

# Philosophy

The Philosophy Department takes a special pleasure in contributing to the teaching and training of undergraduates, as part of Brown's overall commitment to a liberal education. The Department offers a range of courses, from introductory to advanced, which cover contemporary subject areas such as ethics, metaphysics, epistemology, the philosophies of science, religion, language, literature, and more, as well as various periods and figures in the history of philosophy.

For additional information, please visit the department's website: <http://www.brown.edu/Departments/Philosophy/>

## Philosophy Concentration Requirements

The Philosophy concentration offers courses covering subjects from ethics to the philosophies of science and literature. It also provides survey courses on various periods in the history of philosophy. Concentrators can expect to acquire a broad competence in philosophy itself, including ancient European and early modern philosophy, logic, ethics or political philosophy, and epistemology or metaphysics. The concentration also teaches, and stresses, skills in critical thinking and writing. There is also a related, but separate concentration in physics and philosophy.

### Standard Concentration

10 courses total, of which no more than one may be below PHIL 0100, and at least three must be at or above PHIL 0990.

#### Five Area Requirements:

One course in Ancient Philosophy, e.g.	1
PHIL 0110 Ancient Greek Philosophy	
PHIL 1110 Plato	
PHIL 1120 Aristotle	
One course in Early Modern Philosophy, e.g.	1
PHIL 0210 Early Modern Philosophy	
PHIL 1210 Locke, Berkeley, Hume and Others	
PHIL 1220 17th Century Continental Rationalism	
PHIL 1230 Kant: The Critique of Pure Reason	
One course in Epistemology or Metaphysics, e.g.	1
PHIL 1735 Metaphysics	
PHIL 1705 Epistemology	
PHIL 1800 Philosophy of Mind	
PHIL 1850 Philosophy of Language	
One course in Ethics or Political Philosophy, e.g.	1
PHIL 0410 Moral Philosophy	
PHIL 0560 Political Philosophy	
PHIL 1470 Ethics in the Novel	
PHIL 1430 Moral Theories	
PHIL 1440 The Nature of Morality	
One course in Logic, e.g.	1
PHIL 0640 Logic	
PHIL 1630 Mathematical Logic	
PHIL 1635 Advanced Deductive Logic	
<b>One Seminar: either an undergraduate seminar from the 099X series, a course numbered 1XXX that is designated as a seminar, or a graduate seminar numbered 2XXX.</b>	<b>1</b>
<b>Four additional courses</b>	<b>4</b>
<b>Total Credits</b>	<b>10</b>

### Note:

Up to two appropriate courses from departments other than Philosophy department may be included among the ten courses required for the Concentration. Appropriate courses must be sufficiently philosophical. Courses listed on the Philosophy XLIST on [Courses@Brown](mailto:Courses@Brown) will always

count; students can petition for other courses to be counted. Courses from other departments may not be counted toward fulfillment of the area requirements.

### Capstone Requirement

Every philosophy concentrator must complete a capstone project. The capstone will be normally be completed in a student's last undergraduate year, and it should make use of a significant portion of what the student has learned in their undergraduate education, broadly interpreted. There are three options for the capstone course in philosophy:

1. A Senior Thesis: A substantial paper, typically about 40-60 pages, that is researched and written over the course of the senior year under the supervision of a faculty advisor. Typically, students writing a thesis will enroll in PHIL 1995, Senior Thesis, both semesters. (In order for a student to be permitted to write a Senior Thesis, they must have completed at least six courses in the concentration and have received a grade either of A or of Satisfactory with Distinction in more than half of them.)
2. An Independent Study: A one-semester reading course (PHIL 1990) under the direction of a faculty advisor, leading to a substantial research paper, typically 15-25 pages.
3. A Special Project undertaken in connection with a philosophy course at or above 0990: Examples include a more-in-depth final paper than is otherwise required or a presentation of some of the material to the class, though students are encouraged to make creative proposals, as well. The specific project should be discussed with, and must be approved by, the instructor of the relevant course.

Every philosophy concentrator must file the Declaration of Capstone Project by the end of shopping period in their final semester. For further details on the Honors Thesis and Capstone Requirement, see "Senior Capstone" and "Senior Thesis" on the Department's website.

### Honors Requirements:

To qualify for Honors, a student must:

1. Have grades of either A or Satisfactory with Distinction in more than half their philosophy courses and any courses from outside the department that they are counting towards the concentration.
2. Successfully complete a Senior Thesis that, in the judgment of the advisor and second reader (to be appointed by the Director of Undergraduate Studies), is worthy of an Honors recommendation.

### Physics and Philosophy Concentration Requirements

The Physics and Philosophy concentration is for students with a deep interest in physics who do not need to acquire the laboratory and computational skills of a professional physicist. The concentration allows students to grapple with computational problems and deepen their investigation of conceptual and epistemological issues. By the end of the program, concentrators possess an excellent conceptual understanding of the most philosophically interesting physics, relativity and quantum mechanics.

This concentration should prepare a student either for graduate study, especially in a history and philosophy of science (HPS) program, or for employment in science education or journalism. Other professions such as law and medicine will look favorably on such concentrators for having versatile interests and being able to master difficult material. The concentration may serve as an excellent preparation for a law school since physics and philosophy both exercise a rigorous approach to problems of immediate relevance to life but at the same time assume two complimentary and sometimes competing viewpoints.

### Advising

Concentration advisors from the Departments of Physics and Philosophy will guide students working towards the A.B. degree.

## Curriculum

The curriculum builds around the fields of physics that have had the biggest impact on philosophy, especially Quantum Physics, and the fields of philosophy most relevant for physics, such as Epistemology, Metaphysics and Philosophy of Physics. It is strongly recommended that students complete at least one relevant history course.

There are 11 required courses (5 in Physics, 5 in Philosophy or History, one course in mathematics) and a final project. The choice of the courses is dictated by the following considerations. The field of physics with both deepest philosophical implications and deepest influence on the rest of physics is Quantum Mechanics. Thus, a 1000-level course in Quantum Mechanics or a closely related field such as Statistical Mechanics is indispensable. The second field of physics most relevant for the concentration is Relativity. This field touches upon and serves as a foundation for a broad list of subjects with major philosophical implications of their own, for example: PHYS 1170, PHYS 1280, PHYS 1510, PHYS 1100. This requires another 1000-level physics course in the concentration. 1000-level Physics courses cannot be taken without certain preliminary work, most importantly, PHYS 0470, which serves as a prerequisite for most higher-level physics courses and which relies in turn on PHYS 0160 or PHYS 0060. Another lower-level physics course is necessary for a student to develop familiarity with the tools which have been employed in producing the physics knowledge.

A natural introduction into philosophy of physics comes from a course in Early Modern Philosophy. To a large extent, Early Modern Philosophy was shaped by scholars who combined interest in philosophy and physics (e.g., Rene Descartes, Blaise Pascal, Gottfried Wilhelm Leibniz). The influence of the XVII century physics revolution on other central figures such as Kant is unquestionable. Early Modern Philosophy sets an intellectual stage for many subsequent developments in the Philosophy of Physics and directly addresses some of the most perplexing issues like the connection (or lack thereof) between physics and religion. The core of the Philosophy requirement involves two courses in Epistemology, Metaphysics and Philosophy of Science. One course in this field would not be sufficient due to its very broad nature. Students are strongly advised to take a relevant History course. This requirement can be substituted by an additional philosophy course to reflect interests of those students who want a deeper background in Epistemology, Metaphysics and Philosophy of Science or have other related interests such as Ancient Natural Philosophy.

In addition to the above philosophy courses, PHIL 0210 (Science, Perception, and Reality) serves as a gateway into the concentration. It may be substituted by other relevant courses such as PHYS 0100 (Flat Earth to Quantum Uncertainty: On the Nature and Meaning of Scientific Explanation).

A course in calculus is a prerequisite for most physics and some philosophy classes.

**Required courses for the A.B. degree are listed below:**

### Physics Courses

Select one of the following introductory courses in Modern Physics: 1

PHYS 0060 Foundations of Electromagnetism and Modern Physics

PHYS 0160 Introduction to Relativity, Waves and Quantum Physics

One course in Special Relativity and Classical Field Theory: 1

PHYS 0470 Electricity and Magnetism

Select one of the following in Methods of Experimental and Theoretical physics: 1

PHYS 0500 Advanced Classical Mechanics

PHYS 0560 Experiments in Modern Physics

Select one of the following in Quantum Mechanics and its applications 1

PHYS 1410 Quantum Mechanics A

PHYS 1530	Thermodynamics and Statistical Mechanics	
One more 1000-level Physics course		1
<b>Philosophy Courses</b>		
Select one of the following gateway courses:		1
PHIL 0210	Early Modern Philosophy	
PHIL 0060	Modern Science and Human Values	
PHIL 0640	Logic	
Select one of the following courses in Early Modern Philosophy:		1
PHIL 0210	Early Modern Philosophy	
PHIL 1210	Locke, Berkeley, Hume and Others	
PHIL 1220	17th Century Continental Rationalism	
PHIL 1230	Kant: The Critique of Pure Reason	
Select two of the following courses in Epistemology, Metaphysics and Philosophy of Science:		2
PHIL 1705	Epistemology	
PHIL 1735	Metaphysics	
PHIL 1755	Philosophy of Science	
PHIL 1775	Philosophy of Quantum Mechanics	
PHIL 1780	Time	
<b>History Courses</b>		
Select one of the following courses in History of Science: <sup>1</sup>		1
HIST 0522N	Reason, Revolution and Reaction in Europe	
HIST 1825M	Science at the Crossroads	
HIST 1976I	Imperialism and Environmental Change	
<b>Calculus</b>		
Select one of the following:		1
MATH 0180	Multivariable Calculus	
MATH 0200	Multivariable Calculus (Physics/Engineering)	
MATH 0350	Multivariable Calculus With Theory	
<b>Final Project</b>		
Select one of the following:		1
PHIL 1990	Independent Studies	
PHYS 1990	Senior Conference Course	
A course from the PHIL 0990 Senior Seminar series		
Any graduate seminar in Philosophy		
<b>Total Credits</b>		<b>12</b>

<sup>1</sup> Or one more Philosophy course.

## Honors

Seniors wishing to earn honors by presenting a senior honors thesis should consult their concentration advisor during their sixth semester or at the start of the seventh semester concerning procedures and requirements. Students may earn honors by presenting a senior thesis judged to be of honors quality by two readers. In addition to completing the usual nonhonors requirements, the student should also have a grade point average of over 3.4 in physics, philosophy and history of science courses (of which at least five must be taken for a letter grade). Honors theses are usually prepared over a period of two semesters with an advisor from the Department of Physics or the Department of Philosophy.

## Philosophy Graduate Program

The department of Philosophy offers graduate programs leading to the Master of Arts (A.M.) degree and the Doctor of Philosophy (Ph.D.) Degree. The A.M. degree is only awarded as part of the Ph.D. program.

