Philosophy

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://bit.ly/3dhF2d5/) 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 are also urged to take logic as early in their studies as possible. Students may bypass the logic requirement standardly satisfied by PHIL 20100 Introduction to Logic by taking either PHIL 29400 Intermediate Logic, MATH 27700 Mathematical Logic I, or MATH 27800 Mathematical Logic II. However, although either MATH 27700 or MATH 27800 satisfy the logic requirement, these courses do not count for credit toward the completion of the major. Only courses with a PHIL designation count toward the total number of credits required in order to complete the major. Save for transfer credit (see below), there are no exceptions to this rule.

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

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

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

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

Summary of Requirements: Standard Major

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<tr>
<th>Two of the following:</th>
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<tr>
<td>PHIL 25000</td>
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<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic)</td>
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One of the following: 300

- One from field A and two from field B
- Two from field A and one from field B

Four additional courses in philosophy 400

Total Units 1000

* These courses must be drawn from departmental offerings. Only one of these courses may be satisfied by participation in the BA essay workshop (PHIL 29901 Senior Seminar I or PHIL 29902 Senior Seminar II). Regarding courses taken at other colleges, see Transfer Credit below.

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

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<th>Two of the following:</th>
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<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic)</td>
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</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 100
PHIL 29300 Senior Tutorial 100
PHIL 29601 Intensive Track Seminar 100
PHIL 29901 Senior Seminar I 200
& PHIL 29902 Senior Seminar II 200

Two additional courses in philosophy 200

Total Units 1300

* 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

<table>
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<td>PHIL 27000 History of Philosophy III: Kant and the 19th Century</td>
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<tr>
<td>PHIL 20100 Introduction to Logic (or approved alternative course in logic)</td>
<td>100</td>
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<tr>
<td>One of the following:</td>
<td>300</td>
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<tr>
<td>One from field A and two from field B</td>
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<tr>
<td>Two from field A and one from field B</td>
<td></td>
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<tr>
<td>Six additional courses, at least one of which must be in the Department of Philosophy *</td>
<td>600</td>
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<tr>
<td>Total Units</td>
<td>1200</td>
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* Only one of these courses may be satisfied by participation in the BA essay workshop.

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 from the shelves outside the Philosophy Department office (Stuart 202) as well as on the 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 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>
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| One from either field A or field B | 100 |
| Three additional courses in philosophy | 300 |

Total Units | 600 |

**SAMPLE 2**

<table>
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| One from field A | 100 |
| One from field B | 100 |

| Three additional courses in philosophy | 300 |

Total Units | 600 |

**Philosophy Courses**

**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 a first introduction to formal logic. In this course, we will introduce proof systems for both propositional and first-order predicate logic and prove their soundness and completeness. (B) (II)
the most serious philosophical problem of all: namely, the problem of life's value to the one who lives it. Our pessimism quite differently. For these thinkers, pessimism was a serious philosophical problem, perhaps even who fails to appreciate life's silver linings. In this course, we will consider the work of several thinkers who saw pessimism is often seen more as an attitude than a philosophy. It is the disposition of the complainer, the one PHIL 20217. Pessimism. 100 Units. Equivalent Course(s): PHIL 30121 PHIL 20098. Medieval Metaphysics: Universals from Boethius to Ockham. 100 Units. Any language contains terms that apply truly, and in the same sense, to indefinitely many things; for instance, species- or genus-terms, such as hippopotamus or animal. How things admit of such “universal” terms has engaged philosophers ever since Plato, who proposed participation in the forms. In the third century, the Neoplatonist Porphyry wrote an introduction to Aristotle’s Categories, in which he raised, but did not even try to answer, three metaphysical questions: whether genera and species are real or only posited in thoughts; whether, if real, they are bodies or incorporeal; and whether, if real, they are separate entities or belong to sensible things. At the beginning of the medieval period, another Neoplatonic thinker, Boethius, took up Porphyry’s questions. He offered a strict definition of universals, explained the difficulty of the questions, and proposed (without fully subscribing to) what he took to be Aristotle’s way of answering them. Boethius’s treatment oriented the approach to universals by philosophers up through the 12th century. The tools at their disposal, however, were mostly those provided by ancient logical works; and perhaps for this reason, the discussion reached a kind of impasse. But then there appeared translations of numerous hitherto unknown writings of Aristotle and Arab thinkers. (B) (III) Instructor(s): S. Brock Terms Offered: Autumn Prerequisite(s): Undergraduates who are not philosophy majors must obtain the instructor’s consent. Equivalent Course(s): PHIL 30098 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 quantificationally 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): G. Schultheis Terms Offered: Autumn Equivalent Course(s): HIPS 20700, CHSS 33500, LING 20102, PHIL 30000 PHIL 20119. Introduction to Wittgenstein. 100 Units. This course is an introduction to the central ideas of Wittgenstein--in philosophy of language, philosophy of mathematics and logic, philosophy of mind, epistemology, philosophy of religion, metaphilosophy, and other areas of the subject. We will attempt to understand, and to evaluate, these ideas. As part of this attempt, we will explore Wittgenstein’s relation to various others figures-among them Hume, Schopenhauer, Frege, and the logical positivists. (B) Instructor(s): B. Callard Terms Offered: Spring Equivalent Course(s): FNDL 24311 PHIL 20121. The Philosophy of Language of Wittgenstein’s Tractatus. 100 Units. This course examines the conception of language of the early Wittgenstein though the lens of six common distinctions in the philosophy of language: (1) meaningful sentences vs. meaningful words; (2) semantic content vs. syntactical form; (3) meaningful signs vs. signs; (4) act vs. content; (5) forceful vs. forceless content; and (6) language vs. thought. We will see that the Tractatus challenges familiar ways of construing these distinctions. Specifically, it rejects the view that the second term of each distinction is the conceptually more basic case, while the first term is a composite phenomenon obtained by adding some extra ingredient to the second term. Rather, the second term of each pair, insofar as it is a genuine phenomenon, presupposes in various different ways the other term (sometimes because it is only an abstraction, sometimes because it is a derivative phenomenon, and sometimes because its specification involves derivative notions), or has instead exactly the same status (as in the case, arguably, of language and inner thought). This means that the Tractatus opposes the idea that the full-blown phenomenon of language (that is, language used by some speaker to say something that makes sense) can be reconstructed from a number of more fundamental ingredients. Rather, the full-blown phenomenon of language is the starting point in terms of which each of the aforementioned distinctions, if at all defensible, can be properly vindicated. (B) (IV) Instructor(s): S. Bronzo Terms Offered: Autumn Prerequisite(s): There are no prerequisites for this course, but some previous exposure to the philosophy of language or the history of analytic philosophy is recommended. Equivalent Course(s): PHIL 30121 PHIL 20217. Pessimism. 100 Units. Pessimism is often seen more as an attitude than a philosophy. It is the disposition of the complainer, the one who fails to appreciate life’s silver linings. In this course, we will consider the work of several thinkers who saw pessimism quite differently. For these thinkers, pessimism was a serious philosophical problem, perhaps even the most serious philosophical problem of all: namely, the problem of life's value to the one who lives it. Our
discussion will focus on Schopenhauer, Mill, Camus, Unamuno, and their contemporary successors. Each of these thinkers confronted a different set of worries about life’s value. We will try to understand and assess these worries. In the process, we will develop tools to productively think about what makes life worth living. (A)
Instructor(s): J. Fox 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 20610. Goethe: Literature, Science, Philosophy. 100 Units.
This lecture-discussion course will examine Johann Wolfgang von Goethe’s intellectual development, from the time he wrote Sorrows of Young Werther through the final states of Faust. Along the way, we will read a selection of Goethe’s plays, poetry, and travel literature. We will also examine his scientific work, especially his theory of color and his morphological theories. On the philosophical side, we will discuss Goethe’s coming to terms with Kant (especially the latter’s third Critique) and his adoption of Schelling’s transcendental idealism. The theme uniting the exploration of the various works of Goethe will be unity of the artistic and scientific understanding of nature, especially as he exemplified that unity in “the eternal feminine.” (B) (IV)
Instructor(s): R. Richards Terms Offered: Winter
Note(s): German would be helpful, but it is not required. Assignments: four papers (5–8 pages each).
Equivalent Course(s): FNDL 25315, KNOW 31302, GRMN 35304, HIST 25304, CHSS 31202, HIST 35304, HIPS 26701, PHIL 30610, GRMN 25304

