

Philosophy

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

Departmental Secretary: Stu 202, 702-8513

Departmental Web Site: <http://philosophy.uchicago.edu/>

PRISM Web Site: <http://prism.uchicago.edu/philosophy/index.shtml>

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
<u>4</u>	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:

the intensive track 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: Students in residence in Autumn Quarter of their third year are typically expected to take the intensive track seminar in their third year. Similarly, students typically take the junior tutorial in their third year and the senior tutorial in their fourth year. However, students may take the intensive track seminar and/or 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. 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. The application, which is due by the middle of Spring Quarter of the student's second year, is available from the director of undergraduate studies or from the departmental office.

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 (intensive track seminar)
1	PHIL 29200 (junior tutorial)
1	PHIL 29300 (senior tutorial)
2	PHIL 29901 and 29902 (preparation for senior essay)
<u>2</u>	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
<u>12</u>	

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 intended for College students.

20000/30000. The Philosophy of Human Rights. This course focuses on the philosophical justifications of rights; what are the moral underpinnings of human rights, and what rights do they support? We explore the two main normative theories of rights (i.e., the choice theory and the interest theory) as well as the most influential critiques (i.e., the utilitarian and communitarian critiques). We also look at the content and justification of particular rights (e.g., the right to free expression and the right to freedom of religion) and what might be thought of as special cases (e.g., children's rights and the rights of the disabled). Texts include work by Ronald Dworkin, Jeremy Bentham, John Stuart Mill, Joseph Raz, Martha Nussbaum, John Rawls, Susan Moller Okin, Will Kymlicka, Mary Wollstonecraft, and Jeremy Waldron. *H. Brighouse. Spring. (A)*

20100/30000. Elementary Logic. (=CHSS 33500, HIPS 20700) *Course not for field credit.* This course introduces 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. *K. Davey. Autumn.*

20300/30300. Scientific and Technological Change. (=CHSS 42300, HIPS 20300) Since Kuhn's watershed book in 1962, scientific change has been a major problem in philosophy and in history of science. We survey different accounts of scientific and technological change in their cumulative and revolutionary modes. We start with Kuhn and his critics, and then we continue with Latour, Basalla, Simon, and Wimsatt. We consider detailed case studies from modern science to test and illuminate these accounts. *W. Wimsatt. Spring. (B)*

20610/30610. Goethe: Literature, Science, and Philosophy. *Knowledge of German helpful but not required.* This lecture/discussion course examines Johann Wolfgang von Goethe's intellectual development, from the time he wrote *Sorrows of a Young Werther* through the final stages of *Faust*. In addition to plays, poetry, and travel literature, we examine Goethe's scientific work. On the philosophical side, we discuss Goethe's coming to terms with Kant and his adoption of Schelling's transcendental idealism. The theme uniting the exploration of the texts is the unity of the artistic and scientific understanding of nature, especially as exemplified in "the eternal feminine." *R. Richards. Autumn. (A)*

20615 /30615. Merleau-Ponty's *The Phenomenology of Perception*. This introductory class is a systematic reading of *The Phenomenology of Perception*. First published in 1945, Maurice Merleau-Ponty's masterpiece is one of the landmarks of phenomenology in the twentieth century. With this book, phenomenology took a decisive turn towards a philosophy of embodiment and perceptual rootedness in the world. This perspective, which has continued to deeply influence the development of Continental thought for the last half-century, opens up a different perspective on a number of the issues that dominate contemporary Anglophone cognitive science and philosophy of mind. More strikingly still, the book is now being accorded a second reception in recent years by people working in these areas. All work in English. *J. Benoist. Spring. (B)*

20705/30705. German Philosophy of Language. This course mainly covers Herder, Hamann, Schleiermacher, the Schlegels, von Humboldt, and Hegel. *M. Forster. Winter. (B)*

