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

Philosophy Undergraduate Wiki

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

Email Lists

All majors and minors in philosophy should immediately subscribe to two Department of Philosophy email lists: philugs@lists.uchicago.edu and philosophy@lists.uchicago.edu. These lists are the department's primary means of disseminating information on the undergraduate program, deadlines, prizes, fellowships, and events. Information on how to subscribe can be found here: https://wiki.uchicago.edu/display/phildr/Philosophy+Email+Lists.

Program of Study

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

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

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

Program Requirements

All majors will be required to book an appointment (https://bit.ly/3dhF2d5) with the Assistant Director of Undergraduate Studies during Winter Quarter of their third year to review their program of study and discuss the possibility of writing the senior essay.

The Standard Major

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

The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000 History of Philosophy I: Ancient Philosophy, PHIL 26000 History of Philosophy II: Medieval and Early Modern Philosophy, and PHIL 27000 History of Philosophy III: Kant and the 19th Century), which begins in the first quarter with ancient Greek philosophy and ends in the third quarter with nineteenth-century philosophy. Students are required to take two courses from this sequence (any two are acceptable) and are encouraged to take all three. Students are also encouraged to take these courses early in their program because they make an appropriate introduction to more advanced courses.

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

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

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

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

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

Summary of Requirements: Standard Major

Two of the following: 200

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
<td>History of Philosophy I: Ancient Philosophy</td>
</tr>
<tr>
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<td>History of Philosophy II: Medieval and Early Modern Philosophy</td>
</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic) 100</td>
</tr>
</tbody>
</table>

One of the following: 300

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

Four additional courses in philosophy 400

Total Units 1000

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

THE INTENSIVE TRACK

Admission to the intensive track requires an application, which must be submitted by week 4 of the Spring
Quarter in the student's second year. The application form is on the department wiki (https://wiki.uchicago.edu/
display/phildr/Departmental+Forms/).

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

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

Summary of Requirements: Intensive Track

Two of the following: 200

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>PHIL 25000</td>
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</tr>
<tr>
<td>PHIL 20100</td>
<td>Introduction to Logic (or approved alternative course in logic) 100</td>
</tr>
</tbody>
</table>

One of the following: 300

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

PHIL 29200 Junior Tutorial 100
PHIL 29300 Senior Tutorial 100
PHIL 29601 Intensive Track Seminar 100
PHIL 29901 Senior Seminar I 200
& PHIL 29902 Senior Seminar II

Two additional courses in philosophy 200

Total Units 1300

* These courses must be drawn from departmental offerings. Students should consult with the Director of
Undergraduate Studies regarding courses taken at other colleges.
Philosophy and Allied Fields

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

Summary of Requirements: Philosophy and Allied Fields

Two of the following: 200

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

One of the following: 300

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

Six additional courses, at least one of which must be in the Department of Philosophy 600

Total Units 1200

* Only one of these courses may be satisfied by participation in the BA essay workshop.

The Senior Essay

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

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

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

Grading

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

Honors

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

Transfer Students

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

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

ADVISING

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

MINOR PROGRAM IN PHILOSOPHY

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

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

Students who elect the minor program should meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the program. The approval of the Director of Undergraduate Studies for the minor should be submitted to the student’s College adviser on the Consent to Complete a Minor Program form, obtained from the College adviser or online, no later than the end of the student’s third year.

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

SAMPLE 1

<table>
<thead>
<tr>
<th>Two of the following:</th>
<th>200</th>
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</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>One from either field A or field B</td>
<td>100</td>
</tr>
<tr>
<td>Three additional courses in philosophy</td>
<td>300</td>
</tr>
<tr>
<td>Total Units</td>
<td>600</td>
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</table>

SAMPLE 2

<table>
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</tr>
<tr>
<td>PHIL 27000</td>
<td>History of Philosophy III: Kant and the 19th Century</td>
</tr>
<tr>
<td>One from field A</td>
<td>100</td>
</tr>
<tr>
<td>One from field B</td>
<td>100</td>
</tr>
<tr>
<td>Three additional courses in philosophy</td>
<td>300</td>
</tr>
<tr>
<td>Total Units</td>
<td>600</td>
</tr>
</tbody>
</table>

PHILOSOPHY COURSES

PHIL 11000. Ethics: Or, How Should We Live Our Lives? 100 Units.

In this course we ask the fundamental question each one of us faces: how should we spend our time on this Earth? How should we live, individually and collectively? What sort of life constitutes a happy, successful, flourishing, meaningful life? Is morality objective or subjective? What are we obligated, and permitted, to do? How are the goods of a society distributed in a just society? Drawing on the insights contained in ancient and modern philosophical texts, the power of debates to provide philosophical illumination, and the inspiring setting of the City of Chicago, this course attempts to help students toward their own answer to the most important questions.

Instructor(s): Benjamin Callard Terms Offered: Summer

PHIL 20001. Emotions and Their Ethical Significance. 100 Units.

It has been said that one’s emotions bespeak one’s character even more truly than one’s actions do. At the same time there is a long tradition of opposing the emotions to reason, and some ethical conceptions, e.g. Stoicism and Buddhism, suspect them of undermining virtue. Such positions are not without foundation. Doesn’t fear prevent you from pursuing an excellent project? Do not greed and envy stand in the way of justice and charity? Does not pride prevent veracity and deprive you of friends? Nevertheless, those pessimistic views fail to do justice,
first, to the importance of emotions in human life, second to the role of reason in their constitution and, third, to their indispensable contribution to a life of virtue. - In the first half of the course we are going to investigate how reason is at work in typical emotions, providing the soul with patterns of inclination that take it (inferentially, as it were) from kinds of occasion and their ostensible significance to kinds of inward and outward response. We'll also see that the apparent involuntariness of emotions does not in fact remove them from our accountability. Nevertheless, being 'passions', they expose us to the impact of our surroundings. What is the significance of the resulting 'passivity'? - This question takes us to the second half of the course: an exploration of the relevance of our emotionality to a good life. (A)

Instructor(s): A. Mueller; C. Vogler Terms Offered: Spring
Equivalent Course(s): PHIL 3001

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): S. Brock Terms Offered: Spring
Equivalent Course(s): PHIL 30002, FNDL 21002

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

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

PHIL 20012. Accelerated Introduction to Logic. 100 Units.
This course provides a first introduction to formal logic. In this course, we will introduce proof systems for both propositional and first-order predicate logic and prove their soundness and completeness. (B) (II)
Instructor(s): A. Vasudevan Terms Offered: Autumn
Prerequisite(s): This course satisfies the Department of Philosophy's logic requirement for the philosophy major. It is intended as an introduction to logic for students of philosophy with some background in mathematics. 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 required.
Equivalent Course(s): PHIL 30012

PHIL 20098. Medieval Metaphysics: Universals from Boethius to Ockham. 100 Units.
Any language contains terms that apply truly, and in the same sense, to indefinitely many things; for instance, species- or genus-terms, such as hippopotamus or animal. How things admit of such "universal" terms has engaged philosophers ever since Plato, who proposed participation in the forms. In the third century, the Neoplatonist Porphyry wrote an introduction to Aristotle's Categories, in which he raised, but did not even try to answer, three metaphysical questions: whether genera and species are real or only posited in thoughts; whether,
Philosophy

if real, they are bodies or incorporeal; and whether, if real, they are separate entities or belong to sensible things. At the beginning of the medieval period, another Neoplatonic thinker, Boethius, took up Porphyry's questions. He offered a strict definition of universals, explained the difficulty of the questions, and proposed (without fully subscribing to) what he took to be Aristotle's way of answering them. Boethius's treatment oriented the approach to universals by philosophers up through the 12th century. The tools at their disposal, however, were mostly those provided by ancient logical works; and perhaps for this reason, the discussion reached a kind of impasse. But then there appeared translations of numerous hitherto unknown writings of Aristotle and Arab thinkers.

Instructor(s): S. Brock Terms Offered: Autumn
Prerequisite(s): Undergraduates who are not philosophy majors must obtain the instructor's consent.
Equivalent Course(s): PHIL 30098

PHIL 20100. Introduction to Logic. 100 Units.
An introduction to the concepts and principles of symbolic logic. We learn the syntax and semantics of truth-functional and first-order 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): G. Schultheis Terms Offered: Autumn
Equivalent Course(s): CHSS 33500, LING 20102, PHIL 30000, HIPS 20700

PHIL 20105. Naturalism. 100 Units.
Naturalism is a view that many philosophers say they accept. The view seems to have a bearing on virtually every area of philosophy, including metaphysics, epistemology, philosophy of mind, philosophy of mathematics, and ethics. What is the view? What is to be said for, or against, it?
Equivalent Course(s): PHIL 30100

PHIL 20110. Plato's Theaetetus. 100 Units.
TBD
Equivalent Course(s): FNDL 21713

PHIL 20115. Freedom, Morality, and the Social World: Kant, Hegel, Marx. 100 Units.
This course will provide an advanced introduction to the moral, social, and political philosophies of Kant, Hegel, and Marx. Our guiding theme will be freedom. We will ask: What kind of freedom is required for morality? In what sense, if any, are moral laws self-legislated or laws that we give ourselves? What is the relation between our freedom as individuals and the social world around us? Under what social and psychological conditions are we free, exactly, and under what conditions are we unfree? Are workers in a capitalist society free, for example? And why should we value freedom, anyway? Our main text for the course will be Hegel's Philosophy of Right. (A) (V)
Instructor(s): N. Garcia Mills Terms Offered: Spring
Prerequisite(s): One prior course in ethics, social philosophy, and/or the history of philosophy.
Equivalent Course(s): PHIL 30115

PHIL 20118. Wittgenstein's Tractatus Logico-Philosophicus. 100 Units.
This course will have four foci: 1) a close reading of the Tractatus and related writings by Wittgenstein, 2) a review of the history of the reception of the Tractatus in both Austro-German and Anglo-American philosophy, 3) an overview of the most recent debates in the secondary literature on the Tractatus, and 4) an assessment of how best to interpret the overall aims, methods, and doctrines of the Tractatus. Some attention will also be given to the following topics: Wittgenstein's early criticisms of the views of Frege and Russell, the relation between Wittgenstein's pre-Tractatus writings and the Tractatus itself, and the relation between Wittgenstein's early and later thought. Readings will include texts by Frege, Russell, Ramsey, Carnap, Anscombe, Geach, McGuinness, Hacker, Goldfarb, Ricketts, Diamond, Kremer, Sullivan, White, and Floyd. (III)
Instructor(s): J. Bridges Terms Offered: Winter
Equivalent Course(s): PHIL 30118, GRMN 30118, GRMN 20118

PHIL 20119. Introduction to Wittgenstein. 100 Units.
This course is an introduction to the central ideas of Wittgenstein--in philosophy of language, philosophy of mathematics and logic, philosophy of mind, epistemology, philosophy of religion, metaphilosophy, and other areas of the subject. We will attempt to understand, and to evaluate, these ideas. As part of this attempt, we will explore Wittgenstein's relation to various others figures-among them Hume, Schopenhauer, Frege, and the logical positivists. (B)
Instructor(s): B. Callard Terms Offered: Spring
Equivalent Course(s): FNDL 24311

PHIL 20120. Wittgenstein's Philosophical Investigations. 100 Units.
A close reading of Philosophical Investigations. Topics include: meaning, justification, rule following, inference, sensation, intentionality, and the nature of philosophy. Supplementary readings will be drawn from Remarks on the Foundations of Mathematics and other later writings. (B) (III)
Instructor(s): J. Bridges Terms Offered: Autumn
Prerequisite(s): At least one previous courses in the Philosophy Department required; Philosophical Perspectives does not qualify.
PHIL 20121. The Philosophy of Wittgenstein’s Tractatus. 100 Units.
This course examines the conception of language of the early Wittgenstein through the lens of six common distinctions in the philosophy of language: (1) meaningful sentences vs. meaningful words; (2) semantic content vs. syntactical form; (3) meaningful signs vs. signs; (4) act vs. content; (5) forceful vs. forceless content; and (6) language vs. thought. We will see that the Tractatus challenges familiar ways of construing these distinctions. Specifically, it rejects the view that the second term of each distinction is the conceptually more basic case, while the first term is a composite phenomenon obtained by adding some extra ingredient to the second term. Rather, the second term of each pair, insofar as it is a genuine phenomenon, presupposes in various different ways the other term (sometimes because it is only an abstraction, sometimes because it is a derivative phenomenon, and sometimes because its specification involves derivative notions), or has instead exactly the same status (as in the case, arguably, of language and inner thought). This means that the Tractatus opposes the idea that the full-blown phenomenon of language (that is, language used by some speaker to say something that makes sense) can be reconstructed from a number of more fundamental ingredients. Rather, the full-blown phenomenon of language is the starting point in terms of which each of the aforementioned distinctions, if at all defensible, can be properly vindicated. (B) (IV)
Instructor(s): S. Bronzo Terms Offered: Autumn
Prerequisite(s): There are no prerequisites for this course, but some previous exposure to the philosophy of language or the history of analytic philosophy is recommended.
Equivalent Course(s): PHIL 30121

PHIL 20208. Film Aesthetics. 100 Units.
The main questions to be discussed are: the bearing of cinema on philosophy; or in what sense, if any, is cinema a form of philosophical thought? What sort of distinctive aesthetic object is a film, or what is the "ontology" of film? What, in particular, distinguishes a "realist" narrative film? What is a "Hollywood" film? What is a Hollywood genre? Authors to be read include, among others, Bazin, Cavell, Perkins, Wilson, Rothman. Films to be seen and discussed, among others, include films by Bresson, Ford, Ophuls, Cukor, Hitchcock, and the Dardenne brothers. (I)
Instructor(s): J. Conant, R. Pippin Terms Offered: Spring
Equivalent Course(s): CMST 27205, PHIL 30208, CMST 37205, SCTH 38112

PHIL 20214. Final Ends. 100 Units.
TBD
Equivalent Course(s): PHIL 30214

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

PHIL 20217. Pessimism. 100 Units.
Pessimism is often seen more as an attitude than a philosophy. It is the disposition of the complainer, the one who fails to appreciate life's silver linings. In this course, we will consider the work of several thinkers who saw pessimism quite differently. For these thinkers, pessimism was a serious philosophical problem, perhaps even the most serious philosophical problem of all: namely, the problem of life's value to the one who lives it. Our discussion will focus on Schopenhauer, Mill, Camus, Unamuno, and their contemporary successors. Each of these thinkers confronted a different set of worries about life's value. We will try to understand and assess these worries. In the process, we will develop tools to productively think about what makes life worth living. (A)
Instructor(s): J. Fox Terms Offered: Spring

PHIL 20218. Introduction to the Philosophy of Life and Death. 100 Units.
The focus of this course will be how philosophy arises in response to problems in the conditions of human life, especially our mortality and the prevalence of social injustice. Every one of us will die one day; and every one of us suffers from and/or helps perpetuate some form of injustice. These can be sources of alienation, suffering, and bad choices; they can also be sources of conviction, bravery, and wisdom. We will aim to understand how philosophy fits into this picture, and especially how a person can use philosophy to find meaning for their life in relation to both death and injustice. Topics will include how the fear of death affects us in life, the prospect of "critical" consciousness in relation to death, and understanding the political dimensions of life and death. We will discuss ancient texts and figures, such as Plato's Socrates and the Buddha, as well as contemporary philosophical work and social issues in the US and elsewhere.
Terms Offered: Summer
PHIL 20405. Further Topics in Logic. 100 Units.
One of the most curious ideas in the foundations of logic to emerge over the last several decades is the idea that logic is in some sense reducible to the theory of types and computer programs. This course will introduce students to the technical material needed to understand such claims and tackle the question of whether this new way of thinking of the foundations of logic is plausible. The course will cover such topics as the lambda calculus, intuitionistic logic, the Curry Howard correspondence, and Martin-Löf type theory. Students will be assumed to have a grasp of the basic theory of first order logic. Some exposure to undergraduate level mathematics will also be helpful. (B) (II)
Instructor(s): K. Davey Terms Offered: Autumn
Prerequisite(s): Students will be assumed to have a grasp of the basic theory of first order logic. Some exposure to undergraduate level mathematics will also be helpful.
Equivalent Course(s): PHIL 30405

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

PHIL 20610. Goethe: Literature, Science, Philosophy. 100 Units.
This lecture-discussion course will examine Johann Wolfgang von Goethe’s intellectual development, from the time he wrote Sorrows of Young Werther through the final states of Faust. Along the way, we will read a selection of Goethe’s plays, poetry, and travel literature. We will also examine his scientific work, especially his theory of color and his morphological theories. On the philosophical side, we will discuss Goethe’s coming to terms with Kant (especially the latter’s third Critique) and his adoption of Schelling’s transcendental idealism. The theme unifying the exploration of the various works of Goethe will be unity of the artistic and scientific understanding of nature, especially as he exemplified that unity in “the eternal feminine.” (B) (IV)
Instructor(s): R. Richards Terms Offered: Winter
Note(s): German would be helpful, but it is not required. Assignments: four papers (5–8 pages each).
Equivalent Course(s): GRMN 25304, PHIL 30610, HIPS 26701, GRMN 35304, HIST 35304, CHSS 31202, HIST 25304, FNDL 25315, KNOW 31302

PHIL 20616. Merleau-Ponty and the Scientific View of the Human. 100 Units.
A major theme in modern philosophy is to try and understand the relationship between our view of ourselves as thinking, feeling creatures experiencing the world with our more scientific view of ourselves as mere biological creatures responding to environmental stimuli in accordance with the laws of physiology, physics and chemistry. Are these two views of human life at odds with each other? If not, why not? We will explore the views of the 20th century French philosopher Maurice Merleau-Ponty on these and related questions, focusing on his seminal work, ‘The Structure of Behavior.’

PHIL 20625. Sign and Symbol. 100 Units.
The tendency in contemporary philosophy is to conceive of a linguistic sign as a composite notion to be analyzed in terms of kind of mere physical mark or acoustic noise to which something further - a meaning or use - is assigned or added in order yield a meaningful linguistic symbol. This course will explore figures in the history of philosophy and linguistics who opposed such a conception - figures, that is, who thought that the capacity to recognize linguistic signs presupposes some prior comprehension of their real possibilities of use. Readings will be from Frege, Hilbert, early and later Wittgenstein, Franz Boas, Roman Jacobson, Morris Halle, David Kaplan, Sylvan Bromberger, and others. (B) (II)
Instructor(s): J. Conant Terms Offered: Winter
Prerequisite(s): One previous course in philosophy.
Equivalent Course(s): PHIL 30625

PHIL 20925. The Humanities as a Way of Knowing. 100 Units.
Despite intertwined histories and many shared practices, the contemporary humanities and sciences stand in relationships of contrast and opposition to one another. The perceived fissure between the “Two Cultures” has been deepened by the fact that the bulk of all history and philosophy of science has been devoted to the natural sciences. This seminar addresses the history and epistemology of what in the nineteenth century came to be called the “sciences” and the “humanities” since the Renaissance from an integrated perspective. The historical sources will focus on shared practices in, among others, philology, natural history, astronomy, and history. The philosophical source will develop an epistemology of the humanities: how humanists know what they know. Instructor(s): Lorraine Daston Terms Offered: Not offered 21-22.
Equivalent Course(s): PHIL 30925, HIST 39517, CLAS 37316, SCTH 30925, HIST 29517, CHSS 30925, KNOW 40303

PHIL 21000. Introduction To Ethics. 100 Units.
An exploration of some of the central questions in metaethics, moral theory, and applied ethics. These questions include the following: are there objective moral truths, as there are (as it seems) objective scientific truths? If so, how can we come to know these truths? Should we make the world as good as we can, or are there moral constraints on what we can do that are not a function of the consequences of our actions? Is the best life a
developments in physics and philosophy up to the present day. Along the way we will take in Descartes' theory in the Physics by providing the first formal theory of time. The course then follows theories of time through and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle's attempted resolution of the paradoxes.

This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle's attempted resolution of the paradoxes. 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?"

Instructor(s): B. Laurence
Equivalent Course(s): MUSI 30716, PHIL 31102, MUSI 24416

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.
In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers (and one historian) who attempt to answer this question, including James Griffin, Joseph Raz, John Rawls, John Tasioulas, Samuel Moyn, Jiewuh Song, and Martha Nussbaum. Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?"

