Email Lists

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

PROGRAM OF STUDY

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

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

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

PROGRAM REQUIREMENTS

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

THE STANDARD MAJOR

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

The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000 History of Philosophy I: Ancient Philosophy, PHIL 26000 History of Philosophy II: Medieval and Early Modern Philosophy, and PHIL 27000 History of Philosophy III: Kant and the 19th Century), which begins in the first quarter with ancient Greek philosophy and ends in the third quarter with nineteenth-century philosophy.

Students are required to take two courses from this sequence (any two are acceptable) and are encouraged to take all three. Students are also encouraged to take these courses early in their program because they make an appropriate introduction to more advanced courses. Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000. Note, however, that taking both PHIL 25200 and PHIL 26200 counts as taking only one quarter of the history requirement, though they will count for two courses so far as the major is concerned.

Students are also urged to take logic as early in their studies as possible. Although either PHIL 20100 Introduction to Logic or PHIL 20012 Accelerated Introduction to Logic both satisfy the logic requirement, students may count only one of these two courses toward the credits required for graduation. Students may bypass the logic requirement standardized 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:

<table>
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<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
<td>History of Philosophy I: Ancient Philosophy *</td>
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<tr>
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</tr>
<tr>
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<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) 100</td>
</tr>
</tbody>
</table>

One of the following:

- 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. For further information, contact the Assistant Director of Undergraduate Studies (zimmertj@uchicago.edu).

The intensive track is designed to acquaint students with the problems and methods of philosophy in more depth than is possible for students in the standard major. It differs from the standard program mainly by offering the opportunity to meet in the following very small discussion groups: the intensive track seminar in the Autumn Quarter of the third or fourth year (PHIL 29601 Intensive Track Seminar), PHIL 29200 Junior Tutorial, and PHIL 29300 Senior Tutorial.

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

Summary of Requirements: Intensive Track
Two of the following:

<table>
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<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic) 100</td>
</tr>
</tbody>
</table>

One of the following:

- 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 and PHIL 29902 Senior Seminar II 200
Two additional courses in philosophy **

Total Units 1300

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.
These courses must be drawn from departmental offerings. Students should consult with the Director of Undergraduate Studies regarding courses taken at other colleges.

PHILOSOPHY AND ALLIED FIELDS

This variant of the major is a specialist option for students with a clear and detailed picture of a coherent interdisciplinary course of study, not available under the standard forms of major and minor. Examples of recent programs devised by students electing this track are philosophy and mathematics, philosophy and biology, and philosophy and economics. Students in this program must meet the first three of the basic requirements for the standard major (a total of six courses) and take six additional courses that together constitute a coherent program; at least one of these six additional courses must be in the Department of Philosophy. Students must receive approval for the specific courses they choose to be used as the allied fields courses. Admission to philosophy and allied fields requires an application to the Director of Undergraduate Studies, which should be made by the middle of Spring Quarter of their second year. To apply, students must submit a sample program of courses as well as a statement explaining the nature of the interdisciplinary area of study and the purpose of the proposed allied fields program. Applicants must also have the agreement of a member of the Department of Philosophy to serve as their sponsor in the program. Interested students should consult with the assistant to the Director of Undergraduate Studies before applying; for office hours and the application form, visit the departmental website (https://philosophy.uchicago.edu).

Summary of Requirements: Philosophy and Allied Fields

Two of the following: 200

<table>
<thead>
<tr>
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<tr>
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<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic) 100</td>
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One of the following: 300

<table>
<thead>
<tr>
<th>Course</th>
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<tr>
<td>One from field A and two from field B</td>
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Six additional courses, at least one of which must be in the Department of Philosophy** 600

Total Units 1200

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

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

The Senior Essay

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

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

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

GRADING

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

HONORS

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

Requirements for students transferring to the University of Chicago are the same as for other students.

TRANSFER CREDIT

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

ADVISING

Students should contact the Director of Undergraduate Studies or the Assistant Director of Undergraduate Studies with questions concerning program plans, honors, and so forth.

MINOR PROGRAM IN PHILOSOPHY

The minor program in philosophy provides a basic introduction to some central figures and themes in both the history of philosophy and in current philosophical controversies. The minor requires six courses: students must take: either two courses from the history of philosophy sequence and one course from field A or field B, along with three additional courses in philosophy; or one course from the history of philosophy sequence and one course from each of fields A and B, along with three additional courses in philosophy.

No courses in the minor can be double counted with the student's major(s) or with other minors; nor can they be counted toward general education requirements. They must be taken for quality grades.

Students who elect the minor program should meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the program. The approval of the Director of Undergraduate Studies for the minor should be submitted to the student's College adviser on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from the College adviser or online, no later than the end of the student's third year.