21000. Introduction to Ethics. (=HIPS 21000, ISHU 29200) *PQ: Open only to College students. Some prior work in philosophy helpful but not required.* In this introductory survey course, we read, write, and think about central issues in moral

philosophy. We rapidly introduce 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 conclude with important twentieth-century work in metaethics and normative ethics. *J. Elliot. Winter. (A)*

21215. Art and Morality. This course examines the relation between art and morality in two directions: first, by asking whether moral considerations should have anything to do with our aesthetic judgments; and second, by asking how art can affect our moral lives—that is, whether art has power to make people better (or worse). Moral problems connected with non-representational arts (i.e., music) receive special attention. Authors considered include Plato, Hume, Kant, Schiller, Sartre, Adorno, and several contemporary philosophers of art. *B. Soucek. Autumn. (A)*

21311. Other Minds. Philosophers have long thought that the existence of mental lives other than our own poses a peculiar philosophical problem. What exactly this problem is, however, is difficult to discern. Minds are peculiar things, different in many respects from other kinds of worldly entities, and presumably this has something to do with why they are epistemologically problematic. The epistemological problem of other minds is thus intimately connected to broader issues in the philosophy of mind. This course introduces theories of knowledge and mind that are oriented around the specific problem of other minds. We try to understand just what it is that is philosophically problematic about other minds, and in so doing we broach many central issues in both epistemology and philosophy of mind. *B. McMyler. Spring. (B)*

21312/31312. Self and Morality in Eighteenth-Century British Moral Thought. This course examines the relationship between moral theory and a conception of the self in four major eighteenth-century British philosophers: Shaftesbury, Butler, Hume, and Adam Smith. We also take short excursions into Mandeville and Hutcheson. Questions examined include: What is self-deceit, and how important a problem is it for morality? To what extent might moral practice help unify the self or give it independence from its society? We also consider a range of other questions about the moral theories we examine, especially about how they try to break free of theological underpinnings. *S. Fleischacker. Spring. (A)*

21313/31313. Presocratic Philosophy. One task of this course is to characterize differences between the Ionian natural philosophers (e.g., Anaximander, Heraclitus, Parmenides, Anaxagoras) and their predecessors. This investigation is expected to illuminate and refine our own understanding of what constitutes rationality. We do not cover every presocratic but instead focus on those who developed views “on nature” (*peri phuseôs*) and those, like Parmenides, who subjected this project to criticism. We focus on Anaximander, Heraclitus, Xenophanes, Parmenides and his followers, Empedocles, Anaxagoras, and Leucippus-Democritus. *R. Kamtekar. Spring. (B)*

21405/31405. Liberalisms. This course looks at three great texts in the liberal tradition: John Locke’s *Second Treatise of Government*, J. S. Mill’s *On Liberty*, and John Rawls’s *Political Liberalism*. We examine these texts both to explore the evolution of liberalism and to determine the criteria a defensible modern liberalism must satisfy. *D. Brudney. Autumn. (A)*

21600. Introduction to Political Philosophy. (=GNDR 21601) What would a just liberal democratic political order involve, and is that the best or only form of “legitimate” government? What are the best, reasoned justifications for such a political order, and how utopian or distant from present realities is the political philosophizing behind such justifications? Does a just liberal democratic society require that citizens be friends, or equals, or autonomous choosers, or free of particular identities or political passions? How would it reconstruct gender and sexuality? And what are the duties of citizens when the political order falls short of this ideal? This course addresses these questions and others, taking as a point of departure the political theories of John Stuart Mill, John Rawls, and Martha Nussbaum. *B. Barton Schultz. Spring. (A)*

21615/31615. Meaning and Scepticism. This course introduces some central theories and currents in contemporary analytic philosophy of language. In the first half of the course we discuss some positive, systematic attempts to give an account of meaning, starting with Frege’s distinction between sense and meaning (or reference) and Russell’s response to Frege here. The second half of the course turns to scepticism about meaning and Saul Kripke’s influential argument, drawing on the later Wittgenstein, that there can be no such thing as meaning anything by any word. We also examine responses to that argument in the contemporary philosophy of language (e.g., the works of Colin McGinn, Crispin Wright, and John McDowell). *E. Dain. Autumn. (B)*

