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

Philosophy Undergraduate Wiki
https://wiki.uchicago.edu/display/phildr/Philosophy+Wiki+Home+Page

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. Information on how to subscribe can be found here: https://wiki.uchicago.edu/display/phildr/Philosophy+Email+Lists.

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 standardized 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

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
<td>History of Philosophy I: Ancient Philosophy *</td>
</tr>
<tr>
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<td>History of Philosophy II: Medieval and Early Modern Philosophy</td>
</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic)</td>
</tr>
</tbody>
</table>

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 ** |

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. The application form is on the department wiki (https://wiki.uchicago.edu/display/phildr/Departmental+Forms/).

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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>PHIL 25000</td>
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</tr>
<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic)</td>
</tr>
</tbody>
</table>

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 |
| PHIL 29300 | Senior Tutorial |
| PHIL 29601 | Intensive Track Seminar |
| PHIL 29901 & PHIL 29902 | Senior Seminar I and Senior Seminar II |
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 wiki (https://wiki.uchicago.edu/display/phildr/Departmental+Forms/) or website.

Summary of Requirements: Philosophy and Allied Fields

Two of the following: 200

<table>
<thead>
<tr>
<th>Course</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
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<td>PHIL 26000</td>
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</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
</tbody>
</table>
| 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 wiki (https://wiki.uchicago.edu/display/phildr/Departmental+Forms/).

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**

<table>
<thead>
<tr>
<th>Two of the following:</th>
<th>200</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
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</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>One from either field A or field B</td>
<td>100</td>
</tr>
<tr>
<td>Three additional courses in philosophy</td>
<td>300</td>
</tr>
</tbody>
</table>

Total Units 600

**SAMPLE 2**

<table>
<thead>
<tr>
<th>One of the following:</th>
<th>100</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
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</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>One from field A</td>
<td>100</td>
</tr>
<tr>
<td>One from field B</td>
<td>100</td>
</tr>
<tr>
<td>Three additional courses in philosophy</td>
<td>300</td>
</tr>
</tbody>
</table>

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.
PHIL 20005. Thomas Aquinas's Philosophy of Love. 100 Units.
Thomas Aquinas is sometimes labeled an "intellectualist," because of the priority that he assigns to intellect or reason in human life. Nevertheless he treats love as a fundamental principle, not only of human life but of absolutely all life and even all reality, and he thought and wrote extensively about it. In this course we will read and discuss sizeable passages, from several of his works, concerning the nature of love in general, its various kinds, its causes and effects, how it exists in different subjects - human, angelic, divine, and even non-rational - and what it has to do with morality, virtue, and happiness. As regards the history of the topic, the we shall especially want to consider how Aquinas's thought on love relates to that of Aristotle and to the Platonic tradition. (A)
Instructor(s): S. Brock Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities is required.

PHIL 20006. Topics in 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, for example, just what love is, or why we love the things that we do. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Do we love for reasons, and if so, what kinds of reasons? Who can love, and who can be loved? What does love demand of us, and how can we love well? and What is the relationship between love and morality? (A)
Instructor(s): Claudia Hogg-Blake Terms Offered: Spring

PHIL 20011. Obligation as an Ethical Notion. 100 Units.
Whereas philosophers of Antiquity and the Middle Ages generally hold that good conduct is required for happiness, modern moral philosophy conceives of it as required by law-like obligation. Anscombe has famously argued that such a conception makes no sense independently of belief in a divine law-giver. Is she right? Or should philosophy rather take seriously the experience of "feeling duty-bound" to keep promises, help people in need, work conscientiously etc. and conclude that there is such a thing as moral obligation independently of a legislating authority? What does the Natural Law tradition say about this? What is actually involved in the idea of a moral Ought? Can there be absolute practical necessities? or unconditional obligations without sanction? Would we have reason to comply? How can the content of a "moral law" be known? Are happiness-oriented ethics definitely incompatible with ideas of such a law? (A) (I)
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 30011

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): Autumn 2023 Paskalina Bourbon Winter 2024 Molly Brown Ryan Simonelli 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, CHSS 33500, LING 20102, HIPS 20700

PHIL 20216. Philosophy of Life and Death. 100 Units.
The focus of this course will be how philosophy arises in response to problems in the conditions of human life, especially our mortality and the prevalence of social injustice. Every one of us will die one day; and every one of us suffers from and/or helps perpetuate some form of injustice. These can be sources of alienation, suffering, and bad choices; they can also be sources of conviction, bravery, and wisdom. We will aim to understand how philosophy fits into this picture, and especially how a person can use philosophy to find meaning for their life in relation to both death and injustice. Topics will include Plato's Socrates, the Buddha, and social injustice in a US context. (A)
Instructor(s): J. Proios Terms Offered: Spring
PHIL 20218. Introduction to the Philosophy of Life and Death. 100 Units.
The focus of this course will be how philosophy arises in response to problems in the conditions of human life, especially our mortality and the prevalence of social injustice. Every one of us will die one day; and every one of us suffers from and/or helps perpetuate some form of injustice. These can be sources of alienation, suffering, and bad choices; they can also be sources of conviction, bravery, and wisdom. We will aim to understand how philosophy fits into this picture, and especially how a person can use philosophy to find meaning for their life in relation to both death and injustice. Topics will include how the fear of death affects us in life, the prospect of "critical" consciousness in relation to death, and understanding the political dimensions of life and death. We will discuss ancient texts and figures, such as Plato's Socrates and the Buddha, as well as contemporary philosophical work and social issues in the US and elsewhere.

Terms Offered: Summer

PHIL 20506. Philosophy of History: Narrative & Explanation. 100 Units.
This lecture-discussion course will focus on the nature of historical explanation and the role of narrative in providing an understanding of historical events. Among the figures considered are Gibbon, Kant, Humboldt, Ranke, Collingwood, Acton, Fraudel, Furet, Hempel, Danto. (B) (III)
Instructor(s): R. Richards Terms Offered: Autumn
Equivalent Course(s): PHIL 30506, HIST 25110, CHSS 35110, KNOW 31401, HIST 35110, HIPS 25110

PHIL 21000. Introduction To Ethics. 100 Units.
In this course, we will read, write, think, and talk about moral philosophy, focusing on Immanuel Kant's Groundwork of the Metaphysics of Morals and work by John Stuart Mill. We will work through our texts with care. Neo-Kantianism is a prominent contemporary form of moral theory. We will use Kant to develop a critique of neo-Kantianism as we go along. We will look at influential criticisms of utilitarianism in the concluding weeks of the term, and we will need to ask ourselves whether either of them applies to the version of utilitarianism developed by John Stuart Mill. (A)
Instructor(s): Candace Vogler 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, Joseph Raz, John Rawls, John Tasioulas, Samuel Moyn, Jiexuh Song, and Martha Nussbaum. Throughout the course, 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) (I)
Instructor(s): B. Laurence Terms Offered: Winter
Equivalent Course(s): HMRT 31002, MAPH 42002, HIST 29319, PHIL 31002, INRE 31602, HMRT 21002, HIST 39319

PHIL 21102. Opera as Idea and As Performance. 100 Units.
Is opera an archaic and exotic pageant for fanciers of overweight canaries, or a relevant art form of great subtlety and complexity that has the power to be revelatory? In this course of eight sessions, jointly taught by Professor Martha Nussbaum and Anthony Freud, General Director of Lyric Opera of Chicago, we explore the multi-disciplinary nature of this elusive and much-maligned art form, with its four hundred-year-old European roots, discussing both historic and philosophical contexts and the practicalities of interpretation and production in a very un-European, twenty-first century city. Anchoring each session around a different opera, we will be joined by a variety of guest experts, one each week, including a director, a conductor, a designer and two singers, to enable us to explore different perspectives. The list of operas to be discussed include Monteverdi's The Coronation of Poppea, Mozart's Don Giovanni, Rossini's Barber of Seville, Verdi's Don Carlos, Puccini's Madama Butterfly, Wagner's Die Meistersinger, Britten's Billy Budd, and Jake Heggie's Dead Man Walking. Students do not need to be able to read music, but some antecedent familiarity with opera in performance or through recordings would be extremely helpful.

Requirements: PhD students and law students will write one long paper at the end (20-25 pages), based on a prospectus submitted earlier. Other students will write one shorter paper (5-7 pages) and one longer paper (12-15 pages), the former due in week 4 and the latter during reading period. PhD students in the Philosophy Department and the Music Department and all law students (both J. D. and LL.M.) may enroll without permission. All other students will be selected by lottery up to the number feasible given TA arrangements.
Instructor(s): A. Freud; M. Nussbaum Terms Offered: Spring
Prerequisite(s): REMARK: Students do not need to be able to read music, but some antecedent familiarity with opera in performance or through recordings would be extremely helpful. Assignments: In general, for each week we will require you to listen carefully to the opera of the week. Multiple copies of the recommended recordings will be available in the library. But you should feel free to use your own recordings, or to buy them
if you prefer. There will also be brief written materials assigned, and posted on the course canvas site. No books are required for purchase. Because listening is the main thing, we will try to keep readings brief and to make recommendations for further reading should you want to do more. CLASS STRUCTURE: In general we will each make remarks for about twenty minutes each, then interview the guest of the week, with ample room for discussion. REQUIREMENTS: Ph.D. students and law students will write one long paper at the end (20-25 pages), based on a prospectus submitted earlier. Other students will write one shorter paper (5-7 pages) and one longer paper (12-15 pages), the former due in week 4 and the latter during reading period. NOTE: Ph.D. students in the Philosophy Department and the Music Department and all law students (both J. D. and LL.M.) may enroll without permission. All other students will be selected by lottery up to the number feasible given CA arrangements.

Equivalent Course(s): MUSI 30716, MUSI 24416, PHIL 31102

PHIL 21108. Time After Physics. 100 Units.

This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle’s attempted resolution in the Physics by providing the first formal theory of time. The course then follows theories of time through developments in physics and philosophy up to the present day. Along the way we will take in Descartes’ theory of continuous creation, Newton’s Absolute Time, Leibniz’s and Mach’s relational theories, Russell’s relational theory, Broad’s growing block, Whitehead’s epochal theory, McTaggart’s A, B and C theories, Prior’s tense logic, Belnap’s branching time, Einstein’s relativity theory and theories of quantum gravity. (B) (II)

Instructor(s): T. Pashby

Terms Offered: Spring

Equivalent Course(s): KNOW 21108, HIPS 21108, KNOW 31108, PHIL 31108, CHSS 31108

PHIL 21214. The Philosophy of Art. 100 Units.

This course is an introduction to the philosophy of aesthetics, with a focus on art and art objects. With respect to art, our questions will include: What is art? What is the point of making art? What is it to appreciate art? (Does discursive knowledge (of the technique, the history of the painting or its subjects, the artist’s life, etc.) help or hinder this appreciation?) What is the metaphysical character of art objects (symphonies, paintings, novels, etc.)? What is the ethical status of art? (Are works of art, like works of fiction or art music, moral objects?)

In contemporary meta-ethics, Constitutivism figures as an alternative to the familiar opposition between Realism and Non-Cognitivism. Which characterization of us allows the derivation of substantive normative principles: the abstract concept of an agent or the concrete concept of a human being? What is the logical grammar of the relevant sortal concept? And how does our knowledge of our kind enter into its characterization? Readings will include texts by David Enoch, Christine Korsgaard, David Velleman, Phillipa Foot, Michael Smith, Judy Thompson and Michael Thompson.

Instructor(s): Matthias Haase

Terms Offered: Winter

Equivalent Course(s): PHIL 31218

PHIL 21218. Being and Goodness: Varieties of Constitutivism. 100 Units.

