
PHILOSOPHY

Department Website: <http://philosophy.uchicago.edu>

Email Lists

All majors and minors in philosophy should immediately subscribe to two Department of Philosophy email lists: philugs@lists.uchicago.edu and philosophy@lists.uchicago.edu. These lists are the department's primary means of disseminating information on the undergraduate program, deadlines, prizes, fellowships, and events.

PROGRAM OF STUDY

Philosophy covers a wide range of historical periods and fields. The BA program in philosophy is intended to acquaint students with some of the classic texts of the discipline and with the different areas of inquiry, as well as to train students in rigorous methods of argument. In addition to the standard major, the department offers two tracks. The intensive track option is for qualified students interested in small group discussions of major philosophical problems and texts. The option in philosophy and allied fields is designed for students who wish to pursue an interdisciplinary program involving philosophy and some other field. All three options are described in the next section.

The course offerings described include both 20000-level courses (normally restricted to College students) and 30000-level courses (open to graduate students and advanced College students). There is room for a good deal of flexibility in individual planning of programs. Most of the requirements allow some choice among options. Course prerequisites may be relaxed with the consent of the instructor, and College students may take 40000- and 50000-level courses (normally restricted to graduate students) under special circumstances. Students should work out their program under the guidance of the Director of Undergraduate Studies.

Students in other fields of study may also complete a minor in Philosophy. Information follows the description of the major.

PROGRAM REQUIREMENTS

All majors will be required to book an appointment (<https://calendly.com/tyler-j-zimmer/>) with the Assistant Director of Undergraduate Studies during Winter Quarter of their third year to review their program of study and discuss the possibility of writing the senior essay.

THE STANDARD MAJOR

The following basic requirements for the standard major in philosophy are intended to constitute a core philosophy curriculum and to provide some structure within an extremely varied collection of course offerings that changes from year to year.

The Department of Philosophy offers a three-quarter sequence in the history of philosophy (PHIL 25000 History of Philosophy I: Ancient Philosophy, PHIL 26000 History of Philosophy II: Medieval and Early Modern Philosophy, and PHIL 27000 History of Philosophy III: Kant and the 19th Century), which begins in the first quarter with ancient Greek philosophy and ends in the third quarter with nineteenth-century philosophy. Students are required to take two courses from this sequence (any two are acceptable) and are encouraged to take all three. Students are also encouraged to take these courses early in their program because they make an appropriate introduction to more advanced courses. Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000. Note, however, that taking both PHIL 25200 and PHIL 26200 counts as taking only one quarter of the history requirement, though they will count for two courses so far as the major is concerned.

Students are also urged to take logic as early in their studies as possible. Although either PHIL 20100 Introduction to Logic or PHIL 20012 Accelerated Introduction to Logic both satisfy the logic requirement, students may count only one of these two courses toward the credits required for graduation. Students may bypass the logic requirement standardly satisfied by PHIL 20100 Introduction to Logic by taking either PHIL 29400 Intermediate Logic, MATH 27700 Mathematical Logic I, or MATH 27800 Mathematical Logic II. However, although either MATH 27700 or MATH 27800 satisfy the logic requirement, these courses do not count for credit toward the completion of the major. Only courses with a PHIL designation count toward the total number of credits required in order to complete the major. Save for transfer credit (see below), there are no exceptions to this rule.

In order to officially declare as a standard major, students should do so using the student portal (<http://my.uchicago.edu>). Unlike the other forms of the major (see sections on The Intensive Track and Philosophy and Allied Fields below), there is no departmental application form standard track students need to complete in order to officially declare as a major.

Standard majors are welcome to apply to write senior essays. For more information, please see The Senior Essay below.

Distribution

At least two courses in one of the following two fields and at least one course in the other field: (A) practical philosophy and (B) theoretical philosophy.

Courses that may be counted toward these requirements are indicated in the course descriptions by boldface letters in parentheses. Other courses may not be used to meet field distribution requirements.

Summary of Requirements: Standard Major

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
Four additional courses in philosophy **		400
Total Units		1000

- * Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.
- ** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

THE INTENSIVE TRACK

Admission to the intensive track requires an application, which must be submitted by week 4 of the Spring Quarter in the student's second year. For further information, contact the Assistant Director of Undergraduate Studies (zimmerjtj@uchicago.edu).

The intensive track is designed to acquaint students with the problems and methods of philosophy in more depth than is possible for students in the standard major. It differs from the standard program mainly by offering the opportunity to meet in the following very small discussion groups: the intensive track seminar in the Autumn Quarter of the third or fourth year (PHIL 29601 Intensive Track Seminar), PHIL 29200 Junior Tutorial, and PHIL 29300 Senior Tutorial.

Note on the pacing and scheduling of the intensive track: Intensive track majors take PHIL 29601 Intensive Track Seminar in Autumn Quarter of their third year. Students fulfill the tutorial requirement by selecting one junior tutorial (PHIL 29200) in any quarter of their third year and one senior tutorial (PHIL 29300) in any quarter of their fourth year. Finally, intensive track students must write a senior essay. The essay process includes participation in the Senior Seminar over two quarters of their fourth year; students must register for PHIL 29901 Senior Seminar I in Autumn Quarter and PHIL 29902 Senior Seminar II in Winter Quarter.

Summary of Requirements: Intensive Track

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
PHIL 29200	Junior Tutorial	100
PHIL 29300	Senior Tutorial	100
PHIL 29601	Intensive Track Seminar	100
PHIL 29901 & PHIL 29902	Senior Seminar I and Senior Seminar II	200
Two additional courses in philosophy **		200
Total Units		1300

- * Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. Students should consult with the Director of Undergraduate Studies regarding courses taken at other colleges.

PHILOSOPHY AND ALLIED FIELDS

This variant of the major is a specialist option for students with a clear and detailed picture of a coherent interdisciplinary course of study, not available under the standard forms of major and minor. Examples of recent programs devised by students electing this track are philosophy and mathematics, philosophy and biology, and philosophy and economics. Students in this program must meet the first three of the basic requirements for the standard major (a total of six courses) and take six additional courses that together constitute a coherent program; at least one of these six additional courses must be in the Department of Philosophy. *Students must receive approval for the specific courses they choose to be used as the allied fields courses. Admission to philosophy and allied fields requires an application to the Director of Undergraduate Studies, which should be made by the middle of Spring Quarter of their second year.* To apply, students must submit a sample program of courses as well as a statement explaining the nature of the interdisciplinary area of study and the purpose of the proposed allied fields program. Applicants must also have the agreement of a member of the Department of Philosophy to serve as their sponsor in the program. Interested students should consult with the assistant to the Director of Undergraduate Studies before applying; for office hours and the application form, visit the departmental website (<https://philosophy.uchicago.edu>).

Summary of Requirements: Philosophy and Allied Fields

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
PHIL 20100	Introduction to Logic (or approved alternative course in logic)	100
One of the following:		300
One from field A and two from field B		
Two from field A and one from field B		
Six additional courses, at least one of which must be in the Department of Philosophy **		600
Total Units		1200

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

The Senior Essay

Students who have been admitted to the intensive track are required to write a senior essay (also called the “BA essay”). Standard majors and philosophy and allied fields majors may also apply to write an essay. The proposal should be formulated in consultation with a faculty adviser who has expertise in the topic area. Potential advisers can be approached directly, but the assistant to the Director of Undergraduate Studies can help pair students with suitable advisers as needed. BA essay applications are due middle of Spring Quarter. Applications are available on the departmental website (<https://philosophy.uchicago.edu>).

Students writing a BA essay in philosophy are normally expected to have maintained a GPA of 3.25 in their philosophy courses. A 3.25 is also the minimum GPA for departmental honors in philosophy. Students should submit, along with their application to write a BA essay, a record of their grades in the College. If a student who wishes to write a BA essay in philosophy has a GPA in philosophy courses below 3.25, the student should also submit a petition in writing to the Director of Undergraduate Studies.

In their fourth year, students writing BA essays must participate in the senior seminar. The seminar runs in the Autumn and Winter quarters and attendance is required throughout. Students should register for PHIL 29901 Senior Seminar I in Autumn Quarter and for PHIL 29902 Senior Seminar II in Winter Quarter. These two courses are among the requirements for the intensive track. For essay writers who are in the standard track or the allied fields track, both courses must be taken; however, only PHIL 29902 will be counted toward the track’s total-units requirement.

GRADING

All courses for all tracks must be taken for a quality grade. The one exception is for students in the Intensive Track: PHIL 29901 is graded on a Pass/Fail basis. Accordingly, students in other tracks taking PHIL 29901-29902 will only be able to count PHIL 29902 in the major.

HONORS

The main requirement for honors is a senior essay of distinction. A GPA in the major of 3.25 or higher typically also is required.

TRANSFER STUDENTS

Requirements for students transferring to the University of Chicago are the same as for other students.

TRANSFER CREDIT

Up to (but typically no more than) three courses from another institution may be counted toward major requirements. Students seeking approval for such courses should send a syllabus for each course to the Assistant Director of Undergraduate Studies. The Director of Undergraduate Studies will then determine which courses, if any, to approve for credit toward the major.

ADVISING

Students should contact the Director of Undergraduate Studies or the Assistant Director of Undergraduate Studies with questions concerning program plans, honors, and so forth.

MINOR PROGRAM IN PHILOSOPHY

The minor program in philosophy provides a basic introduction to some central figures and themes in both the history of philosophy and in current philosophical controversies. The minor requires six courses: students must take: either two courses from the history of philosophy sequence and one course from field A or field B, along with three additional courses in philosophy; or one course from the history of philosophy sequence and one course from each of fields A and B, along with three additional courses in philosophy.

No courses in the minor can be double counted with the student's major(s) or with other minors; nor can they be counted toward general education requirements. They must be taken for quality grades.

Students who elect the minor program should meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the program. The approval of the Director of Undergraduate Studies for the minor should be submitted to the student's College adviser on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from the College adviser or online, no later than the end of the student's third year.

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

SAMPLE 1

Two of the following:		200
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
One from either field A or field B		100
Three additional courses in philosophy **		300
Total Units		600

SAMPLE 2

One of the following:		100
PHIL 25000	History of Philosophy I: Ancient Philosophy *	
PHIL 26000	History of Philosophy II: Medieval and Early Modern Philosophy	
PHIL 27000	History of Philosophy III: Kant and the 19th Century	
One from field A		100
One from field B		100
Three additional courses in philosophy **		300
Total Units		600

* Students may substitute both PHIL 25200 Intensive History of Philosophy, Part I: Plato and PHIL 26200 Intensive History of Ancient Philosophy, Part II: Aristotle for PHIL 25000.

** These courses must be drawn from departmental offerings. One of these courses may be satisfied by participation in PHIL 29902 Senior Seminar II.

PHILOSOPHY COURSES

PHIL 10005. Introduction to the Philosophy of Love. 100 Units.

Love is one of the most important, profound things in life; and yet, it is notoriously hard to articulate just what love is. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Why do we love what we love? Who can love, and who can be loved? What does love demand of us, and how can we love well? What is the relationship between love and morality? And what is love? We will seek an understanding of love that can account, in particular, for the central role that love plays in human life - the sense in which it is "what makes the world go 'round.'" We will discuss historical and contemporary philosophical texts, such as Plato's Symposium, bell hooks' all about love, and Harry Frankfurt's

The Reasons of Love, as well as literature and film. In the course of our inquiry, we will consider the ways that philosophical reflection - with its focus on conceptual clarity, rational argumentation, and communicative precision - can be enriched by literature and film while, in turn, helping us to better understand literature, film, and life.

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.

This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

PHIL 10012. Accelerated Introduction to Logic. 100 Units.

This course provides an introduction to logic for students of philosophy. It is aimed at students who possess more mathematical training than can be expected of typical philosophy majors, but who wish to study logic not just as a branch of mathematics but as a method for philosophical analysis. (II)

Instructor(s): Anubav Vasudevan Terms Offered: Autumn

Prerequisite(s): While no specific mathematical knowledge will be presupposed, some familiarity with the methods of mathematical reasoning and some prior practice writing prose that is precise enough to support mathematical proof will be useful.

Note(s): Students may count either PHIL 10012 or PHIL 10100, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30012

PHIL 20100. Introduction to 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 2025 Ginger Schultheis Spring 2026 Anubav Vasudevan Terms Offered: Autumn Spring

Prerequisite(s): Students may count either PHIL 20100 or PHIL 10012, but not both, toward the credits required for graduation.

Equivalent Course(s): HIPS 20700, PHIL 30000, CHSS 33500

PHIL 20119. Introduction to Wittgenstein. 100 Units.

