

Philosophy

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Program of Study

Philosophy covers a wide range of historical periods and fields. The BA program in philosophy is intended to acquaint students with some of the classic texts of the discipline and with the different areas of inquiry, as well as to train students in rigorous methods of argument. In addition to the standard major, the department offers two tracks. The intensive track option is for qualified students interested in small group discussions of major philosophical problems and texts. The option in philosophy and allied fields is designed for students who wish to pursue an interdisciplinary program involving philosophy and some other field. All three options are described in the next section.

The course offerings described include both 20000-level courses (normally restricted to College students) and 30000-level courses (open to graduate students and advanced College students). There is room for a good deal of flexibility in individual planning of programs. Most of the requirements allow some choice among options. Course prerequisites may be relaxed with the consent of the instructor, and College students may take 40000- and 50000-level courses (normally restricted to graduate students) under special circumstances. Students should work out their program under the guidance of the director of undergraduate studies.

Students in other fields of study may also complete a minor in Philosophy. Information follows the description of the major.

Program Requirements

The Standard Major. The following basic requirements for the standard major in philosophy are intended to constitute a core philosophy curriculum and to provide some structure within an extremely varied collection of course offerings that changes from year to year.

Introduction: The History of Philosophy. The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000, 26000, and 27000), which begins in the first quarter with ancient Greek philosophy and ends in the third quarter with nineteenth-century philosophy. Students are required to take two courses from this sequence (any two are acceptable) and are encouraged to take all three. Students are also encouraged to take these courses

early in their program because they make an appropriate introduction to more advanced courses.

Elementary Logic (PHIL 20100). Students may bypass PHIL 20100 for a more advanced course if they can demonstrate to the instructor that they are qualified to begin at a higher level.

Distribution. At least two courses in one of the following two fields and at least one course in the other field: (A) practical philosophy and (B) theoretical philosophy.

Courses that may be counted toward these requirements are indicated in the course descriptions by boldface letters in parentheses. Other courses may not be used to meet field distribution requirements.

Summary of Requirements: Standard Major

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one from field A and two from field B, or two from field A and one from field B
4	additional courses in philosophy*
<u>10</u>	

* *These courses must be drawn from departmental offerings. Students should consult with the director of undergraduate studies regarding courses taken at other colleges.*

The Intensive Track. The intensive track is designed to acquaint students with the problems and methods of philosophy in more depth than is possible for students in the standard major. It differs from the standard program mainly by offering the opportunity to meet in the following very small discussion groups:

the intensive track seminar in the Autumn Quarter of the third or fourth year (PHIL 29600),

a junior tutorial (PHIL 29200), and

a senior tutorial (PHIL 29300).

NOTE: Students in residence in Autumn Quarter of their third year typically are expected to take the intensive track seminar in their third year. Similarly, students typically take the junior tutorial in their third year and the senior tutorial in their fourth year. However, students may take the intensive track seminar and/or both tutorials in their fourth year if they are not in residence during their third year.

Intensive track students must also write a senior essay. Students must take PHIL 29901 and 29902 (Senior Seminar I, II) during their fourth year.

Students interested in the intensive track should consult with the director of undergraduate studies before submitting their application. The application, which is due by the middle of Spring Quarter of the student's second year, is available from the director of undergraduate studies or from the departmental office.

Summary of Requirements: Intensive Track

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one from field A and two from field B, or two from field A and one from field B
1	PHIL 29600 (intensive track seminar)
1	PHIL 29200 (junior tutorial)
1	PHIL 29300 (senior tutorial)
2	PHIL 29901 and 29902 (preparation for senior essay)
<u>2</u>	additional courses in philosophy*
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* *These courses must be drawn from departmental offerings. Students should consult with the director of undergraduate studies regarding courses taken at other colleges.*

