Philosophy requires a mix of rebelliousness and humility. Questioning what we have been told, what we strongly limit our knowledge. Since this often involves avoiding some of the charges that have been traditionally leveled against relativism. In the second half of the course we will turn to skepticism in ethics. We will ask if there are such things as moral truths and if it is possible to acquire moral knowledge. Among the authors we will read are Plato, Sextus Empiricus, Descartes, Nozick, Nagel and J.L. Mackie.

Phil 100- Intro to Philosophy/ Hurwitz / Lec: M 5:30-6:59/ Disc: M 7:00-8:00 (Gen Ed: Ind & Soc) Philosophy is about asking deep questions and probing the limits of our knowledge. Since this often involves questioning what we have been told, what we strongly believe, and what we normally take for granted, doing philosophy requires a mix of rebelliousness and humility.

In this course, we explore central questions in philosophy: Why be just? What is knowledge? How should we think about death? Does a higher power exist? Exploring these questions, we will engage some of the most influential thinkers in the Western intellectual tradition.

NEW COURSE: CRITICAL THINKING!!

Phil 101- Critical Thinking/ Wylie/ Lec: TR 11-11:50/ Disc: 10:00-10:50 F 11:00-11:50 (Gen Ed: Ind & Soc) When you see political pundits or Internet commenters debating an issue, do you ever feel like they’re talking past one another or arguing in circles? Debates like this aren’t helping us to find the truth about the issue being debated. We will be learning how to think carefully and effectively about the things that we care about and how to evaluate the reasoning that we encounter in everyday contexts. We will consider ways in which people go wrong, including the use of common logical fallacies and rhetorical devices. We’ll also think about the reasoning used in a variety of important contexts, such as scientific, political, and moral reasoning.

Phil 101- Critical Thinking/ Crews-Anderson/ M 5:30-6:59/ Disc: M 7:00-8:00 (Gen Ed: Ind & Soc) The purpose of this course is to begin the training of students in what might be called cognitive self-defense. Students will learn the basics of argumentation (identification, interpretation and evaluation). They will learn how to quickly identify and refute common argumentative fallacies and how to identify and evaluate different kinds of reasoning (scientific, inductive, statistical, analogical and moral). Students will also have the opportunity to develop their argumentative writing.
Phil 102- Intro to Logic/ Hylton/ Lec: MW 12-12:50/ Disc: F 11:00-11:50, 12:00-12:50 (Gen Ed: Nat Wld – No Lab)

Phil 102- Intro to Logic/ Jarrett/ Lec: TR 10-10:50/ Disc: F 9:00-9:50, 10:00-10:50 (Gen Ed: Nat Wld – No Lab)
In this course we will study the principles governing valid deductive reasoning, beginning in the context of sentential ("truth-functional") logic. In other words, we will investigate the logical relationships that hold among sentences constructed in English using such words as "not", "and", "or", "if ..., then ...". Among the important logical relationships of this sort is that of logical implication: we will investigate what it means for a collection of sentences to logically imply another sentence thereby rendering the argument valid. We will also take a preliminary look at the language of first-order predicate logic. This is the logically richer language that results from augmenting sentential logic by incorporating into the logical formalism the means to express such English locutions as "every", "some", "all", "none", and to ascribe properties and relations to entities. Logic requires the development of a considerable range of skills. Some of these skills are similar to those employed in learning a foreign language. Logic employs a distinctive formal language with a characteristic vocabulary and rules of syntax and semantics. Much of logic involves learning how to "translate" back and forth between natural language (English, in this course) and this abstract formal language that (for purposes of logic) is considerably more perspicacious. Other necessary skills are very much akin to those employed in mathematics. This is so, in particular, when it comes to mastering the techniques for evaluating the logical "links" that hold among a given set of sentences in the formal language. The text for the course is Understanding Symbolic Logic (5th edition), by Virginia Klenk. Grades for the course will be based approximately on the following components: performance in discussion section (25%); two midterm exams (20% each); and the final exam (35%).

Phil 102- Intro to Logic/ Motoarca/ Lec: T 5:30-6:59/ Dis: T 7:00-8:00 (Gen Ed: Nat Wld – No Lab)
This course is an introduction to symbolic logic. The main aim is to get students acquainted with a formal language in which some natural language arguments can be represented (such as "If Obama wins the next election, then the US medical system will be reformed. But the US medical system will not be reformed. So, Obama will not win the next election"). The concept of logical validity will be elucidated, and emphasis will be placed on developing students’ skills in conducting formal proofs in this logical system. Students will also be introduced to first-order quantification theory.

