

Revised June 1st, 2011

## Fall 2011 - CAS Department of Philosophy Undergraduate Courses

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

<b>PHI 101 CHO</b> MWF	<b>Intro To Philosophy</b> 8:00-8:50am	O'Brian 109	<b>Cho, K</b> 31411
---------------------------	---	-------------	------------------------

The main body of our introductory philosophy has been and still is Western philosophy. But we are also experiencing in recent years that some substantial, not merely perfunctory, discussion of Asian philosophy material, if carefully chosen and is in contextual harmony with the Classical Western thought, stimulates philosophical thinking as such. Students who seek and enjoy such contrastive approach seem to be growing in number, perhaps a sign of the time in this globalized world.

Besides Robert Solomon's *Introducing Philosophy* (8th or 9th edition, Oxford University Press), Arthur Waley's *Three Ways of Thought in Ancient China* (Doubleday Anchor Book) will be used as main texts. Some printouts will be also distributed.

<b>PHI 101 MCG</b> MWF	<b>Intro To Philosophy</b> 1:00-1:50pm	Knox 109	<b>McGlone, M</b> 34036
---------------------------	---	----------	----------------------------

This course is an introduction to philosophy, with an emphasis on issues in metaphysics and epistemology. We will address a number of intriguing philosophical questions: Are there any good reasons for believing or disbelieving in God? To what extent are we justified in believing what we do about the external world? To what extent are we justified in believing what we do about what we have not yet perceived on the basis of what we have? How do our concepts of free action and moral responsibility fit with a modern, scientific conception of the world? How are the mental features exhibited in the world related to the physical or material features so exhibited?

We will study a number of important responses to these (and many other) questions, reading both historical and contemporary sources. At each step, we will focus on formulating and assessing arguments for and against the philosophical positions that support these responses.

<b>PHI 101 YU</b>	<b>Intro To Philosophy</b>		<b>Yu, J</b>
Tu/Th	12:30-1:50pm	NSC 215	37935

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 position for themselves. The course is intended to train and develop the analytical capacities of the students. 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.

Text: *Introducing Philosophy*, by Robert Solomon, Oxford, 2008 [paperbound]

<b>PHI 107 DON</b>	<b>Intro to Ethics</b>		<b>Donnelly, M</b>
Tu/Th	11:00am-12:20pm	Baldy 101	27007

Nearly everyone assumes that some human actions are morally good 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 proposals for distinguishing between morally acceptable and morally unacceptable actions. We will focus on moral 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 regular class participation and examinations.

<b>PHI 107 KOR</b>	<b>Intro to Ethics</b>		<b>Korsmeyer, C</b>
MWF	9:00-9:50am	Knox 104	35579

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 the nonhuman world? 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. Historical theorists we shall read include Plato, Aristotle, Kant, and Mill. We shall also read a contemporary ethical theory, possibly the existentialist work of Simone de Beauvoir.

<b>PHI 107 TA1</b>	<b>Intro to Ethics</b>		<b>Staff</b>
MWF	2:00-2:50pm	Clemens 17	37286

<b>PHI 115 JB</b>	<b>Critical Thinking</b>		<b>Beebe, J</b>
M	6:00-8:40pm	Knox 110	26216

This course will focus upon developing students' critical thinking skills through careful analysis, reasoned inference and thoughtful evaluation of contemporary culture and ideas. Students will learn how to clarify ideas, analyze arguments, and evaluate inductive, deductive, comparative, ideological and empirical reasoning.

<b>PHI 138 BEE</b>	<b>Topics in Ethics</b>		<b>Beebe, J</b>
W	7:00-9:50pm	Baldy 106	37288

<b>PHI 215 KRN</b>	<b>Intro To Deductive Logic</b>		<b>Kearns, J</b>
Tu/Th	5:00-6:20pm	NSC 228	32669

In this class, we will study arguments which involve reasoning from premisses to conclusions. We will develop our ability to recognize arguments and analyze their structures. We will briefly survey different kinds of arguments, and consider what criteria are appropriate for evaluating them. We will then focus exclusively on deductive arguments, and develop one or more simple logical theories for exploring syllogistic logic. These theories are further developments of the original logical theory developed by Aristotle, and we will pay some attention to the history of syllogistic logic, but the main emphasis will be on the more recent systems. There will be frequent homework assignments, and at least two exams, but no term paper.

<b>PHI 236 BAU</b>	<b>Business Ethics</b>		<b>Baumer, W</b>
Tu/Th	12:30-1:50pm	Baldy 101	32305

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.

