

PHILOSOPHY

Department Website: <http://philosophy.uchicago.edu>

Email Lists

All majors and minors in philosophy should immediately subscribe to two Department of Philosophy email lists: philugs@lists.uchicago.edu and philosophy@lists.uchicago.edu. These lists are the department's primary means of disseminating information on the undergraduate program, deadlines, prizes, fellowships, and events.

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

All majors will be required to book an appointment (<https://calendly.com/tyler-j-zimmer/>) with the Assistant Director of Undergraduate Studies during Winter Quarter of their third year to review their program of study and discuss the possibility of writing the senior essay.

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.

The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000 History of Philosophy I: Ancient Philosophy, PHIL 26000 History of Philosophy II: Medieval and Early Modern Philosophy, and PHIL 27000 History of Philosophy III: Kant and the 19th Century), 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. Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000. Note, however, that taking both PHIL 25200 and PHIL 26200 counts as taking only one quarter of the history requirement, though they will count for two courses so far as the major is concerned.

Students are also urged to take logic as early in their studies as possible. Although either PHIL 20100 Introduction to Logic or PHIL 20012 Accelerated Introduction to Logic both satisfy the logic requirement, students may count only one of these two courses toward the credits required for graduation. Students may bypass the logic requirement standardly satisfied by PHIL 20100 Introduction to Logic by taking either PHIL 29400 Intermediate Logic, MATH 27700 Mathematical Logic I, or MATH 27800 Mathematical Logic II. However, although either MATH 27700 or MATH 27800 satisfy the logic requirement, these courses do not count for credit toward the completion of the major. Only courses with a PHIL designation count toward the total number of credits required in order to complete the major. Save for transfer credit (see below), there are no exceptions to this rule.

In order to officially declare as a standard major, students should do so using the student portal (<http://my.uchicago.edu>). Unlike the other forms of the major (see sections on The Intensive Track and Philosophy and Allied Fields below), there is no departmental application form standard track students need to complete in order to officially declare as a major.

Standard majors are welcome to apply to write senior essays. For more information, please see The Senior Essay below.

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

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
Four additional courses in philosophy **		400
Total Units		1000

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

THE INTENSIVE TRACK

Admission to the intensive track requires an application, which must be submitted by week 4 of the Spring Quarter in the student's second year. For further information, contact the Assistant Director of Undergraduate Studies (zimmertj@uchicago.edu).

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 29601 Intensive Track Seminar), PHIL 29200 Junior Tutorial, and PHIL 29300 Senior Tutorial.

Note on the pacing and scheduling of the intensive track: Intensive track majors take PHIL 29601 Intensive Track Seminar in Autumn Quarter of their third year. Students fulfill the tutorial requirement by selecting one junior tutorial (PHIL 29200) in any quarter of their third year and one senior tutorial (PHIL 29300) in any quarter of their fourth year. Finally, intensive track students must write a senior essay. The essay process includes participation in the Senior Seminar over two quarters of their fourth year; students must register for PHIL 29901 Senior Seminar I in Autumn Quarter and PHIL 29902 Senior Seminar II in Winter Quarter.

Summary of Requirements: Intensive Track

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
PHIL 29200	Junior Tutorial	100
PHIL 29300	Senior Tutorial	100
PHIL 29601	Intensive Track Seminar	100
PHIL 29901 & PHIL 29902	Senior Seminar I and Senior Seminar II	200
Two additional courses in philosophy **		200
Total Units		1300

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** 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 a specialist option for students with a clear and detailed picture of a coherent interdisciplinary course of study, not available under the standard forms of major and minor. 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 a sample program of courses as well as a statement explaining the nature of the interdisciplinary area of study and the purpose of the proposed allied fields program. Applicants must also have the agreement of a member of the Department of Philosophy to serve as their sponsor in the program. Interested students should consult with the assistant to the Director of Undergraduate Studies before applying; for office hours and the application form, visit the departmental website (<https://philosophy.uchicago.edu>).

Summary of Requirements: Philosophy and Allied Fields

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
Six additional courses, at least one of which must be in the Department of Philosophy **		600
Total Units		1200

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

The Senior Essay

Students who have been admitted to the intensive track are required to write a senior essay (also called the "BA essay"). Standard majors and philosophy and allied fields majors may also apply to write an essay. The proposal should be formulated in consultation with a faculty adviser who has expertise in the topic area. Potential advisers can be approached directly, but the assistant to the Director of Undergraduate Studies can help pair students with suitable advisers as needed. BA essay applications are due middle of Spring Quarter. Applications are available on the departmental website (<https://philosophy.uchicago.edu>).

Students writing a BA essay in philosophy are normally expected to have maintained a GPA of 3.25 in their philosophy courses. A 3.25 is also the minimum GPA for departmental honors in philosophy. Students should submit, along with their application to write a BA essay, a record of their grades in the College. If a student who wishes to write a BA essay in philosophy has a GPA in philosophy courses below 3.25, the student should also submit a petition in writing to the Director of Undergraduate Studies.

In their fourth year, students writing BA essays must participate in the senior seminar. The seminar runs in the Autumn and Winter quarters and attendance is required throughout. Students should register for PHIL 29901 Senior Seminar I in Autumn Quarter and for PHIL 29902 Senior Seminar II in Winter Quarter. These two courses are among the requirements for the intensive track. For essay writers who are in the standard track or the allied fields track, both courses must be taken; however, only PHIL 29902 will be counted toward the track's total-units requirement.

GRADING

All courses for all tracks must be taken for a quality grade. The one exception is for students in the Intensive Track: PHIL 29901 is graded on a Pass/Fail basis. Accordingly, students in other tracks taking PHIL 29901-29902 will only be able to count PHIL 29902 in the major.

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.

TRANSFER CREDIT

Up to (but typically no more than) three courses from another institution may be counted toward major requirements. Students seeking approval for such courses should send a syllabus for each course to the Assistant Director of Undergraduate Studies. The Director of Undergraduate Studies will then determine which courses, if any, to approve for credit toward the major.

ADVISING

Students should contact the Director of Undergraduate Studies or the Assistant 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.

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 the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from the College adviser or online, no later than the end of the student's third year.

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

SAMPLE 1

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
One from either field A or field B		100
Three additional courses in philosophy **		300
Total Units		600

SAMPLE 2

One of the following:		100
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
One from field A		100
One from field B		100
Three additional courses in philosophy **		300
Total Units		600

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

PHILOSOPHY COURSES

PHIL 10005. Introduction to the Philosophy of Love. 100 Units.

Love is one of the most important, profound things in life; and yet, it is notoriously hard to articulate just what love is. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Why do we love what we love? Who can love, and who can be loved? What does love demand of us, and how can we love well? What is the relationship between love and morality? And what is love? We will seek an understanding of love that can account, in particular, for the central role that love plays in human life - the sense in which it is "what makes the world go 'round.'" We will discuss historical and contemporary philosophical texts, such as Plato's Symposium, bell hooks' all about love, and Harry Frankfurt's

The Reasons of Love, as well as literature and film. In the course of our inquiry, we will consider the ways that philosophical reflection - with its focus on conceptual clarity, rational argumentation, and communicative precision - can be enriched by literature and film while, in turn, helping us to better understand literature, film, and life.

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.

This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

PHIL 20002. Thomas Aquinas's Metaphysics of Morals: The Goodness and Badness of Human Actions. 100 Units.

Thomas Aquinas's account of the goodness and badness that are proper to human actions—moral goodness and badness—is fundamental for his entire ethical teaching. It provides the rationale for his way of dividing human actions into kinds; it sets the reference points for his theory of virtues and vices, which he takes to be nothing other than principles of good and bad actions; it explains the moral function that he ascribes to law; and so on. The aim of this course will be to understand and think about that account. Its fullest presentation is found in Aquinas's masterpiece, the *Summa theologiae*. However, the *Summa's* approach to ethics is heavily metaphysical, and nowhere is this more true than in its treatment of moral goodness and badness. We shall therefore need to consult background passages from other parts of that work and other works of his, on such metaphysical topics as good and bad in general, powers and their objects, the nature of circumstances, and the relation between intellect and will. We shall also want to consider to what extent the account depends on strictly theological notions.

Instructor(s): Stephen Brock Terms Offered: Spring

Prerequisite(s): Completion of the general education requirement in humanities is required.

Equivalent Course(s): FNLD 21002

PHIL 20004. Aristotle's Physics with Aquinas's Commentary. 100 Units.

In the *Physics*, Aristotle lays out the general concepts and principles governing his teachings about the natural world. His approach is both philosophically sophisticated and quite different from that of modern science. We will work through substantial selections from Books I-III, with the help of Aquinas's glosses, which make them more digestible without diluting them. Topics include the subject and procedure of natural science, the relation of that science to metaphysics and mathematics, matter and form as principles of change, the concept of nature, causality, chance, teleology, the nature of motion, action and passion, and the categories of being. (B)

Instructor(s): Stephen Brock Terms Offered: Autumn

Prerequisite(s): Students not majoring in Philosophy or Fundamentals need the consent of the instructor.

Equivalent Course(s): FNLD 20004

PHIL 20007. The Metaphysics of Action. 100 Units.

A fundamental category through which we understand the world is the category of action. This course offers an intensive overview of the metaphysics of action. We will first cover some basics including the relationship between actions, agency, and agents, the range of action kinds, what kind of thing action is, the distinction between basic and nonbasic action, agent nihilism, and the possibility of mental action. Next, in hopes of coming to better understand the nature of action, we will look at how action relates to other phenomena such as reasons, causation, knowledge, control, and normative life. (B) (II)

Instructor(s): Mikayla Kelley Terms Offered: Winter

Prerequisite(s): One prior philosophy course.

Equivalent Course(s): PHIL 30007

PHIL 20012. Accelerated Introduction to Logic. 100 Units.

This course provides an introduction to logic for students of philosophy. It is aimed at students who possess more mathematical training than can be expected of typical philosophy majors, but who wish to study logic not just as a branch of mathematics but as a method for philosophical analysis. (II)

Instructor(s): Anubav Vasudevan Terms Offered: Autumn

Prerequisite(s): While no specific mathematical knowledge will be presupposed, some familiarity with the methods of mathematical reasoning and some prior practice writing prose that is precise enough to support mathematical proof will be useful.

Note(s): Students may count either PHIL 20012 or PHIL 20100, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30012

PHIL 20100. Introduction to Logic. 100 Units.

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 will venture into topics in philosophy of language and philosophical logic, but our primary focus is on acquiring a facility with symbolic logic as such.

Instructor(s): 200/300: Ginger Schultheis (Autumn 2024) - Lecture and Discussion 200: Jacob McDowell (Winter 2025) - Lecture Terms Offered: Autumn Winter

Note(s): Students may count either PHIL 20100 or PHIL 20012, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30000, HIPS 20700, CHSS 33500

PHIL 20308. What is Hegelianism? 100 Units.

The seminar will explore the fundamental issues in Hegel's philosophy by means of attention to the texts where he most clearly states his ambitions: his early essay, "The Difference Between Fichte's and Schelling's Systems of Philosophy"; The Introduction to his "Phenomenology of Spirit"; The long Introduction to his "Encyclopedia Logic"; The Preface and Introduction to his "Philosophy of Right," and the Introduction to his "Lectures on Fine Art."

Instructor(s): Robert Pippin Terms Offered: Autumn. Autumn 2024

Prerequisite(s): The course is open to graduate and undergraduate students.

Equivalent Course(s): PHIL 30308, SCTH 30308, SCTH 20308

PHIL 21000. Introduction To Ethics. 100 Units.

An exploration of some of the central questions in metaethics, moral theory, and applied ethics. These questions include the following: are there objective moral truths, as there are (as it seems) objective scientific truths? If so, how can we come to know these truths? Should we make the world as good as we can, or are there moral constraints on what we can do that are not a function of the consequences of our actions? Is the best life a maximally moral life? What distribution of goods in a society satisfies the demands of justice? Can beliefs and desires be immoral, or only actions? What is "moral luck"? What is courage? (A)

Instructor(s): Benjamin Callard Terms Offered: Spring

Equivalent Course(s): HIPS 21000, FNDL 23107

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.

