

PHILOSOPHY

SPRING 2018 (2181) UNDERGRADUATE COURSE DESCRIPTIONS

PHI 101 K: INTRODUCTION TO PHILOSOPHY

SCHUMMER

MON & WED • 6:25 PM—7:40 PM

Problems concerning knowledge, mind, freedom, religion, and morality. Reading and discussion of primary sources.

PHI 101 O: INTRODUCTION TO PHILOSOPHY

DE

TUES & THUR • 9:30 AM —10:45 AM

This course provides an introduction to some of philosophy's perennial problems. How can we know anything? Is the mind distinct from the body? Is there a difference between *acting* freely and having free *will*? Are good acts objectively good, or are they good only relative to some circumstances or people and not others? Is there a proof or strong scientific evidence for the existence of God?

PHI 101 P: INTRODUCTION TO PHILOSOPHY

GOMEZ MENA

TUES & THURS • 11:00 AM—12:15 PM

This course is a basic introduction to philosophy. Over the duration of the semester students will be introduced to mainstream analytic philosophical discourse and problems. The course is divided into 5 sections, each representing a major area of philosophical discourse: 1) Logic and Argument Forms, 2) Philosophy of Religion/Metaphysics, 3) Epistemology, 4) Philosophy of Mind, and 5) Ethics. Sstudents will be expected to become familiar with these areas of philosophy and to engage in discussions about the philosophical problems encountered in each section. I expect all students to take the material seriously, to come to class ready to participate in discussion, and to be ready to ask meaningful questions regarding the philosophical problems presented in the text. Students should note that although philosophy can be highly intriguing, it is also in its very nature, a far more difficult subject than is commonly anticipated. Students should be aware of this going in to the course. Students will be required to engage in complex reasoning and will be expected to analyze numerous arguments. Often, students will need to suspend their own beliefs in order to properly appraise philosophical arguments, or to consider solutions to various philosophical problems. In short, the course is designed to sharpen students' reasoning skills.

PHI 101 Q: INTRODUCTION TO PHILOSOPHY

DE

TUES & THUR • 12:30 PM —1:45 PM

This course provides an introduction to some of philosophy's perennial problems. How can we know anything? Is the mind distinct from the body? Is there a difference between *acting* freely and having free *will*? Are good acts objectively good, or are they good only relative to some circumstances or people and not others? Is there a proof or strong scientific evidence for the existence of God?

PHI 101 R: INTRODUCTION TO PHILOSOPHY

MUSGRAVE

TUES & THURS • 2:00 PM—3:15 PM

Problems concerning knowledge, mind, freedom, religion, and morality. Reading and discussion of primary sources.

PHI 101 S: INTRODUCTION TO PHILOSOPHY

ODITO

TUES & THURS • 3:30 PM—4:45 PM

This course will provide students with an introduction to some of the most basic themes and problems in the History of Philosophy. Some of the topics that will be covered include metaphysics, ethics and existentialism. Students will also learn to argue in a fair, effective and open-minded manner.

PHI 101 T: INTRODUCTION TO PHILOSOPHY

ERWIN

TUES & THURS • 5:00 PM—6:15 PM

This course covers fundamental philosophical questions including: What is truth? What can I know? What do we perceive? Is there a God? Does Life Have a Meaning? Are we really free or we controlled by past events? How should I live my life? What are the legitimate functions of government? What is a mind? Is it different from a brain? What is good scientific reasoning?

PHI 101 U: INTRODUCTION TO PHILOSOPHY

LOCKE

TUES & THURS • 6:25 PM—7:40 PM

The overarching theme of this course will focus on what philosophical theories of mind, personal identity, free will, and authenticity can tell us about how we should treat ourselves and others. For example, is living a meaningful life merely dependent on your subjective desires ("I wanna be a rock star!") or, instead, objective facts about what is *Good* ("I better be a doctor instead.")? We will begin by learning how to go about creating and evaluating arguments. Then we will survey some key areas in contemporary philosophy of mind, metaphysics, and ethics. In addition to reading contemporary work in analytic philosophy, we will also look at some existentialist writings from Simone de Beauvoir and Jean Paul Sartre, as well as some writings from the philosophy of Buddhism.

PHI 109 Y/Y1: SUPERHUMAN MIND

BROGAARD

ONLINE COURSE

Cases of people who became geniuses by accident, human echolocation, lucid dreaming, synthetic telepathy used to move objects with the mind, and more, will be used to shed light on basic concepts in philosophy, such as the concept of mind, the concept of intelligence and the concept of human agency and human capacity.

