

Philosophy

*Director of Undergraduate Studies: Daniel Brudney, G-B 504, 702-7546,
dbrudney@uchicago.edu*

*Secretary for Undergraduate Philosophy: Evada L. Waller, Cl 17,
702-8513, e-waller@uchicago.edu*

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 students 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
4	additional courses in philosophy
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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)
2	additional courses in philosophy
<hr/> 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 quality 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

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

Courses: Philosophy (PHIL)

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

The following courses are designed for College students.

20000. Introduction to the Philosophy of Science. (=CHSS 33300, HIPS 20100) We focus on classic twentieth-century debates about central questions of philosophy of science. How do the procedures of modern science test theories? What is the “scientific method,” or—this may or may not be the same thing—what is rational empirical testing in general? At what do such procedures aim? What makes them successful and/or leads to scientific progress? How (if at all) does modern science differ from other kinds of discipline (e.g., pseudo-science, religion, philosophy)? Readings from Popper, Reichenbach, Quine, Putnam, Kuhn, and others. *A. Stone. Autumn. (II)*

20100/30000. Elementary Logic. (=CHSS 33500, HIPS 20700, MAPH 38000). *Course not for field credit.* An introduction to the concepts and principles of sentential and predicate logic. Topics include valid and invalid deductive argument, logical relations among sentences and their basis in structural features of those sentences, formal symbolism and its use in analyzing statements and arguments of ordinary discourse, the semantics of formal languages, and formal systems for deduction. *J. Bridges. Autumn.*

20701/30700. German Romanticism. (=CHSS 42400, GRMN 47000, HIPS 26801, HIST 25401/35401) *PQ: Third- or fourth-year standing and consent of instructor.* This lecture/discussion seminar investigates the formation of the idea of the Romantic in literature, philosophy, and science during the age of Goethe. We discuss the works of Kant, Fichte, Schelling, Schlegel brothers, Novalis, Schleiermacher, Schiller, Goethe, and von Humboldt brothers. *R. Richards. Autumn. (III)*

21000. Introduction to Ethics. (=HIPS 21000, ISHU 29200) 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)*

21210/31210. Philosophy and Literature. A variety of contemporary authors are read, dealing with the question of whether, and how, fiction and philosophy are related to one another. *T. Cohen. Spring. (I)*

21301. Moral Theory. Limited enrollment. Why be moral? Is there any principled distinction between matters of fact and matters of value? What is the character of obligation? What is a virtue? In this course we read, think, and write about twentieth-century, Anglo-North American philosophical attempts to give a systematic account of morality. *C. Vogler. Winter.*

21410/31410. Philosophy of Action. In this course we address a group of related philosophical questions about human agency. What is the ontological relationship between actions and bodily movements—between, e.g., *my moving my arm* and *my arm's moving*? What distinguishes between cases of bodily movement in which there is an action on the part of the person and cases in which there is not? Is our everyday practice of explaining people's actions in terms of their beliefs and aims threatened by the possibility of physical explanations of the motions of their bodies? How, if at all, do the concepts of reason and rationality structure our explanations of human activity? How is weakness of the will possible? What is the relationship between the concepts of agency and freedom? Readings are drawn from a wide variety of contemporary sources. *J. Bridges. Autumn. (I)*

21421. Film and Moral Philosophy. (=MAPH 34121) In this course, we will investigate a set of related debates in contemporary analytic philosophy regarding ethics and ethical judgments. What role does luck or fate play in our lives? What implications does this have for us in evaluating our moral characters and determining responsibility for our actions? Do we adopt particular perspectives on our actions in making ethical judgments? What kinds of reasons do we have for acting? Should our reasons for acting matter to us in making ethical judgments? To understand current philosophical debates on these and related questions, we will read recent texts by Barbara Herman, Christine Korsgaard, John McDowell, Martha Nussbaum, Bernard Williams, and others. We will watch a number of movies in an effort to make clear connections between these seemingly disparate philosophical debates, including ones directed by Joel Coen, Alfred Hitchcock, Ivan Reitman, Jean Renoir, and others. The understanding of these questions we develop together in this course will draw equally on the philosophical texts and the movies. *D. Wack. Winter. (I)*