In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers (and one historian) who attempt to answer this question, including James Griffin, John Rawls, John Tasioulas, Samuel Moyn, Jiewuh Song, Pablo Gilibert, and Martha Nussbaum. Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?" (A)

Instructor(s): Ben Laurence, Pozen Center for Human Rights Instructional Professor Terms Offered: Autumn

Equivalent Course(s): HIST 39319, DEMS 21002, HIST 29319, PHIL 31002, INRE 31602, HMRT 21002, MAPH 42002, HMRT 31002

PHIL 21004. Aristotelian Ethics. 100 Units.

In this course, we will engage with one of the fundamental texts of practical philosophy, Aristotle's *Nicomachean Ethics*. In addition to reading the text closely, we will critically discuss secondary literature, as well as contemporary attempts to revive and enlist Aristotle, with the aim of familiarizing ourselves with the work's themes, understanding major fault lines in its interpretation, and appreciating its enduring significance. Topics to be considered include happiness and the good life, virtue, and practical reasoning. (A)

Instructor(s): Gregory Brown Terms Offered: Autumn

PHIL 21011. Metaontology. 100 Units.

Ontology is, in Quine's phrase, the study of "what there is." Ontologists debate the existence and nature of numbers, properties, propositions, ordinary objects, possibilities, and so on. Metaontology asks about the status of this discourse and tries to characterize its goals and prospects. What does it mean to say that something exists? Are there criteria of 'ontological commitment'? How do the things ontologists debate relate to what ordinary people say? After an historical introduction, the first part of the course will survey a few first-order ontological debates. The remainder of the course will consider varieties of realism and of anti-realism in metaontology. We will read authors such as Rudolf Carnap, W. V. O. Quine, Peter van Inwagen, Ted Sider, Hilary Putnam, and Amie Thomasson. (A)

Instructor(s): Gregory Brown Terms Offered: Winter

PHIL 21012. Ethics in a Time of Climate Crisis. 100 Units.

Humanity faces a climate crisis. Its effects are already tangible, including a loss of biodiversity and wildlife, rising sea levels and the disappearance of traditional living space, the accumulation of extreme weather events, and increased migration due to growing hostility of previously agreeable and fertile natural environments. And this is nothing to speak of the potentially catastrophic effects of global heating yet to come. In this course, we will

discuss both historically influential and recent works that can help us get a better understanding of the ethical challenges of our current situation. Our discussions will center around three thematic questions: What is our relation to nature? In what sense, if any, is climate change a matter of justice? And what are the right ethical ways of addressing our current environmental predicament? (A)

Instructor(s): Laurenz Ramsauer Terms Offered: Spring

PHIL 21114. Philosophy of Logic. 100 Units.

Logic is, and always has been, a branch of philosophy. Why? What is logic? In this course we will explore the nature of logic, and how it relates to thought; to reasoning; to ordinary language; to mathematics; and to philosophy. We will read texts on the subject of logic by Aristotle, Kant, Hegel, Frege, Russell, Wittgenstein, Quine, Black, Prior, Gödel, Kripke, Dummett, Boolos, Putnam, Benacerraf, Harman, Williamson, Priest, and others. The course will be completely non-technical: we will be trying to make philosophical sense of logic. (B)

Instructor(s): Benjamin Callard Terms Offered: Spring

Equivalent Course(s): PHIL 31114

PHIL 21203. Introduction to Philosophy of Law. 100 Units.

This course will be an introduction to the philosophy of law. The first third will cover some historical classics: Plato's *Crito*, and selections from Aristotle's *Nicomachean Ethics*, Kant's *Doctrine of Right*, Hegel's *Outline of the Philosophy of Right*, and Austin's *The Province of Jurisprudence Determined*. The second third of the course will cover some classics of postwar Anglo-American jurisprudence, including selections from H.L.A. Hart, Ronald Dworkin, Richard Posner, and Ernest Weinrib. The final third of the course will explore in a little further detail philosophical problems that arise in the following areas: the philosophy of tort law, theories of constitutional interpretation, and feminist jurisprudence. (A)

Instructor(s): Lisa Van Alstyne Terms Offered: Winter

PHIL 21206. Philosophy of Race and Racism. 100 Units.

The idea that there exist different "races" of human beings is something that many—perhaps even most—people in the United States today take for granted. And yet modern notions of "race" and "racial difference" raise deep philosophical problems: What exactly is race? Is race a natural kind (like water) or a social kind (like citizenship)? If race is a social kind—i.e. something human beings have constructed—are there any good reasons to keep using it? According to many philosophers, these questions cannot be properly analyzed in abstraction from the history of modern racism and the liberation struggles racial oppression has given rise to. Together, we'll read classic and contemporary texts on these themes by authors such as W.E.B. Du Bois, Frantz Fanon, Angela Davis, Charles Mills, Naomi Zack, Chike Jeffers, Kwame Anthony Appiah, and Lucius Outlaw. (A)

Instructor(s): Tyler Zimmer Terms Offered: Spring

Equivalent Course(s): CRES 21206, PHIL 31206

PHIL 21207. Ecocentrism and Environmental Racism. 100 Units.

The aim of this course is to explore the tensions and convergences between two of the most profoundly important areas of environmental philosophy. "Ecocentrism" is the view that holistic systems such as ecosystems can be ethically considerable or "count" in a way somewhat comparable to human persons, and such a philosophical perspective has been shared by many prominent forms of environmentalism, from Aldo Leopold's *Land Ethic* to *Deep Ecology* to the worldviews of many Native American and Indigenous peoples. For some prominent environmental philosophers, a commitment to ecocentrism is the defining test of whether one is truly an environmental philosopher. "Environmental Racism" is one of the defining elements of environmental injustice, the way in which environmental crises and existential threats often reflect systemic discrimination, oppression, and domination in their disproportionate adverse impact on peoples of color, women, the global poor, LGBTQ populations, and Indigenous Peoples. Although historically, some have claimed that ecocentric organizations such as Greenpeace have neglected the problems of environmental injustice and racism in their quest to, e.g., "save the whales," a deeper analysis reveals a far more complicated picture, with many affinities and alliances between ecocentrists and activists seeking environmental justice. (A)

Instructor(s): Bart Schultz Terms Offered: Autumn

Equivalent Course(s): PLSC 21207, CHST 21207, CRES 21207, HMRT 21207, MAPH 31207, ENST 21207

PHIL 21499. Philosophy and Philanthropy. 100 Units.

Perhaps it is better to give than to receive, but exactly how much giving ought one to engage in and to whom or what? Recent ethical and philosophical developments such as the effective altruism movement suggest that relatively affluent individuals are ethically bound to donate a very large percentage of their resources to worthy causes—for example, saving as many lives as they possibly can, wherever in the world those lives may be. And charitable giving or philanthropy is not only a matter of individual giving, but also of giving by foundations, corporations, non-profits, non-governmental and various governmental agencies, and other organizational entities that play a very significant role in the modern world. How, for example, does an institution like the University of Chicago engage in and justify its philanthropic activities? Can one generalize about the various rationales for philanthropy, whether individual or institutional? Why do individuals or organizations engage in philanthropy, and do they do so well or badly, for good reasons, bad reasons, or no coherent reasons? This course will afford a broad, critical philosophical and historical overview of philanthropy, examining its various contexts and justifications, and contrasting charitable giving with other ethical demands, particularly the demands of justice. How do charity and justice relate to each other? Would charity even be needed in a fully just world? (A)

Instructor(s): Bart Schultz Terms Offered: Winter

Note(s): This course will feature a number of guest speakers and be developed in active conversation with the work of the UChicago Civic Knowledge Project and Office of Civic Engagement. Students will also be presented with some practical opportunities to engage reflectively in deciding whether, why and how to donate a certain limited amount of (course provided) funding.

Equivalent Course(s): PLSC 21499, HMRT 21499, MAPH 31499

PHIL 21505. Wonder, Magic, and Skepticism. 100 Units.

In the course of discussing how it is that a philosophical problem arises in the first place, Wittgenstein says, "The decisive movement in the conjuring trick has been made, and it was the very one that we thought quite innocent." This isn't the only place where Wittgenstein speaks as if being gripped by philosophical problems is a matter of succumbing to illusions--as if a philosopher is a magician who are taken in by their own tricks. In this course, we'll discuss philosophy and magical performance, with the aim of coming to a deeper understanding of what both are about. We'll be particularly concerned with Wittgenstein's picture of what philosophy is and does. Another focus of the course will be the passion of wonder. In the Theaetetus, Plato has Socrates say, "The sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin." And when magicians write about their aesthetic aims, they almost always describe themselves as trying to instill wonder in others. Does magic end where philosophy begins? And what becomes of wonder after philosophy is done with it? (B) (IV)

Instructor(s): David Finkelstein Terms Offered: Spring

Prerequisite(s): Successful completion of at least two prior courses from U of C's Department of Philosophy (not Core courses).

Equivalent Course(s): PHIL 31505

PHIL 21830. Moral Philosophy. 100 Units.

In this course we will read, write, talk, and think about good and bad, right and wrong, in human life and conduct. In doing so, we usually will be preoccupied with questions about the relation between morality and reason. Almost everyone agrees that doing what morality asks or requires (and refraining from doing what morality prohibits) usually means losing out on at least some opportunities to do as one likes. There is normally something one would rather do than, say, keep a promise. The most detailed accounts of reason in action, however, suggest that reason is meant to help us fare well. Faring well is often a matter of managing to do well for oneself, often by finding ways of doing as one likes. If morality works against the pursuit of self-interest, and reason helps to further pursuit of self-interest, it looks as though there is a fundamental conflict between reason and morality, between acting well and faring well. (A)

Instructor(s): Candace Vogler Terms Offered: Autumn

PHIL 22000. Introduction to the Philosophy of Science. 100 Units.

This class will be a survey of major themes in contemporary philosophy of science. Topics will include inductivism, Popper's deductivism, Kuhn's conception of science, and Bayesianism. Towards the end of the course as a case study we will look at the debate about whether the existence of multiple universes should be considered a genuine scientific hypothesis. (B)

Instructor(s): Kevin Davey Terms Offered: Autumn

Equivalent Course(s): HIST 25109, HIPS 22000

PHIL 22209. Philosophies of Environmentalism and Sustainability. 100 Units.

Many of the toughest ethical and political challenges confronting the world today are related to environmental issues: for example, climate change, loss of biodiversity, the unsustainable use of natural resources, pollution and toxic waste, and other threats to the well-being of both present and future generations. Using both classic and contemporary works, this course will highlight some of the fundamental and unavoidable philosophical questions presented by such environmental issues. Does the environmental crisis demand radically new forms of ethical and political philosophizing and practice? Must an environmental ethic reject anthropocentrism? If so, what are the most plausible non-anthropocentric alternatives? What counts as the proper ethical treatment of non-human animals, living organisms, or ecosystems? What do the terms "nature" and "wilderness" even mean, and should "natural" environments as such have ethical and/or legal standing? What fundamental ethical and political perspectives inform such approaches as the "Land Ethic," ecofeminism, and deep ecology? Is there a plausible account of environmental justice applicable to both present and future generations? Are we now in the Anthropocene, and if so, is "adaptation" the best strategy at this historical juncture? How can the wild, the rural, and the urban all contribute to a better future for Planet Earth? (A)

Instructor(s): Bart Schultz Terms Offered: Spring

Note(s): Field trips, guest speakers, and special projects will help us philosophize about the fate of the earth by connecting the local and the global. Please be patient with the flexible course organization! Some rescheduling may be necessary in order to accommodate guest speakers and the weather!