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

SAMPLE 1

<table>
<thead>
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One from either field A or field B

Three additional courses in philosophy **

Total Units 600

SAMPLE 2

<table>
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</table>

One from field A

One from field B

Three additional courses in philosophy **

Total Units 600

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

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

PHILOSOPHY COURSES

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

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

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.
This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

PHIL 20002. Thomas Aquinas's Metaphysics of Morals: The Goodness and Badness of Human Actions. 100 Units.
Thomas Aquinas's account of the goodness and badness that are proper to human actions—moral goodness and badness—is fundamental for his entire ethical teaching. It provides the rationale for his way of dividing human actions into kinds; it sets the reference points for his theory of virtues and vices, which he takes to be nothing other than principles of good and bad actions; it explains the moral function that he ascribes to law; and so on. The aim of this course will be to understand and think about that account. Its fullest presentation is found in Aquinas's masterpiece, the Summa theologica. However, the Summa's approach to ethics is heavily metaphysical, and nowhere is this more true than in its treatment of moral goodness and badness. We shall therefore need to consult background passages from other parts of that work and other works of his, on such metaphysical topics as good and bad in general, powers and their objects, the nature of circumstances, and the relation between intellect and will. We shall also want to consider to what extent the account depends on strictly theological notions.

Instructor(s): Stephen Brock
Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities is required.
Equivalent Course(s): PHIL 30002, FNDL 21002

PHIL 20004. Aristotle's Physics with Aquinas's Commentary. 100 Units.
In the Physics, Aristotle lays out the general concepts and principles governing his teachings about the natural world. His approach is both philosophically sophisticated and quite different from that of modern science. We will work through substantial selections from Books I-III, with the help of Aquinas's glosses, which make them more digestible without diluting them. Topics include the subject and procedure of natural science, the relation of that science to metaphysics and mathematics, matter and form as principles of change, the concept of nature, causality, chance, teleology, the nature of motion, action and passion, and the categories of being. (B)

Instructor(s): Stephen Brock
Terms Offered: Autumn
Prerequisite(s): Students not majoring in Philosophy or Fundamentals need the consent of the instructor.
Equivalent Course(s): FNDL 20004

PHIL 20007. The Metaphysics of Action. 100 Units.
A fundamental category through which we understand the world is the category of action. This course offers an intensive overview of the metaphysics of action. We will first cover some basics including the relationship between actions, agency, and agents, the range of action kinds, what kind of thing action is, the distinction between basic and nonbasic action, agent nihilism, and the possibility of mental action. Next, in hopes of coming to better understand the nature of action, we will look at how action relates to other phenomena such as reasons, causation, knowledge, control, and normative life. (B) (II)

Instructor(s): Mikayla Kelley
Terms Offered: Winter
Prerequisite(s): One prior philosophy course.
Equivalent Course(s): PHIL 30007

PHIL 20012. Accelerated Introduction to Logic. 100 Units.
This course provides an introduction to logic for students of philosophy. It is aimed at students who possess more mathematical training than can be expected of typical philosophy majors, but who wish to study logic not just as a branch of mathematics but as a method for philosophical analysis. (II)

Instructor(s): Anubav Vasudevan
Terms Offered: Autumn
Prerequisite(s): While no specific mathematical knowledge will be presupposed, some familiarity with the methods of mathematical reasoning and some prior practice writing prose that is precise enough to support mathematical proof will be useful.
Note(s): Students may count either PHIL 20012 or PHIL 20100, but not both, toward the credits required for graduation.
Equivalent Course(s): PHIL 30012

PHIL 20100. Introduction to Logic. 100 Units.
An introduction to the concepts and principles of symbolic logic. We learn the syntax and semantics of truth-functional and first-order quantificational logic, and apply the resultant conceptual framework to the analysis
of valid and invalid arguments, the structure of formal languages, and logical relations among sentences of ordinary discourse. Occasionally we will venture into topics in philosophy of language and philosophical logic, but our primary focus is on acquiring a facility with symbolic logic as such.

Instructor(s): Ginger Schultheis

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

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

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: Autumn

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. Webegin by asking what rights are, how they are distinguished from other parts 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, 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?" "What 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) (F)

Instructor(s): Ben Laurence, Pozen Center for Human Rights

Terms Offered: Autumn

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

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

Instructor(s): Lisa Van Alstyne

Terms Offered: Winter

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

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

Instructor(s): Tyler Zimmer

Terms Offered: Spring

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, LGBTQI populations, and Indigenous Peoples. Although historically, some have claimed that ecocentric organizations such as Greenpeace have neglected the problems of environmental injustice and racism in their
quest to, e.g., “save the whales,” a deeper analysis reveals a far more complicated picture, with many affinities and alliances between ecocentrists and activists seeking environmental justice. (A)
Instructor(s): Bart Schultz Terms Offered: Autumn
Equivalent Course(s): CRES 21207, HMRT 21207, CHST 21207, ENST 21207, MAPH 31207, PLSC 21207