In contemporary meta-ethics, Constitutivism figures as an alternative to the familiar opposition between Realism and Non-Cognitivism. Which characterization of us allows the derivation of substantive normative principles: the abstract concept of an agent or the concrete concept of a human being? What is the logical grammar of the relevant sortal concept? And how does our knowledge of our kind enter into its characterization? Readings will include texts by David Enoch, Christine Korsgaard, David Velleman, Phillipa Foot, Michael Smith, Judy Thompson and Michael Thompson.

Instructor(s): Matthias Haase

Terms Offered: Winter

Equivalent Course(s): PHIL 31218

PHIL 21225. Critique of Humanism. 100 Units.

This course will provide a rapid-fire survey of the philosophical sources of contemporary literary and critical theory. We will begin with a brief discussion of the sort of humanism at issue in the critique-accounts of human life and thought that treat the individual human being as the primary unit for work in the humanities and the humanistic social sciences. This kind of humanism is at the core of contemporary common sense. It is, to that extent, indispensable in our understanding of how to move around in the world and get along with one another. That is why we will conduct critique, rather than plain criticism, in this course: in critique, one remains indebted to the system under critical scrutiny, even while working to understand its failings and limitations. Our tour of thought produced in the service of critique will involve work by Hegel, Marx, Gramsci, Freud, Fanon, Lacan, and Althusser. We will conclude with a couple of pieces of recent work that draws from these sources. The aim of the course is to provide students with an opportunity to engage with some extraordinarily influential work that continues to inform humanistic inquiry. (A)

Instructor(s): C. Vogler

Terms Offered: Spring

Equivalent Course(s): ENGL 34407, ENGL 12002, PHIL 31225

PHIL 21410. Philosophy of Action. 100 Units.

What is action? What is it to act? In this introduction to the philosophy of action, we will read classic 20th Century treatments of the subject by Gilbert Ryle, Elizabeth Anscombe and Donald Davidson, as well as more recent work by Jennifer Hornsby, Michael Thompson and others. (A) (I)

Instructor(s): Anton Ford

Terms Offered: Winter

Equivalent Course(s): PHIL 31410
PHIL 2143. Political Realism. 100 Units.
In this course, we will discuss works that belong to the tradition of so-called political realism. Many great works of political philosophy begin by asking questions such as: what is justice? What is just action? Or how should society ideally be arranged so that it is just? Political realists proceed very differently. As Raymond Geuss puts it, they are "concerned in the first instance... with the way the social, economic, political, etc. institutions actually operate in some society at some given time, and what really does move human beings to act in given circumstances." Some themes which we will address in this course include the roles of power, instrumental reasoning, and ethical commitments in politics. And some questions which we will ask along the way concern the motivation, coherence, tenability, and desirability of a realist approach. Readings will include selections from a broad range of historical periods and political perspectives, including Thucydides, Machiavelli, Hobbes, von Clausewitz, Weber, Schmitt, Lenin, and Geuss. (A)
Instructor(s): D. Burnfin Terms Offered: Spring
Prerequisite(s): Some experience with philosophy would be helpful.

PHIL 21423. Introduction to Marx. 100 Units.
This introduction to Marx's thought will divide into three parts: in the first, we will consider Marx's theory of history; in the second, his account of capitalism; and in third, his conception of the state. (A)
Instructor(s): Anton Ford Terms Offered: Autumn
Equivalent Course(s): FNDL 21805

PHIL 21517. Compassion: For and Against. 100 Units.
Compassion, direct concern for the suffering of another, was the subject of a lively debate in German philosophy. In this course, we will engage with two of compassion's sharpest critics and one of its greatest defenders. We will begin with a close reading of Kant's Groundwork of the Metaphysics of Morals, considering his claim that actions only have moral worth when motivated by respect for the moral law. We will then turn to the critique of Kant developed in Schopenhauer's On the Basis of Morality, a text which argues that actions only have moral worth when motivated by compassion. Finally, we will discuss the critique of Schopenhauer developed by Nietzsche, working through a variety of texts where Nietzsche argues that compassion makes it harder to value our lives.
(A)
Instructor(s): J. Fox Terms Offered: Spring

PHIL 21606. Justice at Work. 100 Units.
This course combines economic theory (the theory of the firm), legal theory (labor law), and labor history, with political philosophy to examine questions of justice for workers that are often ignored in academic political philosophy. The course begins by considering very basic questions from economic theory, including what markets are, and why production in the economy is organized through firms, and what economists have to say about why firms are arranged so hierarchically. Given this background, we next turn to consider injustices at the work, including worker domination, exploitation, and the casualization of employment. We consider responses including universal basic income that decouples access to goods from work; worker organization and resistance through the labor movement and tools such as collective bargaining; and finally, the reorganization of the economy to foster either shared control over firms or worker cooperatives. Along the way we consider the right to strike, the connection of race and labor, and different visions of a more just future for workers. (A)
Instructor(s): Ben Laurence, Pozen Center for Human Rights Associate Instructional Professor Terms Offered: Spring
Equivalent Course(s): HMRT 22210, HMRT 32210

PHIL 21708. Being And Thought in Aristotle. 100 Units.
You cannot know what is not-that is impossible-nor utter it; for to be thought and to be are the same." Beginning with Parmenides, a deep but poorly understood current in ancient Greek philosophy is the idea that, in some sense, a being and the thought of that being are identical. This class will examine the identity of thought and being in Aristotle's metaphysical and psychological texts. We will focus on three main issues: the law of non-contradiction as both a law of being and of thought (Metaphysics Γ), the possibility of knowledge as grounds for the identity of being and thought (Metaphysics Ζ, De Anima 3), and the notion that thought itself is a primary kind of being (Metaphysics A). (B)
Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): A background in ancient Greek philosophy (especially PHIL 25000 History of Philosophy I: Ancient Greek and Roman Philosophy) is recommended but not required.
Equivalent Course(s): PHIL 31708

PHIL 21723. The Will: Aristotle, Augustine, Aquinas. 100 Units.
Aristotle's approach to ethics is sometimes termed intellectualist, meaning that it has no room for a notion of the will, understood as a principle of human action distinct from intellect or reason. Such a notion, it is said, gained currency only centuries later, at least partly through influences alien to Greek philosophy. St Augustine is often cited as one of the thinkers most responsible for the notion's becoming prevalent. St Thomas Aquinas, however, presents a highly articulated theory of human action that appears to integrate a robust conception of the will, and one heavily indebted to Augustine, into a largely Aristotelian framework. We will read and discuss substantial passages from these three authors bearing on the question of the will, in the hope that seeing them side by side can help to get at what they really mean and what the philosophical merits of their views are. (A) (IV)
Instructor(s): Stephen Brock Terms Offered: Autumn
PHIL 21724. Virtues of Citizenship. 100 Units.
What are the qualities of character that enable us to be valuable members of our political communities, the institutions that employ us, and any other groups of which we are a part? Do the right answers to these questions depend on where you are situated in the community or on the form of political constitution in question? Do they harmonize with each other? And are these the same as the qualities that make us morally good human beings? These are questions that the Ancient Greek philosophers thought hard about and we will take the works of those thinkers as our starting point and constant companions. But we will consider some moderns as well, and our goal will be to enrich our reflection about the kinds of people we ourselves would like to be. Virtues we may discuss include: civic friendship, justice, forthrightness in public speech (parrhesia), courage, and (for lack of a better term) effectiveness. (A)
Instructor(s): G. Richardson Lear Terms Offered: Spring
Equivalent Course(s): SCTR 31724, PHIL 31724

PHIL 21725. Dividing the Mind: A History. 100 Units.
We often readily accept the thought that a person (or their mind, soul, or self) can be divided. We find it natural to speak of a self as made up of distinct parts (“a part of me wants that doughnut, even though I know it’s unhealthy”). Versions of this idea have been embraced throughout the history of philosophy, psychology, and biology. In this course, we will trace and examine the history of this idea. In doing so, we will come to see how differently, and in such different contexts, the idea of a divided mind or self has been employed. In the first half of the course, we will examine the origin of the notion as it emerged in Ancient Greek and Roman philosophy, especially in the works of Plato and Aristotle. In the second half, we will observe how these themes were later recycled for new problems, or how they were rejected as views of the mind and nature changed, up until contemporary philosophy, psychology, and cognitive science, in thinkers like Du Bois, Freud, Fodor, and Davidson. (B)
Instructor(s): R. Hanlon Terms Offered: Spring

PHIL 22000. Introduction to Philosophy of Science. 100 Units.
We will begin by trying to explicate the manner in which science is a rational response to observational facts. This will involve a discussion of inductivism, Popper’s deductivism, Lakatos and Kuhn. After this, we will briefly survey some other important topics in the philosophy of science, including underdetermination, theories of evidence, Bayesianism, the problem of induction, explanation, and laws of nature. (B) (II)
Instructor(s): Thomas Pashby Terms Offered: Winter
Equivalent Course(s): KNOW 32000, CHSS 33300, PHIL 32000, HIST 25109, HIPS 22000, HIST 35109

PHIL 22002. Introduction to Philosophy. 100 Units.
What is philosophy? And how can it help us understand - and occasionally answer - questions as wide-ranging as those in ethics, politics, moral psychology, language, feminism, and metaphysics? In this course, we will explore ideas in the history of philosophy in order to acquaint ourselves with the range of topics that can be the proper object of philosophical attention. Using the distinctive features of the discipline, including slow, reflective engagement with ideas, critical attention to argument, and precise analysis of the concepts underlying ordinary thought, we will ask ordinary questions about the world and discover that philosophy is the practice of answering them with a level of rigor and depth that gives us a greater grasp on the world and ourselves. Some of the questions we will explore during the quarter are: Can my goodness be a matter of luck? Why are some bodies declared “normal,” some “broken,” and some food? What is gender? And is there anything philosophical we can say about the pandemic?
Instructor(s): E. Dupree Terms Offered: Spring

PHIL 22100. Space and Time. 100 Units.
This course is an introduction to some traditional philosophical problems about space and time. The course will begin with a discussion of Zeno’s paradoxes. We will then look at the debate between Newton and Leibniz concerning the ontological status of space and time, and will examine reactions to this debate by thinkers such as Mach and Poincare. Finally, we will discuss the question of what sense is to be made of the claim that space is curved, looking at the writings of Poincare, Eddington, Einstein, Grunbaum, and others. Students will be introduced to the basics of the special and general theories of relativity, at a qualitative level. (B) (II)
Instructor(s): Kevin Davey Terms Offered: Winter
Equivalent Course(s): PHIL 32100

PHIL 22202. Modern Social Contract Theory. 100 Units.
Since the 17th century, the social contract has been a central metaphor to characterize the conditions under which political authority is legitimate. However, the content of the social contract and its imagined mode of coming into being have varied widely. In this course we will try to delineate the conditions that might make the concept of a social contract a plausible way to justify political authority. We will read Hobbes, Rousseau, Kant, and Rawls. We will focus on these writers’ conceptions of the person, on their views of how such conceptions generate specific institutional arrangements, and on their accounts of the justification of state power. (A)
Instructor(s): Dan Brudney Terms Offered: Winter
PHIL 22220. Marx's Capital, Volume I. 100 Units.
We will study the first volume of Karl Marx's Capital, attempting to understand the book on its own terms and with minimal reference to secondary literature. (A) (I)
Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): FNDL 22220, PHIL 32220