Philosophy and Allied Fields. This variant of the major is intended for students who wish to create a coherent interdisciplinary program involving philosophy and some other field of study. Examples of recent programs devised by students electing this track are philosophy and mathematics, philosophy and biology, and philosophy and economics. Students in this program must meet the first three of the basic requirements for the standard major (a total of six courses) and take six additional courses that together constitute a coherent program; at least one of these six additional courses must be in the Department of Philosophy. *Students must receive approval for the specific courses they choose to be used as the allied fields courses. Admission to philosophy and allied fields requires an application to the director of undergraduate studies, which should be made by the middle of Spring Quarter of their second year.* To apply, students must submit both a statement of purpose that explains why they want to major in philosophy and a sample program of courses, and they must have the agreement of a member of the Department of Philosophy to serve as their sponsor in the program. Students interested in this program should consult with the director of undergraduate studies before applying.

Summary of Requirements: Philosophy and Allied Fields

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one from field A and two from field B, or two from field A and one from field B
6	additional courses, at least one of which must be in the Department of Philosophy
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The Senior Essay. Students who have been admitted to the intensive track are required to write a senior essay. Students who are not in the intensive track but wish to write a senior essay should submit an application form (which is available in the departmental office) by early in Spring Quarter of their third year.

Along with their completed application forms, students must submit a record of their grades in the College to the director of undergraduate studies. Students with a GPA of less than 3.25 in the major (which is also the minimum GPA to be eligible for honors) must also submit a petition in writing to the director of undergraduate studies.

Students are advised to formulate plans for their senior essays in consultation with a faculty adviser and the director of undergraduate studies. After a proposal is approved, students should register for PHIL 29901 in Autumn (or Winter) Quarter and for PHIL 29902 in Winter (or Spring) Quarter of their fourth year. (These two courses are among the requirements for the Intensive Track. *For the standard major and for allied fields, both courses must be taken; however, only one will be counted toward program requirements.*)

Grading. All courses for all tracks must be taken for a quality grade.

Honors. The main requirement for honors is a senior essay of distinction. A GPA in the major of 3.25 or higher typically also is required.

Transfer Students. Requirements for students transferring to the University of Chicago are the same as for other students. Up to (but typically no more than) three courses from another institution may be counted toward major requirements. All such courses must be approved by the director of undergraduate studies.

Advising. Students should contact the director of undergraduate studies with questions concerning program plans, honors, and so forth.

Minor Program in Philosophy

The minor program in philosophy provides a basic introduction to some central figures and themes in both the history of philosophy and in current philosophical controversies. The minor requires six courses: students must take: *either* two courses from the history of philosophy sequence and one course from field A or

field B, along with three additional courses in philosophy; *or* one course from the history of philosophy sequence and one course from each of fields A and B, along with three additional courses in philosophy.

No courses in the minor can be double counted with the student's major(s) or with other minors; nor can they be counted toward general education requirements. They must be taken for quality grades and more than half of the requirements for the minor must be met by registering for courses offered by the Department of Philosophy at the University. A maximum of two courses from another institution may be counted toward minor requirements with approval from the director of undergraduate studies.

Students who elect the minor program should meet with the director of undergraduate studies before the end of Spring Quarter of their third year to declare their intention to complete the program. The approval of the director of undergraduate studies for the minor should be submitted to the student's College adviser, on a form obtained from the College adviser, no later than the end of the student's third year.

Samples follow of two groups of courses that would comprise a minor:

2	from PHIL 25000, 26000, and 27000
1	from either field A or field B
3	additional courses in philosophy
1	from PHIL 25000, 26000, or 27000
1	from field A
1	from field B
3	additional courses in philosophy

Faculty

J. Bridges, D. Brudney, A. Callard, B. Callard, T. Cohen, J. Conant, K. Davey, A. Davidson, D. Finkelstein, A. Ford, M. Forster, J. Haugeland, M. Kremer, G. Lear, J. Lear, M. Nussbaum, R. Pippin, R. Richards, B. Schultz, J. Stern, C. Vogler, W. Wimsatt

Courses: Philosophy (PHIL)

Boldface letters in parentheses refer to the areas noted in the preceding Summary of Requirements section.

The following courses are intended for College students.

