

Fall 2014
Department of Philosophy
Undergraduate Course Descriptions

Room locations subject to change

<http://www.buffalo.edu/cas/philosophy/undergrad-study/ug-courses.html>

PHI 101 CHO	Intro to Philosophy	Cho, K
M W F, 10:00-10:50am	Fronczak 422	#19452

The principal purpose of introductory philosophy is to make each student familiar with several very basic questions. Foremost among these is the need of critical thinking. What is to be critically examined are not only the ideas of Truth, Moral Virtue, Aesthetic and Religious values, but the way philosophy has handled and answered them. In other words, the way humans as seekers of such truth and values are themselves to be constantly questioned and re-defined along the way. This includes questioning the meaning and status of rationality with which human being has become identified. Is the "rational Ego" the conclusive answer? Where is "human nature" relegated? What has become of "emotional," "common-sensical" or "instinctive" qualities? What has become of "Others" and "otherness"? While Rationality and the "Rational Self" played the dominant role in awakening and promoting such critical thinking, our course will open wider "Perspectives" than conventional introduction has attempted. Different background in history, language and personal experiences do get some due considerations.

Required Texts:

1. Robert Solomon, *Introducing Philosophy* (10th Ed.) Oxford
2. Michael Polanyi, *Personal Knowledge*

PHI 101 PWL	Intro to Philosophy	Powell, L
T TH, 9:30-10:50	Cooke 121	#22629

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 107 KNG T TH, 12:30-1:50	Intro to Ethics Baldy 101	King, A #21549
PHI 107 DIP T TH, 11:00-12:20	Intro to Ethics Clemen 06	Dipert, R #18072
PHI 107 KOR M W F, 11:00-11:50	Intro to Ethics Baldy 101	Korsmeyer, C #21014

What does it mean to be a good person? How should we make moral decisions? Are there rules to follow in order to do right? What are our responsibilities to ourselves and others? Do we have moral responsibilities to nonhuman animals? What is the relation between goodness and happiness? These are just a few of the questions addressed by moral philosophers. This course will introduce students to several influential approaches to ethics, drawing from historical and contemporary philosophers and applying their ideas to practical situations that arise in our own lives.

PHI 115 TA1 T TH, 8:00-9:20	Critical Thinking Clemen 04	Parmar, H S #17853
PHI 115 DIP M W F, 9:00-9:50	Critical Thinking Clemen 06	Dipert, R #21880
PHI 129 BEE (<i>Honors Only</i>) TH, 10:00-12:20	Understand Probability and Randomness in Everyday Life (Special Topics) Capen 109	Beebe, J #21883

Although we are constantly bombarded with statistical information in the modern world (from the results of medical tests to political opinion polls), many people lack the skills to be good consumers of this kind of information. As a result, people are often ill-equipped to understand the risks and uncertainties that they face in their lives (from the chance of being involved in a car accident to the chance that they have cancer, given the results of a particular medical test). This course will be a non-mathematical introduction to the ideas of probability, chance, randomness, and luck in everyday life. We will also look at some common mistakes that people make in thinking about these ideas and how we can avoid them. For example, many people are too quick to draw conclusions on the basis of a pattern observed in a very small data set. Others read greater meaning into surprising events than is warranted by a proper understanding of the

chance of those events occurring. Many people systematically ignore probabilistic or statistical data and rely instead upon gut feelings or intuition. It is the goal of this course to help students better understand and critically engage with the probabilistic or statistical information that they will face in their professional and personal lives.

PHI 175 KEA
T TH, 9:30-10:50

Intro to Deductive Logic
Hochsteter 139

Kearns, J
#22567

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

Symbolic Logic
Clemen 322

Braun, D
#21065

This course will be dedicated to learning symbolic techniques for evaluating the validity of arguments. We will create a symbolic language and learn to translate ordinary English sentences into it. We will then apply precise formal techniques for determining whether the resulting symbolic arguments are valid. No pre-requisites. There will be weekly homework assignments, two midterm exams, and a final exam.