This course is an introduction to the central ideas of Wittgenstein--in philosophy of language, philosophy of mathematics and logic, philosophy of mind, epistemology, philosophy of religion, metaphilosophy, and other areas of the subject. We will attempt to understand, and to evaluate, these ideas. As part of this attempt, we will explore Wittgenstein's relation to various others figures-among them Hume, Schopenhauer, Frege, and the logical positivists. (B)

Instructor(s): Benjamin Callard Terms Offered: Spring

Equivalent Course(s): FNDL 24311

PHIL 20308. What is Hegelianism? 100 Units.

The seminar will explore the fundamental issues in Hegel's philosophy by means of attention to the texts where he most clearly states his ambitions: his early essay, "The Difference Between Fichte's and Schelling's Systems of Philosophy"; The Introduction to his "Phenomenology of Spirit"; The long Introduction to his "Encyclopedia Logic"; The Preface and Introduction to his "Philosophy of Right," and the Introduction to his "Lectures on Fine Art."

Instructor(s): Robert Pippin Terms Offered: Autumn. Autumn 2024

Prerequisite(s): The course is open to graduate and undergraduate students.

Equivalent Course(s): PHIL 30308, SETH 20308, SETH 30308

PHIL 20606. Spinoza and German Thought. 100 Units.

This course provides an introduction to Spinoza's philosophy and his relation to German thought, both prior to and within German idealism. In addition to carefully reading Spinoza's own writings, we will consider rationalist alternatives to Spinoza's metaphysics, the Pantheism controversy, and the acosmism charge. Beyond Spinoza, authors to be read include Leibniz, Moses Mendelssohn, and Hegel.

Instructor(s): Andrea Ray Terms Offered: Winter. Winter 2025. Not offered in AY 2025-26

Prerequisite(s): Undergrads Only

Equivalent Course(s): SETH 20606, SETH 30606, JWSC 20606, FNDL 20606, GRMN 24606

PHIL 21000. Introduction To Ethics. 100 Units.

In this course, we will read, write, think, and talk about moral philosophy, focusing on Immanuel Kant's Groundwork of the Metaphysics of Morals and work by John Stuart Mill. We will work through our texts with care. We will conclude with a criticism of utilitarianism. (A)

Instructor(s): Candace Vogler Terms Offered: Winter

Equivalent Course(s): FNDL 23107, HIPS 21000

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.

In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers who attempt to answer this question, including James Griffin, Charles Beitz, Joseph Raz, Jiewuh Song, Pablo Gilabert, and Martha Nussbaum.

Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?" (A)

Instructor(s): Ben Laurence, Pozen Center for Human Rights Instructional Professor Terms Offered: Autumn

Equivalent Course(s): HIST 29319, INRE 31602, MAPH 42002, HMRT 21002, PHIL 31002, HIST 39319, DEMS 21002, HMRT 31002

PHIL 21013. Neo-Aristotelian Moral Philosophy. 100 Units.

What does it take to be a good person? How should we think about good and bad in human life? One prominent strand of thought on these questions is focused on strengths of character, drawing from work by Aristotle. Rather than working directly from Aristotle's writings about ethics and politics, we will think about the aspects of his metaphysics that bear on thought about human nature and good human conduct. We will consider his views on substances, causality, and life as a framework for our thinking. Having thought about humans in general, we will focus our attention on what makes a human being an exemplary one of its kind-virtue-and what makes for a sound human community. In this work, we will pay special attention to contemporary philosophical work that is openly indebted to Aristotle.

Instructor(s): Candace Vogler Terms Offered: Autumn

Equivalent Course(s): PHIL 31013

PHIL 21102. Opera as Idea and As Performance. 100 Units.

Is opera an archaic and exotic pageant for wealthy elites, 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, Former 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 historic 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, one each 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 Poppaea, Mozart's Don Giovanni, Rossini's Barber of Seville, Verdi's Don Carlos, Puccini's Madama Butterfly, Wagner's Die Meistersinger, Britten's Billy Budd, and Jake Heggie's Dead Man Walking. (A)

Instructor(s): Anthony Freud; Martha 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. But enthusiasm is the main thing! Assignments: In general, for each week we will require you to listen carefully to the opera of that week. Multiple copies of the recommended recordings will be available in the library. But you should feel free to use your own recordings, or to buy them, or stream them, if you prefer. The university gives you access to the Metropolitan Opera HD on demand series. There will also be brief written materials assigned, and posted on the course canvas site. No books are required for purchase. Because listening is the main thing, we will try to keep readings brief and to make recommendations for further reading should you want to do more. Class Structure: In general we will each make remarks for about twenty minutes each, then interview the guest of the week, with ample room for discussion. REQUIREMENTS: PhD 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. STUDENTS: PhD 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 admitted up to the number feasible given TA arrangements.

Equivalent Course(s): RETH 51102, MUSI 30716, PLSC 31102, PLSC 21102, PHIL 31102, MUSI 24416

PHIL 21103. Slavery and Race in Early Modern Philosophy. 100 Units.

Between 1600 and 1800, the transatlantic slave trade perpetrated by Europeans reached its height; Ottoman and Barbary Coast slavery along the coast of the Mediterranean were well-known all across Europe. During

these two centuries, activists, philosophers and politicians engaged in lively debates about slavery. These debates contain both the origins of our modern conception of equality as well as the modern conception of "race." Our reading of these debates will be guided by several persisting questions: how did the practice of slavery influence our conception of equality? How did debates about the slave trade influence the emergence of modern notions of "race"? Are there things that should be known without argument? And what is the appropriate response to thinking that has "gone off the rails"? Through these questions, we will also engage a meta-philosophical problem about the purpose of doing philosophy. If the failure of many early modern philosophers to unequivocally condemn slavery were a failure of their philosophy, how can philosophy avoid similar mistakes today? By contrast, if the early modern philosophers' failure to condemn slavery were "merely" a failure of cultural prejudices or false empirical beliefs, does philosophy still have anything relevant to say against injustice? (A)

Instructor(s): Laurenz Ramsauer Terms Offered: Winter

PHIL 21104. Introduction to Philosophy through Taylor Swift. 100 Units.

This will be an introduction to philosophy through the music of Taylor Swift. We'll explore a range of philosophical themes using Swift's lyrics as a starting point. Such themes include the nature of love and desire, the ethics of fantasy, memory and nostalgia, revenge, aesthetics, and autonomy. No prior experience with philosophy required, nor does one have to be a Swiftie. (A)

Instructor(s): Mikayla Kelley Terms Offered: Spring

PHIL 21115. Thinking and Being (revisited) 100 Units.

TBD

Instructor(s): I. Kimhi Terms Offered: Autumn

Equivalent Course(s): SCTH 51115

PHIL 21203. Introduction to Philosophy of Law. 100 Units.

This course will be an introduction to the philosophy of law. The first third will cover some historical classics: Plato's *Crito*, and selections from Aristotle's *Nicomachean Ethics*, Kant's *Doctrine of Right*, Hegel's *Outline of the Philosophy of Right*, and Austin's *The Province of Jurisprudence Determined*. The second third of the course will cover some classics of postwar Anglo-American jurisprudence, including selections from H.L.A. Hart, Ronald Dworkin, Richard Posner, and Ernest Weinrib. The final third of the course will explore in a little further detail philosophical problems that arise in the following areas: the philosophy of tort law, theories of constitutional interpretation, and feminist jurisprudence. (A)

Instructor(s): Laurenz Ramsauer Terms Offered: Winter

PHIL 21213. Literature and Philosophy: Knowing, Being, Feeling. 100 Units.

Modern theories of the subject - theories that answer the questions of what we are, how we are, and how we relate to others - have their roots in the seventeenth and eighteenth centuries. Philosophers of the era, finding themselves free to diverge from classical accounts of the human and its world, pursued anew such questions as: What is the mind and how does it come by its ideas? How do we attain a sense of self? Are we fundamentally social creatures, or does the social (at best) represent a restriction on our animal drives and passions? Literature, meanwhile, examined these questions in its own distinct manner, and in doing so witnessed what many scholars recognize as the birth of the novel - a genre for which accounts of the subject are of central importance. This interdisciplinary course will read widely in Early Modern and "Enlightenment" literature and philosophy to better understand the roots of contemporary accounts of the subject and the social. Philosophical readings will include texts by John Locke, David Hume, Adam Smith, Mary Astell, Thomas Reid, Marya Schechtman, and Stephen Darwall. Literary readings will include Richard Steele, Alexander Pope, Horace Walpole, Eliza Haywood, John Cleland, Ignatius Sancho, Laurence Sterne, and Jane Austen. (A)

Instructor(s): Andrew Pitel; Tristan Schweiger Terms Offered: Winter

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): MAPH 41213, ENGL 41213, ENGL 21213, PHIL 41213

PHIL 21304. Introduction to Type Theory. 100 Units.

Type theory is a new way of thinking about logic in which proofs are associated with computational verifications. It revolves around the Curry-Howard correspondence, which connects the idea of proof with the idea of computation. This class will introduce students both to the mathematical and philosophical issues involved in this way of looking at logic. In particular, the Curry-Howard correspondence will be examined in both simple and complex forms, culminating in versions of the Curry-Howard correspondence for classical logic that involve lambda calculi of catching and throwing exceptions, as well versions of the Curry-Howard correspondence for higher order logic that involve dependent type theory. This will all be used to give a novel account of the meaning of the logical connectives, as well as a different way of viewing the fundamental difference between intuitionistic and classical logic. The course will use notes from a forthcoming book, and students without knowledge of the lambda calculus are advised to contact the professor for some preparatory reading. The class is suitable for those who already have a working familiarity with the ideas of elementary logic. (B) (II)

Instructor(s): Kevin Davey Terms Offered: Winter

Equivalent Course(s): PHIL 31304

PHIL 21412. Analytic Thomism: Philosophical Anthropology. 100 Units.

Neo-Aristotelian analytic philosophical work in ethics and in the philosophy of mind treats developing a proper understanding of human nature as central to understanding the character and place of rationality in our lives,

what it is for human beings to be in right relations with themselves and one another, and those qualities of character crucial to human happiness. In this course, we will consider new work in analytic neo-Aristotelian philosophy alongside Aquinas's understanding of the human being. For Aquinas, the human being is the intellectual animal-the highest sort of animal and the lowest of intellectual creatures. Human beings have distinctive strengths and challenges on this view, and turning to Aquinas sheds a new light on contemporary philosophical work.

Instructor(s): Candace Vogler Terms Offered: Spring

PHIL 21518. Liberation and Enlightenment. 100 Units.

The purpose of this course is to explore the relationship between the project of human freedom-the project of liberation-and the idea of enlightenment. The main theme is a question: Is liberation simply a matter of enlightenment? That is, does freedom come from a special kind of profound knowledge? Affirmative answers to this question can be found in many places across the world and history, from Gautama the Buddha and the Stoic Epictetus to Francis Bacon and Immanuel Kant. Others have insisted that enlightenment, while part of liberation, is not reducible to it: liberation is a social, economic, and political process, facilitated by a kind of realization about one's lack of freedom, but not reducible to it. This kind of thought is also ubiquitous: from Marcus Garvey and Frederick Douglass to Angela Davis and Catherine MacKinnon. Still others have been skeptical of enlightenment: most famously, Frankfurt school theorists Max Horkheimer and Theodore Adorno. At stake in this debate is a set of fundamental questions about the human condition and what one is to do with one's life. Why, for example, are we supposedly unfree? After all, many people-including many of you considering enrolling in this class-have relative freedom of bodily movement, the ability to choose when and where to eat your next meal, or whom to love. But all of these thinkers agree that we-all of us, from the college student to the political prisoner to the head of state-are unfree. Why? (A)

Instructor(s): John Proios Terms Offered: Winter

Equivalent Course(s): PHIL 31518

PHIL 21609. Topics in Medical Ethics. 100 Units.

Decisions about medical treatment and medical policy often have profound moral implications. Taught by a philosopher and a historian, this course will examine such issues as paternalism, autonomy, informed consent, assisted suicide, abortion, organ markets, and distributive justice in health care. (A)

Instructor(s): Dan Brudney, Michael Rossi Terms Offered: Autumn

Prerequisite(s): Third or fourth year standing.

Equivalent Course(s): HIST 25123, HIPS 21609, HLTH 21609, BPRO 22612

PHIL 21626. Human Heterogeneity. 100 Units.

People differ from one another, and some of those differences really matter-for working together, for understanding each other, and for shaping who we are. Which differences have philosophical significance, and why? This course explores both the obvious social categories-race, gender, class, culture-and the more elusive, fine-grained differences that challenge the conceit of a universal human nature. Drawing on philosophical, sociological, and literary texts, we'll investigate how conversation can bridge (or deepen) these gaps, ultimately asking what it means to truly understand someone whose experience may be radically unlike our own.