Equivalent Course(s): PLSC 22202, ENST 22209, MAPH 32209, HMRT 22201

PHIL 22212. Essential Concepts of Psychoanalysis. 100 Units.

This seminar will introduce some of the central concepts of psychoanalysis: Mourning and Melancholia, Repetition and Remembering, Transference, Neurosis, the Unconscious, Identification, Psychodynamic, Eros, Envy, Gratitude, Splitting, Death. The central theme will be how these concepts shed light on human flourishing and the characteristic ways we fail to flourish. Readings from Plato, Aristotle, Freud, Loewald, Lacan, Melanie Klein, Betty Joseph, Hanna Segal and others.

Instructor(s): Jonathan Lear; Dr. Alfred Margulies Terms Offered: Spring. Seminar scheduled to be taught Spring 2025

Prerequisite(s): Consent required.

Equivalent Course(s): PHIL 51413, SCTH 55512, SCTH 22212

PHIL 22602. The Fate of Autonomy. 100 Units.

The autonomous life: proponents of this ideal portray it as central to living well, while detractors consider it one of modernity's more dangerous delusions. But what is autonomy, and why is it capable of inspiring such controversy? This class considers the twists and turns of autonomy's fate within and beyond the German Idealist tradition. We will start by considering autonomy and freedom in the work of Kant and Hegel, as well as more contemporary philosophers such as Korsgaard who are in dialogue with them. We will then consider how their theories of autonomy are complicated and expanded by Douglass and Fanon, before moving on to autonomy's contemporary critics from 'postmodern' and communitarian and religious perspectives. Themes examined will include putative links between autonomy and authenticity, between autonomy and secularity, and between autonomy and individualism. This course takes its title from Karl Ameriks' *Kant and the Fate of Autonomy*. (A)

Instructor(s): Maya Krishnan Terms Offered: Winter

PHIL 22960. Introduction to Bayesian Epistemology. 100 Units.

Epistemology is the study of belief, and addresses questions like "what are we justified in believing?" and "when does a belief count as knowledge?" This course will provide an overview of Bayesian epistemology, which treats belief as coming in degrees, and addresses questions like "when does rationality require us to be more confident of one proposition than another?", "how should we measure the amount of confirmation that a piece of evidence provides for a theory?", and "which actions should we choose, based on our judgments about how probable various consequences are?" (B) (II)

Instructor(s): Ray Briggs Terms Offered: Winter

Equivalent Course(s): PHIL 32960

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.

In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge ought to relate to the construction of a metaphysical theory—roughly speaking, what comes first, epistemology or metaphysics? (B)

Instructor(s): Benjamin Callard Terms Offered: Winter

PHIL 23451. Perception and Self-Consciousness. 100 Units.

In the first part of the course, we'll be discussing an argument to the effect that: in order for radical skepticism about empirical knowledge not to be intellectually obligatory, we must understand ourselves as enjoying a very particular kind of self-consciousness. In the remainder of the course, we'll be trying to get into view what an adequate account of that sort of self-consciousness might look like. (B) (II)

Instructor(s): David Finkelstein Terms Offered: Autumn

Prerequisite(s): Successful completion of at least two prior courses from U of C's Department of Philosophy (not Core courses).

Equivalent Course(s): PHIL 33451

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.

This course introduces students to issues and questions that have defined scholarship in the philosophy of mind as well as to prominent theories in the field. Starting from Descartes and the articulation of a general "mind-body problem," we will go on to investigate particular mental phenomena (such as beliefs, emotions, sensations, and intentions) by considering what philosophers have said about them, drawing primarily from the 20th century and the analytic tradition. We will read works in Dualism, Identity-Theory, Functionalism, and Eliminativism. Besides offering a brief survey of the field, this course equips students with the resources for evaluating whether some particular view provides an adequate account of human mindedness. (B)

Instructor(s): Ermioni Prokopaki Terms Offered: Winter

PHIL 24096. Philosophy of Economics. 100 Units.

This course introduces students to philosophical debates about the foundations and methodology of economics as a field of study. Together we'll examine questions such as the following: What exactly is economics and what are its aims? Is the field defined by its subject matter or its methodology? Should positive economics be regarded as a value-neutral enterprise? Or does it inevitably need to make value-laden assumptions—about, for instance, rationality, well-being, distributive justice, etc.—that stand in need of justification? Should there be limits to what can be bought and sold on markets—and, if so, what should those limits be? Readings will include works by philosophers and economists. (A)

Instructor(s): Tyler Zimmer Terms Offered: Autumn

PHIL 24098. Character and Commerce: Practical Wisdom in Economic Life. 100 Units.

Most of us seek to be reasonably good people leading what we take to be successful and satisfying lives. There is a mountain of evidence suggesting that most of us fail to live up to our own standards. Worse, we often fail

to mark our own failures in ways that could help us improve ourselves. The context in which we try to live good lives is shaped by the vicissitudes of the global economy. The global economy is obviously of interest to those of us studying economics or planning on careers in business. Aspiring entrepreneurs or corporate leaders have clear stakes in understanding practical wisdom in the economic sphere. But anyone who relies upon her pay - or someone else's - to cover her living expenses has some interest in economic life. In this course, we will bring work in neo-Aristotelian ethics and neo-classical economics into conversation with empirical work from behavioral economics and behavioral ethics, to read, write, talk, and think about cultivating wisdom in our economic dealings. While our focus will be on business, the kinds of problems we will consider, and the ways of addressing these, occur in ordinary life more generally - at home, in academic settings, and in our efforts to participate in the daily production and reproduction of sound modes of social interaction. (A)

Instructor(s): Candace Vogler Terms Offered: Spring

Equivalent Course(s): ECON 12300

PHIL 24503. Locke and Leibniz. 100 Units.

This course will consist of a close study of Locke's *Essay Concerning Human Understanding* alongside Leibniz's chapter-by-chapter response to Locke in his *New Essays on Human Understanding*. Locke's *Essay* is the great manifesto and development of empiricism, and Leibniz's *New Essays* is a detailed, sustained rebuttal of Locke's book. As such, it is both a fascinating work by one of the giants of rationalism and a text that provides an opportunity to take seriously the idea that philosophy develops through dialogue. Topics to be discussed include innate ideas, necessary truths, reason, experience, substance, essence, personal identity, the nature of mind and body, and freedom, among others. We will also ask larger questions about the nature of the rationalist and empiricist traditions to which these philosophers belong - e.g., the extent to which empiricism is indebted to the experimental sciences, and whether rationalism is best understood as a doctrine concerning the sources of human knowledge or as a metaphysical claim about the intelligibility of being. (B)

Instructor(s): Andrew Pitel Terms Offered: Spring

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): MAPH 44503, PHIL 44503

PHIL 24709. Morality and Psychology in the Films of Ingmar Bergman. 100 Units.

The films of the Swedish director Ingmar Bergman are among the most powerful, complicated and philosophically sophisticated portrayals of moral and religious, and failed moral and religious, life in the twentieth century. Bergman is especially concerned with crisis experiences and with related emotional states like anguish, alienation, guilt, despair, loneliness, shame, abandonment, conversion, and the mystery of death. We will watch and discuss eight of his most important films in this course with such issues in mind: *Wild Strawberries* (1957), *The Virgin Spring* (1960), *Winter Light* (1963), *Persona* (1966), *Shame* (1968), *Cries and Whispers* (1973), *Autumn Sonata* (1978), *Fanny and Alexander* (1982).

Instructor(s): Robert Pippin Terms Offered: Spring, Spring 2025

Prerequisite(s): Open to undergraduate and graduate students

Equivalent Course(s): GRMN 34709, SCTH 24709, GRMN 24709, PHIL 34709, SCTH 38005

PHIL 24804. Foucault. 100 Units.

At the time of Michel Foucault's death in 1984, both his fame and his capacity to inspire controversy were at their height. Foucault's views on power, knowledge, and genealogy were widely influential during his lifetime. Forty years after Foucault's death, interest in Foucault is once more on the rise. The purpose of this class is to provide a philosophical introduction to Foucault's ideas. Topics to be discussed include madness and social construction, the historical preconditions of knowledge, genealogical critique, reform's perilous potential, and the "technologies of the self". Particular attention will be given throughout to how Foucault engages with Kant, Nietzsche, and Heidegger. We will end by examining Foucault's reception in the work of Judith Butler, as well as contemporary criticisms of Foucault. (A)

Instructor(s): Maya Krishnan Terms Offered: Autumn

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.

An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.

Instructor(s): Arnold Brooks Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): CLCV 22700

PHIL 25103. Human Ability. 100 Units.

TBA

Instructor(s): Ginger Schultheis Terms Offered: Spring

Equivalent Course(s): PHIL 35103

PHIL 25122. Modern Philosophy of Religion: A Historical Perspective. 100 Units.

The course will start by looking at the intellectual connections of several major figures in 18th and 19th century philosophy of religion. We will examine David Hume's "Essay on Miracles" and Dialogues Concerning Natural Religion, Søren Kierkegaard's *Fear and Trembling*, John Stuart Mill's "The Utility of Religion," Friedrich Nietzsche's *On the Genealogy of Morality*, and selections from William James's *The Varieties of Religious Experience*. In the last third of the course we will examine more recent writers such as Ludwig Wittgenstein and

Emmanuel Levinas. The goal of the course is to present and to assess different ways in which philosophers have conceived of and argued for or against religious belief. (IV)

Instructor(s): Dan Brudney Terms Offered: Autumn

Equivalent Course(s): DVPR 35122, RLST 25122, PHIL 35122

PHIL 25500. The Republic of Plato. 100 Units.

In this seminar, we read Plato's Republic closely and in its entirety. We will attend equally to the epistemological and political aspirations of the text and we will examine its engagement with issues in the fields of psychology, aesthetics, metaphysics, and education. While this course will primarily focus on Plato's text, the students will have the opportunity to read works from the secondary literature. (B)

Instructor(s): Ermioni Prokopaki Terms Offered: Spring

PHIL 25714. An Introduction to Wittgenstein's Tractatus. 100 Units.

This will be an introductory course on Wittgenstein's Tractatus. The seminar will be organized around the following proposal: the book is meant to reveal the sort of understanding that is at stake whenever a philosophical problem arises. It teaches that such understanding is not a form of knowledge - and in particular not scientific knowledge- of whether or why something is the case. Its clarification of the sort of understanding at issue here allows for a reading according to which the Tractatus, contrary to what most commentators assume, seeks to affirm rather than to cancel philosophy. It affirms it as a fundamental concern with understanding distinct from science or from reason.

Instructor(s): Irad Kimhi Terms Offered: Autumn. Autumn 2024

Prerequisite(s): Background in philosophy for Undergrads.

Note(s): Undergrads require the Instructor's consent to register.

Equivalent Course(s): FNDL 25714, PHIL 35714, SCTH 25714, SCTH 35714

PHIL 25715. Aristotle: Action, Embodied Agents and Value in Acting. 100 Units.

The aim of the course is to understand and assess central aspects of Aristotle's account of actions and agency. We will locate his views within the context of his discussion of (a) the relation between psychological and physical states, processes, and activities and (b) the value of acting well. The course is aimed at graduates and advanced undergraduates (seniors and juniors) in Philosophy or Classics.

Instructor(s): David Charles Terms Offered: Autumn. Autumn 2024

Prerequisite(s): Knowledge of Greek is not required.

Note(s): Only senior Undergraduates with the instructor's consent can register. No consent is required for Graduate Students. Auditors are allowed subject to enrollment and with the instructor's permission. Auditors will be expected to attend all classes, complete all reading assignments, and participate in class discussions, but not to complete writing assignments.

Equivalent Course(s): SCTH 35715, CLAS 35924, CLCV 25924, SCTH 25715, FNDL 25715, PHIL 35715

PHIL 25716. The Linguistic Turn in Philosophy (Language, Meaning, Being) 100 Units.