For more information on admission and program requirements, please visit the following website:

<http://www.brown.edu/academics/gradschool/programs/philosophy> (<http://www.brown.edu/academics/gradschool/programs/philosophy/>)

## Courses

### PHIL 0010. The Place of Persons.

We'll concentrate on some fundamental moral and metaphysical issues concerning ourselves as persons: What (if anything) gives us a moral status different from that of other animals? Do we have the sort of free will required for us to be morally responsible for our actions? What makes you one individual person or self at a particular time? What makes you today the same individual person as that obnoxious 5-year old who went by your name a few years back?

### PHIL 0011. Freedom and Equality.

In this class, we will explore perhaps the two most fundamental political ideas in modern liberal societies: that humans are (or should be) free, and that they are (or should be) equals. We will explore different conceptualizations of these two important but essentially contested concepts, reading a range of views of how freedom and equality are to be defined and what (if anything) makes them morally important, before applying these views to concrete questions like the role of race and gender in our society, how our political institutions should be organized, and whether economic inequities are morally permissible.

### PHIL 0012. Knowledge and Reality.

An introduction to some central issues in epistemology and metaphysics. Topics include the nature of knowledge; skepticism and contemporary responses; and the nature of space and time. Questions we may consider: What is the nature of knowledge? How do you know that radical skeptical hypotheses are false? What is our experience of (and the nature of) space and time like?

### PHIL 0013. Paradoxes.

Paradox arises when claims we take to be obviously or necessarily true lead us to conclusions that seem obviously false or incoherent. Avoiding and resolving paradox is, then, a vitally important philosophical task. Attempting to do so leads us to some surprising conclusions about such wide-ranging topics as linguistic practice, the behaviors of space and time, what it is to be rational, and even the nature of truth itself. In this course, we will survey some of the most famous paradoxes in the philosophical literature, and discuss what they tell us about the world and our way of thinking.

### PHIL 0014. Philosophy of Religion.

This course introduces the main issues and debates in the Philosophy of Religion. It divides into three modules. We begin with the traditional arguments for God's existence: Did God cause the universe? Is the universe designed? Should we believe in miracles? Then we will consider the traditional arguments against God's existence: Can there be an all knowing or all power being? Does evil in the world show there is no God? We conclude with questions regarding faith: What is faith? Is faith without evidence rational? Is belief required for faith?

### PHIL 0015. Introduction to Philosophy.

This course will introduce the student to the how, what, and why of philosophical enquiry through engagement with some of the major themes, and major figures, of the field. We will follow our wonder about the world around us, ourselves and about how we should act in it, using classical as well as contemporary writings. Through a combination of lectures, readings, class discussions, and assignments the student will develop their ability to understand and engage with philosophical texts, evaluate arguments, and express their critical and reflective opinions in writing.

### PHIL 0016. Language, Thought, and Reality: Themes in the Analytic Tradition.

What is the nature of the relationship between the mind and the external world? What is the relation between thought and language? And how does language enable us to capture, carve up, organize or impose order upon the world around us? These questions reflect themes that have been central to analytic philosophy since its inception near the turn of the 20th century. In this course, we will examine these questions, as well as their relevance for philosophy, by exploring and evaluating various answers and approaches advanced by prominent figures in the analytic tradition.

### PHIL 0017. Animal Ethics.

This course is an introductory survey of philosophical issues in animal ethics. We affect the lives of non-human animals in myriad ways. What moral obligations do we have towards them? For example, is it wrong to eat meat? To experiment on animals? To keep pets? Should we try to reduce predation? How (morally) important is it that we save endangered species? Some take these to be among the most important ethical questions of our time. We will start with a brief overview of animal minds; then we'll examine several contemporary theories of animal ethics. Along the way, we'll pay careful attention to the implications of philosophy for everyday life.

### PHIL 0018. Social Contract Theory.

A central feature of states is that they can back up their commands with force. What makes the use of force wrong when wielded by individuals, but permissible when wielded by the state? What limits are there on the commands governments can give, or the force they can employ? Is it ever permissible to employ force in resistance to the state? One important perspective on these questions is social contract theory, which sees the legitimacy of the state as resting on consent. In this course, we will trace the history of social contract theory from its first rise and fall in the early modern period to its twentieth century revival, with an eye on how it answers the questions above, and how the answers it offers may be relevant to how we think about political issues today.

### PHIL 0019. Implicit Bias: What is it, Who is to Blame and What's Next?.

In daily life, we might experience or exhibit various forms of implicit bias, e.g. experiencing anxiety when walking past individuals from certain racial groups, or being surprised by female students' achievement in science classes. How should we understand implicit bias? What's the mechanism of it? In this course, we will explore two fundamental aspects of implicit bias, i.e. its nature and its corresponding moral blameworthiness. This course is designed to be interdisciplinary and to equip students with the ability to critically analyze the everyday phenomena of implicit bias and rethink about the moral blameworthiness of implicit bias in real life cases.

### PHIL 0020. Science, Perception and Reality.

It is implausible that scientific discoveries could make us give up commonsensical beliefs. It is even less plausible that commonsense could make us reject established scientific theories. So when science and commonsense appear to clash, as they do over colors, solidity, mental content, values, and death, serious philosophical problems arise. We will investigate possible responses to these problems.

### PHIL 0021. Living the Sage Life: A History of Chinese Ethics.

How does a sage live their life? What do we have to do to become sages? Chinese philosophers throughout history have answers to these questions. In this course, we investigate the ethics of (ancient) Chinese sagehood and how they relate to a good and moral life, with a special focus on different variations of Confucianism and Daoism. We will start with Confucius, Mencius, and Zhuangzi in the Warring States, to Laozi in the Western Zhou Dynasty, and end with Wang Yang Ming in the Ming Dynasty. Crucially, the course involves an experimental element: students will be asked to not only think about sagehood, but also experiment with living like a sage. We will thus be experimenting with several meditation methods, reflection methods, and discussion methods. This course will also involve a field trip to an art museum.

### PHIL 0022. Nietzsche's Zarathustra.

Friedrich Nietzsche is one of the most profound and influential thinkers in the history of philosophy, but also one of the most misunderstood. In particular, the work Nietzsche himself considered his magnum opus – Thus Spoke Zarathustra – has been the subject of intense debate and speculation owing to its literary style and evocative, cryptic imagery. In this course, we will spend the semester reading Thus Spoke Zarathustra. Together we will attempt to answer key questions such as "Who is Zarathustra, and what does he represent?", and explore some of Nietzsche's most famous ideas, including eternal recurrence and the overman (Übermensch).

**PHIL 0023. Gender Metaphysics from Marginalized Perspectives.**

What is the relationship between gender, sex, and sexuality? What distinguishes one gender or gender identity from another, especially when two of them might look very similar from an "outside" perspective? How internal is the process of identifying with a gender? This course explores these and other questions primarily from the perspective of the so-called "border zones" where lines between different identities, labels, and experiences are more obscure. In particular, we will consider how to define amorphous yet deeply significant concepts like "masculinity" in a way that is compatible with and accounts for the wide variety of people who identify with them - including, for instance trans men, some cisgender lesbians, and some people who don't fit neatly into the categories of "man" or "woman".

**PHIL 0024. Philosophy of AI.**

Recent breakthroughs in artificial intelligence have already begun to reshape our world, raising a host of new practical and theoretical challenges. Do Large Language Models generate and understand text as humans do? Or might contemporary AI present a new and radically alien form of intelligence? Could artificial systems ever become conscious? And how might we foresee and forestall potential negative impacts of AI, including the spread of misinformation and the replication of human biases in artificial systems? In this course, we will explore these and related philosophical questions as we trace the rise of artificial intelligence from the days of Alan Turing to today's cutting edge deep neural networks.

**PHIL 0025. Capitalism versus Socialism.**

Capitalism is the world's dominant economic system. Billions live under it; arguably, the majority of us do, and even those who do not are affected by it. Yet many wish we did not. Historically, the greatest opposition has come from those who have described themselves as socialists. While socialism underwent a loss of popularity in the latter part of the 20th century and the beginning of the 21st due to the failures of self-described socialist regimes, it appears to be regaining popularity, at least among younger generations. But which is in fact better: capitalism or socialism? The question can still provoke heated debate. In this course, we will explore the ethical arguments for and against these economic systems, as well as ethical questions that each system raises. The goal will be to equip you to compare the systems.

**PHIL 0026. Introduction to Classical Chinese Philosophy.**

Ancient China was a cauldron for much philosophical innovations and sophistications. In this course, we will introduce you to some of the major schools of philosophical thought in this period, with a focus on the ethical thought. In particular, we will work through the ethical debates between the Confucian, the Mohist, the Daoist, and the Legalist. We will read classical texts such as the Analects of Confucius, Mengzi, Xunzi, Mozi, Zhuangzi, Laozi, Hanfeizi, supplemented by secondary scholarships on these texts. The questions we will ask include: What is the good person? What is "etiquette", and what is its relation to morality? Is the human nature inherently good or evil?

**PHIL 0027. Ethics of AI.**

Artificial intelligence has already begun to reshape our daily lives and the structure of the society in which we live. This course is a philosophical introduction to ethical issues posed by AI. We will start with topics of traditional interest to computer scientists and regulators: what would it take for an algorithm, or its use, to be fair and transparent? Are these worthy goals? Then we will look at accountability and the question of what we may ask an AI to do for us—apologize, kill? After that, we will examine some social consequences of deep learning: privacy, copyright, deepfakes, and the future of work. We will conclude with a look at existential risk and the prospects for AI consciousness and moral status.

Fall PHIL0027 S01 18920 TTh 9:00-10:20(05) (P. McKee)

**PHIL 0030. Skepticism and Knowledge.**

What is knowledge? What is the extent and basis of one's knowledge about physical objects, other people, oneself, the future, morality, and religion? No overrides will be granted for this course.

**PHIL 0040. Critical Reasoning.**

Critical reasoning is the art of recognizing, analyzing, composing and evaluating arguments. In this course, students will acquire skills that are needed not only to understand and evaluate complex arguments, but also to construct strong arguments themselves. Topics that will be covered include: validity and soundness, argument decomposition and construction, deductive and inductive arguments, and fallacious reasoning. After solidifying their critical reasoning skills, students will apply those skills to a number of challenging philosophical debates, touching on themes such as free will, skepticism, and morality.

**PHIL 0051. Philosophizing Politics and Economics: An Introduction to PPE.**

Like most subjects, politics and economics started as offshoots of philosophy: famous economists such as Adam Smith and Karl Marx, and famous political theorists such as Hobbes and Locke, were all philosophers. Political science and economics have since become disciplines in their own right, each helping us understand key aspects of society. But perhaps something is lost when these are separated from the philosophical point of view... In this course, we take on that point of view and seek to understand politics and economics, and think about how our politics and economics should be organized, by approaching these subjects and their intersection as philosophers. This doesn't mean we will only be reading philosophers. But I am a philosopher, and so our study of the intersection of these subjects will be done in a philosophical manner.