Instructor(s): B. Laurence
Equivalent Course(s): INRE 31602, LLSO 21002, HMRT 21002, HIST 29319, HIST 39319, MAPH 42002, HMRT 31002, PHIL 31002

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

Instructor(s): B. Schultz
Equivalent Course(s): CRES 21008, CRES 31008, PHIL 31008

PHIL 21102. Opera as Idea and As Performance. 100 Units.
Is opera an archaic and exotic pageant for fanciers of overweight canaries, or a relevant art form of great subtlety and complexity that has the power to be revelatory? In this course of eight sessions, jointly taught by Professor Martha Nussbaum and Anthony Freud, General Director of Lyric Opera of Chicago, we explore the multi-disciplinary nature of this elusive and much-maligned art form, with its four hundred-year-old European roots, discussing both historic and philosophical contexts and the practicalities of interpretation and production in a very un-European, twenty-first century city. Anchoring each session around a different opera, we will be joined by a variety of guest experts, one each week, including a director, a conductor, a designer and two singers, to enable us to explore different perspectives. The list of operas to be discussed include Monteverdi's The Coronation of Poppea, Mozart's Don Giovanni, Rossini's La Cenerentola, Verdi's Don Carlos, Puccini's Madama Butterfly, Wagner's Die Meistersinger, Strauss's Elektra, and Britten's Billy Budd. (A) (I)

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

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

PHIL 21108. Time After Physics. 100 Units.
This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle's attempted resolution in the Physics by providing the first formal theory of time. The course then follows theories of time through developments in physics and philosophy up to the present day. Along the way we will take in Descartes' theory of
of continuous creation, Newton's Absolute Time, Leibniz's and Mach's relational theories, Russell's relational theory, Broad's growing block, Whitehead's epochal theory, McGartt's A, B and C theories, Prior's tense logic, Belnap's branching time, Einstein's relativity theory and theories of quantum gravity. (B) (II)
Instructor(s): T. Fashby Terms Offered: Spring
Equivalent Course(s): PHIL 31108, KNOW 21108, KNOW 31108, HIPS 21108, CHSS 31108

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

PHIL 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.
Instructor(s): L. Van Alstyne Terms Offered: Spring

PHIL 21206. Philosophy of Race and Racism. 100 Units.
The idea that there exist different "races" of human beings is something that most—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): T. Zimmer Terms Offered: Autumn
Equivalent Course(s): 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)
Instructor(s): B. Schultz Terms Offered: Autumn
Equivalent Course(s): HMT 21207, ENST 21207, MAPH 31207, CRES 21207, CHST 21207, PLSC 21207

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

PHIL 21225. Critique of Humanism. 100 Units.
This course will provide a rapid-fire survey of the philosophical sources of contemporary critical and theoretical analysis. We will begin with a brief discussion of the sort of humanism at issue in the critique-accounts of human life and thought that treat the individual human being as the primary unit for work in the humanities and the humanistic social sciences. This kind of humanism is at the core of contemporary common sense. It is, to that extent, indispensable in our understanding of how to move around in the world and get along with one another. That is why we will conduct critique, rather than plain criticism, in this course: in critique, one remains indebted
to the system under critical scrutiny, even while working to understand its failings and limitations. Our tour of thought produced in the service of critique will involve work by Hegel, Marx, Gramsci, Freud, Fanon, Lacan, and Althusser. We will conclude with a couple of pieces of recent work that draws from these sources. The aim of the course is to provide students with an opportunity to engage with some extraordinarily influential work that continues to inform humanistic inquiry. (A)

Instructor(s): C. Vogler Terms Offered: Spring
Equivalent Course(s): PHIL 31225, ENGL 34407, ENGL 12002

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

Instructor(s): D. Brudney Terms Offered: Autumn
Equivalent Course(s): FNDL 20205

PHIL 21411. Love and Personhood. 100 Units.
Is love, in the deepest sense of the word, something that occurs only between "persons"? Contemporary philosophers often think so. And they tend to understand "personhood", moreover, in terms of the possession of the special psychological capacity for self-reflective reasoning. But this conception of personhood notably excludes some cognitively disabled humans, infant humans, and non-human animals from the category of "persons". This raises the questions: who can love, and who can be loved? To answer these questions, we will put some influential philosophical conceptions of love and "personhood" into conversation with other contemporary philosophical work, as well as personal memoirs, literature, and film, that speak to the possibility of loving "non-persons": infants, neonates, and fetuses; the severely cognitively disabled; and non-human animals. (A)

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

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

Instructor(s): D. Burnfin Terms Offered: Spring
Prerequisite(s): Some experience with philosophy would be helpful.

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

Instructor(s): A. Ford Terms Offered: Autumn
Equivalent Course(s): FNDL 21805

PHIL 21425. Karl Marx's Theory of History. 100 Units.
This course will investigate the theory of human history developed by Marx and Engels-Historical Materialism, as it came to be known. Though we will primarily focus on texts by Marx and Engels, we will begin by considering some of Hegel's writing on history, and we will end by looking at different attempts to explain, apply, and develop the theory within the Marxist tradition.

Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): FNDL 21604, PHIL 31425

PHIL 21491. Anscombe's Intention. 100 Units.
G. E. M. Anscombe's 1957 monograph, Intention, inaugurated the discipline known as the philosophy of action. We will study that work with occasional reference to the secondary literature. (A)

Instructor(s): A. Ford Terms Offered: Winter
Equivalent Course(s): PHIL 31491
PHIL 21504. The Nature of Practical Reason. 100 Units.
Practical reason can be distinguished from theoretical or speculative reason in many ways. Traditionally, some philosophers have distinguished the two by urging that speculative or theoretical reason aims at truth, whereas practical aims at good. More recently, some have urged that the two are best known by their fruits. The theoretical exercise of reason yields beliefs, or knowledge, or understanding whereas the practical exercise of reason yields action, or an intention to do something, or a decision about which action to choose or which policy to adopt. In this course, we will focus on practical reason, looking at dominant accounts of practical reason, discussions of the distinction between practical and theoretical reasons, accounts of rationality in general and with respect to practical reason, and related topics.
Equivalent Course(s): PHIL 31504

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

PHIL 21507. Recognition in Ethics. 100 Units.
The seminar investigates the role of interpersonal self-consciousness in ethics. We will begin with the reflection on the bipolar normative nexus of the rights and duties we have toward each other as persons and then inquire into its connection to the capacity to know other minds, the capacity for other forms of non-instrumental concern for others and the capacity for communicative interaction with others. What is the relation between the status of a person, a bearer of rights, the recognition of others as persons and the practice of addressing each other in speech? Readings will include texts by Stanley Cavell, Steven Darwall, Francis Kamm, Christine Korsgaard, Thomas Nagel, Christopher Peacocke and T.M. Scanlon.
Equivalent Course(s): PHIL 31507

PHIL 21508. Enslavement and Recognition. 100 Units.
A reading of Hegel's discussion of the master-slave dialectic against the background of the history of philosophical discussion of slavery. (A) (I)
Instructor(s): M. Haase Terms Offered: Winter
Equivalent Course(s): PHIL 31508

PHIL 21512. Practical Anarchism. 100 Units.
The history of anarchism, or cooperative politics without leaders, is itself anarchic, coming in a rich diversity of forms and contexts. But from Bakunin's anarchist critique of Marx and Kropotkin's re-reading of evolutionary cooperation, through the Haymarket martyrs, Voltairine de Cleyre, Emma Goldman, and Helen Keller, down to Colin Ward, Bertrand Russell, Noam Chomsky, Ursula La Guin, and David Graeber, anarchism has repeatedly generated electrifying forms of political critique and mobilization, with political and ethical imaginaries that proved visionary. This course will explore the rich legacy of anarchist movements and philosophies, emphasizing how relevant they are to addressing the global political crises of the world today, particularly in the form of Green and Eco-anarchism, crucial forces in the movements for environmental justice and animal liberation. (A)
Instructor(s): B. Schultz Terms Offered: Winter
Equivalent Course(s): PHIL 31512

PHIL 21514. What is so good about virtue? 100 Units.
Virtue is a central concept in many traditions of moral philosophy. What is its relation to notions such as action, practical reason, norm, obligation, goodness, happiness, pleasure? Why not put any of these other notions first in one's ethical thinking? - The answer is to be found in a unique contribution that virtues, as dispositions of the human will, make to what we are, and what we are conscious of being.
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 31514

PHIL 21515. Ethics of the Enlightenment. 100 Units.
This course provides an introduction to the major ethical positions from the Enlightenment era, with primary focus to give to Hume, Smith, Rousseau, and Kant. These positions have shaped our popular thinking about ethics, moral psychology, and moral education. They also continue to directly inform dominant views in contemporary philosophy. As we read through selections from major works, we will be guided by questions about the foundations of morality and the nature of moral motivation. For example, what is the source of our distinction between good and bad? Is our moral judgment grounded in reason or the senses? How can we make sense of motivation to do the right thing, sometimes even at great personal cost? As we will see, the answers to
these questions are directly tied to the larger question of how to understand human nature and the relationship between our capacity to reason and our capacity to feel.
Equivalent Course(s): MAPH 31515

PHIL 21516. Does virtue make you happy? 100 Units.
Moral philosophers have approached their subject, the virtuous life, from different perspectives. More specifically, the ancients ask: What constitutes, and what kind of conduct advances, our happiness? while the moderns tend to ask: How is it right, or our duty, to act? The two perspectives may lead to very similar conceptions of what to do and what not to do. Nevertheless, not only as philosophers, but as agents, too, we seem to approach the project of living well quite differently, depending on whether we prefix it by should or would. - This course is to examine what is involved in the basically Aristotelian view that happiness is the central idea that ought to guide both ethical inquiry and moral orientation. What, then, do we mean by the word? What might happiness consist in - and how can we know this? Can it be attained in this life? Is good conduct conducive to it, or could it even consist in good conduct? Can the "quest for happiness" be a source of moral obligation? Does it not rather, at least occasionally, mean egoism and compete with the dictates of conscience? What do you ultimately mean to live for? - These and related questions will be discussed against the background of (chiefly contemporary) readings. (A) (I) (IV)
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 31516

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

PHIL 21605. Justice. 100 Units.
This course will explore a tradition of thought about justice extending from Plato to Kant. We will read selections from Plato's Gorgias and Republic, Aristotle's Nicomachean Ethics and Politics, Aquinas' Summa Theologica, Rousseau's On the Social Contract, and Kant's Groundwork of the Metaphysics of Morals. Open to College and graduate students. (A)
Instructor(s): A. Ford Terms Offered: Autumn
Equivalent Course(s): PHIL 31605

PHIL 21606. Justice at Work. 100 Units.
This course combines economic theory (the theory of the firm), legal theory (labor law), and labor history, with political philosophy to examine questions of justice for workers that are often ignored in academic political philosophy. The course begins by considering very basic questions from economic theory, including what markets are, and why production in the economy is organized through firms, and what economists have to say about why firms are arranged so hierarchically. Given this background, we next turn to consider injustices at the work, including worker domination, exploitation, and the casualization of employment. We consider responses including universal basic income that decouples access to goods from work; worker organization and resistance through the labor movement and tools such as collective bargaining; and finally, the reorganization of the economy to foster either shared control over firms or worker cooperatives. Along the way we consider the right to strike, the connection of race and labor, and different visions of a more just future for workers. (A)
Instructor(s): B. Laurence Terms Offered: Spring
Equivalent Course(s): PHIL 31606

PHIL 21609. Topics in Medical Ethics. 100 Units.
Decisions about medical treatment and medical policy often have profound moral implications. Taught by three philosophers, a physician, and a medical lawyer, this course will examine such issues as paternalism, autonomy, informed consent, assisted suicide, abortion, organ markets, distributive justice in health care, and pandemic ethics. (A)
Instructor(s): D. Brudney; Staff Terms Offered: Winter
Prerequisite(s): Third or fourth year standing. This course does not meet requirements for the Biological Sciences major.
Note(s): Philosophy majors: this course fulfills the practical philosophy (A) requirement.
Equivalent Course(s): BPRO 22612, HLTH 21609, HIPS 21609, BIOS 29314

PHIL 21620. The Problem of Evil. 100 Units.
Epicurus's old questions are yet unanswered. Is he [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil? (Hume, Dialogues Concerning Natural Religion) This course will consider the challenge posed by the existence of evil to the rationality of traditional theistic belief. Drawing on both classic and contemporary readings, we will analyze atheistic arguments from evil, and attempts by theistic philosophers to construct
Instructor(s): R. Hanlon Terms Offered: Autumn

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

PHIL 21724. Virtues of Citizenship. 100 Units.
What are the qualities of character that enable us to be valuable members of our political communities, the institutions that employ us, and any other groups of which we are a part? Do the right answers to these questions depend on where you are situated in the community or on the form of political constitution in question? Do they harmonize with each other? And are these the same as the qualities that make us morally good human beings? These are questions that the Ancient Greek philosophers thought hard about and we will take the works of those thinkers as our starting point and constant companions. But we will consider some moderns as well, and our goal will be to enrich our reflection about the kinds of people we ourselves would like to be. Virtues we may discuss include: civic friendship, justice, forthrightness in public speech (parrhesia), courage, and (for lack of a better term) effectiveness. (A)
Instructor(s): G. Richardson Lear Terms Offered: Spring
Equivalent Course(s): SCTR 31724, PHIL 31724

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

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

PHIL 21802. The Philosophy of Film. 100 Units.
Film has arguably become the central artistic medium of our time. It is not surprising, then, that philosophers have turned to movies as a fruitful subject for philosophy. But how have and should philosophers interact with film? In this course, we will try to answer this question. In the first part, we will explore how philosophers have reflected on the nature of film, exploring questions such as: is film “art”? Do films have authors? What is the metaphysical and epistemological status of films or the worlds that they depict? Do movies tell the truth or represent reality? Why do we watch horror movies if they disgust us? In the second part, we will examine the relationship between philosophy and film. Can films do philosophy? Can they express complex thoughts, or even arguments? Can films corrupt or improve us morally? Can movies perform social critique? To answer all of these questions, we will both read philosopher’s written reflections on film and watch philosophy rich films. (A)
Instructor(s): R. Hanlon Terms Offered: Autumn
PHIL 21821. Justice as Fairness and Social Pathologies. 100 Units.
For many decades John Rawls's theory of “justice as fairness” has been criticized from the left. One recurrent criticism is that justice as fairness cannot respond to the social pathologies that afflict modern societies. The criticism says (i) Rawls’s ideal society (his “well-ordered society”) cannot forestall the presence of significant social pathologies, and (ii) no alteration of justice as fairness that successfully responds to such pathologies could remain within a broadly liberal tradition. In the first half of the course we will read parts of A Theory of Justice as well as other Rawls writings to set the conceptual stage. In the second half we will read several recent writers from the tradition of the Frankfurt School (Axel Honneth, Rahel Jaeggi, Fabien Freyenhagen) as well as others (e.g., Miranda Fricker) who focus on social pathologies. We will ask whether (i) is true and, if it is, whether (ii) is true. (A)
Instructor(s): D. Brudney Terms Offered: Spring
Equivalent Course(s): HMRT 21821

PHIL 21834. Self-Creation as a Literary and Philosophical Problem. 100 Units.
Can we choose who to be? We tend to feel that we have some ability to influence the kind of people we will become; but the phenomenon of ‘self-creation’ is fraught with paradox: creation ex nihilo, vicious circularity, infinite regress. In this class, we will read philosophical texts addressing these paradoxes against novels offering illustrations of self-creation. (A)
Instructor(s): A. Callard Terms Offered: Spring
Equivalent Course(s): SIGN 26001

PHIL 22000. Introduction to Philosophy of Science. 100 Units.
We will begin by trying to explicate the manner in which science is a rational response to observational facts. This will involve a discussion of inductivism, Popper’s deductivism, Lakatos and Kuhn. After this, we will briefly survey some other important topics in the philosophy of science, including underdetermination, theories of evidence, Bayesianism, the problem of induction, explanation, and laws of nature. (B) (II)
Instructor(s): T. Pashby Terms Offered: Spring
Equivalent Course(s): PHIL 32000, HIPS 22000, HIST 25109, HIST 35109, CHSS 33300

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

PHIL 22003. Einstein for Everyone. 100 Units.
Einstein’s revolutions in physics led to fundamental changes in how we understand the universe. Among other things, we seem to have learned from Einstein about the existence of black holes and gravitational waves, that time is not absolute but relative, that the universe is expanding, that gravity is not a force. But how is someone who doesn’t know much physics to figure out if this or that moral really is vindicated by Einstein’s work? This course covers just enough of Einstein’s work at an elementary level to help answer such questions. High school math is required but we will provide an understanding of special and general relativity at a conceptual level, without calculations or problem sets. (B)
Instructor(s): T. Pashby Terms Offered: Winter
Equivalent Course(s): HIPS 22003, FNDL 24307

PHIL 22211. Economic Justice and the Environment. 100 Units.
This course critically examines contemporary theories of justice from an ecological perspective. We will begin by examining work in ecological economics that situates the economy in nature and challenges contemporary approaches to capitalist development. We will then consider the extent to which theories of justice can address problems related to resource depletion, sustainability, and economic growth. Readings include texts by Rawls, Armstrong, Kolers, and Stilz. In the final section of the course, we will consider approaches that seek to chart a new way forward for thinking about economic justice, including theories of degrowth and movements to revive the commons. (A) (I)
Instructor(s): N. Whalen Terms Offered: Winter
Equivalent Course(s): PHIL 32211

PHIL 22220. Marx’s Capital, Volume I. 100 Units.
We will study the first volume of Karl Marx’s Capital, attempting to understand the book on its own terms and with minimal reference to secondary literature. (A) (I)
Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): PHIL 32220, FNDL 22220
PHIL 22515. Philosophy: Practice, Form and Genre. 100 Units.
This course provides an introduction to philosophy through a consideration of the extraordinary diversity of its historical pedagogical practices and literary (and non-literary) forms and genres. "Philosophy" has been everything from a way of life to an academic profession, and "philosophizing" has been conducted in such forms and genres as Socratic conversation, scholastic debate, lectures, group discussions, dialogues, aphorisms, fables, poetry, meditations, novels, reviews, essays, treatises, music, and more. Cultivating some sense of this diversity is crucial to understanding many of the deep differences between philosophical perspectives, past and present. A and B Note(s): Course is open to undergraduates and MAPH students. Equivalent Course(s): MAPH 32250
Equivalent Course(s): MATH 32250

PHIL 22710. Philosophical Issues in Quantum Mechanics. 100 Units.
TBD
Equivalent Course(s): PHIL 32710, CHSS 32710

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

PHIL 22840. Knowing the Good. 100 Units.
In this class we’ll think about a family of problems that arise concerning moral knowledge. What is the nature of the connection - if indeed there is one - between knowing what you ought to do and actually doing it? Is moral knowledge sufficient, or necessary, for virtue? Was Socrates right to think that weakness of will ('akrasia') is impossible? How is moral knowledge acquired, and how can it be passed on between people? Are there such things as moral experts, and if so, should we defer to their judgments concerning what we ought to do? To support our thought about these topics, we’ll read a range of texts from throughout the history of philosophy, beginning with Plato and continuing to authors from the present day.
Instructor(s): Claire Kirwin Terms Offered: Spring
Equivalent Course(s): MAPH 32840, PHIL 32840

PHIL 22950. Foundationalism and Its Critics. 100 Units.
Epistemic Foundationalism is the view that all of our knowledge rests ultimately on a foundation of non-inferentially justified belief (thus, for example, in the context of Cartesian epistemology, certain judgments can be justified directly on the grounds of the "clarity and distinctness" of their contents). In this course, we will examine the various arguments that have been offered against epistemic foundationalism, and we will consider some of the most well-known attempts to articulate an anti-foundationalist conception of epistemology. Readings for the course will include writings by Peirce, James, Sellars, Davidson, Quine and Putnam among others. (B) (II)
Instructor(s): A. Vasudevan Terms Offered: Winter
Equivalent Course(s): PHIL 32950

PHIL 22951. Egalitarianism and its Critics. 100 Units.
This course introduces students to contemporary debates among political philosophers about the value of equality. We begin with arguments for and against distributive equality, the view that justice demands that everyone possess equal amounts of some good or bundle of goods. We then examine arguments for and against relational egalitarianism, the view that our relationships to one another ought ideally to be free of hierarchy. (A)
Instructor(s): T. Zimmer Terms Offered: Winter
Equivalent Course(s): PHIL 32951

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

PHIL 22961. Social Epistemology. 100 Units.
Traditionally, epistemologists have concerned themselves with the individual: What should I believe? What am I in a position to know? How should my beliefs guide my decision-making? But we can also ask each of these questions about groups. What should we -- the jury, the committee, the scientific community--believe? What can we know? How should our beliefs guide our decision-making? These are some of the questions of social epistemology Social epistemology also deals with the social dimensions of individual opinion: How should I respond to disagreement with my peers? When should I defer to majority opinion? Are there distinctively epistemic forms of oppression and injustice? If so, what are they like and how might we try to combat them? This class is a broad introduction to social epistemology. (B) (II)
Instructor(s): G. Schultheis Terms Offered: Spring
Equivalent Course(s): PHIL 32961
PHIL 22962. The Epistemology of Deep Learning. 100 Units.
Philosophers have long drawn inspiration for their views about the nature of human cognition, the structure of language, and the foundations of knowledge, from developments in the field of artificial intelligence. In recent years, the study of artificial intelligence has undergone a remarkable resurgence, in large part owing to the invention of so-called “deep” neural networks, which attempt to instantiate models of cognitive neurological development in a computational setting. Deep neural networks have been successfully deployed to perform a wide variety of machine learning tasks, including image recognition, natural language processing, financial fraud detection, social network filtering, drug discovery, and cancer diagnoses, to name just a few. While, at present, the ethical implications of these new and powerful systems are a topic of much philosophical scrutiny, the epistemological significance of deep learning has garnered significantly less attention. In this course, we will attempt to understand and assess some of the bold epistemological claims that have been made on behalf of deep neural networks. To what extent can deep learning be represented within the framework of existing theories of statistical and causal inference, and to what extent does it represent a new epistemological paradigm? (B) (II)
Instructor(s): A. Vasudevan; M. Willer Terms Offered: Spring
Equivalent Course(s): PHIL 32962

PHIL 22964. Advanced Introduction to Epistemology. 100 Units.
This course will be a broad introduction to epistemology—the study of knowledge and rationality. Here are some of the main questions we will discuss: What is knowledge? What is the best way to acquire knowledge? How can you be sure that you aren’t dreaming? What makes a belief rational? How should you revise your beliefs when you get new evidence? (B) (III)
Instructor(s): G. Schultheis Terms Offered: Autumn
Equivalent Course(s): PHIL 32964

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

PHIL 23005. Metaphysics and Ethics of Death. 100 Units.
What is death, and what is its significance for our lives and how we lead them? In this course we will tack back and forth between the metaphysics of death (What is nonexistence? Are death and pre-birth metaphysically symmetrical?) and the ethical questions raised by death (Is death a misfortune-something we should fear or lament? Should we be glad not to be immortal? How should we understand the ethics of abortion and capital punishment?) Our exploration of these issues will take us through the work of many figures in the Western philosophical tradition (Plato, Augustine, Descartes, Schopenhauer, Nietzsche, Heidegger), but we will be concentrating on the recent and dramatic flowering of work on the subject.
Instructor(s): B. Callard Terms Offered: Spring

PHIL 23010. Knowledge And Freedom. 100 Units.
In this course, we’ll be concerned with a pair of related topics: (1) If you want to know what I think, feel, imagine, or intend, I’m usually the best person to ask. Why is this? How am I able to speak about my own conscious states of mind so easily, accurately, and authoritatively? What distinguishes a conscious belief, hope, or fear from an unconscious one? (2) What’s the differences between free action and unfree action or mere behavior? It seems natural to say that in order to act freely, someone must know what he is doing, and, to a certain extent, what’s moving him to do it. What exactly is the connection between self-knowledge and freedom? Can a nonlinguistic animal act freely? (B)
Instructor(s): D. Finkelstein Terms Offered: Spring

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

PHIL 23021. Reason and Agency. 100 Units.
In this course we shall investigate the kind of rationality that is distinctive of human agency: practical rationality. We shall consider what (if anything) sets practical reasoning apart from theoretical reasoning as a special form of rationality, as well as the relation between the kind of rationality distinctive of agents and the moral character of
action. Some of the questions we shall consider are: What makes an action rational or irrational? Is it irrational to act immorally? If so, what kind of failure of rationality does that involve? Is instrumental reasoning exhaustive of practical reasoning? Is instrumental reasoning itself an 'amoral' activity? We shall read selections from: Bernard Williams, Philippa Foot, Christine Korsgaard, Kieran Setiya, Warren Quinn, David Enoch, Elizabeth Anscombe and others.