PHIL 21499. Philosophy and Philanthropy. 100 Units.
Perhaps it is better to give than to receive, but exactly how much giving ought one to engage in and to whom or what? Recent ethical and philosophical developments such as the effective altruism movement suggest that relatively affluent individuals are ethically bound to donate a very large percentage of their resources to worthy causes—for example, saving as many lives as they possibly can, wherever in the world those lives may be. And charitable giving or philanthropy is not only a matter of individual giving, but also of giving by foundations, corporations, non-profits, non-governmental and various governmental agencies, and other organizational entities that play a very significant role in the modern world. How, for example, does an institution like the University of Chicago engage in and justify its philanthropic activities? Can one generalize about the various rationales for philanthropy, whether individual or institutional? Why do individuals or organizations engage in philanthropy, and do they do so well or badly, for good reasons, bad reasons, or no coherent reasons? This course will afford a broad, critical philosophical and historical overview of philanthropy, examining its various contexts and justifications, and contrasting charitable giving with other ethical demands, particularly the demands of justice. How do charity and justice relate to each other? Would charity even be needed in a fully just world? (A)
Instructor(s): Bart Schultz Terms Offered: Winter
Note(s): This course will feature a number of guest speakers and be developed in active conversation with the work of the UChicago Civic Knowledge Project and Office of Civic Engagement. Students will also be presented with some practical opportunities to engage reflectively in deciding whether, why and how to donate a certain limited amount of (course provided) funding.
Equivalent Course(s): PLSC 21499, HMRT 21499, MAPH 31499

PHIL 21505. Wonder, Magic, and Skepticism. 100 Units.
In the course of discussing how it is that a philosophical problem arises in the first place, Wittgenstein says, “The decisive movement in the conjuring trick has been made, and it was the very one that we thought quite innocent.” This isn’t the only place where Wittgenstein speaks as if being gripped by philosophical problems is a matter of succumbing to illusions—as if a philosophers are magicians who are taken in by their own tricks. In this course, we’ll discuss philosophy and magical performance, with the aim of coming to a deeper understanding of what both are about. We’ll be particularly concerned with Wittgenstein’s picture of what philosophy is and does. Another focus of the course will be the passion of wonder. In the Theaetetus, Plato has Socrates say, “The sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin.” And when magicians write about their aesthetic aims, they almost always describe themselves as trying to instill wonder in others. Does magic end where philosophy begins? And what becomes of wonder after philosophy is done with it? (B) (IV)
Instructor(s): David Finkelstein Terms Offered: Winter
Prerequisite(s): Two prior philosophy courses.
Equivalent Course(s): PHIL 31505

PHIL 21830. Moral Philosophy. 100 Units.
In this course we will read, write, talk, and think about good and bad, right and wrong, in human life and conduct. In doing so, we usually will be preoccupied with questions about the relation between morality and reason. Almost everyone agrees that doing what morality asks or requires (and refraining from doing what morality prohibits) usually means losing out on at least some opportunities to do as one likes. There is normally something one would rather do than, say, keep a promise. The most detailed accounts of reason in action, however, suggest that reason is meant to help us fare well. Faring well is often a matter of managing to do well for oneself, often by finding ways of doing as one likes. If morality works against the pursuit of self-interest, and reason helps to further pursuit of self-interest, it looks as though there is a fundamental conflict between reason and morality, between acting well and doing well. (A) (I)
Instructor(s): Candace Vogler Terms Offered: Autumn
Equivalent Course(s): PHIL 31830

PHIL 22000. Introduction to the 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 of the 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): Kevin Davey Terms Offered: Autumn
Equivalent Course(s): HIPS 22000, HIST 25109

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.
In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge
ought to relate to the construction of a metaphysical theory—roughly speaking, what comes first, epistemology or metaphysics? (B)

Instructor(s): Benjamin Callard
Terms Offered: Winter

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

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.
This course introduces students to issues and questions that have defined scholarship in the philosophy of mind as well as to prominent theories in the field. Starting from Descartes and the articulation of a general "mind-body problem," we will go on to investigate particular mental phenomena (such as beliefs, emotions, sensations, and intentions) by considering what philosophers have said about them, drawing primarily from the 20th century and the analytic tradition. We will read works in Dualism, Identity-Theory, Functionalism, and Eliminativism. Besides offering a brief survey of the field, this course equips students with the resources for evaluating whether some particular view provides an adequate account of human mindedness. (B)
Instructor(s): Ermioni Prokopaki
Terms Offered: Autumn

PHIL 24096. Philosophy of Economics. 100 Units.
This course introduces students to philosophical debates about the foundations and methodology of economics as a field of study. Together we’ll examine questions such as the following: What exactly is economics and what are its aims? Is the field defined by its subject matter or its methodology? Should positive economics be regarded as a value-neutral enterprise? Or does it inevitably need to make value-laden assumptions—about, for instance, rationality, well-being, distributive justice, etc.—that stand in need of justification? Should there be limits to what can be bought and sold on markets—and, if so, what should those limits be? Readings will include works by philosophers and economists. (A)
Instructor(s): Tyler Zimmer
Terms Offered: Autumn
Equivalent Course(s): ECON 12300

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 24804. Foucault. 100 Units.
At the time of Michel Foucault’s death in 1984, both his fame and his capacity to inspire controversy were at their height. Foucault’s views on power, knowledge, and genealogy were widely influential during his lifetime. Thirty years after Foucault’s death, interest in Foucault is once more on the rise. The purpose of this class is to provide a philosophical introduction to Foucault’s ideas. Topics to be discussed include madness and social construction, the historical preconditions of knowledge, genealogical critique, reform’s perilous potential, and the “technologies of the self”. Particular attention will be given throughout to how Foucault engages with Kant, Nietzsche, and Heidegger. We will end by examining Foucault’s reception in the work of Judith Butler, as well as contemporary criticisms of Foucault. (A)
Instructor(s): Maya Krishnan
Terms Offered: Autumn
Equivalent Course(s): CLCV 22700