PHIL 22277. The Philosophy of Thomas Kuhn. 100 Units.
Thomas Kuhn was both an historian and a philosopher of science, with broader interests in philosophical issues pertaining to the nature of language, truth and knowledge - and, in particular, pertaining to questions concerning the possibility of communicability, commensurability, and inter-translatability across radically divergent conceptual schemes, theoretical frameworks, or grammatical/linguistic structures. This course will be devoted to a close examination of the treatment of these topics in Kuhn’s work. For purposes of orientation, we will begin with several class meetings in which we read his classic work The Structure of Scientific Revolutions, first published in 1962, along with some the central texts which figured in the controversies that book ignited in connection with the aforementioned topics. We will then examine some of the second thoughts Kuhn himself expressed concerning that work in scattered essays written between 1969 and 1977 (some of which are collected in The Essential Tension). The second half of the course will be on Kuhn’s work from 1978 until his death in 1996, starting with the essays collected in The Road Since "Structure", and further developed in The Presence of Science Past (his 1987 Shearman Lectures) and The Plurality of Worlds (his final unfinished magnum opus).
Instructor(s): James Conant Terms Offered: Winter

PHIL 22500. Biological and Cultural Evolution. 100 Units.
This course draws on readings in and case studies of language evolution, biological evolution, cognitive development and scaffolding, processes of socialization and formation of groups and institutions, and the history and philosophy of science and technology. We seek primarily to elaborate theory to understand and model processes of cultural evolution, while exploring analogies, differences, and relations to biological evolution. This has been a highly contentious area, and we examine why. We seek to evaluate what such a theory could reasonably cover and what it cannot.
Instructor(s): W. Wimsatt, S. Mufwene Terms Offered: Not offered in 2022-2023
Prerequisite(s): Third- or fourth-year standing or consent of instructor required; core background in evolution and genetics strongly recommended.
Equivalent Course(s): CHDV 33930, NCDV 27400, ANTH 38615, ANTH 28615, LING 39286, CHDV 23930, LING 11100, BPRO 23900, CHSS 37900, HIPS 23900, PHIL 32500

PHIL 22709. Introduction to Philosophy of Quantum Mechanics. 100 Units.
In this class we examine some of the conceptual problems associated with quantum mechanics. We will critically discuss some common interpretations of quantum mechanics, such as the Copenhagen interpretation, the many-worlds interpretation and Bohmian mechanics. We will also examine some implications of results in the foundations of quantum theory concerning non-locality, contextuality and realism. (B) (II)
Instructor(s): Thomas Pashby Terms Offered: Spring
Prerequisite(s): Prior knowledge of quantum mechanics is not required since we begin with an introduction to the formalism. Only familiarity with high school geometry is presupposed but expect to be introduced to other mathematical tools as needed.
Equivalent Course(s): HIPS 22709, KNOW 22709, CHSS 32709, PHIL 32709

PHIL 22960. Bayesian Epistemology. 100 Units.
This course will be an introduction to Bayesian epistemology. (B) (II)
Instructor(s): G. Schultheis Terms Offered: Spring
Prerequisite(s): Introduction to Logic (PHIL 20100/30000) or its equivalent.
Equivalent Course(s): PHIL 32960

PHIL 22961. Social Epistemology. 100 Units.
Traditionally, epistemologists have concerned themselves with the individual: What should I believe? What am I in a position to know? How should my beliefs guide my decision-making? But we can also ask each of these questions about groups. What should we -- the jury, the committee, the scientific community--believe? What can we know? How should our beliefs guide our decision-making? These are some of the questions of social epistemology Social epistemology also deals with the social dimensions of individual opinion: How should I respond to disagreement with my peers? When should I defer to majority opinion? Are there distinctively epistemic forms of oppression and injustice? If so, what are they like and how might we try to combat them? This class is a broad introduction to social epistemology. (B) (II)
Instructor(s): G. Schultheis Terms Offered: Spring
Equivalent Course(s): PHIL 32961

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): B. Callard Terms Offered: Spring

PHIL 2307. Philosophy of Animal Minds. 100 Units.
How did minds evolve? How unique is the human mind in nature? Are humans the only species on this planet capable of thinking? What does this even mean? How could we tell? Can other species form beliefs and concepts about the world? Do some animals possess the capacity for language? Do other species have a rudimentary sense of morality? If so, what challenges would this raise toward traditional notions of "human nature"? Furthermore, what might these questions tell us about our moral obligations to other species? This class offers a detailed look into contemporary debates in the philosophy of animal minds. These debates are inherently multi-disciplinary, ranging from questions in evolutionary biology, cognitive science, developmental psychology, the philosophy of mind, and even questions about the future of artificial intelligence.
Instructor(s): Molly Brown Terms Offered: Spring

PHIL 23028. The Philosophy of Human-Animal Relationships. 100 Units.
Intimate relationships—primarily relations of companionship—between humans and non-human animals are ubiquitous but not often the subject of philosophy. This is a shame, since such relationships are important and interesting, providing rich ground for philosophical reflection. In this course, we will philosophize about such relationships, drawing on memoir and film as well as academic philosophy. How, we will ask, are we to understand such relationships? What is their nature? How are they possible? And what do they demand of us? (A)
Instructor(s): Claudia Hogg-Blake Terms Offered: Winter

PHIL 23111. Acting on Reasons. 100 Units.
Much as there are reasons on which we believe things, there are reasons for doing things. How similar are the relations of justification that are at work in the two cases? What do they consist in? And, if not, what are they? Can operations of reason be relevant to qualities of physical events such as human behaviour? What is it for reasons to confer rightness on behaviour, to explain it, etc.? Does morality differ from rationality? We'll try to get clear about these questions as a way of understanding the nature of human agency. (A) (I)
Instructor(s): Anselm Mueller Terms Offered: Spring

PHIL 23205. Introduction to Phenomenology. 100 Units.
This course offers a broad introduction to key concepts and figures in the phenomenological tradition, one of the most important movements in 20th-century European philosophy, through readings and discussions of selected classical texts. Traditionally, phenomenology begins from the analysis of first-person experience, asking questions such as: What is an ‘I’? What is consciousness? What is a ‘world’? What is time? What is meaning? Particular attention will be paid to themes of lived experience, intentionality, embodiment, empathy, and interpretation. Students will also apply phenomenological questions, methods, and insights to contemporary debates over social interpretation, communicative ethics, and identity. Major figures include: Edmund Husserl, Edith Stein, Martin Heidegger, Hans-Georg Gadamer, Maurice Merleau-Ponty, Simone de Beauvoir, Frantz Fanon, Jean-Paul Sartre, and Paul Ricoeur. (B)
Instructor(s): Magnus Ferguson Terms Offered: Spring

PHIL 23405. History and Philosophy of Biology. 100 Units.
This lecture-discussion course will consider the main figures in the history of biology, from the Hippocratics and Aristotle to Darwin and Mendel. The philosophic issues will be the kinds of explanations appropriate to biology versus the other physical sciences, the status of teleological considerations, and the moral consequences for human beings.
Instructor(s): R. Richards Terms Offered: Winter

Note(s): For students taking PHIL 23405, the course is (B) (II).
Equivalent Course(s): KNOW 37402, HIST 25104, HIPS 25104, PHIL 33405, HIST 35104, CHSS 37402

PHIL 23452. Freedom and Self-Consciousness. 100 Units.
(B) (II)
Prerequisite(s): Two prior philosophy courses.
Instructor(s): David Finkelstein Terms Offered: Spring

Equivalent Course(s): PHIL 33452

PHIL 23508. Pascal’s Pensees in Context. 100 Units.
This course will center on a close reading of significant parts of Blaise Pascal’s Pensées, a famous set of meditations on knowledge, faith, and human nature, culminating in his famous “wager” for Christian religious faith. In the first half of the course, we will begin by providing some intellectual context, with selections from Montaigne’s essays (“That to philosophize is to learn how to die,” “Of physiognomy,” and excerpts from "Apology for Raymond Sebond”) and Descartes’s Discourse on Method (Parts 1-4). We will also briefly consider the writings of Pascal’s sister Jacqueline (“On the Mystery of the Death of our Lord Jesus Christ”) together with Pascal’s “Memorial” to understand Pascal’s own religious conversion, followed by a discussion of his “Discussion with Monsieur Saucy” and "The Art of Persuasion" to contrast his method in philosophy with that of Descartes.
The second half of the course will then be devoted to a close reading of selections from the Pensées, chosen to emphasize the themes most important for a proper critical understanding of the wager argument.

Instructor(s): M. Kremer Terms Offered: Spring
Prerequisite(s): Open to students who have been admitted to the Paris Humanities Program. This course will be taught at the Paris Humanities Program.
Equivalent Course(s): FNDL 23508

PHIL 23952. Philosophy of Buddhism. 100 Units.
This course is a philosophical analysis of some of the key doctrines of Buddhism. Great attention is paid to the history of Buddhism, from its early origins in Indian philosophical thought, through the Pali Canon, Zen Buddhism, and subsequent developments. Readings are primarily drawn from historical documents. (A)
Instructor(s): Kevin Davey 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: Winter
Equivalent Course(s): ECON 12300

PHIL 24751. Advanced Topics in the Philosophy of Human Rights. 100 Units.
In this course we will explore new and cutting edge philosophy of human rights. We will focus on three new books: Allen Buchanon’s The Heart of Human Rights, Andrea Sangiovanni Human Rights without Dignity, and Pablo Gilabert’s Human Rights and Human Dignity. Using these texts we will explore debates about questions like the following: does human dignity really provide the foundation for human rights? What is the relationship of human rights to equality and egalitarianism? What is the role of international human rights law in setting the agenda for the philosophy of human rights? How contextual are human rights norms? How does the theory of human rights relate to the practice of human rights?
Instructor(s): B. Laurence Terms Offered: Winter
Prerequisite(s): Human Rights: Philosophical Foundations.
Equivalent Course(s): HMRT 24751, PHIL 34751, HMRT 34751

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): John Proios Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): CLCV 22700

PHIL 25314. Agents of Change. 100 Units.
This course explores how the theory of justice relates to political practice and change. We will examine different theories about the relationship of theory to practice, including utopianism, system failure analysis, and pragmatism. We will consider what role both the idea of a just society and an analysis of the unjust status quo plays in our theorizing about justice. Among topics to be explored include the role of the utopian horizon in practice; how to be a realist without being a cynic; whether the addressee of political philosophy is universal or particular; what the role of the oppressed is in both theorizing and bringing change; and how the political philosopher relates to agents of change. Along the way we will engage with thinkers such as Erik Olin Wright, G.A. Cohen, Elizabeth Anderson, Tommie Shelby, David Estlund, and Pablo Gilabert. Time-permitting we may also examine a few historical texts that engage directly with these questions, including Aristotle, Kant, Marx, and Lukács.
Instructor(s): Ben Laurence, Pozen Center for Human Rights Associate Instructional Professor Terms Offered: Spring
Equivalent Course(s): PHIL 35314, HMRT 25314, HMRT 35314

PHIL 25405. Feminist Political Philosophy. 100 Units.
Feminist political philosophy has a two-fold history: both as a persistent critique of canonical political philosophy, as well as generative of new models of justice altogether. This course will be an exploration of the two sides of the history of feminist political philosophy. We will begin with a survey of feminist critiques of the canon, including from liberal feminism, Black feminist philosophy, and Marxist feminist philosophy. We will then move on to the positive accounts that have come out of this tradition, asking whether new models of the state,
of the person, and of gender are required in order to construct theories that adequately represent what justice requires in a world with gender-based oppression. We will read philosophers such as Rousseau, Marx, Engels, John Rawls, Susan Okin, Mary Wollstonecraft, Catherine Mackinnon, and Christine Delphy. (A)
Instructor(s): Emily Dupree Terms Offered: Spring
Prerequisite(s): At least one prior philosophy course.
Equivalent Course(s): GNSE 21018

PHIL 25503. Junior Seminar: My Favorite Readings in the History and Philosophy of Science. 100 Units.
This course introduces some of the most important and influential accounts of science to have been produced in modern times. It provides an opportunity to discover how philosophers, historians, anthropologists, and sociologists have grappled with the scientific enterprise, and to assess critically how successful their efforts have been. Authors likely include Karl Popper, Thomas Kuhn, Robert Merton, Steven Shapin, and Bruno Latour.
Instructor(s): R. Richards Terms Offered: Autumn
Equivalent Course(s): HIPS 29800, HIST 25503

