



# Philosophy Courses Fall 2021

Compared to other majors, philosophy majors rank at the very top on graduate admissions tests for law school, business school, and others. Their median mid-career salary is above \$80,000 nationally. IU Philosophy graduates have flourishing careers in government, public policy, education, media, medicine, law, business, & more.



Philosophy raises questions about the most familiar things in our lives. A critical examination of our deepest beliefs, it emphasizes questioning assumptions, arguing logically, and thinking things through as completely as possible. Philosophers ask:

- **What should we do? How should we live?** (ethics, social and political philosophy)
- **What kind of world do we live in? What kinds of things are we?** (metaphysics, philosophy of mind)
- **How do we know these and other things? How can we reason better?** (epistemology, logic)

Philosophy teaches skills that are central in virtually any career. Philosophy students learn to: ask intelligent questions, define issues precisely, construct and criticize arguments, expose hidden assumptions, think creatively and independently, see problems from multiple perspectives, and write and speak with precision, coherence, and clarity.

Philosophical training provides the flexibility and perspective needed in a rapidly changing world.

## GENERAL EDUCATION REQUIREMENTS:

Gen Ed A & H: P105, P106, P107, P141, P145, P150,  
P240, P242, P250  
Gen Ed N&M: P250 College GCC: P301  
College Intensive Writing: P340

## PHIL- P105 Critical Thinking

Logic is the study of persuasive reasoning, and the principal goal of our P105 is to offer students a working knowledge of informal logic at the introductory level. This we separate into three component areas: recognition, analysis, and evaluation of reasoning. In the first, we learn to distinguish reasoning from other forms of communication. Next, in analyzing reasoning, we apply such techniques from logic as argument diagrams to understand the structures of reasoning. Finally, we learn to evaluate reasoning and to improve our own reasoning by employing the important notions of validity and fallacy.

[Gen Ed Arts and Humanities,](#)  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

## PHIL- P106 Introduction to Problems of Philosophy: Knowledge, Truth, and Morality – Gary Ebbs

Can we ever know anything about what the world is like or about how we should live? If not, why not? If so, how can we attain this knowledge? This course explores and critically examines a wide range of philosophical answers to these questions. The central goals of the course are to help students learn how to think critically about what we can know and how we should live and to convey to students a basic knowledge of some key figures in the history of Western philosophy. The assignments are designed to develop students' critical analytical skills, including the skills of reading a difficult text, identifying an author's argument for a philosophical position, evaluating an argument, and writing clear analytical essays that report the results of one's thinking. Readings include texts by influential philosophers who lived long ago, including Plato, René Descartes, John Locke, David Hume, Immanuel Kant, and John Stuart Mill, as well as articles and book chapters by contemporary philosophers, including Janet Broughton, Rachana Kamtekar, Christine Korsgaard, Michelle Moody-Adams, Adam Morton, Tommie Shelby, and Rachel Singpurwalla.

[Gen Ed Arts and Humanities,](#)  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P106 Introduction to Problems of Philosophy: Action, Freedom and Responsibility – Vera Flocke**

Do we have free will? Does God exist? What is the correct moral code? Are the answers to moral questions objective? How can you know that the external world exists? Even if it didn't exist, why should you care?

The main goal of this course is that you deeply engage with these questions and thereby come to love the practice of doing philosophy. You will learn how to read and write and talk and reason with an incisive and yet open mind. In particular, you will learn how to analyze and evaluate arguments, and how to carefully advance your own view through cogent writing.

Another goal of this course is that you become familiar with a variety of central subfields of philosophy: ethics, philosophy of religion, philosophy of action, metaphysics, philosophy of mind, and epistemology. As a result, this course will give you a sense of what you might expect if you continue to study philosophy in more focused higher-level courses.

[Gen Ed Arts and Humanities,](#)

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P107 Philosophy and the Environment**

This course introduces students to philosophical questions about the natural environment and our relation to it. We begin with a survey of United States environmental laws with an eye towards identifying philosophically-significant concepts underpinning them. We ask, "What is nature?", "Where, if at all, is nature to be found today?", and "What, if anything, is valuable about nature?" On this last question, we analyze the concepts of biodiversity and ecosystem stability, investigating whether either is valuable. We then focus on whether there are specific actions and attitudes we should take towards nature, with a focus on issues of environmental racism, responsibilities to future generations, the intersection of animal rights and environmental ethics, bioengineering, the aesthetic appreciation of nature, and the viability of environmental restoration. In addition to the foregoing, this course aims to improve students' ability to engage critically with complex ideas, interpret others charitably, and express one's own thoughts clearly.

