



## DEPARTMENT OF PHILOSOPHY

INDIANA UNIVERSITY  
College of Arts and Sciences  
Bloomington

Hello,

Thank you for your interest in Philosophy! Philosophy courses are an excellent accompaniment to any major for students who want to probe fundamental questions more deeply and hone their skills in precise, clear, and careful thinking and writing. The major provides an opportunity to focus in depth on the fundamental, timeless questions explored in the philosophical tradition since antiquity: 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) The major is designed for maximum flexibility, and it makes an excellent double major when paired with any other interests or career plans. The Philosophy Department also offers minors in Philosophy, Philosophy of the Arts, and Philosophy of Mind and Cognition, as well as two interdepartmental majors: Philosophy and Political Science, and Philosophy and Religious Studies.

Attached are the course descriptions for the upcoming semester, ranging from introductory courses to courses on advanced topics for majors. We hope that you find many courses here that pique your interest! And please, share them with your friends!

Our courses are divided into several levels.

**100-level courses** provide a route into the Philosophy course offerings. They are open to any student, without prerequisites, and satisfy various College and General Education requirements.

**200-level courses** provide some of the central “nuts and bolts” courses for the major and minor. They are open to any student, without prerequisites, and they satisfy various College and General Education requirements. Courses at this level include the core historical sequence (P201 Ancient Greek Philosophy, and P211 Early Modern Philosophy from Descartes to Kant) and symbolic logic (P250). P250 is required for the major. It is recommended that students with an interest in the major or with a good background in mathematics or similar fields (computer programming, for instance) go straight to P250 without taking P150. (It satisfies the Gen Ed Natural and Mathematical Science requirement.)

**300-level courses** are the core courses for the department’s major and minor programs. They are open to any students who have had at least one course in Philosophy at the 100 or 200 level. They focus on various topics (metaphysics, philosophy of mind, aesthetics, ethics, philosophy of language, for instance) or on particular historical periods or philosophers. Most of a philosophy major’s electives will be taken at this level. They provide an opportunity to explore and follow your interests. These courses emphasize student engagement with the course topics through critical papers.

**400-level courses** are small seminars that address more advanced topics or problems. They are intended to provide a “capstone” experience in which students work closely with a faculty member, developing a significant piece of philosophical writing over the course of the semester. All majors are required to take at least one 400-level course, but students may take more than one and may apply more than one 400-level course towards the major’s credit-hour requirement.

**500 and 700-level courses** are graduate courses. Exceptional undergraduates may enroll in 500-level courses with the permission of the instructor. We include some of these course descriptions here so that you can see some of what Philosophy graduate students study.

Many of the courses at different levels emphasize the same skills and even some of the same topics. The difference is the higher level of sophistication that is aimed at in the higher-level courses. It probably wouldn't be wise to take a 400-level course immediately after taking P105 and P250, for instance. One would first want to take some courses that address central philosophical topics and emphasize philosophical writing.

**Next Steps:** If you enjoyed a 100-level Philosophy course and are exploring the major or minor, consider P201 Ancient Greek Philosophy or P211 Early Modern Philosophy (core historical courses), P250 Symbolic Logic, or P300 Philosophical Writing and Methods.

If you ever have any suggestions or questions about our courses or programs, please don't hesitate to get in touch with me, Adam Leite ([aleite@indiana.edu](mailto:aleite@indiana.edu)). And be sure to check out our Philosophy Club!

I look forward to seeing you around the Department or in a Philosophy class!

Best wishes,

Adam Leite

Associate Professor of Philosophy

Director of Undergraduate Studies

*Some brief information about the value of a philosophy degree (in case anyone asks).*

\* Philosophy majors nationally have a median mid-career salary of over **\$80,000**. This is the highest median mid-career salary of all non-Science/Technology/Engineering/Mathematics undergraduate degrees, higher than both business administration and marketing (2008 and 2015 data).

\* Philosophy majors do best in law school admissions - out of any major

\* Philosophy ranks 1st overall on the Graduate Record Exam (taken by all graduate school applicants in the US)

\* Philosophy ranks second overall on LSAT scores (for law school admissions)

\* Philosophy ranks fourth overall on GMAT scores (for graduate business school admissions)

\* Recent IU Philosophy alums have attended some of the best law, medical, and other graduate programs in the country. They have careers in medicine, law, public service, politics, journalism, education, business consulting, and more.