How did philosophy come to be understood as a special concern with our language? We shall deal with this question by studying some essential chapters in twenty-first-century philosophy (Frege, Wittgenstein, Carnap, Quine, Davidson).

Instructor(s): Irad Kimhi Terms Offered: Winter. Winter 2025

Prerequisite(s): Consent Required for Undergraduate Students.

Equivalent Course(s): FNDL 25716, SCTH 35716, PHIL 35716

PHIL 25798. Substance in Medieval, Modern, and Contemporary Metaphysics. 100 Units.

The notion of substance has long been at the center of metaphysical theorizing. Substances are said to be fundamental and independent things, capable of existing on their own, which are the bearers of properties. An account of substance has also been thought central to metaphysics in that the primary sense of 'being' is the sense in which substances are beings. But there has been a great deal of controversy over how to give an account of the nature or being of substance, what sorts of things we should count as substances, what we can know of substance, and even whether the notion of substance is intelligible. In this course we will examine a number of influential accounts of substance in medieval, early modern, and contemporary metaphysics. Historical figures we will likely read include Aquinas, Scotus, Ockham, Suárez, Descartes, Spinoza, and Locke. Contemporary readings may include texts by Justin Broackes, Kit Fine, Robert Pasnau, Kathrin Koslicki, Michael Della Rocca, and Shamik Dasgupta. (B)

Instructor(s): Andrew Pitel Terms Offered: Winter

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): PHIL 45798, MAPH 45798

PHIL 25908. Aristotle on Knowledge and Understanding. 100 Units.

This course will consist of a focused reading of Aristotle's Prior and Posterior Analytics. Our aim will be to understand Aristotle's theory of knowledge, the significance of experience, and the nature of reasoning. Readings will include some of the Platonic antecedents of Aristotle's work, including the Theaetetus and Sophist. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): PHIL 35908

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.

A survey of the thought of some of the most important figures of the period from the fall of Rome to the Scottish Enlightenment. The course will begin with an examination of the medieval hylomorphism of Aquinas and Ockham and then consider its rejection and transformation in the early modern period. Three distinct early modern approaches to philosophy will be discussed in relation to their medieval antecedents: the method of doubt, the principle of sufficient reason, and empiricism. Figures covered may include Ockham, Aquinas, Descartes, Avicenna, Princess Elizabeth, Emilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.

Instructor(s): Thomas Pendlebury Terms Offered: Winter

Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.

Equivalent Course(s): HIPS 26000, MDVL 26000

PHIL 26101. Interpretation and Philosophy. 100 Units.

We discuss the nature and philosophical implications of the practice of interpretation, focusing especially on the interpretation of philosophy. We will address questions such as: what is interpretation, and at what does it aim? What counts as success or failure? Is the interpretation of philosophy itself a form of philosophy? What is the ethical significance of interpretation? This course will involve a practical element. In addition to reading texts on the theory of interpretation, we will spend time in and out of class developing interpretations of selected philosophical texts. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): PHIL 36101

PHIL 26208. Philosophy of Sex. 100 Units.

What is good sex? Is sexual objectification harmful? Do we have a right to sex? What is sexual consent? This course invites students to engage with these questions and many others within the literature on the philosophy of sex. The centrality of sex and sexuality in human life makes it an apt, albeit complex object of philosophical inquiry. And, whereas many thinkers advance that our sexual lives hold a major influence on most other domains on our existence, we spend little time with intellectual inquiry about sex. In this course, we will engage with some classic texts alongside some of the most exciting recent writings in the philosophy of sex. We will explore such themes and topics as the erotic, sexual desire, perversion, consent, sexual orientation, pornography, prostitution, and sex equality. We will explore these themes through various perspectives, including metaphysics, ethics, and politics. Some of the authors we will read include Andrea Dworkin, Catharine MacKinnon, Michel Foucault, Sigmund Freud, Martha Nussbaum, Timo Airaksinen, Jean-Luc Marion, Raja Halwani, Amia Srinivasan and Manon Garcia among others. This course is discussion based and is open to undergraduate students of all levels. (A)

Instructor(s): Kévin Irakóze Terms Offered: Spring

Prerequisite(s): This course is discussion based and is open to undergraduate students of all levels.

Equivalent Course(s): GNSE 23176

PHIL 26425. Reading Marx's Capital: A Critique of Political Economy. 100 Units.

Karl Marx's account of "those societies in which the capitalist mode of production prevails" remains one of the most influential yet contentious theories ever committed to paper. Often invoked in times of turmoil, his name has come to mean different things to different people. Yet it is not always clear in fact just what his theory is, doubtless in part because his writings are quite challenging to read. In this course, students will engage fundamentally with Marx's writings to gain a clear idea of his theory for themselves. We will do so by reading volume 1 of Marx's Capital as well as selections from volumes 2 and 3 and Theories of Surplus Value. We will approach Marx on his own terms, considering context and comparison with other highlights from the history of political economy only where they are relevant. Topics which we will address include Marx's view of "alienation", "commodity fetishism", and "class struggle", but also labor, employment, money, capital, profit, and crisis. We will be reading Paul Reiter's new translation of Capital: Critique of Political Economy, Volume 1 (Princeton 2024), which students must bring to every class. The course will be held in English and there are no prerequisites. But students should read Marx's short essay, "Wage Labor and Capital", to prepare in advance of our first meeting.

Instructor(s): Daniel Burnfin Terms Offered: Autumn

Equivalent Course(s): PHIL 36425, PLSC 26425, MAPH 36425, GRMN 36425, MAPS 31529, GRMN 26425

PHIL 26520. Mind, Brain and Meaning. 100 Units.

What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science--encompassing philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has proposed a new form of answer. The driving idea is that the interaction of the mental and the physical may be understood via a third level of analysis: that of the computational. This course offers a critical introduction to the elements of this approach, and surveys some of the alternative models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics, and computer science. (B) (II)

Instructor(s): Jason Bridges; Leslie Kay; Chris Kennedy Terms Offered: Autumn

Equivalent Course(s): PSYC 26520, LING 36520, NSCI 22520, PHIL 36520, COGS 20001, LING 26520, PSYC 36520, SIGN 26520

PHIL 26710. First Philosophy. 100 Units.

Aristotle said that "first philosophy" is the branch of knowledge that is both most general—having to do with everything—and the most foundational. In this course we will explore various attempts in the history of philosophy to describe and produce such a science, beginning with Plato and Aristotle's attempts to describe being and ending with Wittgenstein's skepticism about such a project. We will try to produce a generalization about what first philosophy is and about its possibility and limitations. (B)

Instructor(s): Arnold Brooks Terms Offered: Winter

Equivalent Course(s): PHIL 36710

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.

The philosophical ideas and methods of Immanuel Kant's "critical" philosophy set off a revolution that reverberated through 19th-century philosophy. We will trace the effects of this revolution and the responses to it, focusing specifically on the influence of Kant's contribution to moral philosophy and its lasting influence on discussions of ethics and political philosophy. We will begin with a consideration of Kant's famous *Groundwork of the Metaphysics of Morals*, in which he announces his project of grounding all ethical obligation in the very idea of a free will. We will then consider Hegel's radicalization of this project in his *Philosophy of Right*, which seeks to derive from the idea of freedom, not just formal constraints on right action, but a determinate, positive conception of what Hegel calls "ethical life". We will conclude with an examination of some important challenges to the Kantian/Hegelian project in ethical and political theory: Karl Marx's re-interpretation of the idea of freedom in the economic sphere; Mary Wollstonecraft and John Stuart Mill's radicalizations of the ideas of political liberty and equality; and the appropriation and critique of the Enlightenment rhetoric of freedom by writers on racial oppression including Frederick Douglass, W. E. B. DuBois, and Angela Davis.

Instructor(s): Matthew Boyle Terms Offered: Spring

PHIL 27351. Personal Identity. 100 Units.

This course provides an overview of the metaphysics of personal identity, addressing questions like: "What makes an entity a person, rather than a non-person?", "What does it take for a person to survive, rather than perish?", "Why is surviving important (if it is)?", and "What makes you you?" We will consider a range of theories of personal identity, including nihilism, psychological continuity theories, and narrative approaches. (B) (II)

Instructor(s): Ray Briggs Terms Offered: Spring

Prerequisite(s): For undergraduates, PHIL 23000:#Introduction to Metaphysics and Epistemology.

Equivalent Course(s): PHIL 37351

PHIL 27500. Kant's Critique of Pure Reason. 100 Units.

This will be a careful reading of what is widely regarded as the greatest work of modern philosophy, Immanuel Kant's *Critique of Pure Reason*. Our principal aims will be to understand the problems Kant seeks to address and the significance of his famous doctrine of "transcendental idealism". Topics will include: the role of mind in the constitution of experience; the nature of space and time; the relation between self-knowledge and knowledge of objects; how causal claims can be justified by experience; whether free will is possible; the relation between appearance and reality; the possibility of metaphysics. (B) (IV)

Instructor(s): Thomas Pendlebury Terms Offered: Autumn

Equivalent Course(s): HIPS 25001, FNLD 27800, PHIL 37500, CHSS 37901

PHIL 27523. Reading Kierkegaard. 100 Units.

This will be a discussion-centered seminar that facilitates close readings of some of Kierkegaard's texts: *The Present Age*, *Fear and Trembling*, *Sickness Unto Death*, and *The Lily of the Field and the Bird of the Air*. Topics to be considered will include: living in clichés and self-satisfaction, despair, absolute requirements, the demands of ethical life, and becoming a human being. We shall also consider Kierkegaard's forms of writing and manners of persuasion. Students will be expected to write comments each week and to read the comments of others. Our reading each week will be determined by the pace of the group. (IV)

Instructor(s): Jonathan Lear Terms Offered: Winter

Prerequisite(s): This seminar is intended for undergraduate majors in Philosophy and Fundamentals and for graduate students in Social Thought and Philosophy. Permission of Instructor required.

Equivalent Course(s): PHIL 37523, FNLD 27523, SCTH 37523, SCTH 27523

PHIL 27543. Black and/or Human: On Humanism and Racialized Being. 100 Units.

What is it to be human and why does it matter? This course invites students to engage the question within the relation between theories of humanism and the histories of dehumanization as pertains to the racialization of Black people. Specific theories of the human have served as foundations of practices of dehumanization, and yet experiences of dehumanization have led to the development of new forms of humanism. In light of histories of enslavement and colonization and the related hierarchies of the human, what is the conceptual basis of the hierarchization within or exclusion from the category of the human? What does it feel like to be dehumanized and how does one adequately respond to such an experience? Some thinkers reject the concept while others reclaim it to inspire new existential outlooks on the world or political struggles. This course will explore the wide literature on these questions, supplementing written texts with other media such as film and music. We will focus on the implications of theories of humanism for the particularly human form of being, the pursuit of

the good, and the organization of social life. Engagement in this course will be based on discussion, personal reflection, and the relation of course material to contemporary issues.

Instructor(s): Kevin Irakoze Terms Offered: Winter

Prerequisite(s): Prior coursework on Critical Race Theory or consent of instructor.

Equivalent Course(s): RDIN 27543

PHIL 27544. African Philosophy. 100 Units.

This course is a general survey of African philosophy. We will read a selection of writings from African philosophers, spanning geographical space and historical periods. The tendency for the study of African philosophy is to focus solely on post-colonial writings with texts originally written in French or English. Against this tendency, the course will introduce students to a wider chronology of African philosophy that traverses various historical eras and with an attention to the diversity of the original languages of primary texts (including Ge'ez, Arabic, German, and Latin). In addition to often-studied figures such as Paulin Hountondji and Kwame Gyekye, we will engage with such thinkers as Ahmad Bābā al-Timbukti, Augustine of Hippo, Zara Yaqob, James Africanus Beale Horton, and Anton Wilhelm Amo. Instruction will emphasize the close reading of primary texts within relevant historical contexts. Students will be encouraged to engage African philosophy on its own terms and in conversation with other philosophical traditions.

