The programs in philosophy are designed to develop skill in philosophical analysis, to enable the student to think clearly, systematically, and independently on philosophical issues, and to achieve a thorough acquaintance with major classics and contemporary works in philosophy. Philosophy classes are conducted so that students may develop philosophical skills by class discussions and by the writing of carefully directed papers.

The following is an outline of the main features of the graduate program. For full details, please write the Department of Philosophy directly.

**Graduate Degrees**

The graduate program in philosophy is primarily a doctoral program. Admission as a graduate student normally implies that, in the opinion of the department, the student is a promising candidate for the Ph.D.
degree. The Master of Arts degree, however, may be awarded to students in the program who meet the requirements specified below.

The application process for admission and financial aid for all graduate programs in the Division of the Humanities is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines and department specific information is available online at: http://humanities.uchicago.edu/students/admissions (http://humanities.uchicago.edu/students/admissions/).

Questions about admissions and aid should be directed to humanitiesadmissions@uchicago.edu or (773) 702-1552.

International students must provide evidence of English proficiency by submitting scores from either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). Current minimum scores, etc., are provided with the application. For more information, please see the Office of International Affairs website at https://internationalaffairs.uchicago.edu, or call them at (773) 702-7752.

Students admitted to doctoral study are typically awarded a five-year fellowship package that includes full tuition, academic year stipends, summer stipends, and medical insurance. Teaching training is a vital part of the educational experience at the University, so all fellowships include a required teaching component.

THE DEGREE OF MASTER OF ARTS

The objective of the program is the Ph.D. degree. Students seeking a master’s degree should apply to the Master of Arts Program in the Humanities (MAPH), a three-quarter program of interdisciplinary study in a number of areas of interest to students. Further details about the MAPH program are available at http://maph.uchicago.edu/

Doctoral students who are enrolled in a Ph.D. program at the University of Chicago may receive an M.A. in Philosophy. These can be either:

- Doctoral students in another discipline who seek a “secondary” M.A. in Philosophy, in conjunction with their doctoral studies in that other discipline; or
- Doctoral students in Philosophy who want to receive the M.A.

The requirements for the degree are the same in either case. The requirements can be satisfied entirely by course-work; no thesis is required. They are specified in five clauses:

- **Quality**: No course for which the student received a grade lower than a B+ will satisfy any requirement for the M.A.
- **Level**: Only courses taken at the graduate level (that is, with a course-number of 30000 or higher) can satisfy any requirement for the M.A.
- **Quantity**: The student must complete at least eight courses in Philosophy at the University of Chicago. (Reading and research courses do not count toward satisfying this requirement, nor do courses taken pass/fail—except the first-year seminar, which counts as one course if passed.)
- **Distribution**: The student must have taken at least one designated course in each of the Philosophy Department’s five “areas” — namely:
  - **Area I**: Value theory
  - **Area II**: Philosophy of science, philosophy of language, and logic
  - **Area III**: Epistemology and metaphysics
  - **Area IV**: Ancient or Medieval philosophy
  - **Area V**: Modern philosophy (17th-19th centuries)
- **Elementary Logic**: The student must demonstrate competence in elementary logic. This can be achieved by an interview in which the candidate satisfies one of the Department’s logicians that he or she has the required competence, or by taking the Elementary Logic course (PHIL 30000 Elementary Logic), or any more advanced logic course offered by the Department. Philosophy 30000 can count as one of the minimum eight courses, but it does not satisfy the Area II requirement. A more advanced logic class does both.

APPLICATION PROCEDURE

Doctoral Students in the Department of Philosophy may apply for the M.A. at any time after they have completed the requirements. 1. Contact the Department Coordinator so that the proper paperwork is submitted verifying your courses (above) and 2. contact the office of the Humanities Dean of Students in order to gain access to the degree application in http://my.uchicago.edu. Keep your expected graduation date set to the date you anticipate receiving the Ph.D.

Students in a Ph.D. program at the University of Chicago in a department other than Philosophy who wish to receive a “secondary” M.A. in Philosophy must first apply for admission to the M.A. program in the department of Philosophy. No student can apply unless she has taken at least three Philosophy courses, and it is expected that the student will apply soon after completing that number of courses. To initiate the application
process, the student should set up an appointment with the Assistant Dean of Students for Admissions in the Division of Humanities who will direct the student through the required paperwork and obtain:

- The applicant’s transcript of courses taken for the B.A.
- His/Her GRE scores
- A transcript of the applicant’s courses at the University of Chicago taken up to the time of the application.
- A sample of her best philosophical writing. This may but need not be a paper written for one of the applicant’s already completed Philosophy courses at the University.
- A brief letter from the chair or director of graduate studies of the applicant’s home department supporting the application. The letter should explain why the student is seeking an M.A. in philosophy to complement her doctoral studies.
- Names of two faculty in the Dept. of Philosophy who can comment on work done by the applicant and on her philosophical potential.
- A statement by the applicant that explains why she is seeking an M.A. in Philosophy.

**The Degree of Doctor of Philosophy**

The divisional and University requirements for the Ph.D. degree must be fulfilled. Departmental requirements are as follows:

**Course Requirements**

The Course Requirement has seven parts concerning:

- The number of required courses
- The distribution of required courses
- The logic requirement
- Required progress
- Policies concerning incompletes
- Grades
- Transfer credits

**Number of Required Courses**

Students must complete at least twelve courses in their first two years of study: the first year seminar and eleven graduate courses.

First-year students must enroll in the first-year seminar. The exact organization and scheduling varies from year to year according to the instructor’s discretion. It is graded on a pass-fail basis.

In addition, eleven graduate courses must be completed with a grade of B or better:

- At least ten of these courses must be in the Philosophy Department listings;
- Reading and research courses do not count among these eleven classes
- At least one must be a graduate seminar in Philosophy

**Distribution of Required Courses**

Students are required to take one course in each of the following three areas of contemporary philosophy:

- Value theory (listed in the course descriptions as I)
- Philosophy of science, philosophy of language, and logic (listed in the course descriptions as II)
- Epistemology and metaphysics (listed in the course descriptions as III)

and three courses on the history of philosophy as follows:

- A figure or movement in either Ancient or Medieval Philosophy (listed in the course descriptions as IV)
- A figure or movement in Modern Philosophy from the 17th through 19th centuries (listed in the course descriptions as V)
- One additional course on a figure or movement in either IV or V.

It should be noted that not all graduate courses satisfy a field distribution requirement; those not classified in the published course descriptions as belonging to I-V cannot be used to satisfy the distribution requirement. Nor can Philosophy 30000 (Elementary Logic) be used to satisfy a field distribution requirement.

**Logic Requirement**

There is a requirement in logic that can be satisfied in several ways.
• By passing PHIL 30000 Elementary Logic with a grade of B or higher. Philosophy 30000 is offered every Autumn quarter. It counts toward the twelve course requirement but does not satisfy the field II distribution requirement.

• By passing a course equivalent to or better than Philosophy 30000 (Elementary Logic), at another institution or in another department at Chicago, with a grade of B+ or higher. The equivalence of the course in question to Philosophy 30000 will be determined by the instructor in Philosophy 30000 in the year in question, on the basis of an interview with the student, and such evidence as the syllabus for the course, the textbook for the course, and any other course materials which the student can provide. Note that satisfying the logic requirement in this way will count neither towards one of the twelve required courses nor towards satisfying the field II distribution requirement.

• By passing an advanced graduate course in logic with a grade of B or higher. Passing an advanced graduate course in logic would both satisfy the logic requirement and count towards the field II distribution requirement.

