

Fall 2013
Department of Philosophy
Undergraduate Course Descriptions

<http://www.philosophy.buffalo.edu/courses>

PHI 101 CHO M W F, 9:00-9:50am	Intro to Philosophy Clemens 04	Cho, K #TBA
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One important focus in our Introduction to Philosophy is to illustrate what it takes to radically question certain views that have been ordinarily taken for granted. Among such questions are the early emergence of "Physics," "Ethics" and "Logic" in that sequence in early Greek philosophy. Thus our critical examination of the roles Socrates, Plato and Aristotle have played during the formative period of Greek thinking does not simply serve as an index for remembering the past history, but to provide perspectives to understand ourselves and our way of life.

The same holds true of our reading of the Early Modern Philosophy, as we examine the significance of the relation between Newton and Leibniz on the one hand, and Leibniz's knowledge and expectations regarding the East-West Accord on the other, involving the Neo-Confucian cosmology. (Some short, easy to read reprints will be provided.)

Text: Robert Solomon, *Introducing Philosophy*, 10th edition, Oxford University Press

PHI 101 MIL T TH, 11:00-12:20pm	Intro to Philosophy Knox 14	Millar, B #TBA
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This course provides an overview of the central branches of philosophy, including metaphysics, epistemology, and ethics. We will read a variety of classical and contemporary authors covering issues such as the compatibility of free will and determinism, the relation between mind and body, the nature and extent of knowledge, and the foundations of morality.

PHI 101 PWL T TH, 9:30-10:50am	Intro to Philosophy NSC 201	Powell, L #TBA
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PHI 101 PWL1 Fri, 2:00-2:50pm	Intro to Philosophy NSC 228	Powell, L #24154
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Philosophy is a broad field of inquiry, encompassing questions about the nature of the world around us, our own natures, our values, and about how we should live our lives. In this course,

we will look to historical and contemporary writings on a vast array of issues, including debates in ethics, free will, metaphysics, and epistemology. Our inquiry will span from the extremely practical to the extremely abstract, and students will develop philosophical skills for engaging with these debates.

PHI 101 YU	Intro to Philosophy	YU, J
M W F, 10:00-10:50am	O'Brian 109	#TBA

This course will introduce students to some of the main branches of philosophy through examining a number of key and traditional philosophical problems associated with each of these areas. To list some of them: What is philosophy? How can we know anything? What is Real? Does God exist? Who am I? Does science explain everything? Do we have free will? What ought we do? What do 'right' and 'wrong' mean? What is the meaning of life?, and many others. In addition to the Western traditions, the course will also introduce several major non-Western philosophical schools.

Readings will be assigned from the work of great philosophers who have made various significant responses to these and other problems. The focus will be on the arguments for and against every concept and idea discussed. By following the development of a philosophical position, students are encouraged to critically assess the positions for themselves. The course is intended to train and develop the analytical capacities of the students. Moreover, philosophy is not just about how to think clearly. It is about how to live. All the issues discussed are behind how we should lead our lives. The course is also aimed to provide the students with a framework to examine the basis on which one's life should get along.

Textbook: *Introducing Philosophy*, 10th edition, by Solomon/Higgins/Martin, Oxford, 2012

PHI 107 DON	Intro to Ethics	Donnelly, M
T TH, 9:30-10:50am	NSC 210	#18535

Nearly everyone assumes that some human actions are morally good or at least morally permissible, while other human actions are morally wrong. However, there is often considerable disagreement over the moral worth of particular actions. The primary purpose of this class is to examine different principles which have been advocated for distinguishing between morally acceptable and morally unacceptable actions. Special attention will be paid to principles which are based on substantial philosophical arguments and which purport to be independent of specific cultural practices. We will also consider: i) the extent of a person's responsibility for his or her actions and ii) what reasons can be given for choosing good actions and refraining from bad actions. Students should expect a substantial amount of reading from historical and contemporary sources. Grades will be based on homework, regular class participation, and examinations.