Instructor(s): Kévin Irakóze Terms Offered: Winter

Prerequisite(s): This course is introductory and does not require any prior coursework in philosophy.

Equivalent Course(s): RDIN 27544

PHIL 28010. Introduction to Philosophy of Language. 100 Units.

An introduction to philosophical thought about the nature of language. The questions we will address include: What is meaning? What is truth? How does language relate to thought? How do languages relate to each other? What is metaphor? What is fiction? The focus will be on classic work in the analytic tradition (Frege, Russell, Wittgenstein, Carnap, Tarski, Quine, Austin, Grice, Davidson, Donnellan, Putnam, Searle, Kaplan, Kripke) but we will also read, and relate to this modern work, some current work in the philosophical literature and some seminal discussions of language in the writings of Plato and Aristotle. (B)

Instructor(s): Benjamin Callard Terms Offered: Autumn

PHIL 28108. The Works of Edith Stein. 100 Units.

This will be a course on works by the philosopher Edith Stein. We will read excerpts from Alasdair MacIntyre's Edith Stein: A Philosophical Prologue, as well as Stein's work on our knowledge of other minds and studies toward a philosophy of being. (B)

Instructor(s): Melina Garibovic Terms Offered: Winter

Prerequisite(s): At least one prior philosophy course is strongly recommended.

PHIL 28505. Existentialists and Mystics. 100 Units.

This will be a course on philosopher and novelist Iris Murdoch's Existentialists and Mystics. We will read excerpts from Murdoch's text alongside key figures with whom she engages: Jean-Paul Sartre, Simone Weil, and Plato. (B)

Instructor(s): Melina Garibovic Terms Offered: Spring

Prerequisite(s): At least one prior philosophy course is strongly recommended.

PHIL 29200. Junior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Autumn 2024 Ben Conroy (Topic: Personhood and Moral Status) Winter 2025 Harmonie Loritz (Topic: Hegel and Marx: Philosophies of History) Spring 2025 Kristen De Man (Topic: The Human Being in Moral Imagination) Adam Katwan (Topic: The Critique of Ontotheology) Terms Offered: Autumn Spring Winter

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Autumn 2024 Ben Conroy (Topic: Personhood and Moral Status) Winter 2025 Harmonie Loritz (Topic: Hegel and Marx: Philosophies of History) Spring 2025 Kristen De Man (Topic: The Human Being in Moral Imagination) Adam Katwan (Topic: The Critique of Ontotheology) Terms Offered: Autumn Spring Winter

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29601. Intensive Track Seminar. 100 Units.

In this seminar we engage in an in-depth examination of a focused philosophical topic in a manner akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic.

Instructor(s): Jason Bridges Terms Offered: Autumn

Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29700. Reading and Research. 100 Units.

Reading and Research.

Terms Offered: Autumn Spring Winter

Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

PHIL 29901. Senior Seminar I. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Laurenz Ramsauer; Hannah McKeown Terms Offered: Autumn

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29902. Senior Seminar II. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Laurenz Ramsauer; Hannah McKeown Terms Offered: Winter

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29903. The Philosophy of AI: Induction in the age of Big Data. 100 Units.

(B) (II)

Instructor(s): Anubav Vasudevan Terms Offered: Spring

Equivalent Course(s): PHIL 39903

PHILOSOPHY COURSES

PHIL 10005. Introduction to the Philosophy of Love. 100 Units.

Love is one of the most important, profound things in life; and yet, it is notoriously hard to articulate just what love is. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Why do we love what we love? Who can love, and who can be loved? What does love demand of us, and how can we love well? What is the relationship between love and morality? And what is love? We will seek an understanding of love that can account, in particular, for the central role that love plays in human life - the sense in which it is "what makes the world go 'round.'" We will discuss historical and contemporary philosophical texts, such as Plato's Symposium, bell hooks' all about love, and Harry Frankfurt's The Reasons of Love, as well as literature and film. In the course of our inquiry, we will consider the ways that philosophical reflection - with its focus on conceptual clarity, rational argumentation, and communicative precision - can be enriched by literature and film while, in turn, helping us to better understand literature, film, and life.

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.

This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

PHIL 20002. Thomas Aquinas's Metaphysics of Morals: The Goodness and Badness of Human Actions. 100 Units.

Thomas Aquinas's account of the goodness and badness that are proper to human actions—moral goodness and badness—is fundamental for his entire ethical teaching. It provides the rationale for his way of dividing human actions into kinds; it sets the reference points for his theory of virtues and vices, which he takes to be nothing other than principles of good and bad actions; it explains the moral function that he ascribes to law; and so on. The aim of this course will be to understand and think about that account. Its fullest presentation is found in Aquinas's masterpiece, the Summa theologiae. However, the Summa's approach to ethics is heavily metaphysical, and nowhere is this more true than in its treatment of moral goodness and badness. We shall therefore need to consult background passages from other parts of that work and other works of his, on such metaphysical topics as good and bad in general, powers and their objects, the nature of circumstances, and the relation between intellect and will. We shall also want to consider to what extent the account depends on strictly theological notions.

Instructor(s): Stephen Brock Terms Offered: Spring

Prerequisite(s): Completion of the general education requirement in humanities is required.

Equivalent Course(s): FNDL 21002

PHIL 20004. Aristotle's Physics with Aquinas's Commentary. 100 Units.

In the Physics, Aristotle lays out the general concepts and principles governing his teachings about the natural world. His approach is both philosophically sophisticated and quite different from that of modern science. We will work through substantial selections from Books I-III, with the help of Aquinas's glosses, which make them

more digestible without diluting them. Topics include the subject and procedure of natural science, the relation of that science to metaphysics and mathematics, matter and form as principles of change, the concept of nature, causality, chance, teleology, the nature of motion, action and passion, and the categories of being. (B)

Instructor(s): Stephen Brock Terms Offered: Autumn

Prerequisite(s): Students not majoring in Philosophy or Fundamentals need the consent of the instructor.

Equivalent Course(s): FNDL 20004

PHIL 20007. The Metaphysics of Action. 100 Units.

A fundamental category through which we understand the world is the category of action. This course offers an intensive overview of the metaphysics of action. We will first cover some basics including the relationship between actions, agency, and agents, the range of action kinds, what kind of thing action is, the distinction between basic and nonbasic action, agent nihilism, and the possibility of mental action. Next, in hopes of coming to better understand the nature of action, we will look at how action relates to other phenomena such as reasons, causation, knowledge, control, and normative life. (B) (II)

Instructor(s): Mikayla Kelley Terms Offered: Winter

Prerequisite(s): One prior philosophy course.

Equivalent Course(s): PHIL 30007

PHIL 20012. Accelerated Introduction to Logic. 100 Units.

This course provides an introduction to logic for students of philosophy. It is aimed at students who possess more mathematical training than can be expected of typical philosophy majors, but who wish to study logic not just as a branch of mathematics but as a method for philosophical analysis. (II)

Instructor(s): Anubav Vasudevan Terms Offered: Autumn

Prerequisite(s): While no specific mathematical knowledge will be presupposed, some familiarity with the methods of mathematical reasoning and some prior practice writing prose that is precise enough to support mathematical proof will be useful.

Note(s): Students may count either PHIL 20012 or PHIL 20100, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30012

PHIL 20100. Introduction to Logic. 100 Units.

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 will venture into topics in philosophy of language and philosophical logic, but our primary focus is on acquiring a facility with symbolic logic as such.

Instructor(s): 200/300: Ginger Schultheis (Autumn 2024) - Lecture and Discussion 200: Jacob McDowell (Winter 2025) - Lecture Terms Offered: Autumn Winter

Note(s): Students may count either PHIL 20100 or PHIL 20012, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30000, HIPS 20700, CHSS 33500

PHIL 20308. What is Hegelianism? 100 Units.

The seminar will explore the fundamental issues in Hegel's philosophy by means of attention to the texts where he most clearly states his ambitions: his early essay, "The Difference Between Fichte's and Schelling's Systems of Philosophy"; The Introduction to his "Phenomenology of Spirit"; The long Introduction to his "Encyclopedia Logic"; The Preface and Introduction to his "Philosophy of Right," and the Introduction to his "Lectures on Fine Art."

Instructor(s): Robert Pippin Terms Offered: Autumn. Autumn 2024

Prerequisite(s): The course is open to graduate and undergraduate students.

Equivalent Course(s): PHIL 30308, SCTH 30308, SCTH 20308

PHIL 21000. Introduction To Ethics. 100 Units.

An exploration of some of the central questions in metaethics, moral theory, and applied ethics. These questions include the following: are there objective moral truths, as there are (as it seems) objective scientific truths? If so, how can we come to know these truths? Should we make the world as good as we can, or are there moral constraints on what we can do that are not a function of the consequences of our actions? Is the best life a maximally moral life? What distribution of goods in a society satisfies the demands of justice? Can beliefs and desires be immoral, or only actions? What is "moral luck"? What is courage? (A)

Instructor(s): Benjamin Callard Terms Offered: Spring

Equivalent Course(s): HIPS 21000, FNDL 23107

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.

In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers (and one historian) who attempt to answer this question, including James Griffin, John Rawls, John Tasioulas, Samuel Moyn, Jiewuh Song, Pablo Gilibert,

and Martha Nussbaum. Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?" (A)
 Instructor(s): Ben Laurence, Pozen Center for Human Rights Instructional Professor Terms Offered: Autumn
 Equivalent Course(s): HIST 39319, DEMS 21002, HIST 29319, PHIL 31002, INRE 31602, HMRT 21002, MAPH 42002, HMRT 31002

PHIL 21004. Aristotelian Ethics. 100 Units.

In this course, we will engage with one of the fundamental texts of practical philosophy, Aristotle's *Nicomachean Ethics*. In addition to reading the text closely, we will critically discuss secondary literature, as well as contemporary attempts to revive and enlist Aristotle, with the aim of familiarizing ourselves with the work's themes, understanding major fault lines in its interpretation, and appreciating its enduring significance. Topics to be considered include happiness and the good life, virtue, and practical reasoning. (A)
 Instructor(s): Gregory Brown Terms Offered: Autumn

PHIL 21011. Metaontology. 100 Units.

Ontology is, in Quine's phrase, the study of "what there is." Ontologists debate the existence and nature of numbers, properties, propositions, ordinary objects, possibilities, and so on. Metaontology asks about the status of this discourse and tries to characterize its goals and prospects. What does it mean to say that something exists? Are there criteria of 'ontological commitment'? How do the things ontologists debate relate to what ordinary people say? After an historical introduction, the first part of the course will survey a few first-order ontological debates. The remainder of the course will consider varieties of realism and of anti-realism in metaontology. We will read authors such as Rudolf Carnap, W. V. O. Quine, Peter van Inwagen, Ted Sider, Hilary Putnam, and Amie Thomasson. (A)
 Instructor(s): Gregory Brown Terms Offered: Winter

PHIL 21012. Ethics in a Time of Climate Crisis. 100 Units.

Humanity faces a climate crisis. Its effects are already tangible, including a loss of biodiversity and wildlife, rising sea levels and the disappearance of traditional living space, the accumulation of extreme weather events, and increased migration due to growing hostility of previously agreeable and fertile natural environments. And this is nothing to speak of the potentially catastrophic effects of global heating yet to come. In this course, we will discuss both historically influential and recent works that can help us get a better understanding of the ethical challenges of our current situation. Our discussions will center around three thematic questions: What is our relation to nature? In what sense, if any, is climate change a matter of justice? And what are the right ethical ways of addressing our current environmental predicament? (A)
 Instructor(s): Laurenz Ramsauer Terms Offered: Spring

PHIL 21114. Philosophy of Logic. 100 Units.

