematics. We will see how to identify and construct natural language deductive arguments of various forms and how to assess the quality of those arguments. This will involve study of central notions of deductive logic such as validity and soundness. We will then see how to evaluate natural language deductive arguments in a more rigorous way by using a formal language and system of truth-functional logic. This will involve study of the truth table method and rules of deductive inference for truth-functional logic.

09 (B. Hutchens) This course is a general introduction to the basic mechanics of critical thinking, understood to mean the systematic evaluation and formulation of beliefs by rational standards. We will learn about the important roles critical thinking plays in formulating viable study habits and in evaluating problems one encounters outside the classroom. We will master an understanding of deductions, in respect of their soundness and validity, as well as inductions, in terms of their cogency, strength and general role in empirical experience and scientific experimentation. Sometime will be spent addressing the difference between formal and informal fallacies.

A great deal of the semester will be spent working with propositional logic (translation, truth tabling, and enthymemes) and categorical logic (translation, squares of opposition, Venn diagramming).

90 (W. Skolits) This course aims to make you a more virtuous thinker. Toward this end, you shall learn the basics of formal logic and informal fallacies, how to identify and develop the intellectual virtues (open-mindedness, intellectual fairness, etc.), and finally, how to evaluate arguments encountered in academic philosophy and in everyday life.

91, 92 (J. Caouette) Development of skills in reasoning. Consideration of what an argument is, how arguments go wrong, and what makes an argument valid. Application of techniques for clarifying meaning; evaluating and constructing arguments.

**103 INTRODUCTION TO PHILOSOPHY**

02 (A. Baldino) Philosophy begins in a sense of wonder – a wonder about the very world itself and our own conspicuous existence in it. This class is an introduction to the field of inquiry that arises out of this sense of wonder, and it is an invitation to the student to convert that sense of wonder into specific questions and ways of addressing those questions.

The questions we will consider focus on the possibility of truth and value, the existence of God, ethics, metaphysics, epistemology, and theory of mind*.*Questions like*: How is knowledge possible and what justifies our beliefs? Is there a God? Do we have free will? What is the nature of mind and how does it differ from matter? How should we treat one another, what is of value, and how should we live our lives?*The ways of addressing these questions will be through reading original works of philosophy, discussing openly and impartially these works with one another, critically examining the ideas presented, and (if all goes well) developing our own thoughts about the issues under discussion.

This introduction to philosophy will have been a success if, by the end of the course, you are able to think of yourself as a philosopher – as someone open to thinking philosophically and about philosophical questions, and connecting ideas from philosophy to the things you encounter, experience, think about, and hope for in your everyday life.

Assessment: There will be two short papers (3-5 pages) and three tests. Class participation will also factor into assessment.

03 (R. Fry) Philosophy asks us to come to see more clearly both how our lives are and how they could be. We will use a number of different philosophical readings and fictional stories to jump-start our thinking about our selves and the wider world around us. The media we look at will serve as a starting point for conversations about seminal topics in philosophy, such as intelligence, consciousness, free will, personal identity, death and what makes life worthwhile. No antecedent familiarity with philosophy is required or expected.

90, 91, 92 (W. Skolits, L. Richardson, A. Skiles) Examination of fundamental philosophical issues such as the meaning and basis of moral judgments, free will and determinism, theism and atheism, knowledge and skepticism, and consciousness and the brain.

**104 INTRODUCTION TO PHILOSOPHY** [4cr]

*Writing intensive*

All sections (M. Glanzberg) This course is an introduction to philosophy in the western tradition. It has two central goals. The first is to give you an understanding of what philosophical problems are, and how they might be solved. This will be done through consideration of some perennial philosophical problems, drawing on readings from important figures in the history of philosophy, as well as contemporary authors. The second goal is to develop your analytic and argumentative skills. Topics to be discussed include the existence of God, the nature of knowledge, the relation of mind to body, free will, and ethics and the nature of right and wrong.

