

# PHILOSOPHY

## (AS) {PHIL}

### Introductory Courses

**L/R 001. Introduction to Philosophy. (C)** Humanities & Social Science Sector. Class of 2010 & beyond. Detlefsen, Singer, Weisberg. Also fulfills General Requirement in History & Tradition for Class of 2009 and prior. Freshman Seminar sections offered

Philosophers ask difficult questions about the most basic issues in human life. Does God exist? What is real? What can we know about the world? What does it mean to have a mind? Do I have free will? What should I do? How should we live together? Do our lives have meaning? This course is an introduction to some of these questions and to the methods philosophers have developed for thinking clearly about them.

**SM 002. Ethics. (C)** Society Sector. All classes. S.Meyer, Tan, Lord, M.Meyer.

Ethics is the study of right and wrong behavior. This introductory course will introduce students to major ethical theories, the possible sources of normativity, and specific ethical problems and questions. Topics may include euthanasia, abortion, animal rights, the family, sexuality, bioethics, crime and punishment and war.

**L/R 003. (CLST103) History of Ancient Philosophy. (A)** History & Tradition Sector. All classes. S.Meyer.

This course is an introduction to philosophy in the ancient world. While today, philosophy is considered a branch of academic inquiry, many of the ancient Greeks and Romans, however, held a radically different conception of the discipline. For them, philosophy was nothing less than an entire way of life--not just a set of doctrines or arguments, but an orientation and set of lived practices, a conscious and continual reforming of the self in light of some principle or principles. In this course, we will examine the major movements and figures of ancient philosophy. Major figures will include Socrates, Plato, Aristotle, the Stoics, the Epicureans, and the Skeptics.

**L/R 004. (GSWS006) History of Modern Philosophy. (B)** History & Tradition Sector. All classes. Hatfield, Detlefsen.

This course is an introduction to a few central themes in philosophy in the 17th and 18th centuries, and to some of the crucial thinkers who addressed those themes. Topics to be covered may include, among others, the nature of the human being (including the human mind), the relationship between God and the created world, the nature of freedom, and the relations among natural sciences, philosophy and theology in this rich period of human history.

**L/R 005. (LGIC010, PHIL505) Formal Logic I. (C)** Domotor, Weinstein. This is a Formal Reasoning course.

This course provides an introduction to some of the fundamental ideas of logic. Topics will include truth functional logic, quantificational logic, and logical decision problems.

**006. (PHIL506) Formal Logic II. (B)** Weinstein.

An introduction to first-order logic including the completeness, compactness, and Lowenheim-Skolem theorems, and Godel's incompleteness theorems.

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### **007. Critical Thinking. (M) Staff.**

This course will provide the student with informal techniques for identifying and analyzing arguments found in natural language. Special attention will be paid to developing the ability to assess the strength of natural language arguments, as well as statistical arguments.

### **L/R 008. (PPE 008) The Social Contract. (B) Society Sector. All classes. Freeman, Tan.**

This is a critical survey of the history of western modern political philosophy, beginning from the Early Modern period and concluding with the 19th or 20th Century. Our study typically begins with Hobbes and ends with Mill or Rawls. The organizing theme of our investigation will be the idea of the Social Contract. We will examine different contract theories as well as criticisms and proposed alternatives to the contract idea, such as utilitarianism. Besides the above, examples of authors we will read are Locke, Rousseau, Hume, Mill and Marx.

### **SM 010. (PPE 210) Topics in Philosophy I. (M) Tan.**

Topics in Philosophy: Philosophy through Great Books: In this seminar we will approach and examine different philosophical issues by reading some of the so-called "great books", including central western philosophy works by Plato, Descartes, Hobbes, and Mill as well as books like The Epic of Gilgamesh, The Bhagavad Gita, and The Analects. We read these canonical works because they are among the key and enduring works of humanity, and to learn how their authors understand and approach philosophical and practical problems that continue to confront us. Topics to be discussed include the idea of justice, what is the good life, the possibility and basis of knowledge, nature vs society, social obligations, and morality and conflict.

### **015. Logic and Formal Reasoning. (B) Domotor.**

This course offers an introduction to three major types of formal reasoning: deductive, inductive (probabilistic and statistical), and practical (decision-making). The course will begin with the study of classical sentential and predicate logics. It will move on to elementary probability theory, contemporary statistics, decision theory and game theory.