21441/31441. Aristophanes. (=GREK 25400/35400, RETH 49900) *PQ:* *Four prior courses in Greek.* We read *Lysistrata* in Greek, and several other plays in translation. In the process we study the form and content of Old Comedy, and relevant issues about sex, gender, and the body. *M. Nussbaum. Winter. (I)*

21500. The Meaning of Life. (=PLSC 20900) This course explores the nature of the most basic question we may ask ourselves: how should we lead our lives? What sort of question is this? What is involved in reflecting, not simply upon whether this action is right or that trait is admirable, but upon what a life should be like as a whole? Do we discover the meaning of life, or do we create it for ourselves? Is only the reflective life worth living? Topics also include conversion, life-plans, and fear of death. Readings from Plato, Aristotle, Augustine, Nietzsche, Berlin, I. Murdoch, S. Hampshire, Rawls, B. Williams, and T. Nagel. *C. Larmore. Autumn. (I)*

21700/31600. Human Rights I: Philosophical Foundations of Human Rights. (=HIST 29301/39301, HMRT 20100/30100, INRE 31600, ISHU 28700/38700, LAWS 41200, LLSO 25100, 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)*

21918/31918. Decision-making. (=LAWS 75100, PLSC 31600, RETH 41500) *PQ: Consent of instructor.* Individuals, particularly those in leadership positions, are called upon to make decisions on behalf of others. This course offers a rigorous study of how philosophers and others have examined the process of decision-making. We also focus on the tools they have used, including those from behavioral economics and game theory. We discuss moral dilemmas and some of the more common pathologies of decision-making: akrasia, self-deception, and blind obedience to authority. *M. Nussbaum, D. Baird. Spring. (I)*

21990/31990. Concept of Taste. The philosophical theory of taste begins in the eighteenth century, especially in the writing of Hume and Kant. The course begins with those authors and then moves to literature in contemporary aesthetics. *T. Cohen. Autumn. (I)*

22400/32400. Modal Logic. (=CHSS 32500, HIPS 20601) This course covers topics in the metatheory of modal logic. We start with some basic correspondence theory, and then we move on to discuss completeness and the finite model property. If we have time, we also cover some recent work on the relationship between modal logic and classical logic. *T. Bays. Winter. (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 or consent of instructor. Core background in evolution and genetics strongly recommended. For information on when course will be offered, call Margot Browning at 702-5657.* This course draws on readings and examples from linguistics, evolutionary genetics, and the history and philosophy of science. We elaborate theory to understand and model cultural evolution, as well as to explore analogies, differences, and

relations to biological evolution. We also consider basic biological, cultural, and linguistic topics and case studies from an evolutionary perspective. Time is spent both on what we do know, and on determining what we don't. W. Wimsatt, S. Mufwene.

22810/32810. History and Philosophy of Psychology. (=CHSS 36901, HIPS 26901, HIST 25302/35302) *PQ: Third- or fourth- year standing and consent of instructor.* This lecture/discussion course traces the development of psychology from the early modern period through the establishment of behaviorism. In the early period, we read Descartes and Berkeley. Then we will jump to the nineteenth century, especially examining the perceptual psychology of Wundt and Helmholtz. Next we turn to the origins of experimental psychology in the laboratory of Wundt and follow some threads of the development of cognitive psychology in the work of William James. The course concludes with the behavioristic revolution inaugurated by Chicago's own John Watson and expanded by B. F. Skinner. R. Richards. Winter. (II, IV)

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. Spring. (III)

23101-23102/33101-33102. Philosophy of Language I, II. *PQ: May be taken in sequence or individually, although the second quarter will presuppose familiarity with the material of the first.* A two-quarter sequence that addresses the nature of human knowledge of natural language. Topics include classic and recent conceptions of meaning, the relation between truth and meaning, the development of formal semantics, the use of artificial languages to explain natural language, skepticism about meaning, translation and interpretation, linguistic normativity, the structure of current linguistic theory, implications for the theory of the mind, relations between contemporary syntax and semantics, and at least one case study in the syntax and semantics of natural language. Readings include Frege, Tarski, Bloomfield, Harris, Carnap, Quine, Davidson, Chomsky, Higginbotham, Putnam, Evans, and Burge. J. Stern. Autumn, Winter. (III)