\* The Philosophy major (or double major) provides excellent life-preparation for independently-minded, ambitious students who aren't afraid of challenges and want to make their own way.

More information about the Philosophy undergraduate program, courses, and degree requirements can be found here:

\*\*\* <http://www.philosophy.indiana.edu/undergraduate/>

# Philosophy Course Descriptions

## Spring 2017

### **GENERAL EDUCATION AND COLLEGE REQUIREMENTS:**

**Gen Ed A & H: P100, P105, P140, P150, P211**

**Gen Ed Natural & Mathematical Sciences: P250, P251**

**College Global Civilizations and Cultures: P301**

**College Intensive Writing: P300, P320**

### **P100 Introduction to Philosophy**

**P.S. Hasper**

The emphasis in this Introduction to Philosophy will be on arguments. After a crash-course on argumentation in general, we will discuss a number of philosophical views on knowledge, on mind and body and their relation, and on value and morality. We will focus on the arguments for and against these views.

### **P100 Introduction to Philosophy**

**F. 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. If there is any time left after all this, we may discuss the question of free will and determinism. This is an introductory course. It assumes no prior knowledge of philosophy or anything else. There will be a lot of attention to developing reasons for your beliefs and arguments for philosophical positions. It is hoped that the skills you acquire in doing this will help you to think more clearly and rigorously in other areas of thought and life. In some ways, philosophy is more like life than many other things you study in college. It is a no-holds-barred free-for-all, in which everything is relevant and anything can happen. There will be three in-class exams and a final paper, about five pages in length.

### **P105 Thinking & Reasoning**

**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 casual 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.

### **P140 Introduction to Ethics: Morality and Reality**

#### **Stephanie Leary**

In this course, we'll discuss a variety of substantive moral questions as well as questions about the nature of morality itself: What makes an action right or wrong? What moral obligations (if any) do we have to the poor, to non-human animals, and to people who are members of oppressed groups in our society? How do we live a meaningful life? And are there objective facts about such things, or is morality in some sense merely subjective? Can there be objective moral facts in a Godless world? And to what extent are our moral beliefs a product of evolution?

We will engage with these questions by reading both classical and contemporary philosophical texts. And the course will be specifically designed to develop students' abilities to think critically about philosophical views or arguments and to express their own ideas in a clear, well-reasoned way, in both writing and conversation.

### **P140 Introduction to Ethics: Biomedical Ethics**

#### **Sandra Shapshay**

"Introduction to Ethics" is a lecture-discussion class that provides an introduction to major ethical theories of the Western tradition such as virtue ethics, Utilitarianism, and Kantian "duty-based" ethics. The special focus of this class will be on utilizing these theories and various ethical principles that have come out of these theories in the domain of biomedicine. Bridging theory and practice, we will study the "Belmont Report," which was written in 1974 in large part as a response to atrocious human rights violations committed in the name of research during WWII and in the U.S.'s Tuskegee syphilis experiments. We will investigate the ethical framework provided there for research with human subjects, and then we will turn to serious ethical reflection on the patient/medical professional relationship, end-of-life care and death with dignity laws, and contemporary reproductive technologies.

#### **This course has three major aims:**

To familiarize you with the major classic and contemporary philosophical theories of ethics which have been foundational for the development of Western civilization.

To challenge you to examine critically your own pre-conceived ideas about what is right and wrong, good and bad.

To develop your critical thinking abilities with respect to arguments about matters of value, and to hone your ability to develop and defend well-reasoned positions on ethical issues both orally and in writing.

To enable students to thoughtfully apply ethical theories and principles in the domain of biomedicine.

After taking this class, students should be able better to understand, analyze, and rationally evaluate moral claims and arguments, and construct reasonable moral positions

and defend them in writing. Progress on the development of these skills will be assessed through homework assignments, quizzes, a short paper and two exams. The skill-set honed in this class is vital for leading an examined public and private life; it should serve you well, far beyond the walls of this classroom.