Logic is, and always has been, a branch of philosophy. Why? What is logic? In this course we will explore the nature of logic, and how it relates to thought; to reasoning; to ordinary language; to mathematics; and to philosophy. We will read texts on the subject of logic by Aristotle, Kant, Hegel, Frege, Russell, Wittgenstein, Quine, Black, Prior, Gödel, Kripke, Dummett, Boolos, Putnam, Benacerraf, Harman, Williamson, Priest, and others. The course will be completely non-technical: we will be trying to make philosophical sense of logic. (B)
 Instructor(s): Benjamin Callard Terms Offered: Spring
 Equivalent Course(s): PHIL 31114

PHIL 21203. Introduction to Philosophy of Law. 100 Units.

This course will be an introduction to the philosophy of law. The first third will cover some historical classics: Plato's *Crito*, and selections from Aristotle's *Nicomachean Ethics*, Kant's *Doctrine of Right*, Hegel's *Outline of the Philosophy of Right*, and Austin's *The Province of Jurisprudence Determined*. The second third of the course will cover some classics of postwar Anglo-American jurisprudence, including selections from H.L.A. Hart, Ronald Dworkin, Richard Posner, and Ernest Weinrib. The final third of the course will explore in a little further detail philosophical problems that arise in the following areas: the philosophy of tort law, theories of constitutional interpretation, and feminist jurisprudence. (A)
 Instructor(s): Lisa Van Alstyne Terms Offered: Winter

PHIL 21206. Philosophy of Race and Racism. 100 Units.

The idea that there exist different "races" of human beings is something that many—perhaps even most—people in the United States today take for granted. And yet modern notions of "race" and "racial difference" raise deep philosophical problems: What exactly is race? Is race a natural kind (like water) or a social kind (like citizenship)? If race is a social kind—i.e. something human beings have constructed—are there any good reasons to keep using it? According to many philosophers, these questions cannot be properly analyzed in abstraction from the history of modern racism and the liberation struggles racial oppression has given rise to. Together, we'll read classic and contemporary texts on these themes by authors such as W.E.B. Du Bois, Frantz Fanon, Angela Davis, Charles Mills, Naomi Zack, Chike Jeffers, Kwame Anthony Appiah, and Lucius Outlaw. (A)
 Instructor(s): Tyler Zimmer Terms Offered: Spring
 Equivalent Course(s): CRES 21206, PHIL 31206

PHIL 21207. Ecocentrism and Environmental Racism. 100 Units.

The aim of this course is to explore the tensions and convergences between two of the most profoundly important areas of environmental philosophy. "Ecocentrism" is the view that holistic systems such as ecosystems can be ethically considerable or "count" in a way somewhat comparable to human persons, and such a philosophical perspective has been shared by many prominent forms of environmentalism, from Aldo Leopold's Land Ethic to Deep Ecology to the worldviews of many Native American and Indigenous peoples. For some prominent environmental philosophers, a commitment to ecocentrism is the defining test of whether one is truly an environmental philosopher. "Environmental Racism" is one of the defining elements of environmental injustice, the way in which environmental crises and existential threats often reflect systemic discrimination, oppression, and domination in their disproportionate adverse impact on peoples of color, women, the global poor, LGBTQ populations, and Indigenous Peoples. Although historically, some have claimed that ecocentric organizations such as Greenpeace have neglected the problems of environmental injustice and racism in their quest to, e.g., "save the whales," a deeper analysis reveals a far more complicated picture, with many affinities and alliances between ecocentrists and activists seeking environmental justice. (A)

Instructor(s): Bart Schultz Terms Offered: Autumn

Equivalent Course(s): PLSC 21207, CHST 21207, CRES 21207, HMRT 21207, MAPH 31207, ENST 21207

PHIL 21499. Philosophy and Philanthropy. 100 Units.

Perhaps it is better to give than to receive, but exactly how much giving ought one to engage in and to whom or what? Recent ethical and philosophical developments such as the effective altruism movement suggest that relatively affluent individuals are ethically bound to donate a very large percentage of their resources to worthy causes—for example, saving as many lives as they possibly can, wherever in the world those lives may be. And charitable giving or philanthropy is not only a matter of individual giving, but also of giving by foundations, corporations, non-profits, non-governmental and various governmental agencies, and other organizational entities that play a very significant role in the modern world. How, for example, does an institution like the University of Chicago engage in and justify its philanthropic activities? Can one generalize about the various rationales for philanthropy, whether individual or institutional? Why do individuals or organizations engage in philanthropy, and do they do so well or badly, for good reasons, bad reasons, or no coherent reasons? This course will afford a broad, critical philosophical and historical overview of philanthropy, examining its various contexts and justifications, and contrasting charitable giving with other ethical demands, particularly the demands of justice. How do charity and justice relate to each other? Would charity even be needed in a fully just world? (A)

Instructor(s): Bart Schultz Terms Offered: Winter

Note(s): This course will feature a number of guest speakers and be developed in active conversation with the work of the UChicago Civic Knowledge Project and Office of Civic Engagement. Students will also be presented with some practical opportunities to engage reflectively in deciding whether, why and how to donate a certain limited amount of (course provided) funding.

Equivalent Course(s): PLSC 21499, HMRT 21499, MAPH 31499

PHIL 21505. Wonder, Magic, and Skepticism. 100 Units.

In the course of discussing how it is that a philosophical problem arises in the first place, Wittgenstein says, "The decisive movement in the conjuring trick has been made, and it was the very one that we thought quite innocent." This isn't the only place where Wittgenstein speaks as if being gripped by philosophical problems is a matter of succumbing to illusions—as if a philosophers are magicians who are taken in by their own tricks. In this course, we'll discuss philosophy and magical performance, with the aim of coming to a deeper understanding of what both are about. We'll be particularly concerned with Wittgenstein's picture of what philosophy is and does. Another focus of the course will be the passion of wonder. In the Theaetetus, Plato has Socrates say, "The sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin." And when magicians write about their aesthetic aims, they almost always describe themselves as trying to instill wonder in others. Does magic end where philosophy begins? And what becomes of wonder after philosophy is done with it? (B) (IV)

Instructor(s): David Finkelstein Terms Offered: Spring

Prerequisite(s): Successful completion of at least two prior courses from U of C's Department of Philosophy (not Core courses).

Equivalent Course(s): PHIL 31505

PHIL 21830. Moral Philosophy. 100 Units.

In this course we will read, write, talk, and think about good and bad, right and wrong, in human life and conduct. In doing so, we usually will be preoccupied with questions about the relation between morality and reason. Almost everyone agrees that doing what morality asks or requires (and refraining from doing what morality prohibits) usually means losing out on at least some opportunities to do as one likes. There is normally something one would rather do than, say, keep a promise. The most detailed accounts of reason in action, however, suggest that reason is meant to help us fare well. Faring well is often a matter of managing to do well for oneself, often by finding ways of doing as one likes. If morality works against the pursuit of self-interest, and reason helps to further pursuit of self-interest, it looks as though there is a fundamental conflict between reason and morality, between acting well and faring well. (A)

Instructor(s): Candace Vogler Terms Offered: Autumn

PHIL 22000. Introduction to the Philosophy of Science. 100 Units.

This class will be a survey of major themes in contemporary philosophy of science. Topics will include inductivism, Popper's deductivism, Kuhn's conception of science, and Bayesianism. Towards the end of the

course as a case study we will look at the debate about whether the existence of multiple universes should be considered a genuine scientific hypothesis. (B)

Instructor(s): Kevin Davey Terms Offered: Autumn

Equivalent Course(s): HIST 25109, HIPS 22000

PHIL 22209. Philosophies of Environmentalism and Sustainability. 100 Units.

Many of the toughest ethical and political challenges confronting the world today are related to environmental issues: for example, climate change, loss of biodiversity, the unsustainable use of natural resources, pollution and toxic waste, and other threats to the well-being of both present and future generations. Using both classic and contemporary works, this course will highlight some of the fundamental and unavoidable philosophical questions presented by such environmental issues. Does the environmental crisis demand radically new forms of ethical and political philosophizing and practice? Must an environmental ethic reject anthropocentrism? If so, what are the most plausible non-anthropocentric alternatives? What counts as the proper ethical treatment of non-human animals, living organisms, or ecosystems? What do the terms "nature" and "wilderness" even mean, and should "natural" environments as such have ethical and/or legal standing? What fundamental ethical and political perspectives inform such approaches as the "Land Ethic," ecofeminism, and deep ecology? Is there a plausible account of environmental justice applicable to both present and future generations? Are we now in the Anthropocene, and if so, is "adaptation" the best strategy at this historical juncture? How can the wild, the rural, and the urban all contribute to a better future for Planet Earth? (A)

Instructor(s): Bart Schultz Terms Offered: Spring

Note(s): Field trips, guest speakers, and special projects will help us philosophize about the fate of the earth by connecting the local and the global. Please be patient with the flexible course organization! Some rescheduling may be necessary in order to accommodate guest speakers and the weather!

Equivalent Course(s): PLSC 22202, ENST 22209, MAPH 32209, HMRT 22201

PHIL 22212. Essential Concepts of Psychoanalysis. 100 Units.

This seminar will introduce some of the central concepts of psychoanalysis: Mourning and Melancholia, Repetition and Remembering, Transference, Neurosis, the Unconscious, Identification, Psychodynamic, Eros, Envy, Gratitude, Splitting, Death. The central theme will be how these concepts shed light on human flourishing and the characteristic ways we fail to flourish. Readings from Plato, Aristotle, Freud, Loewald, Lacan, Melanie Klein, Betty Joseph, Hanna Segal and others.

Instructor(s): Jonathan Lear; Dr. Alfred Margulies Terms Offered: Spring. Seminar scheduled to be taught Spring 2025

Prerequisite(s): Consent required.

Equivalent Course(s): PHIL 51413, SCTH 55512, SCTH 22212

PHIL 22602. The Fate of Autonomy. 100 Units.

The autonomous life: proponents of this ideal portray it as central to living well, while detractors consider it one of modernity's more dangerous delusions. But what is autonomy, and why is it capable of inspiring such controversy? This class considers the twists and turns of autonomy's fate within and beyond the German Idealist tradition. We will start by considering autonomy and freedom in the work of Kant and Hegel, as well as more contemporary philosophers such as Korsgaard who are in dialogue with them. We will then consider how their theories of autonomy are complicated and expanded by Douglass and Fanon, before moving on to autonomy's contemporary critics from 'postmodern' and communitarian and religious perspectives. Themes examined will include putative links between autonomy and authenticity, between autonomy and secularity, and between autonomy and individualism. This course takes its title from Karl Ameriks' *Kant and the Fate of Autonomy*. (A)

Instructor(s): Maya Krishnan Terms Offered: Winter

PHIL 22960. Introduction to Bayesian Epistemology. 100 Units.

Epistemology is the study of belief, and addresses questions like "what are we justified in believing?" and "when does a belief count as knowledge?" This course will provide an overview of Bayesian epistemology, which treats belief as coming in degrees, and addresses questions like "when does rationality require us to be more confident of one proposition than another?", "how should we measure the amount of confirmation that a piece of evidence provides for a theory?", and "which actions should we choose, based on our judgments about how probable various consequences are?" (B) (II)

Instructor(s): Ray Briggs Terms Offered: Winter

Equivalent Course(s): PHIL 32960

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.

In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge ought to relate to the construction of a metaphysical theory—roughly speaking, what comes first, epistemology or metaphysics? (B)

Instructor(s): Benjamin Callard Terms Offered: Winter

PHIL 23451. Perception and Self-Consciousness. 100 Units.

In the first part of the course, we'll be discussing an argument to the effect that: in order for radical skepticism about empirical knowledge not to be intellectually obligatory, we must understand ourselves as enjoying a very particular kind of self-consciousness. In the remainder of the course, we'll be trying to get into view what an adequate account of that sort of self-consciousness might look like. (B) (II)

Instructor(s): David Finkelstein Terms Offered: Autumn

Prerequisite(s): Successful completion of at least two prior courses from U of C's Department of Philosophy (not Core courses).