<b>PHI 238 EH</b> MW	<b>Philosophy of Law</b> 3:00-4:20pm	Cooke 121	<b>Ehrenberg, K</b> 37289
-------------------------	---	-----------	------------------------------

This course canvasses several areas of both general and specific jurisprudence. It will cover the relation between law and morality by looking at legal positivism, natural law, and legal interpretivism. We will also investigate the relation of these theories to theories of law's indeterminism: legal realism, law and economics, critical legal studies, and feminist theory. Then we will turn to specific philosophical issues in the law such as legal authority and the obligation to obey the law, the nature of legal responsibility, the debate over judicial review and constitutionalism, and the nature of legal reasoning. We will not discuss applied ideological issues like abortion or euthanasia, except perhaps in passing by way of example, but the tools and theories you learn in the class will help inform your discussion of those problems elsewhere. Some prior familiarity with or study of philosophy or philosophical texts is highly recommended.

<b>PHI 252 YU</b> Tu/Th	<b>Topics in Eastern Philosophy</b> 2:00-3:20pm	Clemens 322	<b>Yu, J</b> 37290
----------------------------	--	-------------	-----------------------

This course is an introduction to Chinese philosophy by examining the basic assumptions, methods, terminologies, and doctrines of major Chinese philosophers. We focus on classical Chinese philosophy (Confucianism, Daoism, Mohism, the Logicians and Legalism, etc), but will also introduce Chinese Buddhism and two major Neo-Confucian systems: Zhuxi and Wang Yangmin. This course assumes no background in Chinese language or culture, as essential historical and cultural information will be provided in lectures. Course sessions will combine lectures and discussions.

Textbook: Wing-Tsit Chan, A Source Book in Chinese Philosophy, Princeton, 1963

<b>PHI 315 BRN</b> MWF	<b>Symbolic Logic</b> 11:00-11:50am	NSC 210	<b>Braun, D</b> 35724
---------------------------	--	---------	--------------------------

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 symbolic arguments are valid. No pre-requisites.

**PHI 315 DIP**  
MWF

**Symbolic Logic**  
12:00-12:50pm

Clemens 04

**Dipert,R**  
37291

This course is recommended for philosophy majors, especially those who have taken PHI 215, or for majors in mathematics, computer science, or the sciences. It is also the preferred logic course for anyone who wants to advance in UB's ontology program. There are no prerequisites, but the course will move rapidly and cover much material. The first half of the course will be devoted to learning, very well, the symbolized language (including translations from English) and the deductive theory of First-Order Predicate logic (FOPL). We will also discuss, but not prove, some major metalogical results: that FOPL is sound and complete, and that it is undecidable.

The course has several features that will distinguish it from other sections of PHI 315. First, it will use extensively the sophisticated software packaged with the textbook, *Language, Proof, and Logic*. Ideally, this does not make the course harder, but rather easier, because you can get your errors corrected while you are doing homework. Second, you will be learning some easy portions of a computer-programming language, Prolog (for *Programming in logic*), and using programs in this language to construct models, and test for validity, consistency, and deducibility. Third you be learning the "next-generation" of a logical language, Common Logic (CL), including how to use it to represent ontological relationships. Finally, you will learn how to use "theorem-proving" software, such as programs we write in Prolog and the public-domain program Prover9.

**PHI 321 WIL**  
MWF

**Philosophy of Science**  
11:00-11:50am

NSC 228

**Williams, N**  
37292

This course is intended as a general introduction to some of the main metaphysical and epistemological problems that arise in the natural sciences, and that comprise the philosophy of science. We will consider four philosophical topics concerning:

Demarcation: What is the difference between science and nonscience? Most of us are happy to accept that astronomy is a science, and astrology is not; but if both offer theories about the world, what makes it the case that the theories of one are scientific and the other are not?

Causation and Explanation: What is it we do when we seek to provide scientific explanations? How do explanations in the sciences differ from other types of explanations? What is the connection between laws of nature and explanations? Do explanations have to be true to explain?

Theories and Entities: Scientists are in the business of providing theories about the world around us. What is the nature of those theories, and what should we say about the entities posited by those theories?

Induction and Confirmation: Can scientific theories be proven true? How rigorous must testing be for us to accept scientific theories? What do we do if to theories are equally supported by the scientific evidence?

No prior background in philosophy or science is assumed or required, but students of those disciplines (and also students of psychology, cog sci, and the social sciences) are likely to find the course of interest, and of use.