PHI 107 MIL T TH, 2:00-3:20pm	Intro to Ethics NSC 218	Millar, B #12486
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This course provides an overview of some of the central questions in ethics. We will read a variety of classical and contemporary authors while exploring questions such as: What makes actions morally right? What is it about human beings, if anything, that makes them morally responsible for their actions? And, are there objective moral facts?

PHI 107 TA M W F, 8:00-8:50am	Intro to Ethics Baldy 110	Rudroff, B #19484
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This course will serve as an introduction to the field of ethics and the study of morality. Here, we will examine questions such as: How ought we to act? What makes an action morally right/wrong? As human beings, what responsibilities do we have to ourselves and those around us? Are there objective moral facts in the world? To accomplish this, we will primarily survey the moral theories of Utilitarianism, Deontology, and Virtue Ethics. In conjunction with this, we may also cover relevant current ethical discussions, such as abortion, animal rights, euthanasia, and climate change. Grading for this course will be based upon attendance and subsequent participation, tests, and a short essay.

PHI 115 TA Thurs, 6:00-8:40pm	Critical Thinking Knox 110	Lavine, M #11982
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PHI 115 DIP M W F, 9:00-9:50am	Critical Thinking NSC 210	Dipert, R #20877
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“Critical thinking” is a skill that is widely endorsed but little understood. A simple characterization of critical thinking is that it requires a willingness to consider the falsity of all beliefs, even cherished ones, and an ability to consider, and evaluate, evidence and arguments both for and against any claim. There are three goals of this skill. First, one should be able to analyze the arguments of others, locating the conclusions, intermediate conclusions, and unstated premises of their arguments, as well as some skill in identifying valid or strong arguments (as opposed to invalid or weak ones). Second, one should be able to develop and state the strongest arguments for a position that one believes. Finally one should be able to find conclusions that are entailed by premises, including solving problems and puzzles. The last skill, problem solving, can even be applied to practical and philosophical problems.

In addition to making a student a more careful and critical reader and thinker, this course has benefits in improving the organization of one’s writing, becoming a more careful reader, and improving future performance on tests like the LSAT, MEDCAT, and GRE.

This course contrasts with PHI 215 and PHI 315 insofar as it will not use much symbolic logic. Critical thinking must address to some extent the typical valid and invalid patterns of reasoning,

so we will look at some of the more common basic valid and invalid patterns in Aristotelian (using some, all, no) and propositional logic (and, or, if...then).

PHI 129 BEE (*Honors Only*)
Thurs, 10:00-12:00pm

The Intelligent Design Controversy
Capen 109

Beebe, J
#20884

During the last 20 years, the most visible area of debate between science and religion has centered around the intelligent design movement. Proponents of intelligent design claim that that unguided natural processes cannot explain (i) the fine-tuning of the fundamental forces of nature and properties of the fundamental particles that make our universe life-permitting, (ii) the origin of the first life on Earth, and (iii) the history of life on Earth, as represented in the fossil record. As you can imagine, these theses are quite controversial. Because proponents of intelligent design have more training and expertise in various areas of science and because they draw upon scientific facts in a more sophisticated way than earlier proponents of creationism, the current debate over these theses has become more scientifically complex than it once was. Because the theological commitments of the intelligent design movement are more neutral than earlier forms of creationism, several state legislatures have proposed measures to get intelligent design taught in high school science classes, alongside evolution and other naturalistic theories. We will examine the scientific, philosophical, and legal aspects of this current area of debate.

PHI 215 KEA
T TH, 9:30-10:50am

Intro to Deductive Logic
NSC 210

Kearns, J
#24010

In this course we will study deductive reasoning and deductive arguments. The languages we speak are useful devices for packaging information compactly. We employ language to record, store, and retrieve information, and to transmit information to other people, as well as to receive information from them. Because language packages information compactly, it often isn't obvious just what information is contained in a given passage or text. Deduction is a technique or procedure for unpacking and making explicit information contained implicitly in a sentence, paragraph, or longer work.