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.
An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.
Instructor(s): Arnold Brooks
Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): CLCV 22700
PHIL 25122. Modern Philosophy of Religion: A Historical Perspective. 100 Units.
The course will start by looking at the intellectual connections of several major figures in 18th and 19th century philosophy of religion. We will examine David Hume's "Essay on Miracles" and Dialogues Concerning Natural Religion, Søren Kierkegaard's Fear and Trembling, John Stuart Mill's "The Utility of Religion," Friedrich Nietzsche's On the Genealogy of Morality, and selections from William James's The Varieties of Religious Experience. In the last third of the course we will examine more recent writers such as Ludwig Wittgenstein and Emmanuel Levinas. The goal of the course is to present and to assess different ways in which philosophers have conceived of and argued for or against religious belief. (IV)
Instructor(s): Dan Bradney Terms Offered: Autumn
Equivalent Course(s): PHIL 35122, RLST 25122, DVPR 35122

PHIL 25500. The Republic of Plato. 100 Units.
In this seminar, we read Plato's Republic closely and in its entirety. We will attend equally to the epistemological and political aspirations of the text and we will examine its engagement with issues in the fields of psychology, aesthetics, metaphysics, and education. While this course will primarily focus on Plato's text, the students will have the opportunity to read works from the secondary literature. (B)
Instructor(s): Ermiyo Prokopaki Terms Offered: Spring

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, 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.
Equivalent Course(s): HIST 25503, HIPS 29800

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): Thomas Pendlebury 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 26520. Mind, Brain and Meaning. 100 Units.
What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science--encompassing philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has proposed a new form of answer. The driving idea is that the interaction of the mental and the physical may be understood via a third level of analysis: that of the computational. This course offers a critical introduction to the elements of this approach, and surveys some of the alternative models and theories that fall within it.
Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics, and computer science. (B) (II)
Instructor(s): Jason Bridges; Leslie Kay; Chris Kennedy Terms Offered: Autumn
Equivalent Course(s): Ling 36520, Ling 26520, PHIL 36520, PSYC 26520, PSYC 36520, COGS 20001, NSCI 22520

PHIL 26710. First Philosophy. 100 Units.
Aristotle said that "first philosophy" is the branch of knowledge that is both most general-having to do with everything and most foundational. In this course we will explore various attempts in the history of philosophy to describe and produce such a science, beginning with Plato and Aristotle's attempts to describe being and ending with Wittgenstein's skepticism about such a project. We will try to produce a generalization about what first philosophy is and about its possibility and limitations. (B)
Instructor(s): Arnold Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 36710

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.
The philosophical ideas and methods of Immanuel Kant's "critical" philosophy set off a revolution that reverberated through 19th-century philosophy. We will trace the effects of this revolution and the responses to it, focusing specifically on the influence of Kant's contribution to moral philosophy and its lasting influence on discussions of ethics and political philosophy. We will begin with a consideration of Kant's famous Groundwork of the Metaphysics of Morals, in which he announces his project of grounding all ethical obligation in the very idea of a free will. We will then consider Hegel's radicalization of this project in his Philosophy of Right, which seeks to derive from the idea of freedom, not just formal constraints on right action, but a determinate, positive conception of what Hegel calls "ethical life". We will conclude with an examination of some important challenges to the Kantian/Hegelian project in ethical and political theory: Karl Marx's re-interpretation of the
idea of freedom in the economic sphere; Mary Wollstonecraft and John Stuart Mill’s radicalizations of the ideas of political liberty and equality; and the appropriation and critique of the Enlightenment rhetoric of freedom by writers on racial oppression including Frederick Douglass, W. E. B. DuBois, and Angela Davis.

Instructor(s): Matthew Boyle Terms Offered: Spring

PHIL 27326. Leo Strauss’ Philosophical “Autobiography” 100 Units.
Leo Strauss did not write an autobiography. However, he did mark out his path of thought through autobiographical reflections on the decisive challenges to which his oeuvre responded. The philosophically most demanding confrontation that Strauss presented on the question of how he became what he was is the so-called Autobiographical Preface of 1965, which he included in the American translation of his first book, “Spinoza’s Critique of Religion” (originally published in 1930). Two decades earlier, in the lecture The Living Issues of German Postwar Philosophy (1940), he made a first autobiographical attempt to publicly ascertain himself and determine his position. And in 1970 he published the concise retrospective A Giving of Accounts. The seminar will make these writings - which illuminate the significance of Nietzsche and Heidegger for Strauss and address his early engagement with revealed religion and politics, in a constellation ranging from Hermann Cohen and Franz Rosenzweig to Karl Barth and Carl Schmitt - the subject of a close reading. Selected letters to Karl Löwth, Gershom Scholem and others will be used as supplementary texts.