Instructor(s): R. O'Connell Terms Offered: Winter

PHIL 23026. Topics in Animal Ethics. 100 Units.

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

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

PHIL 23027. Philosophy of Animal Minds. 100 Units.

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

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

PHIL 23104. Doing Things with Words. 100 Units.

Words, it might seem, are for saying things, communicating bits of information. And, of course, they are for that. However, there all sorts of things that we can do with the use of language that go beyond simply saying things. We can, for instance, make a promise, forbid someone from doing something, or exclude someone from our community. These are all different kinds of "speech acts" we might perform, and they form the topic of speech act theory. This class, a venture into speech act theory, will look at these different types of speech acts while seeking to develop a unified framework for thinking about them based on the thought, variously spelled out by the theorists we'll read, that speech acts work by shifting the norms to which speakers take themselves to be bound. We will start with the philosophical foundations of speech act theory, starting with the pioneering work of Ludwig Wittgenstein before turning to J.L. Austin's seminal How to Do Things with Words. We will then turn to contemporary developments of speech act theory, focusing on one area where it has been most fruitfully applied and developed in recent years: social, and especially feminist, philosophy. Specific topics in this latter part of the course will include silencing and other forms of discursive injustice, consent and other kinds of sexual negotiation, derogatory, exclusionary, and oppressive speech, acts of protest, and expressions of solidarity.

Instructor(s): R. Simonelli Terms Offered: Winter

PHIL 23106. Topics in the Philosophy of Mathematics. 100 Units.

In this course, we examine the modern incarnation of the idea that the foundations of mathematics should be understood from the point of view of type theory rather than set theory. We will carefully work through the central ideas of the Curry-Howard correspondence and Martin-Lof of type theory with a view to understanding some of the central issues involved therein. (B) (II)

Instructor(s): K. Davey Terms Offered: Winter

Equivalent Course(s): PHIL 33106

PHIL 23113. Causation and Contact in Ancient Greek Physics. 100 Units.

We will survey ancient theories of causation, and the associated relationships of contact, mixture, and interpenetration. Our aim is also to understand how these theories guided the development of physics, metaphysics, and ethics more broadly. We will focus in particular on the works of Plato, Aristotle, Chrysippus, and Epicurus. Towards the end of the course, we will examine how the ancient conversation about causation and contact set the stage for the development of early modern physics and philosophy, with particular attention to the development of Hume's famous critique of causation as an empty concept. (B) (III)

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

Equivalent Course(s): PHIL 33113

PHIL 23210. The Chicago School. 100 Units.

Before there was a "Chicago School" of neo-classical economics, the School of Chicago referred to a wide-ranging set of philosophical, psychological, and pedagogical doctrines produced, in collaboration, by such prominent members of the University's faculty as the philosophers John Dewey and George Herbert Mead, and the psychologist and educator James Angell. In a 1904 entry in the Psychological Bulletin, William James announced the entrance of the Chicago School onto the American intellectual scene, proclaiming: "Chicago has a School of Thought! a school of thought which, it is safe to predict, will figure in literature as the School of
Chicago for years to come... Professor John Dewey, and at least ten of his disciples, have collectively put into the world a statement, homogeneous in spite of so many cooperating minds, of a view of the world, both theoretical and practical, which is so simple, massive, and positive that, in spite of the fact that many parts of it yet need to be worked out, it deserves the title of a new system of philosophy. At the core of this system was the simple idea that all thinking, in even its most theoretical guise, must ultimately be viewed a form of practical activity. (B) Instructor(s): A. Callard; A. Vasudevan Terms Offered: Winter Equivalent Course(s): PHIL 33210

PHIL 23401. Philosophy and Science Fiction. 100 Units.
How do we know whether our perceptual experiences really are of a real world outside of us? What determines the identity of a person over time? What does it take to be conscious, and how can we tell whether someone or something is? Could radically different languages lead to radically different forms of experience and thought? These are key questions in the philosophical fields of epistemology, Metaphysics, Philosophy of Mind, and Philosophy of Language. In this course, we’ll explore these questions (and more) as they arise in works of science fiction and consider the main philosophical proposals for tackling them with an eye to these works. The main works with which we’ll engage will be the films "The Matrix," "Moon," "Ex Machina," and "Arrival," though there will be many supplementary works of science fiction. Philosophical readings will be drawn from both historical and contemporary sources. (B) Instructor(s): R. Simonelli Terms Offered: Autumn

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

PHIL 23410. Heidegger's "Being and Time" 100 Units.
In 1927 Heidegger published a partial version of this book in a German journal, and it quickly became a sensation, challenging the deepest assumptions of the entire Western philosophical tradition. Heidegger claimed that philosophy in this tradition had "forgotten" the most important question in philosophy, the "meaning of being," and he proposed to begin to raise this question anew by a preliminary attention to the meaning of human being. This began what came to be known as "existentialism," and it revolutionized philosophical anthropology, literary and art criticism, theology, as well as numerous areas in philosophy, especially the study of the history of philosophy. This will be a lecture/discussion course devoted to a close reading of all of Being and Time. Exposure to philosophy, especially to ancient philosophy and Kant, is recommended. Instructor(s): Robert Pippin Terms Offered: Winter Prerequisite(s): Enrollment is by permission of the instructor upon application. Equivalent Course(s): SCTR 50303, PHIL 33410, SCTR 20303

PHIL 23413. An Introduction to Martin Heidegger's Sein und Zeit. 100 Units.
Though unfinished, Martin Heidegger's Sein und Zeit is one of the most influential contributions to 20th century philosophy. In it, Heidegger proposes nothing less than an exposition (in fact, a restatement) of the question of Being --- a question whose subject matter is inherently intertwined with the concerns and affairs of the inquirer. Systematizing and indeed radicalizing ideas from Nietzsche, Kierkegaard, and Husserl, Sein und Zeit is at the same a critique of the Western philosophical tradition's neglect of the Seinsfrage. In this course we will proceed systematically through Sein und Zeit, seeking to understand its basic moves, motivations, and key arguments. (B) Instructor(s): M. Willer Terms Offered: Winter Prerequisite(s): Students do not need to be able to read German. Equivalent Course(s): FNDL 24308

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

PHIL 23502. Introduction to the Philosophy of Mind. 100 Units.
What is a mind? How does the mind relate to one's brain and body? In what sense can nonhuman animals or computers think? How does our subjective experience relate to the objective world? Versions of these questions have been the focus of reflections on the mind since the beginning of philosophy, which have been grouped under the banner of 'philosophy of mind'. In this class we will examine central questions in the philosophy of mind, looking to theories that contemporary philosophers have given about the nature of the mind, and their relationship to the increasingly detailed accounts of the natural world that physical and biological
PHIL 23504. Hegel's Philosophy of Mind. 100 Units.
In the class, we will study Hegel's first part of Philosophy of Mind: the account of "subjective spirit." In the introduction, Hegel says that Aristotle's books on the soul are the only work of speculative interest on the topic. We will consider the relation to De Anima where Aristotle considers three kinds of life or soul: vegetative, perceptive, and thinking soul. For this purpose, we will look at the end of Hegel's Philosophy of Nature and then study the three sections of "subjective spirit": the account of anthropology, phenomenology, and psychology. Topics will include the role of habit or second nature in human life, the relation between self-consciousness and recognition, and the unity of theoretical and practical reason. (IV)
Instructor(s): M. Haase Terms Offered: Winter
Prerequisite(s): For our first meeting, please read Hegel's short introduction to his Philosophy of Mind.
Note(s): Literature: G.W.F. Hegel, Philosophy of Mind, A revised version of the Wallace and Miller translation.
ed. by Michael Inwood, Oxford University Press, Oxford 2010
Equivalent Course(s): PHIL 33504

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

PHIL 23701. Varieties of Philosophical Skepticism. 100 Units.
The aim of the course will be to consider some of the most influential treatments of skepticism in the post-war analytic philosophical tradition—in relation both to the broader history of philosophy and to current tendencies in contemporary analytic philosophy. The first part of the course will begin by distinguishing two broad varieties of skepticism-Cartesian and Kantian—and their evolution over the past two centuries (students without any prior familiarity with both Descartes and Kant will be at a significant disadvantage here), and will go on to isolate and explore some of the most significant variants of each of these varieties in recent analytic philosophy. The second part of the course will involve a close look at recent influential analytic treatments of skepticism. It will also involve a brief look at various versions of contextualism with regard to epistemological claims. We will carefully read and critically evaluate writings on skepticism by the following authors: J. L. Austin, Robert Brandom, Stanley Cavell, Thompson Clarke, Saul Kripke, C. I. Lewis, John McDowell, H. H. Price, Hilary Putnam, Barry Stroud, Charles Travis, Michael Williams, and Ludwig Wittgenstein. (B) (III)
Instructor(s): J. Conant Terms Offered: Spring
Prerequisite(s): This will be an advanced lecture course open to graduate students and undergraduates with a prior background in analytic philosophy.
Equivalent Course(s): PHIL 33701

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

PHIL 24002. Language and Skepticism. 100 Units.

PHIL 24015. Vagueness. 100 Units.
For each second of John's life, consider the claim that he is young at that second. Many of these claims will be clearly true: he is young at all of the seconds that make up the first year of his life. Many of these claims will be clearly false: he is not young at all of the seconds that make up his 89th year. If all of these statements are either true or false, it follows that there was a last second at which it is true to say that he is young, and a first second at which it is true to say that he is not young. But that seems wild! One second can't make the difference between a young person and an old person. This is one of the central problems raised by the phenomenon of vagueness. This course will examine a variety of philosophical issues raised by the phenomenon of vagueness in the philosophy of language, philosophical logic, epistemology, and metaphysics. Among other things, we will discuss: the philosophical significance of vagueness, the relationship between vagueness and ignorance, decision-making under indeterminacy, and the question of whether vagueness is an essentially linguistic phenomenon. (B)
Instructor(s): G. Schultheis Terms Offered: Winter
PHIL 24025. Reference and Description. 100 Units.
The question how thought and speech refers, and in particular what role descriptions play in a comprehensive philosophical analysis of referring expressions, has played an outstanding role in 20th century philosophy and remains influential until today. In this class we will trace the discussion about the relation between reference and description from Fregean beginnings to the most recent two-dimensionalist attempts to overcome Kripke’s seminal arguments against descriptive analyses of referring expressions. Throughout, we will try to reach a better understanding of why questions about reference and description are of foundational importance for a range of topics that are central to philosophical theorizing, including the analysis of propositional attitudes such as belief and knowledge, the nature of possibility and necessity, the question of whether there is a level of mental experience that is epistemically transparent, the relation between thought and language, the role of the principle of compositionality in semantics, and the intersection between semantics and pragmatics. (B)
Instructor(s): M. Willer Terms Offered: Autumn
Equivalent Course(s): PHIL 34025

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): T. 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 economics. In this course, we will bring work in neo-Aristotelian ethics and neo-classical economics into conversation with empirical work from behavioral economics and behavioral ethics, to read, write, talk, and think about cultivating wisdom in our economic dealings. While our focus will be on business, the kinds of problems we will consider, and the ways of addressing these, occur in ordinary life more generally - at home, in academic settings, and in our efforts to participate in the daily production and reproduction of sound modes of social interaction. (A)
Instructor(s): C. Vogler Terms Offered: Winter
Equivalent Course(s): ECON 12300

PHIL 24100. Consciousness. 100 Units.
In the first third of the course, we'll be discussing an argument to the effect that, in order for empirical knowledge to be so much as possible (so: in order for radical skepticism not be intellectually obligatory), we must enjoy a 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).
Instructor(s): D. Finkelstein Terms Offered: Autumn
Prerequisite(s): Either two courses in the Department of Philosophy, or Philosophical Perspectives plus one course in the Department of Philosophy.

PHIL 24201. The Philosophy of Donald Davidson. 100 Units.
This course investigates the philosophical views of one of the most prominent philosophers of the second half of the twentieth century, Donald Davidson. We will focus on his later work, which is not so widely discussed as his earlier work, and which revolves around the articulation and defence of his triangulation argument, an argument that purports to shed light on the nature and possibility of language and thought. We will discuss and assess the plausibility of various interpretations of the argument, exploring its implications for how we conceive of the relationship between mind and world. Readings will include papers by Davidson and responses by his critics. (B) (III)
Instructor(s): O. Sultanescu Terms Offered: Winter
Equivalent Course(s): PHIL 34201

PHIL 24208. Cicero on Friendship and Aging. 100 Units.
TBD
Equivalent Course(s): CLAS 28614, LATN 28614, RETH 38614, PHIL 34208, FNDL 24208, PLSC 52403

PHIL 24260. Ethical Knowledge. 100 Units.
What sort of knowledge do we have when we claim that what we ought to do is the right or moral thing to do? In this course we shall look at different contemporary attempts to answer this question, as
PHIL 24602. The Analytic Tradition: From Frege to Ryle. 100 Units.
This course will introduce students to the analytic tradition in philosophy. The aim of the course is to provide an overview of the first half of this tradition, starting from the publication of Frege’s Begriffsschrift in 1879 and reaching up to the publication of Ryle’s The Concept of Mind in 1949 and the posthumous publication of Wittgenstein’s Philosophical Investigations in 1953. The course will focus on four aspects of this period in the history of analytic philosophy: (1) its initial founding phase, as inaugurated in the early seminal writings of Gottlob Frege, G. E. Moore, Bertrand Russell, as well as Ludwig Wittgenstein’s Tractatus; (2) the inheritance and reshaping of some of the central ideas of the founders of analytic philosophy at the hands of the members of the Vienna Circle and their critics, especially as developed in the writings of Otto Neurath, Rudolf Carnap, Moritz Schlick, and W. V. O. Quine, (3) the cross-fertilization of the analytic and Kantian traditions in philosophy and the resulting initiation of a new form of analytic Kantianism, as found in the work of some of the logical positivists, as well as in the writings of some of their main critics, such as C. I. Lewis; (4) the movement of Ordinary Language Philosophy and Oxford Analysis, with a special focus on the writings of Gilbert Ryle and the later Wittgenstein. (B)
Instructor(s): M. Kremer Terms Offered: Winter
Prerequisite(s): Recommend at least one of History II or History III for undergraduates.
Equivalent Course(s): PHIL 34603, GRMN 37314, PHIL 34716, SCTH 37316, FNDL 27316, PLSC 37316

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

PHIL 24716. Friedrich Nietzsche’s Thus Spoke Zarathustra. 100 Units.
TBD
Equivalent Course(s): GRMN 37314, PHIL 34716, SCTH 37316, FNDL 27316, PLSC 37316

PHIL 24717. Nietzsche’s Thus Spoke Zarathustra - Books III and IV. 100 Units.
TBD
Equivalent Course(s): GRMN 37315, PLSC 37317, SCTH 37317, PHIL 34717, FNDL 27317

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

PHIL 24800. Foucault and The History of Sexuality. 100 Units.
This course centers on a close reading of the first volume of Michel Foucault’s "The History of Sexuality", with some attention to his writings on the history of ancient conceptualizations of sex. How should a history of sexuality take into account scientific theories, social relations of power, and different experiences of the self? We discuss the contrasting descriptions and conceptions of sexual behavior before and after the emergence of a science of sexuality. Other writers influenced by and critical of Foucault are also discussed.
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): One prior philosophy course is strongly recommended.
Equivalent Course(s): KNOW 27002, FNDL 22001, CMLT 25001, RLST 24800, GNSE 23100, HIPS 24300

PHIL 24803. Political Philosophy: Hume and Rousseau. 100 Units.
In this course we will look at central texts by Hume and Rousseau. We will be trying to understand them in their own terms, not as precursors to, say, Kant. We will connect these writers to other intellectual movements of their time, reading works of fiction along with the philosophical texts. Writers to be read include Butler, Diderot, Hume, Rousseau and Austen.
Instructor(s): R. Hanlon Terms Offered: Winter
Equivalent Course(s): FNDL 20204

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.
An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.
Instructor(s): A. Brooks Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): CLCV 22700

PHIL 25101. Aristotle’s De Anima with Aquinas’s Commentary. 100 Units.
There is perhaps no better introduction to Thomas Aquinas’s philosophy of human nature than his still influential commentary on Aristotle’s classic treatment of soul and its powers, the De anima. Writing the commentary was in fact part of Thomas’s preparation for the section on man in the Summa theologiae. Naturally he also had other sources, but he drew much of his method and many of his terms and principles from Aristotle’s work. Our default text consists of English translations of the commentary and of the nearly word-for-word Latin rendering of the De anima that Thomas used. We will work through the entire text; our main goal will be simply to understand it. (B) (IV)
Instructor(s): S. Brock Terms Offered: Spring
Prerequisite(s): Undergraduates should either be Philosophy majors or obtain the consent of the Professor.
Note(s): If possible, our classroom will be screen-free.
Equivalent Course(s): PHIL 35101, FNDL 24309

PHIL 25102. Aquinas on Justice. 100 Units.
Aquinas regards justice as the preeminent moral virtue, and in the Summa theologiae he devotes more Questions to it than to any other virtue (II-II, qq. 57-79). With occasional help from other passages of his, and with an eye to his sources (especially Aristotle) and to later thinkers, we will first work through his general accounts of the object of justice (ius-the just or the right), justice as a virtue, the nature of injustice, and the distinction between distributive and commutative justice. Then, as time permits, we will discuss selected texts on more specific topics such as judicature, restitution, partiality, murder, theft, verbal injuries, fraud, and usury. (A)
Instructor(s): J. Stern Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): FNDL 24304

PHIL 25110. Maimonides and Hume on Religion. 100 Units.
This course will study in alternation chapters from Maimonides’ Guide of the Perplexed and David Hume’s Dialogues concerning Natural Religion, two major philosophical works whose literary forms are at least as important as their contents. Topics will include human knowledge of the existence and nature of God, anthropomorphism and idolatry, religious language, and the problem of evil. Time permitting, we shall also read other short works by these two authors on related themes. (B) (III)
Instructor(s): J. Stern Terms Offered: Spring
Equivalent Course(s): PHIL 35110, JWSC 26100, MDVL 25110, FNDL 25110, RLST 25110, HIJD 35200

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

PHIL 25201. Ancient Philosophies as Ways of Life. 100 Units.
Contemporary philosophy is often seen as one academic discipline among many. But throughout much of its history, philosophy was not conceived of as narrow discipline, but as an all-encompassing "way of life"—even the most abstract theoretical contemplation was embedded within concrete, practical concerns and a view of the good life. We will explore this alternative conception of philosophy by examining central ancient Greek and Roman philosophical traditions, seeing how those philosophers saw their thinking as describing, instantiating, and guiding entire ways of living. Thinkers to be discussed include Plato, Aristotle, Epicurus, Marcus Aurelius, and Sextus Empiricus. We will also look to interpreters of the ancient tradition that seek to revitalize this alternative conception, such as Pierre Hadot, John Cooper, and Michel Foucault. In doing so, we will not only survey ancient Greek and Roman thought, but assess whether this alternative conception of philosophy remains viable and how one might live an examined, philosophical life. (A)
Instructor(s): R. Hanlon Terms Offered: Winter
PHIL 25209. Emotions, Reason, and Law. 100 Units.
Emotions figure in many areas of the law, and many legal doctrines (from reasonable provocation in homicide to mercy in criminal sentencing) invite us to think about emotions and their relationship to reason. In addition, some prominent theories of the limits of law make reference to emotions. (Thus Lord Devlin and, more recently, Leon Kass have argued that the disgust of the average member of society is a sufficient reason for rendering a practice illegal, even though it does no harm to others. J. S. Mill and Herbert Hart argue against this view, but preserve a role for some emotions in the law.) Emotions, however, are all too rarely studied closely, with the result that both theory and doctrine are often confused. The first part of this course will study major theories of emotion, asking about the relationship between emotion and cognition, focusing on philosophical accounts, but also learning from anthropology, psychology, and psychoanalytic thought. We will ask how far emotions embody cognitions, and of what type, and then we will ask whether there is reason to consider some or all emotions "irrational" in a normative sense. We then turn to the criminal law and select areas of constitutional law, asking how specific emotions figure in doctrine and theory: anger, fear, compassion, disgust, guilt, and shame. (A) (I) Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. All other students may enroll without permission.
Note(s): Requirements: regular class attendance; an 8 hour take-home final exam OR, if special permission is given, a 20-25 page paper. BECAUSE THE LAW SCHOOL NOW BEGINS THE SPRING QUARTER BEFORE OTHER UNITS, AND ENDS EARLIER TOO. PLEASE BE AWARE THAT ANYONE WISHING TO TAKE THE CLASS HAS TO BE WILLING TO ATTEND CLASS STARTING ON MARCH 21, PRESUMABLY IN PERSON. Equivalent Course(s): GNSE 38300, PHIL 35209, GNSE 28210, RETH 32900, PLSC 49501

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

PHIL 25402. Freud and Philosophy. 100 Units.
TBD
Equivalent Course(s): FNDL 22801, PHIL 35402, SCTH 34401

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

PHIL 25406. Race, Gender, and the Production of Knowledge. 100 Units.
To what extent does "what we know" have to do with who we are? This advanced undergraduate seminar explores the field of "social epistemology" with a special emphasis on gender and race. We will examine classical models of knowledge in contrast to contemporary models of epistemic interdependence, focusing on how the production of knowledge is impacted by group social structures and what social practices must be in place to ensure that voices of the marginalized are heard and believed. Looking at examples from literature and our ordinary lives, we will investigate how race and gender intersect with these issues, especially on the topics of testimony, White ignorance, and epistemic injustice. Finally we will explore the possibility of an ethical epistemic future, asking how we can redress wrongdoing and construct communities of epistemic resistance and epistemic justice.
Instructor(s): E. Dupree Terms Offered: Spring
Prerequisite(s): Third-year and above philosophy or fundamentals majors.
Equivalent Course(s): KNOW 25406, GNSE 25406, CRES 22506
PHIL 2503. Junior Seminar: My Favorite Readings in the History and Philosophy of Science. 100 Units.
This course introduces some of the most important and influential accounts of science to have been produced in modern times. It provides an opportunity to discover how philosophers, historians, anthropologists, and sociologists have grappled with the scientific enterprise, and to assess critically how successful their efforts have been. Authors likely include Karl Popper, Thomas Kuhn, Robert Merton, Steven Shapin, and Bruno Latour.
Instructor(s): R. Richards Terms Offered: Autumn
Equivalent Course(s): HIST 25503, HIPS 29800

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

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

PHIL 25706. Phaedo. 100 Units.
This class will be a close reading of Plato’s Phaedo, which is a dialogue about what it means to die, and what kinds of things escape death. In addition to interesting ourselves in the-dramatic and philosophical-structure of the dialogue as a whole, we will carefully examine each of Socrates’ arguments for the immortality of the soul. We will also read some contemporary philosophical literature both on the Phaedo itself and on the problem of the afterlife. (IV)
Instructor(s): A. Callard Terms Offered: Winter
Equivalent Course(s): FNDL 25706, PHIL 35706

PHIL 25711. Genesis: Philosophical, Midrashic, and Mystical Readings. 100 Units.
In this introductory class, we shall explore the Jewish tradition of interpreting the first chapters of genesis: We will read from the Midrash Bereshit Rabba, the mystical midrash of the Zohar, the great medieval commentators (Rashi, Nachmanides), and the philosophical commentaries of Maimonides.
Prerequisite(s): Open to undergraduates with instructor consent.
Equivalent Course(s): STH 35711, PHIL 35711, STH 25711

PHIL 25819. Stoic and Epicurean Ethics. 100 Units.
In this course we will devote roughly equal time to these profoundly influential, appealing, and often dueling, philosophical schools. Our focus will be on their theories of nature, and especially of human nature; their views of pleasure, fear, and their role in human life; their accounts of virtue and of friendship; and, above all, their arguments for their differing conceptions of the human good: pleasure (according to the Epicureans) or “living in agreement with nature” (according to the Stoics). Readings will include selections from Epicurus, Lucretius, Cicero, and Epictetus. (A)
Instructor(s): G. Richardson Lear Terms Offered: Spring
Prerequisite(s): Humanities Core.

