

# Philosophy

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## Program of Study

Philosophy covers a wide range of historical periods and fields. The B.A. program with concentration in philosophy is intended to acquaint students with some of the classic texts of the discipline and with the different areas of inquiry, and to train them in rigorous methods of argument. In addition to the standard concentration program, the department offers two sub-concentration options. The intensive concentration 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.

## Program Requirements

**The Standard Concentration.** The following basic requirements for the standard concentration 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.

*Introduction: The History of Philosophy.* The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000, 26000, and 27000), which begins in the first quarter with ancient Greek philosophy and ends in the third quarter with nineteenth-century philosophy. Concentrators 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.

*Elementary Logic (PHIL 20100).* Students may elect to bypass PHIL 20100 for a more advanced course if they can satisfy the instructor that they are qualified to begin at a higher level.

*Distribution.* At least one course in each of the three following fields: (I) value theory (including ethics, social and political philosophy, and aesthetics); (II) philosophy of science and mathematics; and (III) metaphysics and epistemology. Courses that may be counted toward these requirements are marked by the appropriate numerals in the course descriptions. Other courses may not be used to meet field distribution requirements. NOTE: Only Field I, II, and III designations apply to undergraduates; Field IV is an additional option for graduate students.

### **Summary of Requirements:**

#### ***Standard Concentration***

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one each from fields I, II, and III
<u>4</u>	additional courses in philosophy
10	

**The Intensive Concentration.** The intensive concentration is designed to acquaint students with the problems and methods of philosophy in more depth than is possible for students in the standard concentration. It differs from the standard program mainly by offering the opportunity to meet in the following very small discussion groups that are open only to students in the intensive concentration program:

a junior seminar in the Autumn Quarter of the junior year (PHIL 29600),  
a junior tutorial (PHIL 29200), and  
a senior tutorial (PHIL 29300).

Intensive track students must also write a senior essay. The junior seminar and two tutorials replace two of the four additional courses in philosophy mentioned in the summary of requirements for the standard concentration.

*Admission to the intensive track requires an application to the undergraduate program committee, which should be made by the middle of the Spring Quarter of the second year. Students interested in the program should consult with the director of undergraduate studies before applying.*

### **Summary of Requirements:**

#### ***Intensive Concentration***

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one each from fields I, II, and III
1	PHIL 29600 (junior seminar)
1	PHIL 29200 (junior tutorial)
1	PHIL 29300 (senior tutorial)
2	PHIL 29800 and 29900 (preparation for senior essay, autumn/winter or winter/spring)
<u>2</u>	additional courses in philosophy
13	

**Philosophy and Allied Fields.** This variant of the concentration is intended for students who wish to create a coherent interdisciplinary program involving philosophy and some other field of study. Students in this program must meet the first three of the basic requirements for the standard concentration (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 undergraduate program committee, which should be made by the middle of the Spring Quarter of a student's sophomore year.* To apply, students must submit both a statement of purpose that explains why they want to enter and a sample program of courses, and they must have the agreement of a member of the Department of Philosophy to serve as their sponsor in the program. Students interested in this program should consult with the director of undergraduate studies before applying.

**Summary of Requirements:**  
*Philosophy and Allied Fields*

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one each from fields I, II, and III
6	additional courses, at least one of which must be in the Department of Philosophy
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12	

**The Senior Essay.** The senior essay is one of the requirements for students who have been admitted to the intensive concentration. Students who are not in the intensive concentration but who wish to write a senior essay should apply to do so by early in the third quarter of their junior year. Application forms are available in the departmental office; completed forms should be submitted to the director of undergraduate studies. Students are advised to formulate plans for their senior essays in consultation with a faculty adviser and the director of undergraduate studies.

After a proposal is approved, a student should preregister for PHIL 29800 in the Autumn (or Winter) Quarter and for PHIL 29900 in the Winter (or Spring) Quarter of his or her senior year. (These two courses are among the requirements for the Intensive Concentration. *For the Standard Concentration and for Allied Fields, both courses must be taken; however, only one will be counted toward concentration requirements.*)

**Grading.** All courses for all tracks must be taken for a letter grade.

**Honors.** The main requirement for honors is a senior essay of distinction. A GPA in concentration courses of 3.25 or higher is also usually required.