**105 CURRENT MORAL AND SOCIAL ISSUES**

01 (N. Maurer) Application of moral theory to selected contemporary issues. Possible topics include abortion, infanticide, euthanasia, punishment, equality, sexism, racism, affirmative action, privacy, and obligations to the world's needy, treatment of animals, drug use, and the meaning of life.

02 (D. Hausman) This course will give us the opportunity to think deeply about controversial and difficult moral issues. Most of the course will be devoted to the following four issues: 1) surrogate motherhood, 2) abortion, 3) inequalities of income, wealth, and health, and 4) health care. In addition, to provide some perspective and depth in addressing the particular issues, we shall spend some time with ethical theory.

There will be two essays, homework assignments, quizzes, and a final examination

03 (T. McCrossin) Overview:

… *how we think is not just mildly interesting, not just a subject of intellectual debate, but a matter of life and death.* — Howard Zinn, *Passionate Declarations*

Society’s awash in morally controversial issues, obviously. To choose only the most conspicuous ones: how may we most reasonably, individually or together, express ourselves, protect ourselves, bring kids into the world, leave it ourselves, punish wrongdoers, even to the point of execution, wage war even at the expense of the innocent, enjoy affluence not enjoyed by others, and which may threaten our shared environment? Our goal as a class will be to develop a systematic approach to such issues, in light of a common concern they reflect: how best do we balance individual rights and the common good, not only lawfully, but with morally-grounded lawfulness? In this spirit, we’ll imagine ourselves as, “Current Social as Moral Issues.”

As such, we’ll actively resist four common pitfalls. It’s not uncommon, on the one hand, to conflate the question of what is or isn’t moral with the question of what is or isn’t legal, hindering us in both arenas. Even once we distinguish them, on the other hand, we may still neglect the foundational role that answering the former plays in answering the latter. In addition, even once we recognize this, we may still address them in isolation, issue by issue, rather than as coalescing into overlapping arcs. Finally, even if we resist all of this, we may still neglect the richness of popular culture, as it addresses, deliberately or otherwise, with varying degrees of subtlety, a wide variety of issues. To this effect, our work together will aim at the intersection of manageable selections of watershed or otherwise provocative philosophical perspectives (in the abortion and euthanasia debates, for example, Judith Thomson’s “A Defense of Abortion,” Philippa Foot’s “Euthanasia,” and Ronald Dworkin et al.’s “Physician-assisted Suicide: The Philosophers’ Brief”), legal rulings (in the abortion and euthanasia debates again, Planned Parenthood v. Casey and Washington v. Glucksberg), and popular culture (still in the abortion and euthanasia debates, say, Juno and Whose Life is it Anyway?)

We will be as conversational as possible, based on the idea that conflict resolution, philosophical and otherwise, is best done this way. In addition to anticipating being actively involved in a semester-long conversation, participants should anticipate a series of mandatory assessments, in-class or online, and an optional extra-credit writing opportunity.

90, 91 (S. Kang, A. Saemi) Application of moral theory to selected contemporary issues. Possible topics include abortion, infanticide, euthanasia, punishment, equality, sexism, racism, affirmative action, privacy, and obligations to the world's needy, treatment of animals, drug use, and the meaning of life.

**107 INTRODUCTION TO ETHICS**

01, 02, 03 (G. Rotolo, B. Hutchens, D. Underwood) Exploration of basic issues in ethical theory and metaethics. Topics may include consequentialism, deontology, virtue theory, constructivism, value relativism, the objectivity of values, value skepticism, free will, and the nature of the values and practical reasons.

04 (N. Maurer) Exploration of basic issues in ethical theory and metaethics. Topics may include consequentialism, deontology, virtue theory, constructivism, value relativism, the objectivity of values, value skepticism, free will, and the nature of the values and practical reasons.

05 (J. Piven) Ethics is the attempt to understand moral concepts and justify moral principles. What should I do? How do I determine what’s right and wrong? Is moral good in the intention or the consequence of my actions? Everyone disagrees on what people should do. Is it all personal opinion? Cultural values? Is it all relative? Should I question what I’ve been told? In this course we’ll survey readings in ethics and moral philosophy to understand different perspectives on how moral decisions can be made. We’ll investigate such topics as virtue ethics, deontology, constructivism, objectivism, relativism, consequentialism, free will, and determinism.