PHIL 20010. Morality and the Meaning of Life. This course examines the notion of “meaning” as it relates to human life, paying particular attention to the connections between living a meaningful life and living a morally good life. All of us want to live meaningful lives. And many people wonder about the meaning of life itself. But what exactly do we mean by “the meaning of life”? And how does that idea relate to finding meaning *within* our lives or to living *meaningful*

lives? Many of us want to live *morally good* lives. That is, we want to be morally virtuous—to act justly toward others, to fulfill our duties, to be generous and kind. But how does the notion of a meaningful life relate to that of a morally good life? Philosophical texts are the main sources for this course, but we also explore film and imaginative literature (e.g., Cormac McCarthy's novel *The Road*). *M. Lott. Winter.*

20100/30000. Elementary Logic. (=CHSS 33500, HIPS 20700) *PQ: Basic knowledge of concepts and principles of symbolic logic. Course not for field credit.* This course is an introduction to the concepts and principles of symbolic logic. We learn the syntax and semantics of truth-functional and first-order quantificational logic, and apply the resultant conceptual framework to the analysis of valid and invalid arguments, the structure of formal languages, and logical relations among sentences of ordinary discourse. Occasionally we venture into topics in philosophy of language and philosophical logic, but our primary focus is on acquiring a facility with symbolic logic as such. *J. Bridges. Autumn.*

20109/30109. Introduction to Sartre's *Being and Nothingness*. Sartre's philosophical masterwork, *Being and Nothingness* (1943), remains one of the pivotal works of the twentieth century. Besides introducing a then-new philosophical strain to France (i.e., phenomenology), the book exerted a deep influence on the development of the whole of Continental thought. It is a classic today, which deserves a study of its own. Thus, it appears that that ambitious work deals with issues that have become central again in contemporary metaphysics and philosophy of mind, on both sides of the Analytic/Continental divide, and puts forward a comprehensive view about them. So, in discussion with Sartre, we try to say something about intentionality and reality, mind and world. Text in English. *J. Benoist. Spring. (B)*

20209/30209. Film Aesthetics: Agency and Fate in Film Noir. This course is a discussion of how philosophical issues are raised and addressed by movies through an examination of a particular film genre. The genre to be considered: film noir. We focus on ten Hollywood film noirs from the 1940s and 1950s. Topics include the pictorial and dramatic representation of the relation between thought and action, the nature of agency, and the problem of fate. We also secondarily touch on questions concerning the ontology and aesthetics of film (e.g., What is a movie? What is it to give a reading of a movie? What is a film genre?). We see and discuss a film each week and read several pieces of criticism about each film. *J. Conant, R. Pippin. Autumn. (A)*

20610/30610. Goethe: Literature, Science, and Philosophy. This lecture/discussion course examines Johann Wolfgang von Goethe's intellectual development, from the time he wrote *Sorrows of Young Werther* through the final stages of *Faust*. Along the way, we read a selection of Goethe's plays, poetry, and travel literature. We also examine his scientific work, especially his theory of color and his morphological theories. On the philosophical side, we discuss Goethe's coming to terms with Kant (especially the latter's *Third Critique*) and his adoption of Schelling's transcendental idealism. The theme uniting the exploration of the

various works of Goethe is the unity of the artistic and scientific understanding of nature, especially as he exemplified that unity in “the eternal feminine.” German is not required, but helpful. *R. Richards. Winter. (A) (V)*

20705/30705. German Philosophy of Language. This course provides an introduction to a tradition of thought from the later eighteenth and earlier nineteenth centuries in Germany which is heavily focused on issues concerning language. The thinkers in this tradition include Herder, Hamann, the Schlegel brothers, Wilhelm von Humboldt, and Hegel. In addition to covering philosophy of language in the narrow sense, we consider topics in such closely related areas as the theory of interpretation (“hermeneutics”) and the theory of translation. *M. Forster. Spring. (B) (V)*