Instructor(s): Agnes Callard Terms Offered: Autumn

Equivalent Course(s): SIGN 21626, PHIL 31626

PHIL 21627. Modernism and the Meaning of Life. 100 Units.

In the early part of the 20th Century, novelists from all over Europe converged on the thought that humanity was in some kind of crisis: culture had broken. In this class, we will read classics of modernist literature by James Joyce, Robert Musil, Fernando Pessoa, Virginia Woolf, Hermann Broch, Wallace Stevens, alongside philosophical and critical texts by William James, Martin Heidegger, Walter Benjamin, Georg Lukacs, Robert Pippin and others. Our goal will be to try to understand what has changed for us: what is the new problem of the meaning of life?

Instructor(s): Agnes Callard Terms Offered: Winter

Equivalent Course(s): PHIL 31627

PHIL 21727. Plato and his Predecessors. 100 Units.

A close reading of Plato's *Hippias Major*, *Protagoras*, and *Gorgias*. (A)

Instructor(s): Sean Kelsey Terms Offered: Winter

PHIL 21730. Aristotle's Metaphysics. 100 Units.

Aristotle's *Metaphysics* is one of the most difficult and rewarding texts in the philosophical tradition. It attempts to lay out the goals, methods, and primary results of a science Aristotle calls "first philosophy." First philosophy is the study of beings just insofar as they are beings (as opposed to physics, which studies beings insofar as they come to be, pass away, or change), and if completed it would stand as the most fundamental and general science. Our aim will be to understand: if and how such a science is possible, what the principles of such a science are, what being is, which beings are primary, and what are the causes of being qua being. We will discuss the *Metaphysics* as a whole, but focus on A-B, Γ, Z, H, Θ, and Λ. Our approach will be "forest," rather than "tree" oriented, preferring in most cases a coherent overview to close reading. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Prerequisite(s): "Plato's Theory of Forms" (Winter 2026) would be an excellent preparation for this course.

History of Philosophy I: Ancient Greek and Roman Philosophy (PHIL 25000) is recommended but not required.

Equivalent Course(s): PHIL 31730

PHIL 22212. Fundamental Concepts of Psychoanalysis. 100 Units.

This seminar will introduce some of the central concepts of psychoanalysis: Mourning and Melancholia, Repetition and Remembering, Transference, Neurosis, the Unconscious, Identification, Psychodynamic, Eros, Envy, Gratitude, Splitting, Death. The central theme will be how these concepts shed light on human flourishing and the characteristic ways we fail to flourish. Readings from Plato, Aristotle, Freud, Loewald, Lacan, Melanie Klein, Betty Joseph, Hanna Segal and others.

Instructor(s): Jonathan Lear; Dr. Alfred Margulies Terms Offered: Spring, Spring 2025

Prerequisite(s): Instructor's consent is required for all students.

Equivalent Course(s): PHIL 51413, FNDL 22212, SCTH 55512

PHIL 22310. The Political Philosophy of the Labor Movement. 100 Units.

Is the labor movement a proper subject for political philosophy? What would it be to develop a political philosophy of labor unions? In this course, we will explore the relationship of unions to class interests, to ideas of justice and solidarity, and to the critique capitalism. We will consider the contradictions that arise from the fact that unions are institutions embedded in capitalist relations of production, while simultaneously being part of a movement that contests and challenges the terms of those very relations. We will explore the idea that under certain conditions, unions can be conceived of as agents of change involved in political projects oriented to overcoming injustices related to class. Time permitting, we will also explore the complex relationship of class-based political projects to injustices of race and gender.

Instructor(s): Ben Laurence Terms Offered: Autumn

Equivalent Course(s): HMRT 33310, HMRT 22310

PHIL 22745. Moral Meanings in the Novels of Henry James. 100 Units.

The seminar will consist in a close reading of two of Henry James's great last novels, *The Ambassadors* and *The Golden Bowl*. The novels are widely regarded as the finest examples of English literary prose, composed in James's distinctive (and "difficult") late style. But the novels also require intense attention to a wide range of philosophical issues. These issues arise in James's attempt to portray human experiences of one's own mindedness and judgements as well as experiences of others in a social context James understands as historically distinctive: the decline of authoritative European moral conventions and the adequacy of the new conventions arising in American capitalism and consumerism. (What does "decline" mean in such a context and what could count as adequacy or inadequacy?) Many of the emerging issues involve both psychological and moral dimensions: how should we understand why someone would "change his mind" about fundamental matters of principles? What is self-deceit and why is it so prominent in the novels? How is self-deceit different from willful self-blindness and self-opacity? What counts as genuine self-knowledge? What is the relation between intelligence and virtue? What could require self-renunciation in the service of some ideal? Throughout, we shall be concerned with how the treatment of such issues in the novels could be considered a "philosophic" treatment if in literary form rather than traditional philosophical analysis.

Instructor(s): Robert Pippin Terms Offered: Spring

Equivalent Course(s): SCTH 32745, PHIL 32745

PHIL 22910. Mind and Reality. 100 Units.

This course brings together the philosophy and the sciences of the mind to examine fundamental questions about our subjective experience of the world, ourselves, and others such as: What is consciousness? Do we all experience and represent the world in the same way? Can we know other minds? What is it like to be other animals? Can machines perceive, think, or feel? The first half of the course challenges the naïve impression that our conscious experience of reality is a passive and accurate reflection of how the world is. By introducing a range of scientific phenomena such as visual illusions, false memories and cognitive biases, the lectures will engage students in analyzing how our experience of an external and internal reality is actively constructed by our minds. Besides lectures, we will do field trips to several museum exhibits to explore hands-on the complexity and error-proneness of our mental processes. The second half of the course delves into ancient and contemporary philosophical thought on the nature of mental representation, self-consciousness, and knowledge of other minds. We will examine how fundamental questions about the nature of our minds can be addressed through philosophical analysis and thought experiments, but also in film, science-fiction, and visual arts.

Terms Offered: Summer

PHIL 22960. Bayesian Epistemology. 100 Units.

Epistemology is the study of belief, and addresses questions like "what are we justified in believing?" and "when does a belief count as knowledge?" This course will provide an overview of Bayesian epistemology, which treats belief as coming in degrees, and addresses questions like "when does rationality require us to be more confident of one proposition than another?", "how should we measure the amount of confirmation that a piece of evidence provides for a theory?", and "which actions should we choose, based on our judgments about how probable various consequences are?" (B) (II)

Instructor(s): Mikayla Kelley Terms Offered: Spring

Prerequisite(s): Logic or some other college level mathematics course.

Equivalent Course(s): PHIL 32960

PHIL 22961. 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) (II)

Instructor(s): Ginger Schultheis Terms Offered: Autumn

Equivalent Course(s): PHIL 32961

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.

In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge ought to relate to the construction of a metaphysical theory--roughly speaking, what comes first, epistemology or metaphysics? (B)

Instructor(s): Benjamin Callard Terms Offered: Spring

PHIL 23207. Phenomenology and Existentialism. 100 Units.

This course introduces students to key concepts, texts, and figures from the phenomenological tradition as it emerged and developed in Germany and France over the late-19th and 20th centuries. Students will engage with questions of intentionality, temporality, embodiment, finitude, and meaning-making. The course will pay particular attention to continuities and discontinuities between key figures. Major figures covered include Edmund Husserl, Edith Stein, Martin Heidegger, Hans-Georg Gadamer, Hannah Arendt, Maurice Merleau-Ponty, Simone de Beauvoir, Frantz Fanon, and Jean-Paul Sartre. (B)

Instructor(s): Magnus Ferguson Terms Offered: Spring

Prerequisite(s): At least one previous course in philosophy.

Equivalent Course(s): RLST 23207, PHIL 32307

PHIL 23208. What is the Meaning of Life? An Introduction to Existentialism. 100 Units.

How can I live a meaningful human life? What does it mean to be authentic, and why do our lives often feel inauthentic? Am I really free to choose my own life? How can we face the threat of nihilism that emerges in a modern, secular world? These were just some of the questions that gripped existentialist thinkers like Jean-Paul Sartre, Simone De Beauvoir, and Albert Camus in the wake of the horrors of World War II. Rejecting the idea that philosophy should be detached from the world, these thinkers found philosophical significance in everyday experiences such as boredom, embodiment, anxiety, despair, and angst. Most of all, they passionately sought an answer to the question: how should we live? This course will serve as a broad introduction to the rich tradition of existentialist thought. We will read the central texts in this philosophical tradition, and explore existentialist themes by engaging with film and literature. Beginning with Kierkegaard and Nietzsche, the 'fathers' of the existentialist tradition, we will consider their critiques of traditional morality and religion as guides to a good human life before going on to explore the flowering of existentialist thought in the 20th-century, reading thinkers such as Heidegger, Merleau-Ponty, Camus, Kafka, Sartre, De Beauvoir, and Fanon. Along the way we will grapple with existentialist idea about the nature of freedom, responsibility, alienation, meaning, death, and the absurd. No previous background in philosophy will be

Terms Offered: Summer

PHIL 23401. Philosophy and Science Fiction. 100 Units.

How do we know whether our perceptual experiences really are of a real world outside of us? What determines the identity of a person over time? What does it take to be conscious, and how can we tell whether someone or something is? Could radically different languages lead to radically different forms of experience and thought? These are key questions in the philosophical fields of epistemology, Metaphysics, Philosophy of Mind, and Philosophy of Language. In this course, we'll explore these questions (and more) as they arise in works of science fiction and consider the main philosophical proposals for tackling them with an eye to these works. The main works with which we'll engage will be the films "The Matrix," "Moon," "Ex Machina," and "Arrival," though there will be many supplementary works of science fiction. Philosophical readings will be drawn from both historical and contemporary sources. (B)

Instructor(s): Ray Briggs Terms Offered: Winter

Equivalent Course(s): PHIL 33403

PHIL 23404. Science and Values. 100 Units.

Ever since the establishment of modern science, a central topic of discussion is whether and how scientific reasoning differs from political, moral, or philosophical reasoning. One of the traditionally identified unique features of science is its 'ideal' of being 'value-free'. The value-free ideal of science states that scientific reasoning from evidence to theory should not be influenced by social, political, or moral values. In recent decades numerous philosophers of science have concerted that the value-free ideal of science is neither attainable nor

desirable. Some of the motivations for this criticism are to promote traditionally underrepresented perspectives such as feminism in science and to rethink the social and moral responsibilities of scientists beyond those understood under scientific integrity. The main upshot of this critique is that scientific objectivity must be redefined in a way that does not imply value-freedom. This course will give an outlook on the central ideas and concepts in the science and values debate and beyond it. The core philosophical discussion will focus on the main arguments for the untenability or undesirability of the value-free ideal and their criticisms. The broader context of discussion will include topics such as the science-society relationship, how scientific expertise and scientifically informed policy relates to democratic governance, public trust in science, and misinformation. (B)
 Instructor(s): Duygu Uygun Tunc Terms Offered: Spring
 Prerequisite(s): One previous philosophy course. Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): HIPS 23404, CHSS 33404, PHIL 33404

PHIL 23409. Introduction to Heidegger. 100 Units.

An introduction to the most important elements of Heidegger's philosophy, including: his account of the distinctness of human existence, his basic ontological theory, his account of Western modernity, his philosophy of art, and his relation to other philosophers, especially to Nietzsche.

Instructor(s): R. Pippin Terms Offered: Autumn

Note(s): Prior work in philosophy is advisable.

Equivalent Course(s): PHIL 33409, SCTH 33901

PHIL 23417. Plato's Theory of Forms. 100 Units.

Plato's theory of forms is perhaps the first complete philosophical idea in the Greek tradition. It is so fundamental to the activity of philosophy, that the entire subject might be summarized as "a series of alternatives to Plato's theory of Forms." We sketch out the development of this theory from its earliest presentations in dialogues like the Republic through Plato's own reconsideration of the theory in Parmenides, to the late presentations of the theory in Sophist and Philebus. (B)

Instructor(s): Arnold Brooks Terms Offered: Winter

Prerequisite(s): This course is intended as a standalone course but it constitutes excellent preparation for Aristotle's Metaphysics (Spring 2026). History of Philosophy I: Ancient Greek and Roman Philosophy (PHIL 25000) is recommended but not required.

Equivalent Course(s): PHIL 33417

PHIL 24103. First-Personal Memory: Locke, Freud, and Wittgenstein. 100 Units.

