Philosophy

Director of Undergraduate Studies: Michael Kremer, Stu 224, 834-9884,
*   kremer@uchicago.edu*

Program of Study

Philosophy covers a wide range of historical periods and fields. The B.A. 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

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.

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. 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.

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

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

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one from field A and two from field B, or two from field A and one from field B
4	additional courses in philosophy*
10	

* *These courses should reflect departmental offerings.*

The Intensive Track. 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 that are open only to students in the intensive track:

a faculty seminar in the Autumn Quarter of the third or fourth year (PHIL 29600),

a junior tutorial (PHIL 29200), and

a senior tutorial (PHIL 29300).

NOTE: Although the faculty seminar may be taken in either the third or fourth year, students in residence in Autumn Quarter of their third year are typically expected to take it in their third year. Similarly, students typically take the junior tutorial in their third year and the senior tutorial in their fourth year, but they may take both tutorials in their fourth year if they are not in residence during their third year.

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 major. Students must take PHIL 29901 and 29902 (preparation for senior essay) during their fourth year.

Students interested in the intensive track should consult with the director of undergraduate studies before submitting their application, which is due by the middle of Spring Quarter of their second year.

Summary of Requirements: Intensive Track

2	from PHIL 25000, 26000, and 27000
1	PHIL 20100 or approved alternative course in logic
3	one from field A and two from field B, or two from field A and one from field B
1	PHIL 29600 (junior seminar)
1	PHIL 29200 (junior tutorial)
1	PHIL 29300 (senior tutorial)
2	PHIL 29901 and 29902 (preparation for senior essay)
2	additional courses in philosophy*
13	

* *These courses should reflect departmental offerings.*

Philosophy and Allied Fields. This variant of the major is intended for students who wish to create a coherent interdisciplinary program involving philosophy and some other field of study. 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 both a statement of purpose that explains why they want to major in philosophy 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 from field A and two from field B,
	or two from field A and one from field B
6	additional courses, at least one of which must
	be in the Department of Philosophy
12	

The Senior Essay. The senior essay is one of the requirements for students who have been admitted to the intensive track. Students who are not in the intensive track but who wish to write a senior essay should apply to do so by early in Spring Quarter of their third 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, students should register for PHIL 29901 in Autumn (or Winter) Quarter and for PHIL 29902 in Winter (or Spring) Quarter of their fourth year. (These two courses are among the requirements for the Intensive Track. *For the standard major and for allied fields, both courses must be taken; however, only one will be counted toward program 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 the major of 3.25 or higher is also typically required.

Transfer Students. Requirements for students transferring to the University of Chicago are the same as for other students. Up to (but typically no more than) three courses from another institution may be counted toward major 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 Spring Quarter must have their programs approved by the director of undergraduate studies at the beginning of the previous Autumn Quarter.

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 and more than half of the requirements for the minor must be met by registering for courses offered by the Department of Philosophy at the University. A maximum of two courses from another institution

may be counted toward minor requirements with approval from the director of undergraduate studies.

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 a form obtained from the College adviser, no later than the end of the student's third year.

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

2	from PHIL 25000, 26000, and 27000
1	from either field A or field B
3	additional courses in philosophy

1	from PHIL 25000, 26000, or 27000
1	from field A
1	from field B
3	additional courses in philosophy

Faculty

J. Beere, J. Bridges, D. Brudney, T. Cohen, J. Conant, K. Davey, A. Davidson, D. Finkelstein, M. Forster, M. Green, J. Haugeland, M. Kremer, G. Lear, J. Lear, Y. Melamed, M. Nussbaum, R. Pippin, R. Richards, J. Stern, 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.

20100/30000. Elementary Logic. (=CHSS 33500, HIPS 20700) *Course not for field credit.* This course is 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) For course description, see History. *R. Richards. Autumn.* **(B)**

21000. Introduction to Ethics. (=HIPS 21000, ISHU 29200) *Some prior work in philosophy helpful but not required.* Students read, write, and think about central issues in moral philosophy throughout this rapid introduction to philosophical ethics (largely in the Anglo-North American tradition, although not entirely as a product of Anglo-North American philosophers). We begin with work by Immanuel Kant and Henry Sidgwick; and we conclude with important twentieth-century work in metaethics and normative ethics (among topics considered are the distinctions between metaethics, normative ethics, and the various fields united under the rubric "applied ethics"). *C. Vogler. Spring.* **(A)**