PHIL 21000. Introduction To Ethics. 100 Units.
An exploration of some of the central questions in metaethics, moral theory, and applied ethics. These questions include the following: are there objective moral truths, as there are (as it seems) objective scientific truths? If so, how can we come to know these truths? Should we make the world as good as we can, or are there moral constraints on what we can do that are not a function of the consequences of our actions? Is the best life a maximally moral life? What distribution of goods in a society satisfies the demands of justice? Can beliefs and desires be immoral, or only actions? What is “moral luck”? What is courage? (A)
Instructor(s): B. Callard Terms Offered: Spring
Equivalent Course(s): HIPS 21000, FNDL 23107

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.
In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers (and one historian) who attempt to answer this question, including James Griffin, 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, HIST 39319, HIST 29319, LLSO 21002, HMRT 21002, PHIL 31002, INRE 31602, MAPH 42002

PHIL 21008. The Philosophy of Civic Engagement. 100 Units.
What is “civic engagement” and why should colleges, universities, and other educational institutions practice and encourage it? How, for example, does the University of Chicago’s Office of Civic Engagement define the theory and practice of civic engagement, fitting it within the University’s core mission and valorizing certain approaches to it for students, faculty, staff, and the University as a whole? What alternative models might be available? And what are the limitations of such institutionalized efforts, as highlighted in efforts to “decolonize” institutions of higher education? When, in short, does such institutionalized civic engagement conflict with efforts to move beyond the discourses of diversity and civic education to embrace more critical perspectives on the settler colonial ideologies informing educational institutions in current neoliberal societies? This course will be developed in active collaboration with the UChicago Civic Knowledge Project, which for two decades has explored alternatives visions of civic friendship on Chicago’s South Side. (A) (I) (IV)
Instructor(s): B. Schultz Terms Offered: Winter
PHIL 2108. 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): PHIL 3108, KNOW 2108, HIPS 2108, KNOW 3108, CHSS 3108

PHIL 21201. The Ethics of John Stuart Mill. 100 Units.
According to John Stuart Mill, utilitarianism has two essential parts: a moral claim and a "theory of life". The moral claim tells us that happiness must be promoted. The "theory of life" tells us what happiness is like. In this class, we will discuss both Mill's defense of utilitarian morality, and his distinctive account of the happiness this morality asks us to promote. (A)
Instructor(s): J. Fox Terms Offered: Winter

