

Philosophy at USU • Fall 2021

PHIL 1000: Introduction to Philosophy (BHU) (multiple sections): *Introduction to philosophical questions regarding truth, knowledge, reality, mind, God, morality, and meaning. Examination of various philosophical responses to these questions.*

PHIL 1120: Social Ethics (BHU) (multiple sections): *Examination of principles and arguments underlying current debate in American law and politics. Topics may include abortion, euthanasia, capital punishment, discrimination and affirmative action, sexual harassment, freedom of expression, welfare, and duties to help the poor in other nations.*

PHIL 1320: The Good Life (BHU) (Kleiner): *This course is an interdisciplinary course with readings drawn from history, literature, philosophy, and theology. Course readings focus broadly on the question of the good life for human beings, with a focus on the distinction between civilization and barbarism in the soul and in the polis.*

PHIL 2200: Deductive Logic (QI) (Huenemann): *Study of deductive arguments and techniques for evaluating their validity, including construction of proofs. Recognizing formal fallacies in reasoning. Symbolizing English sentences and arguments to make their meanings precise. Propositional and predicate logic.*

PHIL 2400: Ethics (BHU) (Otteson): *Study of judgments concerning what is good or bad, right or wrong. How judgments are justified and related to action. Relativism, subjectivism, absolutism, freedom, and responsibility.*

PHIL 3150: Kant and the 19th century (CI) (Huenemann): *We will start with Kant's revolutionary thoughts in epistemology and ethics, and follow through the impact upon 19th-century European philosophers, including Hegel, Schopenhauer, Kierkegaard, Marx, and Nietzsche.*

PHIL 3530: Environmental Ethics (DHA) (Robison): *Key issues in the treatment of nature, such as: the value of wilderness, animal rights, comparative views of nature, and moral issues in economic approaches to the wilderness.*

PHIL 3580: Ethics and Economic Life (DHA) (Fritts): *The course will examine various ways to organize our political economy. The question is being asked philosophically, so we will engage the question in view of various theories of the human person and the human good. Questions considered along the way will include the moral limits of markets, the relationship between love and exchange, ownership and estrangement, individual and communal goods, and the nature and place of work in a well-lived life.*

PHIL 3600: Philosophy of Religion (DHA) (Sherlock): *Problems in defining "religion" and the existence of God; the problem of evil; the immortality of the soul; religious experience; faith; alternatives to theism; religious language.*

PHIL 3700: Political Philosophy (DHA) (Kleiner): *Explores the nature of a just society, political obligation, and justification and proper limits of political power. This particular term the course will have a more specific focus than usual. Taking as a premise that the old conservative fusion that held from Buckley/Reagan up to Trump is now destroyed, this edition of PHIL 3700 will focus on these questions: Conservatism: what was it, what is it, and most importantly what will it / should it be moving forward? Given the political upheaval of our times, the*

question of what American conservatism will be in the future is of interest to all citizens of whatever political stripe.

PHIL 3800: Philosophy in Literature (DHA) (McGonagill): *Study of philosophical concepts, problems, and issues as they have been presented and dramatized in works of literature and cinema. Discussion of issues concerning ethics, epistemology, ontology, and logic. Students read or view works from a variety of media, including novels, short stories, and films.*

PHIL 440: Metaphysics (Robison): *This course will focus on the metaphysics of death. We will spend the semester exploring a series of related questions. What is death? Is the idea that we can survive our own death metaphysically coherent? Is death bad for the individual who dies? What is the nature of the harm or badness involved in death? Who is the subject of the harm or badness? When does the harm occur? If death can be a bad thing, would immortality be a desirable alternative? If we don't view the time before we existed as bad for us, why do we view the time after we cease to exist as bad for us? Is fear of death rational? Does death affect the meaningfulness of our lives? We'll discuss various responses philosophers have offered to these questions.*