21716. Thinking the Body/The Body Thinking. In the nineteenth and twentieth centuries, dance has developed into a serious art form. Yet it seldom figures as a topic in a course on aesthetics; and, more generally, it continues to attract little attention from philosophers inquiring into the nature of art. Why is this the case? Is dance perhaps too corporeal or too unreflective or in some other way too marginal to be a fruitful topic for philosophical reflection? Or does the failure of mainstream philosophical aesthetics to take dance seriously perhaps signal unacknowledged biases in such approaches? Seeking responses to questions such as these, this course introduces the place of dance in the theory of art. *K. Boyce. Spring. (A)*

21918/31918. Decision Making: Principles and Foundations. (=LAWS 75101) *PQ: Consent of instructor.* Individuals, particularly those in leadership positions, are often 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 (e.g., those from behavioral economics and game theory). We discuss moral dilemmas and some of the more common pathologies of decision making (i.e., akrasia, self-deception, blind obedience to authority). *D. Baird, M. Nussbaum. Spring.*

22201/32201. Genetics in an Evolutionary Perspective. *PQ: Completion of the general education requirement in biological sciences or equivalent, and precalculus mathematics.* This lab/discussion class covers the historical development of theories of heredity and evolution from before Darwin and Mendel through the development of cytology and classical genetics, population genetics and neo-Darwinism, to evolutionary developmental biology and “eco-evo-devo,” and the relation between macro-evolution and micro-evolution. We also discuss disputes, current and historical, over applications in biology and the social sciences. Computer simulations are used for historical and modern simpler models in population biology, as well as for the strategy and tactics of mathematical model building. *W. Wimsatt. Winter. (B)*

22215/32215. Cicero's *De Finibus* and Hellenistic Ethics. Cicero's dialogue *De Finibus (On Ends)* is his attempt to sort out the major arguments for and against the ethical theories characteristic of Epicureanism, Stoicism, and the “New Academy.” It thus provides good information about the views of these schools and with critical arguments of great interest. Students in this course read extracts from the dialogue in Latin, focusing on Epicureanism (Books I and II) and Stoicism (Books III and IV), and study the entire work in translation, along with relevant primary sources for the views of the schools (the surviving letters of Epicurus, central texts of Greek and Roman Stoicism). Students who have had five quarters of Latin or equivalent preparation do translation during the first hour; students without knowledge of Latin may take the course for an R or audit, arriving after that time and doing all readings in translation; in some cases, independent study numbers may be arranged for students who want to do some of the course requirements (paper and exam essays) without Latin. *M. Nussbaum. Winter. (A)*

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.* 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 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. Autumn. (B)*

22502. Stories. This course considers stories, especially fictions, with regard to our engagement with them. Relevant questions include: How do we distinguish truth from falsity within entirely fictional texts? What kinds of feelings can we have for people and things known not to exist? What—if anything—can stories teach? *T. Cohen. Winter. (A)*

22601. Autonomy and Medical Paternalism. (=BIOS 29311, BPRO 22600, HIPS 21901, HIST 25102) *PQ: Third- or fourth-year standing.* This course focuses on the concepts of paternalism and autonomy, and their application to

issues in clinical medical ethics. We consider different definitions of these concepts and why one concept (paternalism) is generally thought morally suspect and the other (autonomy) morally valuable. We examine challenges to the coherence of the claim to patient autonomy, as well as debates about the limits to patient autonomy in certain clinical contexts. We finish by looking at one place where the claim to autonomy is currently hotly disputed: the issue of assisted suicide. *D. Brudney, J. Lantos. Winter. (A)*