At the start of the quarter, we'll distinguish an investigation of remembering, understood as something that a person does, from the kind of subpersonal inquiry into mechanisms of encoding, storage, and retrieval that figure in cognitive scientific accounts of "memories" (in one sense of this term that will need elucidation). Our investigation will be of the former sort. In pursuing it, we'll explore connections between remembering and consciousness, i.e., between the sort of conscious awareness that I ordinarily enjoy of my current thoughts, feelings, experiences, etc., on the one hand, and the sort of awareness I have of my past thoughts, feelings, and experiences (i.e., those that I've not forgotten), on the other. Amongst our aims will be to gain an understanding of: (1) what Locke gets right when he suggests that "consciousness can be extended backwards to [a] past Action or Thought"; (2) what Freud gets right when he suggests that a person may come to remember, and so be able to give voice to, an experience that had previously been unconscious; and (3) how a person's relations to her past are formally different from the relations a non-linguistic animal can bear to its past. Prerequisites: Although this course has no official prerequisites, it is not an introduction to philosophy. You'll have an easier time in it if you've already studied some epistemology or metaphysics and, ideally, spent some time engaged with the work of Wittgenstein or Freud. (B) (IV)

Instructor(s): David Finkelstein Terms Offered: Autumn

Equivalent Course(s): PHIL 34103

PHIL 24261. Kant's Ethical Theory. 100 Units.

A study of the moral philosophy of Immanuel Kant as presented in his Groundwork of the Metaphysics of Morals, Critique of Practical Reason, Metaphysics of Morals, and Religion Within the Boundaries of Mere Reason. (A) (IV)

Instructor(s): Thomas Pendlebury Terms Offered: Autumn

Equivalent Course(s): PHIL 34261

PHIL 24709. Morality and Psychology in the Films of Ingmar Bergman. 100 Units.

The films of the Swedish director Ingmar Bergman are among the most powerful, complicated, and philosophically sophisticated portrayals of moral and religious and failed moral and religious life in the twentieth century. Bergman is especially concerned with crisis experiences and with related emotional states like anguish, alienation, guilt, despair, loneliness, shame, abandonment, conversion, and the mystery of death. We will watch and discuss eight of his most important films in this course with such issues in mind: Wild Strawberries (1957), The Virgin Spring (1960), Winter Light (1963), Persona (1966), Shame (1968), Cries and Whispers (1973), Autumn Sonata (1978), Fanny and Alexander (1982). (A)

Instructor(s): Robert Pippin Terms Offered: Spring, Spring 2025

Prerequisite(s): Instructor's permission is required for all students.

Equivalent Course(s): PHIL 34709, GRMN 34709, CMST 38005, FNDL 24709, SCTH 38005, GRMN 24709

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.

An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.

Instructor(s): John Proios Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): CLCV 22700

PHIL 25102. Aquinas on Justice. 100 Units.

Aquinas regards justice as the preeminent moral virtue, and in the *Summa theologiae* he devotes more Questions to it than to any other virtue (II-II, qq. 57-79). With occasional help from other passages of his, and with an eye to his sources (especially Aristotle) and to later thinkers, we will first work through his general accounts of the object of justice (ius—the just or the right), justice as a virtue, the nature of injustice, and the distinction between distributive and commutative justice. Then, as time permits, we will discuss selected texts on more specific topics such as judicature, restitution, partiality, murder, theft, verbal injuries, fraud, and usury. (A)

Instructor(s): Stephen Brock Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): FNDL 24304

PHIL 25104. Aristotle's *De Anima*. 100 Units.

A careful study of Aristotle's *De Anima* in its entirety. (B)

Instructor(s): Sean Kelsey Terms Offered: Autumn

Equivalent Course(s): PHIL 35104

PHIL 25120. Introduction to Philosophy of Religion. 100 Units.

This course explores the Western philosophical tradition of reasoned reflection on religious belief. Our questions will include: what are the most important arguments for, and against, belief in God? How does religious belief relate to the deliverances of the sciences, in particular to evolutionary theory? How can we reconcile religious belief with the existence of evil? What is the relationship between religion and morality? In attempting to answer these questions we will read work by Plato, Augustine, Anselm, Nietzsche, and Freud, as well as some recent texts. (B)

Instructor(s): Benjamin Callard Terms Offered: Winter

PHIL 25405. Feminist Political Philosophy. 100 Units.

Feminist political philosophy has a two-fold history: both as a persistent critique of canonical political philosophy, as well as generative of new models of justice altogether. This course will be an exploration of the two sides of the history of feminist political philosophy. We will begin with a survey of feminist critiques of the canon, including from liberal feminism, Black feminist philosophy, and Marxist feminist philosophy. We will then move on to the positive accounts that have come out of this tradition, asking whether new models of the state, of the person, and of gender are required in order to construct theories that adequately represent what justice requires in a world with gender-based oppression. We will read philosophers such as Rousseau, Marx, Engels, John Rawls, Susan Okin, Mary Wollstonecraft, Catherine Mackinnon, and Christine Delphy. (A)

Instructor(s): Tyler Zimmer Terms Offered: Winter

Equivalent Course(s): GNSE 20108, HIPS 25405, PHIL 35405, GNSE 30108

PHIL 25605. Life, A Life. 100 Units.

This course is about the aims of human life. We address the question through two contrasting conceptions of life: 1) life in the sense of an ongoing activity-and its associated values of pleasure, enlightenment, and happiness, and 2) life in the sense of a biographical story-and its associated values of achievement, glory, meaning, and purpose. We will attempt to understand how these two conceptions of life are compatible, and if one or the other is prior. Readings include: Aristotle, Nietzsche, Kierkegaard, William James, Bernard Williams, Iris Murdoch, and Jonathan Lear. (A)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): HIPS 25605, PHIL 35605, CHSS 35605

PHIL 25714. An Introduction to Wittgenstein's *Tractatus*. 100 Units.

This will be an introductory course on Wittgenstein's *Tractatus*. The seminar will be organized around the following proposal: the book is meant to reveal the sort of understanding that is at stake whenever a philosophical problem arises. It teaches that such understanding is not a form of knowledge - and in particular not scientific knowledge- of whether or why something is the case. Its clarification of the sort of understanding at issue here allows for a reading according to which the *Tractatus*, contrary to what most commentators assume, seeks to affirm rather than to cancel philosophy. It affirms it as a fundamental concern with understanding distinct from science or from reason.

Instructor(s): Irad Kimhi Terms Offered: Autumn. Autumn 2024

Prerequisite(s): Background in philosophy for Undergrads.

Note(s): Undergrads require the Instructor's consent to register.

Equivalent Course(s): SCTL 35714, PHIL 35714, FNDL 25714, SCTL 25714

PHIL 25716. The Linguistic Turn in Philosophy (Language, Meaning, Being) 100 Units.

How did philosophy come to be understood in the twentieth century as a special concern with our language? We shall deal with this question by studying the central philosophical approaches to language and philosophy (Frege, Wittgenstein, Carnap, Quine, Davidson, Dummett, McDowell).

Instructor(s): Irad Kimhi Terms Offered: Winter, Winter 2025

Prerequisite(s): Consent Required for Undergraduate Students.

Equivalent Course(s): SCTH 35716, FNDL 25716, PHIL 35716

PHIL 25717. Language, Computing, Technology. 100 Units.

A.M Turing opens his essay COMPUTING MACHINERY AND INTELLIGENCE as follows: 'I propose to consider the question, "Can machines think?" This should begin with definitions of the meaning of the terms "machine" and "think."' We shall accordingly address the question "Can machines think?" by thinking about machines and thinking. Readings include: from L. Wittgenstein's writings on mathematics (his dialogue with Turing and his response to Gödel incompleteness proof,) and Heidegger's the Question Concerning Technology.

Instructor(s): Irad Kimhi Terms Offered: Winter

Equivalent Course(s): SCTH 35717, PHIL 35717

PHIL 25733. Heidegger and the Gods (I): Philosophy and Theology. 100 Units.

This seminar marks the beginning of a triad - (II) Philosophy and Poetry, (III) Philosophy and Politics - which confronts Heidegger's thinking with particular attention to the question of what significance it attaches to the gods and to the divine after the "death of God" - from the early encounter with Christian theology; to the expectation of the "last God as beginning"; to the conception of the "fourfold" of heaven and earth, mortals and divinities; to the saying "Only a God can save us." At the center will be Heidegger's appeal to Hölderlin's poetry; the consequences for philosophy and politics will form the vanishing point.

Instructor(s): Heinrich Meier Terms Offered: Spring

Equivalent Course(s): FNDL 25750, GRMN 35750, SCTH 35750, DVPR 35750, PHIL 35733

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.

A study of conceptions of the relation of the human intellect to reality in medieval and early modern Europe. Figures studied include Aquinas, Duns Scotus, Descartes, Elisabeth of the Palatinate, Conway, Locke, Leibniz, Hume, and Kant.

Instructor(s): Thomas Pendlebury Terms Offered: Winter

Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.

Equivalent Course(s): MDVL 26000, HIPS 26000

PHIL 26520. Mind, Brain and Meaning. 100 Units.

What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science--encompassing philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has proposed a new form of answer. The driving idea is that the interaction of the mental and the physical may be understood via a third level of analysis: that of the computational. This course offers a critical introduction to the elements of this approach, and surveys some of the alternative models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics, and computer science. (B) (II)

Instructor(s): Melinh Lai; Zach Lebowksi Terms Offered: Autumn Winter

Equivalent Course(s): LING 26520, PHIL 36520, LING 36520, EDSO 20001, COGS 20001, COGS 30001, PSYC 26520, EDSO 30001, SIGN 26520, PSYC 36520

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.

TBA

Instructor(s): Matthias Haase Terms Offered: Spring

PHIL 27200. 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 is 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.

Instructor(s): Andrew Pitel Terms Offered: Spring

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): PHIL 47200, MAPH 47200

PHIL 27328. Friedrich Nietzsche: The Gay Science. 100 Units.

The Gay Science is the only work that Nietzsche wrote and published before and after the Zarathustra experiment of 1883-1885. It first appeared in 1882, ending with the last aphorism of Book IV and anticipating verbatim the opening of Thus Spoke Zarathustra. In 1887 Nietzsche republished The Gay Science and added a substantial new part: Book V looks back to "the greatest recent event" announced by The Gay Science of 1882, "that 'God is dead'." I shall concentrate my interpretation on books IV and V, the only books of The Gay Science for which Nietzsche provided titles: "Sanctus Januarius" and "We Fearless Ones." And I shall pay special

attention to the impact of the Zarathustra endeavor, which separates and connects these dense and carefully written books.

Instructor(s): Heinrich Meier Terms Offered: Spring, Spring 2025

Prerequisite(s): Undergraduates Need Instructor's Permission to Register.

Note(s): The seminar will take place in Foster 505 on Mondays and Wednesdays, 10:30 a.m. – 1:20 p.m.*, during the first five weeks of the term (March 24 – April 23, 2025).

Equivalent Course(s): PHIL 37328, SCTH 37327, FNDL 27328, GRMN 37327

PHIL 27380. The Ethics of Immigration. 100 Units.

Immigration is quickly becoming one of the defining controversies of our age, and it is increasingly common for states to restrict the movement of people across borders. But should we say that nation states have the right to exclude non-members in the first place? If so, what is the basis of that right? If not, should we say that immigration controls of any kind are at odds with justice? And is there a compelling case for the exclusion of immigrants that depends on a commitment to preserving national culture or managing the demographics of a national population? As we'll see, these questions touch on fundamental issues in political philosophy: the nature of citizenship and its relationship to culture, the source of legitimate authority, the justifiability of state coercion, the content and justification of rights. Readings will be drawn from the contemporary philosophical literature on immigration. (A)

Instructor(s): Tyler Zimmer Terms Offered: Autumn

Equivalent Course(s): HMRT 27380

PHIL 27507. Introduction to Kant: The First Critique. 100 Units.

This course will be an intensive introduction to the Critique of Pure Reason by Immanuel Kant.

Instructor(s): Maya Krishnan Terms Offered: Autumn

Equivalent Course(s): PHIL 37507

PHIL 27523. Reading Kierkegaard. 100 Units.

This will be a discussion-centered seminar that facilitates close readings two texts: Philosophical Fragments and Concluding Unscientific Postscript. Each of these texts is officially by the pseudonymous author Johannes Climacus. But the author of that author is Søren Kierkegaard. Topics to be considered will include: What is subjectivity? What is objectivity? What is irony? What is humor? What is the difference between the ethical and the religious? What is it to become and be a human being? We shall also consider Kierkegaard's form of writing and manner of persuasion. In particular, why does he think he needs a pseudonymous author? (IV)

Instructor(s): Jonathan Lear Terms Offered: Winter

Prerequisite(s): This course is intended for undergraduate majors in Philosophy and Fundamentals and graduate students in Social Thought and Philosophy. Permission of instructor required.