PHIL 21207. Ecocentrism and Environmental Racism. 100 Units.
The aim of this course is to explore the tensions and convergences between two of the most profoundly important areas of environmental philosophy. "Ecocentrism" is the view that holistic systems such as ecosystems can be ethically considerable or "count" in a way somewhat comparable to human persons, and such a philosophical perspective has been shared by many prominent forms of environmentalism, from Aldo Leopold's Land Ethic to Deep Ecology to the worldviews of many Native American and Indigenous peoples. For some prominent environmental philosophers, a commitment to ecocentrism is the defining test of whether one is truly an environmental philosopher. "Environmental Racism" is one of the defining elements of environmental injustice, the way in which environmental crises and existential threats often reflect systemic discrimination, oppression, and domination in their disproportionate adverse impact on peoples of color, women, the global poor, LGBTQ populations, and Indigenous Peoples. Although historically, some have claimed that ecocentric organizations such as Greenpeace have neglected the problems of environmental injustice and racism in their quest to, e.g., "save the whales," a deeper analysis reveals a far more complicated picture, with many affinities and alliances between ecocentrists and activists seeking environmental justice. (A)
Instructor(s): B. Schultz Terms Offered: Autumn
Equivalent Course(s): PLSC 21207, CHST 21207, MAPH 31207, CRES 21207, HMRT 21207, ENST 21207

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 12002, ENGL 34407, PHIL 31225

PHIL 21400. Happiness. 100 Units.
From Plato to the present, notions of happiness have been at the core of heated debates in ethics and politics. What is happiness? Is it subjective or objective? Is it a matter of pleasure or enjoyment? Of getting what one most wants? Of flourishing through the development of one's human capabilities? Of being satisfied with how one's life is going overall? Is happiness the ultimate good for human beings, the essence of the good life and tied up with virtue, or is morality somehow prior to it? Can it be achieved by all, or only by a fortunate few? Can it be measured, and perhaps made the basis of a science? Should it be the aim of education? What causes happiness? Does the wrong notion of happiness lend itself to a politics of manipulation and surveillance? What critical perspectives pose the deepest challenges to the idea that happiness matters? These are some of the questions that this course addresses, with the help of both classic and contemporary texts from philosophy, literature, and the social sciences. The approach will involve a lot of more or less Socratic questioning, which may or may not contribute your personal happiness. (A)
Instructor(s): B. Schultz Terms Offered: Winter
Equivalent Course(s): HUMA 24900, PLSC 22700

PHIL 21403. Locke and Rousseau. 100 Units.
John Locke's political philosophy contributed mightily to the English and American constitutions. It is still a significant force in modern debates about rights and the criteria of political legitimacy. We begin the course
with Locke's Second Treatise of Government and go on to read his important "A Letter Concerning Toleration." Issues to be addressed include Locke's conception of the state of nature, his explanation of the need for a political society, and his justifications of economic inequality and the right of revolution. We then turn to a very different writer, Jean-Jacques Rousseau. Rousseau has been read as defending, among other things, liberalism, totalitarianism, civic republicanism, and communism. We will read his First and Second Discourses, On the Social Contract, and parts of the short essay On the Government of Poland. Issues to be addressed include Rousseau's account of developmental psychology, his conception of the initial political agreement, the nature of the General Will, the role of the Legislator, and what is meant by his infamous claim that citizens can be "forced to be free." Our goal is to grasp Locke and Rousseau in their historical and intellectual contexts but also to determine what is true and vital in their views. (A)

Instructor(s): D. Brudney Terms Offered: Autumn

PHIL 21411. Love and Personhood. 100 Units.

Is love, in the deepest sense of the word, something that occurs only between "persons"? Contemporary philosophers often think so. And they tend to understand "personhood", moreover, in terms of the possession of the special psychological capacity for self-reflective reasoning. But this conception of personhood notably excludes some cognitively disabled humans, infant humans, and non-human animals from the category of "persons". This raises the questions: who can love, and who can be loved? To answer these questions, we will put some influential philosophical conceptions of love and "personhood" into conversation with other contemporary philosophical work, as well as personal memoirs, literature, and film, that speak to the possibility of loving "non-persons": infants, neonates, and fetuses; the severely cognitively disabled; and non-human animals. (A)

Instructor(s): C. Hogg-Blake Terms Offered: Winter

PHIL 21491. Anscombe's Intention. 100 Units.

G. E. M. Anscombe's 1957 monograph, Intention, inaugurated the discipline known as the philosophy of action. We will study that work with occasional reference to the secondary literature. (A)

Instructor(s): A. Ford Terms Offered: Winter

Equivalent Course(s): PHIL 31491

PHIL 21499. Philosophy and Philanthropy. 100 Units.

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

Instructor(s): B. Schultz Terms Offered: Spring

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

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

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

In the course of discussing how it is that a philosophical problem arises in the first place, Wittgenstein says, "The decisive movement in the conjuring trick has been made, and it was the very one that we thought quite innocent." This isn't the only place where Wittgenstein speaks as if being gripped by philosophical problems is a matter of succumbing to illusions--as if philosophers are magicians who are taken in by their own tricks. In this course, we'll discuss philosophy and magical performance, with the aim of coming to a deeper understanding of how, for example, does an institution like the University of Chicago engage in and justify its philanthropic activities? Can one generalize about the various rationales for philanthropy, whether individual or institutional? Why do individuals or organizations engage in philanthropy, and do they do so well or badly, for good reasons, bad reasons, or no coherent reasons? This course will afford a broad, critical philosophical and historical overview of philanthropy, examining its various contexts and justifications, and contrasting charitable giving with other ethical demands, particularly the demands of justice. How do charity and justice relate to each other? Would charity even be needed in a fully just world? (A)

Instructor(s): B. Schultz Terms Offered: Spring

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

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

PHIL 21512. Practical Anarchism. 100 Units.