[Gen Ed Arts and Humanities,](#)

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P135 Introduction to Existentialism – Allen Wood**

A survey of five nineteenth and twentieth century philosophers who question the meaning of existence, confront the absurdity of the human condition and challenge the authority of reason over our lives. Many readings will present philosophical ideas through literary forms (novels, aphorisms, prose-poetry, pseudonymous writings). The philosophers surveyed will be: Nietzsche, Dostoevsky, Kierkegaard, Sartre, Beauvoir.

[Gen Ed Arts and Humanities,](#)

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P141 Introduction to Ethical Theories and Problems: Moral Theory and its Critics – John Robison**

Consider ordinary, moral disagreements: you and I disagree about whether it's okay to eat meat, whether Jamie was disrespectful, whether Quincy is viciously self-centered, whether some outcome was just, or about whether the nurse is morally responsible. In such cases, we don't merely disagree—we exchange reasons and defend our positions. To that extent, we regularly (perhaps implicitly) invoke and evaluate moral theory. Yet, some are skeptical about this practice: they argue that there are no objective moral truths about which to theorize, that moral theorizing is somehow undermined by science, or that it's too idealized. This course invites students 1) to critically examine such challenges to moral theorizing, 2) to carefully assess purported theories of rightness, value, respect, virtue, justice, and responsibility, 3) to build upon and challenge their own moral outlooks by borrowing and repurposing insights from these theories, and 4) to morally evaluate specific practices, including protest, punishment, and the eating of nonhuman animals. Emphasis is given to cultivating the widely applicable skills of constructing, presenting, developing, evaluating, and revising arguments.

[Gen Ed Arts and Humanities,](#)

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P145 Liberty and Justice – Matthew Adams**

This course will serve as an introduction to many of the most central questions of political philosophy. For instance, what is required for a state to be just and its citizens to be free? In exploring these questions, we will identify some theoretical tensions between justice, individual liberty, and equality. We will then bring this theoretical understanding into dialogue with some pressing political questions that arise in the contemporary US; for example, the legal regulation of pornography and the legitimacy of affirmative action in an educational context. Texts will be drawn from a diverse array of philosophical traditions, including conservatism, feminism, liberalism, and Marxism.

[Gen Ed Arts and Humanities,](#)

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

**PHIL- P150 Elementary Logic**

The course provides students with a first introduction to basic techniques in modern logic. The bulk of our attention will be directed toward propositional logic - the logic of statements and their interrelations. The principal techniques students encounter here include analysis of statements via symbolization, evaluation of arguments with truth tables, and the representation of inferences using natural deduction derivations. Our treatment of propositional logic will be followed by a briefer excursion into predicate logic - the logic of quantifiers. There, simple symbolizations and natural deduction derivations also play a leading role. *No Prerequisites. This course moves more slowly than P250 and covers less material.*

[Gen Ed Arts and Humanities,](#)  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **PHIL-P240 Business & Morality**

This introductory-level course will examine an array of ethical issues relevant to business. The topics likely to be covered include: deception, conflicts of interest, workplace issues (diversity in the workplace, sexual harassment, free speech, privacy, safety and other labor issues), exploitation (of workers, of patrons), corporate social responsibility (for example concerning the environment), and whistleblowing. Of particular interest are cases where two important values come into conflict, for example, workers' privacy vs. public safety (illustrated in the case of the suicidal Germanwings pilot). We will consider questions both abstractly and concretely. For instance, we will ask questions such as: What is it to manipulate people? What is objectionable about doing so? What differentiates objectionable manipulation from permissible attempts to change people's minds or habits? And we will also ask questions such as: When, and what sort, of advertising is objectionably manipulative? What sorts of restrictions on advertising are appropriate? When are high-pressure sales tactics beyond the pale? Lecture/discussion format. No prerequisites.