Instructor(s): Heinrich Meier Terms Offered: Spring, Spring 2024
Prerequisite(s): Undergraduates Need the Instructor’s Permission to Register.
Note(s): Monday/Wednesday, 10:30 a.m. – 1:20 p.m.*, during the first five weeks of the term (March 18 – April 17, 2024). * The time may be changed after the first session to 10:00 a.m. – 1:10 p.m.
Equivalent Course(s): PHIL 37326, SCTH 27326, FNDL 27007, SCTH 37326, CLCV 27423, DVPR 37326, CLAS 37423

PHIL 27500. Kant’s Critique of Pure Reason. 100 Units.
This will be a careful reading of what is widely regarded as the greatest work of modern philosophy, Immanuel Kant’s Critique of Pure Reason. Our principal aims will be to understand the problems Kant seeks to address and the significance of his famous doctrine of “transcendental idealism”. Topics will include: the role of mind in the constitution of experience; the nature of space and time; the relation between self-knowledge and knowledge of objects; how causal claims can be justified by experience; whether free will is possible; the relation between appearance and reality; the possibility of metaphysics. (B) (IV)

Instructor(s): Thomas Pendlebury Terms Offered: Autumn
Equivalent Course(s): CHSS 37901, HIPS 25001, PHIL 37500, FNDL 27800

PHIL 27523. Reading Kierkegaard. 100 Units.
This will be a discussion-centered seminar that facilitates close readings some Kierkegaard texts: The Present Age, Fear and Trembling, Sickness Unto Death, and The Lily of the Field and the Bird of the Air. We shall consider both the issues and arguments as well as Kierkegaard’s forms of writing and manners of persuasion. Students will be expected to write comments each week and to read the comments of others. Our reading each week will be determined by the pace of the group.

Instructor(s): Jonathan Lear Terms Offered: Winter
Prerequisite(s): This seminar is intended for undergraduate majors in Philosophy and Fundamentals and for graduate students in Social Thought and Philosophy. Permission of Instructor required.
Equivalent Course(s): SCTH 27523, SCTH 37523, FNDL 27523, PHIL 37523

PHIL 27543. Black and/or Human: On Humanism and Racialized Being. 100 Units.
This course explores the relation between racialized being and humanity, with a focus on blackness. The histories of enslavement and colonization have been understood, fundamentally, as processes of dehumanization. The course seeks to address questions such as these: What is the conceptual basis of dehumanization, i.e. what (metaphysical, ethical, psychological, historical) conceptions of “human” act as the standards by which to measure the human deficiency of Black racialized peoples? What are the different meanings of the view that Blackness lacks being, when said by colonialists and when said an anti-racist intellectuals? What, in each case, is the exact argument? Is such an argument descriptive or also prescriptive? If the former, does it describe a mutable sociopolitical situation or a metaphysical truth? If the latter, what forms of conduct does the argument call for? What is an adequate response to dehumanization? Should one claim the status of the human, transform it, or reject it altogether? There are different answers to any of the questions in the literature. This course is a short survey of that literature.

Instructor(s): Kevin Ikazoe Terms Offered: Winter
Prerequisite(s): Prior coursework on Critical Race Theory or consent of instructor.
Equivalent Course(s): CRES 27543

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

Instructor(s): Benjamin Callard Terms Offered: Autumn
PHIL 29200. Junior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
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.
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 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): Malte 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): Jason Bridges Terms Offered: Autumn
Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29700. Reading and Research. 100 Units.
Reading and Research.
Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

PHIL 29901. Senior Seminar I. 100 Units.
Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.
Instructor(s): Agnes Callard; Tyler Zimmer Terms Offered: Autumn
Prerequisite(s): Consent of Director of Undergraduate Studies.
Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29902. Senior Seminar II. 100 Units.
Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.
Instructor(s): Agnes Callard; Tyler Zimmer 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.

PHILO-LOGY COURSES

PHIL 1005. Introduction to the Philosophy of Love. 100 Units.
Love is one of the most important, profound things in life; and yet, it is notoriously hard to articulate just what love is. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Why do we love what we love? Who can love, and who can be loved? What does love demand of us, and how can we love well? What is the relationship between love and morality? And what is love? We will seek an understanding of love that can account, in particular, for the central role that love plays in human life - the sense in which it is “what makes the world go ‘round.” We will discuss historical and contemporary philosophical texts, as well as literature and film. In the course of our inquiry, we will consider the ways that philosophical reflection - with its focus on conceptual clarity, rational argumentation, and communicative


Philosophy

precision - can be enriched by literature and film while, in turn, helping us to better understand literature, film, and life.

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.
This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

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

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

Instructor(s): Stephen Brock Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities is required.
Equivalent Course(s): PHIL 30002, FNDL 21002

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

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

Instructor(s): Stephen Brock Terms Offered: Autumn
Prerequisite(s): Students not majoring in Philosophy or Fundamentals need the consent of the instructor.
Equivalent Course(s): FNDL 20004

PHIL 20007. The Metaphysics of Action. 100 Units.