**Transfer Students.** Requirements for students transferring to the University of Chicago are the same as for other students. Up to (but usually no more than) three courses from another institution may be counted toward concentration requirements. All such courses must be approved by the Director of Undergraduate Studies.

**Advising.** Questions concerning program plans, honors, or any other matters should be directed to the director of undergraduate studies. All students planning to graduate in the Spring Quarter must have their programs approved by the director of undergraduate studies at the beginning of the previous Autumn Quarter.

## Faculty

R. Barney, J. Bridges, D. Brudney, T. Cohen, J. Conant, A. Davidson, D. Finkelstein, M. Forster, D. Garber, A. Gewirth, M. Green, J. Haugeland, M. Kremer, C. Larmore, J. Lear, L. Linsky, I. Mueller, M. Nussbaum, R. Pippin, R. Richards, H. Stein, J. Stern, W. Tait, C. Vogler, W. Wimsatt

## Courses

*Boldface letters in parentheses refer to the areas noted in the preceding Summary of Requirements section.*

*The following courses are designed for College students.*

**20100/30000. Elementary Logic.** (=CHSS 33500, HIPS 20700, MAPH 38000) *Course not for field credit.* An introduction to the concepts and principles of symbolic logic: valid and invalid argument, logical relations among sentences and their basis in structural features of those sentences, formal languages and their use in analyzing statements and arguments of ordinary discourse (especially the analysis of reasoning involving truth-functions and quantifiers), and systems for logical deduction. Throughout, we are attentive to both general normative principles of valid reasoning and the application of these principles to particular problems. Time permitting, the course ends with a brief consideration of set theory. *J. Bridges. Autumn.*

**20600/30600. Philosophy of History: Historical Explanation.** (=CHSS 37200, HIPS 27200, HIST 25000/35000) *PQ: Third- or fourth-year standing.* For course description, see History. *R. Richards. Autumn. (II)*

**21000. Introduction to Ethics.** (=GSHU 29200, HIPS 21000) This course covers two broad questions about ethics, drawing on contemporary and classical readings. First, what does morality require? What kinds of acts are right and wrong? To what extent can we think systematically about that kind of question? Second, what is the status of morality? Moral beliefs seem to be subjective in a way that more straightforwardly factual beliefs are not. What, exactly, is the difference between these two kinds of belief? How should we think and argue about morality if there does seem to be a subjective element to it? What should we think and do when confronted with a society whose members have very different moral beliefs than our own? *M. Green. Spring. (I)*

**21100/31301. Aesthetics: Philosophy, Photography, Film.** (=COVA 25100) This is a course in both philosophy (in particular, that branch of philosophy known as aesthetics or the philosophy of art) and art history (in particular, the history of the theory of film and photography). We are concerned with a variety of interrelated and overlapping philosophical questions that arise in connection with photography and film. *J. Conant, J. Snyder. Winter. (I)*

**21201. Sartre.** (=PLSC 23700) The focus of the course is on sections from *Being and Nothingness* dealing with the nature of consciousness, subjectivity, and interpersonal relations. Attention is also given to the novel *Nausea* and to Sartre's later writings in social philosophy. *C. Larmore. Autumn. (I)*

**21400. Happiness.** (=GNDR 25200, HUMA 24900, PLSC 22700) From Plato to the present, notions of happiness have been at the core of heated debate in ethics and politics. Is happiness the ultimate good for human beings, the essence of the good life, or is morality somehow prior to it? Can it be achieved by all, or only by a fortunate few? These are some of the questions that this course engages, with the help of both classic and contemporary texts from philosophy, literature, and the social sciences. This course includes various video presentations and other materials stressing visual culture. *R. Schultz. Spring.*

**21401/31401. Philosophical Thought and Expression in Twentieth-Century Europe.** (=CMLT 23100/33100, DVPR 39400, RLST 24600) *PQ: One prior course in philosophy.* An examination of some principal philosophical themes and figures in twentieth-century European (especially French) thought. Attention is given to the relation of philosophy, to theology, the human sciences, literature, and music. *A. Davidson. Winter. (I, III)*