The history of anarchism, or cooperative politics without leaders, is itself anarchic, coming in a rich diversity of forms and contexts. But from Bakunin's anarchist critique of Marx and Kropotkin's re-reading of evolutionary cooperation, through the Haymarket martyrs, Voltairine de Cleyre, Emma Goldman, and Helen Keller, down to
Colin Ward, Bertrand Russell, Noam Chomsky, Ursula La Guin, and David Graeber, anarchism has repeatedly generated electrifying forms of political critique and mobilization, with political and ethical imaginaries that proved visionary. This course will explore the rich legacy of anarchist movements and philosophies, emphasizing how relevant they are to addressing the global political crises of the world today, particularly in the form of Green and Eco-anarchism, crucial forces in the movements for environmental justice and animal liberation. (A) Instructor(s): B. Schultz Terms Offered: Winter
Equivalent Course(s): CRES 21512

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 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 questions are 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 21726. The Mind/Body Problem. 100 Units.
What are minds, what are bodies, and what is the relation between minds and bodies? The reason these questions represent a problem is that a. the questions are of fundamental significance but that b. no answer to them is easy to defend. In this course we will try to understand this problem, and to arrive at some answers. To help us toward this goal we will read important philosophical work on the subject—some older writings (Plato, Aristotle, Descartes, Hume), but with a focus on work in the last eighty years (including Wittgenstein, Ryle, Anscombe, Davidson, Smart, Place, Armstrong, Kripke, Putnam, Searle, Lewis, Nagel, Dennett, Dretske, The Churchlands, Jackson, McGinn, Block, Kim, Chalmers). Instructor(s): B. Callard Terms Offered: Winter

PHIL 21730. Aristotle’s Metaphysics. 100 Units.
Aristotle’s Metaphysics is one of the most difficult and rewarding texts in the philosophical tradition. It attempts to lay out the goals, methods, and primary results of a science Aristotle calls “first philosophy.” First philosophy is the study of beings just insofar as they are beings (as opposed to physics, which studies beings insofar as they come to be, pass away, or change), and if completed it would stand as the most fundamental and general science. Our aim will be to understand: if and how such a science is possible, what the principles of such a science are, what being is, which beings are primary, and what are the causes of being qua being. We will discuss the Metaphysics as a whole, but focus on Α, Π, Η, Ζ, Θ, and Λ. Our approach will be "forest," rather than "tree" oriented, preferring in most cases a coherent overview to close reading. Instructor(s): Arnold Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 31730

PHIL 21802. The Philosophy of Film. 100 Units.
Film has arguably become the central artistic medium of our time. It is not surprising, then, that philosophers have turned to movies as a fruitful subject for philosophy. But how have and should philosophers interact with...
film? In this course, we will try to answer this question. In the first part, we will explore how philosophers have reflected on the nature of film, exploring questions such as: is film "art"? Do films have authors? What is the metaphysical and epistemological status of films or the worlds that they depict? Do movies tell the truth or represent reality? Why do we watch horror movies if they disgust us? In the second part, we will examine the relationship between philosophy and film. Can films do philosophy? Can they express complex thoughts, or even arguments? Can films corrupt or improve us morally? Can movies perform social critique? To answer all of these questions, we will both read philosopher's written reflections on film and watch philosophy rich films. (A)

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

PHIL 21999. Marx and Philosophy. 100 Units.
Karl Marx has been enormously influential as a philosopher, but he has also been enormously influential as a critic of philosophy. In this course, we will read Marx as a decisive contributor to a broader 19th-century effort to arrive at a new way of doing philosophy. That is, we will explore Marx’s writings with an eye to how they challenge traditional approaches to philosophy and lay out a vision for the future of philosophy. This will require close attention to Marx’s early philosophical writings as well as to selections from Kant, Hegel, Schelling, and Feuerbach.

Instructor(s): L. Dallman 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): T. Fashby Terms Offered: Winter
Equivalent Course(s): PHIL 32000, CHSS 33300, HIST 35109, HIST 25109, HIPS 22000

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 21620. The Problem of Evil. 100 Units.
Epicurus’s old questions are yet unanswered. Is he [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?” (Hume, Dialogues Concerning Natural Religion)This course will consider the challenge posed by the existence of evil to the rationality of traditional theistic belief. Drawing on both classic and contemporary readings, we will analyze atheistic arguments from evil, and attempts by theistic philosophers to construct “theodicies” and “defenses” in response to these arguments, including the “free-will defense,” “soul-making theodicies,” and “suffering God theodicies.” We will also consider critiques of such theodicies as philosophically confused, morally depraved, or both; and we will discuss the problem of divinely commanded or enacted evil (for example the doctrine of hell). (A)

Instructor(s): M. Kremer Terms Offered: Winter
Equivalent Course(s): RLST 23620

PHIL 22211. Economic Justice and the Environment. 100 Units.
This course critically examines contemporary theories of justice from an ecological perspective. We will begin by examining work in ecological economics that situates the economy in nature and challenges contemporary approaches to capitalism in order to situate the economy in nature and challenges contemporary approaches to capitalism. We will then consider the extent to which theories of justice can address problems related to resource depletion, sustainability, and economic growth. Readings include texts by Rawls, Armstrong, Kolers, and Stilz. In the final section of the course, we will consider approaches that seek to chart a new way forward for thinking about economic justice, including theories of degrowth and movements to revive the commons. (A) (I)

Instructor(s): N. Whalen Terms Offered: Winter
Equivalent Course(s): PHIL 32211

PHIL 22503. Truth and Ideology. 100 Units.
There has been significant concern, in recent years, about the threat of “fake news” and “disinformation.” Most of this discussion has concerned deliberate lies told for political reasons. Those who spread fake news, however, rarely do so deliberately; many believe what they say, however obvious the falsehood of their claims may seem to outsiders. Beliefs of this sort are ideological in nature. Philosophers have studied the social phenomenon of ideology for hundreds of years. In this course, we will examine a number of historical (e.g. Marx, Engels, Lenin, Adorno, Gramsci, Althusser) and contemporary (e.g. Haslanger, Stanley, Honneth, Jaeggi, Railton, Leiter)
accounts of ideology. In doing so, we will try to come to terms with the reality of ideology: What is it? How does it relate to truth? Can it be avoided? If so, how? All texts will be read in English translation. (A)