23000. Introduction to Epistemology. This course introduces a range of the most central questions in contemporary theory of knowledge and some classic attempts to answer them. We ask what knowledge is; whether we can have it (and, if so, of what); what its sources, structures, and limits are; what justification is; what justifies justified beliefs; and whether justification is internal or external to one's own mind. Finally we look at Wittgenstein's discussion of knowledge, certainty, and scepticism in *On Certainty*. *E. Dain. Autumn. (B)*

23011. Faith and Reason. This course examines the relationship between religious faith and reason. We focus on contemporary debates as well as their historical roots (e.g., Aquinas, Leibniz, Voltaire, Hume, William James). Topics include the nature of reason and faith, arguments for and against the existence of God, the problem of evil, evolution and intelligent design, cosmology and the origin of the universe, the rationality of belief in miracles and the supernatural, and evolutionary and neuroscientific explanations of religious belief and religious experience. *M. Kremer. Spring. (B)*

23105/33105. Philosophy of Mathematics. This course looks at some traditional and modern conceptions of mathematics (e.g., Platonism, logicism, formalism, intuitionism, fictionalism, structuralism). We also discuss the concept of “impredicativity” and examine the role it plays in motivating (or criticizing) various strains of the views just listed. *K. Davey. Spring. (B)*

23900/33900. Austin. (=ISHU 23700) Readings for this course 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. Autumn.*

24123. Philosophy of Action. This course examines the distinction between mere movement and action and why it should matter to us. Topics include the causal theory of action, human freedom, the nature of reasons for action, the role of desire and belief in reasons explanations, anti-psychologistic views, and the possibility of locating reason in action. We read works by Bratman, Davidson, Hume, McDowell, Nagel, Thompson, Velleman, and others. We discuss Austin's *Three Ways of Spilling Ink* on the first day of class. *C. Todd. Winter.*

24715/34715. Nietzsche on Psychology and Morality. (=SCTH 43930) Nietzsche regularly insisted that he was not a philosopher or metaphysician or moralist but a “psychologist.” Since he clearly did not mean what we now would call empirical psychology and appeared to reject what has come to be known as

philosophical psychology, this leaves as a serious question what he did mean by that self-ascription. This course examines this question. Our main texts are *The Gay Science* and *The Genealogy of Morals*. R. Pippin. Winter. (A)

24800. Foucault and the History of Sexuality. (=ARTV 27904, CHSS 41900, CMLT 25001, GNDR 23100, HIPS 24300) *PQ: Prior philosophy course or consent of instructor. Open only to College students.* 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. (A)

24901. Moral/Immoral, Natural/Unnatural. Opponents of homosexuality, gay marriage, and stem cell research often charge that these kinds of behavior or activity are unnatural. Proponents defend their behavior or activity on the grounds that it is natural. Both assume that whether something is natural is relevant to its moral status. But is it? This course begins by looking at select historical debates and issues from the Middle Ages to the early part of the twentieth century, before turning to more recent debates. In the last part of the class, we look at contemporary moral theories that attempt to ground human ends in human nature (e.g., Foot, Nussbaum) and criticisms of these views (e.g., Kant, Korsgaard, Hurka). D. Groll. Spring. (A)

25000. History of Philosophy I: Ancient Philosophy. (=CLCV 22700) *PQ: Completion of the general education requirement in humanities.* This course examines 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, happiness, and the human good. G. Richardson Lear. Autumn.