[Gen Ed Arts and Humanities,](#)  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **PHIL- P242 Applied Ethics: Ethics Bowl**

Application of moral theory to a variety of personal, social, Utilizing case studies from the Association for Practical and Professional Ethics' annual Intercollegiate Ethics Bowl, students will learn to develop and defend moral assessments of a wide range of topics in business and professional ethics, personal relationships, and social and political affairs. The course will involve a great deal of active debate. (Students in the class will have an opportunity to try out for the 2020 Intercollegiate Ethics Bowl regional competition in November. You don't have to be interested in being on the IUB Ethics Bowl team to take this class, and being in the class doesn't guarantee a spot on the team. Team members will be expected to undertake additional practice sessions beyond the course requirements.) [Gen Ed Arts and Humanities,](#)  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **PHIL- P250 Introductory Symbolic Logic – Vera Flocke**

A good argument should lead us from true premises to true conclusions. But how can we tell when the truth of an argument's premises guarantees the truth of its conclusion? The aim of this course is to enhance students' inferential abilities by developing sensitivity to the logical structure of ordinary language sentences, translating them into formal languages, evaluating arguments rigorously as valid or invalid, and developing facility with formal proofs. These activities will be applied to two symbolic languages of logic: Propositional Calculus and Quantified Predicate Logic. This course has no prerequisites. It covers roughly twice the

material covered in P150. It is appropriate for students in the sciences, computer science, premed, math, prelaw, and business who want to improve their logical skills, and students interested in fundamental issues in linguistics, computing, and cognitive science. It is required for the philosophy major.

[Gen Ed Natural & Mathematical Sciences,](#)  
[COLL \(CASE\) Natural & Mathematical Sciences Breadth of Inquiry.](#)

### **PHIL- P301 Medieval Philosophy – Rega Wood**

P301 highlights significant themes in the development of Medieval Philosophy, with particular focus upon philosophical ethics. The period covered, 350-1350 CE, ranges from the early period of the Christian Roman Empire to the High Middle Ages. We will read six classics of Western philosophy including Boethius' *Consolation of Philosophy*, Anselm's *Fall of the Devil*, and Peter Abelard's *Ethics*. These works explore the puzzles facing a believer seeking to lead a good life and understand herself and her world. Topics covered include theories of the will and human motivation, theories of ethics based on reason and agent intention, and divine omniscience as it impacts human freedom. Special focus will be on the development of the concept of will as a locus of personal identity, freedom, and responsibility. A tradition running from Augustine to Ockham emphasizes the intentions of the agent in assessing culpability. By contrast, Aquinas holds that conformity with right reason determines whether an act is praise- or blameworthy. Our goals will be to understand the views of six great medieval philosophers and to analyze and critically evaluate their arguments, always keeping in mind that their assumptions and starting points are not our own.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry,](#)  
[COLL \(CASE\) Global Civilizations & Cultures Breadth of Inquiry.](#)

### **PHIL- P320 Philosophy of Language**

A study of selected philosophical problems concerning language and their bearing on traditional problems in philosophy. *PHIL-P 250 (or another logic course involving formal languages and methods is recommended, such as COGS-Q 350 or MATH-M 384) and at least one other course in Philosophy. Students who have not successfully completed a course in logic may find this course difficult.*

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry,](#)

### **PHIL- P340 Classics in Ethics – Kate Abramson**

In this class, we will study some of the major themes in the philosophical ethics of Aristotle, Hume, Kant and Mill. We will unify our study of their disparate works in ethics by trying to think of how each of these philosophers would complete the sentence "A good person would..." For instance, we might say that a good person would see the world in a particular way, or that she would be motivated by certain considerations and

not others, or that she would take some things into account in deciding what to do but not others, and so on.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry, College Intensive Writing.](#)

### **PHIL- P348 Philosophy and Literature – Matthew Adams**

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Can we achieve a distinctively philosophical understanding of literature? And, what specific contributions (if any) can literature make to our philosophical understanding of love, justice, moral progress, remorse, suffering, etc.? This advanced introduction to the philosophy of literature will be animated by these two overarching questions, though, along the way we will examine a number of other philosophical questions that literature raises. For example, how does literature compare with other arts forms? Are the intentions of the author relevant when assessing a literary text? We will also explore philosophical analyses of writers such as Shakespeare, Beckett, and Coetzee.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry,](#)

### **PHIL- P350 Logic of Sets**

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Elementary operations on sets, relations, functions, orderings, introduction to ordinal and cardinal numbers. *Prerequisite: PHIL-P 250 or consent of instructor.*

### **PHIL- P366 Philosophy of Action: Collective Action and Responsibility – Kirk Ludwig**

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

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

own view is that some acquaintance with basic work in the philosophy of action is extremely important for anyone who is seriously interested in any of the areas I have listed above and important for anyone who aspires to a general competency in philosophy.