PHI 110 S: CRITICAL THINKING

FRANCISCO

TUES & THURS • 3:30 PM—4:45 PM

Principles of sound reasoning; the construction and evaluation of arguments in everyday contexts and the assessment of evidence.

PHI 115 T: SOCIAL & ETHICAL ISSUES IN COMPUTING

MATHIS

TUES & THURS • 5:00 PM—6:15 PM

History, social context and methods and tools of analysis. Professional and ethical responsibilities. Intellectual property. Privacy and civil liberties.

PHI 130 B: CONTEMPORARY MORAL ISSUES

HAUPTFELD

MON, WED & FRI • 9:05 AM—9:55 AM

An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.

<u>PHI 130 E: CONTEMPORARY MORAL ISSUES</u>	OLIVERO	<i>MON, WED & FRI · 12:20 PM—1:10 PM</i>
The class is divided in three parts, preceded by a brief introduction on morality and religion. The first part approaches the main issues related to the beginning and ending of life: abortion, cloning and genetic enhancement, euthanasia and death penalty. The second part is about living and education and some related issues such as: parenting and filiality, terrorism, racism, homosexuality and drug use. The third part is concerned with a reflection on technology: its limits and potentiality. The course’s purpose is to reflect on those disputes by means of different readings and media contents, in order to give insights to develop a personal reasoned argument on the matter by varied tools.		
<u>PHI 130 F: CONTEMPORARY MORAL ISSUES</u>	OLIVERO	<i>MON, WED & FRI · 1:25 PM—2:15 PM</i>
The class is divided in three parts, preceded by a brief introduction on morality and religion. The first part approaches the main issues related to the beginning and ending of life: abortion, cloning and genetic enhancement, euthanasia and death penalty. The second part is about living and education and some related issues such as: parenting and filiality, terrorism, racism, homosexuality and drug use. The third part is concerned with a reflection on technology: its limits and potentiality. The course’s purpose is to reflect on those disputes by means of different readings and media contents, in order to give insights to develop a personal reasoned argument on the matter by varied tools.		
<u>PHI 130 L: CONTEMPORARY MORAL ISSUES</u>	KAZAKLI	<i>MON, WED & FRI · 7:50 PM—9:05 PM</i>
The course has several aims. First, since this is an introductory course, we will first go over major ethical theories such as consequentialism, Kantianism, social contract theory, etc. This is to introduce these topics in broad strokes and establish a base for discussion of what is to follow. For the rest of the course, we will cover contemporary moral issues ranging from euthanasia to pornography and many others. Another main objective of the course is to familiarize students with different sides of these debates.		
<u>PHI 130 N: CONTEMPORARY MORAL ISSUES</u>	JHOU	<i>TUES & THURS · 8:00 AM—9:15 AM</i>
An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.		
<u>PHI 130 P: CONTEMPORARY MORAL ISSUES</u>	JHOU	<i>TUES & THURS · 11:00 AM—12:15 PM</i>
An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.		
<u>PHI 130 R: CONTEMPORARY MORAL ISSUES</u>	LANDERS	<i>TUES & THURS · 2:00 PM—3:15 PM</i>
An examination of the philosophical problems which arise in connection with such moral and social issues as abortion, war, suicide, civil disobedience, racial discrimination, the death penalty, and the right to privacy.		
<u>PHI 130 U: CONTEMPORARY MORAL ISSUES</u>	ALVES MOREIRA	<i>TUES & THURS · 6:25 PM—7:40 PM</i>
A deviant is a person who causes a contemporary moral issue. How ought we to react to deviants? This question drives this class, which has three parts. The first approaches two death-related contemporary moral issues: suicide and death penalty. The second part deals with two birth-related contemporary moral issues: abortion and artificial selection. The third part is the main focus of the class and is about five life-related contemporary moral issues: communism, racism, drug use, pornography and terrorism. The primary readings of the class are non-academic writings by the following deviants: Kurt Cobain, Charles Manson, Anaïs Nin, Hitler, Che Ghevara, Martin Luther King, Malcom X, Allen Ginsberg, Linda Lovelace, Oriana Small, Osama Bin Laden, Eric Harris and Dylan Klebold. The secondary readings of the class are philosophical texts by distinguished authors.		
<u>PHI 130 V: CONTEMPORARY MORAL ISSUES</u>	LOCKE	<i>TUES & THURS · 7:50 PM—9:05 PM</i>
The primary objective in the course is to learn how to locate potentially morally relevant features of real-world scenarios, form a moral question regarding those features, and then argue for a position. To this end, we will begin by learning how to critically construct and evaluate ethical arguments. Then we will survey major ethical theories such as utilitarianism, Kantian ethics, social contract theory, virtue ethics, and care ethics. After building a platform of moral theory, we will focus on applying that theory to "real-life" ethical scenarios.		
<u>PHI 210 E: SYMBOLIC LOGIC</u>	HAUPTFELD	<i>MON, WED & FRI · 12:20 PM—1:10 PM</i>
Introduction to symbolic logic and its methods.		
<u>PHI 272 K: MODERN PHILOSOPHY</u>	ALVES MOREIRA	<i>TUES & THURS · 6:25 PM—7:40 PM</i>
What are the requirements for a philosophy to be modern as opposed to pre-modern, or post-modern (if there is such a philosophy)? This class is driven by this question. We will start with a brief study of what has been considered a standard case of pre-modern philosophy; Aquinas’s. Then, we will approach the works of four philosophers who have been taken as standard cases of modern philosophers —Descartes, Hume, Kant and Hegel. This will be the core of the class. The class ends with a brief study on what has been considered a standard case of post-modern philosophy; Nietzsche’s. Here are some other questions that will be considered in the class. Is there a God? If yes, how can we know that there is a God? Can we know anything whatsoever? If yes, how can we know? What do we know? Is there a soul? If yes, is the soul distinct from the body? How can mathematical knowledge and empirical knowledge be differentiated? Is causality grounded by habit? Are there miracles? Is metaphysics possible? What is transcendental idealism? What is the analytic / synthetic distinction? Can philosophy provide a-historical answers to any of the aforementioned questions? What is phenomenology? What is the absolute? Is God dead?		
<u>PHI 330 Q: ETHICS</u>	SLOTE/MATHIS	<i>TUES & THURS · 12:30 PM—1:45 PM</i>
This course will introduce students to ethical theory through its history. We will be reading Aristotle, Kant, Hume, the Utilitarian J. J. C. Smart, the feminist Carol Gilligan, and the contemporary ethical thinker Bernard Williams. All of these readings will be approached with an eye to how they cast light on contemporary issues in moral philosophy. But we will also be relating our discussion of Western thinkers to developments in other parts of the world, especially China.		