PHIL 25605. Life and A Life. 100 Units.
This course is about the aims of human life. We address the question through two contrasting conceptions of life: 1) life in the sense of an ongoing activity-and its associated values of pleasure, enlightenment, and happiness, and 2) life in the sense of a biographical story-and its associated values of achievement, glory, meaning, and purpose. We will attempt to understand how these two conceptions of life are compatible, and if one or the other is prior. Readings include: Aristotle, Nietzsche, Kierkegaard, William James, Bernard Williams, Iris Murdoch, and Jonathan Lear. (A)
Instructor(s): Arnold Brooks Terms Offered: Autumn
Equivalent Course(s): PHIL 35605

PHIL 25701. Theaetetus, Sophist, Statesman. 100 Units.
Theaetetus, Sophist, and Statesman constitute a trilogy which describe Socrates' last days before his fatal trial. These dialogues represent some of Plato's most mature and sophisticated reflection on knowledge, sense-experience, his theory of forms, and the nature of philosophy. We will read all three dialogues in their entirety, focusing on questions of overall structure and argument, rather than on close readings of individual passages. (B) (III)
Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): PHIL 25000: History of Philosophy I: Ancient Philosophy
Equivalent Course(s): PHIL 35701

PHIL 25994. Epistemic Virtues. 100 Units.
Epistemic virtues are: to the pursuit of scientific and scholarly truth what moral virtues are to the pursuit of the ethically good: personal qualities more likely (though never certain) to advance these goals and therefore ones instilled and praised by the communities dedicated to such pursuits. In both the contemporary humanities and the sciences, epistemic virtues include rigor, precision, objectivity, and productivity; in past epochs, certainty ranked high. As in the case of moral virtues, various epistemic virtues can not only coexist with or even support but also come into conflict with one another, raising the question: how to adjudicate their competing claims? Using historical and contemporary case studies, this seminar will explore a range of epistemic virtues in both the humanities and sciences. The aim is to reflect on commonalities and differences across the disciplines and on the ways in which ethics and epistemology converge. (Co-teaching with Lorraine Daston.)
Instructor(s): Glenn Most & Lorraine Daston Terms Offered: Spring. The course will be taught in Spring 2023
Prerequisite(s): All students require instructors’ permission.
Note(s): The seminar will take place on Monday/Wednesday, 09:30 a.m. – 12:20 p.m.*, during the first five weeks of the term (March 20 – April 19, 2023)
Equivalent Course(s): CICV 23722, HIPS 25994, CLAS 33722, PHIL 35994, CHSS 35994, SCTH 35994, HIST 39505

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, Émilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.
Instructor(s): Benjamin Callard Terms Offered: Winter
Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.
Equivalent Course(s): MDVL 26000, HIPS 26000

PHIL 26004. Early Modern Philosophy Beyond the Canon. 100 Units.
The period from 1600 to 1800 saw an explosion of new philosophical positions in Europe. This period has a tendency to be studied not on its own terms, but rather through later historical reconstructions. It is particularly common to focus only on “rationalists” and “empiricists” while neglecting anyone who doesn’t fit neatly into these constructed categories. This course aims to come to a deeper understanding of early modern philosophy through a study of non-canonical thinkers and neglected texts by canonical thinkers. Our particular focus
will be different conceptions of the proper method of philosophy. There will also be a focus on the thought of early modern women. Thinkers covered may include Petrus Ramus, Francis Bacon, Francisco Suarez, Thomas Hobbes, Margaret Cavendish, Anne Conway, Mary Astell, John Norris, George Berkeley, Anton Amo, and Mary Shepherd. (B) (IV)
Instructor(s): Daniel Moerner Terms Offered: Autumn
Equivalent Course(s): PHIL 36004

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): J. Bridges; L. Kay; C. Kennedy Terms Offered: Autumn
Equivalent Course(s): PHIL 36520, PSYC 36520, LING 26520, NSCI 22520, LING 36520, PSYC 26520, COGS 20001

PHIL 26704. Political Emotions. 100 Units.
How do emotions fit into the realm of politics? From Plato to the present day, philosophers have critically analyzed the role of our emotions in the political sphere. Drawing from resources in the history of philosophy, moral psychology, political philosophy, and social epistemology, students will explore numerous ‘political’ emotions and affective dispositions, including anger, shame, guilt, wonder, forgiveness, and fear. We give particular attention to ethical problems related to the interpretation of others’ emotions, as well as how the policing of ‘excessive’ emotions can exacerbate oppression. Students will conclude the course by analyzing the role of emotions in their own social, educational, institutional, and political practices. (A)
Instructor(s): Magnus Ferguson Terms Offered: Winter

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 27319. Nietzsche’s Beyond Good and Evil. 100 Units.
A close reading of the book Nietzsche considered the most accessible and thorough account of his views.
Instructor(s): Robert Pippin Terms Offered: Spring. The course will be taught in Spring 2023
Prerequisite(s): Graduates and Undergraduates can enroll with the instructors permission.
Equivalent Course(s): SCTR 50305, PHIL 37319

PHIL 27325. Politics and Philosophy: Leo Strauss’ s “The City and Man” 100 Units.
The City and Man is a philosophical discussion of the complex relation between politics and philosophy. In chapter 1 (on Aristotle) politics is considered from the perspective of the citizen or statesman; in chapter 2 (on Plato’s Republic) it is reflected on from the point of view of the philosopher; and in chapter 3 (on Thucydides’ History) it is seen within the horizon of the prephilosophic political community. The center of the book is Strauss’s dialogue with Plato’s Republic. Strauss interprets “the broadest and deepest analysis of political idealism ever made” as a work of education. This education has a moderating effect on political ambition and leads its best readers to the philosophic life. The longest and perhaps most intriguing chapter, Strauss’s discussion of Thucydides, focuses on the political life and leads up to the question “what is a god?”
Instructor(s): Heinrich Meier Terms Offered: Spring. The course will be taught in Spring 2023.
Prerequisite(s): Open to undergraduates with the instructor’s consent.
Note(s): Monday / Wed, 9:30 am – 12:20 p.m.*, during the first five weeks of the term (March 20 – April 19, 2023)
Equivalent Course(s): SCTH 37325, PHIL 37325, CLAS 37422, FNDL 27004, CLCV 27422

PHIL 27379. Reparations. 100 Units.
This course focuses on reparations for racialized slavery in the United States. As we’ll see, the debate over reparations raises a number of complex philosophical questions: what does it mean today to atone for hundreds of years of slavery, given that those who were enslaved, and those who enslaved other human beings, are now dead? Who today has an obligation to atone for it? What are they obligated to do? And, perhaps most
importantly, who should have the authority to decide what successful atonement or reparation would look like? These questions arguably cannot be answered decisively without a precise accounting for the wrongs intrinsic to the institution of slavery, on the one hand, and an analysis of post-slavery racial oppression, on the other. Some of the authors we’ll read include: Bernard Boxill, Angela Davis, Fredrick Douglass, W.E.B. Du Bois, C.L.R. James, Charles Mills, Robert Nozick and Jeremy Waldron. (A)

Instructor(s): Tyler Zimmer Terms Offered: Autumn
Equivalent Course(s): PHIL 37379, CRES 27379

PHIL 27506. The Second Person: Theoretical and Practical Perspectives. 100 Units.
The 'I think' traditionally stands at the center of philosophical reflection. Yet there is a minority strand in the history of philosophy which has advocated that the second person pronoun is no less central. Human beings are social creatures. For this reason, addressing another as 'you' in communication is no less fundamental to human rationality than giving expression to oneself through saying 'I.' A guiding idea of the proposed seminar will be that, properly conceived, self-consciousness and recognition of another are two sides of one and the same phenomenon. In seeking to make out this claim, the seminar will explore the different aspects of the role of address in human life. It will take its point of departure from two guiding ideas: (1) the second-person present indicative form of interpersonal nexus is no less important for understanding human thought and action and logically no less fundamental than the corresponding first-person form, and (2) what is logically peculiar to the former form of thought is best brought to the fore if one examines what second-person thought in both its theoretical and practical guises have in common. The plan for the seminar is to alternate between examining problems in theoretical philosophy whose proper solution requires attention to the role of the second person and counterpart sorts of problem in practical philosophy. (I) (II)
Instructor(s): J. Conant; M. Haase Terms Offered: Spring
Prerequisite(s): At least one course in philosophy.
Equivalent Course(s): PHIL 37506

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.
Instructor(s): B. Callard Terms Offered: Autumn

PHIL 28101. Appearance and Reality: Perspectives Across Philosophical Traditions. 100 Units.
Is the world really as it appears to be in everyday experience, or is the world of everyday experience really a world of mere appearances, radically unlike the reality that lies behind it? This is arguably the most fundamental philosophical question that one can ask, and it has occupied a central place in perhaps every philosophical tradition that has arisen across the globe. In this class, we will consider how this question arises across two distant philosophical traditions-Classical and Modern European Philosophy, on the one hand, and Classical Indian philosophy, on the other-seeking to compare and contrast the different philosophical impulses, approaches, and answers to this question across these traditions. Historical readings will be from key figures in the different philosophical canons, such Plato, Aristotle, Descartes, Hume, and Kant in Europe, and Vasubandu, Dharmakīrti, Nāgārjuna, Candrakīrti, and Śaṅkara in India. Historical readings will be supplemented by works by contemporary philosophers. (B)
Instructor(s): Ryan Simonelli Terms Offered: Autumn

PHIL 28504. Matter and Form. 100 Units.
This course will investigate the metaphysical concept of "hylomorphism." Hylomorphism is the idea that the unity and intelligibility of something can be understood principally through an analysis into form and matter, or into the actualization of a potentiality. The aim of the course will be to understand what philosophical questions and problems hylomorphism tries to answer, from its origins in Aristotle’s physics to Kant’s use of the concept in his discussions of cognition and action. (B)
Instructor(s): Arnold Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 38504

PHIL 29200. Junior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought Terms Offered: Autumn
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 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought 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 29408. Intuitionistic Logic. 100 Units.
This course will present the philosophical and mathematical foundations of intuitionistic logic, perhaps the most serious rival to classical logic. We will look at the historical origins of intuitionistic logic and the reasons for its continued influence today. The course will also involve a mathematically rigorous presentation of the metatheory of intuitionistic logic. (B) (II)
Instructor(s): Kevin Davey Terms Offered: Winter
Prerequisite(s): Students should have completed Elementary Logic, or a similar class in the mathematics department.
Equivalent Course(s): PHIL 39408

PHIL 29425. Logic for Philosophy. 100 Units.
Key contemporary debates in the philosophical literature often rely on formal tools and techniques that go beyond the material taught in an introductory logic class. A robust understanding of these debates—and, accordingly, the ability to meaningfully engage with a good deal of contemporary philosophy—requires a basic grasp of extensions of standard logic such as modal logic, multi-valued logic, and supervaluations, as well as an appreciation of the key philosophical virtues and vices of these extensions. The goal of this course is to provide students with the required logic literacy. While some basic metalogical results will come into view as the quarter proceeds, the course will primarily focus on the scope (and, perhaps, the limits) of logic as an important tool for philosophical theorizing. (B)
Instructor(s): M. Willer Terms Offered: Spring
Prerequisite(s): Introduction to Logic (PHIL 20100/30000) or its equivalent.
Equivalent Course(s): PHIL 39425

