**Philosophy**

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

**Philosophy Undergraduate Wiki**

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

**Email Lists**

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

**Program of Study**

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

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

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

**Program Requirements**

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

**The Standard Major**

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

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

Students are also urged to take logic as early in their studies as possible. Students may bypass the logic requirement standardly satisfied by PHIL 20100 Elementary 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

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<tr>
<th>Course</th>
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<tbody>
<tr>
<td>PHIL 25000</td>
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<tr>
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<td>Elementary Logic (or approved alternative course in logic)</td>
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One of the following: 300

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

Four additional courses in philosophy * 400

Total Units 1000

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

THE INTENSIVE TRACK

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

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

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

Summary of Requirements: Intensive Track

Two of the following: 200

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One of the following: 300

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

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

Two additional courses in philosophy * 200

Total Units 1300

* These courses must be drawn from departmental offerings. Students should consult with the Director of Undergraduate Studies regarding courses taken at other colleges.
PHILOSOPHY AND ALLIED FIELDS

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

Summary of Requirements: Philosophy and Allied Fields

Two of the following: 200

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One of the following: 300

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<th>Option</th>
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<tr>
<td>One from field A and two from field B</td>
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<tr>
<td>Two from field A and one from field B</td>
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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. Applications are available from the shelves outside the Philosophy Department office (Stuart 202) as well as on the wiki (https://wiki.uchicago.edu/display/phildr/Departmental+Forms/).

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

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

Grading

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

Honors

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

Transfer Students

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

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

ADVISING

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

MINOR PROGRAM IN PHILOSOPHY

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

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

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

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

SAMPLE 1

<table>
<thead>
<tr>
<th>Two of the following:</th>
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<tbody>
<tr>
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<thead>
<tr>
<th>One from either field A or field B</th>
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<th>Three additional courses in philosophy</th>
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Total Units: 600

SAMPLE 2

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<th>One from field A</th>
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<th>One from field B</th>
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Total Units: 600

PHILOSOPHY COURSES

PHIL 20100. Elementary 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 Winter

Equivalent Course(s): HIPS 20700, LING 20102, PHIL 30000, CHSS 33500

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 21000. Introduction To Ethics. 100 Units.
In this course, we will read, write, and think about philosophical work meant to provide a systematic and foundational account of ethics. We will focus on close reading of two books, Immanuel Kant's Groundwork of the Metaphysics of Morals and John Stuart Mill's Utilitarianism, along with a handful of more recent essays. Throughout, our aim will be to engage in serious thought about good and bad in our lives. (A) Instructor(s): B. Callard Terms Offered: Winter Equivalent Course(s): HIPS 21000, FNDL 31002

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?" "How 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: Autumn Equivalent Course(s): HIST 29319, INRE 31602, HIST 39319, LLSO 21002, HMRT 21002, MAPH 42002, HMRT 31002, PHIL 31002

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): ENST 21207, CHST 21207, HMRT 21207, CRES 21207, PLSC 21207, MAPH 31207

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

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

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

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

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

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

PHIL 21730. Aristotle’s Metaphysics. 100 Units.

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

Instructor(s): Arnold Brooks Terms Offered: Winter

Equivalent Course(s): PHIL 31730

PHIL 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: Winter

Equivalent Course(s): HIST 25109, HIPS 22000, HIST 35109, CHSS 33300, PHIL 32000

PHIL 22002. Introduction to Philosophy. 100 Units.

For topic and other information, please visit https://philosophy.uchicago.edu/courses.

Instructor(s): Autumn 2021: Lawrence Dallman - What is the human being? Winter 2022: Emily Dupree Spring 2022: Rory Hanlon - Through Film Terms Offered: Autumn Spring Winter

PHIL 22503. Truth and Ideology. 100 Units.

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

Instructor(s): L. Dallman Terms Offered: 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 Hippocratics and Aristotle to Darwin and Mendel. The philosophic issues will be the kinds of explanations appropriate to biology versus the other physical sciences, the status of teleological considerations, and the moral consequences for human beings.

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

Note(s): For students taking PHIL 23405, the course is (B) (II).

Equivalent Course(s): HIST 25104, HIPS 25104, PHIL 33405, KNOW 37402, HIST 35104, CHSS 37402

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

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.

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 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): MDVL 26000, HIPS 26000

PHIL 26520. Mind, Brain and Meaning. 100 Units.
What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for 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.
Instructor(s): J. Bridges; L. Kay; C. Kennedy Terms Offered: Spring
Equivalent Course(s): LING 26520, PSYC 26520, LING 36520, PHIL 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 the effects of this revolution and the responses to it, focusing on the changing conception of what philosophical ethics might hope to achieve. We will begin with a consideration of Kant’s famous Groundwork of the Metaphysics of Morals, in which the project of grounding all ethical obligations in the very idea of rational freedom is announced. We will then consider Hegel’s radicalization of this project in his Philosophy of Right, which seeks to derive from the idea of rational freedom, not just formal constraints on right action, but a substantive conception of the proper organization of our social and political...
lives. We will conclude by examining some important critics of the Kantian/Hegelian project in ethical theory: Karl Marx, John Stuart Mill, Frederick Douglass, and Friedrich Nietzsche.

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

**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: Autumn

**PHIL 28115. Contemplative Cinema and Poetic Thinking. 100 Units.**
A close study of four films by Robert Bresson, two by Yasujiro Ozu, and two by Terence Malick. The main question to be investigated: how might cinematic tone, pacing, editing, and framing suggest philosophical issues that cannot be effectively raised and discussed in the normal discursive forms of philosophy.

Instructor(s): R. Pippin Terms Offered: Spring
Note(s): Open to graduates and undergraduates.
Equivalent Course(s): SCTH 38115, PHIL 38115

**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
suggestion that "physical forces are nothing but the entelechies of the ancients,"-the idea that forces play the conceptual role of Aristotelian forms, in ancient and medieval physics. Central to our project will be the question of how the qualitative features of reality can be quantified.

Instructor(s): Arnold Brooks Terms Offered: Spring
Equivalent Course(s): PHIL 39617

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

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