PHI 332 O: PHILOSOPHY OF LAW**NICKEL/WHITE****TUES & THURS · 9:30 AM—10:45 AM**

Philosophy of law attempts to work up a broad understanding of the nature of law; legal practice; the application and interpretation of statutes, constitutions, and case law; and of key legal concepts such as crime, responsibility, duties, and rights. The course begins with a historical introduction to legal philosophy that covers Antigone; Plato's Euthyphro, Apology, and Crito; Aquinas; Hobbes; and Locke. The next unit covers Hart, Dworkin, and legal realism. After that we'll pursue some topics in normative jurisprudence. The course will include guest lectures by a number of faculty members from Miami Law. Co-teaching with Professor Nickel will be Miami Law Dean Patricia White.

PHI 334 B: BIOMEDICAL ETHICS**JHOU****MON, WED & FRI · 9:05 AM—9:55 AM**

Fundamental issues including: the allocation of medical resources, behavior control, definition of death, experimentation with human subjects, euthanasia, and abortion.

PHI 339 Y/Y1: PHILOSOPHY OF LOVE**BROGAARD****ONLINE COURSE**

In this course we will look at love from different ethical, psychological and neuroscientific perspectives. Among other things we will look at what distinguishes different kinds of love from each other, how love is manifested psychologically and neuroscientifically, what chemicals drive feelings of love and obsession and why it can be so difficult to recover from a breakup. The course can satisfy the Introduction to Philosophy cognate and the Ethics in Society cognate, if you use a cognate substitution form. This is a writing course.

PHI 340 C: THEORY OF KNOWLEDGE**LANGKAU****MON, WED & FRI · 10:10 AM—11:00 AM**

In this course we will study the nature of justification and knowledge. We will look at sources of justification, such as perception, memory, reason, and testimony. We will discuss analyses of knowledge, and the problem of skepticism.