**PHIL 0060. Modern Science and Human Values.**

Modern science has taught us surprising new things and modern technology has given us extraordinary new abilities. We can now prolong life in extraordinary ways, artificially enhance our physical and cognitive abilities, and radically reshape the natural environment on local and global scales. This course is an introduction to philosophical reasoning with a focus on philosophical questions that have been raised or informed by this newfound information or these newfound abilities. In particular, we will give special attention to questions arising in connection to recent developments in computer science and artificial intelligence.

**PHIL 0061. Ethical Themes in the Contemporary American Short Story.**

Do you like to read short stories and discuss the ethical issues they raise? In this seminar, we will discuss contemporary American short stories in terms of ethical issues involving love, envy, kindness, cruelty, pride, pity, grief, obligation, charity, and other areas. How can such discussions offer fresh perspectives on fiction as well as on ethics? This is an in-person seminar with all sessions available for remote participation by students who have valid reasons for not being able to attend in person. In addition, all sessions will be recorded.

**PHIL 0065. Contemporary Moral Problems.****PHIL 0080. Existentialism.**

An introduction to philosophical thinking through the study of existentialist themes, including being oneself, loving others, the limits of morality, and the meaning of life in the face of suffering and death. Readings are drawn primarily from Schopenhauer, Dostoyevsky, Nietzsche, Kierkegaard, Heidegger, Sartre, de Beauvoir, and Camus.

**PHIL 0088. Good Persons.**

In this course, we will explore what makes a person good in various aspects. Especially, we will focus on what is a good person's moral psychological outlook. Goodness of a person is not limited to their actions, but also their emotional dispositions, who and what they care about, etc. Topics in this course may include friendship, caring, anger and revenge. We will discuss questions such as "Is it morally problematic to have a bad person as a friend", "what does a good person care about", "Is anger ridiculous", etc.

**PHIL 0090A. Food and Philosophy.**

This course will deal with questions about the epistemology, metaphysics, aesthetics, ethics and politics of food: how we should reason about the things we eat, what makes them tasty or artistic, and what we ought and ought not to eat and how we ought to structure the environment in which food is produced and distributed. This seminar is meant as a general introduction to philosophy, in which you will familiarize yourself with long-standing kinds of philosophical questions and modes of reasoning. Food will be our anchor topic, the subject matter that gives us the occasion for such philosophical reflection.

**PHIL 0091. Does Humanity Have a Future, and If So, How Bad Will It Be?**

There are a number of reasons for worry about the future of humanity. Some of these reasons concern threats with fairly low probability, such as collisions with giant meteors, but others are concerned with possibilities that seem quite close at hand. The latter threats include climate change, of course, but also runaway AI, nuclear war, lethal viruses (both natural and designed), and loss of essential features of our humanity due to genetic engineering. This course will consider the consequences of such threats, should they become actual, and also estimates of their probability. For the most part, however, we will be concerned with moral, political, and metaphysical questions that they pose. Do future generations have any claim on us? If so, why?

**PHIL 0101. Critical Reasoning.**

Critical reasoning is the art of recognizing, analyzing, composing and evaluating arguments. In this course, students will acquire skills that are needed not only to understand and evaluate complex arguments, but also to construct strong arguments themselves. Together we will cover topics such as: validity and soundness, argument decomposition and construction, deductive and inductive arguments, and fallacious reasoning. After solidifying their critical reasoning skills, students will apply those skills to a number of challenging philosophical debates, touching on themes such as free will, skepticism, and morality.

**PHIL 0110. Ancient Greek Philosophy.**

This course will introduce students to the major concerns of Greek philosophy, and how they are addressed by the Presocratics, Plato, Aristotle, and the Stoics. We will have two related ends: historical and critical. On the one hand, we will get clear so far as we are able what it is that these thinkers thought; on the other, it is important to evaluate their arguments. This course will emphasize the identification of the problems and the solutions to them that seemed pressing to these thinkers, especially if such problems seem alien to us.

Fall PHIL0110 S01 18015 MWF 12:00-12:50(15) (M. Gill)

**PHIL 0200H. Contemporary Ethical Issues.**

Are we morally obligated to reduce greenhouse gas emissions? Do we have moral obligations toward nature, animals and other people, for instance future generations and refugees? Is abortion morally wrong? Is legalization of drugs the right thing to do? In this course we will explore these and other contemporary ethical issues in the context of important moral theories; utilitarianism, virtue ethics, and the social contract theory. This course will serve as an introduction to applied ethics and normative ethics.

**PHIL 0208. Feminist Philosophy.**

This course uses the tools of analytic philosophy to investigate a diverse range of feminist issues. The course begins by asking metaphysical questions. What is gender, sex, sexual orientation, disability? Second, we investigate topics in feminist epistemology. What is the relationship between social identity and knowledge? Can this both constrain and enable what one is in a position to know? Third, we consider issues in feminist philosophy of language. What can speech act theory tell us about consent? Last, we consider feminist issues in moral and political philosophy. What is bodily autonomy? Should sex work be legal? Is abortion morally permissible?

**PHIL 0210. Early Modern Philosophy.**

An introduction to central themes in Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, and Kant. Major topics include: reason, experience, and knowledge; substance and the nature of the world as it really is; induction, causation, and the origin of our ideas; skepticism, realism, and idealism. Connections are made with the scientific revolution of the 17th century. There will be discussion and advice on ways to approach philosophical reading, research and writing.

**PHIL 0211. Modern Political Philosophy.**

The course aims to provide an introduction to some themes and thinkers in modern political philosophy. Many of the philosophers we will read are engaging in a debate about important political questions: What reasons do people have for establishing or submitting to the authority of a state? Does participation in a political community limit our freedom or enhance it? What rights do agents have in a pre-political state of nature and within a state? We will discuss the influence this discussion had on philosophical attempts to understand the Enlightenment, Karl Marx's critique of capitalism, and arguments supporting the rights of women.

**PHIL 0212. Relativism (In Ethics and Epistemology).**

The term "relativism" is used to talk about a cluster of views, which claim that what is the case in a given subject matter depends on the culture, community, or agent that is assessing the subject matter. The term is often used loosely in contemporary debates, though it shows up in arguments to controversial conclusions. Throughout this course we will (A) informatively and precisely characterize possible relativist doctrines, making sure to distinguish between them and (B) critically evaluate them and assess their plausibility in light of arguments for and against them.

**PHIL 0290. Introduction to Philosophy.**

Philosophy is concerned with the deepest most basic questions about the universe. We'll concentrate on some fundamental moral and metaphysical questions: What is the right thing to do? Is morality objective? Do we have moral obligations toward people other than those we know and care about? Do we have moral obligations toward future generations? Do we have moral obligations toward animals? Is your mind identical to your brain? What is consciousness? Do we have free will? Does free will matter for morality? What is personal identity?

**PHIL 0295. Logic.**

This course is an introduction to deductive logic. The course is intended for students who have not taken a logic course before. The course starts with sentential logic, then moves on to natural deduction, quantifiers and predication, and truth trees. The course will include some related topics: vagueness, conditionals or counterfactuals.

**PHIL 0351. Nietzsche's Zarathustra.**

Friedrich Nietzsche is one of the most profound and influential thinkers in the history of philosophy, but also one of the most misunderstood. In particular, the work Nietzsche himself considered his magnum opus – Thus Spoke Zarathustra – has been the subject of intense debate and speculation owing to its literary style and intense, cryptic imagery. In this course, we will spend the semester reading Thus Spoke Zarathustra. Together we will attempt to answer key questions such as "Who is Zarathustra, and what does he represent?", and explore some of Nietzsche's most famous ideas, including eternal recurrence and the overman (Übermensch).

**PHIL 0401. Ethics of Digital Technology.**

As the capacities of digital technology have increased, it has entered (almost) every domain of our lives. Algorithmic models, Artificial Intelligence, and everyday processing of vast amounts of data increasingly shape both our private choices and opportunities, and also our interactions in the public sphere. These developments raise new ethical and normative political questions and prompt us to examine the role of values such as freedom, autonomy, equality, and privacy in the digital sphere. How should a self-driving car behave when a crash is unavoidable? Are engineers responsible for the decisions of artificially-intelligent systems? What is the value of privacy in a world that increasingly depends on large amounts of data about customers, citizens, or patients? How does the algorithmic curating of content relate to freedom of expression? These and other topics will be the focus of this course.

Fall PHIL0401 S01 17790 MWF 12:00-12:50(15) (J. Netter)

**PHIL 0402. Moral Pluralism.**

Moral pluralism is an unmistakable characteristic of modern liberal societies. Even though the dire conflicts of religion which fuelled wars and civil unrest appear to be a thing of the past, fundamental moral disagreements are still plentiful today. Now as then, these disagreements expose tensions among the core of ideas upon which liberal societies are built. This course explores moral pluralism through the lens of classic and contemporary works in political philosophy and engages with questions such as: should the state be neutral in relation to different religious and moral convictions? Are there some values which we can expect all citizens to share despite their deep disagreements? How should citizens engage with each other when they debate controversial moral questions in the public forum?

**PHIL 0403. Ethics and Politics of Data.**

Persona data is ubiquitous: with the proliferation of digital technology, our lives and bodies have become increasingly observable, quantifiable, and interconnected. This generates new opportunity for the state, private companies, and other individuals to act on us. Data makes us more powerful but also more vulnerable. This course focuses on the new ethical and political challenges of lives permeated by the creation, collection, and processing of personal information. Do we own data? Is there a right to be forgotten? Should we use data to predict and manipulate individual behaviour? What responsibilities do we have to others whose data is intertwined with ours? These and other related topics will be the focus of this course.

**PHIL 0410. Moral Philosophy.**

What is the right thing to do? What should a good person be like? More generally, what determines what is right and wrong, good and bad, virtuous and vicious? In this course, we will consider three greatly influential moral theories – utilitarianism, Kantianism, and Aristotelian virtue ethics — as well as feminist perspectives on morality. Towards the end, we'll also consider more general questions that any moral theory faces. For instance: Does morality depend on God? Is morality relative or subjective (whatever that's supposed to mean)? And why should we care about being moral in the first place?

**PHIL 0412. Climate Change Ethics.**

Climate change is commonly said to be one of the defining issues of the 21st century. Calls for, and movement towards, significant action seem to be growing. Yet what ought to be done? This is a moral question as much as, if not more so, than an economic, political, or scientific question. In this course, then, we will consider climate change from the point of view of moral philosophy.

**PHIL 0420. Introduction to Aesthetics.**

This is an introductory course on aesthetics, giving an overview of the history of (western) aesthetics and of contemporary debates in analytic aesthetics. Among the historical figures to be read are Plato, Aristotle, Kant, Nietzsche, and Adorno. Some of the contemporary debates concern the right theory of art (representationalism, the expression theory, formalism), the definition of art, and the ontology of works of art. We will consider some general criticisms of western aesthetics. Students will be introduced to prominent positions in aesthetics, but they will also learn how to engage in rigorous philosophical argumentation in the face of those positions.