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.
A survey of the thought of some of the most important figures of the period from the fall of Rome to the Scottish Enlightenment. The course will begin with an examination of the medieval hylomorphism of Aquinas and Ockham and then consider its rejection and transformation in the early modern period. Three distinct early modern approaches to philosophy will be discussed in relation to their medieval antecedents: the method of doubt, the principle of sufficient reason, and empiricism. Figures covered may include Ockham, Aquinas, Descartes, Avicenna, Princess Elizabeth, Émilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.
Instructor(s): D. Moerner Terms Offered: Winter
Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.
Equivalent Course(s): HIPS 26000, MDVL 26000
PHIL 26004. Early Modern Philosophy Beyond the Canon. 100 Units.
The period from 1600 to 1800 saw an explosion of new philosophical positions in Europe. This period has a tendency to be studied not on its own terms, but rather through later historical reconstructions. It is particularly common to focus only on "rationalists" and "empiricists" while neglecting anyone who doesn't fit neatly into these constructed categories. This course aims to come to a deeper understanding of early modern philosophy through a study of non-canonical thinkers and neglected texts by canonical thinkers. Our particular focus will be different conceptions of the proper method of philosophy. There will also be a focus on the thought of early modern women. Thinkers covered may include Petrus Ramus, Francis Bacon, Francisco Suarez, Thomas Hobbes, Margaret Cavendish, Anne Conway, Mary Astell, John Norris, George Berkeley, Anton Amo, and Mary Shepherd. (B) (V)
Instructor(s): D. Moerner Terms Offered: Autumn
Equivalent Course(s): PHIL 36004

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

PHIL 26520. Mind, Brain and Meaning. 100 Units.
What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millenia. 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 alternatives models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics and computer science. (B) (II)
Instructor(s): J. Bridges; L. Kay; C. Kennedy Terms Offered: Autumn
Equivalent Course(s): NSCI 22520, PSYC 26520, LING 26520, LING 36520, COGS 20001, PHIL 36520, PSYC 36520

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.
The philosophical ideas and methods of Immanuel Kant’s “critical” philosophy set off a revolution that reverberated through 19th-century philosophy. We will trace its effects and the responses to it, focusing on the changing conception of philosophical ethics. Kant’s famous Groundwork of the Metaphysics of Morals rejects any appeal to nature or religious authority grounding all ethical obligations in the very idea of freedom or autonomy conceived as something that is for everyone. At the same time, Kant’s own work and much of the tradition that follows seems deeply shaped by racism, sexism, and elitism. We will investigate this tension in the tradition that led inter alia to the modern university. We will discuss works by Immanuel Kant, John Stuart Mill, Frederick Douglass, G.W.F. Hegel, Harriet Taylor Mill, Karl Marx, Rosa Luxemburg, and W.E.B. Du Bois.
Instructor(s): M. Haase Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities.

PHIL 27201. Spinoza. 100 Units.
Seventeenth-century philosopher Benedict de Spinoza was expelled from his Jewish community at the age of twenty-three, and has been publicly reviled for much of the last 350 years. But how could a philosopher—let alone one who is famous, more than anything else, for his metaphysics—provoke such a visceral reaction? In this course, we’ll examine many of Spinoza’s metaphysical doctrines which caused such controversy, as well as their impact on our understanding of religion and human nature. Topics to be discussed include: revelation and miracles as natural events; pantheism; substance monism; necessitarianism; mind and body as “one and the same thing”; and teleology.
Instructor(s): A. Silverman
Equivalent Course(s): PHIL 37201, FNDL 27201

PHIL 27202. Introduction to Spinoza’s Ethics. 100 Units.
As we read this work we will be concerned with its place in history of philosophy and we shall engage with some of its contemporary readers.
Terms Offered: Not offered in 21-22.
Equivalent Course(s): PHIL 37202, SCTH 30105

PHIL 27209. Soren Kierkegaard/Johannes Climacus: Concluding Unscientific Postscript. 100 Units.
This seminar will be a close reading of Kierkegaard’s text, written under the pseudonym of “Johannes Climacus.” Among the topics to be discussed are: the nature and task of subjectivity, what it is for subjectivity to be truth,
irony and humor, what it is for a communication to be successful, ethical versus religious outlooks, the peculiar requirements of being a Christian.

Instructor(s): J. Lear
Terms Offered: Winter
Prerequisite(s): For Philosophy and Fundamentals majors
Equivalent Course(s): FNDL 22616

PHIL 27213. The Philosophy of Stanley Cavell. 100 Units.
The aim of this first course will be to offer a careful reading of three quarters of Stanley Cavell’s major philosophical work, The Claim of Reason. The course will concentrate on Parts I, II, & IV of the book (with only very cursory discussion of Part III). We will look at other writings by Cavell insofar as they directly assist in an understanding of this central work of his. In particular, we will focus on Cavell’s treatment of the following topics: criteria, skepticism, agreement in judgment, speaking inside and outside language games, the distinction between specific and generic objects, the relation between meaning and use, our knowledge of the external world, our knowledge of other minds, the concept of a non-claim context, the distinction between knowledge and acknowledgment, and the relation between literary form and philosophical content. We will read background articles by authors whose work Cavell himself discusses in the book, as well as related articles by Cavell. We will also discuss several of the better pieces of secondary literature on the book to have appeared over the course of the last three decades. Though no separate time will be given over to an independent study of Wittgenstein’s philosophy, we will take the required time to understand those particular passages from Wittgenstein to which Cavell himself devotes extended attention in his book and upon which he builds his argument.

Instructor(s): J. Conant
Terms Offered: Spring
Prerequisite(s): One previous course in philosophy.
Equivalent Course(s): FNDL 27213, PHIL 37213

PHIL 27379. Reparations. 100 Units.
This course focuses on growing philosophical literature on reparations, with special emphasis on the legacy of racialized slavery in the United States. As we’ll see, the debate over reparations raises a number of complex philosophical problems: what does it mean today to atone for hundreds of years of slavery, given that those who enslaved other human beings and those who were enslaved are now long dead? Indeed, who today has an obligation to atone for it? What must they do in order to atone for it? And who should have the authority to decide what a successful atonement or rectification would look like? These questions cannot be answered decisively without a precise account of the wrongs intrinsic to the institution of slavery, on the one hand, and its various afterlives, on the other. Some of the authors we’ll read include: Bernard Boxill, Angela Davis, Fredrick Douglass, W.E.B. Du Bois, C.L.R. James, Charles Mills, Robert Nozick and Jeremy Waldron. (A)

Instructor(s): T. Zimmer
Terms Offered: Winter
Equivalent Course(s): CRES 27379

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): M. Boyle
Terms Offered: Winter
Equivalent Course(s): HIPS 25001, CHSS 37901, FNDL 27800, PHIL 37500

PHIL 27503. Kant’s Critique of Practical Reason. 100 Units.
In this course we will read through the Critique of Practical Reason, a short but dense work which contains the most complete expression of Kant’s mature practical philosophy. We will go beyond the famous formulations of the categorical imperative found in the more widely read Groundwork of the Metaphysics of Morals, and try to understand the problems Kant aims to address in his moral investigations. We will be guided by questions like the following: what distinguishes good from bad willing? What role does sensible desire play in the life of the virtuous person? How does our capacity to reason shape the way we desire and experience the world? What is the nature of moral motivation? How do the ideas of freedom, God, and immortality of the soul figure in Kant’s philosophical system? And finally, how does Kant’s view relate to those of his early modern predecessors? In addition to the Critique of Practical Reason, we will look at excerpts from Kant’s other practical works, as well as contemporary secondary source material. Completion of the general education requirement in the humanities. One prior philosophy course is strongly recommended.

Equivalent Course(s): MAPH 37503

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

PHIL 27522. Aristotle’s Ethics. 100 Units.
The seminar will combine a careful reading of Aristotle’s Nicomachian Ethics with philosophical considerations of fundamental problems involved in being human discussed in the text: happiness, virtue, courage, friendship, decision, political and contemplative life. (II)
Instructor(s): Jonathan Lear Terms Offered: Autumn
Prerequisite(s): Consent required for graduates and undergraduates.
Equivalent Course(s): SCTH 37522, PHIL 37522, FNDL 27522

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 27600. The Problem of Logically Alien Thought and its Aftermath. 100 Units.
In what sense, if any, do the laws of logic express necessary truths? The course will consider four fateful junctures in the history of philosophy at which this question received influential treatment: (1) Descartes on the creation of the eternal truths, (2) Kant’s re-conception of the nature of logic and introduction of the distinction between pure general and transcendental logic, (3) Frege’s rejection of the possibility of logical aliens, and (4) Wittgenstein’s early and later responses to Frege. We will closely read short selections from Descartes, Kant, Frege, and Wittgenstein, and ponder their significance for contemporary philosophical reflection by studying some classic pieces of secondary literature on these figures, along with related pieces of philosophical writing by Jocelyn Benoist, Matt Boyle, Cora Diamond, Peter Geach, John MacFarlane, Adrian Moore, Hilary Putnam, Thomas Ricketts, Sebastian Rödl, Richard Rorty, Peter Sullivan, Barry Stroud, Clinton Tolley, and Charles Travis.
Instructor(s): J. Conant Terms Offered: Autumn
Note(s): The course is open to advanced undergraduates and graduate students with prior background in philosophy.
Equivalent Course(s): PHIL 37600

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

PHIL 28006. Philosophical Fiction: Proust’s In Search of Lost Time. 100 Units.
We will discuss all seven volumes of Proust’s magisterial novel, IN SEARCH OF LOST TIME (1913-1927). The novel is well known for its treatment of a large number of philosophical issues: including self-identity over time, the nature of memory, social competition and snobbery, the nature of love, both romantic and familial, the role of fantasy in human life, the nature and prevalence of jealousy, the nature and value of art, the chief characteristics of bourgeois society, and the nature of lived temporality. Our interest will be not only in these issues but also in what could be meant by the notion of a novelistic “treatment” of the issues, and how such a treatment might bear on philosophy as traditionally understood. We shall use the Modern Library boxed set of seven volumes for the
English translation, and for those students with French, we will use the Folio Collection paperbacks of the seven volumes. (I)
Instructor(s): Robert Pippin and Joshua Landy Terms Offered: Spring. Course will be taught spring 2019
Prerequisite(s): In order to be able to do so in a ten week quarter, student must announce their intention to register for the course before the end of the Spring quarter 2018, and pledge to have read the entire novel before the March 2019 beginning of the seminar. (They can do so by emailing Robert Pippin at rbp1@uchicago.edu)
Equivalent Course(s): SCTH 38006, FNDL 28006, PHIL 38006

PHIL 28010. Introduction to Philosophy of Language. 100 Units.
An introduction to philosophical thought about the nature of language. The questions we will address include: What is meaning? What is truth? How does language relate to thought? How do languages relate to each other? What is metaphor? What is fiction? The focus will be on classic work in the analytic tradition (Frege, Russell, Wittgenstein, Carnap, Tarski, Quine, Austin, Grice, Davidson, Donnellan, Putnam, Searle, Kaplan, Kripke) but we will also read, and relate to this modern work, some current work in the philosophical literature and some seminal discussions of language in the writings of Plato and Aristotle.
Instructor(s): B. Callard Terms Offered: Autumn

PHIL 28011. Gut Feelings and Fake News. 100 Units.
In this course, we will examine the psychological bases of knowledge and inquire into their wider epistemological significance. Our guiding aim is to understand some of the ways in which our reliance on intuition, heuristics, and gut feelings shape our attitudes toward "fake news"—or deliberate misinformation and manipulation—in its many guises. Three questions will guide our investigation. First, how should insights about the rationality (or lack thereof) of gut feelings inform the way we think about fundamental issues in epistemology? We will consider, for example, justification, the nature of evidence, the reliability of testimony, and intellectual virtues and vices. Second, might some of the reasoning biases that are typically deemed irrational be, at least in some contexts, rational? Third, insofar as our gut feelings do produce irrational behavior, what lessons should we draw about our own thinking and the ways in which we evaluate and engage in discourse? What normative principles might we adopt that both (a) give due place to our deep dependence upon gut feelings and (b) help mitigate their potentially pernicious effects? (B)
Instructor(s): M. Brown Terms Offered: Autumn

PHIL 28115. The Films of Robert Bresson: Contemplative Cinema and Poetic Thinking. 100 Units.
Bresson's films are known for their minimal and highly original style, the avoidance of any reliance on theatrical conventions, the use of nonprofessional actors ("models," he called them), unusual and "unnatural" editing techniques, distinctive pacing, and for its themes of grace, redemption, fate, moral severity, and several other philosophical and religious issues in the lives of the characters. This course will explore Bresson's innovations as aiming at a new form of contemplative cinema, one in which style is a matter of a kind of poetic thinking (as understood by Martin Heidegger), a reflective interrogation of philosophical issues that for which traditional philosophy is inadequate. We shall watch and discuss his films: Les dames du Bois de Boulogne (1945); The Diary of a Country Priest (1951); A Man Escaped (1956); Pickpocket (1959); Au hazard Balthasar (1966); Mouchette (1967); Four Nights of a Dreamer (1971) and L'argent (1983). Readings will include, among others, Bresson's Notes on the Cinematograph and Bresson on Bresson; Paul Schrader, The Transcendental Style in Film, selected essays about particular films, and selections from Heidegger.
Instructor(s): R. Pippin Terms Offered: Spring
Prerequisite(s): Consent required.
Equivalent Course(s): CMST 28115, CMST 38115, SCTH 38115, PHIL 38115

PHIL 28202. Hegel's Phenomenology of Spirit. 100 Units.
Our goal in this course will be to read through and understand the most important chapters of Hegel's revolutionary book. Main topics will include Hegel's new conception of philosophy and philosophical methodology, his agreements and disagreements with Kant, the nature of self-consciousness and human mindedness in general, individuality and sociality, and the relation between philosophy and history. (V)
Instructor(s): Robert Pippin Terms Offered: Winter
Prerequisite(s): Undergraduates should have some background in philosophy; a knowledge of Kant would be especially helpful.
Equivalent Course(s): FNDL 23410, PHIL 38202, SCTH 38003, CHSS 38003

PHIL 28210. Psychoanalysis and Philosophy. 100 Units.
An introduction to psychoanalytic thinking and its philosophical significance. A question that will concern us throughout the course is: What do we need to know about the workings of the human psyche—in particular, the Freudian unconscious—to understand what it would be for a human to live well? Readings from Plato, Aristotle, Freud, Bion, Betty Joseph, Paul Gray, Lacan, Lear, Loewald, Edna O'Shaughnessy, and others.
Equivalent Course(s): SCTH 37501, PHIL 38209, FNDL 28210, HIPS 28101

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

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

PHIL 29110. Plato on Knowledge. 100 Units.
This course will examine Plato's theory of knowledge in his "late" dialogues—especially Plato's ideas about the philosopher's pursuit of knowledge in the Sophist, Statesman, and Philebus. We will focus on the method of "dialectic" and its connection to the so-called method of "collection and division" as essential philosophical tools in Plato's late writing. Topics will include natural kinds, the relationship between natural and social science, and the metaphysical views that form the backdrop of Plato's methodological writings. We will also spend some time discussing related dialogues, such as the Theaeutetus, Phaedrus, and Timaeus, as well as contemporary work on natural kinds. (B) (III)
Instructor(s): J. Proios Terms Offered: Autumn
Prerequisite(s): Third-year undergraduates and above.
Equivalent Course(s): FNDL 29110, PHIL 39110

PHIL 29200. Junior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.
Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.
Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29405. Advanced Logic. 100 Units.
This class will explore dependent type theory, with a focus on the identity relation. Different ways of thinking of the identity relation will be examined, culminating in a presentation of the Univalence axiom and a discussion of its role as a potential foundation for mathematics. (B) (II)
Instructor(s): K. Davey Terms Offered: Winter
Prerequisite(s): Although background material will be discussed in the first lectures, students will be expected to have some familiarity with the lambda calculus and the theory of types. Interested students without this background should contact the instructor in advance to discuss possible material to read to help prepare for the course.
Equivalent Course(s): HIPS 20905, CHSS 39405, PHIL 39405

PHIL 29425. Logic for Philosophy. 100 Units.
Key contemporary debates in the philosophical literature often rely on formal tools and techniques that go beyond the material taught in an introductory logic class. A robust understanding of these debates—and, accordingly, the ability to meaningfully engage with a good deal of contemporary philosophy—requires a basic grasp of extensions of standard logic such as modal logic, multi-valued logic, and supervaluations, as well as an appreciation of the key philosophical virtues and vices of these extensions. The goal of this course is to provide students with the required logic literacy. While some basic metalogical results will come into view as the quarter proceeds, the course will primarily focus on the scope (and, perhaps, the limits) of logic as an important tool for philosophical theorizing. (B)
Instructor(s): M. Willer Terms Offered: Spring
Prerequisite(s): Introduction to Logic (PHIL 20100/30000) or its equivalent.
PHIL 29601. Intensive Track Seminar. 100 Units.
In this seminar we engage in an in-depth examination of a focused philosophical topic—akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic. Instructor(s): J. Bridges Terms Offered: Autumn
Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29617. Force. 100 Units.
The concept of a force is fundamental to post-Newtonian physics. But what is a force, and how did we come to think of natural phenomena in terms of forces? This course will investigate the philosophical development of the concept of force from its origins in early modern philosophy (Suarez, Leibniz) to its maturity in the philosophy and science of the 18th and 19th centuries (Kant, Newton, Hegel). In particular we will investigate Leibniz’s suggestion that “physical forces are nothing but the entelechies of the ancients” —the idea that forces play the conceptual role of Aristotelian forms, in ancient and medieval physics. Central to our project will be the question of how the qualitative features of reality can be quantified.
Instructor(s): Arnold Brooks Terms Offered: Spring
Equivalent Course(s): PHIL 39617

PHIL 29640. Mathematics in the History of Philosophy. 100 Units.
What is the object of mathematics? Where does mathematics derive its certainty from? Does it originate from the pure intellect or from empirical experience? Why is mathematics miraculously efficacious” in its application to nature? What is lost and gained in the development of mathematics and how does it shape our worldview? These have been central issues that philosophers since the Antiquity have occupied themselves with, and in many ways, they have shaped the trajectory of the history of philosophy. Philosophers’ answers to these questions have constantly evolved in light of the development of the mathematical sciences as well as the intellectual context of each generation. This course introduces classical texts and debates on the above-mentioned epistemological issues, including the writings of Aristotle, Descartes, Kant, Helmholtz, Frege, Husserl, and beyond.
Instructor(s): Biying Ling Terms Offered: Spring. Spring 2021
Note(s): HIPS Tutorial, offered in Spring 2021.
Equivalent Course(s): HIPS 29640

PHIL 29642. Tutorial: The Science and Philosophy of Artificial Intelligence. 100 Units.
This course will focus on the history and science of the development of AI from the cybernetics movement, to logic and expert systems GOFL period, recommender systems and deep neural networks (both in their initial and contemporary manifestations). Students will learn how these systems actually work, what tasks they were envisioned to be useful for, and what a study of these systems was and is thought to tell us about cognition, intelligence, and the world. In parallel, students will engage with literature in the philosophy of AI that seeks to interpret and challenge the science and rationale of these systems as well as ask and attempt to answer novel questions concerning the epistemology of deep neural networks. Students will also engage directly and philosophically with actual scientific literature that uses artificial intelligence.
Instructor(s): E. Duede Terms Offered: Winter. Offered in Winter 2022.
Equivalent Course(s): HIPS 29640

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

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

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

PHIL 29904. Ethics in the Digital Age. 100 Units.
An investigation of the applied ethics of technology in the 21st century. Fundamental debates in applied ethics are paired with recent technological case studies. Topics covered include moral dilemmas, privacy, consent, human enhancement, distributed responsibility, and technological risks. Case studies include self-driving cars,
In this course we ask the fundamental question each one of us faces: how should we spend our time on this Earth? How should we live, individually and collectively? What sort of life constitutes a happy, successful, flourishing, meaningful life? Is morality objective or subjective? What are we obligated, and permitted, to do? How are the goods of a society distributed in a just society? Drawing on the insights contained in ancient and modern philosophical texts, the power of debates to provide philosophical illumination, and the inspiring setting of the City of Chicago, this course attempts to help students toward their own answer to the most important questions.

