



Philosophy Courses Fall 2019

Compared to other majors, philosophy majors rank at the very top on graduate admissions tests for law school, business school, and others. Their median mid-career salary is above \$80,000 nationally. IU Philosophy graduates have flourishing careers in government, public policy, education, media, medicine, law, business, & more.



Philosophy raises questions about the most familiar things in our lives. A critical examination of our deepest beliefs, it emphasizes questioning assumptions, arguing logically, and thinking things through as completely as possible. Philosophers ask:

- **What should we do? How should we live?** (ethics, social and political philosophy)
- **What kind of world do we live in? What kinds of things are we?** (metaphysics, philosophy of mind)
- **How do we know these and other things? How can we reason better?** (epistemology, logic)

Philosophy teaches skills that are central in virtually any career. Philosophy students learn to: ask intelligent questions, define issues precisely, construct and criticize arguments, expose hidden assumptions, think creatively and independently, see problems from multiple perspectives, and write and speak with precision, coherence, and clarity.

Philosophical training provides the flexibility and perspective needed in a rapidly changing world.

GENERAL EDUCATION REQUIREMENTS:

Gen Ed A & H: P100, P105, P107, P135, P140, P150, P201, P240, H240

Gen Ed World Cultures: P201

Gen Ed Natural & Mathematical Sciences: P250

College Global Civilizations and Cultures: P301

College Intensive Writing: P301, P332

PHIL- P100 Introduction to Philosophy: Appearance & Reality - Adam Leite

An introduction to philosophy, focusing upon questions about the possibility and limits of human knowledge. Can we ever know the true nature of reality? If so, how? What is the relation between how things seem to us and how they really are? The class considers these and related questions by studying the writings of several important thinkers in the European philosophical tradition, including Plato, Descartes, Berkeley, and Kant. We will focus upon identifying, analyzing, and evaluating the reasons these philosophers offer for their views. We will also pay attention to how their views are embedded in historical contexts. We will strive to develop an understanding of the nature of philosophical questions and the tools philosophers have used to answer them. You will learn to “think like a philosopher,” identifying and trying to answer philosophical questions yourself through careful rational argumentation. The course aims to develop students’ abilities to reason carefully, write clearly, work with deeply challenging texts, and think about difficult issues from a variety of viewpoints. [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P100 Introduction to Philosophy: Divine & Human Nature - Fred Schmitt

This is a course on divine and human nature. We will devote much of the course to our first topic, God. Does God exist and what is God’s nature? Are there rational grounds for believing in God? Would it be permissible to believe in God even if there were no rational grounds? We will discuss the relation between God and morality, and between God and the meaning of life. We will discuss the role of reason and faith in religious life. Each student is encouraged to seek his or her own answers to these questions. Our second topic for the course will be human nature. We will focus on the mind-body problem—whether human beings should be understood as material beings, as immaterial souls, or as some combination of the two. The immortality of the soul is a central issue here. We will discuss whether machines can think and whether animals have souls. This course assumes no prior knowledge of philosophy or anything else. There will be a lot of attention to developing skills of reasoning that should carry over to other areas of thought and life.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P105 Critical Thinking - David McCarty

Logic is the study of persuasive reasoning and the principal goal of our P105 is to offer students a working knowledge of informal logic at the introductory level. This we separate into three component areas: recognition, analysis, and evaluation of reasoning. In the first, we learn to distinguish reasoning from other forms of communication, among them narratives and causal explanations. Next, in analyzing reasoning, we apply such techniques from logic as argument diagrams to understand the structures of reasoning. Finally, we learn to evaluate reasoning and to improve our own reasoning by employing the important notions of validity and fallacy.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P107 Philosophy & the Environment