21001/31001. Lecture: Aristotelian Ethics. (=CLAS 35006, CLCV 25006) This course is a careful study of Aristotle's *Nicomachean Ethics* with particular emphasis on those aspects that have been most influential in contemporary virtue ethics. *G. Lear. Winter.* **(A)**

21101/31101. Introduction to the Philosophy of Music. This course introduces topics in the philosophy of music, mostly by readings from contemporary authors. Topics include: What is a musical work, what kind of thing? Is "absolute music" better than music with a text or a program? What explains the emotional effect of music? Is opera the best or the worst of the musical arts, or neither? Authors read include Peter Kivy, Stephen Davies, Jerrold Levinson, Kendall Walton, and Jenefer Robinson. We also may consider Adorno, an earlier author. *T. Cohen. Spring, 2006.* **(A)**

21202/31202. Spiritual Exercises and Moral Perfectionism. (=CMLT 28200/38200, DVPR 31202, RLST 23501) A number of philosophers have recently proposed a new way of approaching ethics (and of reconceiving the task of philosophy) that focuses on exercises of self-transformation and ideals of moral perfection (sometimes conceived of as forms of wisdom). We study three contemporary authors who are central to reviving this way of thinking about ethical practice: Pierre Hadot, Michel Foucault, and Stanley Cavell. Their work is read against the background of some classic texts in the history of philosophy in an attempt to uncover the historical tradition and the contemporary significance of this conception of the moral life. *A. Davidson. Autumn, 2006.* **(A)**

21210. Philosophy and Literature. This course studies the works of contemporary authors dealing with the question of whether, and how, fiction and philosophy are related to one another. *T. Cohen. Winter, 2006.* **(A)**

21310. Moral Responsibility. This course is a study of the nature of responsibility in morality and law with a focus on contemporary philosophical accounts of moral responsibility. These divide into accounts that treat responsibility as the consequence of a psychological or personal capacity that one can understand independently of the social practices by which we hold people responsible for their actions and accounts that take those practices as necessary to any understanding of responsibility. In examining the latter, we take up responsibility as it is treated

in the criminal law and compare this treatment with everyday attributions of responsibility for wrongdoing. *J. Deigh. Autumn, 2006.*

21400. Happiness. (=GNDR 25200, HUMA 24900, PLSC 22700) From Plato to the present, notions of happiness have been at the core of heated debated 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 by only 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. *B. Schultz. Spring, 2007.* **(A)**

21700/31600. Human Rights I: Philosophical Foundations of Human Rights. (=HIST 29301/39301, HMRT 20100/30100, INRE 31600, ISHU 28700/38700, LAWS 41200, MAPH 40000) For course description, see Human Rights. *M. Green. Autumn.*

21810/31810. Resemblance and Family Resemblance: Goethe, Galton, and Wittgenstein. (=ARTH 27301/37301) This course critically examines and explores the possibility of forms of unity and their representation that do not fit into any of the categories of representation traditionally allowed for by philosophers—such as the category of singular representation (e.g., intuitions or definite descriptions) or general representation (e.g., concepts or diagrams). The three main authors who explore the possibility of such anomalous forms of unity and their representation that we discuss are the German poet, philosopher, and scientist, Johann Wolfgang von Goethe; the British psychologist, naturalist, and theorist of photography, Francis Galton; and the Austrian philosopher, Ludwig Wittgenstein. *J. Conant, J. Snyder. Autumn, 2006.* **(A)**

22000/32000. Introduction to the Philosophy of Science. (=CHSS 33300, HIPS 20000) This course introduces philosophical questions about the epistemology and methodology of science. The central goal of the course is to understand in what sense it is right for us to think of science as a rational response to our observations. To this end, we look at historical figures (e.g., Popper, Kuhn) and examine such topics as the problem of induction, confirmation theory, and whether or not our observations underdetermine our theories. *K. Davey. Autumn.* **(B)**