<b>PHI 328 BRN</b> MWF	<b>Philosophy Of Language</b> 1:00-1:50pm	Baldy 101	<b>Braun,D</b> 32190
---------------------------	--	-----------	-------------------------

Words and sentences in English and other languages have meanings. That is why speakers can use sentences to communicate their thoughts, some of which are true. But what are meanings? What are the meanings of „Jimmy Carter“, „dog“, red“, „waves“, „marry“, and „the“? How are meaning, reference, thought, communication, and truth related? 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 discuss communication and speech acts, the determination of word and sentence meaning, and skepticism about meaning. If time permits, we will end with applications of philosophy of language to ethics and the law. Pre-requisite: One prior course in philosophy. However, this will be an advanced course in philosophy, and it will be very helpful to have taken several prior courses 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.

<b>PHI 333 BBE</b> MW	<b>Epistemology</b> 3:30-4:45pm	NSC 218	<b>Beebe, J</b> 37293
--------------------------	------------------------------------	---------	--------------------------

This course will provide a survey of the leading philosophical theories of knowledge, evidence and rationality from a contemporary perspective. Questions to be addressed include “What requirements must be satisfied in order to have genuine knowledge?” “What distinguishes knowledge from mere true belief?” “What is the extent of our knowledge?” and “Are there different species of rationality?”

<b>PHI 335 SHO</b> Tu/Th	<b>Contemporary Ethical Theory</b> 11:00am-12:20pm	Clemens 04	<b>Shockley, K</b> 37294
-----------------------------	---	------------	-----------------------------

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.

<b>PHI 337 D</b>	<b>Soc &amp; Eth Values In Med</b>		<b>Dryden, L</b>
MWF	1:00-1:50pm	Clemens 06	30289

This course will examine a number of important ethical issues that arise in medical and health care practice from a standpoint that employs ethics, the philosophical study of moral choice, as a point of departure. The question whether moral decision making is socially and culturally relative will be considered as will the question whether moral decision making is primarily a matter of personal feeling and emotion. This course will examine how religion influences many people's views on medical ethical issues, and whether moral guidance derived from religion has special status. There will be significant attention to historically important ethical theories (Natural Law, Utilitarianism, and Immanuel Kant's ethical theory) so as to see what they pick out of a situation as being morally significant and how they structure moral choice. The course will examine alternate viewpoints for assessing the moral standing of human life and how our assumptions about human life and health affect and are perceived by disabled people. The principle of informed consent will be discussed and issues associated with its application will be identified and discussed. Advance directives will be discussed and created. Important ethical issues that arise as a result of technical advances in human reproduction such as in vitro fertilization, surrogacy and prenatal testing will be considered. The controversy about stem cell research will be considered. Controversies revolving around treatment of very sick newborn babies will be considered. The role of medical personnel in causing or assisting the death of their patients will be examined. The perspectives of disabled persons will be introduced to inform these discussions where appropriate.

At the conclusion of this course, students should be able to: identify and discuss cultural relativism, identify and discuss subjectivism in ethics, discuss the relation of religion to morality, explain differences between alternative ethical theories, apply alternative ethical theories to the resolution of moral problems in medicine, identify significant alternative viewpoints on when human life begins and the moral significance to be attached to it, list major elements of the Hippocratic Oath, understand the principle of informed consent and issues affecting its implementation in medicine, understand advance directives, identify significant moral and social consequences of advances in reproductive technology, evaluate arguments for and against stem cell research, evaluate arguments for and against denying treatment to or intentionally ending the life of newborn babies, and understand the argument for physician assisted suicide and responses to it.

<b>PHI 337 TA1</b>	<b>Soc &amp; Eth Values In Med</b>		<b>Koch, P</b>
Tu/Th	8:00-9:20am	Clemens 17	35300

<b>PHI 337 TA2</b>	<b>Soc &amp; Eth Values In Med</b>		<b>Spencer, M</b>
Tu/Th	8:00-9:20am	Parker 104 (South Campus)	36416

<b>PHI 337 TA3</b>	<b>Soc &amp; Eth Values In Med</b>		<b>Gifford, M</b>
Tu/Th	3:30-4:50pm	Frnczk 422	37295

**PHI 337 TA4**                      **Soc & Eth Values In Med**                      **Smith, S**  
MWF                                      9:00-9:50am                      Clemens 06                                      37296

**PHI 337 TA5**                      **Soc & Eth Values In Med**                      **Potter, J**  
MWF                                      11:00-11:50am                      Baldy 110                                      37297

**PHI 346 DON**                      **Philosophy in Literature**                      **Donnelly, M**  
Tu/Th                                      9:30-10:50am                      Baldy 101                                      37298

Literature often deals with philosophical issues--for example, free will and determinism, ethics, and the meaning of life. 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 348 LAW**                      **Philosophy and Pop Culture**                      **Lawler, J**  
Tu/Th                                      2:00-3:20pm                      Knox 14                                      37299