We will study deduction by developing one or, possibly, two logical theories. The primary theory focuses on syllogistic logic, the logic of categorical statements that was first formulated by Aristotle, who invented logic, and was subsequently refined and developed over a long period of time. If time permits, we will take a relatively brief look at a theory of propositional logic, one which investigates a language containing artificial symbols whose meanings can be given by using truth-tables.

The goals of the course include improving the ability to recognize and analyze arguments that we encounter (arguments made by other people), and improving the ability to make deductively correct arguments of our own. There will be frequent homework assignments which are graded, two or three in-class tests, and a final exam, but no term paper.

PHI 215 DIP
M W F, 11:00-11:50am

Intro to Deductive Logic
Knox 04

Dipert, R
#24011

This is a course on (mainly) symbolic deductive logic that covers primarily Aristotelian logic and propositional logic. Deductive logic generally is the study of arguments which purport to establish their conclusions with certainty, not probability. Aristotelian logic is the deductive logic of categorical sentences of the form "Some X's are Y's," "All X's are Y's," and "No X's are Y's." Propositional Logic is the deductive logic of sentences containing "and", "or," "not" and "if...then..." In both cases we will develop skills in translating English sentences into symbolic forms, giving deductions ("proofs") of conclusions from premises, and semantic theories of when arguments are valid (a dossier theory and Venn diagrams for Aristotelian logic, truth tables for propositional logic). The end of the course will discuss the place of deductive logic in theories of "forward reasoning" (what interesting conclusions follow from a set of premises), and deductive logic's relationship to abductive and inductive logics. In inductive logic we will look at simpler theorems of probability, the application of Mill's methods, and the most basic uses of Bayes' Theorem and curve fitting. The course will be supported by various computer tools.

PHI 236 BAU
T TH, 12:30-1:50pm

Business Ethics
Capen 31

Baumer, WH
#16194

This course addresses central issues and problems in business ethics, including basic approaches to ethics, ethical and cultural relativism, corporations and moral agency, classical and contemporary views of the free market system [capitalism], employee rights, equal opportunity and affirmative action, environmental issues, advertising, and corporate governance. No previous study of ethics or business is presupposed. Essays and case studies in the course text present and discuss these issues. Course sessions combine lectures and discussion.

Course text: Tom L. Beauchamp, Norman E. Bowie and Denis G. Arnold, eds., Ethical Theory and Business, 8th edition, Pearson Prentice Hall, Upper Saddle River, NJ, ©2009

Course requirements: attendance, three one-hour essay exams, each addressing one segment of the course, and a research essay.

PHI 298 AGR (Special Topics)
(Cross list w/JDS 306 LEC)
T TH, 9:30-10:50am

Medieval Jewish Philosophy
(Jewish Civ 1: Bible 1492)
Clemens 708

Green, A.
(JDS #19544)
PHI #25026

I will be teaching an exciting course this fall entitled "Medieval Jewish Philosophy: Dialogue and Conflict" where we will study selections of the works of three important medieval Jewish thinkers, Saadya Gaon's Doctrines and Beliefs, Judah Halevi's Kuzari and Moses Maimonides'

Guide of the Perplexed. We will deal with many of the important philosophic issues of the medieval period that resulted from a clash between Greek philosophy and the Biblical tradition including the nature of prophecy, providence, theodicy, rationality of the commandments, ethics, creation ex nihilo and the purpose of life. This course will be cross-listed as both a Jewish Thought and a Philosophy Department course.

PHI 315 BRN
M W F, 10:00-10:50am

Symbolic Logic
Clemens 322

Braun, D
#18644

This course will be dedicated to learning symbolic techniques for evaluating the validity of arguments. We will formulate a symbolic language and learn to translate ordinary English sentences into it. We will then apply precise formal techniques for determining whether the symbolic versions of the arguments are valid. Required work: Weekly homework assignments and up to four in-class exams, including a final exam to be taken during the final exam period. No pre-requisites.