22100/32100. Space and Time. This course introduces some traditional philosophical problems about space and time. We begin with a discussion of Zeno's paradoxes. We then look at the debate between Newton and Leibniz concerning the ontological status of space and time, as well as examine reactions to this debate by thinkers such as Mach and Poincare. Finally, we discuss the question of what sense is to be made of the claim that space is curved, looking at the writings of Poincare, Eddington, Einstein, Grunbaum, and others. Students are introduced to the basics of the special and general theories of relativity at a qualitative level. *K. Davey. Winter, 2007.* **(B)**

22210. Boundaries, Modules, and Levels. (=BPRO 22200, HIPS 20601) *PQ: Third- or fourth-year standing.* For course description, see Big Problems. *W. Wimsatt, J. Haugeland. Offered 2007-08; not offered 2006-07.*

22500/32500. Biological and Cultural Evolution. (=BIOS 29286, BPRO 23900, CHSS 37900, HIPS 23900, LING 11000) *PQ: Third- or fourth-year standing or consent of instructor. Core background in evolution and genetics strongly recommended.* For course description, see Big Problems. *W. Wimsatt, S. Mufwene. Winter. Offered 2007-08; not offered 2006-07.*

22501. Medicine and Society: Things, Bodies, and Persons. (=BIOS 29310, BPRO 22500, HIPS 22501, HIST 22501) *PQ: Third- or fourth-year standing.* For course description, see Big Problems. *D. Brudney, J. Lantos, A. Winter. Winter, 2008.*

22601. Autonomy and Medical Paternalism. (=BIOS 29311, BPRO 22600, HIPS 21901, HIST 25102) *PQ: Third- or fourth-year standing.* For course description, see Big Problems. *This course is offered in odd years. D. Brudney, J. Lantos, A. Winter. Winter, 2007.*

22810/32810. History and Philosophy of Psychology. (=CHSS 36901, HIPS 26901, HIST 25302/35302) For course description, see History. *R. Richards. Winter.* **(B)**

22900/32900. Philosophy of Social Science. (=CHSS 30500, HIPS 22300, ISHU 32900) This course considers philosophical issues in the social sciences. They include the interaction of factual, methodological, and valuational issues; problems special to the historical sciences; issues of scale and hierarchy; the use of quantitative and qualitative methods; models of rationality and the relation between normative and descriptive theories of behavior; the nature of teleology; functional organization and explanation; social adaptations, levels of selection, and methodological individualism; cultural and conceptual relativity; and heuristics and problems with and strategies for analyzing complex systems. *W. Wimsatt. Spring, 2007.* **(B)**

23000. Introduction to Metaphysics and Epistemology. *Course intended primarily for students majoring in philosophy, but others may enroll.* This course introduces contemporary metaphysics in the Anglo-American tradition. *J. Haugeland. Winter, 2007.* **(B)**

23400. Philosophy of Mind and Science Fiction. (=CHSS 38900, HIPS 25400, ISHU 23401) Could computers be conscious? Might they be affected by changes in size or time scale; hardware; development; or 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, sociology, cognitive anthropology, and simulations of life and intelligence, with readings from philosophy, the relevant sciences, and science fiction. A secondary aim of the course is to address the question: What makes a good thought experiment, and when can fiction play that role? *W. Wimsatt. Autumn, 2006.* **(B)**

23600/33600. Medieval Philosophy. (=JWSC 24600, JWSG 34600, RLST 25900) *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, 2007.*

24001/34001. Meaning. (=LING 24001/34001) This course presents an analysis of (1) various conceptions of meaning, primarily with reference to natural language; (2) related notions such as analyticity, synonymy, intentionality, and intensionality; and (3) the philosophical uses of meanings (e.g., to ground claims of truth, necessity, and a priori knowledge). Readings may include Frege, Carnap, Quine, Kaplan, Grice, and Davidson. *J. Stern. Autumn, 2006.* **(B)**

24101. Kierkegaard, *Either/Or.* (=FNDL 22501) *PQ: Open only to students who are majoring in fundamentals or philosophy unless consent of instructor is received.* This seminar is a careful reading of Kierkegaard's classic text. We consider topics such as: the ethical life and its relation to the aesthetic life; the relation of both to the religious; and the nature of pseudonymous authors. *J. Lear. Autumn, 2006.* **(A)**

24801/34801. Eighteenth- and Nineteenth-Century Philosophy of Religion. (=DVPR 34801, RLST 24801) This course focuses on the eighteenth-century philosophical challenge to rational religion, as well as on the most important eighteenth- and nineteenth-century responses to that challenge. We examine the works of writers including Hume, Kant, Schleiermacher, and Kierkegaard. *D. Brudney. Autumn, 2006.* **(A)**