REQUIRED PROGRESS
Courses must be completed, with a grade of B or better, according to the following timetable.

• Two courses should be completed by the beginning of the Winter quarter of the first year
• Four courses (at least three in the Philosophy Department) should be completed by the beginning of the third quarter
• Six courses should be completed by 30 September of the second year
• Ten courses should be completed by the end of the fifth quarter
• All twelve courses (eleven plus the first year seminar) must be completed by 30 September following the sixth quarter.

In addition to this timetable, students should keep in mind that because they are expected to be working on their Revision Workshop during Spring Quarter of their second year in the PhD program, they would be ill-advised not to have completed all but one their course requirements by that quarter.

INCOMPLETES
At the discretion of the instructor, coursework not completed on time may be regarded as an “incomplete.” This means that the instructor will permit a student to complete the work for a course after the normal deadline.

The instructor sets the time period for completion of the incomplete, subject to the following limitation: all coursework must be submitted by September 30th following the quarter in which the course was taken in order to count toward fulfillment of the requirements for the M.A. and Ph.D. This date is an absolute deadline and is not subject to further extensions by individual faculty members.

Note: Students in their first year in the program are not permitted to take any incompletes in their first quarter.

GRADES
Satisfactory grades for work toward the Ph.D. in Philosophy are A, A-, B+, and B.

For Philosophy faculty, those grades mean the following. A: pass with distinction; A-: high pass; B+: pass; B: low pass.

TRANSFER CREDITS
The following policy applies to the Philosophy Ph.D. program. Special requirements of joint programs take precedence over this policy.

1. Of the required 11 graduate courses, no more than 1 can be taken at the University, but outside the Philosophy Department.
2. Of the required 11 graduate courses, no more than 2 can be transferred from other institutions.
3. Of the required 11 graduate courses, at least 9 must be taken within the Philosophy Department’s course offerings.
4. Only courses taken while enrolled in a doctoral program in Philosophy can be counted towards the required 11 graduate courses.

For example, a student might transfer 2 course from another institution and take one course from another department within the University, with the remaining 9 courses taken within the Philosophy Department. Or a student might transfer 2 courses from another institution, with the remaining 9 courses taken within the Philosophy Department.

Students wishing to obtain credit for graduate courses taken from the listings of other departments within the University toward the required 11 courses do not need to petition the department, within the two-course limit specified above.
Students wishing to obtain transfer credit for courses taken at other institutions must petition the Graduate Program Committee. Students should be prepared to provide evidence in support of their transfer application at the request of the Committee. Such evidence may include course descriptions, syllabi, assignments, written work completed for the course, and so on. Students who are transferring from other graduate programs must make such a request upon their entry into the Philosophy Department. Students who take a course at another institution while enrolled in the PhD program should consult with the Director of Graduate Studies beforehand, but must still petition the Graduate Program Committee to have the course accepted for transfer credit upon completion of the course.

Note that elementary logic courses taken outside the department may fulfill the elementary logic requirement but may not be used to meet the 11 course requirement. See “Logic Requirement” above for further details.

FOREIGN LANGUAGE EXAM

All students must pass an examination in French, German, Latin, or Greek by the end of Spring quarter of the fourth year or before the topical examination, whichever comes first. (There is a special rule for students who wish to write theses on ancient Greek or Roman philosophy; this is detailed below).

There are two kinds of language examinations: those administered by the Department and those administered by the University. Departmental language exams will be given twice a year and may not be taken more than twice.

Students who take the University language examination must receive a “High Pass.” These are offered every quarter and there is a fee for taking them.

There is a special requirement for those working in ancient philosophy or German philosophy, since work in these fields depends heavily on one’s ability to use the relevant languages.

Any student intending to write a thesis on ancient philosophy must pass the Departmental or University exam in Greek (the latter with a “High Pass”). Any student intending to write a thesis on Hellenistic or Roman philosophy must also pass the Departmental or University exam in Latin (the latter with a “High Pass”). Any student intending to write a thesis on German philosophy must pass the Departmental or University exam in German with a ‘High Pass’.

Such students may take the Departmental exam in Greek or Latin or German a maximum of three times (as opposed to two times, which is the rule for other languages).

REVISION WORKSHOP

In the spring of their second year, all PhD students register for the Revision Workshop, taught by the current Director of Graduate Studies. In this course, students will present, discuss, and revise one of the papers they have written in their first two years in the graduate program. This paper will then be submitted to the department late in the spring as a sample of their best work. The final essay should be no longer than 8,000 words. The department will then review the paper as part of its evaluation whether the student has sufficient promise to proceed from coursework to the next stage of the program.

TOPICAL WORKSHOP

In their third year, students will take a Topical Workshop, which meets intermittently in both Autumn and Winter Quarters. In this workshop, students present and discuss materials they will use in their Topical Examination, such as dissertation proposals and chapter drafts. The purpose of this workshop is to help students pass their subsequent Topical Examination and advance quickly to PhD candidacy.

TOPICAL EXAMINATION

Following the Revision Workshop, students begin work toward their dissertations. During the Winter and Spring quarters of their third year, they should be meeting with various faculty members to discuss and refine possible dissertation topics, and possible dissertation committees.

By the end of their third year, and at the latest at the beginning of their fourth year, students will establish, with their prospective dissertation committee, concrete plans for the Topical Examination. Those plans will include: (1) a determination of the dissertation committee, (2) the expected character of the materials to be submitted by the student on which the Topical Examination will be based, and (3) the expected date of the Topical Examination. Though the details will vary (depending on the subject matter, the state of the research, etc.), the materials must include a substantial new piece (around 25 double-spaced pages) of written work by the student. This could be a draft of a chapter, an exposition of a central argument, a detailed abstract (or outline) of the whole dissertation, or whatever the committee as a whole agrees upon.

The Topical Examination is an oral examination administered by the members of a student’s dissertation committee with the aim of evaluating the viability of the proposed dissertation project and the student’s ability to complete it within a reasonable amount of time. Students will be admitted to PhD candidacy only after they have officially passed their Topical Examination. The Department’s normal expectation is that students will have advanced to candidacy (including passing their Topical Examination and their language examination(s)) by the
end of third week of their 11th quarter (normally the Winter quarter of their fourth year). Note: students must have scheduled their Topical Examination by the end of their fifteenth quarter (normally the end of the fifth year) to remain in the Program.

Students cannot take their Topical until they have met all other program requirements including passing their foreign language exam or exams. Students must finish their language exams by the end of their fourth year in the program (independently of their status with regard to any other requirements).

The Department requires that each student submit a written progress report on his or her progress by the end of the winter quarter of each year, beginning with his or her fourth year in the program. The report should be submitted to the Director of Graduate Studies and (after the Topical) to the student’s dissertation committee. In addition to this report, students who have advanced to candidacy must submit a substantial piece of new writing (25-30 pages in length) to the chair of their dissertation committee. The student will be notified whether or not he or she is making good progress following the annual review meetings in Spring.

It is very much in each student’s own interest to be well along with his or her dissertation early in the fifth year, for several related reasons. First, of course, all students are obligated to teach a stand-alone course that year as part of their GAI teaching requirements. This is inevitably time and energy consuming. Second, GAI funding runs out at the end of that year; and some students will not get any more support from the University. And, finally, such sixth-year support as there is from the University is systematically directed to those applicants whose work is not only of the best quality, but also the furthest along (as documented not only by faculty testimonials but also by submitted chapters). Keep in mind also that so-called ‘dissertation-year fellowships’ are awarded competitively on a Division-wide basis, and there are not enough to go around. Though Philosophy students have often done well in this competition, there is no guarantee for the future; and, in any case, not all applications will be successful. To be sure, supporting oneself without aid, while finishing up a dissertation, is a time-honored academic tradition. But, for most students, the available opportunities are far from deluxe (either inside or outside the University), and it is clearly wise to minimize one’s dependence on them, if possible.