90 (D. Dykstra) Exploration of basic issues in ethical theory and metaethics. Topics may include consequentialism, deontology, virtue theory, constructivism, value relativism, the objectivity of values, value skepticism, free will, and the nature of the values and practical reasons.

**109 INTRODUCTION TO FORMAL REASONING AND DECISION**

01 (M. Bialek) Resolving differences of opinion isn't always impossible. Figuring out what you should believe isn't just a matter of checking what's true. Deciding what you should do doesn't have to be left up to your whim. Formal tools have been (and continue to be) developed that enable us to talk very precisely about the strength of arguments and of evidence, the rationality of beliefs we have, and the value of choices we make. This course will introduce students to some of those formal tools—specifically: logic, probability, and decision theory—focusing on their application, but also looking at the limits to their application and their potential for expansion and sophistication. Assessment in the course will based on a mixture of exams, reading/discussion assignments, and quizzes.

02, 03 (Y. Kang) Logic is the study of how to reason correctly. It helps us understand what it takes for the arguments and inferences to work, and clarify why they fail if they don’t succeed. In this course, we will learn the basics of formal logical systems that are used to model inference and rational decision-making. We will explore the basics of deductive logic – the analysis of category related arguments, translations and analysis of truth-functional sentential logic and quantitative predicate logic – to understand the nature of valid inference. Then we will study the features of inductive inference, specifically probability and theories related to decision making. By the end of the course, the student is expected to understand the structure of systematic inference. The student is also expected to critically discuss the issues on the reasonable choice in various contexts including but not limited to moral, religious decision, computation and the function of mind, and the decision of A.I or machines.

04, 91 (S. Felder) Fundamentals of logical, probabilistic, and statistical thinking, as well as the basic principles of rational decision-making. Reasoning through data (and rhetoric) encountered on a daily basis using elementary principles of deductive logic and inference.

90 (B. Burgis) Fundamentals of logical, probabilistic, and statistical thinking, as well as the basic principles of rational decision-making. Reasoning through data (and rhetoric) encountered on a daily basis using elementary principles of deductive logic and inference.

**201 INTRODUCTION TO LOGIC**

01 (E. Lepore) Introduction to formal logic, covering truth, functional propositional logic, and quantification theory. Emphasis on developing symbolic techniques for representing and evaluating arguments.

02 (E. Kalkus) This course is an introduction to symbolic logic. Logic is the study of correct reasoning and symbolic logic studies reasoning using formal languages. We will begin with propositional logic. Propositional logic will enable us to represent various connective terms that will allow us to evaluate various inferences. We will focus on determining the validity of arguments and the processes involved in derivations. Then, we will turn to predicate logic. Predicate logic subsumes propositional logic, but affords us additional tools to both represent terms such as “something” and “everything” and evaluate inferences.

03 (M. Bialek) Introduction to formal logic, covering truth, functional proposi-tional logic, and quantification theory. Emphasis on developing symbolic techniques for representing and evaluating arguments.” This course will introduce students to two logical systems: Sentential Logic and First Order Logic. For each we discuss the syntax (what it means to construct a well formed sentence in the logic), the semantics (how one decides whether or not a sentence in the logic is true), how to translate between the logics and natural English, and a proof theory (how, if you know some true things, you can figure out what else is true).

04 (A. Skiles) This course introduces the foundations of modern formal logic, emphasizing results and techniques essential for further study in the subject and useful in the numerous academic disciplines that draw upon it (e.g. mathematics, computer science, linguistics, and philosophy). Topics to be covered include: basic notions of formal logic such as validity, soundness, the logical modalities, ambiguity, and the use vs. mention distinction; truth-functional connectives; translations into and from a formal language; the syntax, semantics, and basic metatheory of truth functional logic and first-order logic; how to construct formal proofs using a Fitch-style natural deduction system; and rudimentary set theory.