PHI 340 F: THEORY OF KNOWLEDGE**DE****MON, WED & FRI · 1:25 PM—2:15 PM**

In this course we will study the nature of justification and knowledge. We will look at sources of justification, such as perception, memory, reason, and testimony. We will discuss analyses of knowledge, and the problem of skepticism.

PHI 343 R: PHILOSOPHY OF SCIENCE**ERWIN****TUES & THURS · 2:00 PM—3:15 PM**

Topics include: Criteria for assessing scientific theories, the nature of empirical evidence, the structure of scientific revolutions, science and pseudo-science, the Quine-Duhem thesis, induction, inference to the best explanation, scientific realism, models of scientific explanation, laws of nature, and the issue of whether logic is empirical.

PHI 344 P: PHILOSOPHY OF MIND**M. BALCERAK JACKSON****TUES & THURS · 11:00 AM—12:15 PM**

This course will introduce you to one of the most fundamental areas of philosophy: the philosophy of mind. The philosophy of mind investigates the nature of the mind in general, and of various mental states in particular, such as perceptions or emotions. Some of the most fundamental questions philosophers of mind ask are: What is the relationship between our mind and our brain? Could there be an artificial being who can think and feel? What is consciousness and can it be explained by science? But philosophers of mind also ask specific questions about specific interesting mental phenomena, such as specific questions about perception, memory, or imagination: When we use our perceptual apparatus, do we only perceive simple properties, such as colors and shapes, or also complex properties, such as being an ibis? To which extent is remembering like telling a story? Can we learn anything by imagination?

PHI 344 Y/Y1: PHILOSOPHY OF MIND**M. BALCERAK JACKSON****ONLINE COURSE**

The nature of mind and mental acts, events, and states and their relations to physical states of the brain and body and to behavior.

PHI 345 D: METAPHYSICS**JHOU****MON, WED & FRI · 11:15 AM—12:05 PM**

The basic structure and kinds of constituents of the world.

PHI 352 E: AESTHETICS**LANGKAU****MON, WED & FRI · 12:20 PM—1:10 PM**

In this course we will discuss two aspects of our engagement with art: aesthetic appreciation and the imagination. Our main questions will be: What is aesthetic appreciation? How does imagination contribute to aesthetic appreciation? Does aesthetic appreciation in turn make it possible for us to imagine certain things? Which kinds of imagination are involved in our engagement with art?

PHI 381 P: EXISTENTIALISM**ROWLANDS/CANTALAMESSA****TUES & THURS · 11:00 AM—12:15 PM**

Existentialism is not so much a unified philosophical movement as a collection of related ideas – ideas associated with figures such as Soren Kierkegaard, Friedrich Nietzsche, Fyodor Dostoevsky, Gabriel Marcel, Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, and Albert Camus, among others. Although most of these thinkers explicitly denied that they were existentialists, collectively their ideas can be, and have been, woven into a relatively unified worldview, comprising, and organized around, ideas such as being, consciousness, nothingness, freedom, anguish, finitude, despair, authenticity, shame, idle chatter, thrown-ness, abandonment, temporality, facticity, the body, self, other, and death. This course examines these existentialist themes and ideas, through the works of canonical existentialist writers, including Nietzsche, Dostoevsky, Heidegger, Sartre and Camus.

PHI 391 P: SCIENCE, FAITH & BELIEF**SIEGEL****TUES & THURS · 11:00 AM—12:15 PM**

(FOR DAVINCI STUDENTS ONLY!) The apparent conflict between science and religion is as antagonistic as ever. Is it genuine, or can they be reconciled? What qualifies a theory as scientific? What makes something a religion? Are evolutionists right that creationism is not science but rather religion? Are creationists right that evolution is 'just another religion', possibly that of secular humanism? This controversy raises deep questions concerning some of our most basic beliefs, both scientific and spiritual. Is science rational? Is religious belief irrational? A-rational? What is rationality, anyway? Are there limits to its reach, boundaries beyond which it cannot or should not go? What is a belief? Are there ethical or other constraints

on believing? What is faith, and how does it differ (if at all) from rational belief? Should we strive to believe only that which is rational? Why? Can we maintain (either rationally or otherwise) both scientific and religious beliefs, or must we choose? If we must choose, on what basis should we do so? In this course we will pursue these and related questions, and consider their ramifications for science education.