### **P150 Elementary Logic**

**Leah Savion**

This elementary logic course is concerned with

- (i) Basic notions of the theory of reasoning, such as correctness of inference, deductive and inductive evaluations of arguments, soundness, conditionals, incompatibility, contradiction, and truth-functionality;
- (ii) Symbolization of English sentences and arguments into logical languages, and methods for discerning correct from incorrect inferences (truth-tables and natural deduction). The primary subject of the course is the formal language of Propositional Calculus and a short introduction of Predicate Logic.

Course objectives include installing critical and analytical reasoning, enhancing the abilities to detect logical structures in natural ordinary language and provide rigorous proofs of validity, and developing the application metacognitive skills to cognitive operations.

Final grade for the course is determined by weekly quizzes, assignments, two midterms and a final exam. The textbook for the course is Savion: "Brain Power: Symbolic Logic for the Novice" 2016 edition, published by CoursePak.

### **HON-H 233 Great Authors, Composers & Artists: Feminist Ideals and Sexual Injustice**

**Marcia Baron**

This course--basically a philosophy course with a strong interdisciplinary cast--will be organized around two main themes or issues (while including other topics as well). The first theme is a question of ideals: should the ideal be that gender no longer is salient, that our pronouns no longer pick out (and thus draw our attention to) being male or being female, and that traits and activities cease to be seen as masculine or feminine? Or should the ideal rather be a re-conceptualizing of femaleness (or femininity) to rid it of all the trappings (meekness, docility, being a lovely ornament that serve to perpetuate, and an appropriate appreciation for traits and activities associated with femaleness (or femininity, now very much reconceived)? In connection with this theme, we begin the course with Virginia Woolf's *A Room of One's Own*, which we read in its entirety, followed by an essay by Alice Walker, "In Search of Our Mothers' Gardens," which affirms and extends some of Woolf's points but also takes issue with her, some essays by Adrienne Rich, some chapters of Sandra Bem's *The Lens of Gender*, as well as some chapters of Carol Gilligan's *In a Different Voice*, and critical discussions of Gilligan's work by Michele Moody-Adams and Claudia Card. We will also discuss trans issues in connection with this theme.

Much of the rest of the course will be taken up with sexual injustices, with particular attention to violence against women (especially sexual violence). On this topic we will

learn a bit about the criminal law, reading some criminal law cases. This unit will have an international dimension, as well, and we will discuss some tensions between feminism and multiculturalism, and between feminism and appeals to respect for "cultural differences." Readings will include some work by Miranda Fricker, an essay by Susan Moller Okin, a short story by Thakur (Tagore), chapters of Martha Nussbaum's *Sex and Social Justice* and parts of J.S. Mill, *The Subjection of Women* as well as criminal law cases, the poignant statement by the Stanford rape survivor (publicized last June), and numerous other readings. In connection with the criminal law, among the topics discussed will be the question of what counts as sexual consent. If time permits, we will also discuss the standard of the reasonable person in criminal law and its assumptions regarding gender.

We will see some films: "The Yellow Wallpaper" (which ties in with the readings by Woolf and Mill), "Moolaadé" (a Senegalese film directed by Ousmane Sembène, concerning the practice of female genital mutilation, and tying in with one of the Nussbaum chapters we'll read), *Small Happiness*, about gender issues in rural China, and "The Danish Girl," in connection with the topic of gender identity and transgender issues.

### **Philosophy P250 Introductory Symbolic Logic** **Mark Kaplan**

"Does this conclusion follow from those premises?" This seems to be a question that calls upon us to exercise our imaginative powers. To determine the answer, our only option seems to be to try to imagine circumstances under which the premises come out true and the conclusion comes out false: if (and only if) we find no such circumstance imaginable, should we conclude that the answer is "Yes".

But what a risky procedure this is! After all, the mere fact that we haven't been able to imagine a circumstance under which the premises come out true and the conclusion comes out false does not mean that there *is* no such circumstance. How can we know that we haven't simply overlooked the crucial circumstance?

The central aim of this course is to show that there is a better, and very different, way to go about answering the question. We will see that a significant portion of English discourse exhibits a structure that enables it to be translated into a purely symbolic language. And we will see that, once premises and conclusion are translated into a purely symbolic language, the question "Does this conclusion follow from these premises?" can be decisively answered by a technique which involves nothing more than the manipulation of symbols according to precise rules.