PHI 328 KEA
T TH, 12:30-1:50pm

Philosophy of Language
Hoch 307

Kearns, J
#24012

The focus of this course will be on competing theories of reference, competing theories that philosophers have developed to explain the use of singular terms such as names (like George Washington or London, England) and descriptions (like Whistlers mother or the capital of Arizona) to pick out or fasten on objects in order to characterize them in some way. Although it might initially seem that referring is such a simple and familiar practice that no special theory is required to understand and explain it, this is not the case. Different theories of reference are linked to larger accounts of experience, thought and language.

We will begin by considering the opposing theories of Gottlob Frege (the inventor of modern logic) and Bertrand Russell, and move through the modern period of (analytic) philosophy to the present. Students will be encouraged, even expected, to develop their own, adequate, account of reference. There will be frequent short writing assignments, midterm and final exams, and a longer term paper.

PHI 333 STF
M W F, 11:00-11:50 am

Epistemology
O'Brian 209

Kelly, P
#24014

This is an advanced undergraduate course in philosophy focusing on epistemology, the study of knowledge. Ideas which will be considered include the nature, source, scope, and the necessary and sufficient conditions of knowledge. A previous course taken in philosophy is strongly recommended.

PHI 335 SHO
M W F, 11:00-11:50am

Ethical Theory
Clemens 119

Shockley, K
#24016

This course will introduce the student to ethical theory, the study of the nature and justification of moral concepts, principles and guidelines. The goals of this course are, first, to gain a theoretical understanding of some of the central issues of contemporary ethical theory and, second, to consider how one might reason about fundamental issues regarding the nature of value and morality. The abstract nature of this investigation allows us to address some of the most pressing questions of morality. How different are facts and values? Are determinations of right or wrong based on something more than our feelings, agreements, or social conventions? When I judge an act to be right, am I describing or identifying some property in the world? Or is this judgment the expression of some attitude I have regarding that act? These questions, we will see, are oriented around the overriding theme of this course: what is the nature of morality?

Students will be assumed to have at least a passing familiarity with the basic elements of Aristotle's *Nicomachean Ethics*, Mill's *Utilitarianism*, and Kant's *Groundwork of the Metaphysics of Morals*. A previous course in introductory or applied ethics should be sufficient preparation.

PHI 337 DRY

M W F, 1:00-1:50pm

**Bioethics; Social & Ethical
Values in Medicine**
Clemens 06

Dryden, L
#14818

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 TA

M W F, 9:00-9:50am

**Bioethics; Social & Ethical
Values in Medicine**
Hoch 307

Krgovic, J
#19488

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 FIF

M W F, 10:00-10:50am

**Bioethics; Social & Ethical
Values in Medicine (Nursing)**
Cooke 127

Smith, S.L
#24687

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 SMI **Bioethics; Social & Ethical** **Smith, S.L**
Values in Medicine (Nursing)
M W F, 11:00-11:50am **Baldy 110** **#19489**

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 TA **Bioethics; Social & Ethical** **Poenicke, P**
Values in Medicine
M W F, 8:00-8:50am **Knox 04** **#21332**

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 TA **Bioethics; Social & Ethical** **Nolan, C**
Values in Medicine (Nursing)
T TH, 8:00-9:20am **Clemens 119** **#18367**

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 337 TA **Bioethics; Social & Ethical** **Dowland, C**
Values in Medicine
T TH, 8:00-9:20am **Baldy 110** **#19089**

Examines current ethical positions and their application to ethical and social questions in medicine.