Instructor(s): Benjamin Callard Terms Offered: Summer

PHIL 29905. 17th Century Political Philosophy: Hobbes and Spinoza. 100 Units.

An examination of the political philosophies of Thomas Hobbes and Benedict Spinoza. Each thinker, responding to contemporary political crises, developed theories of the absolute right of states, and connected this absolute right to the power of a state. This course will examine these theories in relation to popular sovereignty, and explore whether either thinker has room for the possibility of radical democracy. Primary literature will focus on Hobbes’s Leviathan and Spinoza’s Theological-Political Treatise and Political Treatise. Secondary literature will look at the reception of these thinkers around the world, including work by Richard Tuck, Alexandre Matheron, Antonio Negri, and Sandra Leonie Field. (A) (V)

Instructor(s): D. Moerner

Note(s): Discussion sections at 11:30-12:20 and 1:30-2:20

Equivalent Course(s): PHIL 39905, FNCLD 24305

PHIL 29910. Ancient Greek and Roman Conceptions of Soul. 100 Units.

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

Instructor(s): R. Hanlon

Terms Offered: Winter

Equivalent Course(s): CLCV 29921

PHIL 29912. Ancient Greek and Roman Philosophy of Science and Religion. 100 Units.

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

Instructor(s): J. Proios

Terms Offered: Winter

Prerequisite(s): Fulfillment of Core requirement.

PHILOSOPHY COURSES

PHIL 11000. Ethics: Or, How Should We Live Our Lives? 100 Units.

In this course we ask the fundamental question each one of us faces: how should we spend our time on this Earth? How should we live, individually and collectively? What sort of life constitutes a happy, successful, flourishing, meaningful life? Is morality objective or subjective? What are we obligated, and permitted, to do? How are the goods of a society distributed in a just society? Drawing on the insights contained in ancient and modern philosophical texts, the power of debates to provide philosophical illumination, and the inspiring setting of the City of Chicago, this course attempts to help students toward their own answer to the most important questions.

Instructor(s): Benjamin Callard

Terms Offered: Summer

PHIL 20001. Emotions and Their Ethical Significance. 100 Units.

It has been said that one’s emotions bespeak one’s character even more truly than one’s actions do. At the same time there is a long tradition of opposing the emotions to reason, and some ethical conceptions, e.g. Stoicism and Buddhism, suspect them of undermining virtue. Such positions are not without foundation. Doesn’t fear prevent veracity and deprive you of friends? Nevertheless, those pessimistic views fail to do justice, far from what we now associate with the word ‘soul,’ psuchê was treated as the distinguishing mark of life, and the subject of activities like perceiving, feeling emotions, and thinking. Yet the notion also went through radical transformations: from the soul’s mythical beginnings in the Homeric epics, to its immortalization in the Platonic dialogues, to its scientific treatment in Aristotelian biology, to its materialist character in Stoic and Epicurean philosophy. These changes reflected evolving answers to a variety of fundamental questions, such as: what is the relation of soul to body? What is the nature of human reason and thought? Do nonhuman organisms have souls? Is the soul immortal? We will explore these changes, seeing how they were symptomatic of diverging explanations of the natural world, life, the gods, the human good, and immortality. We will also explore how these conceptions foreshadow or depart from contemporary theories of mind, life, and personal identity. (A) (V)

Instructor(s): A. Mueller; C. Vogler

Terms Offered: Spring
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): S. Brock Terms Offered: Spring
Equivalent Course(s): PHIL 30001, FNDL 21002

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

PHIL 20011. Obligation as an Ethical Notion. 100 Units.
Whereas philosophers of Antiquity and the Middle Ages generally hold that good conduct is required for happiness, modern moral philosophy conceives of it as required by law-like obligation. Anscombe has famously argued that such a conception makes no sense independently of belief in a divine law-giver. Is she right? Or should philosophy rather take seriously the experience of “feeling duty-bound” to keep promises, help people in need, work conscientiously etc. and conclude that there is such a thing as moral obligation independently of a legislating authority? What does the Natural Law tradition say about this? What is actually involved in the idea of a moral Ought? Can there be absolute practical necessities? or unconditional obligations without sanction? Would we have reason to comply? How can the content of a “moral law” be known? Are happiness-orientcd ethics definitely incompatible with ideas of such a law? (A) (I)
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 30002

PHIL 20012. Accelerated Introduction to Logic. 100 Units.
This course provides a first introduction to formal logic. In this course, we will introduce proof systems for both propositional and first-order predicate logic and prove their soundness and completeness. (B) (II)
Instructor(s): A. Vasudevan Terms Offered: Autumn
Prerequisite(s): This course satisfies the Department of Philosophy’s logic requirement for the philosophy major. It is intended as an introduction to logic for students of philosophy with some background in mathematics. 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 required.
Equivalent Course(s): PHIL 30011

PHIL 20098. Medieval Metaphysics: Universals from Boethius to Ockham. 100 Units.
Any language contains terms that apply truly, and in the same sense, to indefinitely many things; for instance, species- or genus-terms, such as hippopotamus or animal. How things admit of such “universal” terms has engaged philosophers ever since Plato, who proposed participation in the forms. In the third century, the Neoplatonist Porphyry wrote an introduction to Aristotle’s Categories, in which he raised, but did not even try to answer, three metaphysical questions: whether genera and species are real or only posited in thoughts; whether, if real, they are bodies or incorporeal; and whether, if real, they are separate entities or belong to sensible things. At the beginning of the medieval period, another Neoplatonic thinker, Boethius, took up Porphyry’s questions. He offered a strict definition of universals, explained the difficulty of the questions, and proposed (without fully subscribing to) what he took to be Aristotle’s way of answering them. Boethius’s treatment oriented the approach to universals by philosophers up through the 12th century. The tools at their disposal, however, were mostly those provided by ancient logical works; and perhaps for this reason, the discussion reached a kind of impasse. But then there appeared translations of numerous hitherto unknown writings of Aristotle and Arab thinkers. (B) (III)
Instructor(s): S. Brock Terms Offered: Autumn
Prerequisite(s): Undergraduates who are not philosophy majors must obtain the instructor’s consent.
Equivalent Course(s): PHIL 30098

PHIL 20100. Introduction to Logic. 100 Units.
An introduction to the concepts and principles of symbolic logic. We learn the syntax and semantics of truth-functional and first-order 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): G. Schultheis Terms Offered: Autumn
Equivalent Course(s): CHSS 33500, LING 20102, PHIL 30000, HIPS 20700

PHIL 20105. Naturalism. 100 Units.
Naturalism is a view that many philosophers say they accept. The view seems to have a bearing on virtually every area of philosophy, including metaphysics, epistemology, philosophy of mind, philosophy of mathematics, and ethics. What is the view? What is to be said for, or against, it?
Equivalent Course(s): PHIL 30100

PHIL 20110. Plato’s Theaetetus. 100 Units.
TBD
Equivalent Course(s): FNDL 21713

PHIL 20115. Freedom, Morality, and the Social World: Kant, Hegel, Marx. 100 Units.
This course will provide an advanced introduction to the moral, social, and political philosophies of Kant, Hegel, and Marx. Our guiding theme will be freedom. We will ask: What kind of freedom is required for morality? In what sense, if any, are moral laws self-legislated or laws that we give ourselves? What is the relation between our freedom as individuals and the social world around us? Under what social and psychological conditions are we free, exactly, and under what conditions are we unfree? Are workers in a capitalist society free, for example? And why should we value freedom, anyway? Our main text for the course will be Hegel’s Philosophy of Right. (A) (V)
Instructor(s): N. Garcia Mills Terms Offered: Spring
Prerequisite(s): One prior course in ethics, social philosophy, and/or the history of philosophy.
Equivalent Course(s): PHIL 30115

PHIL 20118. Wittgenstein’s Tractatus Logico-Philosophicus. 100 Units.
This course will have four foci: 1) a close reading of the Tractatus and related writings by Wittgenstein, 2) a review of the history of the reception of the Tractatus in both Austro-German and Anglo-American philosophy, 3) an overview of the most recent debates in the secondary literature on the Tractatus, and 4) an assessment of how best to interpret the overall aims, methods, and doctrines of the Tractatus. Some attention will also be given to the following topics: Wittgenstein’s early criticisms of the views of Frege and Russell, the relation between Wittgenstein’s pre-Tractatus writings and the Tractatus itself, and the relation between Wittgenstein’s early and later thought. Readings will include texts by Frege, Russell, Ramsey, Carnap, Anscombe, Geach, McGuinness, Hacker, Goldfarb, Ricketts, Diamond, Kremer, Sullivan, White, and Floyd. (III)
Instructor(s): J. Conant Terms Offered: Winter
Equivalent Course(s): PHIL 30118, GRMN 30118, GRMN 20118

PHIL 20119. Introduction to Wittgenstein. 100 Units.
This course is an introduction to the central ideas of Wittgenstein—in philosophy of language, philosophy of mathematics and logic, philosophy of mind, epistemology, philosophy of religion, metaphilosophy, and other areas of the subject. We will attempt to understand, and to evaluate, these ideas. As part of this attempt, we will explore Wittgenstein’s relation to various others figures-among them Hume, Schopenhauer, Frege, and the logical positivists. (B)
Instructor(s): B. Callard Terms Offered: Spring
Equivalent Course(s): FNDL 24311

PHIL 20120. Wittgenstein’s Philosophical Investigations. 100 Units.
A close reading of Philosophical Investigations. Topics include: meaning, justification, rule following, inference, sensation, intentionality, and the nature of philosophy. Supplementary readings will be drawn from Remarks on the Foundations of Mathematics and other later writings. (B) (III)
Instructor(s): J. Bridges Terms Offered: Autumn
Prerequisite(s): At least one previous courses in the Philosophy Department required; Philosophical Perspectives does not qualify.
Equivalent Course(s): FNDL 20120, PHIL 30120

PHIL 20121. The Philosophy of Language of Wittgenstein’s Tractatus. 100 Units.
This course examines the conception of language of the early Wittgenstein though the lens of six common distinctions in the philosophy of language: (1) meaningful sentences vs. meaningful words; (2) semantic content vs. syntactical form; (3) meaningful signs vs. signs; (4) act vs. content; (5) forceful vs. forceless content; and (6) language vs. thought. We will see that the Tractatus challenges familiar ways of construing these distinctions. Specifically, it rejects the view that the second term of each distinction is the conceptually more basic case, while the first term is a composite phenomenon obtained by adding some extra ingredient to the second term. Rather, the second term of each pair, insofar as it is a genuine phenomenon, presupposes in various different ways the
other term (sometimes because it is only an abstraction, sometimes because it is a derivative phenomenon, and
sometimes because its specification involves derivative notions), or has instead exactly the same status (as in the
case, arguably, of language and inner thought). This means that the Tractatus opposes the idea that the full-blown
phenomenon of language (that is, language used by some speaker to say something that makes sense) can be
reconstructed from a number of more fundamental ingredients. Rather, the full-blown phenomenon of language
is the starting point in terms of which each of the aforementioned distinctions, if at all defensible, can be properly
vindicated. (B) (IV)
Instructor(s): S. Bronzo
Terms Offered: Autumn
Prerequisite(s): There are no prerequisites for this course, but some previous exposure to the philosophy of
language or the history of analytic philosophy is recommended.
Equivalent Course(s): PHIL 30121

PHIL 20208. Film Aesthetics. 100 Units.
The main questions to be discussed are: the bearing of cinema on philosophy; or in what sense, if any, is cinema a
form of philosophical thought? What sort of distinctive aesthetic object is a film, or what is the "ontology" of film?
What, in particular, distinguishes a "realist" narrative film? What is a "Hollywood" film? What is a Hollywood
genre? Authors to be read include, among others, Bazin, Cavell, Perkins, Wilson, Rothman. Films to be seen and
discussed, among others, include films by Bresson, Ford, Ophuls, Cukor, Hitchcock, and the Dardenne brothers.
(I)
Instructor(s): J. Conant, R. Pippin
Terms Offered: Spring
Equivalent Course(s): CMST 27205, PHIL 30208, CMST 37205, SCTH 38112

PHIL 20214. Final Ends. 100 Units.
TBD
Equivalent Course(s): PHIL 30214

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

PHIL 20217. Pessimism. 100 Units.
Pessimism is often seen more as an attitude than a philosophy. It is the disposition of the complainer, the one
who fails to appreciate life’s silver linings. In this course, we will consider the work of several thinkers who saw
pessimism quite differently. For these thinkers, pessimism was a serious philosophical problem, perhaps even
the most serious philosophical problem of all: namely, the problem of life’s value to the one who lives it. Our
discussion will focus on Schopenhauer, Mill, Camus, Unamuno, and their contemporary successors. Each of
these thinkers confronted a different set of worries about life’s value. We will try to understand and assess these
worries. In the process, we will develop tools to productively think about what makes life worth living. (A)
Instructor(s): J. Fox
Terms Offered: Spring

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

PHIL 20405. Further Topics in Logic. 100 Units.
One of the most curious ideas in the foundations of logic to emerge over the last several decades is the idea
that logic is in some sense reducible to the theory of types and computer programs. This course will introduce
students to the technical material needed to understand such claims and tackle the question of whether this new
way of thinking of the foundations of logic is plausible. The course will cover such topics as the lambda calculus,
intuitionistic logic, the Curry Howard correspondence, and Martin-Lof type theory. Students will be assumed to
have a grasp of the basic theory of first order logic. Some exposure to undergraduate level mathematics will also
be helpful. (B) (II)
Instructor(s): K. Davey
Terms Offered: Autumn
Prerequisite(s): Students will be assumed to have a grasp of the basic theory of first order logic. Some exposure to
undergraduate level mathematics will also be helpful.
PHIL 20506. Philosophy of History: Narrative & Explanation. 100 Units.
This lecture-discussion course will focus on the nature of historical explanation and the role of narrative in providing an understanding of historical events. Among the figures considered are Gibbon, Kant, Humboldt, Ranke, Collingwood, Acton, Furet, Hempel, Danto. (B) (III)
Instructor(s): R. Richards Terms Offered: Winter
Equivalent Course(s): HIST 35110, HIPS 25110, PHIL 30506, HIST 25110, KNOW 31401, CHSS 35110

PHIL 20610. Goethe: Literature, Science, Philosophy. 100 Units.
This lecture-discussion course will examine Johann Wolfgang von Goethe’s intellectual development, from the time he wrote Sorrows of Young Werther through the final states of Faust. Along the way, we will read a selection of Goethe’s plays, poetry, and travel literature. We will also examine his scientific work, especially his theory of color and his morphological theories. On the philosophical side, we will discuss Goethe’s coming to terms with Kant (especially the latter’s third Critique) and his adoption of Schelling’s transcendental idealism. The theme uniting the exploration of the various works of Goethe will be unity of the artistic and scientific understanding of nature, especially as he exemplified that unity in “the eternal feminine.” (B) (IV)
Instructor(s): R. Richards Terms Offered: Winter
Note(s): German would be helpful, but it is not required. Assignments: four papers (5–8 pages each).
Equivalent Course(s): GRMN 25304, PHIL 30610, HIPS 26701, GRMN 35304, HIST 35304, CHSS 31202, HIST 25304, FNDL 25315, KNOW 31302

PHIL 20616. Merleau-Ponty and the Scientific View of the Human. 100 Units.
A major theme in modern philosophy is to try and understand the relationship between our view of ourselves as thinking, feeling creatures experiencing the world with our more scientific view of ourselves as mere biological creatures responding to environmental stimuli in accordance with the laws of physiology, physics and chemistry. Are these two views of human life at odds with each other? If not, why not? We will explore the views of the 20th century French philosopher Maurice Merleau-Ponty on these and related questions, focusing on his seminal work, ‘The Structure of Behavior.’

PHIL 20625. Sign and Symbol. 100 Units.
The tendency in contemporary philosophy is to conceive of a linguistic sign as a composite notion to be analyzed in terms of kind of mere physical mark or acoustic noise to which something further - a meaning or use - is assigned or added in order yield a meaningful linguistic symbol. This course will explore figures in the history of philosophy and linguistics who opposed such a conception - figures, that is, who thought that the capacity to recognize linguistic signs presupposes some prior comprehension of their real possibilities of use. Readings will be from Frege, Hilbert, early and later Wittgenstein, Franz Boas, Roman Jacobson, Morris Halle, David Kaplan, Sylvan Bromberger, and others. (B) (I)
Instructor(s): J. Conant Terms Offered: Winter
Prerequisite(s): One previous course in philosophy.
Equivalent Course(s): PHIL 30625

PHIL 20925. The Humanities as a Way of Knowing. 100 Units.
Despite intertwined histories and many shared practices, the contemporary humanities and sciences stand in relationships of contrast and opposition to one another. The perceived fissure between the “Two Cultures” has been deepened by the fact that the bulk of all history and philosophy of science has been devoted to the natural sciences. This seminar addresses the history and epistemology of what in the nineteenth century came to be called the “sciences” and the “humanities” since the Renaissance from an integrated perspective. The historical sources will focus on shared practices in, among others, philosophy, natural history, astronomy, and history. The philosophical source will develop an epistemology of the humanities: how humanists know what they know. (B) (IV)
Instructor(s): Lorraine Daston Terms Offered: Not offered 21-22.
Equivalent Course(s): PHIL 30925, HIST 39517, CLAS 37316, SCTR 30925, HIST 29517, CHSS 30925, KNOW 40303

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

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.
In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. Webegin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds
of rights. We will consider a number of contemporary philosophers (and one historian) who attempt to answer this question, including James Griffin, Joseph Raz, John Rawls, John Tasioulas, Samuel Moyn, Jiewuh Song, and Martha Nussbaum. Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?" (A) (I)

Instructor(s): B. Laurence Terms Offered: Winter
Equivalent Course(s): INRE 31602, LLSO 21002, HMRT 21002, HIST 29319, HIST 39319, MAPH 42002, HMRT 31002, PHIL 31002

PHIL 21008. The Philosophy of Civic Engagement. 100 Units.
What is "civic engagement" and why should colleges, universities, and other educational institutions practice and encourage it? How, for example, does the University of Chicago's Office of Civic Engagement define the theory and practice of civic engagement, fitting it within the University's core mission and valorizing certain approaches to it for students, faculty, staff, and the University as a whole? What alternative models might be available? And what are the limitations of such institutionalized efforts, as highlighted in efforts to "decolonize" institutions of higher education? When, in short, does such institutionalized civic engagement conflict with efforts to move beyond the discourses of diversity and civic education to embrace more critical perspectives on the settler colonial ideologies informing educational institutions in current neoliberal societies? This course will be developed in active collaboration with the UChicago Civic Knowledge Project, which for two decades has explored alternatives visions of civic friendship on Chicago's South Side. (A) (I) (IV)
Instructor(s): B. Schultz Terms Offered: Winter
Equivalent Course(s): CRES 21008, CRES 31008, PHIL 31008

PHIL 21102. Opera as Idea and As Performance. 100 Units.
Is opera an archaic and exotic pageant for fanciers of overweight canaries, or a relevant art form of great subtlety and complexity that has the power to be revelatory? In this course of eight sessions, jointly taught by Professor Martha Nussbaum and Anthony Freud, General Director of Lyric Opera of Chicago, we explore the multi-disciplinary nature of this elusive and much-maligned art form, with its four hundred-year-old European roots, discussing both historic and philosophical contexts and the practicalities of interpretation and production in a very un-European, twenty-first century city. Anchoring each session around a different opera, we will be joined by a variety of guest experts, one each week, including a director, a conductor, a designer and two singers, to enable us to explore different perspectives. The list of operas to be discussed include Monteverdi's The Coronation of Poppaea, Mozart's Don Giovanni, Rossini's La Cenerentola, Verdi's Don Carlos, Puccini's Madama Butterfly, Wagner's Die Meistersinger, Strauss's Elektra, and Britten's Billy Budd. (A) (I)
Instructor(s): A. Freud; M. Nussbaum Terms Offered: Spring
Prerequisite(s): REMARK: Students do not need to be able to read music, but some antecedent familiarity with opera in performance or through recordings would be extremely helpful. ASSIGNMENTS: In general, for each week we will require you to listen carefully to the opera of that week. Multiple copies of the recommended recordings will be available in the library. But you should feel free to use your own recordings, or to buy them if you prefer. There will also be brief written materials assigned, and posted on the course canvas site. No books are required for purchase. Because listening is the main thing, we will try to keep readings brief and to make recommendations for further reading should you want to do more. CLASS STRUCTURE: In general we will each make remarks for about twenty minutes each, then interview the guest of the week, with ample room for discussion. REQUIREMENTS: Ph.D. students and law students will write one long paper at the end (20-25 pages), based on a prospectus submitted earlier. Other students will write one shorter paper (5-7 pages) and one longer paper (12-15 pages), the former due in week 4 and the latter during reading period. NOTE: Ph.D. students in the Philosophy Department and the Music Department and all law students (both J. D. and LL.M.) may enroll without permission. All other students will be selected by lottery up to the number feasible given CA arrangements.
Equivalent Course(s): MUSI 30716, PHIL 31102, MUSI 24416