This course introduces students to philosophical questions about the natural environment and our relation to it. We begin with a survey of United States environmental laws with an eye towards identifying philosophically-significant concepts underpinning them. We ask, "What is nature?", "Where, if at all, is nature to be found today?", and "What, if anything, is valuable about nature?" On this last question, we analyze the concepts of biodiversity and ecosystem stability, investigating whether either is valuable. We then focus on whether there are specific actions and attitudes we should take towards nature, with a focus on issues of environmental racism, responsibilities to future generations, the intersection of animal rights and environmental ethics, bioengineering, the aesthetic appreciation of nature, and the viability of environmental restoration. In addition to the foregoing, this course aims to improve students' ability to engage critically with complex ideas, interpret others charitably, and express one's own thoughts clearly.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P135 Introduction to Existentialism - Allen Wood

A survey of five nineteenth and twentieth century philosophers who question the meaning of existence, confront the absurdity of the human condition and challenge the authority of reason over our lives. Many readings will present philosophical ideas through literary forms (novels, aphorisms, prose-poetry, and pseudonymous writings). The philosophers surveyed will be: Nietzsche, Dostoevsky, Kierkegaard, Sartre, and Beauvoir.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P140 Introduction to Ethics: The Good Life - Tim O'Connor

How does moral action, "doing the right thing," connect to being a good person and living a good life? What is the source

of moral value and obligation? Is there an objective meaning of life that is deeper than the subjective meanings we see, or try to see, in our individual lives? What is a human person, and what is the place of human persons in the wider scheme of things? And how do different answers to these questions affect how we approach and answer specific moral questions?

In this course, we will study what philosophers past and present have had to say concerning these foundational questions. Deep disagreement persists, both among the philosophers and out in the street. But, somewhat alarmingly, we find as we come of age that we cannot avoid embracing one or another disputed answer to these questions, however tentatively or unreflectively. One aim for this course is to learn to do so thoughtfully and (one hopes) wisely. One does so not by standing aloof and saying, "Oh, I don't know," and then proceeding to live by a particular set of half-baked assumptions. Instead, the thoughtful and wise path is to consider carefully the alternatives (including honestly drawing out their consequences), and then take an explicit stand. This involves marshaling considerations in favor of one's particular positions and responding intelligently and carefully to reasoned arguments for opposing positions. It also involves a willingness to re-think matters when opposing arguments come to seem decisive -- moral commitment need not be dogmatic.

Finally, we will not restrict ourselves to the general and foundational moral questions above. We will explore the nature of specific moral virtues and vices (love/sloth, humility/pride), the ethics of particular relationships (family, friends, and fellow countrymen) and address particular moral challenges (the morality of aborting human fetuses, killing and eating animals, and waging war).

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P150 Elementary Logic - David McCarty

The course provides students with a first introduction to basic techniques in modern logic. The bulk of our attention will be directed toward propositional logic - the logic of statements and their interrelations. The principal techniques students encounter here include analysis of statements via symbolization, evaluation of arguments with truth tables, and the representation of inferences using natural deduction derivations. Our treatment of propositional logic will be followed by a briefer excursion into predicate logic - the logic of quantifiers. There, simple symbolizations and natural deduction derivations also play a leading role. Our primary textbooks will be Howard Pospesel's two paperback volumes, Propositional Logic and Predicate Logic. These are supplemented with photocopied course notes, also available from the bookstores. Course grades will be determined on the basis of three in-class examinations, one final examination, regular homework assignments, and a number of quizzes and worksheets. *No Prerequisites. This course moves more slowly than P250 and covers less material.*

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P201 Ancient Greek Philosophy – Katy Meadows

The course is intended to provide a student with a detailed, critical survey of the major figures, doctrines, and arguments characteristic of ancient philosophy in the western tradition. Special emphasis will be placed on the writings of the classical Greek philosophers Plato and Aristotle, but the course will extend to include the views of some pre-Socratic philosophers and post-Aristotelian philosophical movements such as the Pyrrhonian and Academic Sceptics, the Stoics, and the Epicureans, including such figures as the Roman philosophers Cicero and Seneca. Grades will be based on class participation plus student performance on quizzes, writing assignments, and examinations. *Recommended: completion of at least three credit hours in philosophy.*

[Gen Ed Arts and Humanities](#), [General Ed World Cultures](#), [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#), [COLL \(CASE\) Global Civilizations & Cultures Breadth of Inquiry](#).