Instructor(s): L. Dallman Terms Offered: Winter

PHIL 22822. Nietzsche’s Gay Science. 100 Units.
Nietzsche describes The Gay Science as a distinctively affirmative work. Although still offering sharp challenges to rival views, the book also introduces many of Nietzsche’s own ideas about how life can be embraced. We will read the Gay Science from beginning to end, giving special attention to the affirmative aspects of Nietzsche’s thought. (A)

Instructor(s): J. Fox Terms Offered: Autumn
Equivalent Course(s): FNDL 22822

PHIL 22951. Egalitarianism and its Critics. 100 Units.
This course introduces students to contemporary debates among political philosophers about the value of equality. We begin with arguments for and against distributive equality, the view that justice demands that everyone possess equal amounts of some good or bundle of goods. We then examine arguments for and against relational egalitarianism, the view that our relationships to one another ought ideally to be free of hierarchy. (A)

Instructor(s): T. Zimmer Terms Offered: Winter
Equivalent Course(s): PHIL 32951

PHIL 22959. Introduction to Epistemology. 100 Units.
This course is an introduction to the philosophical study of knowledge. We will address questions such as the following: What is knowledge? What are the principal sources of knowledge? How does knowledge hang together? Does knowing something require our knowing that we know it? The course is a survey. Our aim will be to get the lay of the land. Students will become familiar with basic vocabulary and methods in epistemology, they will read foundational works in the field, and they will take initial steps toward articulating epistemological views of their own. (B)

Instructor(s): L. Dallman Terms Offered: Spring

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 23012. Faith, Hope, Trust: Epistemology and Value. 100 Units.
This course will examine the attitudes of faith, hope, and trust: what they are, and in what situations they are justified. That is, why does it mean to have faith in something or someone, to hope for something, and/or to trust someone? And what does it take for that faith, hope, or trust to be well-grounded or reasonable? (For that matter, is ‘reasonability’ even a criterion we want to apply to these attitudes?) Often one of these attitudes have been modeled in terms of another - faith, e.g., has been modeled both in terms of hope (“faith is hope in things not seen”) or trust (“I have faith in you - I’d trust you with my life”). One of our primary goals, then, will be to examine the ways faith, hope, and trust relate to each other and/or play independent roles in our epistemic lives. We’ll also be paying close to attention to the relationship each of these attitudes bears to ‘doxastic’ attitudes like opinion, belief, and knowledge. (So, for instance, can you have faith about something that you KNOW? Can you trust in an opinion?) Throughout, we’ll also be looking at how faith, hope, and trust play out in interpersonal and communal settings: what does it mean for a community to hope for something (like the Cubs winning the World Series) - can we model this in the same way we model one person having faith in another, or do we need a different framework to explain communal attitudes? (B)

Instructor(s): M. Brown Terms Offered: Winter

PHIL 23015. Darwin’s “On the Origin of Species” and “The Descent of Man” 100 Units.
This lecture-discussion course will focus on a close reading of Darwin’s two classic texts. An initial class or two will explore the state of biology prior to Darwin’s Beagle voyage, and then consider the development of his theories before 1859. Then we will turn to his two books. Among the topics of central concern will be the logical, epistemological, and rhetorical status of Darwin’s several theories, especially his evolutionary ethics; the religious foundations of his ideas and the religious reaction to them; and the social-political consequences of his
accompaniment. The year 2019 was the 210th anniversary of Darwin’s birth and the 160th anniversary of the publication of On the Origin of Species. (B) (IV)
Instructor(s): R. Richards Terms Offered: Autumn
Note(s): Assignments: several short papers and one long paper.
Equivalent Course(s): FNDL 24905, HIPS 24901, HIST 34905, CHSS 38400, PHIL 33015, HIST 24905

PHIL 23026. Topics in Animal Ethics. 100 Units.
To what extent, and in what ways, do the fates of non-human animals matter morally, and why? And what implications does this have for how we ought to behave toward them, or in matters concerning them? In this course we will consider and evaluate a variety of philosophical perspectives on the moral status of animals, aided with up-to-date research on animal behavior, emotion, and cognition. We will apply this philosophical thought to pressing issues in animal ethics, such as: factory farming; the use of animals in research; the ethics of keeping pets; and the legal and political status of animals. Readings will include works by Peter Singer, Tom Regan, Cora Diamond, Martha Nussbaum, Christine Korsgaard, Frans de Waal, Marc Bekoff, Gary Francione, Elisa Aaltola, Barbara Smutts, Sue Donaldson and Will Kymlicka. (A)
Instructor(s): C. Hogg-Blake Terms Offered: Autumn

PHIL 23113. Causation and Contact in Ancient Greek Physics. 100 Units.
We will survey ancient theories of causation, and the associated relationships of contact, mixture, and interpenetration. Our aim is also to understand how these theories guided the development of physics, metaphysics, and ethics more broadly. We will focus in particular on the works of Plato, Aristotle, Chrysippus, and Epicurus. Towards the end of the course, we will examine how the ancient conversation about causation and contact set the stage for the development of early modern physics and philosophy, with particular attention to the development of Hume's famous critique of causation as an empty concept. (B) (III)
Instructor(s): A. Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 33113