25100. Evolutionary Theory and Its Role in the Human Sciences. (=BPRO 25100, HIPS 25801, HIST 25004) *PQ: Third- or fourth-year standing.* The course's aim is two-fold: (1) an examination of the origins and development of Darwin's theory from the early nineteenth century to the present; and (2) a selective investigation of the ways various disciplines of the human sciences (i.e., sociology, psychology, anthropology, ethics, politics, economics) have used evolutionary ideas. R. Richards. Winter. (B)

25401/35401. History, Philosophy, and the Politics of Psychoanalysis. (=CMLT 25101/35101) This course is a reading of some central texts of Freud (both early and late) in the context of a study of the role of psychoanalysis in contemporary European philosophy. Other authors we read may include Foucault, Deleuze and Guattari, Marcuse, and Derrida. A. Davidson. Winter. (B)

25704/35704. Plato's Republic. (=FNDL 28800) This course guides students through a careful reading of Plato's *Republic*. Among questions we consider: What is justice and why think of it as a human excellence? What is the relation between politics, human psychology, and metaphysics? Why does Plato write in dialogue form? Why does he use myths, allegories, and images in the course of his argument? What are the problems with democracy as Plato understood it? J. Lear. Autumn. (A)

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.

26700/36700. Plato's Phaedrus. (=FNDL 22503, GREK 26607/36607, SCTH 34410) *PQ: Five quarters of Greek or consent of instructor.* We read the dialogue closely in Greek, studying Plato's views of beauty, love, and dialectic. We also read a range of other materials in English, including critical discussions of the dialogue, background material on Greek sexuality, and several literary works that recast the *Phaedrus* in a modern context (e.g., Mann's *Death in Venice*, Murdoch's *The Black Prince*, and Coetzee's *Slow Man*). Classes conducted in Greek; texts in English and Greek. G. Lear, M. Nussbaum. Winter. (A)

27000. History of Philosophy III: Kant and the Nineteenth Century. (=PLSC 26600) *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.

27201/37201. Spinoza's Theological-Political Treatise. The course is an in-depth study of Spinoza's *Theological-Political Treatise*. Topics include Spinoza's Bible criticism; the nature of religion, truth, and obedience; the nature of the Hebrew State; Spinoza's *Theory of the State*; the freedom to philosophize; and the metaphysics of Spinoza's *Theological-Political Treatise*. Y. Melamed. Autumn. (A)

29200/29300. Junior/Senior Tutorial: Plato on Philosophers and Sophists. *Students registering for a first tutorial should register for this course as PHIL 29200; students registering for a second tutorial should register for PHIL 29300.* While others before him had taken themselves to be in pursuit of wisdom, it is Plato who shows that one must have an account of truth and knowledge themselves, and of what it means to come to know something, before one can claim to be a genuine philosopher. However, less often acknowledged is the fact that Plato does this work to define philosophy primarily in opposition to another new art: sophistry.

In doing so, Plato gives epistemological issues about truth and knowledge ethical relevance. By coming to understand what a philosopher is and what it means to pursue the truth, Plato hopes to give his readers a reason to choose one way of life over another. We read a number of dialogues (e.g., *Euthydemus*, *Protagoras*, *Gorgias*, *Theaetetus*, *Sophist*, and portions of the *Republic*) in which Plato tries to work out aspects of this project. *A. Dean. Winter.*

29200/29300. Junior/Senior Tutorial: Kant and Skepticism. *Open only to philosophy majors. Students registering for a first tutorial should register for this course as PHIL 29200; students registering for a second tutorial should register for PHIL 29300.* This course examines Descartes's optimistic viewpoint that the possibility of knowledge based on perception rests on God, and Hume's pessimistic answer that we only think we have such knowledge because of certain customs or habits of ours that we cannot explain further. We also take a more detailed look at a different approach to skepticism, found in Kant's Critique of Pure Reason. Rather than attempting to answer the skeptical challenges directly and at face value, Kant questions the very terms in which the challenges are posed in the first place—yet still with a view toward vindicating the idea that we can and do have knowledge based on perception. We read substantial selections from the Critique, to see what makes Kant's response to skepticism so interesting and innovative, and to determine whether his approach succeeds or fails to answer the challenges of his philosophical predecessors. *N. Zuckerman. Winter.*