PHIL- P240 Business and Morality

This introductory-level course will examine an array of ethical issues relevant to business. The topics likely to be covered include: deception, conflicts of interest, work-place issues (diversity in the workplace, sexual harassment, free speech, privacy, safety and other labor issues), exploitation (of workers, of patrons), corporate social responsibility (for example concerning the environment), and whistleblowing. Of particular interest are cases where two important values come into conflict, for example, workers' privacy vs. public safety (illustrated in the case of the suicidal Germanwings pilot). We will consider questions both abstractly and concretely. For instance, we will ask questions such as: What is it to manipulate people? What is objectionable about doing so? What differentiates objectionable manipulation from permissible at-tempts to change people's minds or habits? And we will also ask questions such as: When, and what sort, of advertising is objectionably manipulative? What sorts of restrictions on advertising are appropriate? When are high-pressure sales tactics beyond the pale? Lecture/discussion format. *No prerequisites.* [Gen Ed Arts and Humanities](#), [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

HON- H240 Science & Society: Self-Knowledge –Katy Meadows

Knowing ourselves can seem like the easiest thing in the world: to find out what I believe, what I want, or whether I'm happy, it seems all I have to do is close my eyes and look inside myself. But what if self-knowledge was much harder than it seems? This course will consider challenges from philosophy, empirical psychology, and literature that purport to show that we are unreliable judges of the content of our own minds. We'll also ask what consequences this would have, if true: how should I organize my life, and what kind of society should I want to live in, if I am bad at knowing my own mind?

[Gen Ed Arts and Humanities](#)

PHIL- P242 Applied Ethics: Intercollegiate Ethics Bowl

Utilizing materials from the Association for Practical and Professional Ethics' annual Intercollegiate Ethics Bowl, students in this course will learn to develop and defend moral assessments of a wide range of case studies and topics in business and professional ethics, personal relationships, and social and political affairs. The course will involve a great deal of active debate. (A team of students from the class will be selected for the 2019 Intercollegiate Ethics Bowl regional competition in November. You don't have to be interested in being on the IUB Ethics Bowl team to take this class, and being in the class doesn't guarantee a spot on the team. Team members will be expected to undertake additional practice sessions beyond the course requirements.) [Gen Ed Arts and Humanities](#)

PHIL- P250 Symbolic Logic – Vera Flocke

A good argument should lead us from true premises to true conclusions. But how can we tell when the truth of an argument's premises guarantees the truth of its conclusion? The aim of this course is to enhance students' inferential abilities by developing sensitivity to the logical structure of ordinary language sentences, translating them into formal languages, evaluating arguments rigorously as valid or invalid, and developing facility with formal proofs. These activities will be applied to two symbolic languages of logic: Propositional Calculus and Quantified Predicate Logic. *This course has no prerequisites.* It covers roughly twice the material covered in P150. It is appropriate for students in the sciences, computer science, premed, math, prelaw, and business who want to improve their logical skills, and students interested in fundamental issues in linguistics, computing, and cognitive science. *It is required for the philosophy major.* [Gen Ed Natural & Mathematical Sciences](#), [COLL \(CASE\) Natural & Mathematical Sciences Breadth of Inquiry](#).