PHIL 21108. Time After Physics. 100 Units.
This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle's attempted resolution in the Physics by providing the first formal theory of time. The course then follows theories of time through developments in physics and philosophy up to the present day. Along the way we will take in Descartes' theory of continuous creation, Newton's Absolute Time, Leibniz's and Mach's relational theories, Russell's relational theory, Broad's growing block, Whitehead's epochal theory, McTaggart's A, B and C theories, Prior's tense logic, Belnap's branching time, Einstein's relativity theory and theories of quantum gravity. (B) (II)
Instructor(s): T. Fashby Terms Offered: Spring
Equivalent Course(s): PHIL 31108, KNOW 21108, KNOW 31108, HIP 21108, CHSS 31108

PHIL 21201. The Ethics of John Stuart Mill. 100 Units.
According to John Stuart Mill, utilitarianism has two essential parts: a moral claim and a "theory of life". The moral claim tells us that happiness must be promoted. The "theory of life" tells us what happiness is like. In this class, we will discuss both Mill's defense of utilitarian morality, and his distinctive account of the happiness this morality asks us to promote. (A)
PHIL 2103. 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.
Instructor(s): L. Van Alstyne Terms Offered: Spring
Equivalent Course(s): CRES 21206

PHIL 2106. 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): T. Zimmer Terms Offered: Autumn

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

PHIL 21207. The Philosophy of Art. 100 Units.
This course is an introduction to the philosophy of aesthetics, with a focus on art and art objects. With respect to art, our questions will include: What is art? What is the point of making art? What is it to appreciate art? (Does discursive knowledge (of the technique, the history of the painting or its subjects, the artist’s life, etc.) help or hinder this appreciation?) What is the metaphysical character of art objects (symphonies, paintings, novels, etc.)? What is the ethical status of art? (Were Plato’s ethical suspicions about art warranted?) With respect to aesthetics more generally, our questions will include: beauty in the eye of the beholder? (What is it to appreciate something in the eye of the beholder?) Does beauty track (or even constitute) scientific truth? If so: why? If not, why have so many mathematicians, physicists, and biologists been preoccupied with the beauty of their theories?
Instructor(s): B. Callard Terms Offered: Spring

PHIL 21225. Critique of Humanism. 100 Units.
This will provide a rapid-fire survey of the philosophical sources of contemporary literary and critical theory. We will begin with a brief discussion of the sort of humanism at issue in the critique-accounts of human life and thought that treat the individual human being as the primary unit for work in the humanities and the humanistic social sciences. This kind of humanism is at the core of contemporary common sense. It is, to that extent, indispensable in our understanding of how to move around in the world and get along with one another. That is why we will conduct critique, rather than plain criticism, in this course: in critique, one remains indebted to the system under critical scrutiny, even while working to understand its failings and limitations. Our tour of thought produced in the service of critique will involve work by Hegel, Marx, Gramsci, Freud, Fanon, Lacan, and Althusser. We will conclude with a couple of pieces of recent work that draws from these sources. The aim of the course is to provide students with an opportunity to engage with some extraordinarily influential work that continues to inform humanistic inquiry. (A)
Instructor(s): C. Vogler Terms Offered: Spring
Equivalent Course(s): PHIL 31225, ENGL 34407, ENGL 12002

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

Instructor(s): D. Brudney Terms Offered: Autumn
Equivalent Course(s): FNDL 20205

PHIL 21411. Love and Personhood. 100 Units.
Is love, in the deepest sense of the word, something that occurs only between "persons"? Contemporary philosophers often think so. And they tend to understand "personhood", moreover, in terms of the possession of the special psychological capacity for self-reflective reasoning. But this conception of personhood notably excludes some cognitively disabled humans, infant humans, and non-human animals from the category of "persons". This raises the questions: who can love, and who can be loved? To answer these questions, we will put some influential philosophical conceptions of love and "personhood" into conversation with other contemporary philosophical work, as well as personal memoirs, literature, and film, that speak to the possibility of loving "non-persons": infants, neonates, and fetuses; the severely cognitively disabled; and non-human animals. (A)
Instructor(s): C. Hogg-Blake Terms Offered: Winter

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

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

PHIL 21425. Karl Marx's Theory of History. 100 Units.
This course will investigate the theory of human history developed by Marx and Engels-Historical Materialism, as it came to be known. Though we will primarily focus on texts by Marx and Engels, we will begin by considering some of Hegel's writings on history, and we will end by looking at different attempts to explain, apply, and develop the theory within the Marxian tradition.
Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): FNDL 21504, PHIL 31425

PHIL 21491. Anscombe's Intention. 100 Units.
G. E. M. Anscombe's 1957 monograph, Intention, inaugurated the discipline known as the philosophy of action. We will study that work with occasional reference to the secondary literature. (A)
Instructor(s): A. Ford Terms Offered: Winter
Equivalent Course(s): PHIL 31491

PHIL 21504. The Nature of Practical Reason. 100 Units.
Practical reason can be distinguished from theoretical or speculative reason in many ways. Traditionally, some philosophers have distinguished the two by urging that speculative or theoretical reason aims at truth, whereas practical aims at good. More recently, some have urged that the two are best known by their fruits. The theoretical exercise of reason yields beliefs, or knowledge, or understanding whereas the practical exercise of reason yields action, or an intention to do something, or a decision about which action to choose or which policy to adopt. In this course, we will focus on practical reason, looking at dominant accounts of practical reason, discussions of the distinction between practical and theoretical reasons, accounts of rationality in general and with respect to practical reason, and related topics.
Equivalent Course(s): PHIL 31504
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): D. Finkelstein Terms Offered: Winter
Prerequisite(s): Two prior philosophy courses.
Equivalent Course(s): PHIL 31505

PHIL 21507. Recognition in Ethics. 100 Units.
The seminar investigates the role of interpersonal self-consciousness in ethics. We will begin with the reflection on the bipolar normative nexus of the rights and duties we have toward each other as persons and then inquire into its connection to the capacity to know other minds, the capacity for other forms of non-instrumental concern for others and the capacity for communicative interaction with others. What is the relation between the status of a person, a bearer of rights, the recognition of others as persons and the practice of addressing each other in speech? Readings will include texts by Stanley Cavell, Steven Darwall, Francis Kamm, Christine Korsgaard, Thomas Nagel, Christopher Peacocke and T.M. Scanlon.
Equivalent Course(s): PHIL 31507

PHIL 21508. Enslavement and Recognition. 100 Units.
A reading of Hegel's discussion of the master-slave dialectic against the background of the history of philosophical discussion of slavery. (A) (I)
Instructor(s): M. Haase Terms Offered: Winter
Equivalent Course(s): PHIL 31508

PHIL 21512. Practical Anarchism. 100 Units.
The history of anarchism, or cooperative politics without leaders, is itself anarchic, coming in a rich diversity of forms and contexts. But from Bakunin's anarchist critique of Marx and Kropotkin's re-reading of evolutionary cooperation, through the Haymarket martyrs, Voltairine de Cleyre, Emma Goldman, and Helen Keller, down to Colin Ward, Bertrand Russell, Noam Chomsky, Ursula La Guin, and David Graeber, anarchism has repeatedly generated electrifying forms of political critique and mobilization, with political and ethical imaginaries that proved visionary. This course will explore the rich legacy of anarchist movements and philosophies, emphasizing how relevant they are to addressing the global political crises of the world today, particularly in the form of Green and Eco-anarchism, crucial forces in the movements for environmental justice and animal liberation. (A)
Instructor(s): B. Schultz Terms Offered: Winter
Equivalent Course(s): PHIL 31512

PHIL 21514. What is so good about virtue? 100 Units.
Virtue is a central concept in many traditions of moral philosophy. What is its relation to notions such as action, practical reason, norm, obligation, goodness, happiness, pleasure? Why not put any of these other notions first in one's ethical thinking? - The answer is to be found in a unique contribution that virtues, as dispositions of the human will, make to what we are, and what we are conscious of being.
Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 31514

PHIL 21515. Ethics of the Enlightenment. 100 Units.
This course provides an introduction to the major ethical positions from the Enlightenment era, with primary focus give to Hume, Smith, Rousseau, and Kant. These positions have shaped our popular thinking about ethics, moral psychology, and moral education. They also continue to directly inform dominant views in contemporary philosophy. As we read through selections from major works, we will be guided by questions about the foundations of morality and the nature of moral motivation. For example, what is the source of our distinction between good and bad? Is our moral judgment grounded in reason or the senses? How can we make sense of motivation to do the right thing, sometimes even at great personal cost? As we will see, the answers to these questions are directly tied to the larger question of how to understand human nature and the relationship between our capacity to reason and our capacity to feel.
Equivalent Course(s): MAPH 31515

PHIL 21516. Does virtue make you happy? 100 Units.
Moral philosophers have approached their subject, the virtuous life, from different perspectives. More specifically, the ancients ask: What constitutes, and what kind of conduct advances, our happiness? while the moderns tend to ask: How is it right, or our duty, to act? The two perspectives may lead to very similar conceptions of what to do and what not to do. Nevertheless, not only as philosophers, but as agents, too, we seem to approach the project of living well quite differently, depending on whether we prefix it by should or would. - This course is to examine what is involved in the basically Aristotelian view that happiness is the central
idea that ought to guide both ethical inquiry and moral orientation. What, then, do we mean by the word? What might happiness consist in - and how can we know this? Can it be attained in this life? Is good conduct conducive to it, or could it even consist in good conduct? Can the "quest for happiness" be a source of moral obligation? Does it not rather, at least occasionally, mean egoism and compete with the dictates of conscience? What do you ultimately mean to live for? These and related questions will be discussed against the background of (chiefly contemporary) readings. (A) (I) (IV)

Instructor(s): A. Mueller Terms Offered: Spring
Equivalent Course(s): PHIL 31516

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

PHIL 21605. Justice. 100 Units.
This course will explore a tradition of thought about justice extending from Plato to Kant. We will read selections from Plato's Gorgias and Republic, Aristotle's Nicomachean Ethics and Politics, Aquinas' Summa Theologica, Rousseau's On the Social Contract, and Kant's Groundwork of the Metaphysics of Morals. Open to College and graduate students. (A)
Instructor(s): A. Ford Terms Offered: Autumn
Equivalent Course(s): PHIL 31605

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

PHIL 21609. Topics in Medical Ethics. 100 Units.
Decisions about medical treatment and medical policy often have profound moral implications. Taught by three philosophers, a physician, and a medical lawyer, this course will examine such issues as paternalism, autonomy, informed consent, assisted suicide, abortion, organ markets, distributive justice in health care, and pandemic ethics. (A)
Instructor(s): D. Brudney; Staff Terms Offered: Winter
Prerequisite(s): Third or fourth year standing. This course does not meet requirements for the Biological Sciences major.
Note(s): Philosophy majors: this course fulfills the practical philosophy (A) requirement.
Equivalent Course(s): BPRO 22612, HLTH 21609, HIPS 21609, BIOS 29314

PHIL 21620. The Problem of Evil. 100 Units.
Epicurus's old questions are yet unanswered. Is he [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?" (Hume, Dialogues Concerning Natural Religion)This course will consider the challenge posed by the existence of evil to the rationality of traditional theistic belief. Drawing on both classic and contemporary readings, we will analyze atheistic arguments from evil, and attempts by theistic philosophers to construct "theodicies" and "defenses" in response to these arguments, including the "free-will defense," "soul-making theodicies," and "suffering God theodicies." We will also consider critiques of such theodicies as philosophically confused, morally depraved, or both, and we will discuss the problem of divinely commanded or enacted evil (for example the doctrine of hell). (A)
Instructor(s): M. Kremer Terms Offered: Winter
Equivalent Course(s): RLST 23620

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

Instructor(s): A. Brooks Terms Offered: Spring
Prerequisite(s): A background in ancient Greek philosophy (especially PHIL 25000 History of Philosophy I: Ancient Greek and Roman Philosophy) is recommended but not required.
Equivalent Course(s): PHIL 31708

PHIL 21724. Virtues of Citizenship. 100 Units.
What are the qualities of character that enable us to be valuable members of our political communities, the institutions that employ us, and any other groups of which we are a part? Do the right answers to these questions depend on where you are situated in the community or on the form of political constitution in question? Do they harmonize with each other? And are these the same as the qualities that make us morally good human beings? These are questions that the Ancient Greek philosophers thought hard about and we will take the works of those thinkers as our starting point and constant companions. But we will consider some moderns as well, and our goal will be to enrich our reflection about the kinds of people we ourselves would like to be. Virtues we may discuss include: civic friendship, justice, forthrightness in public speech (parrhesia), courage, and (for lack of a better term) effectiveness. (A)

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

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

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

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

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

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

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

PHIL 21821. Justice as Fairness and Social Pathologies. 100 Units.
For many decades John Rawls's theory of "justice as fairness" has been criticized from the left. One recurrent criticism is that justice as fairness cannot respond to the social pathologies that afflict modern societies. The criticism says (i) Rawls's ideal society (his "well-ordered society") cannot forestall the presence of significant social pathologies, and (ii) no alteration of justice as fairness that successfully responds to such pathologies could remain within a broadly liberal tradition. In the first half of the course we will read parts of A Theory of Justice as well as other Rawls writings to set the conceptual stage. In the second half we will read several recent writers from the tradition of the Frankfurt School (Axel Honneth, Rabel Jaeggi, Fabien Freyenhagen) as well as others (e.g., Miranda Fricker) who focus on social pathologies. We will ask whether (i) is true and, if it is, whether (ii) is true. (A)

Instructor(s): D. Brudney Terms Offered: Spring
Equivalent Course(s): HMRT 21821
PHIL 21834. Self-Creation as a Literary and Philosophical Problem. 100 Units.
Can we choose who to be? We tend to feel that we have some ability to influence the kind of people we will become; but the phenomenon of ‘self-creation’ is fraught with paradox: creation ex nihilo, vicious circularity, infinite regress. In this class, we will read philosophical texts addressing these paradoxes against novels offering illustrations of self-creation. (A)
Instructor(s): A. Callard Offered: Spring
Equivalent Course(s): SIGN 26001

PHIL 22000. Introduction to Philosophy of Science. 100 Units.
We will begin by trying to explicate the manner in which science is a rational response to observational facts. This will involve a discussion of inductivism, Popper’s deductivism, Lakatos and Kuhn. After this, we will briefly survey some other important topics in the philosophy of science, including underdetermination, theories of evidence, Bayesianism, the problem of induction, explanation, and laws of nature. (B) (II)
Instructor(s): T. Fashby Terms Offered: Spring
Equivalent Course(s): PHIL 32000, HIPS 22000, HIST 25109, HIST 35109, CHSS 33300

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

PHIL 22003. Einstein for Everyone. 100 Units.
Einstein’s revolutions in physics led to fundamental changes in how we understand the universe. Among other things, we seem to have learned from Einstein about the existence of black holes and gravitational waves, that time is not absolute but relative, that the universe is expanding, that gravity is not a force. But how is someone who doesn’t know much physics to figure out if this or that moral really is vindicated by Einstein’s work? This course covers just enough of Einstein’s work at an elementary level to help answer such questions. High school math is required but we will provide an understanding of special and general relativity at a conceptual level, without calculations or problem sets. (B)
Instructor(s): T. Fashby Terms Offered: Winter
Equivalent Course(s): HIPS 22003, FNDL 24307

PHIL 22211. Economic Justice and the Environment. 100 Units.
This course critically examines contemporary theories of justice from an ecological perspective. We will begin by examining work in ecological economics that situates the economy in nature and challenges contemporary approaches to capitalist development. We will then consider the extent to which theories of justice can address problems related to resource depletion, sustainability, and economic growth. Readings include texts by Rawls, Armstrong, Kers, and Stilz. In the final section of the course, we will consider approaches that seek to chart a new way forward for thinking about economic justice, including theories of degrowth and movements to revive the commons. (A) (I)
Instructor(s): N. Whalen Terms Offered: Winter
Equivalent Course(s): PHIL 32211

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

PHIL 22515. Philosophy: Practice, Form and Genre. 100 Units.
This course provides an introduction to philosophy though a consideration of the extraordinary diversity of its historical pedagogical practices and literary (and non-literary) forms and genres. "Philosophy" has been everything from a way of life to an academic profession, and "philosophizing" has been conducted in such forms and genres as Socratic conversation, scholastic debate, lectures, group discussions, dialogues, aphorisms, fables, poetry, meditations, novels, reviews, essays, treatises, music, and more. Cultivating some sense of this diversity is crucial to understanding many of the deep differences between philosophical perspectives, past and present. A and B Note(s): Course is open to undergraduates and MAPH students. Equivalent Course(s): MAPH 32250
Equivalent Course(s): MAPH 32250

PHIL 22710. Philosophical Issues in Quantum Mechanics. 100 Units.
TBD
Equivalent Course(s): PHIL 32710, CHSS 32710
PHIL 2282. Nietzsche's Gay Science. 100 Units.
Nietzsche describes The Gay Science as a distinctively affirmative work. Although still offering sharp challenges to rival views, the book also introduces many of Nietzsche's own ideas about how life can be embraced. We will read the Gay Science from beginning to end, giving special attention to the affirmative aspects of Nietzsche's thought. (A)
Instructor(s): J. Fox Terms Offered: Autumn
Equivalent Course(s): FNDL 22822

PHIL 22840. Knowing the Good. 100 Units.
In this class we'll think about a family of problems that arise concerning moral knowledge. What is the nature of the connection - if indeed there is one - between knowing what you ought to do and actually doing it? Is moral knowledge sufficient, or necessary, for virtue? Was Socrates right to think that weakness of will ('akrasia') is impossible? How is moral knowledge acquired, and how can it be passed on between people? Are there such things as moral experts, and if so, should we defer to their judgments concerning what we ought to do? To support our thought about these topics, we'll read a range of texts from throughout the history of philosophy, beginning with Plato and continuing to authors from the present day.
Instructor(s): Claire Kirwin Terms Offered: Spring
Equivalent Course(s): MAPH 32840, PHIL 32840

PHIL 22950. Foundationalism and Its Critics. 100 Units.
Epistemic Foundationalism is the view that all of our knowledge rests ultimately on a foundation of non-inferentially justified belief (thus, for example, in the context of Cartesian epistemology, certain judgments can be justified directly on the grounds of the "clarity and distinctness" of their contents). In this course, we will examine the various arguments that have been offered against epistemic foundationalism, and we will consider some of the most well-known attempts to articulate an anti-foundationalist conception of epistemology. Readings for the course will include writings by Peirce, James, Sellars, Davidson, Quine and Putnam among others. (B) (II)
Instructor(s): A. Vasudevan Terms Offered: Winter
Equivalent Course(s): PHIL 32950

PHIL 22951. Egalitarianism and its Critics. 100 Units.
This course introduces students to contemporary debates among political philosophers about the value of equality. We begin with arguments for and against distributive equality, the view that justice demands that everyone possess equal amounts of some good or bundle of goods. We then examine arguments for and against relational egalitarianism, the view that our relationships to one another ought ideally to be free of hierarchy. (A) (I)
Instructor(s): T. Zimmer Terms Offered: Winter
Equivalent Course(s): PHIL 32951

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

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

PHIL 22962. The Epistemology of Deep Learning. 100 Units.
Philosophers have long drawn inspiration for their views about the nature of human cognition, the structure of language, and the foundations of knowledge, from developments in the field of artificial intelligence. In recent years, the study of artificial intelligence has undergone a remarkable resurgence, in large part owing to the invention of so-called "deep" neural networks, which attempt to instantiate models of cognitive neurological development in a computational setting. Deep neural networks have been successfully deployed to perform a wide variety of machine learning tasks, including image recognition, natural language processing, financial fraud detection, social network filtering, drug discovery, and cancer diagnoses, to name just a few. While, at present, the ethical implications of these new and powerful systems are a topic of much philosophical scrutiny, the epistemological significance of deep learning has garnered significantly less attention. In this course, we will attempt to understand and assess some of the bold epistemological claims that have been made on behalf of deep neural networks. To what extent can deep learning be represented within the framework of existing theories of statistical and causal inference, and to what extent does it represent a new epistemological paradigm? (B) (II)
Instructor(s): A. Vasudevan; M. Willer Terms Offered: Spring
PHIL 22964. Advanced Introduction to Epistemology. 100 Units.
This course will be a broad introduction to epistemology—the study of knowledge and rationality. Here are some of the main questions we will discuss: What is knowledge? What is the best way to acquire knowledge? How can you be sure that you aren’t dreaming? What makes a belief rational? How should you revise your beliefs when you get new evidence? (B) (III)
Instructor(s): G. Schultheis Terms Offered: Autumn
Equivalent Course(s): PHIL 32964

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

PHIL 23005. Metaphysics and Ethics of Death. 100 Units.
What is death, and what is its significance for our lives and how we lead them? In this course we will tack back and forth between the metaphysics of death (What is nonexistence? Are death and pre-birth metaphysically symmetrical?) and the ethical questions raised by death (Is death a misfortune—something we should fear or lament? Should we be glad not to be immortal? How should we understand the ethics of abortion and capital punishment?) Our exploration of these issues will take us through the work of many figures in the Western philosophical tradition (Plato, Augustine, Descartes, Schopenhauer, Nietzsche, Heidegger), but we will be concentrating on the recent and dramatic flowering of work on the subject.
Instructor(s): B. Callard Terms Offered: Spring