24902. Telling the Truth: Skepticism, Relativism, and Bullshit. This course begins with an examination of the recent backlash against relativism and return to the concept of truth. We read portions of recent books by philosophers (e.g., Simon Blackburn, Thomas Nagel, Bernard Williams) that take on relativism and argue for the value of truth. We ask whether it is correct to say that relativist arguments are "self-undermining," as many influential defenders of truth (e.g., Thomas Nagel, Bernard Williams) have complained. And we will read and watch popular expressions of skepticism about the possibility of "objective" truth. *N. Hansen. Spring.*

25000. History of Philosophy I: Ancient Philosophy. (=ANST 23200, CLCV 25000). *PQ: Completion of the general education requirement in humanities.* This course is an examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics include the nature and possibility of knowledge and its role in human life, the nature of the soul, virtue, and happiness and the human good. *G. Lear. Autumn.*

26000. History of Philosophy II: Medieval and Early Modern Philosophy. (=HIPS 26000) *PQ: Completion of the general education requirement in humanities required; PHIL 25000 recommended.* This course introduces the metaphysical thought of the seventeenth and eighteenth centuries. Topics include the concept of substance, the mind-body problem, the part-whole relation, the principle of sufficient reason, causation, time, skepticism, the nature and existence of God, and free will. Readings include texts by Ibn-Sina, Maimonides, Aquinas, Suarez, Descartes, Spinoza, Locke, Leibniz, Berkeley, Hume, and Kant. *Y. Melamed. Winter.*

26005. Early Modern Philosophy and Science. (=HIPS 20202) This course focuses on two central questions. Because many philosophers of the seventeenth and eighteenth centuries were also scientists, we first consider how their roles complemented each other or came into conflict. For instance, how did Descartes's scientific research contribute to or pose challenges for his philosophy? Second, we concentrate on the concern of the early modern period with proving realist claims. How successful were the efforts to prove (using reason and experiment) that we can construct a scientific or philosophical picture of external reality that is true, independent of our own prospective? *L. Patton. Spring, 2007.* **(B)**

26490. Socrates. (=FNDL 22610) Students in this course read classic Platonic texts that feature Socrates as a central figure. Among the questions we consider are: The Socratic method. What is philosophy? What is the good life? How does it relate to the virtues? We also examine the reception of Socrates by French thinkers. *This class meets at the University of Chicago's Center in Paris. J. Lear. Spring, 2007.*

27000. History of Philosophy III: Kant and the Nineteenth Century. *PQ: Completion of the general education requirement in humanities.* This course studies a number of important philosophers of the late eighteenth and nineteenth centuries. Kant, Bentham, Hegel, Marx, Mill, Nietzsche, and others may be read. *M. Forster. Spring.*

27301/37301. The Principle of Sufficient Reason in Early Modern and Contemporary Philosophy. According to the Principle of Sufficient Reason every fact must have a reason or explanation. In other words, there are no brute facts. In the first half of this course, we read works by the two philosophers who introduced the principle: Spinoza and Leibniz. In the second part, we read texts by Kant, Maimon, Hegel, Schopenhauer, and some contemporary analytic

philosophers, and we discuss the plausibility, implications, and justification of the principle. *Y. Melamed. Spring, 2007.*

27500/37500. Kant's *Critique of Pure Reason*. (=CHSS 37901, FNDL 27800) This course begins with a general investigation of the nature of Kant's critical enterprise as revealed in the *Critique of Pure Reason* and other texts. We then examine selected parts of the *Critique of Pure Reason* with a view to achieving a fuller understanding of the work. *M. Forster. Winter.* **(B)**

29200/29300. Junior/Senior Tutorial: Anti-Humanism in Philosophy—Historical and Contemporary Views. Should philosophers fundamentally be concerned with human life, achieving happiness, living a "good life?" Or should philosophers try to achieve a less human-centered viewpoint by taking inspiration from science and mathematics; or by treating history, power, and material conditions as more fundamental than individual self-consciousness. This course addresses arguments for and against these two opposed conceptions of philosophy. Readings are drawn from the most influential figures in this ongoing debate, both historical and contemporary, including Plato, Descartes, Spinoza, Kant, Nietzsche, Heidegger, Althusser, and Churchland. *K. Hübner. Autumn, 2006.*