PHIL- P301 Medieval Philosophy - Rega Wood

P301 covers significant themes in the development of Medieval Philosophy, with particular focus upon philosophical ethics. The period covered, 350-1350 CE, ranges from the early period of the Christian Roman Empire to the High Middle Ages. This period saw the definitive development of theories of human and divine will. Topics covered include theories of the will and human motivation, theories of ethics based on reason and agent intention, and divine omniscience as it impacts human freedom. Special focus will be on the development of the concept of will as a locus of personal identity, freedom, and responsibility. A tradition running from Augustine to Ockham emphasizes the intentions of the agent in assessing culpability. By contrast, Aquinas holds that conformity with right reason determines whether an act is praise- or blameworthy. Our goals will be to understand the views of the six great medieval philosophers whose works we read and to analyze and critically evaluate

their arguments, always keeping in mind that their assumptions and starting points are not our own.

[College Global Civilizations and Cultures, College of Arts and Sciences Intensive Writing.](#)

PHIL- P312 Topics in Theory of Knowledge: Skepticism and Meaning –Gary Ebbs

In this course we will treat skepticism as a tool for clarifying central questions about knowledge, justification, meaning, and truth. The main skeptical argument we will study is the so-called dream argument: we cannot have knowledge of the external world because we can never rule out that we are dreaming. After a preliminary look at Barry Stroud's version of the dream argument, we will consider whether ordinary epistemological procedures and/or philosophical theories of justification can by them-selves dismiss or refute it. In the final section of the course we will consider whether, and if so, how, philosophical investigations of meaning should change the way we think about the relationship between our beliefs and the "external" world. In particular, we will study Hilary Putnam's theory of reference and meaning, and examine how he applies it in his argument that if we are able to entertain the thought that we are brains in vats, then the thought is not true. We will end by trying to figure out if an argument similar to Putnam's could be used to question the coherence of the thought that no matter what we now believe or are now experiencing, we may actually be dreaming. Readings by, among others, J.L. Austin, Janet Broughton, René Descartes, Krista Lawlor, G.E. Moore, Penelope Maddy, Hilary Putnam, and Barry Stroud. Course requirements include two five-page papers and one seven-ten page final paper.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P332 Feminism and Value: Philosophical Feminism – Kate Abramson

Feminism, the old saying goes, is the radical notion that women are people, and should be treated like people. But what exactly does that mean? We'll spend a semester philosophically exploring this question, and its necessary concomitant, namely—what is it to fail to treat women as people, or to treat women as less than full persons or as second-class persons? This class will focus on philosophical analyses of feminist questions in the second and third waves of feminism. This period begins roughly with Simone de Beauvoir's *The Second Sex* and extends to the present day. The class will be organized by topic, rather than historically. Our topics will include: the content, meaning and relationship between gender and/or sex; psychoanalytic and psychological analyses of sexism; the complicated relationship among sexism, feminism, and sexuality (including, but not limited to, issues of sexual orientation); and the intersections and interactions amongst sexism, heterosexism, classism and racism. [COLL \(CASE\) Arts & Humanities Breadth of Inquiry, College of Arts and Sciences Intensive Writing.](#)

PHIL- P345 Problems in Social & Political Philosophy – Marcia Baron

Can we agree to disagree and in that way all be able to get along, respect each other, but also maintain our integrity? This looks problematic. We have to agree on some things. About what things can we agree to disagree? To what extent does the possibility of doing this provide a way for people with very different ideas about how to live a good life to all get along? This will be the focus of our course. In other words, the course will be about political liberalism, about tolerance and civility, and the problem of tolerating the intolerant; and about maintaining one's own integrity while at the same time respecting or at least getting along with those whose views one thinks pretty terrible, or who think one's own views or lifestyle pretty terrible. And relatedly: we'll be talking a lot about equality. Readings: Rawls, Nagel, Okin, Nussbaum, Macedo, Hart, J.S. Mill, Devlin, among others. Assessment: two papers, an essay final, and some short in-class writing, homework, and quizzes. *Recommended: 3 credit hours in Philosophy.* [COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P360 Introduction to Philosophy of Mind – Fred Schmitt