NOTE: The Department Coordinator must be informed of the date and time of your Topical Exam, and documentation of the Topical. This is so that department and university can record the exam and admit the student to candidacy. Students need to email the Department Coordinator the names of the members of the committee, the sample chapter on which the Topical examination is based, and the working title of the dissertation.

**TEACHING REQUIREMENTS**

The Philosophy Department views the development of teaching competence as an integral part of its overall Ph.D. program and takes various steps to train its doctoral students to become excellent teachers of philosophy. It offers different types of teaching opportunities, which gradually prepare its students to teach their own classes. These opportunities are enhanced by the department’s pedagogical support through individual faculty mentorship and year round discipline-specific pedagogical events offered through its pedagogy program (http://philosophy.uchicago.edu/graduate/pedagogy.html). The first teaching opportunities come in the form of course assistantships. The professor responsible for the course in which a doctoral student serves as an assistant is also responsible for monitoring the doctoral student’s teaching progress in that course and preparing a written report of her teaching performance therein. Once a doctoral student has proven herself as a teaching assistant, she is permitted to do stand-alone teaching. In these cases, too, however, the design of the syllabus of the course is developed in consultation with a member of the faculty. Here, too, that faculty member is responsible for further monitoring the doctoral student’s teaching progress over the duration of the stand-alone course and preparing a written report of her teaching performance as a solo instructor.

The initial guaranteed funding for five years awarded to students admitted to the program includes a teaching obligation. That obligation standardly takes the form of the student serving four times as an instructor -- usually three times as a course assistant and once as an instructor of a stand-alone course. Normally, students complete one teaching assistantship in their third year, after completion of the Preliminary Essay, and two in their fourth year. Normally, students give their stand-alone course in the fifth year. These first four teaching stints are not further compensated: they are a component of the five-year fellowship package. This four-time teaching obligation is a requirement of the Department of Philosophy’s Ph.D. program.

These first four teaching opportunities are built into the basic requirements of thePh.D. program in order to ensure that students in the program acquire a certain minimum degree of teaching competence. However, the Department views the teaching obligation as a bare minimum with regard to teaching preparation. Doctoral students in the program are encouraged to do more teaching in the later years.

The Department’s primary responsibility with respect to doctoral students is to support their work toward the doctoral degree. Teaching preparation is a crucial aspect of that responsibility and any additional teaching must be consistent with timely progress toward the doctoral degree. Accordingly, the policy on teaching beyond the departmental teaching obligation is as follows:

1. In Years 1 & 2, when doctoral students are expected to satisfy their course and logic requirements as well as to formulate topics, find readers, and begin research toward their Preliminary Essays, doctoral
students are not given departmental teaching and will not be permitted to accept extra-departmental teaching. The students may, however, complete the Training Course for Writing Interns and Lectors offered by the University of Chicago Writing Program before Autumn of Year 3.

2. In Years 3-5, students may petition the DGS for permission to apply for extra teaching. If, and only if, the following conditions are met, the Department (normally through the DGS) may petition the Dean of Students in the Humanities and the Master of the Humanities Collegiate Division to allow the student to apply for extra-departmental teaching:
   a. The student is making exemplary progress toward the degree in Philosophy (that is, the student has met every deadline set in the time to degree expectations and the students’ work toward the degree is strong).
   b. There is a sound pedagogic reason to allow the student to seek extra teaching.
   c. In Year 6, students will be expected to teach as CAs in two departmental classes.

3. Students must make their petitions to the DGS by the second week of the term prior to the term in which they hope for extra-GAI teaching—students must make their petitions by the second week of Spring quarter for extra teaching in Autumn, by the second week of Autumn quarter for extra teaching in Winter, and by the second week in Winter quarter for extra teaching in Spring. The Department must make its petition to the DOS and Master of the HCD by the end of the third week of the term prior to the term in which students seek extra-GAI teaching.

4. If the DOS and the HCD approve the Department’s petition, and if the students are offered extra teaching appointments, funding for these positions cannot be drawn from the students’ fellowship teaching obligation monies.

5. Extra teaching permissions may be withdrawn if students cease to make exemplary progress toward their degrees.

   Petitions to the DOS and Master of the HCD will attest to the students’ progress and provide the rationale for allowing these students to seek teaching beyond the departmental teaching obligation.

   Students do not need departmental permission to seek extra teaching assignments after their fifth year of residence.

   Over the course of a doctoral student’s career, that student together with the Department builds a teaching dossier, containing the syllabuses of the courses that she has taught, written reports by faculty teaching mentors on those courses, and last but not least, undergraduate evaluations of those courses. When doctoral students prepare to go on the job market, the Department sees to it that one member of the faculty undertakes the responsibility of writing a teaching letter for the student that documents and surveys the highlights of her teaching career at the University of Chicago.

   The Department of Philosophy offers a non-credit and not required Pedagogy Program for PhD students. For more information, click here (http://philosophy.uchicago.edu/graduate/pedagogy.html).

DISSERTATION AND FINAL ORAL EXAM

Students must inform their committee members of their intention to schedule a defense during the term PRIOR to the term in which they plan to defend. Committee members will consult concerning whether the dissertation is in sufficiently final form to warrant the fixing of a date for the oral examination. Committee members will normally have seen the bulk of the work of the dissertation before making this judgment. Students should consult with their Dissertation Director and other Committee members about the amount of material they will need to see, the state of completion needed, and the time required for this judgment to be made. When the Dissertation Committee judges that the student is ready to defend, the student must coordinate with the Dissertation Committee and the Department Co-ordinator to settle the date and time for the dissertation.

   Students should consult with their Committee concerning a precise deadline for submission of the final draft of the dissertation for the defense. This is normally several weeks to a month before the defense date. Students should be aware that, in practice, in order to graduate in a given quarter, the final draft of the dissertation must be submitted to the Dissertation Committee in the first week or two of that quarter, so that the defense can take place prior to the Library’s deadline for submitting the final form of the dissertation, leaving time for any necessary revisions noted during the defense. For information regarding the precise deadline by which your approved dissertation must be submitted in a given quarter for the degree to be granted in that same quarter, please click here (http://www.lib.uchicago.edu/e/phd/deadlines.html). Note also that an exam cannot be scheduled for at least two weeks after the formal request has been submitted.

   The defense must take place at the University of Chicago, preferably in the Autumn, Winter, or Spring quarters. Summer defenses are scheduled at the discretion of the student’s Dissertation Committee.

   The student and at least one member of the Dissertation Committee must be physically present at the defense.

   The student should submit, within the timeline notes, to the Department Coordinator:
The final oral exam is a public event. The examining committee consists of the members of the dissertation committee, along with an appointed member of the Humanities Division faculty who serves as a representative of the Dean’s Office. Other faculty and graduate students from the Philosophy Department may and generally do attend. Family members of the doctoral candidate and other members of the general public are also welcome.

If a student passes, then it is customary in the final phase of the exam for the members of the student’s dissertation committee to request a final round of revisions to the dissertation. The final granting of the degree is conditional upon the completion of these final revisions. These are to be made promptly after the exam and prior to the formal submission of the PhD document. After the dissertation is submitted, the student is required to provide each member of the dissertation committee with an electronic version of the document in its final form.