Equivalent Course(s): PHIL 33451

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.

This course introduces students to issues and questions that have defined scholarship in the philosophy of mind as well as to prominent theories in the field. Starting from Descartes and the articulation of a general "mind-body problem," we will go on to investigate particular mental phenomena (such as beliefs, emotions, sensations, and intentions) by considering what philosophers have said about them, drawing primarily from the 20th century and the analytic tradition. We will read works in Dualism, Identity-Theory, Functionalism, and Eliminativism.

Besides offering a brief survey of the field, this course equips students with the resources for evaluating whether some particular view provides an adequate account of human mindedness. (B)

Instructor(s): Ermioni Prokopaki Terms Offered: Winter

PHIL 24096. Philosophy of Economics. 100 Units.

This course introduces students to philosophical debates about the foundations and methodology of economics as a field of study. Together we'll examine questions such as the following: What exactly is economics and what are its aims? Is the field defined by its subject matter or its methodology? Should positive economics be regarded as a value-neutral enterprise? Or does it inevitably need to make value-laden assumptions-about, for instance, rationality, well-being, distributive justice, etc.-that stand in need of justification? Should there be limits to what can be bought and sold on markets-and, if so, what should those limits be? Readings will include works by philosophers and economists. (A)

Instructor(s): Tyler Zimmer Terms Offered: Autumn

PHIL 24098. Character and Commerce: Practical Wisdom in Economic Life. 100 Units.

Most of us seek to be reasonably good people leading what we take to be successful and satisfying lives. There is a mountain of evidence suggesting that most of us fail to live up to our own standards. Worse, we often fail to mark our own failures in ways that could help us improve ourselves. The context in which we try to live good lives is shaped by the vicissitudes of the global economy. The global economy is obviously of interest to those of us studying economics or planning on careers in business. Aspiring entrepreneurs or corporate leaders have clear stakes in understanding practical wisdom in the economic sphere. But anyone who relies upon her pay - or someone else's - to cover her living expenses has some interest in economic life. In this course, we will bring work in neo-Aristotelian ethics and neo-classical economics into conversation with empirical work from behavioral economics and behavioral ethics, to read, write, talk, and think about cultivating wisdom in our economic dealings. While our focus will be on business, the kinds of problems we will consider, and the ways of addressing these, occur in ordinary life more generally - at home, in academic settings, and in our efforts to participate in the daily production and reproduction of sound modes of social interaction. (A)

Instructor(s): Candace Vogler Terms Offered: Spring

Equivalent Course(s): ECON 12300

PHIL 24503. Locke and Leibniz. 100 Units.

This course will consist of a close study of Locke's *Essay Concerning Human Understanding* alongside Leibniz's chapter-by-chapter response to Locke in his *New Essays on Human Understanding*. Locke's *Essay* is the great manifesto and development of empiricism, and Leibniz's *New Essays* is a detailed, sustained rebuttal of Locke's book. As such, it is both a fascinating work by one of the giants of rationalism and a text that provides an opportunity to take seriously the idea that philosophy develops through dialogue. Topics to be discussed include innate ideas, necessary truths, reason, experience, substance, essence, personal identity, the nature of mind and body, and freedom, among others. We will also ask larger questions about the nature of the rationalist and empiricist traditions to which these philosophers belong - e.g., the extent to which empiricism is indebted to the experimental sciences, and whether rationalism is best understood as a doctrine concerning the sources of human knowledge or as a metaphysical claim about the intelligibility of being. (B)

Instructor(s): Andrew Pitel Terms Offered: Spring

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): MAPH 44503, PHIL 44503

PHIL 24709. Morality and Psychology in the Films of Ingmar Bergman. 100 Units.

The films of the Swedish director Ingmar Bergman are among the most powerful, complicated and philosophically sophisticated portrayals of moral and religious, and failed moral and religious, life in the twentieth century. Bergman is especially concerned with crisis experiences and with related emotional states like anguish, alienation, guilt, despair, loneliness, shame, abandonment, conversion, and the mystery of death. We will watch and discuss eight of his most important films in this course with such issues in mind: *Wild Strawberries* (1957), *The Virgin Spring* (1960), *Winter Light* (1963), *Persona* (1966), *Shame* (1968), *Cries and Whispers* (1973), *Autumn Sonata* (1978), *Fanny and Alexander* (1982).

Instructor(s): Robert Pippin Terms Offered: Spring, Spring 2025

Prerequisite(s): Open to undergraduate and graduate students

Equivalent Course(s): GRMN 34709, SCTH 24709, GRMN 24709, PHIL 34709, SCTH 38005

PHIL 24804. Foucault. 100 Units.

At the time of Michel Foucault's death in 1984, both his fame and his capacity to inspire controversy were at their height. Foucault's views on power, knowledge, and genealogy were widely influential during his lifetime. Forty years after Foucault's death, interest in Foucault is once more on the rise. The purpose of this class is to provide a philosophical introduction to Foucault's ideas. Topics to be discussed include madness and social construction, the historical preconditions of knowledge, genealogical critique, reform's perilous potential, and the "technologies of the self". Particular attention will be given throughout to how Foucault engages with Kant, Nietzsche, and Heidegger. We will end by examining Foucault's reception in the work of Judith Butler, as well as contemporary criticisms of Foucault. (A)

Instructor(s): Maya Krishnan Terms Offered: Autumn

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.

An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.

Instructor(s): Arnold Brooks Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): CLCV 22700

PHIL 25103. Human Ability. 100 Units.

TBA

Instructor(s): Ginger Schultheis Terms Offered: Spring

Equivalent Course(s): PHIL 35103

PHIL 25122. Modern Philosophy of Religion: A Historical Perspective. 100 Units.

The course will start by looking at the intellectual connections of several major figures in 18th and 19th century philosophy of religion. We will examine David Hume's "Essay on Miracles" and Dialogues Concerning Natural Religion, Søren Kierkegaard's Fear and Trembling, John Stuart Mill's "The Utility of Religion," Friedrich Nietzsche's On the Genealogy of Morality, and selections from William James's The Varieties of Religious Experience. In the last third of the course we will examine more recent writers such as Ludwig Wittgenstein and Emmanuel Levinas. The goal of the course is to present and to assess different ways in which philosophers have conceived of and argued for or against religious belief. (IV)

Instructor(s): Dan Brudney Terms Offered: Autumn

Equivalent Course(s): DVPR 35122, RLST 25122, PHIL 35122

PHIL 25500. The Republic of Plato. 100 Units.

In this seminar, we read Plato's Republic closely and in its entirety. We will attend equally to the epistemological and political aspirations of the text and we will examine its engagement with issues in the fields of psychology, aesthetics, metaphysics, and education. While this course will primarily focus on Plato's text, the students will have the opportunity to read works from the secondary literature. (B)

Instructor(s): Ermioni Prokopaki Terms Offered: Spring

PHIL 25714. An Introduction to Wittgenstein's Tractatus. 100 Units.

This will be an introductory course on Wittgenstein's Tractatus. The seminar will be organized around the following proposal: the book is meant to reveal the sort of understanding that is at stake whenever a philosophical problem arises. It teaches that such understanding is not a form of knowledge - and in particular not scientific knowledge- of whether or why something is the case. Its clarification of the sort of understanding at issue here allows for a reading according to which the Tractatus, contrary to what most commentators assume, seeks to affirm rather than to cancel philosophy. It affirms it as a fundamental concern with understanding distinct from science or from reason.

Instructor(s): Irad Kimhi Terms Offered: Autumn, Autumn 2024

Prerequisite(s): Background in philosophy for Undergrads.

Note(s): Undergrads require the Instructor's consent to register.

Equivalent Course(s): FNDL 25714, PHIL 35714, SCTH 25714, SCTH 35714

PHIL 25715. Aristotle: Action, Embodied Agents and Value in Acting. 100 Units.

The aim of the course is to understand and assess central aspects of Aristotle's account of actions and agency. We will locate his views within the context of his discussion of (a) the relation between psychological and physical states, processes, and activities and (b) the value of acting well. The course is aimed at graduates and advanced undergraduates (seniors and juniors) in Philosophy or Classics.

Instructor(s): David Charles Terms Offered: Autumn, Autumn 2024

Prerequisite(s): Knowledge of Greek is not required.

Note(s): Only senior Undergraduates with the instructor's consent can register. No consent is required for Graduate Students. Auditors are allowed subject to enrollment and with the instructor's permission. Auditors will be expected to attend all classes, complete all reading assignments, and participate in class discussions, but not to complete writing assignments.

Equivalent Course(s): SCTH 35715, CLAS 35924, CLCV 25924, SCTH 25715, FNDL 25715, PHIL 35715

PHIL 25716. The Linguistic Turn in Philosophy (Language, Meaning, Being) 100 Units.

How did philosophy come to be understood as a special concern with our language? We shall deal with this question by studying some essential chapters in twenty-first-century philosophy (Frege, Wittgenstein, Carnap, Quine, Davidson).

Instructor(s): Irad Kimhi Terms Offered: Winter. Winter 2025

Prerequisite(s): Consent Required for Undergraduate Students.

Equivalent Course(s): FNDL 25716, SCTH 35716, PHIL 35716

PHIL 25798. Substance in Medieval, Modern, and Contemporary Metaphysics. 100 Units.

The notion of substance has long been at the center of metaphysical theorizing. Substances are said to be fundamental and independent things, capable of existing on their own, which are the bearers of properties. An account of substance has also been thought central to metaphysics in that the primary sense of 'being' is the sense in which substances are beings. But there has been a great deal of controversy over how to give an account of the nature or being of substance, what sorts of things we should count as substances, what we can know of substance, and even whether the notion of substance is intelligible. In this course we will examine a number of influential accounts of substance in medieval, early modern, and contemporary metaphysics. Historical figures we will likely read include Aquinas, Scotus, Ockham, Suárez, Descartes, Spinoza, and Locke. Contemporary readings may include texts by Justin Broackes, Kit Fine, Robert Pasnau, Kathrin Koslicki, Michael Della Rocca, and Shamik Dasgupta. (B)

Instructor(s): Andrew Pitel Terms Offered: Winter

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): PHIL 45798, MAPH 45798

PHIL 25908. Aristotle on Knowledge and Understanding. 100 Units.

This course will consist of a focused reading of Aristotle's Prior and Posterior Analytics. Our aim will be to understand Aristotle's theory of knowledge, the significance of experience, and the nature of reasoning. Readings will include some of the Platonic antecedents of Aristotle's work, including the Theaetetus and Sophist. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): PHIL 35908

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.

A survey of the thought of some of the most important figures of the period from the fall of Rome to the Scottish Enlightenment. The course will begin with an examination of the medieval hylomorphism of Aquinas and Ockham and then consider its rejection and transformation in the early modern period. Three distinct early modern approaches to philosophy will be discussed in relation to their medieval antecedents: the method of doubt, the principle of sufficient reason, and empiricism. Figures covered may include Ockham, Aquinas, Descartes, Avicenna, Princess Elizabeth, Emilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.

Instructor(s): Thomas Pendlebury Terms Offered: Winter

Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.

Equivalent Course(s): HIPS 26000, MDVL 26000

PHIL 26101. Interpretation and Philosophy. 100 Units.

We discuss the nature and philosophical implications of the practice of interpretation, focusing especially on the interpretation of philosophy. We will address questions such as: what is interpretation, and at what does it aim? What counts as success or failure? Is the interpretation of philosophy itself a form of philosophy? What is the ethical significance of interpretation? This course will involve a practical element. In addition to reading texts on the theory of interpretation, we will spend time in and out of class developing interpretations of selected philosophical texts. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): PHIL 36101

PHIL 26208. Philosophy of Sex. 100 Units.