Equivalent Course(s): SCTH 37523, SCTH 27523, FNDL 27523, PHIL 37523

PHIL 29200. Junior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Spring 2026 Karl von der Luft (Topic: Heidegger's Critique of German Idealism) Terms Offered: Spring

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Spring 2026 Karl von der Luft (Topic: Heidegger's Critique of German Idealism) Terms Offered: Spring

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29601. Intensive Track Seminar. 100 Units.

In this seminar we engage in an in-depth examination of a focused philosophical topic in a manner akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic.

Instructor(s): Arnold Brooks Terms Offered: Autumn

Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29700. Reading and Research. 100 Units.

Reading and Research.

Terms Offered: Autumn Spring Winter

Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

PHIL 29901. Senior Seminar I. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Hannah McKeown Terms Offered: Autumn

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 2902. Senior Seminar II. 100 Units.

Students writing senior essays register once for PHIL 2901, in the Autumn Quarter, and once for PHIL 2902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Hannah McKeown Terms Offered: Winter

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 2906. The Philosophy of Artificial Intelligence: Mind and Model. 100 Units.

What can reflection upon artificial intelligence teach us about human thought? This question may be asked and understood in many ways. Our concern will be philosophical: the insight we seek is into the nature and structure of thought as it is for the one thinking, as it informs, shapes, or constitutes the life of a thinking being. This course will lay the groundwork for pursuit of our question by (1) introducing and examining the idea of a model of a human intellectual capacity (2) outlining the basic concepts needed for understanding the architecture of the currently most noteworthy form of artificial intelligence-the class of language models known as GPTs, (3) introducing some of the philosophical ideas needed for analyzing the forms of thought that go into human linguistic communication, and finally (4) endeavoring to bring all of these elements together. (B)

Instructor(s): Jason Bridges; Benjamin Callard Terms Offered: Autumn

Prerequisite(s): While some of the philosophical readings are challenging, prior familiarity with philosophy is not a prerequisite.

Equivalent Course(s): PHIL 39906, COGS 23009

PHIL 2907. Philosophy of AI: Tools, Technology, and Human Agency. 100 Units.

The invention of advanced AI technology is often said to introduce a radical change in the human form of life. The course will approach this issue through the philosophy of action. At the center of the class will stand the following three questions: In what sense can artificial intelligence support a form of agency? How does human agency differ from it? And how does human agency change because of it? The class investigates these questions by drawing on the history of the philosophy of technology as well as on contemporary debates on AI in the philosophy of mind, cognitive science, and social theory. The idea that human beings are tool-using animals is found in Aristotle. Two and a half millennia later, in the 19th century, philosophers were confronted with the radical transformation brought about by the ubiquity of machine production in the industrial revolution. This raised fundamental questions about the reach, form, and value of human agency. For instance, does the machine enable the realization of the utopian promise of liberation from toil, or rather the dystopian threat of the wholesale replacement of human beings? Such questions are anticipated in the work of thinkers like Hegel, Kapp, and Marx. In different ways, they taken up in the 20th by philosophers such as Arendt, Heidegger, and Marcuse. Parallel questions are raised today by the radical transformation brought about by artificial intelligence. (A) or (B) and (I) or (II)

Instructor(s): Matthias Haase; Mikayla Kelley Terms Offered: Winter

Equivalent Course(s): PHIL 39907

PHILOSOPHY COURSES

PHIL 10005. Introduction to the Philosophy of Love. 100 Units.

Love is one of the most important, profound things in life; and yet, it is notoriously hard to articulate just what love is. In this course, we will inquire about the nature of love, addressing some of the central questions that have occupied philosophers of love. Why do we love what we love? Who can love, and who can be loved? What does love demand of us, and how can we love well? What is the relationship between love and morality? And what is love? We will seek an understanding of love that can account, in particular, for the central role that love plays in human life - the sense in which it is "what makes the world go 'round.'" We will discuss historical and contemporary philosophical texts, such as Plato's Symposium, bell hooks' all about love, and Harry Frankfurt's The Reasons of Love, as well as literature and film. In the course of our inquiry, we will consider the ways that philosophical reflection - with its focus on conceptual clarity, rational argumentation, and communicative precision - can be enriched by literature and film while, in turn, helping us to better understand literature, film, and life.

Terms Offered: Summer

PHIL 10250. The World of Greek Philosophy. 100 Units.

This course will serve as an introduction to ancient Greek philosophy and literature of the pre-Classical, Classical, and Hellenistic Greek world, and their conceptions that at once influence and differ from our own. In addition to discussing traditional Greek understandings of virtue, honor, and happiness, we will consider how intellectual life was believed to help people find meaning, purpose, and self-fulfillment and shape their ethics. We will recreate the experience of Greek intellectual culture in simulated marketplace disputations and (nonalcoholic) symposia while reading and discussing works from Pre-Socratics, Plato, Aristotle, Sophocles, Euripides, Euclid, and the Stoics, in an effort to understand not just what but how they thought.

Terms Offered: Summer

PHIL 20012. Accelerated Introduction to Logic. 100 Units.

This course provides an introduction to logic for students of philosophy. It is aimed at students who possess more mathematical training than can be expected of typical philosophy majors, but who wish to study logic not just as a branch of mathematics but as a method for philosophical analysis. (II)

Instructor(s): Anubav Vasudevan Terms Offered: Autumn

Prerequisite(s): While no specific mathematical knowledge will be presupposed, some familiarity with the methods of mathematical reasoning and some prior practice writing prose that is precise enough to support mathematical proof will be useful.

Note(s): Students may count either PHIL 20012 or PHIL 20100, but not both, toward the credits required for graduation.

Equivalent Course(s): PHIL 30012

PHIL 20100. Introduction to 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 2025 Ginger Schultheis Spring 2026 Anubav Vasudevan Terms Offered: Autumn Spring

Prerequisite(s): Students may count either PHIL 20100 or PHIL 20012, but not both, toward the credits required for graduation.

Equivalent Course(s): HIPS 20700, PHIL 30000, CHSS 33500

PHIL 20119. Introduction to Wittgenstein. 100 Units.

This course is an introduction to the central ideas of Wittgenstein--in philosophy of language, philosophy of mathematics and logic, philosophy of mind, epistemology, philosophy of religion, metaphilosophy, and other areas of the subject. We will attempt to understand, and to evaluate, these ideas. As part of this attempt, we will explore Wittgenstein's relation to various others figures-among them Hume, Schopenhauer, Frege, and the logical positivists. (B)

Instructor(s): Benjamin Callard Terms Offered: Spring

Equivalent Course(s): FNDL 24311

PHIL 20308. What is Hegelianism? 100 Units.

The seminar will explore the fundamental issues in Hegel's philosophy by means of attention to the texts where he most clearly states his ambitions: his early essay, "The Difference Between Fichte's and Schelling's Systems of Philosophy"; The Introduction to his "Phenomenology of Spirit"; The long Introduction to his "Encyclopedia Logic"; The Preface and Introduction to his "Philosophy of Right," and the Introduction to his "Lectures on Fine Art."

Instructor(s): Robert Pippin Terms Offered: Autumn. Autumn 2024

Prerequisite(s): The course is open to graduate and undergraduate students.

Equivalent Course(s): PHIL 30308, SETH 20308, SETH 30308

PHIL 20606. Spinoza and German Thought. 100 Units.

This course provides an introduction to Spinoza's philosophy and his relation to German thought, both prior to and within German idealism. In addition to carefully reading Spinoza's own writings, we will consider rationalist alternatives to Spinoza's metaphysics, the Pantheism controversy, and the acosmism charge. Beyond Spinoza, authors to be read include Leibniz, Moses Mendelssohn, and Hegel.

Instructor(s): Andrea Ray Terms Offered: Winter. Winter 2025. Not offered in AY 2025-26

Prerequisite(s): Undergrads Only

Equivalent Course(s): SETH 20606, SETH 30606, JWSC 20606, FNDL 20606, GRMN 24606

PHIL 21000. Introduction To Ethics. 100 Units.

In this course, we will read, write, think, and talk about moral philosophy, focusing on Immanuel Kant's Groundwork of the Metaphysics of Morals and work by John Stuart Mill. We will work through our texts with care. We will conclude with a criticism of utilitarianism. (A)

Instructor(s): Candace Vogler Terms Offered: Winter

Equivalent Course(s): FNDL 23107, HIPS 21000

PHIL 21002. Human Rights: Philosophical Foundations. 100 Units.

In this class we explore the philosophical foundations of human rights, investigating theories of how our shared humanity in the context of an interdependent world gives rise to obligations of justice. We begin by asking what rights are, how they are distinguished from other part of morality, and what role they play in our social and political life. But rights come in many varieties, and we are interested in human rights in particular. In later weeks, we will ask what makes something a human right, and how are human rights different from other kinds of rights. We will consider a number of contemporary philosophers who attempt to answer this question, including James Griffin, Charles Beitz, Joseph Raz, Jiewuh Song, Pablo Gilabert, and Martha Nussbaum.

Throughout we will be asking questions such as, "What makes something a human right?" "What role does human dignity play in grounding our human rights?" "Are human rights historical?" "What role does the nation and the individual play in our account of human rights?" "When can one nation legitimately intervene in the

affairs of another nation?" "How can we respect the demands of justice while also respecting cultural difference?" "How do human rights relate to global inequality and markets?" (A)

Instructor(s): Ben Laurence, Pozen Center for Human Rights Instructional Professor Terms Offered: Autumn
Equivalent Course(s): HIST 29319, INRE 31602, MAPH 42002, HMRT 21002, PHIL 31002, HIST 39319, DEMS 21002, HMRT 31002

PHIL 21013. Neo-Aristotelian Moral Philosophy. 100 Units.

What does it take to be a good person? How should we think about good and bad in human life? One prominent strand of thought on these questions is focused on strengths of character, drawing from work by Aristotle. Rather than working directly from Aristotle's writings about ethics and politics, we will think about the aspects of his metaphysics that bear on thought about human nature and good human conduct. We will consider his views on substances, causality, and life as a framework for our thinking. Having thought about humans in general, we will focus our attention on what makes a human being an exemplary one of its kind-virtue-and what makes for a sound human community. In this work, we will pay special attention to contemporary philosophical work that is openly indebted to Aristotle.

Instructor(s): Candace Vogler Terms Offered: Autumn
Equivalent Course(s): PHIL 31013

PHIL 21102. Opera as Idea and As Performance. 100 Units.

Is opera an archaic and exotic pageant for wealthy elites, 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, Former 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 historic 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, one each 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 *Barber of Seville*, Verdi's *Don Carlos*, Puccini's *Madama Butterfly*, Wagner's *Die Meistersinger*, Britten's *Billy Budd*, and Jake Heggie's *Dead Man Walking*. (A)

Instructor(s): Anthony Freud; Martha 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. But enthusiasm is the main thing! Assignments: In general, for each week we will require you to listen carefully to the opera of that week. Multiple copies of the recommended recordings will be available in the library. But you should feel free to use your own recordings, or to buy them, or stream them, if you prefer. The university gives you access to the Metropolitan Opera HD on demand series. There will also be brief written materials assigned, and posted on the course canvas site. No books are required for purchase. Because listening is the main thing, we will try to keep readings brief and to make recommendations for further reading should you want to do more. Class Structure: In general we will each make remarks for about twenty minutes each, then interview the guest of the week, with ample room for discussion. REQUIREMENTS: PhD 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. STUDENTS: PhD 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 admitted up to the number feasible given TA arrangements.

Equivalent Course(s): RETH 51102, MUSI 30716, PLSC 31102, PLSC 21102, PHIL 31102, MUSI 24416

PHIL 21103. Slavery and Race in Early Modern Philosophy. 100 Units.

Between 1600 and 1800, the transatlantic slave trade perpetrated by Europeans reached its height; Ottoman and Barbary Coast slavery along the coast of the Mediterranean were well-known all across Europe. During these two centuries, activists, philosophers and politicians engaged in lively debates about slavery. These debates contain both the origins of our modern conception of equality as well as the modern conception of "race." Our reading of these debates will be guided by several persisting questions: how did the practice of slavery influence our conception of equality? How did debates about the slave trade influence the emergence of modern notions of "race"? Are there things that should be known without argument? And what is the appropriate response to thinking that has "gone off the rails"? Through these questions, we will also engage a meta-philosophical problem about the purpose of doing philosophy. If the failure of many early modern philosophers to unequivocally condemn slavery were a failure of their philosophy, how can philosophy avoid similar mistakes today? By contrast, if the early modern philosophers' failure to condemn slavery were "merely" a failure of cultural prejudices or false empirical beliefs, does philosophy still have anything relevant to say against injustice? (A)

Instructor(s): Laurenz Ramsauer Terms Offered: Winter

PHIL 21104. Introduction to Philosophy through Taylor Swift. 100 Units.