**PHIL 0450. The Meaning of Life.**

This is an introductory course in ethics, with a focus on the question of what is the nature of the human good, or of a life lived well. Readings will be from classical sources (Aristotle, Epicurus, Kant, Nietzsche, Camus) as well as from contemporary authors. In investigating this question, the course will also introduce students to some of the main problems and positions in moral philosophy. Central concepts such as obligation, responsibility, pluralism, and moral knowledge will be discussed, but in the larger context of what is the nature of the good life. No prior work in philosophy will be presupposed.

**PHIL 0460. Contemporary Ethical Issues.**

Are we morally obligated to reduce greenhouse gas emissions? Do we have moral obligations toward nature, animals and other people, for instance future generations and refugees? Is abortion morally wrong? Is legalization of drugs the right thing to do? In this course we will explore these and other contemporary ethical issues in the context of important moral theories; utilitarianism, virtue ethics, and the social contract theory. This course will serve as an introduction to applied ethics and normative ethics.

**PHIL 0470. Environmental Ethics.**

In the first half of the course, we will ask what sorts of things have value. Does the realm of moral consideration extend past human beings to include animals, plants, and nature itself? How does environmental concern figure into the worthwhile life? What role do consumer goods play in a good life? How do we know?

Good intentions are not enough to make good policy. Thus, in the second half of the course, we will try to determine what sorts of policies actually help to protect the environment. We will learn what economics and other social sciences tell us about human behavior and how to shape institutions. We will examine issues in wildlife management, human population, resource use, and more.

**PHIL 0480. Plagues, Principles, and Policy: An Introduction to Philosophical Bioethics.**

If you're reading this, you survived a pandemic. If you have lingering ethical questions about the social response, this course is for you. It's designed to offer a rigorous introduction to the field of bioethics. Bioethics is a key field of study for anyone considering a career in healthcare. But it's also an important field for anyone who is interested in learning more about – and engaging in – the application of ethical theories to real-life quandaries involving health. When pandemics happen, bioethicists are called upon to guide hospitals, civil society, doctors, and the state in grappling with tough choices. They aim to give principled answers to questions like: how should scarce medical resources like ventilators and vaccines be distributed? When are mandatory lockdowns and community quarantines justified? And what duties do we have to safeguard health in future societies?

Fall	PHIL0480	S01	17801	MWF	1:00-1:50(08)	(S. Gubler)
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**PHIL 0491. Ethical and Political Issues From George Orwell's Essays and Novels.**

This course will discuss ethical and political issues in a selection of George Orwell's essays and novels and will demonstrate that Orwell has much more to offer than the familiar political warnings, although we will be discussing those too.

**PHIL 0500. Moral Philosophy.**

What is the right thing to do? What should a good person be like? More generally, what determines what is right and wrong, good and bad, virtuous and vicious? In this course, we will consider three greatly influential moral theories – utilitarianism, Kantianism, and Aristotelian virtue ethics — as well as feminist perspectives on morality. Towards the end, we'll also consider more general questions that any moral theory faces. For instance: Does morality depend on God? Is morality relative or subjective (whatever that's supposed to mean)? And why should we care about being moral in the first place?

**PHIL 0510. Psychology and Philosophy of Happiness.**

The course explores four fundamental questions about happiness: What is happiness—pleasure, life satisfaction, something else? How is happiness achieved—what are the myths and realities about what conduces to happiness? Can happiness be achieved—are we naturally well suited to be happy? Why pursue happiness—is it sufficient, or even necessary, for a good life? The course examines classic contributions from philosophy and psychology, the two disciplines that have studied happiness most extensively. Team-taught by professors from both philosophy and psychology, it invites students to compare and combine both approaches.

**PHIL 0520. Global Justice.**

Is it unjust that people in some countries have less wealth, worse health, etc., than those in other countries? Does this depend on whether the better off countries partly caused the disparity? Does it depend on whether the worse off are poor, or is it enough that they are relatively worse off? If there are global injustices, what obligations are there, and on whom do they fall, to remedy them? We will study (mostly) recent philosophical work on such questions, including attention to special contexts such as immigration, climate change, poverty, colonialism, secession, intervention, and war.

**PHIL 0530. Marxism.**

In the first part of the course, we will examine Marx's economic, political, and philosophical writings, focusing on his analysis of capitalism, his critique of liberal democracy, and his theory of history. Then in the second part, we will look at some recent attempts to renew and extend the Marxist tradition.

**PHIL 0550. Free Speech.**

Freedom of speech is a challenging and controversial ideal. Legal questions are central, but the issues range into moral and political philosophy as well. We will study John Stuart Mill's influential 19th century treatment of the idea, and then concentrate mostly on discussions within the last fifty years, including much that is on the cutting edge of current thinking about freedom of speech. Topics will vary, including such things as: political speech, art and offense, pornography, hate speech, protest, copyright, internet and new media, and campaign finance laws.

Fall PHIL0550 S01 17784 MWF 11:00-11:50(16) (D. Estlund)

**PHIL 0555. Choice, Commerce, and Conflict: An Introduction to PPE.**

This interdisciplinary course provides an overview of some of the core conceptual tools used to analyze issues at the intersection of philosophy, politics, and economics (PPE). A range of theoretical topics are covered, including: game theory, property, markets, distributive justice, public choice theory, voting, and more. We will read classical and contemporary sources on these topics as well as explore their applications to contemporary social problems (including: climate change, healthcare rationing, price gouging, universal basic income, pharmaceutical regulations, and others).

Fall PHIL0555 S01 17791 MW 3:00-4:20(10) (R. Doody)

**PHIL 0560. Political Philosophy.**

An analytic investigation of some central problems and topics in political philosophy, including political obligation and civil disobedience, liberty, rights, equality, and democracy. Readings are drawn from recent work in the field, along with a few classics.

**PHIL 0561. Love: A Survey in the History of Philosophy.**

This course will be a survey in the history of philosophy on the question of what it is to love another person. We love our friends, we love our family, we love our romantic partner(s). But what is it that we do, or what kind of state are we in, so to speak, when we love them? Moreover, what are the differences between these kinds of love, or are they essentially the same? This course will survey these questions by reading some philosophers in the past who wrote on the subject matter. We will begin the course with the writings of the Ancient Greeks, particularly Plato and Aristotle, and then we will move on in the chronological order, and read the writings of Cicero, Montaigne, Bacon, Kierkegaard, among others.

**PHIL 0570. Topics in Feminist Philosophy.**

This survey course is designed to introduce students to core issues of feminist philosophy. We will investigate foundational and topical questions of feminist theory, by both classic and contemporary authors. Topics include: the nature of gender, oppression, masculinity and femininity, objectification, and the relationship between social inequality and knowledge. Emphasis will be placed on understanding these issues in relation to social categories such as race, sexuality and (dis)ability.

**PHIL 0575. Philosophy of Sex.**

Sex is an important part of human experience, and questions about it have been central to literature, politics, religion, etc. It also gives rise to characteristically philosophical questions. What exactly is sex? How are sexual activities, desires, interests, and attractions related to one another? What makes such things 'sexual'? What sorts of ethical considerations arise in the case of sexuality? Is consent always required if sexual activity is to be ethical? Is sex between consenting adults always guaranteed to be morally unobjectionable? What exactly is wrong about rape? And is fantasizing about rape itself wrong? How do disparities due to race, gender, disability, and the like affect the ethical character of sexual interactions? Does pornography objectify or otherwise demean women, members of certain racial groups, and/or disabled people? And what exactly is objectification? Why should it be thought problematic?

**PHIL 0590. Do the Right Thing: Value Theory for PPE (Philosophy, Politics and Economics).**

PPE researchers (those working at the intersection of philosophy, politics, and economics) think seriously about how to solve problems of social coordination. In doing so, they often draw tools from philosophical value theory: applying ideas about justice, the common good, ethics, and welfare in their efforts to reform or improve social institutions (e.g. an economy that maximizes utility, a constitution that enshrines rights). In order to do this work, scholars and practitioners of PPE need to develop familiarity with key concepts and distinctions from value theory. This course will familiarize participants with these tools and train them in their application. It will show how value theory can better equip us to respond in a reasoned and defensible way to hotly disputed questions of public policy in areas such as water rights allocation, migration, climate governance, and antitrust law.

**PHIL 0630. Aesthetics and the Imagination.**

This course aims to provide an overview of both central themes in aesthetics and more recent work on the imagination and aesthetic experience. We will begin by focusing on the question "What is Art" and then discuss the nature of taste and aesthetic judgement. We will next focus on several puzzles concerning the connection between imagination and aesthetic response. How is it the case that we can experience strong emotions from fiction while simultaneously believing that the characters and events depicted in these fictional works do not exist? Why do we find seeing unpleasant or grotesque events depicted in horror pleasurable? Can or should we separate morally problematic artists from their aesthetic creations? In addition to reading historical and contemporary works on aesthetics, we will also look at films, literature, and works of visual art that illustrate relevant philosophical themes.

**PHIL 0640. Logic.**

An introduction to perhaps the most fundamental tool of rational thought: deductive logic. Course begins with basic sentential logic, then moves on to deduction, quantification, and predication. Argumentation and reasoning may also be addressed at times. No previous experience with logic or philosophy is required.

Fall PHIL0640 S01 18342 MWF 11:00-11:50(16) (R. Heck)

**PHIL 0651. Contemporary Political Philosophy.**

What makes laws legitimate? What rights do immigrants have? How much can the government interfere in the economy? Can revolution be permissible? Is democracy really the best form of government, and if it is, why? In this course, we will consider these and similar questions as they have been addressed in anglophone political philosophy of (mostly) recent decades. We will also consider issues of philosophical methodology: how are questions in (political) philosophy best answered? What makes for a good argument?, etc.

**PHIL 0652. Introduction to Continental Philosophy: Self, Society, Science.**

In this course, we will read some of the most influential European philosophers of the 20th and late 19th centuries, including Jean-Paul Sartre, Hannah Arendt, Martin Heidegger, and Friedrich Nietzsche. Our aim will be to get a general understanding of the major themes and ideas of these enduringly influential figures, as well as to see how we might apply their ideas in our own lives. To structure our studies, we will concentrate on questions about the self and our freedom: are there natural laws of the mind, or of societies? Are we who we choose to be, or who we are born to be? Can science help answer these questions, or are they beyond its limits? In taking up these questions, we will join one of the most exciting and extensively studied philosophical conversations of the last hundred years.

**PHIL 0692. The Gödel Incompleteness Theorems.**

The two incompleteness theorems proved by Kurt Gödel in 1931 are among the greatest results in the history of logic. We'll study them in detail, reading Gödel's original paper and other sources. Prior experience with logic will be helpful but is not required. A strong background in mathematics is required, as most of the course will deal with proofs. Sophomores may be allowed to enroll if there is room and should contact the instructor for an override after pre-registration.

**PHIL 0730. Consumer Ethics.**

This course is an attempt to come to grips with how to consume ethically (if such a thing is even possible). We'll address several related questions, such as: Do we have any obligations as consumers? If so, what obligations might we have? What is the source (or sources) of those obligations? Do we have an obligation to investigate the provenance of the consumer products that we purchase? Do we have an obligation to engage in "ethical consumerism"? Or might such behavior itself be somehow illicit? Are we complicit in the bad acts of the corporations from whom we purchase products? How might we respond, as consumers, to the problems of consumer ethics?