23400. Philosophy of Mind and Science Fiction. (=HIPS 25400, ISHU 23401) Could computers be conscious? Might they be affected by changes in size or time scale, hardware, development, social, cultural, or ecological factors? Does our form of life constrain our ability to visualize or detect alternative forms of order, life, or mentality, or to interpret them correctly? How do assumptions of consciousness affect how we study and relate to other beings? This course examines issues in philosophy of mind raised by recent progress in biology, psychology, and simulations of life and intelligence, with readings from philosophy, the relevant sciences, and science fiction. W. Wimsatt. Spring. (III)

23810/33810. Heidegger, *Sein und Zeit*, the Self, Individuation and Being. (=DVPR 39800) Heidegger's masterpiece of 1927 remains a stumbling stone for philosophy. By an extensive reading, with attention paid to the previous courses taught by Heidegger in Freiburg i./Br. and those just following in Marburg (using the *Gesamtausgabe* and recent studies including T. Kiesiel's), and also to subsequent interpretations (by Sartre, Levinas, etc.), the question will be asked: whether and how far a renewed access to the self and its individuation could be achieved along with the ontological difference; and if not, why not? *J.-L. Marion. Winter. (III)*

24011/34011. Judgment and Contextualism. We begin with the question of the nature and role of judgment in Kant's First and Third *Critiques*. We then examine the treatment of this topic in *Philosophical Investigations* and other related writings by Wittgenstein. We then compare and contrast three different ways of flashing out the philosophical import of these Kantian and Wittgensteinian lines of thought as developed respectively in the work of Stanley Cavell, John McDowell, and Charles Travis. *A. Baz. Spring. (III)*

25000. History of Philosophy I: Ancient Philosophy. (=ANST 22400, CLCV 22700) *PQ: Completion of the general education requirement in humanities. G. Richardson. Autumn.*

25400/35400. A Philosophical Introduction to Freud and Psychoanalysis. (=MAPH 31400, SCTH 41600, SOSC 33800) This course is an introduction to Freud and to the basic ideas of psychoanalytic theory approached from the perspective of certain philosophical concerns. We ask, for example, what is human freedom and why does it matter? What is the nature of human desire and of practical reason? What is happiness? Can humans be happy? Freud's writings are the central texts, but we also consider selections from philosophical works. *J. Lear. Winter.*

26000. History of Philosophy II: Medieval and Early Modern Philosophy. (=HIPS 26000, PLSC 27100) *PQ: Completion of the general education requirement in humanities required; 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 the general education requirement in humanities. Spring.*

29000/39700. Intermediate Logic II: Incompleteness. (=CHSS 34000, HIPS 20501) We study some more advanced topics in logic, building on Intermediate Logic I. Possible topics include Gödel's incompleteness theorems, higher-order logics, Craig's interpolation theorem and Beth's definability theorem, natural deduction and normal form theorems, sequent calculus and cut-elimination theorems. Specific topics are determined by student interest. *M. Kremer. 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 I. (=CHSS 33600, HIPS 20500). An introduction to the metatheory of first-order logic up through the completeness, compactness and Lowenheim-Skolem theorems. A survey of basic set theory is also included. *T. Bays. Winter. (II)*

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. M. Green. 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.