This will be an introduction to philosophy through the music of Taylor Swift. We'll explore a range of philosophical themes using Swift's lyrics as a starting point. Such themes include the nature of love and desire, the ethics of fantasy, memory and nostalgia, revenge, aesthetics, and autonomy. No prior experience with philosophy required, nor does one have to be a Swiftie. (A)

Instructor(s): Mikayla Kelley Terms Offered: Spring

PHIL 21115. Thinking and Being (revisited) 100 Units.

TBD

Instructor(s): I. Kimhi Terms Offered: Autumn

Equivalent Course(s): SETH 51115

PHIL 21203. Introduction to Philosophy of Law. 100 Units.

This course will be an introduction to the philosophy of law. The first third will cover some historical classics: Plato's *Crito*, and selections from Aristotle's *Nicomachean Ethics*, Kant's *Doctrine of Right*, Hegel's *Outline of the Philosophy of Right*, and Austin's *The Province of Jurisprudence Determined*. The second third of the course will cover some classics of postwar Anglo-American jurisprudence, including selections from H.L.A. Hart, Ronald Dworkin, Richard Posner, and Ernest Weinrib. The final third of the course will explore in a little further detail philosophical problems that arise in the following areas: the philosophy of tort law, theories of constitutional interpretation, and feminist jurisprudence. (A)

Instructor(s): Laurenz Ramsauer Terms Offered: Winter

PHIL 21213. Literature and Philosophy: Knowing, Being, Feeling. 100 Units.

Modern theories of the subject - theories that answer the questions of what we are, how we are, and how we relate to others - have their roots in the seventeenth and eighteenth centuries. Philosophers of the era, finding themselves free to diverge from classical accounts of the human and its world, pursued anew such questions as: What is the mind and how does it come by its ideas? How do we attain a sense of self? Are we fundamentally social creatures, or does the social (at best) represent a restriction on our animal drives and passions? Literature, meanwhile, examined these questions in its own distinct manner, and in doing so witnessed what many scholars recognize as the birth of the novel - a genre for which accounts of the subject are of central importance. This interdisciplinary course will read widely in Early Modern and "Enlightenment" literature and philosophy to better understand the roots of contemporary accounts of the subject and the social. Philosophical readings will include texts by John Locke, David Hume, Adam Smith, Mary Astell, Thomas Reid, Marya Schechtman, and Stephen Darwall. Literary readings will include Richard Steele, Alexander Pope, Horace Walpole, Eliza Haywood, John Cleland, Ignatius Sancho, Laurence Sterne, and Jane Austen. (A)

Instructor(s): Andrew Pitel; Tristan Schweiger Terms Offered: Winter

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): MAPH 41213, ENGL 41213, ENGL 21213, PHIL 41213

PHIL 21304. Introduction to Type Theory. 100 Units.

Type theory is a new way of thinking about logic in which proofs are associated with computational verifications. It revolves around the Curry-Howard correspondence, which connects the idea of proof with the idea of computation. This class will introduce students both to the mathematical and philosophical issues involved in this way of looking at logic. In particular, the Curry-Howard correspondence will be examined in both simple and complex forms, culminating in versions of the Curry-Howard correspondence for classical logic that involve lambda calculi of catching and throwing exceptions, as well versions of the Curry-Howard correspondence for higher order logic that involve dependent type theory. This will all be used to give a novel account of the meaning of the logical connectives, as well as a different way of viewing the fundamental difference between intuitionistic and classical logic. The course will use notes from a forthcoming book, and students without knowledge of the lambda calculus are advised to contact the professor for some preparatory reading. The class is suitable for those who already have a working familiarity with the ideas of elementary logic. (B) (II)

Instructor(s): Kevin Davey Terms Offered: Winter

Equivalent Course(s): PHIL 31304

PHIL 21412. Analytic Thomism: Philosophical Anthropology. 100 Units.

Neo-Aristotelian analytic philosophical work in ethics and in the philosophy of mind treats developing a proper understanding of human nature as central to understanding the character and place of rationality in our lives, what it is for human beings to be in right relations with themselves and one another, and those qualities of character crucial to human happiness. In this course, we will consider new work in analytic neo-Aristotelian philosophy alongside Aquinas's understanding of the human being. For Aquinas, the human being is the intellectual animal-the highest sort of animal and the lowest of intellectual creatures. Human beings have distinctive strengths and challenges on this view, and turning to Aquinas sheds a new light on contemporary philosophical work.

Instructor(s): Candace Vogler Terms Offered: Spring

PHIL 21518. Liberation and Enlightenment. 100 Units.

The purpose of this course is to explore the relationship between the project of human freedom-the project of liberation-and the idea of enlightenment. The main theme is a question: Is liberation simply a matter of enlightenment? That is, does freedom come from a special kind of profound knowledge? Affirmative answers to this question can be found in many places across the world and history, from Gautama the Buddha and the Stoic Epictetus to Francis Bacon and Immanuel Kant. Others have insisted that enlightenment, while part of liberation, is not reducible to it: liberation is a social, economic, and political process, facilitated by a kind of realization about one's lack of freedom, but not reducible to it. This kind of thought is also ubiquitous: from Marcus Garvey and Frederick Douglass to Angela Davis and Catherine MacKinnon. Still others have been skeptical of enlightenment: most famously, Frankfurt school theorists Max Horkheimer and Theodore Adorno.

At stake in this debate is a set of fundamental questions about the human condition and what one is to do with one's life. Why, for example, are we supposedly unfree? After all, many people—including many of you considering enrolling in this class—have relative freedom of bodily movement, the ability to choose when and where to eat your next meal, or whom to love. But all of these thinkers agree that we—all of us, from the college student to the political prisoner to the head of state—are unfree. Why? (A)

Instructor(s): John Proios Terms Offered: Winter

Equivalent Course(s): PHIL 31518

PHIL 21609. Topics in Medical Ethics. 100 Units.

Decisions about medical treatment and medical policy often have profound moral implications. Taught by a philosopher and a historian, this course will examine such issues as paternalism, autonomy, informed consent, assisted suicide, abortion, organ markets, and distributive justice in health care. (A)

Instructor(s): Dan Brudney, Michael Rossi Terms Offered: Autumn

Prerequisite(s): Third or fourth year standing.

Equivalent Course(s): HIST 25123, HIPS 21609, HLTH 21609, BPRO 22612

PHIL 21626. Human Heterogeneity. 100 Units.

People differ from one another, and some of those differences really matter—for working together, for understanding each other, and for shaping who we are. Which differences have philosophical significance, and why? This course explores both the obvious social categories—race, gender, class, culture—and the more elusive, fine-grained differences that challenge the conceit of a universal human nature. Drawing on philosophical, sociological, and literary texts, we'll investigate how conversation can bridge (or deepen) these gaps, ultimately asking what it means to truly understand someone whose experience may be radically unlike our own.

Instructor(s): Agnes Callard Terms Offered: Autumn

Equivalent Course(s): SIGN 21626, PHIL 31626

PHIL 21627. Modernism and the Meaning of Life. 100 Units.

In the early part of the 20th Century, novelists from all over Europe converged on the thought that humanity was in some kind of crisis: culture had broken. In this class, we will read classics of modernist literature by James Joyce, Robert Musil, Fernando Pessoa, Virginia Woolf, Hermann Broch, Wallace Stevens, alongside philosophical and critical texts by William James, Martin Heidegger, Walter Benjamin, Georg Lukacs, Robert Pippin and others. Our goal will be to try to understand what has changed for us: what is the new problem of the meaning of life?

Instructor(s): Agnes Callard Terms Offered: Winter

Equivalent Course(s): PHIL 31627

PHIL 21727. Plato and his Predecessors. 100 Units.

A close reading of Plato's *Hippias Major*, *Protagoras*, and *Gorgias*. (A)

Instructor(s): Sean Kelsey Terms Offered: Winter

PHIL 21730. Aristotle's Metaphysics. 100 Units.

Aristotle's *Metaphysics* is one of the most difficult and rewarding texts in the philosophical tradition. It attempts to lay out the goals, methods, and primary results of a science Aristotle calls "first philosophy." First philosophy is the study of beings just insofar as they are beings (as opposed to physics, which studies beings insofar as they come to be, pass away, or change), and if completed it would stand as the most fundamental and general science. Our aim will be to understand: if and how such a science is possible, what the principles of such a science are, what being is, which beings are primary, and what are the causes of being qua being. We will discuss the *Metaphysics* as a whole, but focus on A-B, Γ, Z, H, Θ, and Λ. Our approach will be "forest," rather than "tree" oriented, preferring in most cases a coherent overview to close reading. (B)

Instructor(s): Arnold Brooks Terms Offered: Spring

Prerequisite(s): "Plato's Theory of Forms" (Winter 2026) would be an excellent preparation for this course.

History of Philosophy I: Ancient Greek and Roman Philosophy (PHIL 25000) is recommended but not required.

Equivalent Course(s): PHIL 31730

PHIL 22212. Fundamental Concepts of Psychoanalysis. 100 Units.

This seminar will introduce some of the central concepts of psychoanalysis: Mourning and Melancholia, Repetition and Remembering, Transference, Neurosis, the Unconscious, Identification, Psychodynamic, Eros, Envy, Gratitude, Splitting, Death. The central theme will be how these concepts shed light on human flourishing and the characteristic ways we fail to flourish. Readings from Plato, Aristotle, Freud, Loewald, Lacan, Melanie Klein, Betty Joseph, Hanna Segal and others.

Instructor(s): Jonathan Lear; Dr. Alfred Margulies Terms Offered: Spring, Spring 2025

Prerequisite(s): Instructor's consent is required for all students.

Equivalent Course(s): PHIL 51413, FNDL 22212, SCTH 55512

PHIL 22310. The Political Philosophy of the Labor Movement. 100 Units.

Is the labor movement a proper subject for political philosophy? What would it be to develop a political philosophy of labor unions? In this course, we will explore the relationship of unions to class interests, to ideas of justice and solidarity, and to the critique of capitalism. We will consider the contradictions that arise from the fact that unions are institutions embedded in capitalist relations of production, while simultaneously being part of a movement that contests and challenges the terms of those very relations. We will explore the idea that under certain conditions, unions can be conceived of as agents of change involved in political projects oriented

to overcoming injustices related to class. Time permitting, we will also explore the complex relationship of class-based political projects to injustices of race and gender.

Instructor(s): Ben Laurence Terms Offered: Autumn

Equivalent Course(s): HMRT 33310, HMRT 22310

PHIL 22745. Moral Meanings in the Novels of Henry James. 100 Units.

The seminar will consist in a close reading of two of Henry James's great last novels, *The Ambassadors* and *The Golden Bowl*. The novels are widely regarded as the finest examples of English literary prose, composed in James's distinctive (and "difficult") late style. But the novels also require intense attention to a wide range of philosophical issues. These issues arise in James's attempt to portray human experiences of one's own mindedness and judgements as well as experiences of others in a social context James understands as historically distinctive: the decline of authoritative European moral conventions and the adequacy of the new conventions arising in American capitalism and consumerism. (What does "decline" mean in such a context and what could count as adequacy or inadequacy?) Many of the emerging issues involve both psychological and moral dimensions: how should we understand why someone would "change his mind" about fundamental matters of principles? What is self-deceit and why is it so prominent in the novels? How is self-deceit different from willful self-blindness and self-opacity? What counts as genuine self-knowledge? What is the relation between intelligence and virtue? What could require self-renunciation in the service of some ideal? Throughout, we shall be concerned with how the treatment of such issues in the novels could be considered a "philosophic" treatment in literary form rather than traditional philosophical analysis.

Instructor(s): Robert Pippin Terms Offered: Spring

Equivalent Course(s): SETH 32745, PHIL 32745

PHIL 22910. Mind and Reality. 100 Units.

This course brings together the philosophy and the sciences of the mind to examine fundamental questions about our subjective experience of the world, ourselves, and others such as: What is consciousness? Do we all experience and represent the world in the same way? Can we know other minds? What is it like to be other animals? Can machines perceive, think, or feel? The first half of the course challenges the naïve impression that our conscious experience of reality is a passive and accurate reflection of how the world is. By introducing a range of scientific phenomena such as visual illusions, false memories and cognitive biases, the lectures will engage students in analyzing how our experience of an external and internal reality is actively constructed by our minds. Besides lectures, we will do field trips to several museum exhibits to explore hands-on the complexity and error-proneness of our mental processes. The second half of the course delves into ancient and contemporary philosophical thought on the nature of mental representation, self-consciousness, and knowledge of other minds. We will examine how fundamental questions about the nature of our minds can be addressed through philosophical analysis and thought experiments, but also in film, science-fiction, and visual arts.