**PHIL 0751. Problems of Irrationality: Self-Deception and Weakness of Will.**

This is an historical and systematic introduction into the nature of self-deception and weakness of will. There's little agreement among philosophers about the correct description, much less the explanation of these phenomena. Historically, they've been approached primarily as moral failings, while contemporary philosophers have focused more on conceptual issues: Is it always irrational to act against your better judgment? Does self-deception require an intentional effort to disbelieve some home truth? And more broadly: What do these phenomena tell us about sound, rational belief and action? What do they tell us about the sorts of creatures we are?

**PHIL 0850. Introduction to the Philosophy of Language.**

Discussion of the nature of linguistic meaning and other topics, such as vagueness; metaphor; and language, thought, and culture.

**PHIL 0870. The Nature of Fiction.**

This course is concerned with philosophical questions arising from the concept of fiction. Topics will include: What makes a story a fiction? What are fictional characters? Are fictions "created"? Are fictions physical things, like books? How do fictions make us care about things we don't even believe in? How do fictions affect our moral beliefs.

**PHIL 0990F. Perception.**

This is an undergraduate seminar on the philosophy of perception intended primarily for junior and senior concentrators. Topics include: naive realist versus representational theories of sensory experience, the possibility that sensory experience is massively illusory (so that we already occupy a kind of "virtual reality"), the role of the brain in shaping sensory experience, and the alleged foundational role of sensory experience in knowledge. The focus will be on vision but we will also discuss other sense-modalities. Prerequisite: at least 2 previous courses in philosophy.

**PHIL 0990T. Paradox and Infinity.**

This course will focus on several important paradoxes that arise within philosophy and mathematics. We will use these paradoxes to investigate central issues in metaphysics, the philosophy of language, decision theory, physics, mathematics, and logic. Among the paradoxes we will discuss are Zeno's paradoxes of space, time, and motion; the paradoxes of set theory; the paradoxes of truth and reference; the sorites paradox; and paradoxes of rational action and rational belief. Enrollment limited to 20.

**PHIL 0990V. Current Questions About Rational Belief.**

We'll study some "hot topics" in epistemology. Some possible questions: (1) What's the relationship between rational belief and logic? (2) Is belief best thought as all-or-nothing, as coming in gradations, or both? (3) Can the same evidence support divergent belief-states? (4) Is rational belief completely determined by evidence, or also by values or practical interests? (5) Are graded beliefs best seen as coming in precise degrees, or as more "spread-out"? (6) Can I have rational beliefs I know are denied by others just as intelligent, unbiased, well-informed, etc., as I am? Enrollment limited to 20 juniors and seniors.

**PHIL 0990X. Conditionals.**

In this seminar we will look at different theories of what "if" means. Is it a truth-functional connective, like the material conditional used in logic? Do sentences of the form "If P, then Q" even have truth conditions? Some logic will be very helpful; some familiarity with philosophy of language also helpful. Enrollment limited to 20 juniors and seniors.

**PHIL 0991C. Reasons and Oughts.**

Contemporary philosophical problems of the fundamental deontic concepts. Topics will include: ought implies can, 'buckpassing' accounts of value, narrow and wide scope requirements, subjective and objective reasons (and ought). Enrollment limited to 20.

**PHIL 0991M. Mental Representation.**

Discussion of contemporary philosophical and scientific work on intentionality and mental representation. Topics will include: types of mental representation (language of thought, spoken language, perceptual states, images, cognitive maps, trees, object files, etc.), relations between mental representations and the world (reference, informational semantics, teleological semantics), the nature of perceptual content, the differences between perceptual representation and conceptually grounded representation, philosophical theories of concepts, psychological theories of concepts, theories of belief, ethological work on animal beliefs and concepts, and the nature of conscious thought (particularly, evidence pro and con the theory that thought consists of auditory imagery and articulatory imagery).

**PHIL 0991U. Reductionism.**

Exploration of reductive approaches in contemporary metaphysics and philosophy of science. The question of whether there is a deep sense in which all the complexity of reality reduces to some more limited class of fundamental features.

Fall	PHIL0991U	S01	17803	Th	4:00-6:30(04)	(E. Miller)
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**PHIL 0992A. Puzzles of Rationality.**

What is it to be rational? This course takes up that question by looking at a number of intriguing puzzles. For example: Is it irrational to not believe in God? Is it irrational to settle for less now when you could have more later? Is it irrational to intend to do something that you don't believe you'll do? Can it be rational to do what you hope you won't? When is it rational to be random? Is it ever rational to be irrational? Along the way, we will learn Bayesian probability theory, decision theory, game theory, and social choice theory.



**PHIL 0992C. Iris Murdoch.**

Murdoch started as a Philosopher of Mind and Language, with Wittgensteinian sympathies, attacking forms of behaviourism in the Oxford philosophy of the 1950s. She turned for more fruitful ideas initially to Continental Phenomenology and Existentialism and wrote a book on Sartre, but was disappointed there too: and became a moral philosopher in some ways close, in some ways quite different from Anscombe and Foot, developing a kind of moral realism that (as redeveloped by John McDowell) went on to make a huge impact. We will study her, with a selection of major influences including Simone Weil, Plato, Kant, Kierkegaard, Marx and Freud.

Fall PHIL0992C S01 18369 MWF 2:00-2:50(01) (J. Broackes)

**PHIL 0992D. Law, Morality, and Justice: Topics in the Philosophy of Law.**

In this course, we will study the relationship between law, morality, and justice. We will focus, in particular, upon four questions: (1) What makes a law authoritative? (2) What is the relationship between moral and legal responsibility? (3) What should we do when confronted by immoral laws? And (4) how should we deal with those who break the law? In pursuing answers to these questions, we will read and engage with the theoretical work of philosophers, jurists, and criminals. We will gain familiarity with some of the major ideas and questions that have characterized the philosophy of law to date. And we will engage with real legal cases, in order to better understand the practical import of our philosophical labors.

**PHIL 0995. Free Will and Moral Responsibility.**

This seminar introduces the problem of free will and moral responsibility as seen by contemporary philosophers. Do we have free will? What would it be like to have free will? What kind of freedom, if any, is required for humans to be blameworthy or praiseworthy for their actions? What other things might be required? Can there be moral responsibility if everything that happens is causally determined? Can there be meaningful lives if everything is determined? And what is one to make of the typical "scientists prove there is no free will" newspaper headline? We will explore these questions and possible answers through readings in analytical philosophy.

**PHIL 0999. Feminism, Fetishes, and Objectification.**

There seems to be lots of "fetishes" in our society. There are "fetishes" for dating people of a certain race; there are "fetishes" one can acquire for certain cultural aesthetics. However, what makes something a morally objectionable fetish, rather than a morally innocuous preference? For example, how is having an Asian fetish fundamentally morally different from being heterosexual? Perhaps a plausible answer is that fetishes essentially involve objectifying a group of people, which is morally wrong. On the other hand, preferences do not involve such objectification. But what exactly is objectification? Why is it morally problematic? In this class, we will explore the concepts of fetish and objectification, and observe their roles in current issues regarding gender, racial, and other injustices. Potential topics will include the male gaze, cultural appropriation, and romanticisation of disability.

**PHIL 1003. Inquiry and Ignorance.**

Is it possible to inquire well in a warped environment when the very information you are meant to take as evidence may be distorted, thereby leading you to a false belief? This course will address this expansive and loaded question by unpacking the nature of inquiry and ignorance. What is inquiry? What is ignorance? Can ignorance make a line of inquiry better or worse? These are the core questions of the course. We will aim to clarify these questions in a seminar format with readings from epistemology, social and moral philosophy, and psychology.

**PHIL 1005. Punishment and Justification.**

A central concern in legitimizing our criminal justice system is the justification of punishment. Given the objectionable nature of the intentional imposition of harm, a failure to adequately justify the practice can call into question its persistence. For democratic societies in particular, the question of whether punishment can be adequately justified is of special concern. This course will survey the major philosophical justifications for legal punishment. Special focus will be placed on the expressive dimensions of punishment, the punishment of adolescent offenders and the possibility of their incarceration with adults, as well as arguments for and against the abolition of incarceration as a form of punishment.

**PHIL 1012. Climate Ethics.**

Climate change challenges our way of life and our institutions. The impact of climate change is not the same all over the globe. Developing countries may suffer worse consequences than wealthier countries. At the same time wealthier countries are responsible for most of the greenhouse gas emissions. Maybe we can mitigate or adapt to climate change, but the question whether we should do something about climate change is an ethical question. The ethical question is complex. Who is morally responsible for climate change? Individuals? States and nations? Can past generations be held responsible for their greenhouse gas emissions? Do we have moral obligations toward future generations? Should all countries bear the burden of climate change equally?

**PHIL 1110. Plato.**

A close reading of Plato's major dialogues from a philosophical perspective. Topics may include his ethics, politics, metaphysics, epistemology, philosophy of mind, philosophy of language, or aesthetics. Readings are from original sources (in translation) and contemporary secondary literature. (Students wishing to read the texts in the original Greek should make arrangements with the instructor.)

**PHIL 1118. Plato's Republic.**

In Plato's Republic, Socrates and his companions inquire into why it is better to be just than unjust. The ensuing conversation ranges widely, addressing the best way to set up a city, the parts of the soul, knowledge and its objects, pleasure, poetry, and many more topics besides. This class is a close reading of the dialogue, supplemented with recent secondary literature.

Fall PHIL1118 S01 18916 TTh 9:00-10:20(05) (E. Kress)

**PHIL 1120. Aristotle.**

This is an introduction to the hugely influential philosophy of Aristotle, covering his natural philosophy, philosophy of mind, metaphysics, and ethics. We will closely read some of Aristotle's most famous works as well as a selection of contemporary secondary literature. The goal of the course is both historical and philosophical: On the one hand, students will familiarize themselves with Aristotle's philosophical positions, on the other hand, they will further develop their philosophical skills in analyzing Aristotle's arguments for those positions. The course will combine lecture and discussion.

**PHIL 1125. Aristotle's Ethics.**

An investigation of Aristotle's ethical views as they are expounded in the Nicomachean Ethics, with an emphasis on the place of virtue and what (if anything) might make Aristotle's account distinct from others on offer, including consequentialism and deontology. Topics include happiness and human flourishing, moral education, the virtues of character (including details of specific virtues), the nature of human action, the virtues of thought, weakness of will, pleasure, and friendship. Readings from Aristotle will be supplemented with selections from contemporary accounts of virtue ethics and scholarly work on Aristotle's writings.

**PHIL 1150. Plato's Theaetetus.**

Theaetetus is in many ways Plato's most modern dialogue. The central question is: what is it to know something? Is knowledge some sort of skill? Is it perception? True judgment? Some sort of account together with true judgment? We will read the dialogue in Greek and discuss Plato's fascinating investigation of knowledge.