Kevin Davey
Director of Graduate Studies

Anton Ford
Director of Undergraduate Studies

PHILOSOPHY COURSES

PHIL 30000. Elementary Logic. 100 Units.
An introduction to the concepts and principles of symbolic logic. We learn the syntax and semantics of truth-functional and first-order quantificational logic, and apply the resultant conceptual framework to the analysis of valid and invalid arguments, the structure of formal languages, and logical relations among sentences of ordinary discourse. Occasionally we will venture into topics in philosophy of language and philosophical logic, but our primary focus is on acquiring a facility with symbolic logic as such.
Instructor(s): Autumn 2020: G. Schultheis; Winter 2021: M. Kremer Terms Offered: Autumn Winter
Equivalent Course(s): CHSS 33500, LING 20102, HIPS 20700, PHIL 20100

PHIL 30116. American Pragmatism. 100 Units.
This course is a first introduction to American Pragmatism. We will examine some of the seminal philosophical works of the three most prominent figures in this tradition: Charles Sanders Peirce, William James, and John Dewey. Our main aim will be to extract from these writings the central ideas and principles which give shape to pragmatism as a coherent alternative to the two main schools of modern philosophical thought, empiricism and rationalism. (B) (III)
Instructor(s): A. Vasudevan Terms Offered: Autumn
Equivalent Course(s): PHIL 20116

PHIL 30210. Kant’s Ethics. 100 Units.
In this course we will read, write, and think about Kant’s ethics. After giving careful attention to the arguments in the Second Critique, portions of the Third Critique, the Groundwork of the Metaphysics of Morals, the Metaphysics of Morals, and several other primary texts, we will conclude by working through some contemporary neo-Kantian moral philosophy, paying close attention to work by Christine Korsgaard, David Velleman, Stephen Engstrom, and others. (A) (I)
Instructor(s): C. Vogler Terms Offered: Autumn
Equivalent Course(s): FNDL 20210, PHIL 20210

PHIL 30506. Philosophy of History: Narrative & Explanation. 100 Units.
This lecture-discussion course will focus on the nature of historical explanation and the role of narrative in providing an understanding of historical events. Among the authors discussed are Edward Gibbon, Immanuel Kant, R. G. Collingwood, Leopold von Ranke, Lord Acton, Fernand Braudel, Carl Gustav Hempel, Arthur Danto, and Hayden White. (III)
Instructor(s): R. Richards Terms Offered: Winter
Equivalent Course(s): HIST 25110, PHIL 20506, KNOW 31401, HIPS 25110, HIST 35110, CHSS 35110

PHIL 30926. Wonder, Wonders, and Knowing. 100 Units.
In wonder is the beginning of philosophy,’ wrote Aristotle; Descartes also thought that those deficient in wonder were also deficient in knowledge. But the relationship between wonder and inquiry has always been an ambivalent one: too much wonder stupefies rather than stimulates investigation, according to Descartes; Aristotle explicitly excluded wonders as objects of inquiry from natural philosophy. Since the sixteenth century, scientists and scholars have both cultivated and repudiated the passion of wonder; ON the one hand, marvels (or even just anomalies) threaten to subvert the human and natural orders; on the other, the wonder they ignite fuels inquiry into their causes. Wonder is also a passion tinged with the numinous, and miracles have long stood for the inexplicable in religious contexts. This seminar will explore the long, vexed relationship between wonder, knowledge, and belief in the history of philosophy, science, and religion.
Instructor(s): Lorraine Daston Terms Offered: Spring. Course to be taught Spring 2020
Prerequisite(s): Reading knowledge of at least one language besides English, some background in intellectual history. Consent is required for both grads and undergrads. This course will be taught the first five weeks of the quarter.
Equivalent Course(s): CHSS 30936, KNOW 30926, SCTH 30926, HIST 35318

PHIL 31002. Human Rights: Philosophical Foundations. 100 Units.
Human rights are claims of justice that hold merely in virtue of our shared humanity. In this course we will explore philosophical theories of this elementary and crucial form of justice. Among topics to be considered are the role that dignity and humanity play in grounding such rights, their relation to political and economic institutions, and the distinction between duties of justice and claims of charity or humanitarian aid. Finally we will consider the application of such theories to concrete, problematic and pressing problems, such as global poverty, torture and genocide. (A) (I)
Instructor(s): M. Kremer Terms Offered: Autumn
Equivalent Course(s): INRE 31602, HMRT 31002, HMRT 21002, LLSO 21002, HIST 29319, MAPH 42002, HIST 39319, PHIL 21002

PHIL 31102. Opera as Idea and As Performance. 100 Units.
Is opera an archaic and exotic pageant for fanciers of overweight canaries, or a relevant art form of great subtlety and complexity that has the power to be revelatory? In this course of eight sessions, jointly taught by Professor Martha Nussbaum and Anthony Freud, General Director of Lyric Opera of Chicago, we explore the multi-disciplinary nature of this elusive and much-maligned art form, with its four hundred-year-old European roots, discussing both historical and philosophical contexts and the practicalities of interpretation and production in a very un-European, twenty-first century city. Anchoring each session around a different opera, we will be joined by a variety of guest experts, each one week, including a director, a conductor, a designer and two singers, to enable us to explore different perspectives. The list of operas to be discussed include Monteverdi’s The Coronation of Poppea, Mozart’s Don Giovanni, Rossini’s La Cenerentola, Verdi’s Don Carlos, Puccini’s Madama Butterfly, Wagner’s Die Meistersinger, Strauss’s Elektra, and Britten’s Billy Budd. (A) (I)
Instructor(s): A. Freud; M. Nussbaum Terms Offered: Spring
Prerequisite(s): Remark: students do not need to be able to read music, but some antecedent familiarity with opera in performance or through recordings would be extremely helpful. Ph.D. students in the Philosophy Department and the Music Department and all law students (both J. D. and LL.M.) may enroll without permission. All other students will be selected by lottery up to the number feasible given CA arrangements. Note(s): Ph.D. students and law students will write one long paper at the end (20-25 pages), based on a prospectus submitted earlier. Other students will write one shorter paper (5-7 pages) and one longer paper (12-15 pages), the former due in week 4 and the latter during reading period.
Equivalent Course(s): PHIL 21102, MUSI 30716, MUSI 24416

PHIL 31108. Time After Physics. 100 Units.
This course provides a historical survey of the philosophy of time. We begin with the problems of change, being and becoming as formulated in Ancient Greece by Parmenides and Zeno, and Aristotle’s attempted resolution in the Physics by providing the first formal theory of time. The course then follows theories of time through developments in physics and philosophy up to the present day. Along the way we will take in Descartes’ theory of continuous creation, Newton’s Absolute Time, Leibniz’s and Mach’s relational theories, Russell’s relational theory, Broad’s growing block, Whitehead’s epochal theory, McTaggart’s A, B and C theories, Prior’s tense logic, Belnap’s branching time, Einstein’s relativity theory and theories of quantum gravity. (B) (II)
Instructor(s): T. Pashby Terms Offered: Autumn
Equivalent Course(s): KNOW 21108, KNOW 31108, HIPS 21108, CHSS 31108, PHIL 21108