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

PHIL 23451. Perception and Self-Consciousness. 100 Units.
In the first part of the course, we’ll be discussing an argument to the effect that: in order for radical skepticism about empirical knowledge not to be intellectually obligatory, we must understand ourselves as enjoying a very particular kind of self-consciousness. In the remainder of the course, we’ll be trying to get into view what an adequate account of that sort of self-consciousness might look like. (B) (II)
Instructor(s): D. Finkelstein Terms Offered: Autumn
Prerequisite(s): Two prior philosophy courses.
Equivalent Course(s): PHIL 33451

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.
What is a mind? How does the mind relate to one’s brain and body? In what sense can nonhuman animals or computers think? How does our subjective experience relate to the objective world? Versions of these questions have been the focus of reflections on the mind since the beginning of philosophy, which have been grouped under the banner of ‘philosophy of mind’. In this class we will examine central questions in the philosophy of mind, looking to theories that contemporary philosophers have given about the nature of the mind, and their relationship to the increasingly detailed accounts of the natural world that physical and biological sciences provide. Key topics to be investigated are the mind-body problem, as well as its implications for our understanding of consciousness, intentionality, mental content, and personal identity. (B)
Instructor(s): R. Hanlon Terms Offered: Winter

PHIL 23504. Hegel’s Philosophy of Mind. 100 Units.
Instructor(s): M. Haase Terms Offered: Winter
Equivalent Course(s): PHIL 33504

PHIL 23507. Scientific Inference. 100 Units.
In this course we investigate the nature of inference in the scientific setting. Topics include induction, abduction, Bayesianism, and theories of hypothesis testing. Close attention will be paid to the question of what contribution formal techniques from probability and statistics make to our understanding of justified inference. (B) (II)
Instructor(s): K. Davey Terms Offered: Winter
Equivalent Course(s): PHIL 33507, HIPS 23507, CHSS 33507

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 23951. Introduction to Eastern Philosophy. 100 Units.
This course will be an overview of Eastern philosophy, focusing on the historical development of Buddhist and Confucian ideas from their early Indian origins to the present day. (A)
Instructor(s): K. 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): C. Vogler Terms Offered: Winter
Equivalent Course(s): ECON 12300

PHIL 24603. History of Analytic Philosophy. 100 Units.
This course will be an introduction to the history of analytic philosophy from its beginnings in the development of modern logic, and the realist reactions to British idealism, through philosophies of logical and metaphysical analysis, to logical positivism and ordinary language philosophy. We will read "canonical figures but also more neglected authors who helped to shape the tradition. Figures to be discussed will include Gottlob Frege, F H Bradley, G E Moore, Bertrand Russell, Ludwig Wittgenstein (early and late), Susan Stebbing, Moritz Schlick, Rudolf Carnap, Margaret MacDonald, and Gilbert Ryle. Readings will be from primary sources. (B) (IV)
Instructor(s): M. Kremer Terms Offered: Winter
Prerequisite(s): Recommend at least one of History II or History III for undergraduates.
Equivalent Course(s): PHIL 34603

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

PHIL 25200. Intensive History of Philosophy, Part I: Plato. 100 Units.
In this course, we will read a number of Platonic dialogues and use them to investigate the questions with which Socrates and Plato opened the door to the practice of philosophy. Here are some examples: What does a definition consist in? What is knowledge and how can it be acquired? Why do people sometimes do and want what is bad? Is the world we sense with our five senses the real world? What is courage and how is it connected to fear? Is the soul immortal? We will devote much of our time to clearly laying out the premises of Socrates’ various arguments in order to evaluate the arguments for validity.
Instructor(s): A. Callard Terms Offered: Autumn
Note(s): (a) If students wish to use Intensive History of Plato/Aristotle to fulfill history requirement, they must take BOTH Plato and Aristotle, and those will count only for ONE quarter of the history requirement (though they will count for 2 philosophy courses as far as the major is concerned, e.g. as electives). (b) Students are not intending to use the courses to fulfill the history requirement, they may take Plato without Aristotle or vice versa.

PHIL 25201. Ancient Philosophies as Ways of Life. 100 Units.
Contemporary philosophy is often seen as one academic discipline among many. But throughout much of its history, philosophy was not conceived of as narrow discipline, but as an all-encompassing “way of life”-even the most abstract theoretical contemplation was embedded within concrete, practical concerns and a view of
the good life. We will explore this alternative conception of philosophy by examining central ancient Greek and Roman philosophical traditions, seeing how those philosophers saw their thinking as describing, instantiating, and guiding entire ways of living. Thinkers to be discussed include Plato, Aristotle, Epicurus, Marcus Aurelius, and Sextus Empiricus. We will also look to interpreters of the ancient tradition that seek to revitalize this alternative conception, such as Pierre Hadot, John Cooper, and Michel Foucault. In doing so, we will not only survey ancient Greek and Roman thought, but assess whether this alternative conception of philosophy remains viable and how one might live an examined, philosophical life. (A)
Instructor(s): R. Hanlon Terms Offered: Winter

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

PHIL 25406. Race, Gender, and the Production of Knowledge. 100 Units.
To what extent does “what we know” have to do with who we are? This advanced undergraduate seminar explores the field of “social epistemology” with a special emphasis on gender and race. We will examine classical models of knowledge in contrast to contemporary models of epistemic interdependence, focusing on how the production of knowledge is impacted by group social structures and what social practices must be in place to ensure that voices of the marginalized are heard and believed. Looking at examples from literature and our ordinary lives, we will investigate how race and gender intersect with these issues, especially on the topics of testimony, White ignorance, and epistemic injustice. Finally we will explore the possibility of an ethical epistemic future, asking how we can redress wrongdoing and construct communities of epistemic resistance and epistemic justice.
Instructor(s): E. Dupree Terms Offered: Spring
Prerequisite(s): Third-year and above philosophy or fundamentals majors.
Equivalent Course(s): GNSE 25406, CRES 22506, KNOW 25406