Terms Offered: Summer

PHIL 22960. Bayesian Epistemology. 100 Units.

Epistemology is the study of belief, and addresses questions like "what are we justified in believing?" and "when does a belief count as knowledge?" This course will provide an overview of Bayesian epistemology, which treats belief as coming in degrees, and addresses questions like "when does rationality require us to be more confident of one proposition than another?", "how should we measure the amount of confirmation that a piece of evidence provides for a theory?", and "which actions should we choose, based on our judgments about how probable various consequences are?" (B) (II)

Instructor(s): Mikayla Kelley Terms Offered: Spring

Prerequisite(s): Logic or some other college level mathematics course.

Equivalent Course(s): PHIL 32960

PHIL 22961. 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) (II)

Instructor(s): Ginger Schultheis Terms Offered: Autumn

Equivalent Course(s): PHIL 32961

PHIL 23000. Introduction to Metaphysics and Epistemology. 100 Units.

In this course we will explore some of the central questions in epistemology and metaphysics. In epistemology, these questions will include: What is knowledge? What facts or states justify a belief? How can the threat of skepticism be adequately answered? How do we know what we (seem to) know about mathematics and morality? In metaphysics, these questions will include: What is time? What is the best account of personal identity across time? Do we have free will? We will also discuss how the construction of a theory of knowledge ought to relate to the construction of a metaphysical theory--roughly speaking, what comes first, epistemology or metaphysics? (B)

Instructor(s): Benjamin Callard Terms Offered: Spring

PHIL 23207. Phenomenology and Existentialism. 100 Units.

This course introduces students to key concepts, texts, and figures from the phenomenological tradition as it emerged and developed in Germany and France over the late-19th and 20th centuries. Students will engage with questions of intentionality, temporality, embodiment, finitude, and meaning-making. The course will pay particular attention to continuities and discontinuities between key figures. Major figures covered include Edmund Husserl, Edith Stein, Martin Heidegger, Hans-Georg Gadamer, Hannah Arendt, Maurice Merleau-Ponty, Simone de Beauvoir, Frantz Fanon, and Jean-Paul Sartre. (B)

Instructor(s): Magnus Ferguson Terms Offered: Spring

Prerequisite(s): At least one previous course in philosophy.

Equivalent Course(s): RLST 23207, PHIL 32307

PHIL 23208. What is the Meaning of Life? An Introduction to Existentialism. 100 Units.

How can I live a meaningful human life? What does it mean to be authentic, and why do our lives often feel inauthentic? Am I really free to choose my own life? How can we face the threat of nihilism that emerges in a modern, secular world? These were just some of the questions that gripped existentialist thinkers like Jean-Paul Sartre, Simone De Beauvoir, and Albert Camus in the wake of the horrors of World War II. Rejecting the idea that philosophy should be detached from the world, these thinkers found philosophical significance in everyday experiences such as boredom, embodiment, anxiety, despair, and angst. Most of all, they passionately sought an answer to the question: how should we live? This course will serve as a broad introduction to the rich tradition of existentialist thought. We will read the central texts in this philosophical tradition, and explore existentialist themes by engaging with film and literature. Beginning with Kierkegaard and Nietzsche, the 'fathers' of the existentialist tradition, we will consider their critiques of traditional morality and religion as guides to a good human life before going on to explore the flowering of existentialist thought in the 20th-century, reading thinkers such as Heidegger, Merleau-Ponty, Camus, Kafka, Sartre, De Beauvoir, and Fanon. Along the way we will grapple with existentialist idea about the nature of freedom, responsibility, alienation, meaning, death, and the absurd. No previous background in philosophy will be required.

Terms Offered: Summer

PHIL 23401. Philosophy and Science Fiction. 100 Units.

How do we know whether our perceptual experiences really are of a real world outside of us? What determines the identity of a person over time? What does it take to be conscious, and how can we tell whether someone or something is? Could radically different languages lead to radically different forms of experience and thought? These are key questions in the philosophical fields of epistemology, Metaphysics, Philosophy of Mind, and Philosophy of Language. In this course, we'll explore these questions (and more) as they arise in works of science fiction and consider the main philosophical proposals for tackling them with an eye to these works. The main works with which we'll engage will be the films "The Matrix," "Moon," "Ex Machina," and "Arrival," though there will be many supplementary works of science fiction. Philosophical readings will be drawn from both historical and contemporary sources. (B)

Instructor(s): Ray Briggs Terms Offered: Winter

Equivalent Course(s): PHIL 33403

PHIL 23404. Science and Values. 100 Units.

Ever since the establishment of modern science, a central topic of discussion is whether and how scientific reasoning differs from political, moral, or philosophical reasoning. One of the traditionally identified unique features of science is its 'ideal' of being 'value-free'. The value-free ideal of science states that scientific reasoning from evidence to theory should not be influenced by social, political, or moral values. In recent decades numerous philosophers of science have concerted that the value-free ideal of science is neither attainable nor desirable. Some of the motivations for this criticism are to promote traditionally underrepresented perspectives such as feminism in science and to rethink the social and moral responsibilities of scientists beyond those understood under scientific integrity. The main upshot of this critique is that scientific objectivity must be redefined in a way that does not imply value-freedom. This course will give an outlook on the central ideas and concepts in the science and values debate and beyond it. The core philosophical discussion will focus on the main arguments for the untenability or undesirability of the value-free ideal and their criticisms. The broader context of discussion will include topics such as the science-society relationship, how scientific expertise and scientifically informed policy relate to democratic governance, public trust in science, and misinformation. (B)

Instructor(s): Duygu Uygun Tunc Terms Offered: Spring

Prerequisite(s): One previous philosophy course. Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): HIPS 23404, CHSS 33404, PHIL 33404

PHIL 23409. Introduction to Heidegger. 100 Units.

An introduction to the most important elements of Heidegger's philosophy, including: his account of the distinctness of human existence, his basic ontological theory, his account of Western modernity, his philosophy of art, and his relation to other philosophers, especially to Nietzsche.

Instructor(s): R. Pippin Terms Offered: Autumn

Note(s): Prior work in philosophy is advisable.

Equivalent Course(s): PHIL 33409, SETH 33901

PHIL 23417. Plato's Theory of Forms. 100 Units.

Plato's theory of forms is perhaps the first complete philosophical idea in the Greek tradition. It is so fundamental to the activity of philosophy, that the entire subject might be summarized as "a series of alternatives to Plato's theory of Forms." We sketch out the development of this theory from its earliest presentations in dialogues like the Republic through Plato's own reconsideration of the theory in Parmenides, to the late presentations of the theory in Sophist and Philebus. (B)

Instructor(s): Arnold Brooks Terms Offered: Winter

Prerequisite(s): This course is intended as a standalone course but it constitutes excellent preparation for Aristotle's Metaphysics (Spring 2026). History of Philosophy I: Ancient Greek and Roman Philosophy (PHIL 25000) is recommended but not required.

Equivalent Course(s): PHIL 33417

PHIL 24103. First-Personal Memory: Locke, Freud, and Wittgenstein. 100 Units.

At the start of the quarter, we'll distinguish an investigation of remembering, understood as something that a person does, from the kind of subpersonal inquiry into mechanisms of encoding, storage, and retrieval that figure in cognitive scientific accounts of "memories" (in one sense of this term that will need elucidation). Our investigation will be of the former sort. In pursuing it, we'll explore connections between remembering and consciousness, i.e., between the sort of conscious awareness that I ordinarily enjoy of my current thoughts, feelings, experiences, etc., on the one hand, and the sort of awareness I have of my past thoughts, feelings, and experiences (i.e., those that I've not forgotten), on the other. Amongst our aims will be to gain an understanding of: (1) what Locke gets right when he suggests that "consciousness can be extended backwards to [a] past Action or Thought"; (2) what Freud gets right when he suggests that a person may come to remember, and so be able to give voice to, an experience that had previously been unconscious; and (3) how a person's relations to her past are formally different from the relations a non-linguistic animal can bear to its past. Prerequisites: Although this course has no official prerequisites, it is not an introduction to philosophy. You'll have an easier time in it if you've already studied some epistemology or metaphysics and, ideally, spent some time engaged with the work of Wittgenstein or Freud. (B) (IV)

Instructor(s): David Finkelstein Terms Offered: Autumn

Equivalent Course(s): PHIL 34103

PHIL 24261. Kant's Ethical Theory. 100 Units.

A study of the moral philosophy of Immanuel Kant as presented in his Groundwork of the Metaphysics of Morals, Critique of Practical Reason, Metaphysics of Morals, and Religion Within the Boundaries of Mere Reason. (A) (IV)

Instructor(s): Thomas Pendlebury Terms Offered: Autumn

Equivalent Course(s): PHIL 34261

PHIL 24709. Morality and Psychology in the Films of Ingmar Bergman. 100 Units.

The films of the Swedish director Ingmar Bergman are among the most powerful, complicated, and philosophically sophisticated portrayals of moral and religious and failed moral and religious life in the twentieth century. Bergman is especially concerned with crisis experiences and with related emotional states like anguish, alienation, guilt, despair, loneliness, shame, abandonment, conversion, and the mystery of death. We will watch and discuss eight of his most important films in this course with such issues in mind: Wild Strawberries (1957), The Virgin Spring (1960), Winter Light (1963), Persona (1966), Shame (1968), Cries and Whispers (1973), Autumn Sonata (1978), Fanny and Alexander (1982). (A)

Instructor(s): Robert Pippin Terms Offered: Spring, Spring 2025

Prerequisite(s): Instructor's permission is required for all students.

Equivalent Course(s): PHIL 34709, GRMN 34709, CMST 38005, FNLD 24709, SCTH 38005, GRMN 24709

PHIL 25000. History of Philosophy I: Ancient Philosophy. 100 Units.

An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.

Instructor(s): John Proios Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): CLCV 22700

PHIL 25102. Aquinas on Justice. 100 Units.

Aquinas regards justice as the preeminent moral virtue, and in the Summa theologiae he devotes more Questions to it than to any other virtue (II-II, qq. 57-79). With occasional help from other passages of his, and with an eye to his sources (especially Aristotle) and to later thinkers, we will first work through his general accounts of the object of justice (ius—the just or the right), justice as a virtue, the nature of injustice, and the distinction between distributive and commutative justice. Then, as time permits, we will discuss selected texts on more specific topics such as judicature, restitution, partiality, murder, theft, verbal injuries, fraud, and usury. (A)

Instructor(s): Stephen Brock Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): FNLD 24304

PHIL 25104. Aristotle's De Anima. 100 Units.

A careful study of Aristotle's De Anima in its entirety. (B)

Instructor(s): Sean Kelsey Terms Offered: Autumn
 Equivalent Course(s): PHIL 35104

PHIL 25120. Introduction to Philosophy of Religion. 100 Units.

This course explores the Western philosophical tradition of reasoned reflection on religious belief. Our questions will include: what are the most important arguments for, and against, belief in God? How does religious belief relate to the deliverances of the sciences, in particular to evolutionary theory? How can we reconcile religious belief with the existence of evil? What is the relationship between religion and morality? In attempting to answer these questions we will read work by Plato, Augustine, Anselm, Nietzsche, and Freud, as well as some recent texts. (B)

Instructor(s): Benjamin Callard Terms Offered: Winter

PHIL 25405. Feminist Political Philosophy. 100 Units.

Feminist political philosophy has a two-fold history: both as a persistent critique of canonical political philosophy, as well as generative of new models of justice altogether. This course will be an exploration of the two sides of the history of feminist political philosophy. We will begin with a survey of feminist critiques of the canon, including from liberal feminism, Black feminist philosophy, and Marxist feminist philosophy. We will then move on to the positive accounts that have come out of this tradition, asking whether new models of the state, of the person, and of gender are required in order to construct theories that adequately represent what justice requires in a world with gender-based oppression. We will read philosophers such as Rousseau, Marx, Engels, John Rawls, Susan Okin, Mary Wollstonecraft, Catherine Mackinnon, and Christine Delphy. (A)

Instructor(s): Tyler Zimmer Terms Offered: Winter

Equivalent Course(s): GNSE 20108, HIPS 25405, PHIL 35405, GNSE 30108

PHIL 25605. Life, A Life. 100 Units.