05 (A. Baldino) Logic is considered a branch of philosophy because it is part of the essence of philosophy that we try to ensure that the conclusions we draw follow from the premises we give. Logic functions in a similar way in mathematics, where the premises we state are mathematical assumptions and the conclusions we draw are theorems, and in computer science, where the premises are about states of computational systems and the conclusions are the consequences of such states. In fact, ensuring that conclusions follow from assumptions or premises is essential to all reasoning, whether in an academic setting or in everyday life.

In this introduction to logic, we will focus on describing a language for formally representing assumptions and conclusions and on determining whether the arguments constructed with these formally represented propositions are examples of acceptable reasoning. By doing so, we will be developing tools that will be of use in all our activities as rational agents.

90 (S. Kang) The objective of the course is to augment students' analytical and critical thinking through the study of formal logic. The students will learn philosophical concepts and introductory tools for valid reasoning and proof in modern logic. Semantics with Truth Tables and Syntax with Sentential Logic and Predicate Logic will constitute the main subject matter of the study; but at the same time, students will get to appreciate how formal apparatuses of modern logic can be utilized to illuminate the modes in which we actually think, and we are to operate normatively as a cognitive being. Students will be exposed to logical fallacies to avoid as well as sophisticated logical strategies to adopt in terms of both practical usages and philosophical foundations. (There is no prerequisite to this course, except a curious and rigorous mind.)

91 (TBD) In this course, we’ll look at how to formally model good and bad reasoning. By learning what good reasoning is like, we can try to use it. By learning what bad reasoning is like, we can try to avoid it. Our route will be via the basics of propositional and predicate logic.

**215 INTRODUCTION TO METAPHYSICS**

01 (T. Sider) Metaphysics is the branch of philosophy that addresses abstract and general questions about the nature of the world. Are our actions predetermined? Do we have free will? What is the nature of physical objects? Do any things other than physical objects (for example numbers, qualities, events, God) exist? What is the nature of time and space? Can anything from the present time cause things to happen in the past? What is the nature of persons? Are persons physical objects? What kinds of changes can a person undergo and still remain the same person? What kinds of changes can a physical object undergo and still remain the same physical object? What does it mean to say that something is possible? What does it mean to say that one event causes another? What is a law of nature?

We will focus on three topics: free will, persistence, and time. Free will: is human action causally determined, and if so, what bearing does this have on freedom and moral responsibility? Persistence: in virtue of what am I the same person that my parents gave birth to years ago; and in virtue of what do non-persons remain the same over time? Time: does time ``pass''? Do past and future entities exist? Is time travel in-principle possible?

**218 INTRODUCTION TO PHILOSOPHY OF MIND**

01 (E. Ordóñez Angulo) What is the mind? How does the mind relate to reality? Does the distinction make sense – is there such a thing as one’s mind, on the one hand (one’s thoughts, feelings, perceptions), and the objective, material world on the other, to which the mind relates somehow? We’ll explore some of the main answers that have been offered in the literature to these questions, then relate them to issues of contemporary interest such as the question of what and who counts as minded (lobsters? Plants? Computers? Electrons?) and what it means, for our everyday life, to regard something as having or being a mind.

**248 INTRODUCTION TO MEDICAL ETHICS AND HEALTH POLICY**

01 (F. Barchi) This course introduces students to the conceptual foundations of medical ethics, emphasizing how particular moral traditions and theories have influenced the development of policies and practices in health care and health research over time and in different setting around the world. The course combines lectures with small-group casework to encourage students to ‘think-through’ the moral and often practical challenges that arise in the practice of medicine, and health research.

Upon successful completion of this course, students will be able to:

 1. Identify the philosophical approaches that provide the foundations for modern clinical, research, and public health ethics.

 2. Illustrate how different values and belief systems influence health care and health-related research and how different stakeholders perceive these activities.

 3. Trace the development of the ethics regulatory environment that guides modern-day research and the historical cases of research abuse that have shaped it.

 4. Identify ethical issues in research protocol design and practical ways in which they may be resolved.

 5. Apply ethical principles and regulatory requirements to case examples situated in clinical and research settings.

 6. Apply critical reasoning skills to assess stakeholder interests, risks and benefits, and choose and defend a course of action.