Phil 103- Intro to Ethics/ Pop/ Lec: TR 10:10/50; Disc: F 10:10-50, 11:00-11:50 (Gen Ed: Ind & Soc)
This course focuses on central questions in ethics: How should we live? What is worthwhile pursuing? What is the nature of value? Is there such a thing as objective moral truth? We will examine prominent philosophers, both historical and contemporary, that have been proposed in response to such questions. The first half of the course will focus on theories in normative ethics, the second half of the course on issues in meta-ethics and applied ethics. Among the authors we will read are Plato, Aristotle, Hobbes, Kant, J.S. Mill, Williams, Rawls, Harman, Nagel and Singer.

Phil 103- Intro to Ethics/ Betz/ W 5:30-6:59/ Disc: W 7:00-8:00 (Gen Ed: Ind & Soc)
Are there objective moral values? If so why should we be motivated to respect them? If not why shouldn't we just do whatever we want? How do we know what is the right thing to do? This class introduces how philosophers approach these basic ethical questions, and also how they apply their answers to real-world problems. Readings by: Plato, Hume, Kant, Mill, Nietzsche, Thomson, Mackie, Moore, and Korsgaard.

Phil 104- Intro to Political Philosophy/ Sedgwick/ Lec: MW 10-10:50/ Disc: F 9:00-9:50, 10:00-10:50 (Gen Ed: Ind Soc; US Society)
What is a just society? When are the laws of a state legitimate? How far should the state be allowed to intrude into our private affairs? How do we determine the proper realm of rights? In this course, we will examine answers to these questions by some of the central figures of modern western political theory: Plato, Thomas Hobbes, John Locke, John Stuart Mill, and John Rawls. Some of the ideas we will study formed the philosophical basis for the U.S. Constitution and have contributed to its ongoing interpretation. Although our main focus is the history of political theory, we will also consider contemporary discussions of such issues as the proper limits of state power, the just distribution of property, and the protection of individual rights.

Phil 107- What Is Art?/ Hotada/ Lec: R 5:30-6:59/ Disc: R 7:00-8:00 (Gen Ed: Creative Arts)
In this course, we will study a range of historical and contemporary theories of art. These theories will contribute to answering the following questions: What is the value of art? Can we learn from art? If so, what? Are our judgments of art subjective (or “just opinions”)? Can “art” be defined? What, if at all, is the difference between “high art” and “low art”? Who counts as artists and who decides; why are there historically fewer artists of minority groups? To help us engage in these questions, we will refer to examples of work from the visual, musical, literary, and culinary arts. Students will also be assigned to visit their choice of either the Art Institute of Chicago or the Museum of Contemporary Art. In addition to weekly readings and quizzes, there will be two assignments of short papers (2-3) pages and a final exam.

JOB CANDIDATES can only be helped by being able to examine both sides of a question, think critically, write cogently, and solve very general abstract problems. This isn’t just something that only philosophy teachers say. Go to http://philosophy.las.uchicago.edu/for links to articles and posts by many “real world” sources with information for you about how well-positioned philosophy students are. You might be studying philosophy for its own sake, but coursework in the discipline turns out to be useful in setting you up for the rest of your life as well!
We will examine several philosophical issues pertaining to death and dying, with particular emphasis on the question of survival of the person after death. Some of the questions we shall discuss are: Is there evidence for survival? How do our beliefs about survival affect our attitude towards death and dying? How our attitudes about death affect how we live our lives?

INTERESTED IN EXPERIENCING PHILOSOPHY INFORMALLY? COME TO THE VICIOUS CIRCLE FOR FREE DISCUSSION AND FREE PIZZA!!

(announcements will be posted as each event approaches on our website: http://philosophy.las.uic.edu/

UPCOMING SESSION:
Monday October 28, 12-2 pm
14th floor University Hall

INTERESTED IN ADVICE ABOUT PHILOSOPHY COURSES? Feel free to ask your favorite teacher, or Departmental Advisor Mr Albert Hernandez (309 University Hall, ahern093@las.uic.edu), or DUS Prof Constance Meinwald (meinwald@uic.edu)
pseudoscience, and the role of intelligent design in public school curricula.