### **P251 Intermediate Symbolic Logic** **Joan Weiner**

This course is designed to delve deeper into issues that were broached in p250. As in p250, our central concern is with the (semantic) notion of the validity of an argument and with techniques (both semantic and syntactic) for determining whether or not arguments are valid. In this sequel to p250, we will look at more sophisticated formal languages and we will look at metatheoretic issues. We will begin with a formal tableau system for evaluating truth-functional arguments and we will prove that the system is sound, complete and decidable. Then we will move to a quantificational language in which we

can express complex statements involving two place predicates (e.g., 'x loves y'), three place predicates (e.g., 'x is between y and z'), etc. We will study symbolization, formal logical theories and model theoretic interpretation. We will then proceed to introduce more expressive power into our formal language and formal theories by the addition of techniques to express functions and definite descriptions (e.g., the successor of x, the mother of x), and identity. At each stage we will investigate issues of decidability, soundness and completeness. We will also do a bit of modal logic. Time permitting, we will also spend some time on multi-valued logic and/or set theory. There will be weekly homework assignments, two mid-term examinations and a final examination.

P250 is the prerequisite for this course.

Text: Richard Jeffrey, *Formal Logic: Its Scope and Limits*, 4<sup>th</sup> edition, Hackett Press.  
ISBN-13: 978-0872208131

### **P300 Philosophical Methods and Writing**

**Adam Leite**

Clear, precise writing goes hand in hand with clear, precise thinking. This new course offers philosophy students a chance to develop their skills in philosophical writing and argumentation. It is a "nuts and bolts" course, aimed at (1) developing skills necessary for *doing* philosophy well and (2) engaging students in philosophical research. We will look carefully at how philosophers go about defending their views, and students will practice incorporating various argumentative strategies into their writing. For the first nine weeks, each student will write a short paper about that week's reading. For the remainder of the semester each student will work intensively with a graduate student tutor and with each other to develop a longer, independent philosophical paper. The course will involve a unique structure combining whole-class sessions and tutorial meetings. Each week the whole class will meet once to discuss a philosophical text. Then, for the second weekly class session, students will meet in pairs with an advanced philosophy graduate student to discuss the writing each student has done for that week.

The topic of the course is *personal identity*. What makes you the same person as the young child you once were? Does sameness of body play a crucial role here? Or do imaginary scenarios of "body-swapping" show that it doesn't? Does continuity of memory or of other psychological traits play a key role? If someone loses his or her memory or undergoes a radical personality change, does this mean that he or she is no longer the same person? The topic of personal identity quickly expands outward from issues in metaphysics to questions in the philosophy of mind and even in ethics. At the same time, it connects with our most fundamental concern about the kind of things that we are (What is it to be a person?) and raises fundamental questions about the role of imagination and "thought experiments" in philosophical methodology.

Prerequisite: One course in philosophy. The course is designed primarily for majors and minors in philosophy.

P300 satisfies the College of Arts and Sciences Intensive Writing requirement.

### **P301 Medieval Philosophy**

**Rega Wood**



In this course we examine six classics of Western philosophy by Augustine, Boethius, Anselm, Abelard, Aquinas, and Ockham that present a theory of will and human motivation, theories of ethics based on reason and agent intention, and a theory of divine omniscience consistent with human freedom. Special focus will be on the development of the concept of will as a locus of personal identity, freedom, and responsibility.

We will consider two major traditions in the assessment of moral value that contrast with consequentialist views many take for granted. From Augustine to Ockham, one tradition emphasizes the intentions of the agent in assessing culpability. By contrast, Aquinas emphasizes the role of right reasoning in determining whether an act is praise- or blameworthy. These medieval philosophers are committed Christians, but students of all backgrounds will be comfortable.

### **P310 METAPHYSICS**

**Tim O'Connor**

Metaphysics is that branch of philosophy that contemplates the fundamental constituents and structure of reality. It tries to discern what those constituents are, what they are like intrinsically, and how they 'hang together' in one overarching reality. This might prompt the question: isn't that what physics is about? The short answer is: metaphysics pays attention to, but digs deeper and thinks in more abstract terms than physics (!), and it also considers candidates outside the purview of physics. For the long answer, you'll need to take the course.