 7. Recognize ethical dilemmas and address them using enhanced communication skills and a commitment to ethical heath practice and research.

**250 ENVIRONMENTAL ETHICS**

01 (J. Derstine) Ethical matters concerning the environment; moral justification for coercing individuals and corporations, just distribution of resources, moral rights of animals; study of topical issues such as clean air standards, population control, land use.

**254 PRESOCRATICS**

01 (A. Yadin-Israel) Introductory survey of the Presocratic philosophers. Emphasizes exposure to the teachings of these thinkers through the remaining fragments, while also engaging scholarly writings that introduce and contextualize the sources. All readings are in English.

**256 RHYMES AND REASONS**: *HIP HOP AND PHILOSOPHY*

01-08 (D. Darby) Hip hop is great for partying but what can we learn if we study the rhymes?

Chuck D—pioneer from the hip hop group Public Enemy—once said that “rap is black America’s CNN.” In addition to gaining insight about the realities of life in America’s dark ghettos, studying rap rhymes can aid philosophical reflection and reasoning about identity, injustice, and inequality in these impoverished and racially segregated spaces. This course will feature lectures, interviews, music clips, and guest speakers including hip hop artists and prominent scholars. Our goal will be to contemplate philosophical questions raised by the existence of dark ghettos with the help of beats and rhymes. The course payoffs for students will be threefold: (1) sharpening critical reasoning skills, (2) sharing and acquiring knowledge of hip hop, and (3) gaining deeper insight about race, racism, and poverty in America.

United States Senator Bernie Sanders courted controversy when he said, “When you’re white, you don’t know what it’s like to be living in a ghetto.” Some people took offense but the truth is that ghettos are as American as baseball and apple pie. In New Jersey, New York, Chicago, Atlanta, Los Angeles, Houston, Florida, and elsewhere, they are home to a disproportionate number of black and poor people. Why do ghettos exist? What problems do ghetto dwellers face and how should society deal with them? What do we owe ghetto residents and what do they owe each other? What lessons do ghettos offer about our racial, gender, and sexual identities? We will read widely in the humanities and social sciences but hip hop and philosophy will take center stage to address these challenging questions.

Students from all schools and disciplines are welcome to sign up for this course. Rhymes and Reasons: Hip Hop and Philosophy can be used to meet the Core Curriculum goals Contemporary Challenges [CCD] and Arts and Humanities [AHo]

**260 PHILOSOPHICAL IDEAS IN LITERATURE**: *PHILOSOPHY & THE EVENT OF LITERATURE*

01 (D. Zechner) Relationship status: it’s complicated! The relation between philosophical and literary discourses has been an inherently fraught one. While philosophy has undoubtedly been intrigued and inspired by literature and drawn to the poetic and literary word – it has also systematically tried to dominate, master, and domesticate literature. At times, it even set out to expel and annul the presence of poets. Yet, these attempts at domination are never quite successful. There is something about literature that necessarily eludes the philosophical grasp and withdraws from logical systematization. As a matter of fact, literature has been observed actively to undermine and shake up the philosophical edifice. Werner Hamacher aptly terms this “the quaking of presentation.” We will approach literature’s elusive, interruptive quality under the heading of the “event” – and our seminar will trace its unruly occurrence throughout the 20th century as we read philosophers reading – and as we watch the poets take philosophy. Get ready to read Adorno on Beckett, Deleuze on Melville, Derrida on Kafka, Heidegger on Hölderlin, and more!

**268 INTRODUCTION TO EXISTENTIALISM**

01 (J. Piven) What is the purpose of our existence? Why are we here on earth? What is the meaning of life? How do we endure death? Existentialism is concerned with the human condition, the purpose of life, authenticity in one’s purpose and being, the attempt to find meaning amidst the absurdity and finitude of existence. Philosophers have asked how can life be meaningful in the face of the grave, and whether life matters. This course explores some of the great works of existentialism, pondering the meaning (or meaninglessness) of existence, the death of God, moral responsibility, and our struggle against fate.