29200/29300. Junior/Senior Tutorial: Divine Command Ethics—Historical and Contemporary Perspectives. *Students registering for a first tutorial should register for this course as PHIL 29200; students registering for a second tutorial should register for PHIL 29300.* There is an influential and longstanding philosophical tradition that explains morality, or some crucial aspect of it, by reference to the will of God. Moreover, it remains the case that most people, if pressed to characterize what ultimately makes an action right or wrong, would probably turn out to be something like “naïve divine command theorists.” This course looks at historical and contemporary instances of divine command ethics in an effort to figure out what a philosophically viable form of divine command theory might look like. *M. Lott. Winter.*

29200. Junior/Senior Tutorial: Authenticity and Dependence. *Open only to philosophy majors.* Students registering for a first tutorial should register for this course as PHIL 29200. Students registering for a second tutorial should register for PHIL 29300. How can one lead an authentic life? For many thinkers and artists in modernity, this question became fundamental. Their answer often seemed to involve a turning of one's back on society. Instead, some of them envisage an ideal state of nature, praise states of absorption, or recommend a noble “pathos of distance” towards others. But do such suggestions make sense? Can we leave society behind and succeed in leading a free, authentic life? Is our “authenticity” up to us? And who are “we” outside of society, anyway? In this course we reflect on such questions through texts by Rousseau, Diderot, Marx, and Sartre, among others, as well as in the work of contemporary artists. *U. Pasovsky. Spring.*

29200. Junior/Senior Tutorial: Freedom, Control, and Responsibility. *Fourth-year students should register for this course as PHIL 29300.* What is it to act freely, and what it is to be responsible for one's acts? To answer these questions, we first study several philosophical positions regarding the space for freedom in the natural world and then consider the consequences of these views on our actual practices of praising and blaming, punishing and rewarding. In addition, we consider how control over the development of one's own character fits into our understanding of responsibility, and how the distinction between luck and responsibility can play a role in political philosophy. We read ancient, modern, and contemporary writers (e.g., Alexander of Aphrodisius, Hume, Kant, Ayer, Frankfurt, Nagel, Williams, Chisholm, Dennett, P. F. Strawson, Galen Strawson). *R. Long. Spring.*

29400/39600. Intermediate Logic I. (=CHSS 33600, HIPS 20500) *PQ: Prior knowledge of logic and consent of instructor.* This is a course in the science of logic. Our principal task is to study the use of truth-functions and quantifiers as 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. *M. Kremer. Winter. (B)*

29600. Intensive Track Seminar. *PQ: Open only to students in the Intensive Track.* Topics for this small, discussion-oriented seminar vary. *J. Conant. Autumn.*

29601. Intensive Track Seminar: Thomas Kuhn's Philosophy of Science. The first half of the course is devoted to a close reading of Kuhn's *The Structure of Scientific Revolutions*. In the second half, we examine Kuhn's subsequent elaborations, modifications, and retractions of the views set forth in that work, especially as they touch on questions such as: What is a scientific revolution? What does it mean to say that X and Y are incommensurable? And, if they are, what would one be claiming, if X and Y are theories? Or, alternatively, if they are conceptual schemes? Or if they are languages? How does each of these claims differ from the other two? Which, if any, of these three incommensurability claims entail relativism, which do not, and which, if any, of the resulting forms of relativism are vicious? *J. Conant. Autumn.*

29901. Senior Seminar I. *PQ: Consent of director of undergraduate studies. Required of fourth-year students who are writing a senior essay.* This seminar meets during Winter and Spring Quarters; however, students register for it in either Autumn or Winter Quarter. *NOTE: Students may not register for both PHIL 29901 and 29902 in the same quarter.* *M. Kremer. Autumn, Winter.*

29902. Senior Seminar II. *PQ: Consent of director of undergraduate studies. Required of fourth-year students who are writing a senior essay. Students participate in both Winter and Spring Quarters but register only once in either Autumn or Winter Quarter. NOTE: Students may not register for both PHIL 29901 and 29902 in the same quarter.* *M. Kremer. Winter, Spring.*