We will contemplate global questions such as these:

*Is there a way the world is, objectively, independently of how we may happen to think about it?*

*Is reality a unity, in some basic way, or is it just a collection of a whole lot of things?*

*Is mind or matter the most fundamental reality?*

*What is space? What is time?*

*What is the nature of causation, the 'glue' that binds together events through time?*

*Why is the world the way it is, and not some other way? (Why does anything exist at all?)*

We will also contemplate a particular aspect of reality—ourselves—and ask:

*What kind of things are we?*

*Am I the same person as the little rug rat my parents called by my name many years ago?*

*What is it to be consciously aware, and how does consciousness relate to brain processes?*

*What is free will, and do we have it?*

### **P320 Philosophy of Language**

**Gary Ebbs**

What is language? What are words? What is it for words to have meaning? What is the relationship between the meaning of a word and the truth or falsity of sentences in which it occurs? What role does meaning play in a proper account of our knowledge of logic, of the possibility of discovering that we were radically mistaken about some topic, and of the familiar fact that we can learn from others by trusting what they tell us? To address these and several other fundamental questions in the philosophy of language, we will study writings by John Locke, Bertrand Russell, Gottlob Frege, P.F. Strawson, W. V. Quine, Donald Davidson, Paul Grice, Saul Kripke, Hilary Putnam, and Ludwig



Wittgenstein. Required written work includes two papers, a take-home midterm, and a take-home final. Prerequisites: P250 or the equivalent—familiarity with elementary formal logic, including quantification theory with two or more place predicates—and at least one 300-level philosophy course.

### **P342 Problems of Ethics: Emotion and the Psychology of Good and Evil**

**Janelle DeWitt**

Historically, certain philosophers have considered emotion to be essential to a flourishing human life or life of virtue. Yet there are others who have taken the opposite stance, warning instead of its destructive tendencies. In this course, we will explore the nature of emotion and its significance in the moral life of human beings. We will begin with a brief overview of the major theories of emotion. We will then discuss several claims scholars have made about the relevance or purpose of emotion in human life, such as its function in the epistemology of value, its influence on reasoning and deliberation, its relation to motivation, and its role in building social connections that help to constitute communities. We will also consider cases in which emotion may fail, such as with autism, psychopathy, or PTSD, and the impact this failure has on the life of the individual. In these cases, we see that some failures seem to be responsible for the worst forms of human depravity, while others merely inhibit a person's ability to connect with others in meaningful ways. We will question what it might be about emotion, or the lack thereof, that explains this difference. And finally, we will explore these claims in relation to two major moral theories—Aristotle and Kant. For Aristotle, emotion is central to a flourishing human life or a life of virtue. In contrast, Kant has traditionally been thought to have viewed emotion with little, if any, importance. These two theories will then provide a range to consider to what degree, and in what way, a moral theory must make room for emotion.

### **P352 Logic and Philosophy**

**Joan Weiner**

So you've taken an introductory symbolic logic courses (p250, p251 or equivalent) and liked it, what next? There are several areas to explore.

Further study of logic requires an investigation of metatheory. Metatheoretic proofs are not proofs *in* a formal system, but proofs *about* a formal system. It turns out that it is possible, for example, to give a metatheoretic proof that certain formal proof systems are complete – that is, that it is possible to prove any valid argument first order argument in these systems. These metatheoretic proofs require more mathematical sophistication than we use in introductory symbolic logic courses and one of the aims of p352 is to give you the background necessary to do these proofs. You will have time to become familiar with such notions as function, set and relation and to develop a facility with informal mathematical proof. We will be doing simple number theory proofs, proofs by mathematical induction and a little bit of set theory and model theory.

The preparation for metatheory will be primarily mathematical. But logic is also both used and extensively discussed in the philosophical literature. Another aim of this course is to give you some of the technical background necessary to understand much of this literature. We may be looking at philosophical texts that require the reader to fill in

proofs and examine how to go about doing it. We will also look at some of the philosophical literature that is about logic. Some topics that may come up are infinity, Russell's paradox, modal logic and possible worlds.