**295 ARÊTE**: PART I – Editing UG Phil Journal

01 (T. McCrossin) Supervised process of editing of the undergraduate philosophy journal, with review of weekly submissions.

**301 SOCRATES & PLATO**

01 (B. Hutchens) This course will examine the complex interplay between Socratism and Platonism. We will examine the fascinating link between virtue and knowledge the former implies and the theory of Form the latter proposes to resolve traditional metaphysical disputes about the permanence of being and the constancy of flux. We will explore Socratism in the early dialogues, such as Euthyphro and Apology, the transition from Socratism to Platonism in the middle dialogues, such as Republic, and select later dialogues that illustrate the problematic nature of the theory of forms itself.

**304 ORIGINS OF MEDIEVAL PHILOSOPHY**

01 (Leftow) This course introduces the most important philosophers and some main ideas from the first part of the Middle Ages (roughly 500 - 1100 AD). The focus will be on issues and arguments in metaphysics and the philosophy of religion. The thinkers covered will include at least Augustine, Boethius, Avicenna, al-Ghazali and Anselm.

**307 DESCARTES, LOCKE & THE 17TH CENTURY**

01 (M. Bolton) The course considers western philosophy during the first century of the modern period by reading main works of Rene Descartes and John Locke in connection with previous and contemporary thinkers with whom they disagreed. The focus is on epistemology and metaphysics; some issues to be discussed concern philosophical foundations of post-Aristotelian natural science.

**308 HUME, KANT & THE 18TH CENTURY**

01 (T. McCrossin) In understanding our era, in the various ways we do — as postindustrial or postmodern, as an information age or the Anthropocene, and so on — we’re struggling to understand the human condition, generally speaking, as it’s organized naturally, and as we organize it socially in turn. It’s a struggle that takes a fascinating series of interwoven turns during the seventeenth, eighteenth, and nineteenth centuries, which, taken together, we know as the early-modern and modern periods, or the Enlightenment and its immediate aftermath. To understand them better, and the eighteenth century’s contributions in particular, on the part of its philosophers and philosophically minded more specifically still, is to understand better the twentieth- and now twenty-first-century continuation of the struggle. To see this, we need look no further than our own version of a “republic” as an interpretive legacy of John Locke’s, Jean-Jacques Rousseau’s, and Immanuel Kant’s successive perspectives on what a well-working social contract should look like.

Building on the perspective developed in “Descartes, Locke, and the Seventeenth Century,” and anticipating the one developed in “Nineteenth-Century Philosophy,” our goal will be to develop together a systematic perspective on the “long” eighteenth century’s philosophical traditions, through the lens of a variety of notable debates involving a variety of notable figures and perspectives.

**329 MINDS, MACHINES, AND PERSONS**

01 (S. Schellenberg) We will discuss questions such as the following. What is the mind? What is the difference between the mind and the brain, if any? Does the mind stand to the brain as a computer program stands to the hardware? What commitments are embedded in AI? What is the nature of intelligence and the difference between AI and human intelligence, if any? What does it mean to have a subjective perspective on the world? Do machines have subjective perspectives?

02, 03 (D. Sorensen)

In this course, we will study competing philosophical theories about the nature of the mind and mental phenomena—intentionality, mental representations, and consciousness—and what these theories tell us about the possibility of creating machines with minds like ours. We will begin with some of the most foundational metaphysical issues in the philosophy of mind. Then, we will examine the foundations of computational cognitive science and artificial intelligence research. Next, we will look at attempts to understand and explain mental representations *naturalistically*. Lastly, we will discuss the metaphysical and ethical issues surrounding the possibility of mind uploading, mind extension, and the creation of super-intelligent AI.

04 (S. Felder) Comparison of the nature of the human mind and that of complex machines. Consequences for questions about the personhood of robots.

**341 ETHICS THROUGH HISTORY**

01 (R. Fry) Over the centuries, different human groups have thought about their obligations in different ways. Different thinkers have understood our moral and social obligations to each other through various, extraordinarily different lenses. This course takes up those different perspectives and seeks to understand the underlying moral thinking behind each of them, probing their similarities and their differences. This course examines thinkers in both Western and Eastern traditions, from ancient times through the 19th century. This course is reading-intensive and centers philosophical writing, so you will be expected to write regularly and well.