PHI 234 TA1
M W F, 9:00-9:50

Environmental Ethics
Clemen 119

Cline, B
#24178

PHI 236 TA1
T TH, 12:30-1:50

Business Ethics
Clemen 19

Otte, J N
#19745

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 237 SSM
T TH, 11:00-12:20

Bioethics; Social & Ethical
Values in Medicine
Clemen 04

Smith, S L
#21551

This is an introductory course that will address contemporary social and ethical issues in medicine. Students will be introduced to some of the prominent ethical theories in philosophy (Utilitarianism, Kantian theory, Virtue ethics, etc.) and will examine contemporary issues in medicine within these frameworks. Topics to be covered include: research on human subjects, patient-professional relationship, research on non-human animals, informed consent, organ transplantation, eugenics, genetic testing, race and medicine and abortion. No prior knowledge in ethical theory is presumed for this course but students will be expected to critically examine the various issues in an intellectually mature manner. Course requirements will consist of discussion participation, tests, a paper, and completion of required readings.

PHI 237 STF	Bioethics; Social & Ethical Values in Medicine	Koch, P
M W F, 1:00-1:50	Baldy 108	#19154

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

PHI 237 TA1	Bioethics; Social & Ethical Values in Medicine	Minemura, Y
T TH, 8:00-9:20	Clemen 06	#20928

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

PHI 237 TA2	Bioethics; Social & Ethical Values in Medicine	Dowland, S C
T TH, 9:30-10:50	Clemen 04	#21327

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

PHI 237 TA3	Bioethics; Social & Ethical Values in Medicine	Krgovic, J
M W F, 10:00-10:50	Clemen 04	#22798

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

PHI 237 TA4	Bioethics; Social & Ethical Values in Medicine	Poenicke, P A
M W F, 9:00-9:50	Clemen 04	#21550

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

PHI 237 TA5	Bioethics; Social & Ethical Values in Medicine	Limbaugh, D G
M W F, 8:00-8:50	Clemen 04	#22073

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

PHI 237 TA6	Bioethics; Social & Ethical Values in Medicine	Monaghan, J
M W F, 8:00-8:50	Dfn 205	#24198

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

PHI 237 ST2	Bioethics; Social & Ethical Values in Medicine	Hahn, D
Tu Th, 9:30-10:50	Kimbal 108	#24969

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

CANCELLED: PHI 248 LAW	Philosophy and Pop Culture	Nomikos, A A
		#24079

Contemporary television programs, films and popular novels often involve the same issues, questions and probing reflections that philosophers have explored since the time of Plato. On the one hand, stories that are told with skill and imagination in popular culture provide compelling illustrations of ideas treated abstractly and systematically by philosophers. Connecting popular culture with the concepts developed by philosophers makes the concepts more real as we take the pop culture more seriously. Often, the best of pop culture provides explorations that take philosophical thought to unexpected levels, and so provide fresh stimulus for deeper philosophical reflection. Bringing together some of the most prominent works in contemporary popular culture with relevant classical texts of the history of philosophy is both entertaining and intellectually fruitful.

In addition to *The Simpsons* and Dan Brown's *The Da Vinci Code*, the course will discuss *The Matrix Trilogy*, *Star Wars*, *The Passion of the Christ*, *Buffy the Vampire Slayer*, Woody Allen's *Crimes and Misdemeanors*, and the film *Avatar*. Classical writings to be discussed: Plato, Kant, and Hegel, along with canonical and gnostic gospels. Course text: James Lawler, *The God Tube: The Hidden Spiritual Message in Pop Culture* (Chicago: Open Court Publishers, 2010).

PHI 252 YU	Eastern Philosophy	Yu, J
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M W F, 1:00-1:50

NSC 220

#24192

This introductory course will cover mainly the basic assumptions, methods, terminologies, and doctrines of Confucianism, Daoism, Mohism, Yangism, and Legalism. Buddhism and Neo-Confucianism will also be briefly discussed. We will explore the differences and similarities between Chinese and Western philosophies. This course assumes no background in Chinese language or culture. Course sessions will combine lectures, seminars and discussion.

Textbook: Philip J. Ivanhoe and Bryan W. Van Norden, eds., *Readings in Classical Chinese Philosophy* (Hackett Publishing, 2003).

PHI 288 KEA

20c Philosophy

Kearns, J

T TH, 12:30-1:50

Park 250

#24194

In this course we will take a close look at some important philosophers and philosophical movements in the twentieth century. The course does not provide a comprehensive survey of philosophy in the twentieth century. I think it is more useful, and more interesting, to read books by single authors, rather than reading selections from a wide variety of works. Given this approach, we cannot survey the entire twentieth century in a one-semester course.