The philosophy of mind concerns the nature of mind and its relation to the natural and social world. We will begin with the question what it is to have a mind and the related question of what it is for a state to be a mental state. We will then turn to some questions in the metaphysics of mind. Chief among these is the mind-body problem. We will address first whether the mind may be understood as material or must be understood as involving something over and above the material. There are several aspects of the mind that have been thought to pose a challenge to a purely material conception of the mind—intentionality, intelligence, consciousness, experience, free will. Considering these challenges will involve delving into the nature of intentionality, consciousness, and the like. There will be some attention to mental representation. The course reading will consist mostly of important articles from recent philosophy of mind. The course does not presuppose any knowledge of philosophy of mind, metaphysics, or epistemology.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P401 History of Philosophy: Fichte's Ethics – Allen Wood

Johann Gottlieb Fichte was the founder of the German idealist movement. He thought of himself as a follower of Immanuel Kant, but each of his principal works on ethics, politics and religion were each written shortly before Kant's corresponding work on the same subject. Fichte's is an ethics of individual authenticity combined with social solidarity. A political radical, Fichte was an extreme libertarian when it comes to the personal lives of individuals, but advocated virtually total state control, in the name of human freedom, over all individual conduct that threatens to oppress other

people – especially over the economy. This course will survey Fichte’s transcendental or synthetic method, and his theory of right (law and politics) but will concentrate on his System of Ethics (1798). *Students should have taken 6 credit hours of Philosophy, or consent of instructor.* [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- P470 Special Topics in Philosophy: Culpability, Excuses, and the Moral Emotions – Marcia Baron

This course concerns emotions (including remorse, resentment, blame, and self-blame) that involve a moral judgment; culpability (blameworthiness), including culpability for being ignorant of something one should have been aware of; excuses and justifications; acceptance, self-acceptance; and forgiveness. Authors we'll read include Angela Smith, Cheshire Calhoun, Gideon Rosen, Peter Strawson, Gary Watson, Bernard Williams, and Susan Wolf. The course will link up to criminal law, especially to mens rea (criminal intent) issues and to excuses in criminal law, and to that end we'll read some material of a sort assigned in a criminal law course in law school. Requirements: Two papers; some in-class writing, and short writing assignments (in preparation for writing the paper). Depending on class size, I hope to hold a mini-conference at the end of the term, at which each student will present a compressed version of his or her final paper. No exams.

Recommended: 6 credit hours of philosophy. Feel free to email me, mbaron@indiana.edu, with questions. [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- X473 Internship in Philosophy

Department approval required. Designed to provide academic credit for an internship within the Philosophy Department or in a professional work setting elsewhere. (The department has an undergraduate internship available.) Credit hours tied to the number of internship hours worked. S/F grading. Does not count toward the major in philosophy. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, aleite@indiana.edu.

PHIL- P498 Honors Thesis Directed Research

First half of the honors thesis sequence. Training in skills necessary for original philosophical research. Goals are to achieve appropriate mastery over a body of philosophical material relevant to the honors thesis project, and to develop core ideas for a successful honors thesis. Required: Philosophy GPA of 3.5. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, aleite@indiana.edu.



Next Steps: Enjoyed an introductory-level Philosophy course? Consider P201 Ancient Greek Philosophy or P211 Early Modern Philosophy (core historical courses offered once per year), P242 or P246, P250 Symbolic Logic, or any 300-level course.

*For more information contact the Department of Philosophy at: phil@indiana.edu.
www.philosophy.indiana.edu ☺*

For more information, see our website: philosophy.indiana.edu

Join the Philosophy Circle email list to learn about all the discussions, events and other opportunities we offer. Send an email to phil-circle-l-subscribe@list.indiana.edu to be added, or click on "[Join the UG Events List](#)" on our webpage.

Graduate Courses:

P500

Proseminar
Kirk Ludwig

Description: The Proseminar is required of all incoming graduate students. The role of the seminar in the program is to provide new students with a great deal of feedback on their philosophical writing their first term in the program and to provide early opportunities for practice in making seminar presentations and participating in seminar discussions.