PHIL 29601. Intensive Track Seminar. 100 Units.
Title: Philosophy and Fiction In this course we will try to make sense of fiction using the techniques of philosophy. What is the 'logic' of fictional discourse? What makes a work, a work of fiction? (Is it the intentions of the author?) What is the metaphysical status of fictional characters? How does the making and consuming of fiction relate to other practices in human life—for example, playing games and lying? How can we be emotionally affected by fiction when we know it is fiction? We will read a variety of texts on these subjects, but the focus will be on work in the analytic tradition.
Instructor(s): Benjamin Callard 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.
Instructor(s): Staff 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): A. Callard; H. McKeown; T. Zimmer 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): T. Zimmer Terms Offered: Spring 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 29913. Ancient Greek Philosophy of Race and Ethnicity. 100 Units.
This course will introduce students to race and ethnicity as topics of interest to ancient Greek philosophers, primarily Plato and Aristotle. We will look at the ways that Plato and Aristotle ask and address philosophical questions about human difference that approximate the modern concepts of race and ethnicity, such as the notion of a "barbarian", mythologies of ancestry, the role of shared language, culture, and political forms versus genealogy, and the association of character traits and political capacities with groups of people. We will also consider relevant connections to other perceived forms of difference, such as gender, sexuality, and political status (e.g. slave, resident non-citizen). Since they are often relevant to how Plato and Aristotle address
these issues, we will also consider relevant texts from the broader Greek intellectual world: medicine, drama, ethnography, and oratory. Finally, we will consider methodological issues, such as whether it is meaningful to talk about “race” in Greek antiquity, how it might differ from “ethnicity,” and how classicists, historians, and philosophers interested in this study can be misled by their own prejudices. (A) (III)

Instructor(s): John Proios Terms Offered: Winter
Prerequisite(s): Some familiarity with ancient Greek philosophy is expected.
Equivalent Course(s): RDIN 29913, RDIN 39913, PHIL 39913

PHILOSOPHY COURSES

PHIL 20005. Thomas Aquinas’s Philosophy of Love. 100 Units.
Thomas Aquinas is sometimes labeled an “intellectualist,” because of the priority that he assigns to intellect or reason in human life. Nevertheless he treats love as a fundamental principle, not only of human life but of absolutely all life and even all reality, and he thought and wrote extensively about it. In this course we will read and discuss sizeable passages, from several of his works, concerning the nature of love in general, its various kinds, its causes and effects, how it exists in different subjects - human, angelic, divine, and even non-rational - and what it has to do with morality, virtue, and happiness. As regards the history of the topic, the we shall especially want to consider how Aquinas’s thought on love relates to that of Aristotle and to the Platonic tradition. (A)
Instructor(s): S. Brock Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities is required.

PHIL 20006. Topics in 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, for example, just what love is, or why we love the things that we do. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Do we love for reasons, and if so, what kinds of reasons? Who can love, and who can be loved? What does love demand of us, and how can we love well? and What is the relationship between love and morality? (A)
Instructor(s): Claudia Hogg-Blake Terms Offered: Spring

PHIL 20011. Obligation as an Ethical Notion. 100 Units.
Whereas philosophers of Antiquity and the Middle Ages generally hold that good conduct is required for happiness, modern moral philosophy conceives of it as required by law-like obligation. Anscombe has famously argued that such a conception makes no sense independently of belief in a divine law-giver. Is she right? Or should philosophy rather take seriously the experience of “feeling duty-bound” to keep promises, help people in need, work conscientiously etc. and conclude that there is such a thing as moral obligation independently of a legislating authority? What does the Natural Law tradition say about this? What is actually involved in the idea of a moral Ought? Can there be absolute practical necessities? or unconditional obligations without sanction? Would we have reason to comply? How can the content of a “moral law” be known? Are happiness-oriented ethics definitely incompatible with ideas of such a law? (A) (I)
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 30011

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): Autumn 2023 Paskalina Bourbon Winter 2024 Molly Brown Ryan Simonelli Terms Offered: Autumn Winter
Note(s): Students may count either PHIL 20100 or PHIL 20100, but not both, toward the credits required for graduation.
Equivalent Course(s): PHIL 30000, CHSS 33500, LING 20102, HIPS 20700

PHIL 20216. Philosophy of Life and Death. 100 Units.
The focus of this course will be how philosophy arises in response to problems in the conditions of human life, especially our mortality and the prevalence of social injustice. Every one of us will die one day; and every one of us suffers from and/or helps perpetuate some form of injustice. These can be sources of alienation, suffering,
and bad choices; they can also be sources of conviction, bravery, and wisdom. We will aim to understand how philosophy fits into this picture, and especially how a person can use philosophy to find meaning for their life in relation to both death and injustice. Topics will include Plato's Socrates, the Buddha, and social injustice in a US context. (A) Instructor(s): J. Proios Terms Offered: Spring

PHIL 20218. Introduction to the Philosophy of Life and Death. 100 Units.
The focus of this course will be how philosophy arises in response to problems in the conditions of human life, especially our mortality and the prevalence of social injustice. Every one of us will die one day; and every one of us suffers from and/or helps perpetuate some form of injustice. These can be sources of alienation, suffering, and bad choices; they can also be sources of conviction, bravery, and wisdom. We will aim to understand how philosophy fits into this picture, and especially how a person can use philosophy to find meaning for their life in relation to both death and injustice. Topics will include how the fear of death affects us in life, the prospect of "critical" consciousness in relation to death, and understanding the political dimensions of life and death. We will discuss ancient texts and figures, such as Plato's Socrates and the Buddha, as well as contemporary philosophical work and social issues in the US and elsewhere.

Terms Offered: Summer

PHIL 20506. Philosophy of History: Narrative & Explanation. 100 Units.
This lecture-discussion course will focus on the nature of historical explanation and the role of narrative in providing an understanding of historical events. Among the figures considered are Gibbon, Kant, Humbold, Ranke, Collingwood, Acton, Fraudel, Furet, Hempel, Danto. (B) (III)
Instructor(s): R. Richards Terms Offered: Autumn
Equivalent Course(s): PHIL 30506, HIST 25110, CHSS 35110, KNOW 31401, HIST 35110, HIPS 25110

PHIL 21000. Introduction To Ethics. 100 Units.
In this course, we will read, write, think, and talk about moral philosophy, focusing on Immanuel Kant's Groundwork of the Metaphysics of Morals and work by John Stuart Mill. We will work through our texts with care. Neo-Kantianism is a prominent contemporary form of moral theory. We will use Kant to develop a critique of neo-Kantianism as we go along. We will look at influential criticisms of utilitarianism in the concluding weeks of the term, and we will need to ask ourselves whether either of them applies to the version of utilitarianism developed by John Stuart Mill. (A)
Instructor(s): Candace Vogler 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, Joseph Raz, John Rawls, John Tasioulas, Samuel Moyn, Jiewuh Song, 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) (I)
Instructor(s): B. Laurence Terms Offered: Winter
Equivalent Course(s): HMRT 31002, MAPH 42002, HIST 29319, PHIL 31002, INRE 31602, HMRT 21002, HIST 39319

PHIL 21102. Opera as Idea and As Performance. 100 Units.
Is opera an archaic and exotic pageant for fanciers of overweight canaries, or a relevant art form of great subtlety and complexity that has the power to be revelatory? In this course of eight sessions, jointly taught by Professor Martha Nussbaum and Anthony Freud, General Director of Lyric Opera of Chicago, we explore the multidisciplinary nature of this elusive and much-maligned art form, with its four hundred-year-old European roots, discussing both historic and philosophical contexts and the practicalities of interpretation and production in a very un-European, twenty-first century city. Anchoring each session around a different opera, we will be joined by a variety of guest experts, one each week, including a conductor, a director, a designer and two singers, to enable us to explore different perspectives. The list of operas to be discussed include Monteverdi's The Coronation of Poppea, Mozart's Don Giovanni, Rossini's Barber of Seville, Verdi's Don Carlos, Puccini's Madama Butterfly, Wagner's Die Meistersinger, Britten's Billy Budd, and Jake Heggie's Dead Man Walking. Students do not need to be able to read music, but some antecedent familiarity with opera in performance or through recordings would be extremely helpful. REQUIREMENTS: PhD students and law students will write one long paper at the end (20-25 pages), based on a prospectus submitted earlier. Other students will write one shorter paper (5-7 pages) and one longer paper (12-15 pages), the former due in week 4 and the latter during reading period. PhD students in the Philosophy Department and the Music Department and all law students
PHIL 21108. Time After Physics. 100 Units.
This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle’s attempted resolution in the Physics by providing the first formal theory of time. The course then follows the development through in physics and philosophy up to the present day. Along the way we will take in Descartes’ theory of continuous creation, Newton’s Absolute Time, Leibniz’s and Mach’s relational theories, Russell’s relational theory, Broad’s growing block, Whitehead’s epochal theory, McTaggart’s A, B and C theories, Prior’s tense logic, Belnap’s branching time, Einstein’s relativity theory and theories of quantum gravity. (B) (II)
Instructor(s): T. Pashby Terms Offered: Spring
Equivalent Course(s): KNOW 21108, HIP’S 21108, KNOW 31108, PHIL 31108, CHSS 31108

PHIL 21214. The Philosophy of Art. 100 Units.
This course is an introduction to the philosophy of aesthetics, with a focus on art and art objects. With respect to art, our questions will include: What is art? What is the point of making art? What is it to appreciate art? (Does discursive knowledge (of the technique, the history of the painting or its subjects, the artist’s life, etc.) help or hinder this appreciation?) What is the metaphysical character of art objects (symphonies, paintings, novels, etc.)? What is the ethical status of art? (Were Plato’s ethical suspicions about art warranted?) With respect to aesthetics more generally, our questions will include: is beauty in the eye of the beholder? (What is it for something to be in the eye of the beholder?) Does beauty track (or even constitute) scientific truth? If so: why? If not, why have so many mathematicians, physicists, and biologists been preoccupied with the beauty of their theories?
Instructor(s): B. Callard Terms Offered: Spring

PHIL 21218. Being and Goodness: Varieties of Constitutivism. 100 Units.
In contemporary meta-ethics, Constitutivism figures as an alternative to the familiar opposition between Realism and Non-Cognitivism. The fundamental norms to which we are subject in acting are not independent of our agency. Yet they are the objects of knowledge. They are internal to what we are. We will look at the recent debate on how such a view is to be spelled out and whether it provides viable alternative to Realism and Non-Cognitivism. Which characterization of us allows the derivation of substantive normative principles: the abstract concept of an agent or the concrete concept of a human being? What is the logical grammar of the relevant sortal concept? And how does our knowledge of our kind enter into its characterization? Readings will include texts by David Enoch, Christine Korsgaard, David Velleman, Phillippa Foot, Michael Smith, Judy Thompson and Michael Belnap’s branching time, Einstein’s relativity theory and theories of quantum gravity. (B) (II)
Instructor(s): Matthias Haase Terms Offered: Winter
Equivalent Course(s): PHIL 31218

PHIL 21225. Critique of Humanism. 100 Units.
This course will provide a rapid-fire survey of the philosophical sources of contemporary literary and critical theory. We will begin with a brief discussion of the sort of humanism at issue in the critique-accounts of human life and thought that treat the individual human being as the primary unit for work in the humanities and the humanistic social sciences. This kind of humanism is at the core of contemporary common sense. It is, to that extent, indispensable in our understanding of how to move around in the world and get along with one another. That is why we will conduct critique, rather than plain criticism, in this course: in critique, one remains indebted to the system under critical scrutiny, even while working to understand its failings and limitations. Our tour of thought produced in the service of critique will involve work by Hegel, Marx, Gramsci, Freud, Fanon, Lacan, and Althusser. We will conclude with a couple of pieces of recent work that draws from these sources. The aim of the course is to provide students with an opportunity to engage with some extraordinarily influential work that continues to inform humanistic inquiry. (A)
Instructor(s): C. Vogler Terms Offered: Spring
Equivalent Course(s): ENGL 34407, ENGL 12002, PHIL 31225
PHIL 21410. Philosophy of Action. 100 Units.
What is action? What is it to act? In this introduction to the philosophy of action, we will read classic 20th Century treatments of the subject by Gilbert Ryle, Elizabeth Anscombe and Donald Davidson, as well as more recent work by Jennifer Hornsby, Michael Thompson and others. (A) (I)
Instructor(s): Anton Ford Terms Offered: Winter
Equivalent Course(s): PHIL 31410

PHIL 21413. Political Realism. 100 Units.
In this course, we will discuss works that belong to the tradition of so-called political realism. Many great works of political philosophy begin by asking questions such as: what is justice? What is just action? Or how should society ideally be arranged so that it is just? Political realists proceed very differently. As Raymond Geuss puts it, they are "concerned in the first instance… with the way the social, economic, political, etc. institutions actually operate in some society at some given time, and what really does move human beings to act in given circumstances." Some themes which we will address in this course include the roles of power, instrumental reasoning, and ethical commitments in politics. And some questions which we will ask along the way concern the motivation, coherence, tenability, and desirability of a realist approach. Readings will include selections from a broad range of historical periods and political perspectives, including Thucydides, Machiavelli, Hobbes, von Clausewitz, Weber, Schmitt, Lenin, and Geuss. (A)
Instructor(s): D. Burnfin Terms Offered: Spring
Prerequisite(s): Some experience with philosophy would be helpful.