**344 MARX, NIETZSCHE, FREUD**

01 (N. Rennie) Exploration of the work of three German writers who revolutionized modern philosophy, theology, psychology, aesthetics, social and political science, gender studies, historiography, literature, and the arts.

**366 AFRICAN, LATIN AMERICAN, AND NATIVE AMERICAN PHILOSOPHY**

01 (A. Guerrero) This course is an introduction to philosophical work from Africa, Latin America, and the indigenous peoples of North America, covering topics in ethics, metaphysics, epistemology, philosophy of mind, aesthetics, social philosophy, and political philosophy. This philosophical work has largely been excluded from the study and practice of philosophy in North America and Europe. The course aims to give work from these traditions greater exposure and to provide a chance for students to encounter work that might spark an interest in future research. We will cover in some depth philosophical views from the Akan, Aztec/Nahua, Dogon, Igbo, Iroquois, Lakota, Maya, Navajo, Ojibwa, and Yoruba traditions. Throughout, we will also engage with related meta-philosophical issues that emerge with work from all three areas, allowing for interesting cross-discussion. Are these really proper subfields of philosophy? How do we make sense of the idea of African (or Latin American, or Native American) Philosophy as a field? Are there philosophically important differences between oral traditions and written traditions? What kinds of texts and artifacts can present philosophical views? How should we understand ethnophilosophy and cultural worldviews as philosophical contributions? How should we distinguish philosophical views from religious ones? How do these traditions engage discussions of identity, autonomy, and post-colonialism?

**368 BUDDHIST PHILOSOPHY**

*Cross-listed w/01:840:369:01*

01 (E. Bryant) Upanishads, Patanjali, Bhagavad Gita; theories of matter, energy, states of consciousness; meditation. Yogas of knowledge, action, devotion. Karma. Ethics. Comparison of Hindu and Western cosmology.

**397 JUNIOR ADVANCED SEMINAR**

01 (R. Fry) An intensive course reserved for the majors and minors in the department who have shown talent for philosophy, the purpose this course is to demonstrate what original philosophical research is, how it is done, and how to succeed at it. This involves consuming philosophy both by reading it and by observing presentations by working philosophers. It involves producing philosophy by writing and presenting it to others. Finally, it involves assessing philosophy, both by reflecting on the value and consequence of individual works and also through critical reflection on the practices involved in academic philosophy more generally. The course is meant to prepare students for further, subsequent philosophical research in, e.g., a senior thesis, and admission is at the permission of the instructor.

**402 ARISTOTLE**

(R. Bolton) Topics in Aristotle's logic, physics, metaphysics, and philosophy of language.

**406 19th CENTURY PHILOSOPHY**

01 (T. McCrossin) In understanding our era, in the various ways we do —as postindustrial or postmodern, as an information age or the Anthropocene, and so on —we’re struggling to understand the human condition, generally speaking, as it’s organized naturally, and as we organize it socially in turn. It’s a struggle that takes a fascinating series of interwoven turns during the seventeenth, eighteenth, and nineteenth centuries, which, taken together, we know as the early-modern and modern periods, or the Enlightenment and its immediate aftermath. To understand them better, and the eighteenth century’s contributions in particular, on the part of its philosophers and philosophically minded more specifically still, is to understand better the twentieth-and now twenty-first-century continuation of the struggle. To see this, we need look no further than our own version of a “republic” as an interpretive legacy of John Locke’s, Jean-Jacques Rousseau’s, and Immanuel Kant’s successive perspectives on what a well-working social contract should look like.

Building on the perspective developed in “Descartes, Locke, and the Seventeenth Century,” and anticipating the one developed in “Nineteenth-Century Philosophy,” our goal will be to develop together a systematic perspective on the eighteenth century’s philosophical traditions, through the lens of a variety of notable debates involving a variety of notable figures and perspectives. In the process, we’ll be as participatory as possible, in deference to the idea that philosophy’s best done this way, generally speaking. In addition to anticipating being actively involved in a semester-long conversation, participants should anticipate a mandatory writing project, and an optional extra-credit writing opportunity.