**PHIL 1153. Phenomenology of Time.**

Time, as St. Augustine famously observed, is something we all know perfectly well, right until we are asked to explain it. In this seminar, we will explore this difficulty. Our main focus will be on the descriptions of temporal experience found in the phenomenological tradition: those of Husserl, Heidegger, and Merleau-Ponty. Two important questions for us will be: can this first-personal analysis of time be reconciled with a third-person or scientific perspective? And, is our language up to the task of performing this analysis, and if not, what have these authors accomplished? Prior experience in philosophy is strongly recommended.

**PHIL 1155. Hellenistic Ethics.**

The philosophers we'll read in this course have a lot of advice for us. Epicurus recommends that we "[g]et used to believing that death is nothing to us" (Letter to Menoeceus, trans. Inwood and Gerson). Epictetus tells us: "Do not seek to have events happen as you want them to, but instead want them to happen as they do happen, and your life will go well" (Handbook 8, trans. White). Lucretius describes at length the "ills" that are "experienced in love that is steadfast and supremely successful"—and adds that "when love is frustrated and unrequited, the miseries you can spot with your eyes shut are countless" (On the Nature of Things 4, trans. Ferguson Smith). What are we to make of all this advice? And what's behind it?

**PHIL 1160. Medieval Philosophy.**

Since the Renaissance, medieval philosophy has often been unjustly dismissed as arcane and irrelevant, despite impressive innovations in ethics, philosophy of mind, metaphysics, and logic. Instead of surveying so vast a field, the course focuses on one or two sets of problems, such as the problem of evil, the freedom of the will, the existence of God, universals, substance, mind and meaning.

**PHIL 1210. Locke, Berkeley, Hume and Others.**

A detailed study, both historical and critical, of central issues in Locke, Berkeley, and Hume. Topics include a selection from: innate ideas; substance; personal identity; abstract ideas; theory of language; perception, materialism, and idealism; induction and causation; and skepticism. Also includes some discussion of later critics of classical empiricism.

**PHIL 1220. 17th Century Continental Rationalism.**

In this course, we will read and discuss some 'greatest hits' of Leibniz's metaphysics. Topics include Leibniz's revolutionary theory of possible worlds, his idealist account of bodies, the fairytale that is the monadology, as well as other weird and wonderful ideas from the mind of the 17th century polymath.

**PHIL 1230. Kant: The Critique of Pure Reason.**

We will cover the main topics of Kant's masterpiece, including his third way between rationalism and empiricism, his approach to skepticism and idealism, his foundational approach to science and everyday experience, and his limitation of knowledge to leave room for practical faith. Prerequisites: PHIL 0210, 1210, 1220 or instructor permission.

Fall PHIL1230 S01 17793 MW 3:00-4:20(10) (B. Beizaei)

**PHIL 1231. British Empiricists.**

Locke, Boyle and Margaret Cavendish. A detailed study both historical and critical. Topics include a selection from: innate ideas; substance; personal identity; language, classification; chemistry, 'corpuscles', and the nature of matter; challenges and hopes for natural philosophy; perception, skepticism

**PHIL 1232. Kant's Critique of Judgment (Aesthetics and Teleology).**

A study of Kant's Critique of the Power of Judgment. Topics will include Kant's theory of aesthetic judgment, including his account of the beautiful and the sublime; teleology, organic life, and the limits of mechanical explanation; and the relationship between ethics, aesthetics, and teleology.

**PHIL 1240. Kant's Moral Philosophy.**

An introduction to the central themes of Kant's moral philosophy, including autonomy, freedom, happiness, obligation, and virtue. Kant's position in the history of moral philosophy will also be considered. Readings to include all of Kant's major writings in this field, thus Groundwork for the Metaphysics of Morals, Critique of Practical Reason, Religion within the Boundaries of Mere Reason, and Metaphysics of Morals, as well as several essays and lectures. Work will include two short papers and one term paper.

**PHIL 1320. Schopenhauer's Ethical Thought.**

The course offers a comprehensive introduction to Schopenhauer's ethical thought. It covers the following areas: relevant epistemological and metaphysical views; philosophical psychology—pleasure and pain, character, and freedom of the will; the nature and possibility of well-being—subjectivism, pessimism, the ethical significance of aesthetic contemplation, and the concept of complete resignation; metaethical views: practical reason, deliberation, and the critique of unconditional obligation and intrinsic value; the nature of morality—critique of Kant, egoism, the theory of compassion, and the relation between morality and well-being.

Fall PHIL1320 S01 18639 TTh 2:30-3:50(12) (B. Reginster)

**PHIL 1340. Nietzsche.**

The course will focus on Nietzsche's famed critique of Christian morality. We will consider a broad range of his writings, but we will pay special attention to the most pivotal and influential of his works, *On the Genealogy of Morality*. We will explore the distinctive approach to the analysis and critique of morality this book offers—in particular, the interaction between morality and affectivity. The course is open to advanced undergraduate students and graduate students. Special weekly discussion sessions will be organized for graduate students taking the course.

**PHIL 1350. Nineteenth-Century Philosophy.**

This course will treat 19th century German philosophy. We will examine the development leading from German Idealism to Nietzsche. Starting and focal point of all debates in 19th century German philosophy is the work of Immanuel Kant. Therefore basic ideas of Kant's philosophy will be discussed first. The German idealists criticized Kant for what they called his "dualism" which they thought splits up life's unity into unrelated aspects. A special concern brought up was Kant's alleged negligence of both what is different from reason and what is beyond its scope. In this context we will be reading Jacobi's famous letter to Fichte in which he raised the issue of impending nihilism, parts of Hegel's *Faith and Knowledge*, and Schelling's *Philosophical Investigations into the Essence of Human Freedom*. Arthur Schopenhauer passionately opposed the systems of German Idealism (though his own philosophy has quite a bit in common with them). He emphasized the limitations of reason's power. We will be studying selected pieces from his main work *The World as Will and Representation*. Thus prepared, we will move on to Nietzsche who reflects and criticizes all the tendencies of 19th century philosophy, casting doubt on traditional conceptions of reason, morality, truth, and religion. The threat of nihilism reappears, even stronger and even more provocative. We will be studying Nietzsche's analyses as well as his answers.

**PHIL 1360. Twentieth-Century Analytic Philosophy.**

This course provides an introduction to major philosophers and movements within the analytic tradition. Our focus will be on the groundbreaking work done in the first few decades of the 20th century. We will read selected works of Gottlob Frege, G. E. Moore, Bertrand Russell, Ludwig Wittgenstein, and A.J. Ayer. We will discuss central issues in the philosophy of language, metaphysics, epistemology, and metaethics. One recurring theme will be the nature and correct methodology of philosophy itself.

**PHIL 1370. Twentieth-Century Continental Philosophy.**

The course will focus on the main figures of the German tradition-- Husserl, Heidegger, Cassirer, Gadamer, Adorno, Habermas, and Tugendhat, with emphasis on their efforts to rethink such key concepts as consciousness, history, reason, and the self. Some attention will be paid to points of intersection with German-language philosophers standardly considered "non-Continental"--Frege, Wittgenstein, and the Vienna Circle.

**PHIL 1420. Philosophy and Poetry.**

An examination of philosophy and poetry as rival avenues to the apprehension of truth, as well as an introduction to the basic problems of aesthetics. Philosophical readings will range from Plato to Hegel to contemporary writers. The focus of the course will be three philosophical poems: Lucretius' *On the Nature of Things*, Wordsworth's *Prelude*, and Eliot's *Four Quartets*. One previous course in philosophy is recommended.

**PHIL 1430. Moral Theories.**

A systematic examination of the main alternative normative moral theories: consequentialism; moral rights; moral duties; moral virtues. Focuses on the principal issues in the formulation of the different theories, on the main points of conflict between them, and on the critical evaluation of each. Readings are drawn mainly from contemporary work in moral philosophy.

Fall PHIL1430 S01 17796 MWF 2:00-2:50(01) (N. Arpaly)

**PHIL 1440. The Nature of Morality.**

Investigates major theories and issues concerning the nature of moral value. Readings from 20th-century authors. Issues include naturalism, supervenience, moral motivation, subjectivity/objectivity of value, skepticism, moral relativism, and moral realism.

**PHIL 1450. Aesthetics.**

This course will treat Kant's contribution to philosophical aesthetics. We will study his theory of the beautiful as well as his theory of the sublime; the latter one has been particularly appreciated in post-modern debates. Our work will be centered upon two guiding issues: (1) Kant's distinction between aesthetics and ethics on the one hand, and his exploration of their deep-rooted connection on the other hand; (2) the importance of the reflective power of judgment within the scope of Kant's overall philosophical project. Both issues lead to the question of what it means for human beings to be capable of approaching the world aesthetically.

**PHIL 1460. The Problem of Free Will.**

If everything we do is causally determined, is there still moral responsibility? Is there still meaning in life? Is there still a sense in which we can be said to choose our actions? These and related questions will be discussed through the writings of contemporary philosophers.

**PHIL 1470. Ethics in the Novel.**

Consideration of novels in terms of their treatment of such ethical themes as love, friendship, envy, deterioration, death, courage, pride, faith, integrity, betrayal, responsibility to others, revenge, justice, and mercy. The course uses twentieth-century and twenty-first-century novels (by Ernest J. Gaines, Lisa Genova, Mary Gordon, Andrea Lee, Randy Susan Meyers, and George Orwell) and also uses the fifteenth-century writer Sir Thomas Malory. No prerequisites. T Th 1:00-2:20. The course will be conducted entirely as online synchronous sessions via Zoom. All sessions will be recorded for asynchronous access as well.

**PHIL 1475. Fiction as a Vehicle for Considering Ethical Issues in Education.**

Do you like to read and discuss fiction? Are you interested in discussing ethical issues in education? You can combine these things in this course, whose readings include fiction and poetry as well as philosophy and social science. Topics include: What are appropriate aims and methods for different types of education? What are appropriate student-teacher relationships? How should selective schools select students? How much, if at all, should schools concern themselves with students' and teachers' non-academic lives? How should schools deal with politically charged topics like race and gender and with current controversies? How have the Covid pandemic and its aftermath affected education? What special issues are involved in online teaching? In order to include participants with varied backgrounds, this course has no prerequisites.

**PHIL 1480. History of Ethics.**

The project of British moral philosophers after Hobbes was to rebut what they all perceived as an ethics based solely on enlightened self-interest with one based on disinterested concern for others. We will examine the early responses to Hobbes of Richard Cumberland and the Earl of Shaftesbury; the moral sense theorists Francis Hutcheson, Joseph Butler, David Hume, Lord Kames, and Adam Smith; and the rationalists Ralph Cudworth and Samuel Clarke. This course is recommended preparation for PHIL 1240, Kant's Practical Philosophy.