PHIL 21423. Introduction to Marx. 100 Units.
This introduction to Marx’s thought will divide into three parts: in the first, we will consider Marx’s theory of history; in the second, his account of capitalism; and in third, his conception of the state. (A)
Instructor(s): Anton Ford Terms Offered: Autumn
Equivalent Course(s): FNDL 21805

PHIL 21517. Compassion: For and Against. 100 Units.
Compassion, direct concern for the suffering of another, was the subject of a lively debate in German philosophy. In this course, we will engage with two of compassion’s sharpest critics and one of its greatest defenders. We will begin with a close reading of Kant’s Groundwork of the Metaphysics of Morals, considering his claim that actions only have moral worth when motivated by respect for the moral law. We will then turn to the critique of Kant developed in Schopenhauer’s On the Basis of Morality, a text which argues that actions only have moral worth when motivated by compassion. Finally, we will discuss the critique of Schopenhauer developed by Nietzsche, working through a variety of texts where Nietzsche argues that compassion makes it harder to value our lives.
(A)
Instructor(s): J. Fox Terms Offered: Spring

PHIL 21606. Justice at Work. 100 Units.
This course combines economic theory (the theory of the firm), legal theory (labor law), and labor history, with political philosophy to examine questions of justice for workers that are often ignored in academic political philosophy. The course begins by considering very basic questions from economic theory, including what markets are, and why production in the economy is organized through firms, and what economists have to say about why firms are arranged so hierarchically. Given this background, we next turns to consider injustices at the work, including worker domination, exploitation, and the casualization of employment. We consider responses including universal basic income that decouples access to goods from work; worker organization and resistance through the labor movement and tools such as collective bargaining; and finally, the reorganization of the economy to foster either shared control over firms or worker cooperatives. Along the way we consider the right to strike, the connection of race and labor, and different visions of a more just future for workers. (A)
Instructor(s): Ben Laurence, Pozen Center for Human Rights Associate Instructional Professor Terms Offered: Spring
Equivalent Course(s): HMRT 22210, HMRT 32210

PHIL 21708. Being And Thought in Aristotle. 100 Units.
You cannot know what is not-that is impossible-nor utter it; for to be thought and to be are the same." Beginning with Parmenides, a deep but poorly understood current in ancient Greek philosophy is the idea that, in some sense, a being and the thought of that being are identical. This class will examine the identity of thought and being in Aristotle’s metaphysical and psychological texts. We will focus on three main issues: the law of non-contradiction as both a law of being and of thought (Metaphysics Γ), the possibility of knowledge as grounds for the identity of being and thought (Metaphysics Ζ, De Anima 3), and the notion that thought itself is a primary kind of being (Metaphysics Α). (B)
Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): A background in ancient Greek philosophy (especially PHIL 25000 History of Philosophy I: Ancient Greek and Roman Philosophy) is recommended but not required.
Equivalent Course(s): PHIL 31708

PHIL 21723. The Will: Aristotle, Augustine, Aquinas. 100 Units.
Aristotle’s approach to ethics is sometimes termed intellectualist, meaning that it has no room for a notion of the will, understood as a principle of human action distinct from intellect or reason. Such a notion, it is said, gained currency only centuries later, at least partly through influences alien to Greek philosophy. St Augustine is often
cited as one of the thinkers most responsible for the notion's becoming prevalent. St Thomas Aquinas, however, presents a highly articulated theory of human action that appears to integrate a robust conception of the will, and one heavily indebted to Augustine, into a largely Aristotelian framework. We will read and discuss substantial passages from these three authors bearing on the question of the will, in the hope that seeing them side by side can help to get at what they really mean and what the philosophical merits of their views are. (A) (IV)

Instructor(s): Stephen Brock Terms Offered: Autumn
Prerequisite(s): Undergraduates who are not Philosophy majors must obtain the instructor's consent.
Equivalent Course(s): PHIL 31723

PHIL 21724. Virtues of Citizenship. 100 Units.

What are the qualities of character that enable us to be valuable members of our political communities, the institutions that employ us, and any other groups of which we are a part? Do the right answers to these questions depend on where you are situated in the community or on the form of political constitution in question? Do they harmonize with each other? And are these the same as the qualities that make us morally good human beings? These are questions that the Ancient Greek philosophers thought hard about and we will take the works of those thinkers as our starting point and constant companions. But we will consider some moderns as well, and our goal will be to enrich our reflection about the kinds of people we ourselves would like to be. Virtues we may discuss include: civic friendship, justice, forthrightness in public speech (parrhesia), courage, and (for lack of a better term) effectiveness. (A)

Instructor(s): G. Richardson Lear Terms Offered: Spring
Equivalent Course(s): SCTH 31724, PHIL 31724

PHIL 21725. Dividing the Mind: A History. 100 Units.

We often readily accept the thought that a person (or their mind, soul, or self) can be divided. We find it natural to speak of a self as made up of distinct parts ("a part of me wants that doughnut, even though I know it's unhealthy"). Versions of this idea have been embraced throughout the history of philosophy, psychology, and biology. In this course, we will trace and examine the history of this idea. In doing so, we will come to see how differently, and in such different contexts, the idea of a divided mind or self has been employed. In the first half of the course, we will examine the origin of the notion as it emerged in Ancient Greek and Roman philosophy, especially in the works of Plato and Aristotle. In the second half, we will observe how these themes were later recycled for new problems, or how they were rejected as views of the mind and nature changed, up until contemporary philosophy, psychology, and cognitive science, in thinkers like Du Bois, Freud, Fodor, and Davidson. (B)

Instructor(s): R. Hanlon Terms Offered: Spring

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

We will begin by trying to explicate the manner in which science is a rational response to observational facts. This will involve a discussion of inductivism, Popper's deductivism, Lakatos and Kuhn. After this, we will briefly survey some other important topics in the philosophy of science, including underdetermination, theories of evidence, Bayesianism, the problem of induction, explanation, and laws of nature. (B) (II)

Instructor(s): Thomas Pashby Terms Offered: Winter
Equivalent Course(s): KNOW 32000, CHSS 33300, PHIL 32000, HIST 25109, HIPS 22000, HIST 35109

PHIL 22002. Introduction to Philosophy. 100 Units.

What is philosophy? And how can it help us understand - and occasionally answer - questions as wide-ranging as those in ethics, politics, moral psychology, language, feminism, and metaphysics? In this course, we will explore ideas in the history of philosophy in order to acquaint ourselves with the range of topics that can be the proper object of philosophical attention. Using the distinctive features of the discipline, including slow, reflective engagement with ideas, critical attention to argument, and precise analysis of the concepts underlying ordinary thought, we will ask ordinary questions about the world and discover that philosophy is the practice of answering them with a level of rigor and depth that gives us a greater grasp on the world and ourselves. Some of the questions we will explore during the quarter are: Can my goodness be a matter of luck? Why are some bodies declared “normal,” some “broken,” and some food? What is gender? And is there anything philosophical we can say about the pandemic? (A)

Instructor(s): E. Dupree Terms Offered: Spring

PHIL 22100. Space and Time. 100 Units.

This course is an introduction to some traditional philosophical problems about space and time. The course will begin with a discussion of Zeno’s paradoxes. We will then look at the debate between Newton and Leibniz concerning the ontological status of space and time, and will examine reactions to this debate by thinkers such as Mach and Poincaré. Finally, we will discuss the question of what sense it is to be made of the claim that space is curved, looking at the writings of Poincaré, Eddington, Einstein, Grünbaum, and others. Students will be introduced to the basics of the special and general theories of relativity, at a qualitative level. (B) (II)

Instructor(s): Kevin Davey Terms Offered: Winter
Equivalent Course(s): PHIL 32100

PHIL 22202. Modern Social Contract Theory, 100 Units.

Since the 17th century, the social contract has been a central metaphor to characterize the conditions under which political authority is legitimate. However, the content of the social contract and its imagined mode of coming into being have varied widely. In this course we will try to delineate the conditions that might make the concept of a
social contract a plausible way to justify political authority. We will read Hobbes, Rousseau, Kant, and Rawls. We will focus on these writers' conceptions of the person, on their views of how such conceptions generate specific institutional arrangements, and on their accounts of the justification of state power. (A)
Instructor(s): Dan Brudney Terms Offered: Winter

PHIL 22220. Marx's Capital, Volume I. 100 Units.
We will study the first volume of Karl Marx's Capital, attempting to understand the book on its own terms and with minimal reference to secondary literature. (A) (I)
Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): FNDL 22220, PHIL 32220

PHIL 22277. The Philosophy of Thomas Kuhn. 100 Units.
Thomas Kuhn was both an historian and a philosopher of science, with broader interests in philosophical issues pertaining to the nature of language, truth and knowledge - and, in particular, pertaining to questions concerning the possibility of communicability, commensurability, and inter-translatability across radically divergent conceptual schemes, theoretical frameworks, or grammatical/linguistic structures. This course will be devoted to a close examination of the treatment of these topics in Kuhn's work. For purposes of orientation, we will begin with several class meetings in which we read his classic work The Structure of Scientific Revolutions, first published in 1962, along with some of the central texts which figured in the controversies that book ignited in connection with the aforementioned topics. We will then examine some of the second thoughts Kuhn himself expressed concerning that work in scattered essays written between 1969 and 1977 (some of which are collected in The Essential Tension). The second half of the course will be on Kuhn's work from 1978 until his death in 1996, starting with the essays collected in The Road Since "Structure", and further developed in The Presence of Science Past (his 1987 Shearman Lectures) and The Plurality of Worlds (his final unfinished magnum opus).
Instructor(s): James Conant Terms Offered: Winter

PHIL 22500. Biological and Cultural Evolution. 100 Units.
This course draws on readings in and case studies of language evolution, biological evolution, cognitive development and scaffolding, processes of socialization and formation of groups and institutions, and the history and philosophy of science and technology. We seek primarily to elaborate theory to understand and model processes of cultural evolution, while exploring analogies, differences, and relations to biological evolution. This has been a highly contentious area, and we examine why. We seek to evaluate what such a theory could reasonably cover and what it cannot.
Instructor(s): W. Wimsatt, S. Mufwene Terms Offered: Not offered in 2022-2023
Prerequisite(s): Third- or fourth-year standing or consent of instructor required; core background in evolution and genetics strongly recommended. Equivalent Course(s): CHDV 33930, NCDV 27400, ANTH 38615, ANTH 28615, LING 39286, CHDV 23930, LING 11100, BPRO 23900, CHSS 37900, HIPS 23900, PHIL 32500