PHIL 23010. Knowledge And Freedom. 100 Units.
In this course, we’ll be concerned with a pair of related topics: (1) If you want to know what I think, feel, imagine, or intend, I’m usually the best person to ask. Why is this? How am I able to speak about my own conscious states of mind so easily, accurately, and authoritatively? What distinguishes a conscious belief, hope, or fear from an unconscious one? (2) What’s the differences between free action and unfree action or mere behavior? It seems natural to say that in order to act freely, someone must know what he is doing, and, to a certain extent, what’s moving him to do it. What exactly is the connection between self-knowledge and freedom? Can a nonlinguistic animal act freely? (B)
Instructor(s): D. Finkelstein Terms Offered: Spring

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

PHIL 23021. Reason and Agency. 100 Units.
In this course we shall investigate the kind of rationality that is distinctive of human agency: practical rationality. We shall consider what (if anything) sets practical reasoning apart from theoretical reasoning as a special form of rationality, as well as the relation between the kind of rationality distinctive of agents and the moral character of action. Some of the questions we shall consider are: What makes an action rational or irrational? Is it irrational to act immorally? If so, what kind of failure of rationality does that involve? Is instrumental reasoning exhaustive of practical reasoning? Is instrumental reasoning itself an ‘amoral’ activity? We shall read selections from: Bernard Williams, Philippa Foot, Christine Korsgaard, Kieran Setiya, Warren Quinn, David Enoch, Elizabeth Anscombe and others.
Instructor(s): R. O’Connell Terms Offered: Winter

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

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

PHIL 23104. Doing Things with Words. 100 Units.
Words, it might seem, are for saying things, communicating bits of information. And, of course, they are for that. However, there all sorts of things that we can do with the use of language that go beyond simply saying things. We can, for instance, make a promise, forbid someone from doing something, or exclude someone from our community. These are all different kinds of "speech acts" we might perform, and they form the topic of speech act theory. This class, a venture into speech act theory, will look at these different types of speech acts while seeking to develop a unified framework for thinking about them based on the thought, variously spelled out by the theorists we'll read, that speech acts work by shifting the norms to which speakers take themselves to be bound. We will start with the philosophical foundations of speech act theory, starting with the pioneering work of Ludwig Wittgenstein before turning to J.L. Austin's seminal How to Do Things with Words. We will then turn to contemporary developments of speech act theory, focusing on one area where it has been most fruitfully applied and developed in recent years: social, and especially feminist, philosophy. Specific topics in this latter part of the course will include silencing and other forms of discursive injustice, consent and other kinds of sexual negotiation, derogatory, exclusionary, and oppressive speech, acts of protest, and expressions of solidarity.
Instructor(s): R. Simonelli Terms Offered: Winter

PHIL 23106. Topics in the Philosophy of Mathematics. 100 Units.
In this course, we examine the modern incarnation of the idea that the foundations of mathematics should be understood from the point of view of type theory rather than set theory. We will carefully work through the central ideas of the Curry-Howard correspondence and Martin-L of type theory with a view to understanding some of the central issues involved therein. (B) (II)
Instructor(s): K. Davey Terms Offered: Winter
Equivalent Course(s): PHIL 33106

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

PHIL 23210. The Chicago School. 100 Units.
Before there was a "Chicago School" of neo-classical economics, the School of Chicago referred to a wide-ranging set of philosophical, psychological, and pedagogical doctrines produced, in collaboration, by such prominent members of the University's faculty as the philosophers John Dewey and George Herbert Mead, and the psychologist and educator James Angell. In a 1904 entry in the Psychological Bulletin, William James announced the entrance of the Chicago School onto the American intellectual scene, proclaiming: "Chicago has a School of Thought! a school of thought which, it is safe to predict, will figure in literature as the School of Chicago for years to come… Professor John Dewey, and at least ten of his disciples, have collectively put into the world a statement, homogeneous in spite of so many cooperating minds, of a view of the world, both theoretical and practical, which is so simple, massive, and positive that, in spite of the fact that many parts of it yet need to be worked out, it deserves the title of a new system of philosophy. At the core of this system was the simple idea that all thinking, in even its most theoretical guise, must ultimately be viewed a form of practical activity. (B)
Instructor(s): A. Callard; A. Vasudevan Terms Offered: Winter
Equivalent Course(s): PHIL 33210

PHIL 23401. Philosophy and Science Fiction. 100 Units.
How do we know whether our perceptual experiences really are of a real world outside of us? What determines the identity of a person over time? What does it take to be conscious, and how can we tell whether someone or something is? Could radically different languages lead to radically different forms of experience and thought? These are key questions in the philosophical fields of epistemology, Metaphysics, Philosophy of Mind, and Philosophy of Language. In this course, we'll explore these questions (and more) as they arise in works of science fiction such as "Blade Runner," "Alien," or "The Matrix."
fction and consider the main philosophical proposals for tackling them with an eye to these works. The main
works with which we'll engage will be the films "The Matrix," "Moon," "Ex Machina," and "Arrival," though there
will be many supplementary works of science fiction. Philosophical readings will be drawn from both historical
and contemporary sources. (B)
Instructor(s): R. Simonelli Terms Offered: Autumn

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

PHIL 23410. Heidegger's "Being and Time" 100 Units.
In 1927 Heidegger published a partial version of this book in a German journal, and it quickly became a
sensation, challenging the deepest assumptions of the entire Western philosophical tradition. Heidegger claimed
that philosophy in this tradition had "forgotten" the most important question in philosophy, the "meaning of
being," and he proposed to begin to raise this question anew by a preliminary attention to the meaning of human
being. This began what came to be known as "existentialism," and it revolutionized philosophical anthropology,
literary and art criticism, theology, as well as numerous areas in philosophy, especially the study of the history of
philosophy. This will be a lecture/discussion course devoted to a close reading of all of Being and Time. Exposure
to philosophy, especially to ancient philosophy and Kant, is recommended.
Instructor(s): Robert Pippin Terms Offered: Winter
Prerequisite(s): Enrollment is by permission of the instructor upon application.
Equivalent Course(s): SCTH 50303, PHIL 33410, SCTH 20303

PHIL 23413. An Introduction to Martin Heidegger's Sein und Zeit. 100 Units.
Though unfinished, Martin Heidegger's Sein und Zeit is one of the most influential contributions to 20th century
philosophy. In it, Heidegger proposes nothing less than an exposition (in fact, a restatement) of the question of
Being --- a question whose subject matter is inherently intertwined with the concerns and affairs of the inquirer.
Systematizing and indeed radicalizing ideas from Nietzsche, Kierkegaard, and Husserl, Sein und Zeit is at the
same a critique of the Western philosophical tradition's neglect of the Seinsfrage. In this course we will proceed
systematically through Sein und Zeit, seeking to understand its basic moves, motivations, and key arguments. (B)
Instructor(s): M. Willer Terms Offered: Winter
Prerequisite(s): Students do not need to be able to read German.
Equivalent Course(s): FNDL 24308

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

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

PHIL 23504. Hegel's Philosophy of Mind. 100 Units.
In the class, we will study Hegel’s the first part of Philosophy of Mind: the account of "subjective spirit." In
the introduction, Hegel says that Aristotle’s books on the soul are the only work of speculative interest on the
topic. We will consider the relation to De Anima where Aristotle considers three kinds of life or soul: vegetative,
perceptive, and thinking soul. For this purpose, we will look at the end of Hegel's Philosophy of Nature and then
study the three sections of "subjective spirit": the account of anthropology, phenomenology, and psychology.
Topics will include the role of habit or second nature in human life, the relation between self-consciousness and
recognition, and the unity of theoretical and practical reason. (IV)
Instructor(s): M. Haase Terms Offered: Winter
Prerequisite(s): For the our first meeting, please read Hegel's short introduction to his Philosophy of Mind.
Note(s): Literature: G.W.F. Hegel, Philosophy of Mind, A revised version of the Wallace and Miller translation. ed. by Michael Inwood, Oxford University Press, Oxford 2010
Equivalent Course(s): PHIL 33504

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

The second half of the course will then be devoted to a close reading of selections from the Pensées, chosen to emphasize the themes most important for a proper critical understanding of the wager argument.
Instructor(s): M. Kremer Terms Offered: Spring
Prerequisite(s): Open to students who have been admitted to the Paris Humanities Program. This course will be taught at the Paris Humanities Program.
Equivalent Course(s): FNDL 23508

PHIL 23701. Varieties of Philosophical Skepticism. 100 Units.
The aim of the course will be to consider some of the most influential treatments of skepticism in the post-war analytic philosophical tradition-in relation both to the broader history of philosophy and to current tendencies in contemporary analytic philosophy. The first part of the course will begin by distinguishing two broad varieties of skepticism—Cartesian and Kantian—and their evolution over the past two centuries (students without any prior familiarity with both Descartes and Kant will be at a significant disadvantage here), and will go on to isolate and explore some of the most significant variants of each of these varieties in recent analytic philosophy. The second part of the course will involve a close look at recent influential analytic treatments of skepticism. It will also involve a brief look at various versions of contextualism with regard to epistemological claims. We will carefully read and critically evaluate writings on skepticism by the following authors: J. L. Austin, Robert Brandom, Stanley Cavell, Thompson Clarke, Saul Kripke, C. I. Lewis, John McDowell, H. H. Price, Hilary Putnam, Barry Stroud, Charles Travis, Michael Williams, and Ludwig Wittgenstein. (B) (III)
Instructor(s): J. Conant Terms Offered: Spring
Prerequisite(s): This will be an advanced lecture course open to graduate students and undergraduates with a prior background in analytic philosophy.
Equivalent Course(s): PHIL 33701

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

PHIL 24002. Language and Skepticism. 100 Units.

PHIL 24015. Vagueness. 100 Units.
For each second of John’s life, consider the claim that he is young at that second. Many of these claims will be clearly true: he is young at all of the seconds that make up the first year of his life. Many of these claims will be clearly false: he is not young at all of the seconds that make up his 89th year. If all of these statements are either true or false, it follows that there was a last second at which it is true to say that he is young, and a first second at which it is true to say that he is not young. But that seems wild! One second can’t make the difference between a young person and an old person. This is one of the central problems raised by the phenomenon of vagueness. This course will examine a variety of philosophical issues raised by the phenomenon of vagueness in the philosophy of language, philosophical logic, epistemology, and metaphysics. Among other things, we will discuss: the philosophical significance of vagueness, the relationship between vagueness and ignorance, decision-making under indeterminacy, and the question of whether vagueness is an essentially linguistic phenomenon. (B)
Instructor(s): G. Schultheis Terms Offered: Winter
Prerequisite(s): Elementary Logic (PHIL 20100/30000) or its equivalent.
Equivalent Course(s): PHIL 34015, LING 34015, LING 24015

PHIL 24025. Reference and Description. 100 Units.
The question how thought and speech refers, and in particular what role descriptions play in a comprehensive philosophical analysis of referring expressions, has played an outstanding role in 20th century philosophy and remains influential until today. In this class we will trace the discussion about the relation between reference and description from Fregean beginnings to the most recent two-dimensionalist attempts to overcome Kripke’s seminal arguments against descriptive analyses of referring expressions. Throughout, we will try to reach a better understanding of why questions about reference and description are of foundational importance for a range of topics that are central to philosophical theorizing, including the analysis of propositional attitudes such as belief and knowledge, the nature of possibility and necessity, the question of whether there is a level of mental experience that is epistemically transparent, the relation between thought and language, the role of the principle of compositionality in semantics, and the intersection between semantics and pragmatics. (B)
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): R. O'Connell Terms Offered: Autumn
Equivalent Course(s): PHIL 34025

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

PHIL 24100. Consciousness. 100 Units.
In the first third of the course, we’ll be discussing an argument to the effect that, in order for empirical knowledge to be so much as possible (so: in order for radical skepticism not be intellectually obligatory), we must enjoy a 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).
Instructor(s): D. Finkelstein Terms Offered: Autumn
Prerequisite(s): Either two courses in the Department of Philosophy, or Philosophical Perspectives plus one course in the Department of Philosophy.

PHIL 24201. The Philosophy of Donald Davidson. 100 Units.
This course investigates the philosophical views of one of the most prominent philosophers of the second half of the twentieth century, Donald Davidson. We will focus on his later work, which is not so widely discussed as his earlier work, and which revolves around the articulation and defense of his triangulation argument, an argument that purports to shed light on the nature and possibility of language and thought. We will discuss and assess the plausibility of various interpretations of the argument, exploring its implications for how we conceive of the relationship between mind and world. Readings will include papers by Davidson and responses by his critics. (B)
Instructor(s): O. Sultanescu Terms Offered: Winter
Equivalent Course(s): PHIL 34201

PHIL 24208. Cicero on Friendship and Aging. 100 Units.
TBD
Equivalent Course(s): CLAS 28614, LATN 28614, RETH 38614, PHIL 34208, FNDL 24208, PLSC 52403

PHIL 24260. Ethical Knowledge. 100 Units.
What sort of knowledge do we have when know what we ought to do—what we ought to do—is the ethical or moral thing to do? In this course we shall look at different contemporary attempts to answer this question, as well as some of their historical influences. This will involve reading some philosophers who doubt that there is any such thing as ethical knowledge, some who think ethical knowledge is akin to less controversial examples of knowledge, and some who take it to constitute a special form of knowledge. Along the way, we shall aim to get in view both the appeal and the difficulty of the ancient idea that morality can be understood in terms of knowledge. Readings will include: J.L. Mackie, John McDowell, Christine Korsgaard, Peter Railton, Peter Geach and others. (A)
Instructor(s): R. O'Connell Terms Offered: Spring

PHIL 24602. The Analytic Tradition: From Frege to Ryle. 100 Units.
This course will introduce students to the analytic tradition in philosophy. The aim of the course is to provide an overview of the first half of this tradition, starting from the publication of Frege’s Begriffsschrift in 1879 and reaching up to the publication of Ryle’s The Concept of Mind in 1949 and the posthumous publication of Wittgenstein’s Philosophical Investigations in 1953. The course will focus on four aspects of this period in the history of analytic philosophy: (1) its initial founding phase, as inaugurated in the early seminal writings of
Philosophy

Gottlob Frege, G. E. Moore, Bertrand Russell, as well as Ludwig Wittgenstein’s Tractatus; (2) the inheritance and reshaping of some of the central ideas of the founders of analytic philosophy at the hands of the members of the Vienna Circle and their critics, especially as developed in the writings of Otto Neurath, Rudolf Carnap, Moritz Schlick, and W. V. O. Quine, (3) the cross-fertilization of the analytic and Kantian traditions in philosophy and the resulting initiation of a new form of analytic Kantianism, as found in the work of some of the logical positivists, as well as in the writings of some of their main critics, such as C. I. Lewis; (4) the movement of Ordinary Language Philosophy and Oxford Analysis, with a special focus on the writings of Gilbert Ryle and the later Wittgenstein. (B)

Instructor(s): J. Conant Terms Offered: Spring

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

PHIL 24716. Friedrich Nietzsche’s Thus Spoke Zarathustra. 100 Units.
TBD
Equivalent Course(s): GRMN 37314, PHIL 34716, SCTH 37316, FNDL 27316, PLSC 37316

PHIL 24717. Nietzsche’s Thus Spoke Zarathustra - Books III and IV. 100 Units.
TBD
Equivalent Course(s): GRMN 37315, PLSC 37317, SCTH 37317, PHIL 34717, FNDL 27317

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

PHIL 24800. Foucault and The History of Sexuality. 100 Units.
This course centers on a close reading of the first volume of Michel Foucault’s "The History of Sexuality", with some attention to his writings on the history of ancient conceptualizations of sex. How should a history of sexuality take into account scientific theories, social relations of power, and different experiences of the self? We discuss the contrasting descriptions and conceptions of sexual behavior before and after the emergence of a science of sexuality. Other writers influenced by and critical of Foucault are also discussed.
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): One prior philosophy course is strongly recommended.
Equivalent Course(s): KNOW 27002, FNDL 22001, CMLT 25001, RLST 24800, GNSE 23100, HIPS 24300

PHIL 24803. Political Philosophy: Hume and Rousseau. 100 Units.
In this course we will look at central texts by Hume and Rousseau. We will be trying to understand them in their own terms, not as precursors to, say, Kant. We will connect these writers to other intellectual movements of their time, reading works of fiction along with the philosophical texts. Writers to be read include Butler, Diderot, Hume, Rousseau and Austen.
Instructor(s): D. Brudney Terms Offered: Winter
Equivalent Course(s): FNDL 20204

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.
An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.
Instructor(s): A. Brooks Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): CLCV 22700

PHIL 25101. Aristotle’s De Anima with Aquinas’s Commentary. 100 Units.
There is perhaps no better introduction to Thomas Aquinas’s philosophy of human nature than his still influential commentary on Aristotle’s classic treatment of soul and its powers, the De anima. Writing the commentary was in fact part of Thomas’s preparation for the section on man in the Summa theologicae. Naturally
Instructor(s): M. Nussbaum Terms Offered: Spring

how specific emotions figure in doctrine and theory: anger, fear, compassion, disgust, guilt, and shame. (A) (I)

discuss selected texts on more specific topics such as judicature, restitution, partiality, murder, theft, verbal injuries, fraud, and usury. (A)

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

He also had other sources, but he drew much of his method and many of his terms and principles from Aristotle’s work. Our default text consists of English translations of the commentary and of the nearly word-for-word Latin rendering of the De anima that Thomas used. We will work through the entire text; our main goal will be simply to understand it. (B) (IV)

Instructor(s): S. Brock Terms Offered: Spring

Prerequisite(s): Undergraduates should either be Philosophy majors or obtain the consent of the Professor.

Note(s): If possible, our classroom will be screen-free.

Equivalent Course(s): PHIL 35101, FNDL 24309

PHIL 25102. Aquinas on Justice. 100 Units.

Aquinas regards justice as the preeminent moral virtue, and in the Summa theologiae he devotes more Questions to it than to any other virtue (II-II, qq. 57-79). With occasional help from other passages of his, and with an eye to his sources (especially Aristotle) and to later thinkers, we will first work through his general accounts of the object of justice (ius-the just or the right), justice as a virtue, the nature of injustice, and the distinction between distributive and commutative justice. Then, as time permits, we will discuss selected texts on more specific topics such as judicature, restitution, partiality, murder, theft, verbal injuries, fraud, and usury. (A)

Instructor(s): S. Brock Terms Offered: Autumn

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

Equivalent Course(s): FNDL 24304

PHIL 25110. Maimonides and Hume on Religion. 100 Units.

This course will study in alternation chapters from Maimonides’ Guide of the Perplexed and David Hume’s Dialogues concerning Natural Religion, two major philosophical works whose literary forms are at least as important as their contents. Topics will include human knowledge of the existence and nature of God, anthropomorphism and idolatry, religious language, and the problem of evil. Time permitting, we shall also read other short works by these two authors on related themes. (B) (III)

Instructor(s): J. Stern Terms Offered: Spring

Equivalent Course(s): PHIL 35110, JWSC 26100, MDVL 25110, FNDL 25110, Rlst 25110, HIJD 35200

PHIL 25200. Intensive History of Philosophy, Part I: Plato. 100 Units.

In this course, we will read a number of Platonic dialogues and use them to investigate the questions with which Socrates and Plato opened the door to the practice of philosophy. Here are some examples: What does a definition consist in? What is knowledge and how can it be acquired? Why do people sometimes do and want what is bad? Is the world we sense with our five senses the real world? What is courage and how is it connected to fear? Is the soul immortal? We will devote much of our time to clearly laying out the premises of Socrates’ various arguments in order to evaluate the arguments for validity.

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

Note(s): (a) If students wish to use Intensive History of Plato/Aristotle to fulfill history requirement, they must take BOTH Plato and Aristotle, and those will count only for ONE quarter of the history requirement (though they will count for 2 philosophy courses as far as the major is concerned, e.g. as electives). (b) Students are not intended to use the courses to fulfill the history requirement, they may take Plato without Aristotle or vice versa.

PHIL 25201. Ancient Philosophies as Ways of Life. 100 Units.

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

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

PHIL 25209. Emotions, Reason, and Law. 100 Units.

Emotions figure in many areas of the law, and many legal doctrines (from reasonable provocation in homicide to mercy in criminal sentencing) invite us to think about emotions and their relationship to reason. In addition, some prominent theories of the limits of law make reference to emotions. (Thus Lord Devlin and, more recently, Leon Kass have argued that the disgust of the average member of society is a sufficient reason for rendering a practice illegal, even though it does no harm to others. J. S. Mill and Herbert Hart argue against this view, but preserve a role for some emotions in the law.) Emotions, however, are all too rarely studied closely, with the result that both theory and doctrine are often confused. The first part of this course will study major theories of emotion, asking about the relationship between emotion and cognition, focusing primarily on philosophical accounts, but also learning from anthropology, psychology, and psychoanalytic thought. We will ask how far emotions embody cognitions, and of what type, and then we will ask whether there is reason to consider some or all emotions “irrational” in a normative sense. We then turn to the criminal law and select areas of constitutional law, asking how specific emotions figure in doctrine and theory: anger, fear, compassion, disgust, guilt, and shame. (A) (I)

Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. All other students may enroll without permission.

Note(s): Requirements: regular class attendance; an 8 hour take-home final exam OR, if special permission is given, a 20-25 page paper. BECAUSE THE LAW SCHOOL NOW BEGINS THE SPRING QUARTER BEFORE OTHER UNITS, AND ENDS EARLIER TOO. PLEASE BE AWARE THAT ANYONE WISHING TO TAKE THE CLASS HAS TO BE WILLING TO ATTEND CLASS STARTING ON MARCH 21, PRESUMABLY IN PERSON. Equivalent Course(s): GNSE 38300, PHIL 35209, GNSE 28210, RETH 32900, PLSC 49301

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

PHIL 25402. Freud and Philosophy. 100 Units.