PHI 510 1J: FORMAL LOGIC **HILPINEN** ***MON · 5:00 PM—7:30PM***
A study of the semantics and proof theory of first-order logic (quantification theory) and modal logic and a discussion of some philosophical applications of logic. The course requires familiarity with the standard formalism of propositional logic and predicate logic. The purpose of the course is to study the basic logical concepts and techniques used in many areas of contemporary philosophy and discuss some philosophical applications of logic. The topics to be covered include: 1. Content and form; terms, propositions, and arguments. 2. The concepts of interpretation, truth, validity, and soundness in logic. 3. The semantics of propositional connectives and quantifiers; the concept of identity. 4. Proof procedures: analytic tableaux, natural deduction methods, and sequent calculi. 5. Interpretations of modal logic and the logic of conditionals. 5. Logic as a tool in explication and puzzle solving; solutions to some modal paradoxes in epistemic logic and deontic logic.

PHI 540 4J: EPISTEMOLOGY **HILPINEN** ***WED · 5:00 PM—7:30PM***
A study of some main issues in epistemology (theory of knowledge): 1. How does knowledge differ from belief? Knowledge as good belief. On the objectives of belief formation; epistemic interests and the “good-making” properties of beliefs. Internal and external conditions. Backwards-looking and forwards-looking conditions. 2. On the justified true belief analysis of knowledge; epistemic justification. The structure of justification; foundationalism and coherence theory. 3. The Gettier problem. Epistemic defeasibility and the dependence of beliefs on facts. 4. Why is it important to have true beliefs? Are true beliefs always more useful than false beliefs or ignorance? On useful false beliefs; verisimilitude. 5. Direct and inferential knowledge. Acquiring knowledge by reasoning; deduction, abduction and induction. 6. The old problem of induction and Goodman’s grue-bleen puzzle. 6. Perceptual beliefs and knowledge. How do perceptual beliefs support other beliefs? 7. On the problem of skepticism. Local and global skepticism. 8. Solutions to some epistemic-doxastic paradoxes: Moore’s paradox of saying and disbelieving, the paradox of knowability, and the paradox of the unexpected examination.

PHI 555 5S: PHILOSOPHY OF EDUCATION **SIEGEL** ***THURS · 3:30 PM—6:00 PM***
This course will examine the nature and aims of education. Of particular concern will be the evaluation of five possible epistemic aims of education: knowledge, truth, rationality, understanding, and intellectual virtue. Are all of these legitimate aims? How do they relate to one another? Are any more fundamental than the others? We will also consider a range of moral/political/social aims of education. Since all such proposed aims are culturally embedded, we will consider whether/how diversity, multiculturalism, and their role in civic education in democratic societies contribute to the determination of legitimate educational aims and ideals.

PHI 583 R: PHENOMENOLOGICAL TRADITION **M. BALCERAK JACKSON** ***TUES & THURS · 2:00 PM—3:15 PM***
This course will introduce you to the phenomenological tradition both as a historical movement and as a methodological approach to answer certain philosophical questions that is still useful today. Phenomenology is the study of our human experience as it presents itself from there first person perspective. You will learn about specific philosophical positions and arguments, but you will also acquire some skills that will be useful to you beyond this course. We will look at the ideas of important historical figures such as Brentano, Husserl, Heidegger and Merleau-Ponty and while doing so we will learn how to carefully read and charitably interpret sometimes difficult texts. We will discuss contemporary uses of phenomenology to elucidate the structure the structure of perception or cognition and at the same time we will learn how to create rich phenomenological descriptions of interesting features of our own experience (for instance by carefully looking at new experiences induced by engagement with virtual reality).

INTERSESSION COURSE

January 2-3, 2018

January 8-12, 2018

PHI 353 B80/UY80: PHILOSOPHY OF FILM **BUENO** ***5:30 PM—10:30 PM***
Films raise a number of philosophical issues, ranging from specifying their nature to making sense of their allure. This course develops a framework to examine these issues. In the first part, we will analyze central components of the understanding of films. In particular, we will examine whether film is an art form, discuss that is cinema, analyze the moving image (the shot, cinematic sequencing and narration, as well as the production of affect and emotions), and examine how to evaluate films. In the second part, we will try to understand the power of films. In particular, we will discuss the interaction of vision and the screen , examine the metaphysics of the moving image, and explore the connections between dreams and film. Finally, we will provide an application of the resulting framework by examining the interactions between films and literary imagination.