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 the scenarios found in contemporary culture with the concepts developed by philosophers helps us make concepts more real and to take them more seriously. But sometimes the themes developed in popular culture go beyond illustration of previously developed ideas and provide explorations that take philosophical thought to unexpected levels, and so provide fresh stimulus for deeper philosophical reflection. In either case, 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 *The DaVinci 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 *Dan Brown's, The DaVinci Code*. Classical writings to be discussed: Plato, canonical and Gnostic Gospels, Kant, and Hegel. Course text: James Lawler, *The God Tube: The Hidden Spiritual Message in Pop Culture* (Chicago: Open Court Publishers, 2010).

**PHI 370 DPT**                      **Early Modern Philosophy**                      **Dipert,R**  
MWF                                      2:00-2:50pm                      NSC 216                                      37300

The historical periods of philosophy are often divided this way: Ancient Philosophy, Mediaeval Philosophy, Modern Philosophy, 19th Century Philosophy, Contemporary Philosophy. "Modern" philosophy is usually considered to be everything after 1600, roughly everything after Mediaeval philosophy. "Early Modern Philosophy" covers the period 1600-1800, roughly beginning with Hobbes and Descartes and ending with Kant. This course will cover this period and most of these philosophers: Hobbes, Descartes, Locke, Berkeley, Hume, and Kant. The texts will include W. Matson's *A New History of Philosophy* and an anthology of original texts.

Requirements for the course will be tests, papers, and quizzes (on reading). The issues we will cover include metaphysics (what is reality), philosophy of religion (are there good arguments for the existence of philosophy), and especially epistemology—what we can know and how we can know it. Discussion in class will be heavily promoted.

<b>PHI 388 KRN</b>	<b>20c Philosophy</b>		<b>Kearns,J</b>
Tu/Th	2:00-3:20pm	Baldy 101	26051

The course will be a sampler of some philosophers and 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 interesting, to read books by single authors, rather than reading selections from a wide variety of works. Given this approach, we cannot survey the twentieth century in a one-semester course.

We will devote approximately two weeks (four classes) to each of the authors we sample. I propose to cover these authors in this order:

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 goal of this course is for students to recognize and understand key ideas and arguments found in each of the philosophers whom we read.

<b>PHI 391 CHO</b>	<b>Phenomenology (Husserl)</b>		<b>Cho,K</b>
MWF	11:00-11:50pm	Fronczak 454	37301

Our main emphasis is on Husserl, the founder of phenomenology and his basic ideas. The "kinship" between phenomenology and existentialism belongs more to the historical range of the topic, and as such only a general overview of this connection will be given. Husserl himself wrote at least three books which he labeled as "introduction," but it is fair to say that no compendious introduction exists, neither by him, nor by his followers, even over 100 years after the birth of phenomenology. The short answer to this riddle is in the nature of phenomenology as "doing" the work, rather than talking about what the work of philosophy is. This inevitably leads to the longer answer, to get in ever more radical manner, to the "issues themselves" and bring them into "self-showing" state. Phenomenology has gone through several stages of rebirth and rejuvenation, and currently another such movement is in the offing, in relation to analytic philosophy (intentionality, intersubjectivity).

Texts: Husserl: *Shorter Works*, ed., P. McCormick and F. Elliston, University of Notre Dame Press

Husserl: *Expositions and Appraisals*, ed., Elliston and McCormick, University of Notre Dame Press

**PHI 498 BEE**  
ARR

**Undergrd Research Activity**  
ARR

**Beebe, J**  
26860

The Experimental Epistemology Research Group at UB (<http://eerg.buffalo.edu/>) is a team of faculty, graduate students and undergraduates who seek to illuminate traditional and contemporary debates within philosophy by using the experimental methods of the cognitive and social sciences. The primary focus of our research is to illuminate the nature of epistemic cognition—i.e., how people think about knowledge, evidence and justified belief.

Undergraduates majoring in philosophy, psychology or cognitive science can apply to join EERG as a research assistant by sending an email explaining their interest to Prof. James Beebe ([jbeebe2@buffalo.edu](mailto:jbeebe2@buffalo.edu)). Responsibilities of research assistants include participation in research group meetings, data collection, data entry and background research on current research projects.

### **Individual Course Sections with Philosophy Department Faculty**

#### **Permission of Instructor Required:**

<http://registrar.buffalo.edu/schedules/>

**PHI 401 Philosophy Honors Tutorial (Day/Time Arranged with Professor)**

**PHI 499 Undergraduate Tutorial (Day/Time Arranged with Professor)**