31890. Resemblance and Family Resemblance: Goethe, Galton, and Wittgenstein. (=ARTH 39600) *PQ: Consent of instructor. This course explores the similarities and differences in Goethe's conception of archetypal representations, Galton's understanding of composite photographs, and Wittgenstein's remarks on family resemblance and the perception of aspects. J. Conant, J. Snyder. Autumn. (I)*

32201. Genetics in an Evolutionary Perspective. *PQ: Third- or fourth-year standing. Prior course in pre-calculus mathematics and completion of the general education requirement for the biological sciences. This course covers historical development and co-evolution of theories of heredity and evolution, starting before Darwin and Mendel through emergence of cytology, classical genetics, population genetics, and neo-Darwinism, to evolutionary developmental biology, "eco-evo-devo," and the relation between macro-evolution and micro-evolution. Strategies of model building, and analysis of mechanisms of scientific change. Texts include a mix of*

original papers and secondary readings, as well as simulations for historical and modern simpler models in population biology. *W. Wimsatt. Spring. (II)*

32810. History and Philosophy of Psychology. (=CHSS 36901. HIPS 26901, HIST 25302/35302) *PQ: Third- or fourth- year standing and consent of instructor.* This lecture/discussion course traces the development of psychology from the early modern period through the establishment of behaviorism in the twentieth century. In the early period, we read Descartes and Berkeley, both of whom contributed to ideas about the psychology of perception. Then we will jump to the nineteenth century, especially examining the perceptual psychology in the laboratory of Wundt and follow some threads of the development of cognitive psychology in the work of William James. The course concludes with the behavioristic revolution inaugurated by Chicago's own John Watson and expanded by F. B. Skinner. *R. Richards. Winter. (II, IV)*

33201. Kierkegaard: Stages on Life's Way. *PQ: Advanced standing and consent of instructor.* A close reading of the text. *J. Lear, J. Conant. Winter. (III)*

33510. Kierkegaard: The Sickness unto Death. *PQ: Advanced standing and consent of instructor.* A close reading of the text, with an emphasis on understanding the nature of despair. *J. Lear. Autumn. (III)*

34110. Sellars. *PQ: Consent of instructor.* Wilfrid Sellars was one of the most important philosophers of the twentieth century. We begin with a brief survey of the positivist and empiricist background of his thought (i.e., C. I. Lewis, Carnap). We read some of his seminal papers, especially "Empiricism and the Philosophy of Mind," and discuss recent controversies surrounding his work (e.g., Rorty, Brandom, McDowell). *J. Conant, M. Kremer. Winter. (III)*

35700. Mind and World in Early Modern Philosophy. *PQ: Advanced standing and consent of instructor. Some previous acquaintance with one or more of the philosophers studied in this course is recommended.* This course explores conceptions of cognition, representation, and ideas among those early modern thinkers who sought to defend the new mechanistic science of nature while rejecting both Descartes's dualism and Hobbes's materialism. With Descartes's *Third Meditation* as our starting point, we study texts by "Rationalists" such as Malebranche, Spinoza, and Leibniz, and "Empiricists" such as Locke, Berkeley, and Hume, with some attention to the following question: What, if any, are the implications of their views with regard to contemporary discussions of intentionality and consciousness? *L. Alanen. Spring. (IV)*

36700. Plato's Phaedrus. *PQ: Consent of instructor.* A careful reading of Plato's text. *J. Lear, J. Coetzee. Autumn. (IV)*

36705. Emotion & Reason: Descartes to Hume. *PQ: Advanced standing and consent of instructor.* The course focuses on the relationship between the passions and reason in the writings of the following philosophers: Descartes, Spinoza, and Hume. Descartes defined the emotions as passions in the soul caused by actions (mechanical movements) in the body, and argued that our rational soul with proper training can enjoy the passions

while remaining their master. Spinoza and Hume sought to modify this view in roughly opposite ways: Spinoza sought freedom from the slavery of passions through knowledge, whereas Hume argued that reason is and ought to be the slave of the passions. We look at the transformations of the concepts of action, passion, reason, and emotion and examine the accounts of the mechanisms governing their interrelations within the contexts of each of these philosophies. *L. Alanen. Winter. (IV)*

37500. Kant's *Critique of Pure Reason*. *PQ: Advanced standing and consent of instructor.* We read central sections of Kant's text in German, seeking help from both German and anglophone secondary sources. Authors include Heidegger, Strawson, Henrich, and Allison. *S. Roedl. Winter. (IV)*