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

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **PHIL- P375 Philosophy of Law – Marcia Baron**

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This course focuses on philosophical issues in criminal law, with some attention to other areas of law, as well. The readings include cases, discussions thereof, and articles by philosophers and legal scholars. Although we will learn something about the law, the real goals are to examine various philosophical issues in law, and to become familiar with key underlying principles in criminal law and subject some of them to scrutiny. Among the underlying principles we'll examine are (a) one should not be convicted of a crime without fair warning; (b) only voluntary acts are punishable; and especially (c) the accused must have a "guilty mind" (the *mens rea* or culpability requirement). We'll also be considering what (if anything) justifies the institution of punishment. Later in the term we'll look at the law of self-defense and its underlying doctrines. Although there is no official prerequisite, students who have taken it as a first philosophy class have urged me to advise students that it would be better to take an introductory philosophy course first.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **PHIL- P393 Biomedical Ethics – John Robison**

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This course aims to position students to think and write critically and carefully about moral issues that arise in medical contexts. Among the central units will be: I. Moral Status and Abortion, II. Harm, Disability, and the Ethics of Creating Persons, III. Physician-Assisted Suicide and Euthanasia, and IV. Information and Autonomy. We will explore such questions as: What gives something moral status? Does the ethics of abortion essentially depend upon whether/when a fetus is a person, or can one advance

arguments for/against abortion while setting aside whether a fetus is a person? Can we harm persons by creating them? Is selecting traits for one's future child permissible? Under which circumstances, if any, should patients be able to request aid in dying from physicians? Are there important moral differences between letting someone die, aiding someone to die, and causing someone to die? What information are patients owed, and why? What makes for informed consent? Throughout, the emphasis will be on disentangling complex networks of problems, locating and alleviating theoretical tensions, informing our own moral outlooks, and on analyzing and evaluating lines of reasoning.

### **PHIL- P401 History of Philosophy: Special Topics: - Kant's Critique of Pure Reason – Allen Wood**

Immanuel Kant saw human reason as driven inevitably by its own rational standards to ask questions it is unable to answer. In his attempt to understand this problematic situation, Kant's Critique of Pure Reason remade modern philosophy. It drew a line between what we can and cannot know, both justifying our limited knowledge against skeptical challenges and exposing the errors of our attempts to extend our knowledge beyond its proper boundaries. It established the basic task of human reason as that of knowing itself and charging itself with the authority to be the sole final judge of its own powers. The Critique also revolutionized modern philosophy. It transformed the role of rational inquiry, making the conditions of our knowledge fundamental to that knowledge. It made the conditions of our inquiry into reality basic to our conception of that reality itself. This course will take a look at Kant's many-sided and ambitious philosophical project.  
[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

### **LAMP- M302 Ethics & Responsible Management – John Robison**

This course critically examines the ethical dimensions of management within the public and private sectors. Our main focus is on questions about conflicts of values and accountability as they arise in management contexts. Consider, first, conflicts of values. How—morally—ought concern for integrity, the environment, diversity, privacy and the proper regulation of information and data, and religious freedom inform an organization's practices? Since these concerns can compete with other organizational goals, how should managers navigate such conflicts of values? Consider, now, accountability. What is it to be accountable for a bad outcome? Who specifically within an organization is accountable for which outcomes and why? Are organizations—rather than some individual(s) within them—ever accountable for bad outcomes? Readings to include philosophical texts, case studies, and codes of conduct used by actual organizations. Prerequisite: completion of the English composition requirement.

### **PHIL- X473 Internship in Philosophy**

Department approval required. Designed to provide academic credit for an internship within the Philosophy Department or in a professional work setting elsewhere. (The department has an undergraduate internship available.) Credit hours tied to the number of internship hours worked. S/F grading. Does not count toward the major in philosophy. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, [phildus@indiana.edu](mailto:phildus@indiana.edu).

### **PHIL- P498 Honors Thesis Directed Research**

First half of the honors thesis sequence. Training in skills necessary for original philosophical research. Goals are to achieve appropriate mastery over a body of philosophical material relevant to the honors thesis project, and to develop core ideas for a successful honors thesis. Required: Philosophy GPA of 3.5. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, [phildus@indiana.edu](mailto:phildus@indiana.edu).