**PHIL 1485. The Quantified Self.**

Self-quantification is ubiquitous. From smart watches that track biometrics and sleep quality to productivity trackers which tell us how we actually spend our time, modern digital technologies provide us with the tools to observe, measure and collect data about ourselves at great levels of detail. But does this data really help us understand ourselves better? Is the kind of knowledge those technologies offer worth having? Does a quantified self lead to a happier self? In this course, we will explore self-quantification through a range of philosophical perspectives and debates from ethics and political philosophy to epistemology.

**PHIL 1501. Well-Being.**

In this course, we map out and examine the various dimensions of the domain of prudential value, or what pertains to well-being. We begin with important features of the concept of prudential value itself, such as subject-relativity, the experience requirement, and the categories of prudential value (e.g., subjectivist and objectivist). We examine classic theories of well-being: hedonistic, desire, and eudaimonistic theories, as well as new theoretical options (internalist and constitutivist theories). Then we consider different varieties of prudential goods, including happiness, meaningfulness, achievement. Finally, we look at questions of the proper scope of prudential value, in particular whether it is best understood as a property of a whole life.

**PHIL 1502. Philosophy of Race and Gender.**

In this course we will explore the topics race and gender in contemporary analytic philosophy. Topics that will be discussed include: What are the concepts of race and gender? Do race and gender exist? Are race and gender social constructions? We will also discuss issues within political and moral philosophy, for instance, justice, integration, reparations, agency and consent. Finally, we will discuss the power of language, i.e. hate speech, stereotypes, generics and slurs. This course serves as an introduction to the philosophy of race and gender.

**PHIL 1530. Feminist Philosophy.**

A rigorous philosophical examination of five topics addressed in contemporary feminist writing: justice and gender; gender justice and developing countries; the social construction of gender, sexuality, and sexual orientation; the claim that women reason differently and have different ways of knowing and arguing; and radical feminism on pornography, rape, and intercourse. Prerequisite: one semester course in philosophy.

**PHIL 1560. Philosophy of Law.**

Philosophical examination of the chief classical and contemporary theories of the nature and function of law. Topics include the definition of law, the nature of legal systems, the logic of legal reasoning, the analysis of basic legal conceptions (e.g., of right and duty), legal rules and principles, law and justice, and law and morality.

**PHIL 1561. Are We Doomed? Ethics, Economics, and the Future.**

We stand at a precipice. The decisions we make now may significantly impact how the future of humanity will unfold---and whether there is a future for humanity at all. This course surveys important social, political, and ethical issues regarding our present moment (e.g., climate change, AI safety, etc.), and delves into philosophical issues underlying our concern for the future of humanity. What do we owe future generations? Do we have an obligation to ensure that humanity avoids extinction? Do considerations about the long-term future outweigh present concerns? And how should we evaluate the long-term future, given how uncertain it is?

**PHIL 1570. Philosophy and Psychoanalysis.**

The course proposes a philosophical examination of a variety of psychoanalytical theories beginning with classical Freudian theory and including ego psychology, various relational theories (object relations, intersubjectivity, and attachment theories), and self psychology. The course might also consider some of the philosophical sources of psychoanalytic theory, its interaction with recent developmental research, and its applications in literary and cultural studies.

**PHIL 1576. Pornography.**

What should we think about pornography? Is it a harmless form of entertainment? It is a pillar of sexist oppression? Has pornography become sex education and, if so, what does that mean? How does pornography shape socio-sexual norms and practices? If some pornography misshapes them in ways that are harmful, could it also help to reshape them in ways that were helpful? Readings will come from philosophy, sexuality studies, film studies, sociology, and related fields. Films will be screened and discussed.

**PHIL 1580. Philosophy of Sex.**

Sex is an important part of human experience, and questions about it have been central to literature, politics, religion, etc. Sex also gives rise to characteristically philosophical questions. What exactly is sex? How are sexual activities, desires, interests, and attractions related to one another? What makes such things "sexual"? What sorts of ethical considerations arise in the case of sexuality? How do power disparities due to race, gender, disability, and the like affect the ethical character of sexual interactions? Is objectification always morally problematic? And what exactly is objectification anyway? Is sex between consenting adults always morally unobjectionable? Or are there cases in which even consensual sex is morally problematic? What makes rape the horrible violation that it is? Are rape fantasies themselves morally problematic? We'll explore these and similar questions throughout the course.

**PHIL 1592. Status Anxiety.**

The course explores a cluster of issues gravitating around the concept of status. First, we circumscribe the concept of status, and focus on status when it is constituted by the recognition of others. Second, we examine the character and forms of recognition: recognition is an evaluative stance, which come in three main forms, respect, esteem, and love. Third, we turn to the importance of status: why the preoccupation with the recognition of others is a source of profound anxiety. Fourth, we attempt to gain further insight into the character and importance of status by considering two primary forms of status anxiety—the experience of a threat to one's status—namely, shame and resentment. Finally, we consider some of the social and psychological pathologies status anxiety may cause.

Fall PHIL1592 S01 19047 TTh 9:00-10:20(05) (B. Reginster)

**PHIL 1593. Seminar on Bioethics Through Fiction: Disability, Illness, and Death.**

This seminar uses fiction as well as conventional bioethical material as a vehicle for philosophical discussions of disability, illness, and death. Topics include the following: What is disability? What is illness? What do healthy and able-bodied people owe sick, disabled, or dying people, and vice versa? Should we "accept" death, stave it off, or does this depend (on what)? How can fiction enrich philosophical discussions of such questions? In order to include students with a wide range of interests and backgrounds, this seminar has no prerequisites. It is an in-person seminar with all sessions available for remote participation by students who have valid reasons for not being able to attend in person, although the two weeks on quadriplegia will be fully remote to familiarize you with the educational feature of such classes, including their advantages for many disabled people.

**PHIL 1610. Decision Theory: Foundations and Applications.**

Decision theory is a formal apparatus for analyzing preferences and choices. Students learn the formal theory and then examine its foundations and philosophical implications. Specific topics: the role of causation in decision problems, the status of the axioms of the theory, problems of infinite utility, rudimentary game theory, social choice functions, utilitarianism as a theorem.

**PHIL 1630. Mathematical Logic.**

This course provides a rigorous introduction to the metatheory of classical first-order predicate logic. Topics covered include the syntax, formal semantics, and proof theory of first-order logic, leading up to the completeness theorem and its consequences (the compactness and Lowenheim-Skolem theorems). There will be some discussion of philosophical issues, but the focus of the course will be on the technical material. This course provides a more rigorous and mathematical treatment of material covered in PHIL 0640. No previous familiarity with logic is required, but it may be taken after 0640.

**PHIL 1635. Advanced Deductive Logic.**

This course provides an introduction to the metatheory of first-order logic. We will prove the completeness of first-order logic. We then move on to the major "limitative" results, including the undecidability of first-order logic, the Gödel incompleteness theorems, and the undefinability in arithmetic of arithmetical truth. Prerequisite: PHIL 0540 or instructor's permission.

**PHIL 1645. Incompleteness.**

Gödel's two incompleteness theorems are among the most important results in the history of logic. We will study these results, and explore related topics, by working through some of the classic papers on the subject. Authors to be read include Gödel, Tarski, Feferman, and Visser. Prerequisites: PHIL 0640 or PHIL 1630, or special permission from instructor.

**PHIL 1655. Philosophical Logic.**

An examination of various philosophical issues arising in the foundations of logic, such as the following: existence, definite description, reference and truth, semantic paradoxes, implication and presupposition, modalities and "possible worlds," logical truth, the nature of logical knowledge, and logic in natural language.

**PHIL 1665. Modal Logic.**

Modal logic concerns the logic of necessity and possibility. In this course, we will look at formal systems that have been developed to handle these and related notions. We will cover three topics: propositional modal logic, quantified modal logic, and the logic of counterfactual conditionals. We will discuss philosophical issues, but the main focus of the course will be on the technical material. No official prerequisite. It is strongly recommended that students have taken PHIL 0540 or have a working knowledge of elementary logic.

**PHIL 1675. Set Theory.**

Set theory is a mathematical theory of collections, taken as objects in their own right. According to folklore, set theory provides a foundation for all of mathematics. Its central concepts are also widely employed in other fields, such as in philosophy and linguistics.

The main goals of the course are (i) to introduce you to the theory of sets in an axiomatic setting, and (ii) to equip you to engage in philosophical reflection on set theory and its applications.

Some topics we will tackle include: how to "construct" various mathematical objects in set theory; cardinals and ordinals; controversial axioms (e.g., choice, replacement, and so-called "large cardinal" axioms); how we might justify our choices of axioms.

**PHIL 1680. Theories of Truth.**

Philosophers have been worrying about truth for just about as long as there've been philosophers. They've worried about what truth is; about what kinds of things are true; about what it is for one of these things to be true; about how its being true is related to our knowing or thinking that it is true; and so on. We'll discuss these issues and also the so-called Liar Paradox, which threatens to show that there's an inconsistency lurking in the very notion of truth.

**PHIL 1705. Epistemology.**

We'll concentrate on several issues involving knowledge and rational belief: What is knowledge, and how does it relate to rational or justified belief? Does a person's knowing something depend on non-evidential factors such as the practical importance of the person's being correct? Does the justification of a person's belief depend just on facts internal to the person—or might it depend on her environment? And what can we learn from thinking about the skeptical position which claims that we're not justified in believing even the most ordinary things about the world around us? Pre-req: Must have taken one course in Philosophy.

Fall PHIL1705 S01 17772 TTh 10:30-11:50(13) (D. Christensen)

**PHIL 1735. Metaphysics.**

A survey of some major topics in metaphysics, with a particular focus on radical metaphysical arguments – arguments that call into question our most basic beliefs about the world. Topics covered may include: What is personal identity? Does personal identity matter? Do personal identity and consciousness matter? Is there right and wrong and objective value? Is there free will? Are there any good arguments for God? Prerequisite: at least one course in philosophy (2 or more preferred).

**PHIL 1755. Philosophy of Science.****PHIL 1770. Philosophy of Mind.**

Questions concerning the nature of mentality and its relation to the body. Selections from the following topics: mind and behavior, mind as the brain, mind as a computing machine, thought and language, action and mental causation, intentionality and consciousness. Prerequisite: at least one course in philosophy (2 or more preferred).

**PHIL 1775. Philosophy of Quantum Mechanics.**

An examination of philosophical issues informed by elementary quantum mechanics; topics include the measurement problem, superposition, non-locality, and competing "interpretations" of the textbook formalism.

Fall PHIL1775 S01 17794 W 3:00-5:30(10) (E. Miller)

**PHIL 1780. Time.**

This course will survey the major topics in the philosophy of time from Augustine's Confessions and the Leibniz-Clarke correspondence to contemporary philosophical work on the possibility of time travel. Although the main focus will be on philosophical theories of time, and students will be learning to read, think, and write like philosophers, we will also consider the portrayal of time in various works of fiction, and the role of time in various scientific theories.