**21700/31600. Human Rights I: Philosophical Foundations of Human Rights.** (=GSHU 28700/38700, HIST 29301/39301, HMRT 20100/30100, INRE 31600, LAWS 41200, MAPH 40000) This course deals with the philosophical foundations of human rights. The foundations bear on basic conceptual and normative issues. We examine the various meanings and components of human rights and the subjects, objects, and respondents of human rights. We ask questions such as: Who has the rights? What they are rights to? Who has the correlative duties? Can we legitimately hold the members of other societies to the standards of our culture? What methods of argument and implementation are available in this area? The practical implications of these theoretical issues are also explored. *M. Green. Autumn. (I)*

**21800/31800. Fear of Death.** (=LATN 35100/45100, RETH 35100, RLST 24700) *PQ: Knowledge of Latin.* Hellenistic philosophers, both Greek and Roman, were preoccupied with questions about death and debated them with a depth and intensity that makes them still highly influential in modern philosophical debate about the same issues. We focus on several major Latin writings on the topic (i.e., Lucretius Book III and extracts from Cicero and Seneca). We study the philosophical arguments in their literary setting and ask about connections between argument and its rhetorical expression. We read pertinent material from Plato, Epicurus, Plutarch, and a few modern authors. *M. Nussbaum. Winter. (I)*

**21900/31300. Aesthetics of Hume and Kant.** (=GSHU 21800/31800) *PQ: Prior knowledge of Hume's Treatise and Kant's Critique of Pure Reason is useful but not required.* The theory of taste and one main line in modern philosophy of art begins with these authors. Principal readings are Hume's "Of the Standard of Taste" and "Of the Delicacy of Taste and Passion," and much of Kant's *Critique of Judgment*. *T. Cohen. Autumn. (I)*

**22000/32000. Philosophy of Science.** *PQ: Fourth-year standing and advanced knowledge of philosophy.* A general introduction to the philosophy of science. We discuss a selection of central issues in the philosophy of science (e.g., scientific laws, explanation, evidence, induction, realism, progress). *J. Haugeland. Autumn. (II)*

**22500/32500. Biological and Cultural Evolution.** (=BIOS 29286, BPRO 23900, CHSS 37900, HIPS 23900, LING 11100, NCDV 27400) *PQ: Third- or fourth-year standing. Core background in evolution and genetics strongly recommended.* For course description, see Big Problems. *W. Wimsatt, S. Mufwene. Winter. (II)*

**22700/32700. Philosophy of Biology.** (=CHSS 37600, HIPS 22700) This course explores topics in the history of evolution and genetics from 1859 to the present, illustrating conceptual and methodological issues in the nature of scientific change, problem-solving, mechanistic explanation, and strategies of model-building. Case studies include: (1) the development of genetics and its competitor theories from Mendel through the classical period (ca. 1926); (2) the units of selection controversy in modern evolutionary biology; (3) theories of the role of development in evolution from Haeckel to the present (i.e., Buss, Kauffman, Gould, Arthur, Raff), and the instructor's research. *A computer simulation lab is two hours a week in addition to scheduled class time to give hands-on experience with model building, and to teach relevant classical and population genetics.* *W. Wimsatt. Winter. (II)*

**23010. Knowledge and Freedom.** In this course, students read, talk, and write about a number of questions having to do with knowledge, faith, and freedom. These include the following: Is the character of your own experience all that you can be certain of, or is it somehow possible to know the world outside your mind? Should belief always be based on evidence? Is religious faith intellectually irresponsible? Are you genuinely responsible for your actions, or is your behavior merely the upshot of events over which you have had no control? *D. Finkelstein. Autumn. (III)*

**23401/33401. Philosophy of Mind: Thought, Community, Environment.** Over the last half century, a number of philosophers have articulated and defended views that minds are not merely in causal contact with the world; rather, the very existence and identity of our thoughts and beliefs are partially constituted by our relationships to the physical and social environment. We critically examine the most influential arguments of this kind in the analytic tradition. We consider the philosophical fall-out from the Externalist revolution for issues of self-knowledge, skepticism, language, and naturalism. Readings from Davidson, Dretske, Evans, Fodor, McDowell, Putnam, Wittgenstein, and others. *J. Bridges. Autumn. (III)*