PHI 345 KOR **Aesthetics and Philosophy of Art** **Korsmeyer, C**
T TH, 9:30-10:50am **Baldy 110** **#24018**

The course aims to acquaint students with some of the major issues in aesthetics and philosophy of art in the (largely) western tradition. We shall cover such topics as: the role of art in society and the potential for danger in the arts and entertainment; the nature of artistic creativity and expression; the experience of beauty and of the sublime; the paradoxical enjoyment of tragedy and horror; and the aesthetics of food and drink. Because the concepts of art and aesthetic value develop historically and vary culturally, we shall consider historical material alongside contemporary theories.

What does it mean to value or to “appreciate” an object, whether art, nature, or “ordinary thing”? Our evaluation of particular art forms both traditional (e.g. paintings) and borderline

(e.g. food) will be examined alongside popular entertainment, video games, and the environment. Classes will be conducted with a mixture of lecture and discussion. Lectures will sometimes be accompanied with visual materials (slides, videos), and other examples of art. Students are expected to demonstrate familiarity with the theories presented and to analyze and critically assess their advantages and disadvantages.

Likely texts: Neill and Ridley, eds., *Arguing about Art*, Davies, *The Philosophy of Art*, Korsmeyer, ed., *Aesthetics: The Big Questions*. Before purchasing any of these, students are advised to check with the instructor: ckors@buffalo.edu.

PHI 346 DON	Philosophy in Literature	Donnelly, M
T TH, 11:00-12:20pm	Clemens 19	#24019

Literary works often deal with philosophical issues such as whether human beings are free, what makes an action good or bad, or what makes a person virtuous or base. In this class, we will consider these sorts of philosophical issues through both philosophical and literary works. Our readings will include selections from, among others, Aristotle, Sophocles, Boethius, William Shakespeare, Henry David Thoreau, Henry James, and Jean-Paul Sartre. Grades will be based on short written assignments, class presentations, and one longer paper.

PHI 356 BEE	Moral Psychology	Beebe, J
T TH, 2:00-3:20pm	Hoch 307	#24021

Moral psychology brings together philosophy, psychology, neuroscience, economics, and evolutionary theory to investigate and explain how we make the moral judgments and engage in the moral or immoral behaviors we do. The work of Joshua Greene and Jonathan Haidt, among others, will be featured.

PHI 370 PWL	Early Modern Philosophy	Powell, L
T TH, 12:30-1:50pm	Capen 109	#21137

We're all familiar with the claim that 'appearances can be deceiving,' or that 'things aren't always what they seem.' And we've all had experiences that exemplify those claims as well; we glance quickly from a distance and wind up mistaking a stranger for a close friend, or we get confused by an optical illusion. Since we make our judgments about the way things are on the basis of the way things seem, it makes sense to ask ourselves how we can tell the cases where appearances are deceiving from the cases where they are not.

What is reality like, and how can we figure that out from the way things seem or appear to be? This question was a major concern for philosophers in the early modern period, and in this course, we will study some of the most important/influential attempts to answer it offered by

leading scholars of the day. We will also see how their answers to these questions relate to their views on freedom of the will, ethics, and personal identity.

PHI 380 LAW **19th C. Philosophy Kant to Nietzsche** **Lawler, J**
M W F, 12:00-12:50pm, **Fronczak 422** **#24027**

In his systematic philosophical works, Kant attempts to resolve the contradictions in early modern philosophy between the materialist empiricism and idealist rationalism. In his conception of appearance and reality, Kant seeks to reconcile the antinomies of matter and spirit, determinism and free will, self-interest and morality, secular science and a religion indicated by reason itself.

If Kant's positions culminated one stage in the history of Western philosophy, they started a second stage, in which they were put to the test in various ways. With his conception of dialectical reason, Hegel, followed by Marx, argues that an expanded conception of reason can resolve the oppositions generated by Kant's abstract conceptual analysis. More impressed by Kant's stress on the limits of reason, Kierkegaard and Nietzsche argue that ultimate reality can be accessed by such non-rational means as religious faith or creative imagination.