PHIL 22709. Introduction to Philosophy of Quantum Mechanics. 100 Units.
In this class we examine some of the conceptual problems associated with quantum mechanics. We will critically discuss some common interpretations of quantum mechanics, such as the Copenhagen interpretation, the many-worlds interpretation and Bohmian mechanics. We will also examine some implications of results in the foundations of quantum theory concerning non-locality, contextuality and realism. (B) (II)
Instructor(s): Thomas Pashby Terms Offered: Spring
Prerequisite(s): Prior knowledge of quantum mechanics is not required since we begin with an introduction to the formalism. Only familiarity with high school geometry is presupposed but expect to be introduced to other mathematical tools as needed.
Equivalent Course(s): HIPS 22709, KNOW 22709, CHSS 32709, PHIL 32709

PHIL 22960. Bayesian Epistemology. 100 Units.
This course will be an introduction to Bayesian epistemology. (B) (II)
Instructor(s): G. Schultheis Terms Offered: Spring
Prerequisite(s): Introduction to Logic (PHIL 20100/30000) or its equivalent. Equivalent Course(s): PHIL 32960

PHIL 22961. Social Epistemology. 100 Units.
Traditionally, epistemologists have concerned themselves with the individual: What should I believe? What am I in a position to know? How should my beliefs guide my decision-making? But we can also ask each of these questions about groups. What should we -- the jury, the committee, the scientific community--believe? What can we know? How should our beliefs guide our decision-making? These are some of the questions of social epistemology Social epistemology also deals with the social dimensions of individual opinion: How should I respond to disagreement with my peers? When should I defer to majority opinion? Are there distinctively epistemic forms of oppression and injustice? If so, what are they like and how might we try to combat them? This class is a broad introduction to social epistemology. (B) (II)
Instructor(s): G. Schultheis Terms Offered: Spring
Equivalent Course(s): PHIL 32961
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): B. Callard Terms Offered: Spring

PHIL 23027. Philosophy of Animal Minds. 100 Units.
How did minds evolve? How unique is the human mind in nature? Are humans the only species on this planet capable of thinking? What does this even mean? How could we tell? Can other species form beliefs and concepts about the world? Do some animals possess the capacity for language? Do other species have a rudimentary sense of morality? If so, what challenges would this raise toward traditional notions of "human nature"? Furthermore, what might these questions tell us about our moral obligations to other species? This class offers a detailed look into contemporary debates in the philosophy of animal minds. These debates are inherently multi-disciplinary, ranging from questions in evolutionary biology, cognitive science, developmental psychology, the philosophy of mind, and even questions about the future of artificial intelligence.
Instructor(s): Molly Brown Terms Offered: Spring

PHIL 23028. The Philosophy of Human-Animal Relationships. 100 Units.
Intimate relationships—primarily relations of companionship—between humans and non-human animals are ubiquitous but not often the subject of philosophy. This is a shame, since such relationships are important and interesting, providing rich ground for philosophical reflection. In this course, we will philosophize about such relationships, drawing on memoir and film as well as academic philosophy. How, we will ask, are we to understand such relationships? What is their nature? How are they possible? And what do they demand of us? (A)
Instructor(s): Claudia Hogg-Blake Terms Offered: Winter

PHIL 23111. Acting on Reasons. 100 Units.
Much as there are reasons on which we believe things, there are reasons for doing things. How similar are the relations of justification that are at work in the two cases? What do they consist in in the case of acting? Can we identify reasons with any class of entities? And, if not, what are they? Can operations of reason be relevant to qualities of physical events such as human behaviour? What is it for reasons to confer rightness on behaviour, to explain it, etc.? Does morality differ from rationality?—We'll try to get clear about these questions as a way of understanding the nature of human agency. (A) (I)
Instructor(s): Anselm Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 33111

PHIL 23205. Introduction to Phenomenology. 100 Units.
This course offers a broad introduction to key concepts and figures in the phenomenological tradition, one of the most important movements in 20th-century European philosophy, through readings and discussions of selected classical texts. Traditionally, phenomenology begins from the analysis of first-person experience, asking questions such as: What is an "I"? What is consciousness? What is a "world"? What is time? What is meaning? Particular attention will be paid to themes of lived experience, intentionality, embodiment, empathy, and interpretation. Students will also apply phenomenological questions, methods, and insights to contemporary debates over social interpretation, communicative ethics, and identity. Major figures include: Edmund Husserl, Edith Stein, Martin Heidegger, Hans-Georg Gadamer, Maurice Merleau-Ponty, Simone de Beauvoir, Frantz Fanon, Jean-Paul Sartre, and Paul Ricoeur. (B)
Instructor(s): Magnus Ferguson Terms Offered: Spring

PHIL 23405. History and Philosophy of Biology. 100 Units.
This lecture-discussion course will consider the main figures in the history of biology, from the Hippocratics and Aristotle to Darwin and Mendel. The philosophic issues will be the kinds of explanations appropriate to biology versus the other physical sciences, the status of teleological considerations, and the moral consequences for human beings.
Instructor(s): R. Richards Terms Offered: Winter
Note(s): For students taking PHIL 23405, the course is (B) (II).
Equivalent Course(s): KNOW 37402, HIST 25104, HIPS 25104, PHIL 33405, HIST 35104, CHSS 37402

PHIL 23452. Freedom and Self-Consciousness. 100 Units.
(B) (II)
Instructor(s): David Finkelstein Terms Offered: Spring
Prerequisite(s): Two prior philosophy courses.
Equivalent Course(s): PHIL 33452

PHIL 23508. Pascal's Pensées in Context. 100 Units.
This course will center on a close reading of significant parts of Blaise Pascal's Pensées, a famous set of meditations on knowledge, faith, and human nature, culminating in his famous "wager" for Christian religious
faith. In the first half of the course, we will begin by providing some intellectual context, with selections from Montaigne’s essays (“That to philosophize is to learn how to die,” “Of physiognomy,” and excerpts from “Apology for Raymond Sebond”) and Descartes’s Discourse on Method (Parts 1-4). We will also briefly consider the writings of Pascal’s sister Jacqueline (“On the Mystery of the Death of our Lord Jesus Christ”) together with Pascal’s “Memorial” to understand Pascal’s own religious conversion, followed by a discussion of his “Discussion with Monsieur Saucy” and “The Art of Persuasion” to contrast his method in philosophy with that of Descartes. The second half of the course will then be devoted to a close reading of selections from the Pensées, chosen to emphasize the themes most important for a proper critical understanding of the wager argument.

Instructor(s): M. Kremer Terms Offered: Spring

Prerequisite(s): Open to students who have been admitted to the Paris Humanities Program. This course will be taught at the Paris Humanities Program.

Equivalent Course(s): FNDL 23508

PHIL 23952. Philosophy of Buddhism. 100 Units.

This course is a philosophical analysis of some of the key doctrines of Buddhism. Great attention is paid to the history of Buddhism, from its early origins in Indian philosophical thought, through the Pali Canon, Zen Buddhism, and subsequent developments. Readings are primarily drawn from historical documents. (A)

Instructor(s): Kevin Davey 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: Winter

Equivalent Course(s): ECON 12300

PHIL 24751. Advanced Topics in the Philosophy of Human Rights. 100 Units.

In this course we will explore new and cutting edge philosophy of human rights. We will focus on three new books: Allen Buchanan’s The Heart of Human Rights, Andrea Sangiovanni Human Rights without Dignity, and Pablo Gilabert’s Human Rights and Human Dignity. Using these texts we will explore debates about questions like the following: does human dignity really provide the foundation for human rights? What is the relationship of human rights to equality and egalitarianism? What is the role of international human rights law in setting the agenda for the philosophy of human rights? How contextual are human rights norms? How does the theory of human rights relate to the practice of human rights?

Instructor(s): B. Laurence Terms Offered: Winter

Prerequisite(s): Human Rights: Philosophical Foundations.

Equivalent Course(s): HMRT 24751, PHIL 34751, HMRT 34751

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): John Proios Terms Offered: Autumn

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

Equivalent Course(s): CLCV 22700

PHIL 25314. Agents of Change. 100 Units.

This course explores how the theory of justice relates to political practice and change. We will examine different theories about the relationship of theory to practice, including utopianism, system failure analysis, and pragmatism. We will consider what role both the idea of a just society and an analysis of the unjust status quo plays in our theorizing about justice. Among topics to be explored include the role of the utopian horizon in practice; how to be a realist without being a cynic; whether the addressee of political philosophy is universal or particular; what the role of the oppressed is in both theorizing and bringing change; and how the political philosopher relates to agents of change. Along the way we will engage with thinkers such as Erik Olin Wright, G.A. Cohen, Elizabeth Anderson, Tommie Shelby, David Estlund, and Pablo Gilabert. Time-permitting we may also examine a few historical texts that engage directly with these questions, including Aristotle, Kant, Marx, and Lukács.

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

Equivalent Course(s): PHIL 35314, HMRT 25314, HMRT 35314
PHIL 25405. Feminist Political Philosophy. 100 Units.
Feminist political philosophy has a two-fold history: both as a persistent critique of canonical political philosophy, as well as generative of new models of justice altogether. This course will be an exploration of the two sides of the history of feminist political philosophy. We will begin with a survey of feminist critiques of the canon, including from liberal feminism, Black feminist philosophy, and Marxist feminist philosophy. We will then move on to the positive accounts that have come out of this tradition, asking whether new models of the state, of the person, and of gender are required in order to construct theories that adequately represent what justice requires in a world with gender-based oppression. We will read philosophers such as Rousseau, Marx, Engels, John Rawls, Susan Okin, Mary Wollstonecraft, Catherine Mackinnon, and Christine Delphy. (A)
Instructor(s): Emily Dupree Terms Offered: Spring
Prerequisite(s): At least one prior philosophy course.
Equivalent Course(s): GNSE 20108

PHIL 25503. Junior Seminar: My Favorite Readings in the History and Philosophy of Science. 100 Units.
This course introduces some of the most important and influential accounts of science to have been produced in modern times. It provides an opportunity to discover how philosophers, historians, anthropologists, and sociologists have grappled with the scientific enterprise, and to assess critically how successful their efforts have been. Authors likely include Karl Popper, Thomas Kuhn, Robert Merton, Steven Shapin, and Bruno Latour.
Instructor(s): R. Richards Terms Offered: Autumn
Equivalent Course(s): HIPS 29800, HIST 25503

PHIL 25605. Life and A Life. 100 Units.
This course is about the aims of human life. We address the question through two contrasting conceptions of life: 1) life in the sense of an ongoing activity-and its associated values of pleasure, enlightenment, and happiness, and 2) life in the sense of a biographical story-and its associated values of achievement, glory, meaning, and purpose. We will attempt to understand how these two conceptions of life are compatible, and if one or the other is prior. Readings include: Aristotle, Nietzsche, Kierkegaard, William James, Bernard Williams, Iris Murdoch, and Jonathan Lear. (A)
Instructor(s): Arnold Brooks Terms Offered: Autumn
Equivalent Course(s): PHIL 35605

PHIL 25701. Theaetetus, Sophist, Statesman. 100 Units.
Theaetetus, Sophist, and Statesman constitute a trilogy which describe Socrates' last days before his fatal trial. These dialogues represent some of Plato's most mature and sophisticated reflection on knowledge, sense-experience, his theory of forms, and the nature of philosophy. We will read all three dialogues in their entirety, focusing on questions of overall structure and argument, rather than on close readings of individual passages. (B) (III)
Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): PHIL 25000: History of Philosophy I: Ancient Philosophy
Equivalent Course(s): PHIL 35701