21000. Introduction to Ethics. (=HIPS 21000, ISHU 29200) The central question of ethics, as traditionally conceived, is how we ought to live, or how we ought to live together. This course begins with the examination of two ancient expressions of “immoralism,” according to which it is only a kind of a high-minded foolishness to think of the good of another, or to worry oneself about justice. We consider how this challenge is addressed by Plato and, then, overleaping the centuries, by a number of modern and contemporary authors. *A. Ford. Autumn. (A)*

21006. What Is Civic Knowledge? (=BPRO 21500, HUMA 24906, ISHU 24906) *PQ: Third- or fourth-year standing.* What is civic knowledge? Although civic rights and duties are supposedly universal to all citizens in a “democratic” nation, their implementation often depends on the strength of community connections and the circulation of knowledge across racial, class, and social boundaries. Focusing on the city of Chicago, we ask how citizens (in their roles as citizens) forge communities, make urban plans, and participate in civic affairs. How does the city construct the public spheres of its residents? Are the social practices of Chicagoans truly “democratic”? Could they be? What does “Chicago” stand for, as a political and cultural symbol? For both Chicagoans and their representatives, the circulation of knowledge depends not only on conventional media but also on how the city is constructed and managed through digital media. *R. Schultz, M. Browning. Winter.*

21009/31009. Aesthetics. *PQ: Consent of instructor.* This course introduces problems in the philosophy of art with both traditional and contemporary texts. Topics include the definition of art, representation, expression, metaphor, and taste. *T. Cohen. Spring. (A)*

21109/31109. Topics in Philosophy of Science: Mechanism and Causation. (=HIPS 28202) *Background in science not required.* This course charts the development of the notion of mechanism—from the ancient atomists; to the seventeenth century corpuscularians; up to the present day, where the search for mechanisms in nature has been severely challenged by quantum mechanics. We examine whether and how our conceptions of scientific explanation and causation depend on the notion of mechanism. Are the only good explanations in science those that connect causes and effects in continuous chains? What notion

of causation is required to make this work? How are these questions affected by results in modern science, physics and biology in particular? Relevant scientific material is treated conceptually. *B. Fogel. Spring. (B)*

21209/31209. Contemporary European Philosophy and Religion. (=CMLT 21201/31201, DVPR 40900, JWSC 21201/31201, HIJD 40901) The first part of this course considers Martin Heidegger's critique of humanism and various attempts, both explicit and implicit, especially in contemporary French philosophy, to formulate alternative versions of humanism. We study Emmanuel Lévinas' conception of ethics as first philosophy and its effect on political philosophy and philosophy of religion, Jacques Derrida's politics of hospitality and cosmopolitanism, and Pierre Hadot's conception of spiritual exercises and philosophy as a way of life. In the second part of this course, we discuss the status of ethical, political, and religious concepts (and especially those concepts linked to the ideals of humanism) after the experience of Auschwitz. How should such an event affect the articulation of these concepts? The main text for this part of the course is Primo Levi's *If This Is a Man* (translated into English with the misleading title *Survival in Auschwitz*). Other readings may come from Lévinas, Robert Antelme, Sara Kofman, and Hans Jonas. Although all texts are read in English, the ability to read them in the original languages is an advantage. *A. Davidson. Winter.*

21210/31210. Philosophy and Literature. This course is a reading of works by a variety of contemporary authors who deal with the question of whether, and how, fiction and philosophy are related to one another. *T. Cohen. Winter. (A)*

21600. Introduction to Political Philosophy. (=GNDR 21601) In times of crisis, political philosophy is especially relevant, calling for critical clarification of and reflection on the most fundamental terms of our political life and suggesting new possibilities for the future. What does a justifiable or legitimate political order involve? What are the most compelling and reasonable theories of justice, and how does justice relate to rights, obligations, duties, virtues, freedoms, democracy, patriotism, political ideals, and the other terms of political philosophy and civic knowledge? How should a "just society" reconstruct notions of gender and sexuality, forms of political participation, our relations to the environment, and our relations to the global order, especially the global poor? And what should citizens do when the political order falls short of the justificatory ideal? *B. Schultz. Spring. (A)*