**407 INTERMEDIATE LOGIC I**

01 (A. SKILES) This course will explore some of the main results in the metatheory of classical first-order logic up through the soundness and completeness theorems and results in the neighborhood. We will also explore several philosophical questions regarding the nature of logic and the foundations of mathematics, and develop some of the mathematical tools and proof methods needed for further work in the subject. This course is a prerequisite for 730:408 (“Intermediate Logic II”), which covers more advanced topics in the metatheory of classical first-order logic such as computability, undecidability, and the incompleteness theorems.

**409 WITTGENSTEIN**

01 (L. Camp) In this class, we will engage in a close reading of Wittgenstein's two major writings: the Tractatus Logico-Philosophicus and the Philosophical Investigations. Some of the main topics to be discussed include: reality; understanding; how language connects to the world; the relation between language and logic; pain and other feelings; the source of norms and values; what philosophy is and what it can (and cannot!) accomplish.

A distinctive feature of Wittgenstein's overall approach to philosophy is his commitment to philosophy as an activity rather than a set of doctrines. In keeping with this, the main goal of this class is for you to become more skilled at doing philosophy: to learn to read closely, charitably, and critically; to grapple with complex, foundational questions; to write clearly and concisely; and to talk respectfully with others. There will be no lectures or secondary texts. Assessment will be based on participation in class and online discussions, two short (2-3 pp.) papers and one longer (5-7 pp.) paper.

**411 HISTORY OF EPISTEMOLOGY**

01 (M. Bolton) Historical development of positions on one or more epistemological issues, such as knowledge of empirical and necessary truths, certainty and skepticism, or the scientific method. Authors addressed will include Plato, Aristotle, Descartes, Locke, Hume, and/or Kant.

**420 PHILOSOPHY OF LANGUAGE**

01 (J. King) Philosophical study of language and linguistics. Pragmatics, theories of learnability, meaning and reference, formal semantics, truth, indexicality.

**425 PHILOSOPHY OF SCIENCE**

01 (J. North) This class is an upper-level seminar in the philosophy of science, the area of philosophy that examines the nature of science, including its methodology, epistemology, and metaphysics. We will focus on a few intertwined topics in particular: scientific realism; scientific explanation; the nature of laws and scientific theories; and theoretical equivalence.

**445 TOPICS IN SOCIAL & POLITICAL PHILOSOPHY**: *GUN CONTROL & GUN RIGHTS*

01 (D. Darby) New Jersey has some of the strictest gun laws in the country. It is extremely difficult for law-abiding citizens to obtain a concealed carry permit. The penalties for improperly transporting a legally possessed firearm in a motor vehicle are severe. And there are many restrictions on the type of guns that can be legally owned in the state. Supporters of tough gun control laws, such as Governor Phil Murphy, argue that they are necessary to ensure public safety and reduce gun deaths. Supporters also point to tragic mass shootings around the nation as justification for tougher gun laws and greater government control. Opponents argue that strict gun laws infringe on the 2nd amendment right to keep and bear arms. They also cite the vital role that guns play, and have played historically, in armed self-defense including in the black civil rights movement and in the empowerment of women and LGBTQ people. The gun debate is, undoubtedly, one of the most contentious in American politics today. In this class, reading widely in philosophy, public policy, social science, and history, we will carefully examine and evaluate various arguments on opposing sides of this debate. Our goal will be to arrive at well-argued considered judgments on how much control government should exercise over guns in the United States.

**459 ADVANCED SEMINAR IN ETHICS**

01 (F. Kamm) Examines some of the deepest and most fundamental issues in moral theory and practical reasoning. Topics may include nature of morality, nature of reasons, impartiality, universal laws, Kantianism, consequentialism, contractualism, normativity, attitudes to time, obligations to future generations, the structure of moral ideals, competing conceptions of good, and transitivity.