PHIL 25994. Epistemic Virtues. 100 Units.
Epistemic virtues are to the pursuit of scientific and scholarly truth what moral virtues are to the pursuit of the ethically good: personal qualities more likely (though never certain) to advance these goals and therefore ones instilled and praised by the communities dedicated to such pursuits. In both the contemporary humanities and the sciences, epistemic virtues include rigor, precision, objectivity, and productivity; in past epochs, certainty ranked high. As in the case of moral virtues, various epistemic virtues can not only coexist with or even support but also come into conflict with one another, raising the question: how to adjudicate their competing claims? Using historical and contemporary case studies, this seminar will explore a range of epistemic virtues in both the humanities and sciences. The aim is to reflect on commonalities and differences across the disciplines and on the ways in which ethics and epistemology converge. (Co-teaching with Lorraine Daston.)
Instructor(s): Glenn Most & Lorraine Daston Terms Offered: Spring. The course will be taught in Spring 2023
Prerequisite(s): All students require instructors' permission.
Note(s): The seminar will take place on Monday/Wednesday, 09:30 a.m. – 12:20 p.m.*, during the first five weeks of the term (March 20 – April 19, 2023)
Equivalent Course(s): CLCV 23722, HIPS 25994, CLAS 33722, PHIL 35994, CHSS 35994, SCTH 35994, HIST 39505

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, Émilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.
Instructor(s): Benjamin Callard Terms Offered: Winter
Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.
Equivalent Course(s): MDVL 26000, HIPS 26000
PHIL 26004. Early Modern Philosophy Beyond the Canon. 100 Units.
The period from 1600 to 1800 saw an explosion of new philosophical positions in Europe. This period has a tendency to be studied not on its own terms, but rather through later historical reconstructions. It is particularly common to focus only on "rationalists" and "empiricists" while neglecting anyone who doesn't fit neatly into these constructed categories. This course aims to come to a deeper understanding of early modern philosophy through a study of non-canonical thinkers and neglected texts by canonical thinkers. Our particular focus will be different conceptions of the proper method of philosophy. There will also be a focus on the thought of early modern women. Thinkers covered may include Petrus Ramus, Francis Bacon, Francisco Suarez, Thomas Hobbes, Margaret Cavendish, Anne Conway, Mary Astell, John Norris, George Berkeley, Anton Amo, and Mary Shepherd. (B) (IV)
Instructor(s): Daniel Moernier Terms Offered: Autumn
Equivalent Course(s): PHIL 36004

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): J. Bridges; L. Kay; C. Kennedy Terms Offered: Autumn
Equivalent Course(s): PHIL 36520, PSYC 36520, LING 26520, NSCI 22520, LING 36520, PSYC 26520, COGS 20001

PHIL 26704. Political Emotions. 100 Units.
How do emotions fit into the realm of politics? From Plato to the present day, philosophers have critically analyzed the role of our emotions in the political sphere: Drawing from resources in the history of philosophy, moral psychology, political philosophy, and social epistemology, students will explore numerous ‘political’ emotions and affective dispositions, including anger, shame, guilt, wonder, forgiveness, and fear. We give particular attention to ethical problems related to the interpretation of others’ emotions, as well as how the policing of ‘excessive’ emotions can exacerbate oppression. Students will conclude the course by analyzing the role of emotions in their own social, educational, institutional, and political practices. (A)
Instructor(s): Magnus Ferguson Terms Offered: Winter

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 27319. Nietzsche’s Beyond Good and Evil. 100 Units.
A close reading of the book Nietzsche considered the most accessible and thorough account of his views.
Instructor(s): Robert Pippin Terms Offered: Spring. The course will be taught in Spring 2023
Prerequisite(s): Graduates and Undergraduates can enroll with the instructors permission.
Equivalent Course(s): SCTH 50305, PHIL 37319

PHIL 27325. Politics and Philosophy: Leo Strauss’ s “The City and Man” 100 Units.
The City and Man is a philosophical discussion of the complex relation between politics and philosophy. In chapter 1 (on Aristotle) politics is considered from the perspective of the citizen or statesman; in chapter 2 (on Plato’s Republic) it is reflected on from the point of view of the philosopher; and in chapter 3 (on Thucydides’ History) it is seen within the horizon of the prephilosophic political community. The center of the book is Strauss’s dialogue with Plato’s Republic. Strauss interprets ‘the broadest and deepest analysis of political idealism ever made” as a work of education. This education has a moderating effect on political ambition and leads its best readers to the philosophic life. The longest and perhaps most intriguing chapter, Strauss’s discussion of Thucydides, focuses on the political life and leads up to the question “what is a god?”
Instructor(s): Heinrich Meier Terms Offered: Spring. The course will be taught in Spring 2023.
Prerequisite(s): Open to undergraduates with the instructor’s consent.
Note(s): Monday / Wed, 9:30 am – 12:20 p.m.*, during the first five weeks of the term (March 20 – April 19, 2023)
PHIL 27379. Reparations. 100 Units.
This course focuses on reparations for racialized slavery in the United States. As we'll see, the debate over reparations raises a number of complex philosophical questions: what does it mean today to atone for hundreds of years of slavery, given that those who were enslaved, and those who enslaved other human beings, are now dead? Who today has an obligation to atone for it? What are they obligated to do? And, perhaps most importantly, who should have the authority to decide what successful atonement or reparation would look like? These questions arguably cannot be answered decisively without a precise accounting for the wrongs intrinsic to the institution of slavery, on the one hand, and an analysis of post-slavery racial oppression, on the other. Some of the authors we'll read include: Bernard Boxill, Angela Davis, Fredrick Douglass, W.E.B. Du Bois, C.L.R. James, Charles Mills, Robert Nozick and Jeremy Waldron. (A)
Instructor(s): Tyler Zimmer Terms Offered: Autumn
Equivalent Course(s): PHIL 37379, CRES 27379

PHIL 27506. The Second Person: Theoretical and Practical Perspectives. 100 Units.
The 'I think' traditionally stands at the center of philosophical reflection. Yet there is a minority strand in the history of philosophy which has advocated that the second person pronoun is no less central. Human beings are social creatures. For this reason, addressing another as 'you' in communication is no less fundamental to human rationality than giving expression to oneself through saying 'I.' A guiding idea of the proposed seminar will be that, properly conceived, self-consciousness and recognition of another are two sides of one and the same phenomenon. In seeking to make out this claim, the seminar will explore the different aspects of the role of address in human life. It will take its point of departure from two guiding ideas: (1) the second-person present indicative form of interpersonal nexus is no less important for understanding human thought and action and logically no less fundamental than the corresponding first-person form, and (2) what is logically peculiar to the former form of thought is best brought to the fore if one examines what second-person thought in both its theoretical and practical guises have in common. The plan for the seminar is to alternate between examining problems in theoretical philosophy whose proper solution requires attention to the role of the second person and counterpart sorts of problem in practical philosophy. (I) (II)
Instructor(s): J. Conant; M. Haase Terms Offered: Spring
Prerequisite(s): At least one course in philosophy.
Equivalent Course(s): PHIL 37506

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.
Instructor(s): B. Callard Terms Offered: Autumn

PHIL 28101. Appearance and Reality: Perspectives Across Philosophical Traditions. 100 Units.
Is the world really as it appears to be in everyday experience, or is the world of everyday experience really a world of mere appearances, radically unlike the reality that lies behind it? This is arguably the most fundamental philosophical question that one can ask, and it has occupied a central place in perhaps every philosophical tradition that has arisen across the globe. In this class, we will consider how this question arises across two distinct philosophical traditions- Classical and Modern European Philosophy, on the one hand, and Classical Indian philosophy, on the other-seeking to compare and contrast the different philosophical impulses, approaches, and answers to this question across these traditions. Historical readings will be from key figures in the different philosophical canons, such Plato, Aristotle, Descartes, Hume, and Kant in Europe, and Vasubandhu, Dharmakīrti, Nāgārjuna, Candrakīrti, and Śaṅkara in India. Historical readings will be supplemented by works by contemporary philosophers. (B)
Instructor(s): Ryan Simonelli Terms Offered: Spring

PHIL 28504. Matter and Form. 100 Units.
This course will investigate the metaphysical concept of "hylomorphism." Hylomorphism is the idea that the unity and intelligibility of something can be understood principally through an analysis into form and matter, or into the actualization of a potentiality. The aim of the course will be to understand what philosophical questions and problems hylomorphism tries to answer, from its origins in Aristotle's physics to Kant's use of the concept in his discussions of cognition and action. (B)
Instructor(s): Arnold Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 38504

PHIL 29200. Junior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought 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 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought 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 29408. Intuitionistic Logic. 100 Units.
This course will present the philosophical and mathematical foundations of intuitionistic logic, perhaps the most serious rival to classical logic. We will look at the historical origins of intuitionistic logic and the reasons for its continued influence today. The course will also involve a mathematically rigorous presentation of the metatheory of intuitionistic logic. (B) (II)
Instructor(s): Kevin Davey Terms Offered: Winter
Prerequisite(s): Students should have completed Elementary Logic, or a similar class in the mathematics department.
Equivalent Course(s): PHIL 39408

PHIL 29425. Logic for Philosophy. 100 Units.
Key contemporary debates in the philosophical literature often rely on formal tools and techniques that go beyond the material taught in an introductory logic class. A robust understanding of these debates—and, accordingly, the ability to meaningfully engage with a good deal of contemporary philosophy—requires a basic grasp of extensions of standard logic such as modal logic, multi-valued logic, and supervaluations, as well as an appreciation of the key philosophical virtues and vices of these extensions. The goal of this course is to provide students with the required logic literacy. While some basic metalogical results will come into view as the quarter proceeds, the course will primarily focus on the scope (and, perhaps, the limits) of logic as an important tool for philosophical theorizing. (B)
Instructor(s): M. Willer Terms Offered: Spring
Prerequisite(s): Introduction to Logic (PHIL 20100/30000) or its equivalent.
Equivalent Course(s): PHIL 39425

PHIL 29601. Intensive Track Seminar. 100 Units.
Title: Philosophy and Fiction In this course we will try to make sense of fiction using the techniques of philosophy. What is the 'logic' of fictional discourse? What makes a work, a work of fiction? (Is it the intentions of the author?) What is the metaphysical status of fictional characters? How does the making and consuming of fiction relate to other practices in human life—for example, playing games and lying? How can we be emotionally affected by fiction when we know it is fiction? We will read a variety of texts on these subjects, but the focus will be on work in the analytic tradition.
Instructor(s): Benjamin Callard 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.
Instructor(s): Staff 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): A. Callard; H. McKeown; T. Zimmer 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): T. Zimmer Terms Offered: Spring 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 29913. Ancient Greek Philosophy of Race and Ethnicity. 100 Units.
This course will introduce students to race and ethnicity as topics of interest to ancient Greek philosophers, primarily Plato and Aristotle. We will look at the ways that Plato and Aristotle ask and address philosophical questions about human difference that approximate the modern concepts of race and ethnicity, such as the
notion of a "barbarian", mythologies of ancestry, the role of shared language, culture, and political forms versus genealogy, and the association of character traits and political capacities with groups of people. We will also consider relevant connections to other perceived forms of difference, such as gender, sexuality, and political status (e.g. slave, resident non-citizen). Since they are often relevant to how Plato and Aristotle address these issues, we will also consider relevant texts from the broader Greek intellectual world: medicine, drama, ethnography, and oratory. Finally, we will consider methodological issues, such as whether it is meaningful to talk about "race" in Greek antiquity, how it might differ from "ethnicity", and how classicists, historians, and philosophers interested in this study can be misled by their own prejudices. (A) (III)

Prerequisite(s): Some familiarity with ancient Greek philosophy is expected.
Equivalent Course(s): RDIN 29913, RDIN 39913, PHIL 39913