21700/31600. Human Rights I: Philosophical Foundations of Human Rights. (=HIST 20100/30100, HMRT 29301/39301, ISHU 28700/38700, INRE 31600, LAWS 41200, LLSO 25100, MAPH 40000) This course helps students think philosophically about human rights. We ask whether human rights has or needs philosophical foundations, what we need such foundations for, and where they might be found. We also ask some questions that tend to generate the search for philosophical foundations: Are human rights universal or merely the product of particular cultures? What kinds of rights (e.g., political, cultural, economic, negative, positive) are human rights? Can there be human

rights without human duties? Without universal enforcement? Do the rights we enshrine as human mark only some of us (e.g., men) as human? *Autumn.*

22109. Introduction to the Philosophy of Mind and Artificial Intelligence.

This course is a survey of several research directions in the last fifty or so years. We pursue the presumed possibility of constructing an intelligent artifact (and thereby, perhaps, undermining the last objection to materialism). *J. Haugeland. Spring. (B)*

22209. Philosophies of Environmentalism and Sustainability. What does “going green” really mean? What is “sustainability?” How do different fundamental ethical and political perspectives yield different approaches to and understandings of “environmentalism,” “conservation,” “stewardship,” and “sustainable development?” This course uses a combination of classic environmentalist texts (e.g., Thoreau, Leopold, Carson) and contemporary works to clarify and address the most hotly contested and urgent philosophical issues dividing the global environmental movement today. Various field trips and guest speakers help us philosophize about the fate of the earth by connecting the local and the global. *B. Schultz. Autumn. (A)*

22500/32500. Biological and Cultural Evolution. (=BIOS 29286, BPRO 23900, CHSS 37900, HIPS 23900, LING 11000) *PQ: Third- or fourth-year standing, or consent of instructor required; core background in genetics and evolution recommended. This course does not meet requirements for the biological sciences major.* This course draws on readings in and case studies of language evolution, biological evolution, cognitive development and scaffolding, processes of socialization and formation of groups and institutions, and the history and philosophy of science and technology. We seek primarily to elaborate theory to understand and model processes of cultural evolution, while exploring analogies, differences, and relations to biological evolution. This has been a highly contentious area, and we examine why. We see to evaluate what such a theory could reasonably cover and what it cannot. *W. Wimsatt, S. Mufwene. Winter. (B)*

22601. Autonomy and Medical Paternalism. (=BIOS 29311, BPRO 22600, HIPS 21901, HIST 25102) *PQ: Third- or fourth-year standing.* This course is an in-depth analysis of what we mean by autonomy and how that meaning might be changed in a medical context. In particular, we focus on the potential compromises created by serious illness in a person with decision-making capacity and the peculiar transformations in the meaning of autonomy created by advance directives and substituted judgment. *D. Brudney, J. Lantos. Winter. (A)*

22900/32900. Philosophy of Social Science. (=CHSS 37700, HIPS 22300, ISHU 32900) This course considers philosophical issues in the social science, such as the interaction of factual, methodological, valuational issues, problems special to the historical sciences, issues of scale and hierarchy, the use of quantitative and qualitative methods, models of rationality and the relation between normative and descriptive theories of behavior, the nature of teleology, functional organization and explanation, social adaptations, levels of selection, and methodological

individualism, cultural and conceptual relativity, and heuristics and problems with and strategies for analyzing complex systems. *W. Wimsatt. Spring. (B)*

23000. Introduction to Metaphysics and Epistemology. This course is a survey of influential contributions to metaphysics and epistemology, most or all in the twentieth-century Anglo-American tradition. *J. Haugeland. Winter. (B)*

23209. The Chicago School of Philosophy. (=HIST 27202) From the 1890s to the present, the University of Chicago has been known for its prominent contributions to the humanities and philosophy. Our rich philosophical legacy has come from such figures as John Dewey, James H. Tufts, George Herbert Mead, Mortimer Adler, and Richard McKeon. This course focuses on the original “Chicago School,” which was made famous in the 1890s by the pragmatist philosopher, educator, and reformer John Dewey and his circle (e.g., Mead; Tufts; such reformers as Jane Addams, the founder of Hull House). This School has had a profound effect on the shape of modern philosophy, and its influence continues to be felt both within and beyond the academy, not least in the political philosophy of President Barack Obama. Field trips and guest speakers enrich our appreciation of our local philosophical history. *B. Schultz. Winter. (B)*