PHIL 31214. The Philosophy of Art. 100 Units.
This course is an introduction to the philosophy of aesthetics, with a focus on art and art objects. With respect to art, our questions will include: What is art? What is the point of making art? What is it to appreciate art? (Does discursive knowledge (of the technique, the history of the painting or its subjects, the artist’s life, etc.) help or hinder this appreciation?) What is the metaphysical character of art objects (symphonies, paintings, novels, etc.)? What is the ethical status of art? (Were Plato’s ethical suspicions about art warranted?) With respect to aesthetics more generally, our questions will include: is beauty in the eye of the beholder? (What is it for something to be in the eye of the beholder?) Does beauty track (or even constitute) scientific truth? If so: why? If not, why have so many mathematicians, physicists, and biologists been preoccupied with the beauty of their theories? (A) (I)
Instructor(s): M. Kremer Terms Offered: Autumn
Equivalent Course(s): PHIL 21214

PHIL 31414. MAPH Core Course: Contemporary Analytic Philosophy. 100 Units.
This course is designed to provide MAPH students with an introduction to some recent and ongoing debates between philosophers working in the analytic tradition. The course is, however, neither a history nor an overview of analytic philosophy. Instead, we will focus on three different debates, spending about three weeks on each, with topics selected from the general areas of epistemology, metaphysics, and ethics.
Instructor(s): M. Kremer Terms Offered: Autumn
Prerequisite(s): This course is open only to MAPH students. MAPH students who wish to apply to Ph.D. programs in philosophy are strongly urged to take this course.
Note(s): The course will be run as a mixture of lecture and discussion. All students should come to class having done the assigned reading and prepared to engage in a productive discussion. Students will write three short papers (6-8 pages) and provide discussion prompts on the Canvas site for the course.

Equivalent Course(s): MAPH 31414

PHIL 31509. Practical Rationality. 100 Units.
Humans are said to be rational animals. What does rationality, understood as a capacity, consist in? And what is practical rationality, understood as a qualified way of thinking, feeling, and acting? - In this course we are going to consider a roughly Aristotelian framework for answering these and related questions. The place of reason in human nature is characterized by a complex teleology: its employment is both purpose and instrument. To make use of reason is, centrally, to infer, i.e. to think and act for reasons. The roles of reasons are various: they validate, justify, prompt and guide, explain … To act on a reason is, typically, to do something for the sake of some end. This is so, in particular, in the context of more or less technical reasoning. But the most basic and ultimate reasons, the ones by heeding which we act justly or unjustly and, more generally, well or badly, seem not to be of this form. How then do they enter the constitution of a good human life?
Instructor(s): A. Mueller; C. Vogler Terms Offered: Spring
Equivalent Course(s): PHIL 21509

PHIL 31720. Aristotle’s Nicomachean Ethics. 100 Units.
This course is a study of the Nicomachean Ethics, Aristotle’s most widely read philosophical treatise on the best life for human beings. In it he offers enduringly relevant answers to question such as: What is happiness? How can studying ethics promote happiness? What is the relationship between being happy and being morally good? What features are characteristic of the morally good person? What role does friendship play in the happy life? What about goods like honor, health, pleasure, and money? To what extent do we have control over our actions, character, and happiness? What level of intellectual activity is required for happiness? To what extent can one engage in such activity without being morally good? (A) (IV)
Instructor(s): B. Reece Terms Offered: Winter
Prerequisite(s): Undergraduates who are not Philosophy majors or Fundamentals majors should seek instructor permission to enroll.
Equivalent Course(s): FNDL 21908, PHIL 21720

PHIL 31722. Thomas Aquinas’s Commentary on Aristotle’s Nicomachean Ethics. 100 Units.
We will read through and discuss the commentary, looking at it both as an interpretation of the Ethics and as a philosophical work in its own right. (A) (IV)
Instructor(s): S. Brock Terms Offered: Spring
Prerequisite(s): For the undergraduates, those who are not Philosophy or Fundamentals majors should seek permission to enroll.
Equivalent Course(s): FNDL 21722, PHIL 21722

PHIL 31723. The Will: Aristotle, Augustine, Aquinas. 100 Units.
Aristotle’s approach to ethics is sometimes termed intellectualist, meaning that it has no room for a notion of the will, understood as a principle of human action distinct from intellect or reason. Such a notion, it is said, gained currency only centuries later, at least partly through influences alien to Greek philosophy. St Augustine is often cited as one of the thinkers most responsible for the notion’s becoming prevalent. St Thomas Aquinas, however, presents a highly articulated theory of human action that appears to integrate a robust conception of the will, and one heavily indebted to Augustine, into a largely Aristotelian framework. We will read and discuss substantial passages from these three authors bearing on the question of the will, in the hope that seeing them side by side can help to get at what they really mean and what the philosophical merits of their views are. (A) (IV)
Instructor(s): S. Brock Terms Offered: Autumn
Prerequisite(s): Undergraduates should either be Philosophy majors or obtain the consent of the Professor.
Equivalent Course(s): PHIL 21723

PHIL 32401. Modern Logic and the Structure of Knowledge. 100 Units.
In this course, we will examine the various ways in which the concepts and techniques of modern mathematical logic can be utilized to investigate the structure of knowledge. Many of the most well-known results of mathematical logic, such as the incompleteness theorems of Gödel and the Löwenheim-Skolem theorem, illustrate the fundamental limitations of formal systems of logic to fully capture the structure of the semantic models in which truth and validity are assessed. Some philosophers have argued that these results have profound epistemological implications, for instance, that they can be used to ground skeptical claims to the effect that there must be truths that logic and mathematics are powerless to prove. One of the aims of this course is to assess the legitimacy of these epistemological claims. In addition, we will explore the extent to which the central results of mathematical logic can be extended so as to apply to systems of inductive logic, and examine what forms of inductive skepticism may emerge as a result. We will, for example, discuss the epistemological implications of Putnam’s diagonalization argument, which shows that, for any Bayesian theory of confirmation based on a definable prior, there must exist hypotheses which, if true, can never be confirmed. (B) (II)
Instructor(s): K. Davey; A. Vasudevan Terms Offered: Winter
Equivalent Course(s): PHIL 22401
PHIL 32709. Introduction to Philosophy of Quantum Mechanics. 100 Units.
In this class we examine some of the conceptual problems associated with quantum mechanics. We will critically discuss some common interpretations of quantum mechanics, such as the Copenhagen interpretation, the many-worlds interpretation and Bohmian mechanics. We will also examine some implications of results in the foundations of quantum theory concerning non-locality, contextuality and realism. (B) (II)
Instructor(s): T. Fashby Terms Offered: Spring
Prerequisite(s): Prior knowledge of quantum mechanics is not required since we begin with an introduction to the formalism. Only familiarity with high school geometry is presupposed but expect to be introduced to other mathematical tools as needed.
Equivalent Course(s): HIPS 22709, CHSS 32709, KNOW 22709, PHIL 22709

PHIL 32961. Social Epistemology. 100 Units.
Traditionally, epistemologists have concerned themselves with the individual: What should I believe? What am I in a position to know? How should my beliefs guide my decision-making? But we can also ask each of these questions about groups. What should we -- the jury, the committee, the scientific community -- believe? What can we know? How should our beliefs guide our decision-making? These are some of the questions of social epistemology. Social epistemology also deals with the social dimensions of individual opinion: How should I respond to disagreement with my peers? When should I defer to majority opinion? Are there distinctively epistemic forms of oppression and injustice? If so, what are they like and how might we try to combat them? This class is a broad introduction to social epistemology. (B)
Instructor(s): G. Schultheis Terms Offered: Winter
Equivalent Course(s): PHIL 22961