Such philosophical perspectives were generally linked to the central questions of social life. Kant establishes moral limits to the freedom of the market of Adam Smith's laissez-faire capitalism. Hegel provides grounds for what is now called welfare-state capitalism. Marx argues that human freedom and democracy require the egalitarian economics of socialism. By contrast Kierkegaard sees in socialism the end of freedom and Nietzsche draws from the Darwinian struggle for survival grounds for a mystic social hierarchy that would later entrance Hitler. James, for his part, was one of the first to denounce the newly emerging American imperialism as a betrayal of the freedom and equality of the American founding Constitution. Such social options continue for the most part to pervade our contemporary discourse of social choice. The philosophical theories sketched in this course in this way present the classical arguments for our contemporary social debates.

All reading materials will be supplied by the instructor. Students will be required to take periodic quizzes, make one oral presentation to the class, and write an in-class essay for the final exam.

PHI 398 COH (Cross List W/ JDS 399) **Redemption in Jewish Thought** **Cohen, R**
Wed, 2:00-4:50pm **Clemens 708** **#24355**

Under the banner of redemption Jewish sages and thinkers conceive the ends and purposes of life, and more specifically of politics ("kingship"). It is the ultimate aim of all of Judaism. Beyond, broader and higher than personal salvation, redemption is a social and communal

notion, applying to Jews as a people and to all humankind, and indeed to all sentient creatures. In this course we will examine and compare various conceptions of redemption -different ways of thinking how divine and human are related to achieve ultimate ends - in the Jewish tradition, by reading selections from the works of Maimonides, Moses Mendelssohn, Eli Benamozegh, Theodor Herzl, Hermann Cohen, Martin Buber, Franz Rosenzweig, and Emmanuel Levinas.

PHI 420 (w/520) BIT
Wed, 1:00-3:50pm

Philosophy of Relativity
Park 141

Bittner, T
#20879

PHI 465 YUJ
M W, 2:00-3:20pm

Ancient Philosophy: Stoicism
Clemens 17

Yu, J
#24036

This seminar examines the major themes of the Stoic philosophy, including physics, epistemology, logic, theology, determinism, political philosophy, but the central focus will be on the Stoic ethics. We seek to understand what it is to be a Stoic and why be a Stoic, trace the relation between Socrates and the stoics, and explores the Stoic contributions to contemporary ethical debates.

Texts: A. A. Long and D. N. Sedley, 1987, *The Hellenistic Philosophers* vol. 1, Cambridge: Cambridge University Press [1987].

PHI 489 (w/519) BRN
M W F, 12:00-12:50pm,

Advanced Logic
Fronczak 454

Braun, D
#24038

This course will discuss a variety of logical systems beyond elementary logic that are commonly used in philosophy. We will, however, begin with propositional (sentential) logic, so as to develop its syntax, semantics, and proof theory in a more rigorous way than is common in beginning logic courses. We will show that these “match” in a certain sense. More precisely, we will prove the soundness of a certain deductive system for propositional logic, and sketch a proof of its completeness. We will then turn to modal logic, which is the logic of necessity and possibility. We will consider the proof theory and semantics of several systems of modal logic, and the soundness and completeness of those systems. Depending on time, we will discuss some of the following: tense logic, deontic logic, counterfactual conditionals, first-order predicate logic, modal first-order predicate logic, and definite descriptions. Required work: Approximately fourteen homework assignments, and approximately four exams, including an exam during the finals period. Pre-requisite, **strictly enforced:** Philosophy 315 (Symbolic Logic) at UB or its equivalent. Students who have not taken Philosophy 315 at UB, but who believe that they taken an equivalent course, must contact the instructor before enrolling.

**See HUB Registration site for Individual Course Sections with Philosophy Faculty
Meeting Days/Times Arranged with Professors:**

PHI 401 Honors Tutorial

PHI 499 Undergraduate Tutorial

Revised 08/27/2013 dk