23801/33801. Theory of Reference III. (=DVPR 33800) *PQ: PHIL 30000 or equivalent required; prior exposure to analytic philosophy recommended.* This course is a survey of recent theories of names, descriptions, and truth. We discuss the relation of reference to meaning, as well as the epistemological and metaphysical consequences drawn from theses about reference. After briefly reviewing classical sources (e.g., Frege, Russell, Tarski), we concentrate on current work by Searle, Kripke, Donnellan, Kaplan, Putnam, Evans, Davidson, and Burge. *J. Stern. Autumn. (B)*

23900/33900. Austin and Grice. Course readings are in the works of J. L. Austin, mainly *How to Do Things with Words*, and essays related to those lectures. If time permits, we consider later developments in the works of Grice and Cavell, among others. *T. Cohen. Autumn. (B) (III)*

24109. McDowell’s *Mind and World*. John McDowell is arguably the most important and influential “analytic” philosopher of our time. He works principally in the philosophy of mind, the philosophy of language, and—above all—their intersection: the problem of concepts and understanding. This course focuses primarily on McDowell’s most famous and influential work, *Mind and World*. Though a relatively slender volume, it takes some effort to read. Accordingly, we devote considerable attention to background and explication, especially by way of class discussion. By way of background, we begin with some “classic” articles from the last half-century, by the likes of W. V. O. Quine, Donald Davidson, and Richard Rorty. The course is designed and intended primarily for advanced undergraduate philosophy concentrators, but exceptions may be made in special cases. *J. Haugeland. Autumn. (B)*

24209/34209. Cicero's *De Officiis* (On Duties). (=LATN 27209/37209) *PQ: Five quarters of Latin or equivalent, or option to audit.* This course is a study of one of the most influential works in the whole history of Western political thought—a primary foundation for modern ideas of global justice and the just war. We understand it in the context of Cicero's thought and its background in Hellenistic philosophy, and we also do readings in translation that show its subsequent influence. Optional translation sessions held in first hour of each class. *M. Nussbaum. Winter. (A)*

24300/34300. Evolution of Mind and Morality: Nineteenth to Twenty-First Centuries. (=CHSS 35900, HIPS 25901, HIST 25501/35501, PSYC 28200) *PQ: Third- or fourth-year standing.* This lecture/discussion course focuses on theories of the evolution of mind and moral behavior. We begin with Spencer's and Darwin's conception of mental and moral evolution, examine the psychological status of these ideas during the last part of the century in the work of William James, then jump to the last part of the twentieth century, examining the development of sociobiology. The second part of the course concentrates on the central features of evolutionary psychology, as that new discipline has come to be known, and on contemporary theories of the evolution of ethical behavior and rational cognition. *R. Richards. Autumn. (B)*

24800. Foucault and *The History of Sexuality*. (=CMLT 25001, *GNDR 23100, HIPS 24300) *PQ: Prior philosophy course or consent of instructor.* This course centers on a close reading of the first volume of Michel Foucault's *The History of Sexuality*, with some attention to his writings on the history of ancient conceptualizations of sex. How should a history of sexuality take into account scientific theories, social relations of power, and different experiences of the self? We discuss the contrasting descriptions and conceptions of sexual behavior before and after the emergence of a science of sexuality. Other writers influenced by and critical of Foucault are also discussed. *A. Davidson. Autumn. (A)*

24801/34801. Eighteenth- and Nineteenth-Century Philosophy of Religion. (=DVPR 34811, RLST 24801) This course focuses on the eighteenth-century philosophical challenge to rational religion and on the most important eighteenth- and nineteenth-century responses to that challenge. Writers include Hume, Kant, Schleiermacher, and Kierkegaard. *D. Brudney. Autumn. (A)*