Phil 210- Symbolic Logic/ Norton/ Lec: T 2-3:15/ Disc: R 2-3:15 (Gen Ed: Nat Wid – No Lab)
A review of proposition logic, quantification, relations and identity, modal logic, belief logic, metalogic, and deviant logics. The material will be challenging and yet fascinating as we move further in the direction of meta and deviant logic. This course will help sharpen the your thinking and reasoning skills.

Phil 221- Ancient Phil II: Aristotle and His Successors/ Sinkler/ Lec: MW 1-1:50/ Disc: F 1:00-1:50
The course will provide a general introduction to Aristotle. By reading selections from various of Aristotle’s works, we will attempt to identify, for example, some of his metaphorical, scientific, and ethical views. We will also discuss some of the ways Aristotle influenced later philosophical thought. Required text: Aristotle: Selections, translated by Terence Irwin and Gail Fine

Phil 224- History of Modern Philosophy II: Kant and His Predecessors/ Sedgwick/ MW 12-12:50/ Disc: F 12:00-12:50
Our focus in this course will be the transition, in the theory of knowledge, from the empiricist programs of Locke and Hume, to the transcendental philosophy of Kant. Each of these philosophers defends a unique theory of the origin of ideas and relation of our ideas to objects. We begin with Locke’s realist approach to the problem of knowledge, in his 1690 Essay Concerning Human Understanding. From there we move to the rejection of realism in favor of the uncompromising skepticism of Locke’s fellow empiricist David Hume in his 1777 Enquiry Concerning Human Understanding. Finally, we review Kant’s effort, in his 1771/78 Critique of Pure Reason, to “save metaphysics” from Hume’s skepticism by arguing that the objects we seek to know are in part products of our own construction. It is recommended that PHIL 223 and PHIL 224 be taken as a sequence in successive terms.

Prerequisite: One course in philosophy or consent of the instructor. 3 hours.

Phil 230- Topics in Ethics and Political Philosophy/ Der/ Lec: T 11-12:15/ Disc: R 11-12:15
This course will investigate some of the central questions in political philosophy through the lens of immigration. We will address such issues as justice, freedom, and what makes a demos. We will explore these and related issues via a series of questions about the ethics of immigration, and try to determine how immigration should constrain or transform the way we think about these issues. Readings will be drawn from both historical and contemporary philosophers. Prerequisite: one course in philosophy or consent of the instructor. Recommended background: PHIL 103 or PHIL 104 or PHIL 112 or PHIL 116.

Phil 232- Sex Roles: Moral and Political Issues/ Baxter/ Lec: M 3-4:15/ Disc: W 3-4:15 There appear to be many differences between the sexes. Common conceptions of sex roles often make these differences appear natural, normal, and inevitable. This course surveys different explanations for sex differences informed by research in feminism, biology, sociology, and other social sciences. We will consider the following questions: Is anatomical sex a proper category of analysis? That is, is it appropriate to theorize about sex differences without also considering gender, race, class, ability, etc.? What is explanation and what constitutes good explanation? And finally, what political and epistemic consequences follow from certain explanations of sex difference?

Phil 241- Philosophy of Religion/ Grossman/ Lec: MW 11-11:50/ Disc F 11-11:50 In this course we shall take a look at some traditional and some non-traditional ways of (i) conceiving of God and (ii) arguing for (or against) the existence of God. A main theme of the course will be to examine, compare, and contrast theistic conceptions of God, popular in Western Religion and Philosophy, with pantheistic conceptions of God, more popular in Eastern Philosophy. We will discuss the traditional historical attempts to “prove” the existence of God ----- the Cosmological Argument, the Ontological Argument, the Argument from Design ----- and also take a look at some contemporary attempts to buttress such arguments by appealing to modern cosmology, in particular, the Big Bang.

Theodicy, or the so-called problem of evil, is also on the agenda. What is “evil”? Is the existence of evil compatible with the concept of a loving God? We will also take a look at the concepts of faith and belief. Is it ever rational to believe in something on the basis of faith alone? The most compelling kind of argument for the existence of a “Supreme Being”, in my opinion, is the argument from direct experience. This is the kind of argument that William James develops in his monumental Varieties of Religious Experience. In addition to some historical mystics, we will examine in some detail the Near-Death Experience. Almost everyone who has had such an experience comes away from it with the conviction that there is a “Higher Power”. Is this conviction justified?

Immortality” In addition, there will be many handouts and on-line assignments. The two essays by William James, as well as the traditional “proofs” for the existence of God, are all online, so I have not ordered hard copies for them, although hard copies are readily available.