PHIL 34109. John McDowell’s Mind and World. 100 Units.
This course will be an overview and introduction of some of the main themes of the Philosophy of John McDowell, orientated around his book Mind and Word. We will also read some of his writings on philosophy of perception and disjunctivism dating from before the book, as well as some of his later responses to critics of the book. The course will conclude with a brief glance at the subsequent development of his views, especially in philosophy of perception since Mind and Word. (B) (III)
Instructor(s): J. Conant Terms Offered: Spring
Prerequisite(s): One previous course in philosophy.
Equivalent Course(s): PHIL 24109

PHIL 34266. Habit, Skill and Virtue. 100 Units.
Aristotle distinguishes two kinds of intellectual excellence or knowledge in the domain of the practical: techne and phronesis. The one is in the order of an ability, the other in the order of a tendency. The artisan knows how to build a house, but whether she decides to do so is not explained by that knowledge. The phronimos, by contrast, knows to act well such that it is not a further question whether she chooses to do so. In contemporary epistemology and action theory, these two kinds of expertise are often discussed under the heading of ‘intelligent skill’ and ‘intelligent virtue’ as irreducibly practical forms of cognition that can’t be assimilated to knowing that something is the case. Following Gilbert Ryle’s seminal discussion in The Concept of Mind, both, skill and virtue, are standardly opposed to ‘brute’ or ‘mere habit.’ The general concept of habit has received surprisingly little attention. In the seminar we will start with the discussion of habit in the Aristotelian tradition, before we turn to the contemporary debates on the two kinds of practical knowledge. Among the questions we will discuss are the following: What is the role of habit in human life? Can knowing how be reduced to knowing that? And if not, what kind of conceptual understanding does it involve? Can virtue be explained through the analogy with skill? Or does the intelligibility of latter ultimately depend on the former, as Aristotle suggest? (I)
Instructor(s): M. Haase Terms Offered: Winter
Equivalent Course(s): PHIL 24266

PHIL 34267. Iris Murdoch. 100 Units.
In this course we’ll read through philosophical work by Iris Murdoch spanning her whole career, along with several of her novels. Topics covered will include: Murdoch’s criticism of the moral and practical philosophy of her time; her encounter with the work of Sartre and the existentialists; her engagement with the dialogues of Plato; her later work in moral psychology; and her discussions of aesthetics and the relation between art and philosophy. Primary philosophical readings will be taken from the collection ‘Existentialists and Mystics’, and her last work ‘Metaphysics as a Guide to Morals’.
Instructor(s): A. Browne Terms Offered: Winter
Note(s): This class is primarily intended for students in the MAPH program; undergraduates in their 3rd and 4th year will be admitted with instructor consent, based on the number of available places in the class.
Equivalent Course(s): PHIL 24267, MAPH 34266

PHIL 34799. Same-Sex Sexuality: History, Philosophy, and Law. 100 Units.
This new course examines two important historical periods in Western thought during which same-sex conduct and attraction were extensively debated, both politically and philosophically: ancient Greece and Rome, and Victorian and post-Victorian Britain. We will examine the evidence for ancient Greek and Roman attitudes and practices and the normative arguments of the philosophers, especially Plato and the Greek Stoics. Then we leap forward to Victorian Britain, where a newly honest reading of the Greek evidence provided gay men with a rallying point against Christian laws (female same-sex acts were never illegal in Britain), and philosopher
Jeremy Bentham provided eloquent arguments for the decriminalization of same-sex acts (fully published only in 2013). We then pause to study a literature that questions whether sexual orientation is a timeless category or a cultural artifact, and a related debate about alleged biological accounts of same-sex desire. Then we move on to the Wolfenden Commission Report of 1957 that recommended the decriminalization of same-sex acts in Britain (with the case of Alan Turing as a central example of what troubled the reformers), along with the related legal-philosophical debate between H. L. A. Hart and Lord Devlin debate (and its roots in the earlier debate about liberty between J. S. Mill and Fitzjames Stephen).

Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. Graduate students (PhD and MA) do not need permission. Assessment is by an eight-hour take home final exam, although PhD students and law students may select a paper option.
Equivalent Course(s): RETH 34799, GNSE 34799, GNSE 24799, PHIL 24799, CLC 24719, CLAS 34719, PLSC 24799, PLSC 34799

PHIL 35209. Emotions, Reason, and Law. 100 Units.
Emotions figure in many areas of the law, and many legal doctrines (from reasonable provocation in homicide to mercy in criminal sentencing) invite us to think about emotions and their relationship to reason. In addition, some prominent theories of the limits of law make reference to emotions. (Thus Lord Devlin and, more recently, Leon Kass have argued that the disregard of the average member of society is a sufficient reason for rendering a practice illegal, even though it does no harm to others. J. S. Mill and Herbert Hart argue against this view, but preserve a role for some emotions in the law.) Emotions, however, are all too rarely studied closely, with the result that both theory and doctrine are often confused. The first part of this course will study major theories of emotion, asking about the relationship between emotion and cognition, focusing on philosophical accounts, but also learning from anthropological, psychological, and psychoanalytic thought. We will ask how far emotions embody cognitions, and of what type, and then we will ask whether there is reason to consider some or all emotions ‘irrational’ in a normative sense. We then turn to the criminal law and select areas of constitutional law, asking how specific emotions figure in doctrine and theory: anger, fear, compassion, disgust, guilt, and shame. (A) (I)
Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. All other students may enroll without permission.
Note(s): Requirements: regular class attendance; an 8 hour take-home final exam OR, if special permission is given, a 20-25 page paper.
Equivalent Course(s): RETH 32900, PLSC 49301, GNSE 28210, GNSE 38300, PHIL 25209

PHIL 35707. The Different Senses of Being. 100 Units.
Aristotle states that ‘being is said in many ways,’ we shall seek to understand this statement and to study the history of its interpretations. Among the modern authors we shall discuss are Franz Brentano, Martin Heidegger, Ernst Tugendhat, Charles Kahn, Aryeh Kosman, G.E.L. Owen, Stephen Menn, David Charles.
Instructor(s): Ira Kimhi Terms Offered: Winter. This course will be taught winter quarter 2020
Prerequisite(s): Undergraduates by permission of instructor only.
Note(s): Graduate seminar open to advanced undergrads.
Equivalent Course(s): SCVT 35706

PHIL 37322. Jerusalem and Athens - On the Conflict between Revelation and Philosophy. 100 Units.
I shall discuss the subject on the basis of 4 lectures Leo Strauss gave on ‘Jerusalem and Athens’ and ‘Reason and Revelation’ in the period 1946-1967.
Instructor(s): Heinrich Meier Terms Offered: Spring. course will be taught spring 2020
Note(s): Open to undergrads by consent only. This course will be taught the first five weeks of the quarter.
Equivalent Course(s): FNDL 27322, SCVT 37322, PLSC 37322

PHIL 37500. Kant: Critique of Pure Reason. 100 Units.
This will be a careful reading of what is widely regarded as the greatest work of modern philosophy, Immanuel Kant’s Critique of Pure Reason. Our principal aims will be to understand the problems Kant seeks to address and the significance of his famous doctrine of ‘transcendental idealism’. Topics will include: the role of mind in the constitution of experience; the nature of space and time; the relation between self-knowledge and knowledge of objects; how causal claims can be justified by experience; whether free will is possible; the relation between appearance and reality; the possibility of metaphysics. (B) (V)
Instructor(s): M. Boyle Terms Offered: Autumn
Equivalent Course(s): PHIL 27500, CHSS 37901, FNDL 27800, HIPS 25001