**PHIL 1785. Philosophy of the Environment: Environmental Utopias.**

Environmentalists have often faced criticism for wallowing in pessimistic, even apocalyptic, "doom and gloom." This seminar in environmental philosophy will explore a variety of more-or-less optimistic, more-or-less "utopian," possible human-environmental futures, exploring a variety of questions about political economy, environmental justice, and the conservation of non-human nature. We will draw on multiple philosophical and scholarly traditions, as well as science fiction and popular literature, to imagine this plurality of "ecotopias," considering ideas like the Green New Deal, ecosocialism, degrowth, decolonization, reparations for environmental injustice, interspecies democracy, and rewilding. Along the way we will examine issues in environmental and political philosophy about the relationships between environmental degradation and dominant political-economic and social-cultural systems.

**PHIL 1791. Philosophy of Mind & Epistemology.**

The first part of the course will explore the nature of mental representations with particular focus on the representations involved in the attitude of belief. The second part of the course will explore some of the shortcomings of standard, unified models of belief to motivate the development of fragmented models. Such models strive to provide a more accurate accounting of agents who might occupy (globally) incoherent or inconsistent states of mind. Exploring such models draws attention to previously underdeveloped normative questions.

**PHIL 1800. Philosophy of Mind.**

Questions concerning the nature of mentality and its relation to the body. Selections from the following topics: mind and behavior, mind as the brain, mind as a computing machine, thought and language, action and mental causation, intentionality and consciousness. Prerequisite: at least one course in philosophy (2 or more preferred).

**PHIL 1825. Consciousness.**

Topics will include: (i) the different features of various types of consciousness; (ii) dualist, physicalist, and representationalist theories of experience; (iii) the nature of pain and other bodily sensations; (iv) the nature of conscious thought; (v) the qualitative dimension of perception; (vi) introspection; (vii) the roles of attention and working memory in perceptual consciousness; (viii) blindsight, inattentive blindness, hemineglect, and related phenomena; (ix) the unconscious; and (x) what it is for a state of consciousness to be unified.

**PHIL 1850. Philosophy of Language.**

How is language used both to express and to communicate our beliefs and other thoughts? What is the relation between the meaning of a sentence and the meanings of the words that comprise it? We will discuss philosophical work on these and related questions including, potentially: the meanings of metaphors; the way meaning depends upon context; the nature of slurs and hate speech.

**PHIL 1855A. Compositional Semantics (LING 1440).**

Interested students must register for LING 1440.

Fall PHIL1855A S01 19216 Arranged 'To Be Arranged'

**PHIL 1860. Sense and Reference.**

Introduction to issues in philosophy of language and mind relating to sense and reference, including: definite descriptions, proper names, rigid designation and the description theory of names, the internalism--externalism debate, demonstratives ("this", "that"), and indexicals ("I", "here"). At least two prior courses in philosophy strongly recommended.

**PHIL 1881. Philosophical Logic.**

This course is intended for anyone with some background in formal logic who would like to (i) expand their knowledge of formal logical systems beyond first-order logic and (ii) engage in sustained philosophical reflection on the value and applications of these other logical systems. Particular systems we will study in this course include: many-valued logics (in both paracomplete and paraconsistent versions), supervaluations, free logic, and secondorder logic (both classical and free).

**PHIL 1890J. Conditionals.**

In this course, we will look at different theories of what "if" means. Is it a truth-functional connective, like the material conditional used in logic? Do sentences of the form "If P, then Q" even have truth conditions? Some logic will be very helpful; some familiarity with philosophy of language also helpful. This course is a seminar.

Fall PHIL1890J S01 17805 M 3:00-5:30(03) (J. Dreier)

**PHIL 1900. Philosophy of Biology.**

This course introduces philosophy of biology through engagement with historical and contemporary philosophical and scientific texts. We will ask epistemological questions about evolutionary biology, that seek a broader understanding of the status of biology as a science, and about fundamental concepts and categories of biological theory. We will ask whether and how biological knowledge (e.g. about health, "human nature," or ecosystems) might be relevant to philosophical or ethical claims. Relatedly, we will ask questions about the roles of social values in biology. For example: How have concepts of 'race' and racial difference been theorized in philosophy and biology, and how has scientific racism mischaracterized human diversity? Students will leave the course with an appreciation for the relevance and importance of philosophical debates both within and about the life sciences.

**PHIL 1990. Independent Studies.**

Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

**PHIL 1995. Senior Thesis.**

An elective for students writing a thesis. Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

**PHIL 2000. Graduate Proseminar.**

Will cover classics of philosophy from the end of the 19th century to the end of the 20th; including ethics as well as metaphysics, epistemology and philosophy of language.

Fall PHIL2000 S01 17782 MWF 9:00-9:50(09) (J. Schechter)

**PHIL 2010. Third Year Workshop.**

No description available.

**PHIL 2011A. Reductionism.**

Exploration of reductive approaches in contemporary metaphysics and philosophy of science. The question of whether there is a deep sense in which all the complexity of reality reduces to some more limited class of fundamental features.

**PHIL 2020. Dissertation Workshop.**

Course for graduate students during their 4th year or above.

Fall PHIL2020 S01 17789 MWF 8:00-8:50(17) (J. Dreier)

**PHIL 2020R. Recent Topics in the Philosophy of Mind.**

We will begin by providing some basic background in the philosophy of mind. Then we will turn to topics of recent interest. Topics covered may include: the evolution of consciousness, animal minds, the role of language in thought and the "language of thought" hypothesis, large language models like Chat-GPT and their philosophical significance, and recent issues in the philosophy of perception (e.g. representational format, conceptualism, emotional perception, Molyneux's question).

Fall PHIL2020R S01 17816 Th 11:30-2:00 (A. Pautz)

**PHIL 2030C. Moral Psychology.**

This seminar will examine in depth some problems associated with morality, rationality, and the human psyche. Possible topics: acting for reasons, moral responsibility, practical reasoning, moral character, love, modesty, being too good, moral luck, desire, weakness of will. Undergraduates require instructor permission to enroll.

**PHIL 2090C. Structural Injustice.**

What is structural injustice, and what is unjust about it? "Structural racism" (or sexism) is often said to be a kind of racism that can be present even without any racists (or sexists). Natural disasters can obviously be bad, but they are not (it seems) wrong. If structural injustice is not a species of (any configuration of) individual moral wrongs, then how is it wrong and not (only) bad in the manner of a natural disaster? In this class we will study these and related questions through discussion of recent philosophical literature.

**PHIL 2132. Physicalism.**

This seminar will examine the thesis of physicalism about the natural world: roughly, the idea that everything is fundamentally physical. We will start by looking at a very austere form of physicalism, "identification physicalism", that offers an attractively simple and uniform picture of nature. This kind of physicalism, or something like it, has been defended by David Lewis, Ted Sider, and Cian Dorr. We will consider some new arguments against identification physicalism that are off the beaten path: arguments from the special intentional character of consciousness, arguments from the epistemic and normative significance of consciousness, and arguments based on the ease with which we can determinately think and talk about our own conscious states.

**PHIL 2140I. Skepticism about the A Priori and A Posteriori.**

Most of us have believe a host of ordinary claims—both claims about the external physical world, and about a priori domains such as logic, mathematics, and morality. Skepticism of the most interesting sort denies that we're rational in giving more credence to these ordinary claims than to the alternative claims that figure in various skeptical hypotheses. We'll look at some contemporary responses to skepticism. Roughly half of the course will deal with skepticism in the empirical domain, and the other half will deal with skepticism about a priori matters. This course is intended for graduate students in philosophy. Others may take the course with the instructors' permission.

**PHIL 2141. The Philosophy of Roderick M. Chisholm.**

Roderick Chisholm was one of the most important American philosophers during the second half of the 20th century. This seminar is organized around the work of Chisholm, but it is not just about him. Chisholm had distinctive positions on most of the major topics in epistemology, metaphysics, and the philosophy of mind, positions that were subsequently built upon or challenged by others. Tracing his views and the responses to them can thus serve as something of a history of metaphysics and epistemology over a 50-year period, leading up to contemporary debates and providing background for them. My plan is to pair the reading by Chisholm each week with one or more readings by other philosophers who subsequently expounded his work, built on it, criticized it, or set forth competing positions.

**PHIL 2150J. Aristotle's De Anima.**

A close reading of Aristotle's De Anima, supplemented with recent secondary literature and other relevant Aristotelian texts. Topics include the nature of the soul, nutrition, perception, thought, imagination, and desire.

Fall PHIL2150J S01 18217 TTh 2:30-3:50(12) (E. Kress)

**PHIL 2170L. Shame.**

We will examine the emotion of shame, relying on relevant literature in philosophy and psychology from recent decades. Topics include the relation between shame and self-consciousness, shame and self-esteem, shame and autonomy, shame and social standing (including the connection between shame and honor), shame and identity, and shame and power. We will discuss controversies about shame, such as: Is shame an essentially social emotion? Is shame essentially heteronomous? Is shame essentially an emotion of self-assessment? Can shame be an appropriate moral emotion? And we will compare and contrast shame from affective states closely associated with it, such as guilt and self-regarding regret, or feeling self-conscious and feeling embarrassed.

**PHIL 2410. Moral Psychology.**

This seminar will examine in depth some problems associated with morality, rationality, and the human psyche. Possible topics: acting for reasons, moral responsibility, practical reasoning, moral character, love, modesty, being too good, moral luck, desire, weakness of will. Undergraduates require instructor permission to enroll.

**PHIL 2450. Exchange Scholar Program.**

Fall	PHIL2450	S01	16719	Arranged	'To Be Arranged'
Fall	PHIL2450	S02	16720	Arranged	'To Be Arranged'
Fall	PHIL2450	S03	16721	Arranged	'To Be Arranged'
Spr	PHIL2450	S01	25287	Arranged	'To Be Arranged'

**PHIL 2505. Fiction as a Vehicle for Considering Ethical Issues in Education.**

This online seminar uses fiction as well as philosophy and social science in considering ethical issues in education. Topics include: What are appropriate aims and methods for different types of education? What are appropriate student- teacher relationships? How should selective schools select students? How much, if at all, should schools concern themselves with students' and teachers' non-academic lives? How should schools deal with sensitive topics such as racism? What special issues are involved in online teaching (which this online seminar puts us in a good position to explore)? In order to include participants with varied backgrounds, this seminar has no prerequisites.

**PHIL 2900. Thesis Preparation.****PHIL 2970. Preliminary Examination Preparation.**

For graduate students who have met the tuition requirement and are paying the registration fee to continue active enrollment while preparing for a preliminary examination.

Fall	PHIL2970	S01	16722	Arranged	'To Be Arranged'
Spr	PHIL2970	S01	25288	Arranged	'To Be Arranged'

**PHIL 2980. Research in Philosophy.**

Section numbers vary by instructor. Please check Banner for the correct section number and CRN to use when registering for this course.

**PHIL 2990. Thesis Preparation.**

For graduate students who have met the residency requirement and are continuing research on a full time basis.

Fall	PHIL2990	S01	16723	Arranged	'To Be Arranged'
Spr	PHIL2990	S01	25289	Arranged	'To Be Arranged'

**PHIL XLIST. Courses of Interest to Philosophy Concentrators.**