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

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

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

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

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

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

PHIL 25706. Phaedo. 100 Units.
This class will be a close reading of Plato's Phaedo, which is a dialogue about what it means to die, and what kinds of things escape death. In addition to interesting ourselves in the-dramatic and philosophical-structure of the dialogue as a whole, we will carefully examine each of Socrates' arguments for the immortality of the soul. We will also read some contemporary philosophical literature both on the Phaedo itself and on the problem of the afterlife. (IV)
Instructor(s): A. Callard Terms Offered: Winter
Equivalent Course(s): FNDL 25706, PHIL 35706

PHIL 25711. Genesis: Philosophical, Midrashic, and Mystical Readings. 100 Units.
In this introductory class, we shall explore the Jewish tradition of interpreting the first chapters of genesis: We will read from the Midrash Bereshit Rabba, the mystical midrash of the Zohar, the great medieval commentators (Rashi, Nachmanides), and the philosophical commentaries of Maimonides.
Instructor(s): Ira Kimhi Terms Offered: Winter. Scheduled for Winter 2022.
Prerequisite(s): Open to undergraduates with instructor consent.
Equivalent Course(s): SCTH 35711, PHIL 35711, SCTH 25711

PHIL 25819. Stoic and Epicurean Ethics. 100 Units.
In this course we will devote roughly equal time to these profoundly influential, appealing, and often dueling, philosophical schools. Our focus will be on their theories of nature, and especially of human nature; their views of pleasure, fear, and their role in human life; their accounts of virtue and of friendship; and, above all, their arguments for their differing conceptions of the human good: pleasure (according to the Epicureans) or "living in agreement with nature" (according to the Stoics). Readings will include selections from Epicurus, Lucretius, Cicero, and Epictetus. (A)
Instructor(s): G. Richardson Lear Terms Offered: Spring
Prerequisite(s): Humanities Core.

PHIL 25800. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.
A survey of the thought of some of the most important figures of the period from the fall of Rome to the Scottish Enlightenment. The course will begin with an examination of the medieval hylomorphism of Aquinas and Ockham and then consider its rejection and transformation in the early modern period. Three distinct early modern approaches to philosophy will be discussed in relation to their medieval antecedents: the method of doubt, the principle of sufficient reason, and empiricism. Figures covered may include Ockham, Aquinas, Descartes, Avicenna, Princess Elizabeth, Émilie du Châtelet, Spinoza, Leibniz, Abelard, Berkeley, Hume, and al-Ghazali.
Instructor(s): D. Moerner Terms Offered: Winter
Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.
Equivalent Course(s): HIPS 26000, MDVL 26000

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

PHIL 26200. Intensive History of Ancient Philosophy, Part II: Aristotle. 100 Units.
In this course, we will read selections from Aristotle's major works in metaphysics, logic, psychology, and ethics. We will attempt to understand the import of his distinct contributions in all of these central areas of philosophy,
and we will also work towards a synoptic view of his system as a whole. There are three questions we will keep in mind and seek to answer as readers of his treatises: (1) What questions is this passage/chapter trying to answer? (2) What is Aristotle’s answer? (3) What is his argument that his answer is the correct one?

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

Note(s): (a) If students wish to use Intensive History of Plato/Aristotle to fulfill history requirement, they must take BOTH Plato and Aristotle, and those will count only for ONE quarter of the history requirement (though they will count for 2 philosophy courses as far as the major is concerned, e.g. as electives). (b) Students are not intending to use the courses to fulfill the history requirement, they may take Plato without Aristotle or vice versa.

PHIL 26520. Mind, Brain and Meaning. 100 Units.
What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science—encompassing philosophy, psychology, neuroscience, computer science, 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 alternatives models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics and computer science. (B) (II)

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

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.
The philosophical ideas and methods of Immanuel Kant’s “critical” philosophy set off a revolution that reverberated through 19th-century philosophy. We will trace its effects and the responses to it, focusing on the changing conception of philosophical ethics. Kant’s famous Groundwork of the Metaphysics of Morals rejects any appeal to nature or religious authority grounding all ethical obligations in the very idea of freedom or autonomy conceived as something that is for everyone. At the same time, Kant’s own work and much of the tradition that follows seems deeply shaped by racism, sexism, and elitism. We will investigate this tension in the tradition that led inter alia to the modern university. We will discuss works by Immanuel Kant, John Stuart Mill, Frederick Douglass, G.W.F. Hegel, Harriet Taylor Mill, Karl Marx, Rosa Luxemburg, and W.E.B. Du Bois.

Instructor(s): M. Haase
Terms Offered: Spring
Prerequisite(s): Completion of the general education requirement in humanities.

PHIL 27201. Spinoza. 100 Units.
Seventeenth-century philosopher Benedict de Spinoza was expelled from his Jewish community at the age of twenty-three, and has been publicly reviled for much of the last 350 years. But how could a philosopher--let alone one who is famous, more than anything else, for his metaphysics--provoke such a visceral reaction? In this course, we'll examine many of Spinoza’s metaphysical doctrines which caused such controversy, as well as their impact on our understanding of religion and human nature. Topics to be discussed include: revelation and miracles as natural events; pantheism; substance monism; necessitarianism; mind and body as "one and the same thing"; and teleology.

Instructor(s): A. Silverman
Equivalent Course(s): PHIL 37201, FNDL 27201

PHIL 27202. Introduction to Spinoza’s Ethics. 100 Units.
As we read this work we will be concerned with its place in history of philosophy and we shall engage with some of its contemporary readers.

Terms Offered: Not offered in 21–22.
Equivalent Course(s): PHIL 37202, SCTH 30105

PHIL 27209. Soren Kierkegaard/Johannes Climacus: Concluding Unscientific Postscript. 100 Units.
This seminar will be a close reading of Kierkegaard’s text, written under the pseudonym of “Johannes Climacus.” Among the topics to be discussed are: the nature and task of subjectivity, what it is for subjectivity to be truth, irony and humor, what it is for a communication to be successful, ethical versus religious outlooks, the peculiar requirements of being a Christian.

Instructor(s): J. Lear
Terms Offered: Winter
Prerequisite(s): For Philosophy and Fundamentals majors
Equivalent Course(s): FNDL 22616

PHIL 27213. The Philosophy of Stanley Cavell. 100 Units.
The aim of this first course will be to offer a careful reading of three quarters of Stanley Cavell’s major philosophical work, The Claim of Reason. The course will concentrate on Parts I, II, & IV of the book (with only very cursory discussion of Part III). We will look at other writings by Cavell insofar as they directly assist in an understanding of this central work of his. In particular, we will focus on Cavell’s treatment of the following topics: criteria, skepticism, agreement in judgment, speaking inside and outside language games, the distinction between specific and generic objects, the relation between meaning and use, our knowledge of the external world, our knowledge of other minds, the concept of a non-claim context, the distinction between knowledge and acknowledgment, and the relation between literary form and philosophical content. We will read background articles by authors whose work Cavell himself discusses in the book, as well as related articles.
by Cavell. We will also discuss several of the better pieces of secondary literature on the book to have appeared over the course of the last three decades. Though no separate time will be given over to an independent study of Wittgenstein's philosophy, we will take the required time to understand those particular passages from Wittgenstein to which Cavell himself devotes extended attention in his book and upon which he builds his argument.

Instructor(s): J. Conant Terms Offered: Spring
Prerequisite(s): One previous course in philosophy.
Equivalent Course(s): FNDL 27213, PHIL 37213

PHIL 27379. Reparations. 100 Units.
This course focuses on growing philosophical literature on reparations, with special emphasis on the legacy of racialized slavery in the United States. As we'll see, the debate over reparations raises a number of complex philosophical problems: what does it mean today to atone for hundreds of years of slavery, given that those who enslaved other human beings and those who were enslaved are now long dead? Indeed, who today has an obligation to atone for it? What must they do in order to atone for it? And who should have the authority to decide what a successful atonement or rectification would look like? These questions cannot be answered decisively without a precise account of the wrongs intrinsic to the institution of slavery, on the one hand, and its various afterlives, on the other. Some of the authors we'll read include: Bernard Boxill, Angela Davis, Fredrick Douglass, W.E.B. Du Bois, C.L.R. James, Charles Mills, Robert Nozick and Jeremy Waldron. (A)

Instructor(s): T. Zimmer Terms Offered: Winter
Equivalent Course(s): CRES 27379

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): M. Boyle Terms Offered: Winter
Equivalent Course(s): HIPS 25001, CHSS 37901, FNDL 27800, PHIL 37500

PHIL 27503. Kant's Critique of Practical Reason. 100 Units.
In this course we will read through the Critique of Practical Reason, a short but dense work which contains the most complete expression of Kant's mature practical philosophy. We will go beyond the familiar formulations of the categorical imperative found in the more widely read Groundwork of the Metaphysics of Morals, and try to understand the problems Kant aims to address in his moral investigations. We will be guided by questions like the following: what distinguishes good from bad willing? What role does sensible desire play in the life of the virtuous person? How does our capacity to reason shape the way we desire and experience the world? What is the nature of moral motivation? How do the ideas of freedom, God, and immortality of the soul figure in Kant's philosophical system? And finally, how does Kant's view relate to those of his early modern predecessors? In addition to the Critique of Practical Reason, we will look at excerpts from Kant's other practical works, as well as contemporary secondary source material. Completion of the general education requirement in the humanities. One prior philosophy course is strongly recommended.

Equivalent Course(s): MAPH 37503

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

Instructor(s): J. Conant; M. Haase Terms Offered: Spring
Prerequisite(s): At least one course in philosophy.
Equivalent Course(s): PHIL 37506

PHIL 27522. Aristotle's Ethics. 100 Units.
The seminar will combine a careful reading of Aristotle's Nicomachean Ethics with philosophical considerations of fundamental problems involved in being human discussed in the text: happiness, virtue, courage, friendship, decision, political and contemplative life. (III)

Instructor(s): Jonathan Lear Terms Offered: Autumn
In what sense, if any, do the laws of logic express necessary truths? The course will consider four fateful junctures in the history of philosophy at which this question received influential treatment: (1) Descartes on the creation of the eternal truths, (2) Kant’s re-conception of the nature of logic and introduction of the distinction between pure general and transcendental logic, (3) Frege’s rejection of the possibility of logical aliens, and (4) Wittgenstein’s early and later responses to Frege. We will closely read short selections from Descartes, Kant, Frege, and Wittgenstein, and ponder their significance for contemporary philosophical reflection by studying some classic pieces of secondary literature on these figures, along with related pieces of philosophical writing by Jocelyn Benoist, Matt Boyle, Cora Diamond, Peter Geach, John MacFarlane, Adrian Moore, Hilary Putnam, Thomas Ricketts, Sebastian Rödl, Richard Rorty, Peter Sullivan, Barry Stroud, Clinton Tolley, and Charles Travis.

Instructor(s): J. Conant
Terms Offered: Autumn
Note(s): The course is open to advanced undergraduates and graduate students with prior background in philosophy.
Equivalent Course(s): PHIL 37600
PHIL 28011. Gut Feelings and Fake News. 100 Units.
In this course, we will examine the psychological bases of knowledge and inquire into their wider epistemological significance. Our guiding aim is to understand some of the ways in which our reliance on intuition, heuristics, and gut feelings shape our attitudes toward “fake news” or deliberate misinformation and manipulation—in its many guises. Three questions will guide our investigation. First, how should insights about the rationality (or lack thereof) of gut feelings inform the way we think about fundamental issues in epistemology? We will consider, for example, justification, the nature of evidence, the reliability of testimony, and intellectual virtues and vices. Second, might some of the reasoning biases that are typically deemed irrational be, at least in some contexts, rational? Third, if our gut feelings do produce irrational behavior, what lessons should we draw about our own thinking and the ways in which we evaluate and engage in discourse? What normative principles might we adopt that both (a) give due place to our deep dependence upon our gut feelings and (b) help mitigate their potentially pernicious effects? (B)
Instructor(s): M. Brown Terms Offered: Autumn

PHIL 28115. The Films of Robert Bresson: Contemplative Cinema and Poetic Thinking. 100 Units.
Bresson’s films are known for their minimal and originally style, the avoidance of any reliance on theatrical conventions, the use of nonprofessional actors (“models,” he called them), unusual and “unnatural” editing techniques, distinctive pacing, and for its themes of grace, redemption, fate, moral severity, and several other philosophical and religious issues in the lives of the characters. This course will explore Bresson’s innovations as aiming at a new form of contemplative cinema, one in which style is a matter of a kind of poetic thinking (as understood by Martin Heidegger), a reflective interrogation of philosophical issues for which traditional philosophy is inadequate. We shall watch and discuss his films: Les dames du Bois de Boulogne (1945); The Diary of a Country Priest (1951); A Man Escaped (1956); Pickpocket (1959); Au hazard Balthasar (1966); Mouchette (1967); Four Nights of a Dreamer (1971) and L’argent (1983). Readings will include, among others, Bresson’s Notes on the Cinematograph and Bresson on Bresson; Paul Schrader, The Transcendental Style in Film, selected essays about particular films, and selections from Heidegger.
Instructor(s): R. Pippin Terms Offered: Winter
Prerequisite(s): Consent required.
Equivalent Course(s): CMST 28115, CMST 38115, SCTRL 38115, PHIL 38115

PHIL 28202. Hegel’s Phenomenology of Spirit. 100 Units.
Our goal in this course will be to read through and understand the most important chapters of Hegel’s revolutionary book. Main topics will include Hegel’s new conception of philosophy and philosophical methodology, his agreements and disagreements with Kant, the nature of self-consciousness and human mindedness in general, individuality and sociality, and the relation between philosophy and history. (V)
Instructor(s): Robert Pippin Terms Offered: Winter
Prerequisite(s): Undergraduates should have some background in philosophy; a knowledge of Kant would be especially helpful.
Equivalent Course(s): FNDL 23410, PHIL 38202, SCTRL 38003, CHSS 38003

PHIL 28210. Psychoanalysis and Philosophy. 100 Units.
An introduction to psychoanalytic thinking and its philosophical significance. A question that will concern us throughout the course is: What do we need to know about the workings of the human psyche—in particular, the Freudian unconscious—to understand what it would be for a human to live well? Readings from Plato, Aristotle, Freud, Bion, Betty Joseph, Paul Gray, Lacan, Lear, Loewald, Edna O’Shaughnessy, and others.
Equivalent Course(s): SCTRL 37501, PHIL 38209, FNDL 28210, HIPS 28101

PHIL 28503. Existentialism in Sartre and Beauvoir. 100 Units.
This course will be an introduction to the philosophical movement known as “existentialism” as it developed in France in the mid-twentieth century. We will approach this movement by reading two of its greatest works, Jean-Paul Sartre’s Being and Nothingness (1943) and Simone de Beauvoir’s The Second Sex (1949). In the first part of the course, we will examine Sartre’s account of consciousness, freedom, anguish, and bad faith, as well as his conception of basic relations to other persons such as desire, shame, and love. We will then turn to the development and critique of existentialist ideas in Simone de Beauvoir’s classic work of philosophical feminism, focusing on her critical reflections on love, independence, and the conception of woman as Other.
Instructor(s): M. Boyle Terms Offered: Spring
Note(s): Open to students who have been admitted to the Paris Humanities Program. This course will be taught at the Paris Humanities Program.

PHIL 28710. Introduction to Nietzsche. 100 Units.
In this course, we will examine the philosophical writings of Friedrich Nietzsche, with the aim of arriving at a cursory overview of his thought. We will take as our guiding thread a paradox concerning the value of truth that arises in the course of Nietzsche’s On the Genealogy of Morality: when, as in scientific inquiry, we take it as a rule that we should always seek the truth, we presuppose that we are the kind of creatures to whom rules can apply (i.e. morally responsible persons); but scientific inquiry, in its tendency to disenchant the world and subvert our traditional self-understanding, threatens to undermine this idea. What if truth-seeking drives us to the conclusion that we are not, in fact, morally responsible persons? What then of truth? All texts will be read in English translation.
Instructor(s): L. Dallman Terms Offered: Winter
PHIL 29110. Plato on Knowledge. 100 Units.
This course will examine Plato's theory of knowledge in his "late" dialogues—especially Plato's ideas about the philosopher's pursuit of knowledge in the Sophist, Statesman, and Philebus. We will focus on the method of "dialectic" and its connection to the so-called method of "collection and division" as essential philosophical tools in Plato's late writing. Topics will include natural kinds, the relationship between natural and social science, and the metaphysical views that form the backdrop of Plato's methodological writings. We will also spend some time discussing related dialogues, such as the Theaetetus, Phaedrus, and Timaeus, as well as contemporary work on natural kinds. (B) (III)
Instructor(s): J. Proios
Terms Offered: Autumn
Prerequisite(s): Third-year undergraduates and above.
Equivalent Course(s): FNDL 29110, PHIL 39110

PHIL 29200. Junior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought
Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.
Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.
Junior/Senior Tutorial. For topic and other information, please visit https://philosophy.uchicago.edu/courses.
Instructor(s): Autumn 2022: Andrew Beddow - The Ontological Argument Winter 2023: Andrew Stone - The Philosophy of Games Spring 2023: Thomas Willis - The Representation of Thought
Terms Offered: Autumn Spring Winter
Prerequisite(s): Open only to intensive-track and philosophy majors.
Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29405. Advanced Logic. 100 Units.
This class will explore dependent type theory, with a focus on the identity relation. Different ways of thinking of the identity relation will be examined, culminating in a presentation of the Univalence axiom and a discussion of its role as a potential foundation for mathematics. (B) (II)
Instructor(s): K. Davey
Terms Offered: Winter
Prerequisite(s): Although background material will be discussed in the first lectures, students will be expected to have some familiarity with the lambda calculus and the theory of types. Interested students without this background should contact the instructor in advance to discuss possible material to read to help prepare for the course.
Equivalent Course(s): HIPS 20905, CHSS 39405, PHIL 39405

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

PHIL 29601. Intensive Track Seminar. 100 Units.
In this seminar we engage in an in-depth examination of a focused philosophical topic in a manner akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic.
Instructor(s): J. Bridges
Terms Offered: Autumn
Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29617. Force. 100 Units.
The concept of a force is fundamental to post-Newtonian physics. But what is a force, and how did we come to think of natural phenomena in terms of forces? This course will investigate the philosophical development of the concept of force from its origins in early modern philosophy (Suarez, Leibniz) to its maturity in the philosophy and science of the 18th and 19th centuries (Kant, Newton, Hegel). In particular we will investigate Leibniz’s suggestion that “physical forces are nothing but the entelechies of the ancients”—the idea that forces play the conceptual role of Aristotelian forms, in ancient and medieval physics. Central to our project will be the question of how the qualitative features of reality can be quantified.
Instructor(s): Arnold Brooks
Terms Offered: Spring
Philosophy 59

Equivalent Course(s): PHIL 39617

PHIL 29640. Mathematics in the History of Philosophy. 100 Units.
What is the object of mathematics? Where does mathematics derive its certainty from? Does it originate from the pure intellect or from empirical experience? Why is mathematics miraculously efficacious” in its application to nature? What is lost and gained in the development of mathematics and how does it shape our worldview? These have been central issues that philosophers since the Antiquity have occupied themselves with, and in many ways, they have shaped the trajectory of the history of philosophy. Philosophers’ answers to these questions have constantly evolved in light of the development of the mathematical sciences as well as the intellectual context of each generation. This course introduces classical texts and debates on the above-mentioned epistemological issues, including the writings of Aristotle, Descartes, Kant, Helmholtz, Frege, Husserl, and beyond.
Instructor(s): Biying Ling Terms Offered: Spring. Spring 2021
Note(s): HIPS Tutorial, offered in Spring 2021.
Equivalent Course(s): HIPS 29640

PHIL 29642. Tutorial: The Science and Philosophy of Artificial Intelligence. 100 Units.
This course will focus on the history and science of the development of AI from the cybernetics movement, to logic and expert systems GOFI period, recommender systems and deep neural networks (both in their initial and contemporary manifestations). Students will learn how these systems actually work, what tasks they were envisioned to be useful for, and what a study of these systems was and is thought to tell us about cognition, intelligence, and the world. In parallel, students will engage with literature in the philosophy of AI that seeks to interpret and challenge the science and rationale of these systems as well as ask and attempt to answer novel questions concerning the epistemology of deep neural networks. Students will also engage directly and philosophically with actual scientific literature that uses artificial intelligence.
Instructor(s): E. Duede Terms Offered: Winter. Offered in Winter 2022.
Equivalent Course(s): HIPS 29642

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

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

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

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

PHIL 29905. 17th Century Political Philosophy: Hobbes and Spinoza. 100 Units.
An examination of the political philosophies of Thomas Hobbes and Benedict Spinoza. Each thinker, responding to contemporary political crises, developed theories of the absolute right of states, and connected this absolute right to the absolute power of a state. This course will examine these theories in relation to popular sovereignty, and explore whether either thinker has room for the possibility of radical democracy. Primary literature will focus on Hobbes’s Leviathan and Spinoza’s Theological-Political Treatise and Political Treatise. Secondary literature will look at the reception of these thinkers around the world, including work by Richard Tuck, Alexandre Matheron, Antonio Negri, and Sandra Leonie Field. (A) (V)
Instructor(s): D. Moerner
Note(s): Discussion sections at 11:30-12:20 and 1:30-2:20
Equivalent Course(s): PHIL 39905, FNDL 24305
PHIL 29910. Ancient Greek and Roman Conceptions of Soul. 100 Units.
This course traces a central thread in ancient Greek and Roman thought—the nature of the soul (psuchê). Standing far from what we now associate with the word ‘soul,’ psuchê was treated as the distinguishing mark of life, and the subject of activities like perceiving, feeling emotions, and thinking. Yet the notion also went through radical transformations: from the soul’s mythical beginnings in the Homeric epics, to its immortalization in the Platonic dialogues, to its scientific treatment in Aristotelian biology, to its materialist character in Stoic and Epicurean philosophy. These changes reflected evolving answers to a variety of fundamental questions, such as: what is the relation of soul to body? What is the nature of human reason and thought? Do nonhuman organisms have souls? Is the soul immortal? We will explore these changes, seeing how they were symptomatic of diverging explanations of the natural world, life, the gods, the human good, and immortality. We will also explore how these conceptions foreshadow or depart from contemporary theories of mind, life, and personal identity. (B)
Instructor(s): R. Hanlon Terms Offered: Winter
Equivalent Course(s): CLCV 29921

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