29200/29300. Junior/Senior Tutorial: Introduction to the Philosophy of Mathematics. This course introduces several of the main themes of twentieth-century philosophy of mathematics. Questions include: What is the ground of mathematical knowledge, and what is mathematics about? What is the relationship between intuition and mathematical proof? What is the scope of logic, and the relationship between logic and mathematics? Are numbers objects and is it possible to define them? Our primary text is Gottlob Frege's Foundations of Arithmetic, but we also look at Kant's philosophy of mathematics and papers by more modern authors (e.g., Paul Benacerraf, George Boolos, Crispin Wright, W. V. O. Quine). The course concludes with a critical examination of contemporary "neo-logicism." *T. Lockhart. Autumn, 2006.*

29200/29300. Junior/Senior Tutorial: The Concept of Marriage. This course explores questions concerning marriage and romantic love from a philosophical standpoint. For example, if we fall in and out of love without having much control, how can we take a vow that commits us to a lifetime of loving one person? Is the question, "Should I marry this person?" one that can admit of doubt? Readings include texts by philosophers such as Bertrand Russell, Simone de Beauvoir, Soren Kierkegaard, Kant, Pope John Paul II, and Stanley Cavell, as well as plays, short stories, film, and an episode of *Buffy the Vampire Slayer. J. Stith. Winter, 2007.*

29200/29300. Junior/Senior Tutorial: Moral Disagreement. When two people disagree about what kind of ice cream tastes better, we don't think there's anything to argue about. But if someone thinks that the Earth is flat and we think it's round, we do think that there is something to argue about (i.e., there's an objective fact of the matter here and one of the parties is wrong). What about moral disputes? Are they like disagreements about ice cream or the shape of the Earth? This course explores these questions by examining what various philosophers (e.g., Bernard Williams, G. E. Moore, A. J. Ayer, J. L. Mackie, Simon Blackburn, John McDowell) have to say about the nature of moral disagreement. *D. Groll. Winter, 2007.*

29200/29300. Junior/Senior Tutorial: Truth, Existence, and Science in Twentieth-Century Analytic Philosophy. This course focuses on a crucial debate between Rudolph Carnap and W. V. O. Quine over truth, existence, and science. In particular, the debate concerns the distinction between analytic and synthetic truths, the legitimacy of ontology, and the relationship between philosophy and science. We may also discuss the impact of the Carnap-Quine debate on contemporary analytic philosophy. Readings come primarily from the major works of Carnap and Quine, supplemented with recent commentary on the debate. J. Schwartz. Winter, 2007.

29200/29300. Junior/Senior Tutorial: Absurdity and Human Nature. This course investigates the philosophical significance of the feeling that life is absurd. What does this feeling reveal about the nature of human existence? Is it simply the lived experience of philosophical skepticism? What, if any, are the consequences for how we lead our lives? In particular, is absurdity consistent with happiness? Readings include Albert Camus's The Myth of Sisyphus; essays by Thomas Nagel, Stanley Cavell, Ernst Jentsch, and Martin Heidegger; and excerpts from Plato's Symposium and Aristotle's Nicomachean Ethics. K. Withy. Spring, 2007.

29200/29300. Junior/Senior Tutorial: Pleasure and the Good Life. While we would like to think that a decent life will be fulfilling and pleasant, the good life often requires sacrifice. What we leave aside in our efforts to live ethically seems to be opportunities for pleasure and private advantage. We explore the possibility that pleasure might guide us in our efforts to lead a flourishing human life by reading texts by Plato, Aristotle, Freud, Mill, MacKinnon, and several other feminist writers. We also analyze literary texts by Saunders, Mann, Gogol, Poe, and O'Connor to frame certain philosophical worries about pleasure and possibilities for answers. E. Holberg. Spring, 2007.

29400/39600. Intermediate Logic I. (=CHSS 33600, HIPS 20500) *PQ: Prior knowledge of the use of truth-functions and quantifiers as tools (e.g., the art of logic). Consent of instructor.* This course in the science of logic covers the central theorems about first-order logic with identity: completeness, compactness, and Löwenheim-Skolem theorems. We introduce set theoretic and mathematical