Douglass’s narrative a well told (autobiographical) story? Is it possible—using one of the few mediums of creative expression available to slaves—to tell Douglass’s story in the form of a quilt? Due to the interdisciplinary nature of the course, students should be open to thinking about quilt design and actually doing some hand sewing, and students should be open as well to analyzing concepts, articulating plot and sub-plot, and considering to what extent today’s African Americans are or are not in a better place than was Douglass. Readings will be quite varied, ranging from work by E. M. Forster and David Lodge to work by Jonathan Bennett and Angela Davis. Required texts: Narrative of the Life of Frederick Douglass, And American Slave, written by him, edited by Angela Y. Davis. Course Packet of essays and other materials.

**WRITING WORKSHOP**

**Phil 300- Fundamentals of Philosophical Discourse/ Gray/ TR 12:30-1:45**

Practicing philosophy means carefully reading and analyzing arguments, being able to faithfully represent them in your own writing, being able to fruitfully discuss them with your peers, and being able to clearly articulate your own positions in writing. These skills can be tricky: How does one make a good counterexample to an argument? When is the use of technical vocabulary appropriate, and how does one use it? How can one vigorously pursue a criticism while still being fair and respectful to one’s interlocutors?

This course will operate as a workshop for learning and practicing these skills, so you can expect many small assignments and in-class exercises. Note: This course is designed for philosophy majors only. It is recommended that majors take it as early in their progress through the program as possible.

The **philosophy major requires only 33 semester hours** (the minor 15) and can readily be combined with a major in another department. If individual courses appeal to you, we welcome you to take them whether or not you become a major or a minor!

We think philosophical questions have an intrinsic intellectual fascination. After all, philosophy originated as the search for understanding concerning the most basic features of reality, the natural world, and human life. Moreover, the powers of clear thinking, sound argument, reflection, imagination, self-expression, and engagement with the ideas of others that philosophy cultivates are of fundamental value for human life.

**SPECIAL OPPORTUNITY MID-LEVEL SEMINAR!!**

**Phil 299- The Nature of Narrative: Reading Frederick Douglass in Word and Fabric/ Sinkler/ R 2-4:30**

In this seminar we will explore the nature of narrative and whether there is a conception of narrative broad enough to accommodate not only storytelling in words but storytelling in what are called the visual arts: e.g., painting, photography, and quilt art. Frederick Douglass’s Narrative of the Life of a Slave will be our test case: In what ways is
ADVANCED LEVEL

Phil 402- Topics in Phil of Mind: The Psychology and Neuroscience of Morality/ Wylie/ TR 3:30-4:45
Is it morally permissible for a doctor to abduct and kill an innocent stranger in order to use that person’s organs to save five dying patients? Of course not! Now how did you come to have that judgment? This course will be an in-depth discussion of the cognitive processes that underlie such judgments. Historically and currently, philosophers and psychologists have been concerned with whether our moral thinking is based on emotional reactions, on reasoning, or on something else entirely. We will be reading philosophy as well as work in psychology and neuroscience on normal moral thinking as well as deviations from the norm (as is the case with psychopaths). The course will be relevant to those interested in the nature of cognition as well as those who are interested in the intuitions that we rely on in ethics courses.

Phil 404- Philosophy of Science/ Jon Jarrett/ TR 2:3-15
This course will be devoted to a philosophical analysis of concepts of that arise in connection with the study of the scientific enterprise. Our approach will be to survey a variety of central issues in this field, and, in the process, examine not only very general features of science, but also some of the more philosophical issues associated with specific sciences and specific scientific theories. Among the topics we will consider are logical empiricism, scientific reasoning, the structure of scientific theories, the nature of scientific laws, the confirmation of hypotheses by evidence, scientific explanation, the realism/instrumentalism debate, and the character of scientific revolutions.

Text: The Nature of Science: Problems and Perspectives, by Edwin Hung, Wadsworth Publishing Company (ISBN: 0-534-24750-4) Grades for the course will be based approximately on the following components: participation in discussion (35%); homework assignments in the form of short essays (30%); and a 10 - 12 page term paper (35%).