PHIL 25510. Know How. 100 Units.
What is it to know how to do something? And how, if at all, is it different from knowing that something is the case? The now-familiar distinction between “knowing-how” and “knowing-that” was first discussed by Gilbert Ryle in his 1949 book, The Concept of Mind. Though it soon became a standard piece of philosophical equipment, the Rylean distinction has recently come under vigorous attack. As time permits the course will examine (i) Ryle’s original treatment of the topic and its development by Kenny and others; (ii) the recent critical discussion of this; and (iii) some ancient and modern sources of the idea that there is a kind of productive power-exemplified by, say, the “art” of medicine, or the “craft” of carpentry—that is not, or not simply, a knowledge of facts, but that nevertheless deserves to be called knowledge. (A)
Instructor(s): A. Ford Terms Offered: Winter

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)
Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): PHIL 25000: History of Philosophy I: Ancient Philosophy
Equivalent Course(s): PHIL 35701

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): D. Moermer Terms Offered: Winter
PHIL 26200. Intensive History of Ancient Philosophy, Part II: Aristotle. 100 Units.
In this course, we will read selections from Aristotle's major works in metaphysics, logic, psychology, and ethics. We will attempt to understand the import of his distinct contributions in all of these central areas of philosophy, and we will also work towards a synoptic view of his system as a whole. There are three questions we will keep in mind and seek to answer as readers of his treatises: (1) What questions is this passage/chapter trying to answer? (2) What is Aristotle's answer? (3) What is his argument that his answer is the correct one?
Instructor(s): A. Callard Terms Offered: Winter
Note(s): (a) If students wish to use Intensive History of Plato/Aristotle to fulfill history requirement, they must take BOTH Plato and Aristotle, and those will count only for ONE quarter of the history requirement (though they will count for 2 philosophy courses as far as the major is concerned, e.g. as electives). (b) Students are not intending to use the courses to fulfill the history requirement, they may take Plato without Aristotle or vice versa.

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, 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 alternatives 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): PSYC 26520, CGSS 20001, LING 26520, PSYC 36520, PHIL 36520, LING 36520

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 its effects and the responses to it, focusing on the changing conception of philosophical ethics. Kant's famous Groundwork of the Metaphysics of Morals rejects any appeal to nature or religious authority grounding all ethical obligations in the very idea of freedom or autonomy conceived as something that is for everyone. At the same time, Kant's own work and much of the tradition that follows seems deeply shaped by racism, sexism, and elitism. We will investigate this tension in the tradition that led inter alia to the modern university. We will discuss works by Immanuel Kant, John Stuart Mill, Frederick Douglass, G.W.F. Hegel, Harriet Taylor Mill, Karl Marx, Rosa Luxemburg, and W.E.B. Du Bois.
Instructor(s): M. Haase Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities.

PHIL 27222. Aristotle's Ethics. 100 Units.
The seminar will combine a careful reading of Aristotle's Nicomachean Ethics with philosophical considerations of fundamental problems involved in being human discussed in the text: happiness, virtue, courage, friendship, decision, political and contemplative life. (III)
Instructor(s): Jonathan Lear Terms Offered: Autumn
Prerequisite(s): Consent required for graduates and undergraduates.
Equivalent Course(s): SCTR 27222, FNDL 27222, PHIL 37222

PHIL 27601. The Aftermath of Wrongdoing. 100 Units.
What does it mean to say that some action was wrong? And what are we supposed to do about it? This course takes a closer look at wrongdoing and what comes next, whether it's morally permissible or abhorrent. We will explore topics in theories of punishment, moral repair, restorative justice, forgiveness, and revenge in order to map out the normative terrain we face as moral agents living in a world with wrongdoing. Emphasis will be placed on first-personal accounts of these phenomena, including memoirs written after the Holocaust, accounts of colonialism, and testimony from within the U.S. prison industrial complex. We will explore these phenomena using theoretical frameworks from philosophers including Kant, Mill, Margaret Walker, Angela Davis, Jean Hampton, Martha Nussbaum, and Simone de Beauvoir. (A)
Instructor(s): E. Dupree Terms Offered: Winter

PHIL 28115. The Films of Robert Bresson: Contemplative Cinema and Poetic Thinking. 100 Units.
Bresson's films are known for their minimal and highly original style, the avoidance of any reliance on theatrical conventions, the use of nonprofessional actors ("models," he called them), unusual and "unnatural" editing techniques, distinctive pacing, and for its themes of grace, redemption, fate, moral severity, and several other philosophical and religious issues in the lives of the characters. This course will explore Bresson's innovations as aiming at a new form of contemplative cinema, one in which style is a matter of a kind of poetic thinking (as understood by Martin Heidegger), a reflective interrogation of philosophical issues that for which traditional philosophy is inadequate. We shall watch and discuss his films: Les dames du Bois de Boulogne (1945); The Diary of a Country Priest (1951); A Man Escaped (1956); Pickpocket (1959); Au hazard Balthazar (1966); Mouchette (1967); Four Nights of a Dreamer (1971) and L'argent (1983). Readings will include, among others, Bresson's...
Notes on the Cinematograph and Bresson on Bresson; Paul Schrader, The Transcendental Style in Film, selected essays about particular films, and selections from Heidegger.