PHIL 38203. Hegel’s Philosophy of Right. 100 Units.
We will study Hegel’s Elements of Philosophy of Right. The book is an absolute classic of practical philosophy. Its ambition is nothing less than to provide a systematic treatment of the unity of action theory, ethics and political philosophy. Hegel’s theory is considered by many as the highpoint and completion of practical philosophy in the post-Kantian German Idealism. And it is essential for the development Marxism and Critical Theory. It is a crucial treatise to study - not only for those interested of the history of ethics and political theory, but for anyone reflecting on the logic and origins of the kind of society we live in. At the same time, the book is hardy an easy read. For one, the genre of text is quite peculiar: it was written for as a condensed ‘Leitfaden’ for the students listening Hegel’s lectures. Moreover, the range of topics discussed under the heading of the Philosophy of Right
- as well the order in which they are presented - seems quite from a contemporary perspective. Hegel’s guiding thought is that the power of practical reason and freedom can only be understood through its actuality. What stands at center of his treatise is thus the idea of practical reality, encapsulated in his famous slogan that ‘the rational is actual and the actual is rational.’ Hegel’s point is that the domain of the practical is a stratum of being that is not a reality given to the mind, but one that reason apprehends as its own work in virtue of bringing it into being. (V)

Instructor(s): M. Haase Terms Offered: Spring
Equivalent Course(s): PHIL 28203, FNDL 28204

PHIL 39425. Logic for Philosophy. 100 Units.
Key contemporary debates in the philosophical literature often rely on formal tools and techniques that go beyond the material taught in an introductory logic class. A robust understanding of these debates—and, accordingly, the ability to meaningfully engage with a good deal of contemporary philosophy—requires a basic grasp of extensions of standard logic such as modal logic, multi-valued logic, and supervaluations, as well as an appreciation of the key philosophical virtues and vices of these extensions. The goal of this course is to provide students with the required logic literacy. While some basic metalogical results will come into view as the quarter proceeds, the course will primarily focus on the scope (and, perhaps, the limits) of logic as an important tool for philosophical theorizing. (B)
Instructor(s): M. Willer Terms Offered: Winter
Prerequisite(s): Elementary Logic or equivalent. Open for Graduates but no field credit.
Equivalent Course(s): PHIL 29425

PHIL 39600. Intermediate Logic. 100 Units.
This course provides a first introduction to mathematical logic for students of philosophy. In this course we will prove the soundness and completeness of deductive systems for both propositional and first-order predicate logic. (B) (II)
Instructor(s): A. Vasudevan Terms Offered: Winter
Prerequisite(s): Elementary Logic (PHIL 20100) or its equivalent.
Equivalent Course(s): PHIL 29400, CHSS 33600, HIPS 20500

PHIL 39908. Free Will. 100 Units.
The ‘problem of free will’ is to reconcile our perception of ourselves as free agents with ideas about the structure of reality, and our place within it, that appear to belie that perception. The problem is old, of perennial interest, and, it would seem, wholly intransigent. We shall try to get as close as we can to understanding the root of the problem’s seeming intransigence. Our readings will be both historical and recent. Authors include Aristotle, Cicero, Aquinas, Hobbes, Hume, Kant, Schopenhauer, Wittgenstein, Anscombe, Strawson, and Frankfurt. Topics include logical necessity, time’s arrow, causation, natural law, motivation, compulsion, and moral responsibility.
(A) (I)
Instructor(s): J. Bridges Terms Offered: Autumn
Equivalent Course(s): PHIL 29908

PHIL 42961. Social Epistemology. 100 Units.
This course will introduce some main themes of Social Epistemology, that is the study of knowledge in relation to social institutions and relationships. The course will focus on four topics: epistemic authority; testimony as a source of knowledge; peer disagreement and epistemic conflict; and epistemic justice and injustice. (III)
Instructor(s): M. Kremer Terms Offered: Winter
Note(s): The course is exploratory: the instructor is relatively new to this field and will be learning the material with the students.

PHIL 49701. Topical Workshop. 100 Units.
This is a workshop for 3rd year philosophy graduate students, in which students prepare and workshop materials for their Topical Exam.
Instructor(s): A. Vasudevan Terms Offered: Autumn Winter
Prerequisite(s): A two-quarter (Autumn, Winter) workshop for all and only philosophy graduate students in the relevant years.

PHIL 49702. Revision Workshop. 100 Units.
This is a workshop for 2nd year philosophy graduate students, in which students revise a piece of work to satisfy the PhD program requirements.
Instructor(s): A. Vasudevan Terms Offered: Spring
Prerequisite(s): All and only philosophy graduate students in the relevant years.

PHIL 49900. Reading & Research. 100 Units.
Reading and Research.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of Instructor.

PHIL 50100. First-Year Seminar. 100 Units.
This course meets in Autumn and Winter quarters.
Instructor(s): D. Finkelstein Terms Offered: Autumn Winter
Prerequisite(s): Enrollment limited to first-year graduate students.

PHIL 51200. Workshop: Law and Philosophy. 50 Units.

(++, A, CORE, SRP, WP, CL, SEM) The year-long Workshop will expose students to work in ‘general jurisprudence’ from roughly the last five years, including some new and forthcoming work. General jurisprudence is that part of philosophy of law concerned with the central questions about the nature of law, the relationship between law and morality, and the nature of legal reasoning. Confirmed speakers include Emid Ataq (Cornell), Julie Dickson (Oxford), David Plunkett (Dartmouth), Stephen Sachs (Duke), and Kevin Toh (University College London). Students who have taken Leiter’s ‘Jurisprudence I’ course at the law school are welcome to enroll. Students who have not taken Jurisprudence I must contact the instructor with information about their prior study of legal philosophy. Detailed familiarity with Hart’s The Concept of Law and Dworkin’s criticisms of Hart is essential. A final paper of 20-25 pages is required.

Instructor(s): Matthew Etchemendy; Brian Leiter Terms Offered: Autumn Spring Winter

PHIL 51489. The Philosophy of Elizabeth Anscombe. 100 Units.

One of the most important English philosophers of her generation, G. E. M. Anscombe (1919-2001) was a colorful figure who drove her seven children around in a retired London taxi cab, wore a monocle, smoked cigars, and was fond of swearing in her famously mellifluous voice. She brought Ludwig Wittgenstein to public knowledge with her translations of his later works-crucially, Philosophical Investigations (1953). She almost single-handedly invented contemporary action theory with her 1957 monograph, Intention, and changed the course of 20th century Anglophone ethics with her seminal essay, ‘Modern Moral Philosophy’ in 1958. She made important, controversial contributions to a wide variety of topics in philosophy of mind, metaphysics, and philosophy of language. In this seminar, we will read, talk, write, and think about Anscombe’s philosophical work.

Instructor(s): C. Vogler Terms Offered: Spring

PHIL 51701. Conceptions of Nature in German Idealism. 100 Units.

Philosophical conceptions of nature as developed by Kant and some of the major subsequent thinkers - Schelling and Hegel in particular - share three characteristics which make them alien to how philosophers nowadays tend to think about nature: (1) According to Kant, Schelling and Hegel there is such a thing as a philosophy of nature properly speaking, i.e. a kind of philosophical engagement with nature that does not as such amount to philosophy of natural science. (2) Philosophical knowledge of nature cannot, however, be gained by directly taking nature as a topic. It can only be achieved subsequent to an investigation into the form of cognition as such. (3) While philosophical investigation can teach us something about nature that can only be known philosophically, philosophy of nature must nevertheless take natural science seriously, i.e. it must both clarify how empirical science of nature is possible and take precaution not to contradict anything that is known, empirically, about nature. Against this background, we will deal with three main questions: We will first ask for how the transition from a broadly (epistemo-)logical investigation into the form of cognition to the philosophy of nature as it occurs in the works of Kant and Hegel is to be understood. We will then inquire into their conception of the proper method of a philosophy of nature by looking at how they introduce the very first categories of nature - space, time, matter, and motion. We will finally address

Instructor(s): Christian Martin Terms Offered: Winter. Course will be taught Winter 2020

PHIL 51705. Legal Philosophy. 100 Units.