**23500. Intentionality.** *Designed for concentrators but open to nonconcentrators.* Intentionality is where mind, language, depiction, and practice all intersect. It is the phenomenon of one thing "representing," "being about," or "meaning" another. It turns out, however, that the nature and even the very possibility of intentionality is rather puzzling. This course addresses some of the basic puzzles about intentionality, and several promising attempts to deal with those puzzles. *J. Haugeland. Spring. (III)*

**23600/33600. Medieval Philosophy.** (=JWSC 24600, JWSG 34600) *PQ: PHIL 25000.* This course involves a study of the development of philosophy in the West in the first thirteen centuries of the common era with a focus on Neoplatonism, Early Christian philosophy, Islamic Kalam, Jewish philosophy, and Christian philosophical theology. Readings include works of Plotinus, Augustine, Al-Farabi, Avicenna, Maimonides, Averroes, and Thomas Aquinas. *J. Stern. Winter. (I, III)*

**23800/33800. Introduction to Freud and to Psychoanalysis.** (=HIPS 24500, MAPH 31400, MAPS 33800, SCTH 41600) An introduction to Freud's thought and to the basic concepts of psychoanalysis. Readings include *The Studies on Hysteria*, *The Interpretation of Dreams*, and *Three Essays on the Theory of Sexuality*, as well as various case histories and later social essays. We are concerned with what light psychoanalysis sheds on traditional conceptions of the human psyche. *J. Lear. Winter. (III)*

**23900/33900. Austin.** (=GSHU 23900/33900) Our readings are in the works of J. L. Austin, mainly *How to Do Things with Words*, and essays related to those lectures. If time permits, we consider later developments in the works of Grice and Cavell, among others. *T. Cohen. Winter. (I)*

**24300/34300. Evolution of Mind and Morality: Nineteenth to Twenty-First Centuries.** (=CHSS 35900, HIPS 25901, HIST 25500/35500, PSYCH 28200/38200) *PQ: Third- or fourth-year standing.* For course description, see History. *R. Richards. Winter. (I, III)*

**24510/34510. Spinoza and the Question of Being.** (=DVPR 34500, RLST 24500, SCTH 34500) *J-L. Marion. Spring. (III)*

**24600/34600. Analytic Philosophy: Frege to Late Twentieth Century.** Philosophy in the English language in the twentieth century has been dominated by questions of the "analysis of language," meaning, and logic. We survey the history of the analytic tradition, focusing as much on questions of philosophical method, fundamental presuppositions, and the nature of philosophical activity as on the specific philosophical issues that we discuss. *M. Kremer. Spring. (III)*

**24800. Foucault and the History of Sexuality.** (=GNDR 24900, HIPS 24300) *PQ: Prior philosophy course or consent of instructor.* 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. *A. Davidson. Autumn. (III)*

**25000. History of Philosophy I: Ancient Philosophy.** (=ANST 23200, CLCV 22000) *PQ: Completion of the general education requirement in humanities.* This course is an introductory survey of ancient philosophy, focusing on some key works of Plato, Aristotle, and Epicurus. Topics include the good life and its relation to philosophy, methods of scientific explanation, and the nature of the soul. *R. Barney. Autumn.*

**26000. History of Philosophy II: Medieval and Early Modern Philosophy.** (=HIPS 26000) *PQ: Completion of the general education requirement in humanities. PHIL 25000 helpful.* This course surveys the history of philosophy from the late medievals to Hume. *C. Larmore. Winter.*

**27000. History of Philosophy III: Kant and the Nineteenth Century.** *PQ: Completion of general education requirement in the humanities. A. Lambert. Spring.*

**29000/39700. Intermediate Logic II: Incompleteness.** This course looks at some of the famous incompleteness and undecidability results from the first half of the twentieth century. We look at Gödel's first and second incompleteness theorems, the undecidability of arithmetic and of second-order logic, and the undefinability of truth. Along the way, we talk a bit about the limits of mechanical computation. *T. Bays. Spring. (II)*