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

Instructor(s): Mikayla Kelley Terms Offered: Winter
Prerequisite(s): One prior philosophy course.
Equivalent Course(s): PHIL 30007

PHIL 20102. 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): Ginger Schultheis

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

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

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): FNDL 23107, HIPS 21000

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 parts 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 consider 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): Ben Laurence, Pozen Center for Human Rights

Terms Offered: Autumn

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

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

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

Instructor(s): Lisa Van Alstyne

Terms Offered: Winter

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

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

Instructor(s): Tyler Zimmer

Terms Offered: Spring

Equivalent Course(s): PHIL 31206, CRES 21206

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)

PHIL 21499. Philosophy and Philanthropy. 100 Units.
Perhaps it is better to give than to receive, but exactly how much giving ought one to engage in and to whom or what? Recent ethical and philosophical developments such as the effective altruism movement suggest that relatively affluent individuals are ethically bound to donate a very large percentage of their resources to worthy causes-for example, saving as many lives as they possibly can, wherever in the world those lives may be. And charitable giving or philanthropy is not only a matter of individual giving, but also of giving by foundations, corporations, non-profits, non-governmental and various governmental agencies, and other organizational entities that play a very significant role in the modern world. How, for example, does an institution like the University of Chicago engage in and justify its philanthropic activities? Can one generalize about the various rationales for philanthropy, whether individual or institutional? Why do individuals or organizations engage in philanthropy, and do they do so well or badly, for good reasons, bad reasons, or no coherent reasons? This course will afford a broad, critical philosophical and historical overview of philanthropy, examining its various contexts and justifications, and contrasting charitable giving with other ethical demands, particularly the demands of justice. How do charity and justice relate to each other? Would charity even be needed in a fully just world? (A)

Instructor(s): Bart Schultz Terms Offered: Winter
Note(s): This course will feature a number of guest speakers and be developed in active conversation with the work of the UChicago Civic Knowledge Project and Office of Civic Engagement. Students will also be presented with some practical opportunities to engage reflectively in deciding whether, why and how to donate a certain limited amount of (course provided) funding.
Equivalent Course(s): PLSC 21499, HMR 21499, MAPH 31499

PHIL 21505. Wonder, Magic, and Skepticism. 100 Units.
In the course of discussing how it is that a philosophical problem arises in the first place, Wittgenstein says, “The decisive movement in the conjuring trick has been made, and it was the very one that we thought quite innocent.” This isn’t the only place where Wittgenstein speaks as if being gripped by philosophical problems is a matter of succumbing to illusions—as if philosophers are magicians who are taken in by their own tricks. In this course, we’ll discuss philosophy and magical performance, with the aim of coming to a deeper understanding of what both are about. We’ll be particularly concerned with Wittgenstein’s picture of what philosophy is and does. Another focus of the course will be the passion of wonder. In the Theaetetus, Plato has Socrates say, “The sense of wonder is the mark of the philosopher. Philosophy indeed has no other origin.” And when magicians write about their aesthetic aims, they almost always describe themselves as trying to instill wonder in others. Does magic end where philosophy begins? And what becomes of wonder after philosophy is done with it? (B) (IV)

Instructor(s): David Finkelstein Terms Offered: Winter
Prerequisite(s): Two prior philosophy courses.
Equivalent Course(s): PHIL 31505

PHIL 21830. Moral Philosophy. 100 Units.
In this course we will read, write, talk, and think about good and bad, right and wrong, in human life and conduct. In doing so, we usually will be preoccupied with questions about the relation between morality and reason. Almost everyone agrees that doing what morality asks or requires (and refraining from doing what morality prohibits) usually means losing out on at least some opportunities to do as one likes. There is normally something one would rather do than, say, keep a promise. The most detailed accounts of reason in action, however, suggest that reason is meant to help us fare well. Faring well is often a matter of managing to do well for oneself, often by finding ways of doing as one likes. If morality works against the pursuit of self-interest, and reason helps to further pursuit of self-interest, it looks as though there is a fundamental conflict between reason and morality, between acting well and doing well. (A) (I)

Instructor(s): Candace Vogler Terms Offered: Autumn
Equivalent Course(s): PHIL 31830

PHIL 22000. Introduction to the 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): Kevin Davey Terms Offered: Autumn
Equivalent Course(s): HIPS 22000, HIST 25109

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.
In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge
ought to relate to the construction of a metaphysical theory—roughly speaking, what comes first, epistemology or
metaphysics? (B)
Instructor(s): Benjamin Callard Terms Offered: Winter

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

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.
This course introduces students to issues and questions that have defined scholarship in the philosophy of mind
as well as to prominent theories in the field. Starting from Descartes and the articulation of a general "mind-body
problem,” we will go on to investigate particular mental phenomena (such as beliefs, emotions, sensations, and
intentions) by considering what philosophers have said about them, drawing primarily from the 20th century
and the analytic tradition. We will read works in Dualism, Identity-Theory, Functionalism, and Eliminativism.
Besides offering a brief survey of the field, this course equips students with the resources for evaluating whether
some particular view provides an adequate account of human mindedness. (B)
Instructor(s): Ermioni Prokopaki Terms Offered: Autumn