What is good sex? Is sexual objectification harmful? Do we have a right to sex? What is sexual consent? This course invites students to engage with these questions and many others within the literature on the philosophy of sex. The centrality of sex and sexuality in human life makes it an apt, albeit complex object of philosophical inquiry. And, whereas many thinkers advance that our sexual lives hold a major influence on most other domains on our existence, we spend little time with intellectual inquiry about sex. In this course, we will engage with some classic texts alongside some of the most exciting recent writings in the philosophy of sex. We will explore such themes and topics as the erotic, sexual desire, perversion, consent, sexual orientation, pornography, prostitution, and sex equality. We will explore these themes through various perspectives, including metaphysics, ethics, and politics. Some of the authors we will read include Andrea Dworkin, Catharine MacKinnon, Michel Foucault, Sigmund Freud, Martha Nussbaum, Timo Airaksinen, Jean-Luc Marion, Raja Halwani, Amia Srinivasan and Manon Garcia among others. This course is discussion based and is open to undergraduate students of all levels. (A)

Instructor(s): Kévin Irakóze Terms Offered: Spring

Prerequisite(s): This course is discussion based and is open to undergraduate students of all levels.

Equivalent Course(s): GNSE 23176

PHIL 26425. Reading Marx's Capital: A Critique of Political Economy. 100 Units.

Karl Marx's account of "those societies in which the capitalist mode of production prevails" remains one of the most influential yet contentious theories ever committed to paper. Often invoked in times of turmoil, his name has come to mean different things to different people. Yet it is not always clear in fact just what his theory is, doubtless in part because his writings are quite challenging to read. In this course, students will engage fundamentally with Marx's writings to gain a clear idea of his theory for themselves. We will do so by reading volume 1 of Marx's Capital as well as selections from volumes 2 and 3 and Theories of Surplus Value. We will approach Marx own his own terms, considering context and comparison with other highlights from the history of political economy only where they are relevant. Topics which we will address include Marx's view of "alienation", "commodity fetishism", and "class struggle", but also labor, employment, money, capital, profit, and crisis. We will be reading Paul Reiter's new translation of Capital: Critique of Political Economy, Volume 1 (Princeton 2024), which students must bring to every class. The course will be held in English and there are no prerequisites. But students should read Marx's short essay, "Wage Labor and Capital", to prepare in advance of our first meeting.

Instructor(s): Daniel Burnfin Terms Offered: Autumn

Equivalent Course(s): PHIL 36425, PLSC 26425, MAPH 36425, GRMN 36425, MAPS 31529, GRMN 26425

PHIL 26520. Mind, Brain and Meaning. 100 Units.

What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science--encompassing philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has proposed a new form of answer. The driving idea is that the interaction of the mental and the physical may be understood via a third level of analysis: that of the computational. This course offers a critical introduction to the elements of this approach, and surveys some of the alternative models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics, and computer science. (B) (II)

Instructor(s): Jason Bridges; Leslie Kay; Chris Kennedy Terms Offered: Autumn

Equivalent Course(s): PSYC 26520, LING 36520, NSCI 22520, PHIL 36520, COGS 20001, LING 26520, PSYC 36520, SIGN 26520

PHIL 26710. First Philosophy. 100 Units.

Aristotle said that "first philosophy" is the branch of knowledge that is both most general--having to do with everything--and the most foundational. In this course we will explore various attempts in the history of philosophy to describe and produce such a science, beginning with Plato and Aristotle's attempts to describe being and ending with Wittgenstein's skepticism about such a project. We will try to produce a generalization about what first philosophy is and about its possibility and limitations. (B)

Instructor(s): Arnold Brooks Terms Offered: Winter

Equivalent Course(s): PHIL 36710

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.

The philosophical ideas and methods of Immanuel Kant's "critical" philosophy set off a revolution that reverberated through 19th-century philosophy. We will trace the effects of this revolution and the responses to it, focusing specifically on the influence of Kant's contribution to moral philosophy and its lasting influence on discussions of ethics and political philosophy. We will begin with a consideration of Kant's famous Groundwork of the Metaphysics of Morals, in which he announces his project of grounding all ethical obligation in the very idea of a free will. We will then consider Hegel's radicalization of this project in his Philosophy of Right, which seeks to derive from the idea of freedom, not just formal constraints on right action, but a determinate, positive conception of what Hegel calls "ethical life". We will conclude with an examination of some important challenges to the Kantian/Hegelian project in ethical and political theory: Karl Marx's re-interpretation of the idea of freedom in the economic sphere; Mary Wollstonecraft and John Stuart Mill's radicalizations of the ideas of political liberty and equality; and the appropriation and critique of the Enlightenment rhetoric of freedom by writers on racial oppression including Frederick Douglass, W. E. B. DuBois, and Angela Davis.

Instructor(s): Matthew Boyle Terms Offered: Spring

PHIL 27351. Personal Identity. 100 Units.

This course provides an overview of the metaphysics of personal identity, addressing questions like: "What makes an entity a person, rather than a non-person?", "What does it take for a person to survive, rather than perish?", "Why is surviving important (if it is)?", and "What makes you you?" We will consider a range of theories of personal identity, including nihilism, psychological continuity theories, and narrative approaches. (B) (II)

Instructor(s): Ray Briggs Terms Offered: Spring

Prerequisite(s): For undergraduates, PHIL 23000:#Introduction to Metaphysics and Epistemology.

Equivalent Course(s): PHIL 37351

PHIL 27500. Kant's Critique of Pure Reason. 100 Units.

This will be a careful reading of what is widely regarded as the greatest work of modern philosophy, Immanuel Kant's Critique of Pure Reason. Our principal aims will be to understand the problems Kant seeks to address and the significance of his famous doctrine of "transcendental idealism". Topics will include: the role of mind in the

constitution of experience; the nature of space and time; the relation between self-knowledge and knowledge of objects; how causal claims can be justified by experience; whether free will is possible; the relation between appearance and reality; the possibility of metaphysics. (B) (IV)

Instructor(s): Thomas Pendlebury Terms Offered: Autumn

Equivalent Course(s): HIPS 25001, FNDL 27800, PHIL 37500, CHSS 37901

PHIL 27523. Reading Kierkegaard. 100 Units.

This will be a discussion-centered seminar that facilitates close readings some of Kierkegaard texts: *The Present Age*, *Fear and Trembling*, *Sickness Unto Death*, and *The Lily of the Field and the Bird of the Air*. Topics to be considered will include: living in clichés and self-satisfaction, despair, absolute requirements, the demands of ethical life, and becoming a human being. We shall also consider Kierkegaard's forms of writing and manners of persuasion. Students will be expected to write comments each week and to read the comments of others. Our reading each week will be determined by the pace of the group. (IV)

Instructor(s): Jonathan Lear Terms Offered: Winter

Prerequisite(s): This seminar is intended for undergraduate majors in Philosophy and Fundamentals and for graduate students in Social Thought and Philosophy. Permission of Instructor required.

Equivalent Course(s): PHIL 37523, FNDL 27523, SCTH 37523, SCTH 27523

PHIL 27543. Black and/or Human: On Humanism and Racialized Being. 100 Units.

What is it to be human and why does it matter? This course invites students to engage the question within the relation between theories of humanism and the histories of dehumanization as pertains to the racialization of Black people. Specific theories of the human have served as foundations of practices of dehumanization, and yet experiences of dehumanization have led to the development of new forms of humanism. In light of histories of enslavement and colonization and the related hierarchies of the human, what is the conceptual basis of the hierarchization within or exclusion from the category of the human? What does it feel like to be dehumanized and how does one adequately respond to such an experience? Some thinkers reject the concept while others reclaim it to inspire new existential outlooks on the world or political struggles. This course will explore the wide literature on these questions, supplementing written texts with other media such as film and music. We will focus on the implications of theories of humanism for the particularly human form of being, the pursuit of the good, and the organization of social life. Engagement in this course will be based on discussion, personal reflection, and the relation of course material to contemporary issues.

Instructor(s): Kevin Irakoze Terms Offered: Winter

Prerequisite(s): Prior coursework on Critical Race Theory or consent of instructor.

Equivalent Course(s): RDIN 27543

PHIL 27544. African Philosophy. 100 Units.

This course is a general survey of African philosophy. We will read a selection of writings from African philosophers, spanning geographical space and historical periods. The tendency for the study of African philosophy is to focus solely on post-colonial writings with texts originally written in French or English. Against this tendency, the course will introduce students to a wider chronology of African philosophy that traverses various historical eras and with an attention to the diversity of the original languages of primary texts (including Ge'ez, Arabic, German, and Latin). In addition to often-studied figures such as Paulin Hountondji and Kwame Gyekye, we will engage with such thinkers as Ahmad Bābā al-Timbukti, Augustine of Hippo, Zara Yaqob, James Africanus Beale Horton, and Anton Wilhelm Amo. Instruction will emphasize the close reading of primary texts within relevant historical contexts. Students will be encouraged to engage African philosophy on its own terms and in conversation with other philosophical traditions.

Instructor(s): Kévin Irakóze Terms Offered: Winter

Prerequisite(s): This course is introductory and does not require any prior coursework in philosophy.

Equivalent Course(s): RDIN 27544

PHIL 28010. Introduction to Philosophy of Language. 100 Units.

An introduction to philosophical thought about the nature of language. The questions we will address include: What is meaning? What is truth? How does language relate to thought? How do languages relate to each other? What is metaphor? What is fiction? The focus will be on classic work in the analytic tradition (Frege, Russell, Wittgenstein, Carnap, Tarski, Quine, Austin, Grice, Davidson, Donnellan, Putnam, Searle, Kaplan, Kripke) but we will also read, and relate to this modern work, some current work in the philosophical literature and some seminal discussions of language in the writings of Plato and Aristotle. (B)

Instructor(s): Benjamin Callard Terms Offered: Autumn

PHIL 28108. The Works of Edith Stein. 100 Units.

This will be a course on works by the philosopher Edith Stein. We will read excerpts from Alasdair MacIntyre's *Edith Stein: A Philosophical Prologue*, as well as Stein's work on our knowledge of other minds and studies toward a philosophy of being. (B)

Instructor(s): Melina Garibovic Terms Offered: Winter

Prerequisite(s): At least one prior philosophy course is strongly recommended.

PHIL 28505. Existentialists and Mystics. 100 Units.

This will be a course on philosopher and novelist Iris Murdoch's *Existentialists and Mystics*. We will read excerpts from Murdoch's text alongside key figures with whom she engages: Jean-Paul Sartre, Simone Weil, and Plato. (B)

Instructor(s): Melina Garibovic Terms Offered: Spring

Prerequisite(s): At least one prior philosophy course is strongly recommended.

PHIL 29200. Junior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Autumn 2024 Ben Conroy (Topic: Personhood and Moral Status) Winter 2025 Harmonie Loritz (Topic: Hegel and Marx: Philosophies of History) Spring 2025 Kristen De Man (Topic: The Human Being in Moral Imagination) Adam Katwan (Topic: The Critique of Ontotheology) Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Autumn 2024 Ben Conroy (Topic: Personhood and Moral Status) Winter 2025 Harmonie Loritz (Topic: Hegel and Marx: Philosophies of History) Spring 2025 Kristen De Man (Topic: The Human Being in Moral Imagination) Adam Katwan (Topic: The Critique of Ontotheology) Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29601. Intensive Track Seminar. 100 Units.

In this seminar we engage in an in-depth examination of a focused philosophical topic-in a manner akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic.

Instructor(s): Jason Bridges Terms Offered: Autumn

Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29700. Reading and Research. 100 Units.

Reading and Research.

Terms Offered: Autumn Spring Winter

Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

PHIL 29901. Senior Seminar I. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Laurenz Ramsauer; Hannah McKeown Terms Offered: Autumn

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29902. Senior Seminar II. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Laurenz Ramsauer; Hannah McKeown Terms Offered: Winter

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29903. The Philosophy of AI: Induction in the age of Big Data. 100 Units.

(B) (II)

Instructor(s): Anubav Vasudevan Terms Offered: Spring

Equivalent Course(s): PHIL 39903