We will devote approximately two weeks (four classes) to each of the authors we read. We will cover the following authors, and works, in the order in which they are listed:

Bertrand Russell (*The Philosophy of Logical Atomism*)

Ludwig Wittgenstein (*Tractatus Logico-Philosophicus*)

W. V. Quine (*Word and Object*)

Thomas Kuhn (*The Structure of Scientific Revolutions*)

John Rawls (*Theory of Justice*)

Existentialism: Jean Paul Sartre and Albert Camus (*To be determined*)

The course emphasizes analytic philosophy, or the analytic approach to philosophy, rather than the continental perspective. (But Sartre and Camus belong to the continental tradition.) The main goal for students is that they recognize and understand the key ideas and arguments found in each of the philosophers whom we read.

There will be frequent short writing assignments, approximately one each week, midterm and final exams, a class report, and a term paper.

**CANCELLED: PHI 298 SHO Practical Ethics
(Special Topics)**

**Shockley, K
#22864**

This introductory course is designed to introduce students to the role of ethical deliberation in a range of practical contexts. The class considers problems posed for professionals in light of managerial, economic, and environmental contexts. Rather than attempt to show what is the right thing to do, the goal of this course is to characterize and demonstrate the importance of ethical deliberation in accessing the optimal course of action. The tools found in ethical deliberation will be used to consider what principled options are available, how to weigh those options in a meaningful fashion, and how to render decisions that are based on the best available evidence. The class will emphasize the practical nature of ethics in a manner that both recognizes the specific context in which particular ethical problems occur, and the independence of ethical deliberation from any particular social, national, or legal context. On completion of this course students should be able to provide an ethical analysis of a problematic scenario (often presented in the form of case studies) and justify a course of action in response to that scenario.

**PHI 328 BRN
M W F, 12:00-12:50**

**Philosophy of Language
Clemen 04**

**Braun, D
#22569**

Words and sentences in English and other languages are meaningful. That is why speakers can use sentences to communicate their thoughts. But do words and sentence have meanings? If so, what are meanings? Are meanings entities of some sort? If so, what are they? Are they physical objects? Mental objects? Abstract objects? What are the meanings of such words as 'Barack Obama', 'dog', 'red', 'run', 'and', and 'the'? How are meaning, reference, truth, thought, and communication related? And how do words and sentences get their meanings and referents? We will begin this course by considering several theories about the nature of meaning and reference. We will then consider the use of language in communication and other speech acts. We will end with applications of philosophy of language to law, ethics, and metaphor. Pre-requisite: One prior course in philosophy, preferably in analytic philosophy. I will use some symbolic logic, which I will explain as fully as possible in the time we have, but you may find this course easier if you have taken a course in symbolic logic. There will (tentatively) be two exams and at least two papers of roughly five pages each.

PHI 333 BEE
T TH, 2:00-3:20

Epistemology
Clemen 04

Beebe, J
#22571

This course will examine philosophical theories of knowledge and rationally justified belief. We will pay special attention to formal or mathematical models of the nature of scientific evidence and rationality.

PHI 342 SHO
T TH, 12:30-1:50

Political Philosophy
Clemen 06

Shockley, K
#24195

This course will provide an introduction to political philosophy through the examination of canonical texts in the western political theory tradition. Our focus will be on the social contract. We will begin by working through the Greek conception of civic life that anticipated the modern social contract, work through the early modern period where the social contract received its first mature expression (Hobbes, Locke, and Rousseau), and conclude with a wide range of critiques and refinements of the social contract. Throughout the course we will consider the way different political philosophies gave rise to different social and political institutions, and informed conceptions of what it was to live in a political community.

PHI 356 KOR
M W F, 1:00-1:50

Emotion Theory
(Special Topics)
Park 142

Korsmeyer, C
#22578

What is an emotion? How do emotions relate to beliefs (that a food is taboo, for example); to physical reactions (rapid pulse); to moral character (capacity for sympathy); to relationships with others (family ties); to responses to art (enjoyment of horror films)? Do emotions vary with cultures, or are there universal human responses? Do nonhuman animals also have emotions like ours? These and other questions are addressed by the branch of philosophy known as emotion theory. This course will examine several contemporary philosophical approaches to emotions, referring from time to time to relevant philosophers of the past, and also to findings from the sciences that illuminate our affective lives.