Jurisprudence is that part of philosophy of law concerned with the central questions about the nature of law, the relationship between law and morality, and the nature of legal reasoning. Confirmed speakers include Emid Ataq (Cornell), Julie Dickson (Oxford), David Plunkett (Dartmouth), Stephen Sachs (Duke), and Kevin Toh (University College London). Students who have taken Leiter’s ‘Jurisprudence I’ course at the law school are welcome to enroll. Students who have not taken Jurisprudence I must contact the instructor with information about their prior study of legal philosophy. Detailed familiarity with Hart’s The Concept of Law and Dworkin’s criticisms of Hart is essential. A final paper of 20-25 pages is required.

Instructor(s): Matthew Etchemendy; Brian Leiter Terms Offered: Autumn Spring Winter

PHIL 52961. Topics in Epistemology. 100 Units.

This course will cover a variety of topics at the intersection of epistemology and the philosophy of language. Some possible topics: the relationship partial belief and full belief; self-locating belief; what it is to believe (or know) that something might be the case or that something must be the case; probabilities of conditionals and conditional probabilities. (II)

Instructor(s): G. Schultheis Terms Offered: Spring

PHIL 53003. Explanation. 100 Units.

This course surveys recent work on explanation across philosophical disciplines. Beginning with classic accounts of scientific explanation we will proceed to consider recent work on mechanical explanation, mathematical explanation, causal explanation (particularly in the physical and social sciences), the relation between explanation and understanding, and metaphysical explanation (particularly the idea of explanation as ground).

Instructor(s): T. Pashby Terms Offered: Spring

Equivalent Course(s): CHSS 53003, KNOW 53003
PHIL 53601. The Problem of Evil and Philosophical Commentaries on the Book of Job in Medieval Philosophy: Saadia. 100 Units.
This seminar will examine medieval philosophers' discussions of evil and suffering, natural, bodily, and mental, in their philosophical treatises and in their commentaries on the Book of Job. We will be concerned both with standard topics such as theodicies or justifications for evil, providence and natural evils, and what exactly 'the' problem of evil is as well as with the question whether and how the genre in which one pursues these questions makes a difference. In particular, did the commentary form, especially on a book like Job with its enigmatic literary form, enable medieval thinkers to articulate philosophical issues they could not in their philosophical treatises using discursive argumentation? (IV)
Instructor(s): J. Stern Terms Offered: Winter
Prerequisite(s): Knowledge of Arabic, Hebrew, and Latin is not required, but it can't hurt.
Equivalent Course(s): NEHC 33601, DVPR 53601

PHIL 54602. The Analytic Tradition. 100 Units.
This seminar will be a graduate survey course on the history of the first half of the analytic philosophical tradition. The course will aim to provide an overview of developments within this tradition, starting from the publication of Frege's Begriffsschrift in 1879 and reaching up to the publication of Ryle's The Concept of Mind in 1949 and the posthumous publication of Wittgenstein's Philosophical Investigations in 1953. The course will focus on four aspects of this period in the history of analytic philosophy: (1) its initial founding phase, as inaugurated in the early seminal writings of Gottlob Frege, G. E. Moore, Bertrand Russell, as well as Ludwig Wittgenstein's Tractatus; (2) the inheritance and reshaping of some of the central ideas of the founders of analytic philosophy at the hands of the members of the Vienna Circle and their critics, especially as developed in the writings of Otto Neurath, Rudolf Carnap, Moritz Schlick, and W. V. O. Quine, (3) the cross-fertilization of the analytic and Kantian traditions in philosophy and the resulting initiation of a new form of analytic Kantianism, as found in the work of some of the logical positivists, as well as in the writings of some of their main critics, such as C. I. Lewis; (4) the movement of Ordinary Language Philosophy and Oxford Analysis, with a special focus on the writings of Gilbert Ryle and the later Wittgenstein. (V)
Instructor(s): J. Conant Terms Offered: Spring

PHIL 55421. Plato's Timaeus. 100 Units.
The Timaeus is one of Plato's most influential dialogues, and it is also unusual in several respects. The bulk of the work is taken up with a single speech about the origin of the cosmos and the place of human beings within it. The dialogue contains the only discussion in the entire Platonic corpus of numerous topics, including the structure of elemental bodies and the mechanics of sense perception. It is also an important source for understanding Platonic moral psychology, metaphysics, epistemology, and philosophical methodological. In this course, we will study the dialogue closely, focusing on particular topics and sections of the dialogue each week. We will also aim of understand the structure and central argument of the dialogue as a whole. (IV)
Instructor(s): E. Fletcher Terms Offered: Spring

PHIL 55110. Reading Religion from a Philosophical Point of View. 100 Units.
We will examine the question of what it means to read religious texts and practices from a philosophical point of view.
Instructor(s): A. Davidson Terms Offered: Autumn
Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.
Equivalent Course(s): DVPR 55110

PHIL 55510. Knowing How. 100 Units.
In ‘Knowing How and Knowing That’ (1945) and The Concept of Mind (1951), Gilbert Ryle famously argued for a sharp distinction between practical and propositional knowledge. This distinction was settled philosophical orthodoxy for several decades, but has more recently come under attack, beginning with Jason Stanley and Timothy Williamson's 'Knowing How' (2001). Responses to their arguments have spawned a rich literature, from replies by such authors such as Alva Noe, and Ian Rumfitt, to Stanley's full presentation of their view in his book How Know (2011), to further discussions by authors such as Kieran Setiya, Jennifer Hornsby, Carlotta Pavese, Ellen Fridland, Julia Annas, and many others. This course will delve into this literature, beginning with a careful reading of Ryle, and then turning to a discussion of Stanley and Williamson, their allies, their critics, and recent developments. This is a state of the art seminar on a topic of great current scholarly interest. (III)
Instructor(s): M. Kremer Terms Offered: Spring

PHIL 57200. Spinoza's Ethics. 100 Units.
An in-depth study of Benedict Spinoza's major work, the Ethics, supplemented by an investigation of some of his early writings and letters. Focus on Spinoza's geometric method, the meaning of and arguments for his substance monism, his doctrine of parallelism, and his account of the good life. (V)
Instructor(s): D. Moerner Terms Offered: Spring
Prerequisite(s): 200: History of PHIL II, or equivalent.
PHIL 58010. Philosophy of Language. 100 Units.
A seminar on contemporary issues in philosophy of language and linguistics. The exact topic will be determined closer to the date and in light of students’ interests. The list of topics discussed in the past include indexicality, subjectivity, game theory, and conditionals. (II)
Instructor(s): M. Willer Terms Offered: Spring
Equivalent Course(s): LING 58010

PHIL 59950. Workshop: Job Placement. 000 Units.
Course begins in late Spring quarter and continues in the Autumn quarter.
Instructor(s): M. Willer Terms Offered: Autumn Spring
Prerequisite(s): This workshop is open only to PhD Philosophy graduate students planning to go on the job market in the Autumn of 2020/2021. Approval of dissertation committee is required.

PHIL 70000. Advanced Study: Philosophy. 300.00 Units.
Advanced Study: Philosophy