This course is about the aims of human life. We address the question through two contrasting conceptions of life: 1) life in the sense of an ongoing activity-and its associated values of pleasure, enlightenment, and happiness, and 2) life in the sense of a biographical story-and its associated values of achievement, glory, meaning, and purpose. We will attempt to understand how these two conceptions of life are compatible, and if one or the other is prior. Readings include: Aristotle, Nietzsche, Kierkegaard, William James, Bernard Williams, Iris Murdoch, and Jonathan Lear. (A)

Instructor(s): Arnold Brooks Terms Offered: Spring

Equivalent Course(s): HIPS 25605, PHIL 35605, CHSS 35605

PHIL 25714. An Introduction to Wittgenstein's Tractatus. 100 Units.

This will be an introductory course on Wittgenstein's Tractatus. The seminar will be organized around the following proposal: the book is meant to reveal the sort of understanding that is at stake whenever a philosophical problem arises. It teaches that such understanding is not a form of knowledge - and in particular not scientific knowledge- of whether or why something is the case. Its clarification of the sort of understanding at issue here allows for a reading according to which the Tractatus, contrary to what most commentators assume, seeks to affirm rather than to cancel philosophy. It affirms it as a fundamental concern with understanding distinct from science or from reason.

Instructor(s): Irad Kimhi Terms Offered: Autumn. Autumn 2024

Prerequisite(s): Background in philosophy for Undergrads.

Note(s): Undergrads require the Instructor's consent to register.

Equivalent Course(s): SETH 35714, PHIL 35714, FNDL 25714, SETH 25714

PHIL 25716. The Linguistic Turn in Philosophy (Language, Meaning, Being) 100 Units.

How did philosophy come to be understood in the twentieth century as a special concern with our language? We shall deal with this question by studying the central philosophical approaches to language and philosophy (Frege, Wittgenstein, Carnap, Quine, Davidson, Dummett, McDowell).

Instructor(s): Irad Kimhi Terms Offered: Winter. Winter 2025

Prerequisite(s): Consent Required for Undergraduate Students.

Equivalent Course(s): SETH 35716, FNDL 25716, PHIL 35716

PHIL 25717. Language, Computing, Technology. 100 Units.

A.M Turing opens his essay COMPUTING MACHINERY AND INTELLIGENCE as follows: 'I propose to consider the question, "Can machines think?" This should begin with definitions of the meaning of the terms "machine" and "think."' We shall accordingly address the question "Can machines think?" by thinking about machines and thinking. Readings include: from L. Wittgenstein's writings on mathematics (his dialogue with Turing and his response to Gödel incompleteness proof,) and Heidegger's the Question Concerning Technology.

Instructor(s): Irad Kimhi Terms Offered: Winter

Equivalent Course(s): SETH 35717, PHIL 35717

PHIL 25733. Heidegger and the Gods (I): Philosophy and Theology. 100 Units.

This seminar marks the beginning of a triad - (II) Philosophy and Poetry, (III) Philosophy and Politics - which confronts Heidegger's thinking with particular attention to the question of what significance it attaches to the gods and to the divine after the "death of God" - from the early encounter with Christian theology; to the expectation of the "last God as beginning"; to the conception of the "fourfold" of heaven and earth, mortals and

divinities; to the saying "Only a God can save us." At the center will be Heidegger's appeal to Hölderlin's poetry; the consequences for philosophy and politics will form the vanishing point.

Instructor(s): Heinrich Meier Terms Offered: Spring

Equivalent Course(s): FNDL 25750, GRMN 35750, SCTH 35750, DVPR 35750, PHIL 35733

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. 100 Units.

A study of conceptions of the relation of the human intellect to reality in medieval and early modern Europe. Figures studied include Aquinas, Duns Scotus, Descartes, Elisabeth of the Palatinate, Conway, Locke, Leibniz, Hume, and Kant.

Instructor(s): Thomas Pendlebury Terms Offered: Winter

Prerequisite(s): Completion of the general education requirement in humanities required; PHIL 25000 recommended.

Equivalent Course(s): MDVL 26000, HIPS 26000

PHIL 26520. Mind, Brain and Meaning. 100 Units.

What is the relationship between physical processes in the brain and body and the processes of thought and consciousness that constitute our mental life? Philosophers and others have puzzled over this question for millennia. Many have concluded it to be intractable. In recent decades, the field of cognitive science--encompassing philosophy, psychology, neuroscience, computer science, linguistics, and other disciplines--has proposed a new form of answer. The driving idea is that the interaction of the mental and the physical may be understood via a third level of analysis: that of the computational. This course offers a critical introduction to the elements of this approach, and surveys some of the alternative models and theories that fall within it. Readings are drawn from a range of historical and contemporary sources in philosophy, psychology, linguistics, and computer science. (B) (II)

Instructor(s): Melinh Lai; Zach Lebowksi Terms Offered: Autumn Winter

Equivalent Course(s): LING 26520, PHIL 36520, LING 36520, EDSO 20001, COGS 20001, COGS 30001, PSYC 26520, EDSO 30001, SIGN 26520, PSYC 36520

PHIL 27000. History of Philosophy III: Kant and the 19th Century. 100 Units.

TBA

Instructor(s): Matthias Haase Terms Offered: Spring

PHIL 27200. 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 is 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.

Instructor(s): Andrew Pitel Terms Offered: Spring

Prerequisite(s): Open to undergraduate and MA students, and all others with consent.

Equivalent Course(s): PHIL 47200, MAPH 47200

PHIL 27328. Friedrich Nietzsche: The Gay Science. 100 Units.

The Gay Science is the only work that Nietzsche wrote and published before and after the Zarathustra experiment of 1883-1885. It first appeared in 1882, ending with the last aphorism of Book IV and anticipating verbatim the opening of Thus Spoke Zarathustra. In 1887 Nietzsche republished The Gay Science and added a substantial new part: Book V looks back to "the greatest recent event" announced by The Gay Science of 1882, "that 'God is dead.'" I shall concentrate my interpretation on books IV and V, the only books of The Gay Science for which Nietzsche provided titles: "Sanctus Januarius" and "We Fearless Ones." And I shall pay special attention to the impact of the Zarathustra endeavor, which separates and connects these dense and carefully written books.

Instructor(s): Heinrich Meier Terms Offered: Spring, Spring 2025

Prerequisite(s): Undergraduates Need Instructor's Permission to Register.

Note(s): The seminar will take place in Foster 505 on Mondays and Wednesdays, 10:30 a.m. – 1:20 p.m.*, during the first five weeks of the term (March 24 – April 23, 2025).

Equivalent Course(s): PHIL 37328, SCTH 37327, FNDL 27328, GRMN 37327

PHIL 27380. The Ethics of Immigration. 100 Units.

Immigration is quickly becoming one of the defining controversies of our age, and it is increasingly common for states to restrict the movement of people across borders. But should we say that nation states have the right to exclude non-members in the first place? If so, what is the basis of that right? If not, should we say that immigration controls of any kind are at odds with justice? And is there a compelling case for the exclusion of immigrants that depends on a commitment to preserving national culture or managing the demographics of a national population? As we'll see, these questions touch on fundamental issues in political philosophy: the nature of citizenship and its relationship to culture, the source of legitimate authority, the justifiability of state coercion, the content and justification of rights. Readings will be drawn from the contemporary philosophical literature on immigration. (A)

Instructor(s): Tyler Zimmer Terms Offered: Autumn

Equivalent Course(s): HMRT 27380

PHIL 27507. Introduction to Kant: The First Critique. 100 Units.

This course will be an intensive introduction to the Critique of Pure Reason by Immanuel Kant.

Instructor(s): Maya Krishnan Terms Offered: Autumn
Equivalent Course(s): PHIL 37507

PHIL 27523. Reading Kierkegaard. 100 Units.

This will be a discussion-centered seminar that facilitates close readings two texts: Philosophical Fragments and Concluding Unscientific Postscript. Each of these texts is officially by the pseudonymous author Johannes Climacus. But the author of that author is Soren Kierkegaard. Topics to be considered will include: What is subjectivity? What is objectivity? What is irony? What is humor? What is the difference between the ethical and the religious? What is it to become and be a human being? We shall also consider Kierkegaard's form of writing and manner of persuasion. In particular, why does he think he needs a pseudonymous author? (IV)

Instructor(s): Jonathan Lear Terms Offered: Winter

Prerequisite(s): This course is intended for undergraduate majors in Philosophy and Fundamentals and graduate students in Social Thought and Philosophy. Permission of instructor required.

Equivalent Course(s): SETH 37523, SETH 27523, FNDL 27523, PHIL 37523

PHIL 29200. Junior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Spring 2026 Karl von der Luft (Topic: Heidegger's Critique of German Idealism) Terms Offered: Spring

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29300. Senior Tutorial. 100 Units.

Junior/Senior Tutorial. For topic and other information, please visit <https://philosophy.uchicago.edu/courses>.

Instructor(s): Spring 2026 Karl von der Luft (Topic: Heidegger's Critique of German Idealism) Terms Offered: Spring

Prerequisite(s): Open only to intensive-track and philosophy majors.

Note(s): Junior and Senior sections meet together. No more than two Tutorials may be used to meet program requirements.

PHIL 29601. Intensive Track Seminar. 100 Units.

In this seminar we engage in an in-depth examination of a focused philosophical topic-in a manner akin to that of a graduate seminar. Readings are challenging, but there is no presumption of prior expertise in the course topic.

Instructor(s): Arnold Brooks Terms Offered: Autumn

Prerequisite(s): Open only to third-year students who have been admitted to the intensive track program.

PHIL 29700. Reading and Research. 100 Units.

Reading and Research.

Terms Offered: Autumn Spring Winter

Prerequisite(s): Consent of Instructor & Director of Undergraduate Studies. Students are required to submit the college reading and research course form.

PHIL 29901. Senior Seminar I. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Hannah McKeown Terms Offered: Autumn

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29902. Senior Seminar II. 100 Units.

Students writing senior essays register once for PHIL 29901, in the Autumn Quarter, and once for PHIL 29902, in the Winter Quarter. The Senior Seminar meets for two quarters, and students writing essays are required to attend throughout.

Instructor(s): Agnes Callard; Tyler Zimmer; Hannah McKeown Terms Offered: Winter

Prerequisite(s): Consent of Director of Undergraduate Studies.

Note(s): Required and only open to fourth-year students who have been accepted into the BA essay program.

PHIL 29906. The Philosophy of Artificial Intelligence: Mind and Model. 100 Units.

What can reflection upon artificial intelligence teach us about human thought? This question may be asked and understood in many ways. Our concern will be philosophical: the insight we seek is into the nature and structure of thought as it is for the one thinking, as it informs, shapes, or constitutes the life of a thinking being. This course will lay the groundwork for pursuit of our question by (1) introducing and examining the idea of a model of a human intellectual capacity (2) outlining the basic concepts needed for understanding the architecture of the currently most noteworthy form of artificial intelligence-the class of language models known as GPTs, (3) introducing some of the philosophical ideas needed for analyzing the forms of thought that go into human linguistic communication, and finally (4) endeavoring to bring all of these elements together. (B)

Instructor(s): Jason Bridges; Benjamin Callard Terms Offered: Autumn

Prerequisite(s): While some of the philosophical readings are challenging, prior familiarity with philosophy is not a prerequisite.

Equivalent Course(s): PHIL 39906, COGS 23009

PHIL 29907. Philosophy of AI: Tools, Technology, and Human Agency. 100 Units.

The invention of advanced AI technology is often said to introduce a radical change in the human form of life. The course will approach this issue through the philosophy of action. At the center of the class will stand the following three questions: In what sense can artificial intelligence support a form of agency? How does human agency differ from it? And how does human agency change because of it? The class investigates these questions by drawing on the history of the philosophy of technology as well as on contemporary debates on AI in the philosophy of mind, cognitive science, and social theory. The idea that human beings are tool-using animals is found in Aristotle. Two and a half millennia later, in the 19th century, philosophers were confronted with the radical transformation brought about by the ubiquity of machine production in the industrial revolution. This raised fundamental questions about the reach, form, and value of human agency. For instance, does the machine enable the realization of the utopian promise of liberation from toil, or rather the dystopian threat of the wholesale replacement of human beings? Such questions are anticipated in the work of thinkers like Hegel, Kapp, and Marx. In different ways, they taken up in the 20th by philosophers such as Arendt, Heidegger, and Marcuse. Parallel questions are raised today by the radical transformation brought about by artificial intelligence.

(A) or (B) and (I) or (II)

Instructor(s): Matthias Haase; Mikayla Kelley Terms Offered: Winter

Equivalent Course(s): PHIL 39907