PHI 489 (w/579) CHO

**Heidegger's The Fundamental
Concepts of Metaphysics (Special Topics)
Park 142**

**Cho, K
#24455**

Fri, 1:30-4:10

The main text of our seminar, *The Fundamental Concepts of Metaphysics*, was originally a lecture Heidegger held during 1929/30. His major work, *Being and Time*, appeared only two years earlier, and his famous inaugural address at the University of Freiburg, "What is Metaphysics?", was delivered in 1928. It was a period of Heidegger's intensely critical thinking, concentrated on the problem of metaphysics. More specifically, it was an inquiry into the problem of how metaphysics inevitably emerges as an event, as phenomena, and what motivates and sustains it.

Heidegger certainly would not follow Aristotle, defining human being as "Rational Animal", because full-fledged animality and rationality are mutually exclusive and could exist as a unity of only a toned-down version of those two traits, which means it is a tertium that cancels out both characteristics.

On the other hand, taking the pre-philosophical, ordinary everyday understanding of the meaning of "being", however clear and firm, could not serve even as a tentative first step toward a metaphysical inquiry. Heidegger already pointed out such a futility of relying on a "doxic possession" of knowledge by quoting from Plato's *Sophist*. (*Being and Time*, p.1)

In *The Fundamental Concepts*, Heidegger employs the technique of "origin analysis" in much the same way as Husserl's phenomenology does. But Heidegger puts a greater stress on the "worldhood" as it exerts powerful attuning role via human moods. Being emotionally attuned to "boredom" means not only that we are passively swept into the mood (of solitude and finitude), but such sentiment serves also a certain enabling purpose. Was it not the mood of "anxiety" in *Being and Time* that not only wrapped us up with the veil of "anxiety", but somehow empowered us with it, to affirm a life of metaphysical finitude, to be oneself, but also to show a little bit of care, to recognize different modes of being in the world.

Stressing the true meaning of "Being in the middle of the entities" (*inter-esse*), Heidegger extrapolated in his lecture some observations on organic forms of life, profoundly aware of what enormous rampage we humans have brought into the heart of living nature through their technological, mechanistic technological encroachments. Heidegger's turning toward other forms of life, like animals (though they are poor in world), rocks and stones (though they are worldless), and talking about the organic life in general, was not an excursion, an amateurish dabbling with some isolated events at the fringe of biological experiment. We are enabled to see nature differently because we humans are not essentially only "anthropo-centric", but more fundamentally because we exist in a unique way with the question of "meta-physics" in the middle of being with other forms of life.

**CANCELLED: PHI 489 (w/519) DIP Topics in Logic: Phi Software
(Special Topics)**

**Dipert, R
#22595**

After a rapid review of propositional and quantificational logic, including some alternative logics and alternative notations, we will study two important "extensions" of first-order logic, axiomatic formulations of mereology (part-whole theory) and axiomatic (Zermelo-Fraenkel) set theory. We will discuss some of the philosophical issues that surround these theories but will mostly explore their deductive structure. The last part of the course will be devoted to software tools for use in exploring logical theories: the computer language Prolog (and the paradigm of logic programming), software tools in Prolog, and then various "automatic" theorem-provers and reasoners, such as Prover9 and SNARK. At the end of the course we will also look at logical formulations of metaphysics, in the form of characteristic axioms of the Basic Formal Ontology (BFO 2.0).

**CANCELLED: PHI 489 (w/579) RD Philosophy of War and Peace
(Special Topics)**

**Dipert, R
#24205**

The main goal of this course is to introduce students to historical and contemporary thinking about the philosophy of war and especially about the morality of war—when it is morally justified (if ever) to go to war, and when soldiers are already fighting in a war, which means are morally permissible and which aren't (such as torture, cruel weapons, or killing civilians). As always in philosophy, we are concerned mainly with carefully developing reasons why certain positions might be correct. The moral issues involving war are a subject of keen contemporary interest, since the U.S. has recently been engaged in two wars, one of which was begun by a controversial strategy (preemptive war) and both of which involve complex moral judgments about prisoners of war, accidental killing of civilians, use of automated or remotely controlled weapons (drones), and torture. A recent topic of considerable interest that we will discuss is the ethics of cyberwarfare—what should be the moral considerations in nation-on-nation attacks on computer systems, such as via the internet. Among our readings in the course will be parts of the U.N. Charter, the Geneva and Hague Conventions, and U.S. military laws of warfare.

The instructor was a professor at the U.S. Military Academy at West Point and worked for a year with an inter-agency research group at the U.S. Naval Academy studying the ethics of cyberwarfare. It would be helpful if students have had a previous course in philosophy, especially in ethics or political philosophy, but this is not a requirement.

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