The text is: Daniel Velleman, *How To Prove It*, Cambridge University Press, 2nd ed. Additional materials will be available on Oncourse.

NOTE: This is a proof-and-problem-solving course, not a paper writing course.

### **P366 Philosophy of Action: Collective Action and Responsibility**

**Kirk Ludwig**

What is the difference between something's happening to one (e.g., falling out of bed), on the one hand, and one's doing something, especially doing something intentionally (e.g., fixing breakfast), on the other? What is the difference between, on the one hand, a collection of people pursuing their individual activities (e.g., variously studying at the library, having dinner, walking home, exercising at the gym, and so on), and, on the other, their doing something together, especially doing something together intentionally (e.g., having a conversation, playing basketball, attending a lecture, or performing an ballet)? This course will be concerned with these two questions, the one about the nature of individual action and individual agency, and the other about the nature of collective action and collective agency.

The philosophy of action studies the concepts of agency, action, intention, deliberation, will, volition, belief and desire, rationality and irrationality, and the role of agency in social organization, including that necessary for language and systems of morality. The philosophy of action is a subfield of the philosophy of mind. It has important connections with ethics, epistemology, social and political philosophy, the philosophy of law, the philosophy of history, the philosophy of the social sciences, the philosophy of science more generally, the philosophy of language, the philosophy of art, and traditional areas of metaphysics such as the problem of freedom of the will—in short, with any area of philosophy in which an understanding of what it is to be an agent and to perform an action is connected with the subject matter. My own view is that some acquaintance with basic work in the philosophy of action is extremely important for anyone who is seriously interested in any of the areas I have listed above and important for anyone who aspires to a general competency in philosophy.

The course will be divided into two parts, the first setting the stage for the second. The first part will be concerned with the nature of individual agency. We will begin with the special nature of action explanation, the role of belief, desire and intention in action, their relation to practical deliberation, the event analysis of singular action sentences, and then the various failures of rationality in action, including centrally weakness of the will. The second will be concerned with the nature of collective action, what we do together, intentionally and unintentionally, what is special about the nature of the intentions we have in participating in collective action, whether we must admit genuine group agents into our ontology over and above individual agents to account for group agency (corporations as persons, for example), how collective action is connected with the nature of institutional agency and social reality, and how an understanding of collective agency bears on group responsibility and the responsibility of members of groups for what groups do.

### **P401 Kant's Ethics**

**Allen Wood**

This course will survey the main topics in Kant's moral philosophy. Topics covered will include: Acting from duty and moral worth; derivation and function of Kant's formulas of the moral law; Kant's system of duties and virtues; the relation of right to ethics.

(Meets with P522.)

### **P470 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 (e.g., that one's sexual partner was unable to consent); excuses and justifications; acceptance and self-acceptance; and forgiveness. Readings will include Cheshire Calhoun, "Changing One's Heart," Jean Hampton and Jeffrey Murphy's exchange on resentment, hatred, and forgiveness (from their *Forgiveness and Mercy*), Peter Strawson, "Freedom and Resentment," Gideon Rosen, "Kleinbart the Oblivious and Other Tales of Ignorance and Responsibility," Bernard Williams, "Moral Luck," and "Moral Luck: A Postscript," Susan Wolf, "The Moral of Moral Luck," and some work by Gary Watson, Angela Smith, and Nomy Arpaly. We'll read two New York Times Sunday Magazine pieces on an intriguing recent case of a philosophy professor (Anna Stubblefield) convicted of the rape of a cognitively disabled man (whom she believed not to be cognitively disabled), and a related piece (related because of its bearing on her belief for thinking he wasn't cognitively disabled, but relevant to the course in its own right), "Facilitated Communication--What Harm it Can Do: Confessions of a Former Facilitator." We'll also see three films, "The Quarrel," which concerns acceptance and especially self-acceptance, "Rabbit-Proofed Fence," in connection with issues of moral ignorance and culpability, and "Philomena," in connection with forgiveness as well as moral ignorance and culpability. The course will link up to some extent to criminal law, esp. to mens rea (criminal intent) issues and to excuses in criminal law. One topic we'll discuss is how much we should demand of ourselves and each other by way of self-control (primarily in the context of criminal law, but also more generally). Relatedly, to what extent should we hold ourselves, and each other, responsible for our respective characters? What sorts of character flaws, if any, should be considered plausible excuses? What sorts of things should (potentially) excuse? One defense in criminal law that we will consider in connection with these questions is the "heat of passion" defense to murder.