PHIL 24096. Philosophy of Economics. 100 Units.
This course introduces students to philosophical debates about the foundations and methodology of economics
as a field of study. Together we’ll examine questions such as the following: What exactly is economics and what
are its aims? Is the field defined by its subject matter or its methodology? Should positive economics be regarded
as a value-neutral enterprise? Or does it inevitably need to make value-laden assumptions—about, for instance,
rationality, well-being, distributive justice, etc.—that stand in need of justification? Should there be limits to what
can be bought and sold on markets—and, if so, what should those limits be? Readings will include works by
philosophers and economists. (A)
Instructor(s): Tyler Zimmer Terms Offered: Autumn

PHIL 24098. Character and Commerce: Practical Wisdom in Economic Life. 100 Units.
Most of us seek to be reasonably good people leading what we take to be successful and satisfying lives. There
is a mountain of evidence suggesting that most of us fail to live up to our own standards. Worse, we often fail
to mark our own failures in ways that could help us improve ourselves. The context in which we try to live
good lives is shaped by the vicissitudes of the global economy. The global economy is obviously of interest to
those of us studying economics or planning on careers in business. Aspiring entrepreneurs or corporate leaders
have clear stakes in understanding practical wisdom in the economic sphere. But anyone who relies upon her
pay - or someone else’s - to cover her living expenses has some interest in economic life. In this course, we will
bring work in neo-Aristotelian ethics and neo-classical economics into conversation with empirical work from
behavioral economics and behavioral ethics, to read, write, talk, and think about cultivating wisdom in our
economic dealings. While our focus will be on business, the kinds of problems we will consider, and the ways
of addressing these, occur in ordinary life more generally - at home, in academic settings, and in our efforts to
participate in the daily production and reproduction of sound modes of social interaction. (A)
Instructor(s): Candace Vogler Terms Offered: Winter
Equivalent Course(s): ECON 12300

PHIL 24804. Foucault. 100 Units.
At the time of Michel Foucault’s death in 1984, both his fame and his capacity to inspire controversy were at
their height. Foucault’s views on power, knowledge, and genealogy were widely influential during his lifetime.
Thirty years after Foucault’s death, interest in Foucault is once more on the rise. The purpose of this class is to
provide a philosophical introduction to Foucault’s ideas. Topics to be discussed include madness and social
construction, the historical preconditions of knowledge, genealogical critique, reform’s perilous potential, and
the "technologies of the self". Particular attention will be given throughout to how Foucault engages with Kant,
Nietzsche, and Heidegger. We will end by examining Foucault’s reception in the work of Judith Butler, as well as
contemporary criticisms of Foucault. (A)
Instructor(s): Maya Krishnan Terms Offered: Autumn

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.
An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the
work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human
life; the nature of the soul; virtue; happiness and the human good.
Instructor(s): Arnold Brooks Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): CLCV 22700
PHIL 25122. Modern Philosophy of Religion: A Historical Perspective. 100 Units.
The course will start by looking at the intellectual connections of several major figures in 18th and 19th century
philosophy of religion. We will examine David Hume's "Essay on Miracles" and Dialogues Concerning Natural
Religion, Seren Kierkegaard's Fear and Trembling, John Stuart Mill's "The Utility of Religion," Friedrich
Nietzsche's On the Genealogy of Morality, and selections from William James's The Varieties of Religious
Experience. In the last third of the course we will examine more recent writers such as Ludwig Wittgenstein and
Emmanuel Levinas. The goal of the course is to present and to assess different ways in which philosophers have
conceived of and argued for or against religious belief. (IV)
Instructor(s): Dan Brudney Terms Offered: Autumn
Equivalent Course(s): PHIL 35122, RLST 25122, DVPR 35122

PHIL 25500. The Republic of Plato. 100 Units.
In this seminar, we read Plato's Republic closely and in its entirety. We will attend equally to the epistemological
and political aspirations of the text and we will examine its engagement with issues in the fields of psychology,
aesthetics, metaphysics, and education. While this course will primarily focus on Plato's text, the students will
have the opportunity to read works from the secondary literature. (B)
Instructor(s): Ermiopni Prokopaki Terms Offered: Spring

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.
Equivalent Course(s): HIST 25503, HIP 29800

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): Thomas Pendlebury Terms Offered: Winter
Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000
recommended.
Equivalent Course(s): MDVL 26000, HIP 26000

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--
encapsulating philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has
posed a new form of answer. The driving idea is that the interaction of the mental and the physical may
be understood via a third level of analysis: that of the computational. This course offers a critical introduction
to the elements of this approach, and surveys some of the alternative models and theories that fall within it.
Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics,
and computer science. (B) (II)
Instructor(s): Jason Bridges; Leslie Kay; Chris Kennedy Terms Offered: Autumn
Equivalent Course(s): LING 36520, LING 26520, PHIL 36520, PSYC 36520, COGS 20001, NSCI 22520

PHIL 26710. First Philosophy. 100 Units.
Aristotle said that "first philosophy" is the branch of knowledge that is both most general-having to do
with everything-and the most foundational. In this course we will explore various attempts in the history of
philosophy to describe and produce such a science, beginning with Plato and Aristotle's attempts to describe
being and ending with Wittgenstein's skepticism about such a project. We will try to produce a generalization
about what first philosophy is and about its possibility and limitations. (B)
Instructor(s): Arnold Brooks Terms Offered: Winter
Equivalent Course(s): PHIL 36710