25000. History of Philosophy I: Ancient Philosophy. (=ANST 23200, CLCV 22700) *PQ: Completion of the general education requirement in humanities.* This course in ancient Greek philosophy studies major works by Plato and Aristotle that introduced the philosophical questions we struggle with to this day: What are the goals of a life well-lived? Why should we have friends? How do we explain weakness of will? What makes living things different from nonliving things? What is the difference between knowledge and belief? What is definition and what is capable of being defined? *A. Callard. Autumn.*

25209/35209. Emotion, Reason, and Law. *PQ: Consent of instructor.* Emotions figure in many areas of the law, and many legal doctrines (from reasonable

provocation in homicide to mercy in criminal sentencing) invite us to think about emotions and their relationship to reason. In addition, some prominent theories of the limits of law make reference to emotions: thus Lord Devlin and, more recently, Leon Kass have argued that the disgust of the average member of society is a sufficient reason for rendering a practice illegal, even though it does no harm to others. Emotions, however, are all too rarely studied closely, with the result that both theory and doctrine are often confused. *M. Nussbaum. Spring. (A)*

26000. History of Philosophy II: Medieval and Early Modern Philosophy. (=HIPS 26000) *PQ: Completion of the general education requirement in humanities required; PHIL 25000 recommended.* This course is a survey of the thought of some of the most important figures of this period, including Anselm, Aquinas, Descartes, Hobbes, Spinoza, Leibniz, Locke, Berkeley, and Hume. *B. Callard. Winter.*

26109/36109. Plato's Aesthetics (IV). The ideas that poetic creativity is inspired rather than grounded in technical knowledge, that it is mimetic, that the audience of poetry suspends ordinary rational evaluation, that poems should be evaluated in terms of their moral effect—the way Plato developed these thoughts proved to be enormously influential on the history of Western poetics. In this course we will examine Plato's fascinating discussions of poetry with an eye to understanding the nuances of his theory and in the hope of understanding why this great innovator in poetic theory was also one of poetry's greatest critics. Dialogues to be read in whole or in part include *Ion, Republic, Gorgias, Protagoras, and Laws.* *G. Lear. Autumn. (B)*

26209. Sex and Ethics. (=BPRO 28200, ENGL 28500, GNDR 28502) *PQ: Third- or fourth-year standing.* Sex is a big problem. How do we think about sex in proximity to considering the ethics of risk, the ethics of harm, the potential for good? Developing an account specifically of an ethics of sex requires thinking about the place of sex and sexual vulnerability in social life with an eye toward understanding what's good and what might count as abuses, violations, disruptions, or deprivations of specifically good things about sex. In this course, we read, write, and think about sex and ethics in relation to a variety of the rubrics (e.g., act, harm, fantasy, a good, technology, health, disability, love). Probable syllabus contents involve philosophy, cinema, literature, and social science. *L. Berlant, C. Vogler. Winter.*

27000. History of Philosophy III: Kant and the Nineteenth Century. *PQ: Completion of the general education requirement in humanities.* This course studies a number of important philosophers of the late eighteenth and nineteenth centuries. Kant, Bentham, Hegel, Marx, Mill, Nietzsche, and others may be read. *M. Forster. Spring.*

27109/37109. Plato on Desire. *PQ: Consent of instructor. Class limited to twenty students.* What is it about us, or about the world, that makes us prone to initiating changes in it? The question of why we do anything at all is a question about the nature of desire, a subject on which Plato had a lot to say. In this seminar, we try

to think, with Plato and Socrates, about the relationship between desire, pleasure, goodness, and action. Readings come from Plato's *Philebus*, *Symposium*, *Gorgias*, *Republic*, and *Protagoras*. *A. Callard. Winter.*

27209. Soren Kierkegaard/Johannes Climacus: *Concluding Unscientific Postscript*. (=FNDL 22616) *PQ: Open to students who are majoring in Fundamentals or Philosophy, or with consent of instructor.* This seminar is a careful reading of *Concluding Unscientific Postscript*. This difficult text was written by Johannes Climacus, who was one of Kierkegaard's pseudonymous authors. Discussion questions include: What is subjectivity? What is irony? What is commitment? *J. Lear. Winter.*