Topic: The readings will be a selection of classics of analytic philosophy from Frege to Davidson.

Assignments: There will be one five-page paper due for each reading assignment. The papers should be no more than five pages. They are due in at the end of the meeting for which the reading is assigned. At each meeting, a member of the seminar is selected to read or present his or her paper to begin discussion. Papers will be returned with comments by the following week's meeting.

Grading: The Proseminar is graded on a satisfactory/unsatisfactory basis. Attendance is mandatory and all paper assignments must be turned in on time.

P505

Logical Theory 1
Gary Ebbs

This course presents the central concepts and methods of first-order logic, including truth-functional logic, first-order monadic and polyadic quantificational logic, identity, and descriptions, as well as some of the central results in the metatheory of first-order logic, especially the soundness and completeness of first-order polyadic quantificational logic and the Löwenheim-Skolem theorem. A central aim of the course is to present and justify a flexible system of first-order logic that directly applies to fully interpreted sentences that we can use in our inquiries. *Prerequisites: graduate standing and P250 or an equivalent background in formal logic.* Required Texts: *Methods of Logic*, fourth edition, by W.V. Quine, and a course packet with supplementary notes and ten required problem sets.

P522

Topics in History of Modern Philosophy: Fichte's Ethics
Allen Wood

Johann Gottlieb Fichte was the founder of the German idealist movement. He thought of himself as a follower of Immanuel Kant, but each of his principal works on ethics, politics and religion were each written shortly before Kant's corresponding work on the same subject. Fichte's is an ethics of individual authenticity combined with social solidarity. A political radical, Fichte was an extreme libertarian when it comes to the personal lives of individuals, but advocated virtually total state control, in the name of human freedom, over all individual conduct that threatens to oppress other people – especially over the economy. This course will survey Fichte's transcendental or synthetic method, and his theory of right (law and politics) but will concentrate on his *System of Ethics* (1798).

P540

Contemporary Ethical Theories: Contemporary Ethics and Philosophical Feminism
Kate Abramson

This class is not a survey of contemporary philosophical feminism. No such complete survey is possible in a semester's time. Rather, we will engage in some in-depth work in some of the most important arenas of contemporary philosophical feminism. We are now-- depending on one's perspective-- either in the midst of what is commonly called the third wave of feminism (as a political movement), at the end of it, or at the beginning of a 4th wave. Part of the difficulty on this score is that if there is anything distinctive about the third wave, it isn't a particular take or viewpoint on issues of equality, autonomy, marriage, sex or any other specific issue—it's that we members of philosophy's third wave self-consciously try to appropriate threads of earlier feminist movements and weave them together into a new philosophically minded feminist story. Our readings for this class, accordingly, will be drawn from across the breadth of the 20th and 21st century, and our approach to our forbearers will similarly shift back and forth between what (in the history of philosophy) is commonly called "rational reconstruction" and "historical reconstruction". Note that the early part of this course will involve readings sufficiently early in the 20th century (notably, Simone de Beauvoir) for this class to qualify for history of philosophy distribution as well as value theory distribution credit (depending on what you choose to write your final seminar paper).

P770

Epistemology Seminar: Self-Knowledge
Adam Leite

The seminar will focus on important epistemological work from the last 20 years on knowledge of our own minds and will relate it to issues about expression, the first-person stance in relation to one's own attitudes, consciousness and self-consciousness, as well as psychoanalytic literature relating to ways in which we can lose and ways in which we can (re)gain contact with our own minds. The course will provide a survey of recent work on self-knowledge and open onto issues at the intersection of epistemology and philosophy of mind/philosophical psychology that haven't been explored much in the philosophical literature. Readings will likely include work by Richard Moran, Dorit Bar-On, David Finkelstein, Matthew Boyle, Brie Gertler, Victoria McGeer, and some clinical psychoanalysts. The course will be conducted as a seminar, with heavy emphasis upon discussion and student leadership of class sessions. Required writing: seminar paper, with revisions.