Instructor(s): R. Pippin
Terms Offered: Spring
Prerequisite(s): Consent required.
Equivalent Course(s): PHIL 38115, CMST 38115, SCTH 38115, CMST 28115

PHIL 28503. Existentialism in Sartre and Beauvoir. 100 Units.
This course will be an introduction to the philosophical movement known as "existentialism" as it developed in France in the mid-twentieth century. We will approach this movement by reading two of its greatest works, Jean-Paul Sartre's Being and Nothingness (1943) and Simone de Beauvoir's The Second Sex (1949). In the first part of the course, we will examine Sartre's account of consciousness, freedom, anguish, and bad faith, as well as his conception of basic relations to other persons such as desire, shame, and love. We will then turn to the development and critique of existentialist ideas in Simone de Beauvoir's classic work of philosophical feminism, focusing on her critical reflections on love, independence, and the conception of woman as Other.

Instructor(s): M. Boyle
Terms Offered: Spring
Note(s): Open to students who have been admitted to the Paris Humanities Program. This course will be taught at the Paris Humanities Program.

PHIL 28710. Introduction to Nietzsche. 100 Units.
In this course, we will examine the philosophical writings of Friedrich Nietzsche, with the aim of arriving at a cursory overview of his thought. We will take as our guiding thread a paradox concerning the value of truth that arises in the course of Nietzsche's On the Genealogy of Morality: when, as in scientific inquiry, we take it as a rule that we should always seek the truth, we presuppose that we are the kind of creatures to whom rules can apply (i.e. morally responsible persons); but scientific inquiry, in its tendency to disenchant the world and subvert our traditional self-understanding, threatens to undermine this idea. What if truth-seeking drives us to the conclusion that we are not, in fact, morally responsible persons? What then of truth? All texts will be read in English translation.

Instructor(s): L. Dallman
Terms Offered: Winter

PHIL 29405. Advanced Logic. 100 Units.
In this course, we explore the question of what role modern type theory can play in providing a foundation for mathematics and logic. Topics include logicism, higher order logic, Martin-Lof type theory, and the calculus of constructions. (B) (II)

Instructor(s): K. Davey
Terms Offered: Winter
Prerequisite(s): Students will be expected to have some familiarity with the lambda calculus and the theory of types – interested students without this background should contact the instructor in advance to discuss possible material to read to help prepare for the course.

Equivalent Course(s): PHIL 39405, HIPS 20905, CHSS 39405

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

Instructor(s): J. Bridges
Terms Offered: Autumn
Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29617. Force. 100 Units.
The concept of a force is fundamental to post-Newtonian physics. But what is a force, and how did we come to think of natural phenomena in terms of forces? This course will investigate the philosophical development of the concept of force from its origins in early modern philosophy (Suarez, Leibniz) to its maturity in the philosophy and science of the 18th and 19th centuries (Kant, Newton, Hegel). In particular we will investigate Leibniz’s suggestion that "physical forces are nothing but the entelechies of the ancients,"—the idea that forces play the conceptual role of Aristotelian forms, in ancient and medieval physics. Central to our project will be the question of how the qualitative features of reality can be quantified.

Instructor(s): Arnold Brooks
Terms Offered: Spring
Equivalent Course(s): PHIL 39617
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. Brooks; 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): A. Brooks; A. Callard; H. McKeown; T. Zimmer Terms Offered: Winter
Prerequisite(s): Consent of Director of Undergraduate Studies.
Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29904. Ethics in the Digital Age. 100 Units.
An investigation of the applied ethics of technology in the 21st century. Fundamental debates in applied ethics are paired with recent technological case studies. Topics covered include moral dilemmas, privacy, consent, human enhancement, distributed responsibility, and technological risks. Case studies include self-driving cars, geo-engineering, Internet privacy, genetic enhancement, Twitter, autonomous warfare, nuclear war, and the Matrix. (A) (I)
Instructor(s): D. Moerner Terms Offered: Autumn
Equivalent Course(s): SIGN 26071, PHIL 39904, MAAD 12904

PHIL 29910. Ancient Greek and Roman Conceptions of Soul. 100 Units.
This course traces a central thread in ancient Greek and Roman thought-the nature of the soul (psuchê). Standing far from what we now associate with the word ‘soul,’ psuchê was treated as the distinguishing mark of life, and the subject of activities like perceiving, feeling emotions, and thinking. Yet the notion also went through radical transformations: from the soul’s mythical beginnings in the Homeric epics, to its immortalization in the Platonic dialogues, to its scientific treatment in Aristotelian biology, to its materialist character in Stoic and Epicurean philosophy. These changes reflected evolving answers to a variety of fundamental questions, such as: what is the relation of soul to body? What is the nature of human reason and thought? Do nonhuman organisms have souls? Is the soul immortal? We will explore these changes, seeing how they were symptomatic of diverging explanations of the natural world, life, the gods, the human good, and immortality. We will also explore how these conceptions foreshadow or depart from contemporary theories of mind, life, and personal identity. (B)
Instructor(s): R. Hanlon Terms Offered: Winter
Equivalent Course(s): CLCV 29921

PHIL 29912. Ancient Greek and Roman Philosophy of Science and Religion. 100 Units.
This is a survey of the philosophy of science and religion in ancient Greek and Roman texts. We start with early Greek religion and an emerging intellectual analysis of nature and divinity. Authors include Hesiod, Heraclitus, Parmenides, Hippocrates, and selected “Sophists” such as Critias and Antiphon. We then turn to Plato and Aristotle and the development of teleological natural science and theology—the idea that nature is an organized and craft-like system, which in some sense reflects divine intelligence. Texts include Plato’s Phaedo, Timaeus, and Republic, and Aristotle’s Physics, Metaphysics, and De Anima. In the final weeks of the course, we turn to later Greek and Roman cosmology—the study of the universe as such-in Stoic and Epicurean thinkers, such as Lucretius and Cicero, who extend and develop the previous tradition. (B)
Instructor(s): J. Proios Terms Offered: Winter
Prerequisite(s): Fulfillment of Core requirement.