**29200-1,-2. Junior Tutorial I, II.** *PQ: Open only to third-year students who have been admitted to the intensive concentration program. Winter, Spring.*

**29300-1,-2. Senior Tutorial I, II.** *PQ: Open only to fourth-year students who have been admitted to the intensive concentration program. Winter, Spring.*

**29400/39600. Intermediate Logic.** (=CHSS 33600, HIPS 20500) This is a course in the *science* of logic. It presupposes a knowledge of the use of truth-functions and quantifiers as *tools*: such as the *art* of logic. Our principal task in this course is to study these tools in a systematic way. We cover the central theorems about first-order logic with identity: completeness, compactness, and Löwenheim-Skolem theorems. We introduce any necessary set-theoretic and mathematical apparatus as required. We also study the topic of *definition* in more detail than is customary in such courses, culminating with a proof of Beth's theorem on implicit and explicit definitions. *M. Kremer. Winter.*

**29600. Junior Seminar.** *PQ: Open only to third-year students who have been admitted to the intensive concentration program.* Topics for this small, discussion-oriented seminar vary. *J. Stern. Autumn.*

**29700. Reading Course.** *PQ: Consent of instructor and director of undergraduate studies. Students are required to submit the College Reading and Research Course Form. Autumn, Winter, Spring.*

**29800. Senior Seminar.** *PQ: Consent of director of undergraduate studies. Required of fourth-year students who are writing a senior essay. The seminar meets over the course of Winter and Spring Quarters; however, students register for it in either Autumn or Winter Quarter. NOTE: Students may not register for both PHIL 29800 and 29900 in the same quarter. Staff, Autumn; D. Brudney, Winter.*



**29900. B.A. Essay Preparation.** *PQ: Consent of B.A. adviser and director of undergraduate studies. Required of fourth-year students who are writing a senior essay. Students are required to submit the College Reading and Research Course Form. In consultation with their B.A. adviser, students work independently in preparation of the B.A. essay. Work is done over the course of the entire senior year; however, students register for this course in either Winter or Spring Quarter. NOTE: Students may not register for both PHIL 29800 and 29900 in the same quarter. Staff, Winter; D. Brudney, Spring.*

*Courses designed for graduate students but open to qualified College students.*

**34400. Kierkegaard: *Either/Or*.** (=FN DL 22501, SETH 34400) *PQ: Consent of instructor. Class limited to twenty students. The course is devoted to a close reading of selected portions of *Either/Or*, the first and one of the most difficult of Kierkegaard's pseudonymous writings. Our attention is divided equally between Volumes One and Two of *Either/Or*. J. Lear, J. Conant. Autumn. (I, III)*

**31000. Marx.** (=GNDR 21800, PLSC 24200) *PQ: Course in ethics of political philosophy. In this course, we read, write, and think about Marx's social and political philosophy with special emphasis on his materialism, his work on value, his account of forms of social life, and his sporadic treatment of the place of colonization in the development of capitalism. Throughout, we pay attention to accounts of the place of consciousness in Marx's explanations of social life. We consider some twentieth-century Marxist work at the conclusion of the term. C. Vogler. Spring. (I)*

**31400. Modern Theories of the State: Kant and Hegel, Predecessors and Successors.** (=SETH 33900) *PQ: Consent of instructor. This seminar concentrates on voluntarist or contractarian theories of the state in Rousseau and Kant, and the revisions and criticisms of that understanding by Fichte and Hegel. R. Pippin. Autumn. (I)*

**31900. Feminist Philosophy.** (=GNDR 29600, PLSC 51900, RETH 41000) *PQ: Consent of instructor. This course is an introduction to the major varieties of philosophical feminism: Liberal Feminism (Mill, Wollstonecraft, Okin, Nussbaum); Radical Feminism (MacKinnon, Dworkin); Difference Feminism (Gilligan, Held, Noddings); and Postmodern "Queer" Feminism (Rubin, Butler). After studying each of these approaches, we focus on political and ethical problems of contemporary international feminism, asking how well each of the approaches addresses these problems. M. Nussbaum. Spring. (I)*