Requirements: Two papers; some short writing assignments. 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. Students interested in getting IW credit need to contact Prof. Baron before Dec. 15, ideally sooner.

### **P522 Kant's Ethics**

**Allen Wood**

This course will survey the main topics in Kant's moral philosophy. Topics covered will include: Acting from duty and moral worth; derivation and function of Kant's formulas

of the moral law; Kant's system of duties and virtues; the relation of right to ethics.  
(Meets with P401.)

### **P710 Aristotle on Explanation in Physics**

**Pieter Hasper**

After briefly going through the basic tenets of Aristotle's views on scientific explanation, we will study his more theoretical expositions about explanation in physics (which ranges from a kind of basic chemistry over meteorology and cosmology to biology and the study of the soul), first about explanation in physics in general, and then about explanation in each of the branches of physics. In the end we are going to have a look at Aristotle's explanatory practice in each branch of physics: how can we make sense of the theory in the light of the practice, and to what extent does the practice adhere to the standards of the theory?

Catch words: essence-based explanation; explanation based on primary facts about primary elements of a science; teleological versus 'material' explanation; form and matter.

### **P730 The Late Heidegger**

**David McCarty**

Description: The first notional half of the semester will be devoted to a close and critical examination of works from the later (or postwar) career of German philosopher Martin Heidegger, principally his essays "Kunstwerk," "Das Ding," "Bauen," and "Platons Lehre" with some background forays into crucial sections of the earlier "Sein und Zeit." During the second notional half of the semester, each participant will select one Heidegger student or associate, such as Hannah Arendt, Edith Stein, Hans Jonas, and Herbert Marcuse, and become thoroughly expert on the philosophical views of his or her subject in relation to those of Heidegger. Strong emphasis throughout will be placed upon professional writing at the research level; submission of a research paper on the topic of the seminar to a recognized journal will constitute completion of the seminar.

### **Philosophy P760 Seminar in the Theory of Knowledge: Decision Theory and**

**Epistemology**

**Mark Kaplan**

Suppose you have five eggs in the refrigerator, out of which you want to make an omelet for lunch. Suppose you have already broken four of them into a bowl. Should you break the last of them into this same bowl or use a new one? If the egg is good, you'll clearly be better off if you break the egg into the same bowl: you'll have the makings of your five-egg omelet and only one bowl to clean. On the other hand, if the egg is bad, you'll be better off if you break the egg into a new bowl; you'll have an extra bowl to clean, but at least you will have the makings of a four-egg omelet. (That's because, if the egg is bad and you break it into the same bowl, you'll have to throw out the entire contents of the bowl and, with it, your prospects for eating an omelet.) Your decision problem can be rendered thus:

Egg is good

Egg is bad

Use same bowl	5-egg omelet, 1 bowl to clean	no omelet, 1 bowl to clean
Use new bowl	5-egg omelet, 2 bowls to clean	4-egg omelet, 2 bowls to clean

A natural thought is that what you should choose depends on how confident you are that the egg is good, how confident you are that the egg is bad, and what values you attach to each of the four outcomes your choice may bring about. The claim of Bayesian decision theory is to have discovered, in considerable detail, how this natural thought can be worked out: how you can measure how confident you are that the egg is good and how confident you are that it is bad; how you can measure how valuable each of the possible consequences is to you; how those measurements determine which of the two options is preferable for you.

It is a claim that rests on deep philosophical and methodological foundations. And it is a claim that, if correct, has rather profound consequences for our understanding of practical and theoretical reason. The purpose of this course will be to (1) critically examine those foundations; (2) examine the theory Bayesians have placed on upon them, and how that theory has been received by the philosophical community; and (3) assess what the Bayesian theory has to tell us about how to think about epistemology and rational deliberation.