Phil 406- Philosophy of Language: Wittgenstein/ Gray/ T 5-7:30
Ludwig Wittgenstein was one of the most influential philosophers of the 20th Century. His later philosophy is notoriously difficult to interpret. Though its topics are of central concern to ‘analytic’ philosophy, it is written in seemingly loosely connected, often cryptic, remarks (for example: “In philosophy we do not draw conclusions. ‘But it must be like this!’ is not a philosophical proposition. Philosophy only states what everyone admits”)

In this course we will closely examine the later Wittgenstein’s contributions to the philosophy of language. We will explore his rejection of the ‘Augustinian’ picture of language, his introduction of the idea of a ‘language game’, his argument that there could not be a ‘private language’, his discussion of the nature of ‘rule-following’, and his discussion of certainty and scepticism. In addition to reading primary texts, and commentaries on them, we also look at the work of contemporary philosophers who have picked up Wittgensteinian themes and problems (for example, Kripke’s “Wittgenstein on Rules and Private Language”).

Phil 432- Topics in Ethics: Morality and Art/ Eaton/ MWF 11-11:50
This course will explore the relationship between morality and art, and in particular questions like these: Do great works of art morally improve their audiences? If so, how? Does the moral goodness of an artwork make it better as an artwork? Does the moral badness of a work diminish its artistic value? Are there cases when the moral badness of a work might actually improve its artistic value?

In exploring these questions we will read a few classic texts by Aristotle and Iris Murdoch, but the bulk of our reading will be contemporary philosophers like Gregory Currie, Noël Carroll, Berey Gaut, A.W. Eaton and Daniel Jacobson. We will also read Nabokov’s Lolita and philosophical discussions of it. Students will be encouraged to bring our philosophical discussion to bear on their own examples which may include TV shows, movies, video games, and other popular art forms.
GRADUATE SEMINARS

Phil 505- Modern Philosophy/ Whipple/ T 2-4:30
The complexity of Leibniz's literary remains forces scholars of his thought to engage difficult questions: how much continuity is there between Leibniz's treatments of particular topics at different times in his career? On what issues does he attain considered views? Should certain texts be privileged over others in attempting to discern his views? Is Leibniz a deeply systematic philosopher who addresses a wide range of problems from the perspective of a unified theory, or does he apply his penetrating mind to a series of philosophical problems with little concern for the systematic coherence of his results? These are some of the questions we will engage in this seminar on Leibniz. We will examine a wide range of texts including short essays, correspondences, notes, and his two philosophical books: the Theodicy and New Essays on Human Understanding.

Phil 510- Hist of Ethics and Soc/Pol / Laden/ R 2-4:30
Jean-Jacques Rousseau is a pivotal figure in the history of modern political, social and moral thought, and a controversial one. Though his works figure on many undergraduate political philosophy syllabi, his status as a "real" philosopher, let alone a good one, is not entirely settled. Like Plato or Nietzsche, whose literary skills are inseparable from their philosophical ones, Rousseau can confound his more analytic readers, who are looking for straightforward arguments, and his more literary readers, who aren't paying attention to his arguments. Nevertheless, in recent years, there has been a resurgence of scholarly and philosophical work by analytic philosophers on Rousseau that offer ways into his major works that can be fruitful for understanding. The seminar will focus on Rousseau's three most important works in moral and political philosophy: The Discourse on the Arts and Sciences, The Discourse on the Origin of Inequality, and The Social Contract, aided by recent secondary work. We will be particularly interested in coming to understand his idea of amour-propre, his approach to equality, and his view of the educational role of institutions.

Phil 532- Metaphysics/ Almotahari/ M 1-3:30
"I suppose that sooner or later the physicists will complete the catalogue they've been compiling of the ultimate and irreducible properties of things. When they do, the likes of spin, charm, and charge will perhaps appear upon their list. But aboutness surely won't; intentionality simply doesn't go that deep. It's hard to see, in the face of this consideration, how one can be a Realist about intentionality without also being, to some extent or other, a Reductionist. If the semantic and the intentional are real properties of things, it must be in virtue of their identity with (or supervenience on?) properties that are themselves neither intentional nor semantic. If aboutness is real, it must be really something else" (Jerry Fodor, Psychosemantics, p. 97). In this course we will ask what else it could be. We will consider both the intentionality of thought and the intentionality of language. We will explore connections between these issues and current work in metaphysics, philosophy of mind, philosophy of language, and epistemology. Students who would like to get an early start should read Hartry Field's "Mental Representation" and the first two chapters from Robert Staintaker's book, Inquiry.

Phil 540- Philosophy of Sci/ Huggett/ F 2-4:30
This class will be a survey of important themes in philosophy of science. We will pair some classic readings with some important developments from the last 10 years. Topics will include confirmation, realism, laws, reduction and feminist analysis.