For more information, see our website: [philosophy.indiana.edu](http://philosophy.indiana.edu)

Join the Philosophy Circle email list to learn about all the discussions, events and other opportunities we offer.

Send an email to [phil-circle-l-subscribe@list.indiana.edu](mailto:phil-circle-l-subscribe@list.indiana.edu) to be added.



**Next Steps:** Enjoyed an introductory-level Philosophy course? Consider P201 Ancient Greek Philosophy or P211 Early Modern Philosophy (core historical courses offered once per year), P242 or P246, P250 Symbolic Logic, or any 300-level course.

*For more information contact the Department of Philosophy at: [phil@indiana.edu](mailto:phil@indiana.edu).*

[www.philosophy.indiana.edu](http://www.philosophy.indiana.edu) ☺



## **P500 (17370)**

Proseminar

Kate Abramson

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The Proseminar is required of all incoming graduate students. The role of the seminar in the program is to provide new students with a great deal of feedback on their philosophical writing their first term in the program and to provide early opportunities for practice in making seminar presentations and participating in seminar discussions.

## **P505 (12103)**

Logical Theory I

Gary Ebbs

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This course presents the central concepts and methods of first-order logic, including truth-functional logic, first-order monadic and polyadic quantificational logic, identity, and descriptions, as well as some of the central results in the metatheory of first-order logic, especially the soundness and completeness of first-order polyadic quantificational logic and the Löwenheim-Skolem theorem. The problem sets provide practice in using a wide range of proof techniques and in paraphrasing English sentences by regimented English sentences to which the proof techniques directly apply.

## **P522 (40270)**

History of Philosophy: Special Topics: – Kant's Critique of Pure Reason

Allen Wood

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Immanuel Kant saw human reason as driven inevitably by its own rational standards to ask questions it is unable to answer. In his attempt to understand this problematic situation, Kant's Critique of Pure Reason remade modern philosophy. It drew a line between what we can and cannot know, both justifying our limited knowledge against skeptical challenges and exposing the errors of our attempts to extend our knowledge beyond its proper boundaries. It established the basic task of human reason as that of knowing itself and charging itself with the authority to be the sole final judge of its own powers. The Critique also revolutionized modern philosophy. It transformed the role of rational inquiry, making the conditions of our knowledge fundamental to that knowledge. It made the conditions of our inquiry into reality basic to our conception of that reality itself. This course will take a look at Kant's many-sided and ambitious philosophical project.

# Contemporary Ethical Theories

Marcia Baron

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This course will examine, in relation to Kantian ethics and consequentialism, a number of interrelated questions concerning character, friendship, impartiality, and the scope and limits of morality. In recent decades, some leading philosophers have argued that contemporary moral theory—specifically, Kantian ethics and consequentialism—are at odds with important values, in particular, those of personal integrity, friendship, loyalty, and commitment to a person, community or project. Some have suggested that it is not just contemporary moral theories but morality itself that is at odds with these values. The concern is that either the theories, or morality itself, asks us to step outside our lives and to evaluate all that is dearest to us from a distant and impersonal perspective. Furthermore (it is said), the theories ask us to be ready to give up a project, no matter how much it means to us, if it conflicts with morality's requirements. Some philosophers hold that morality demands this, and take this to show that morality is an overrated concept and needs to be put in its place. Others contest either the characterization of morality's requirements put forward or presupposed by the critics, or the characterization of what is involved in friendship and in integrity. Among those who take the criticism of moral theory/morality seriously, some believe that this shows that morality needs to be understood completely differently, while others hold that morality simply must not be taken too seriously: moral considerations are not invariably overriding, and there is such a thing as being "too moral".

Discussion of these issues prompts us (1) to consider how morality should be understood, and what its scope and limits are, and (2) to investigate the tension between, on the one hand, friendship, love, and deep attachment to one's particular projects, and on the other, impartiality (and morality if understood as having as a core value impartiality).

Among the authors we'll read (besides Kant and J.S. Mill): Bernard Williams, Susan Wolf, R.M. Adams, Barbara Herman, Peter Railton, and Sarah Conly.

I design this course to be accessible to graduate students in philosophy (and in other fields, provided they have taken advanced undergraduate or graduate philosophy courses), and not only to those specializing in moral philosophy. It should be a good first ethics course for grad. students and also of interest to those who have already taken a lot of ethics and are specializing in it. Feel free to contact me with questions about the course.

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