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.
The philosophical ideas and methods of Immanuel Kant's "critical" philosophy set off a revolution that
reverberated through 19th-century philosophy. We will trace the effects of this revolution and the responses to
it, focusing specifically on the influence of Kant's contribution to moral philosophy and its lasting influence on
discussions of ethics and political philosophy. We will begin with a consideration of Kant's famous Groundwork
of the Metaphysics of Morals, in which he announces his project of grounding all ethical obligation in the
very idea of a free will. We will then consider Hegel's radicalization of this project in his Philosophy of Right,
which seeks to derive from the idea of freedom, not just formal constraints on right action, but a determinate,
positive conception of what Hegel calls "ethical life". We will conclude with an examination of some important
challenges to the Kantian/Hegelian project in ethical and political theory: Karl Marx's re-interpretation of the
idea of freedom in the economic sphere; Mary Wollstonecraft and John Stuart Mill's radicalizations of the ideas of political liberty and equality; and the appropriation and critique of the Enlightenment rhetoric of freedom by writers on racial oppression including Frederick Douglass, W. E. B. DuBois, and Angela Davis.

Instructor(s): Matthew Boyle
Terms Offered: Spring

PHIL 27326. Leo Strauss’ Philosophical "Autobiography" 100 Units.

Leo Strauss did not write an autobiography. However, he did mark out his path of thought through autobiographical reflections on the decisive challenges to which his oeuvre responded. The philosophically most demanding confrontation that Strauss presented on the question of how he became what he was is the so-called Autobiographical Preface of 1965, which he included in the American translation of his first book, “Spinoza’s Critique of Religion” (originally published in 1930). Two decades earlier, in the lecture The Living Issues of German Postwar Philosophy (1940), he made a first autobiographical attempt to publicly ascertain himself and determine his position. And in 1970 he published the concise retrospective A Giving of Accounts. The seminar will make these writings - which illuminate the significance of Nietzsche and Heidegger for Strauss and address his early engagement with revealed religion and politics, in a constellation ranging from Hermann Cohen and Franz Rosenzweig to Karl Barth and Carl Schmitt - the subject of a close reading. Selected letters to Karl Löwith, Gershom Scholem and others will be used as supplementary texts.

Instructor(s): Heinrich Meier
Terms Offered: Spring, Spring 2024

Prerequisite(s): Undergraduates Need the Instructor’s Permission to Register.

Note(s): Monday/Wednesday, 10:30 a.m. – 1:20 p.m.*, during the first five weeks of the term (March 18 – April 17, 2024). * The time may be changed after the first session to 10:00 a.m. – 1:10 p.m.

Equivalent Course(s): PHIL 37326, SCTH 27326, FNDL 27007, SCTH 37326, CLCV 27423, DVPR 37326, CLAS 37423

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

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

Instructor(s): Thomas Pendlebury
Terms Offered: Autumn

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

PHIL 27523. Reading Kierkegaard. 100 Units.

This will be a discussion-centered seminar that facilitates close readings some Kierkegaard texts: The Present Age, Fear and Trembling, Sickness Unto Death, and The Lily of the Field and the Bird of the Air. We shall consider both the issues and arguments as well as Kierkegaard’s forms of writing and manners of persuasion. Students will be expected to write comments each week and to read the comments of others. Our reading each week will be determined by the pace of the group.

Instructor(s): Jonathan Lear
Terms Offered: Winter

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

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

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

This course explores the relation between racialized being and humanity, with a focus on blackness. The histories of enslavement and colonization have been understood, fundamentally, as processes of dehumanization. The course seeks to address questions such as these: What is the conceptual basis of dehumanization, i.e. what (metaphysical, ethical, psychological, historical) conceptions of "human" act as the standards by which to measure the human deficiency of Black racialized peoples? What are the different meanings of the view that Blackness lacks being, when said by colonialists and when said an anti-racist intellectuals? What, in each case, is the exact argument? Is such an argument descriptive or also prescriptive? If the former, does it describe a mutable sociopolitical situation or a metaphysical truth? If the latter, what forms of conduct does the argument call for? What is an adequate response to dehumanization? Should one claim the status of the human, transform it, or reject it altogether? There are different answers to any of the questions in the literature. This course is a short survey of that literature.

Instructor(s): Kevin Irakoze
Terms Offered: Winter

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

Equivalent Course(s): CRES 27543

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

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

Instructor(s): Benjamin Callard
Terms Offered: Autumn
**PHIL 29200. Junior Tutorial. 100 Units.**
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
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.
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 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): Malte 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): Jason Bridges Terms Offered: Autumn
Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

**PHIL 29700. Reading and Research. 100 Units.**
Reading and Research.
Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

**PHIL 29901. Senior Seminar I. 100 Units.**
Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.
Instructor(s): Agnes Callard; Tyler Zimmer Terms Offered: Autumn
Prerequisite(s): Consent of Director of Undergraduate Studies.
Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

**PHIL 29902. Senior Seminar II. 100 Units.**
Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.
Instructor(s): Agnes Callard; Tyler Zimmer 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.