28109/39109. The Philosophy of Wilfrid Sellars. This course looks carefully at some of Sellars's most important philosophical writings, especially *Empiricism and the Philosophy of Mind* and *Science and Metaphysics*. We close with a brief look at *Naturalism and Ontology*. We explore Sellars's disagreements with some of his contemporaries (e.g., Lewis, Ayer, Schlick, Chisolm), as well as disagreements about how best to interpret him that have arisen amongst his contemporary commentators (e.g., Brandom, Rosenberg, McDowell, Williams, de Vries). *J. Conant. Winter. (B)*

29200/29300. Junior/Senior Tutorial. *No more than two tutorials may be used to meet program requirements.* Topics for this small, discussion-oriented seminar vary. *Autumn, Winter, Spring.*

29209/39209. Causation in Early Modern Rationalism. Substance metaphysics from the early modern period, from Descartes to Leibniz, is sometimes presented under the heading "causal rationalism." It is true that the conception of causality in the early modern philosophers constitutes a key to understanding their systems. This seminar retraces the most important chapters in this complex story concerning causality and rationality in seventeenth-century continental philosophy. We study primary texts by the most prominent figures in the early modern tradition, from the neo-scholastic Suarez, through Descartes, Malebranche, and Spinoza to Leibniz. *M. Laerke. Winter.*

29400/39600. Intermediate Logic I: Incompleteness. (=CHSS 33600, HIPS 20500) *PQ: Consent of instructor.* This is a course in the science of logic. It presupposes a knowledge of the use of truth-functions and quantifiers as tools: such as the art of logic. Our principal task in this course is to study these tools in a systematic way. We cover the central theorems about first-order logic with identity: completeness, compactness, and Löwenheim-Skolem theorems. We introduce any necessary set-theoretic and mathematical apparatus as required. *Staff. Spring. (B)*

29600. Intensive Track Seminar. *PQ: Open only to students in the Intensive Track.* Topics for this small, discussion-oriented seminar vary. *C. Vogler. Autumn.*

29901. Senior Seminar I. *PQ: Consent of director of undergraduate studies. Required of fourth-year students who are writing a senior essay. This seminar meets*

during Winter and Spring Quarters; however, students register for it in either Autumn or Winter Quarter. NOTE: Students may not register for both PHIL 29901 and 29902 in the same quarter. Autumn, Winter, Spring.

29902. Senior Seminar II. PQ: Consent of director of undergraduate studies. Required of fourth-year students who are writing a senior essay. Students participate in both Winter and Spring Quarters, but register only once in either Autumn or Winter Quarter. NOTE: Students may not register for both PHIL 29901 and 29902 in the same quarter. Winter, Spring.

29909. Freedom of the Will. The problem of free will is one of the most vexing philosophical problems. On the one hand, human agents seem to be free to choose among different courses of action. On the other hand, there is strong evidence that a combination of factors such as upbringing, unconscious desires, social conditions, and neural processes determines our choices. It seems that they cannot both be true. Is there no free will? Or do these factors not fully determine our choices? Is there, perhaps, a middle ground, a kind of determination that leaves room for freedom? In this course, we ask what we mean when we say that we are free. The course surveys a variety of conflicting accounts of human freedom offered by philosophers. Readings include works by Immanuel Kant, David Hume, A. J. Ayer, Harry Frankfurt, Peter van Inwagen, Peter Strawson, Theodore Dreiser, Richard Wright, and B. F. Skinner. *T. Land, Spring.*

38209. Psychoanalysis and Philosophy. (=HIPS 28101) PQ: Open to students who are majoring in philosophy with advanced standing. We work with Freud and Lacan, and pay special attention to questions about the status of the unconscious, the role of fantasy in lending shape to some aspects of life, material on the interpretation of dreams and on the senses in which questions about human life and normative authority inform neuroses. *J. Lear, C. Vogler. Winter. (A)*