### **SM 024. Philosophy of Biology. Staff.**

Why was Darwin's theory of evolution revolutionary? What actually evolves: genes, individuals or groups? What factors other than natural selection determine evolution and how important are they? To what extent do genes affect our behavior? Does the race have a biological basis? What is biodiversity and why should we care about it? In this course we will examine these questions from a philosophical point of view. This course will have two parts. In the first part we will examine the foundations of evolutionary theory, starting off with Darwin's own formulation. We will then look at external and internal criticisms of evolutionary theory. Topics will include creationism and intelligent design, adaptationism, and the units of selection debate. In the second part of the course we will apply this knowledge to contemporary ethical issues. We will focus on biological theories of race and gender and examine their criticisms. We will also discuss the possibility of grounding ethics in evolutionary theory, the emergence of ecosystem ecology and the concept of biodiversity and its role in environmental policy. Please note that no previous knowledge of philosophy or biology is required to attend this course.

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**L/R 025. Philosophy of Science. (C)** Natural Science & Mathematics Sector. Class of 2010 and beyond. Weisberg, Spencer.

What counts as a scientific theory? What counts as evidence for a scientific theory? Are scientific inferences justified? Does science give us truths or approximate truths about a world that exists independently of us? How can we know? Does it matter? These are all perennial questions in the philosophy of science, and the goal of this course is to look at how philosophers have answered these questions since the scientific revolution. In addition to reading classic work by philosophers of science, we will read material from living and dead scientists in order to gain a deeper appreciation of the philosophical questions that have troubled the most brilliant scientists in Western science.

**026. (STSC026) Philosophy of Space and Time. (A)** Natural Science & Mathematics Sector. Class of 2010 and beyond. Domotor.

This course provides an introduction to the philosophy and intellectual history of space-time and cosmological models from ancient to modern times with special emphasis on paradigm shifts, leading to Einstein's theories of special and general relativity and cosmology. Other topics include Big Bang, black holes stellar structure, the metaphysics of substance, particles, fields, and superstrings, unification and grand unification of modern physical theories. No philosophy of physics background is presupposed.

**SM 028. (GSWS028) Introduction to Feminist Philosophy. (M)** M.Meyer. Offered through the College of General Studies

Feminist theory grows out of women's experience. In this course we will investigate how some contemporary feminist thinkers' consideration of women's experience has caused them to criticize society and philosophy. Traditional philosophical areas addressed may include ethics, social and political philosophy, aesthetics, philosophy of religion, and epistemology.

**SM 029. Philosophy of Sport. (M)** M.Meyer.

This is an introductory philosophy course that uses philosophical tools to understand and answer questions that arise in and about sports. The central question to be answered is what constitutes cheating in sports, especially by methods that enhance athletic performance. Other topics may include the nature of competition in sport, the appropriate competitors in sporting events, and the ethics of team loyalty.

**SM 045. Animal Minds. (M)** Staff.

In this course, we will examine philosophical issues in nonhuman animal cognition. We will consider questions such as the following: Do nonhuman animals use concepts? How do we assess different interpretations of their behaviour? What is the role of anthropomorphism in thinking about nonhuman animal cognition? How are intelligence and sociality related?

**SM 032. Topics in Contemporary Philosophy. (M)** Varying instructors.

Transhumanists seek to extend the capacities of the human mind beyond the bounds of the human brain and body through technology. Indeed, for them, such an extension of human thinking and feeling represents the next big step in human cognitive evolution. In this course, we will examine the philosophical conception of a mind that underpins this movement to extend the human mind beyond human biology. Through an examination of the hypothesis that there can be non-biological thinking and feeling, we consider whether technologies that enable or enhance human mental faculties might one day completely supplant the biological machinery of the human body. We will also consider the moral issues surrounding the creation of transhumans. The questions that we consider in this course will get to the heart of what it means to possess a human mind and indeed to be a human being.

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### **L/R 034. (RELS011) Philosophy of Religion. (M) Steinberg.**

An introductory philosophical examination of questions regarding the nature of religious experiences and beliefs; arguments for and against the existence of God; the problem of evil; the relationships of faith, reason and science, the possibility of religious knowledge, the role of religious communities, etc. Readings from the history of philosophy, 20th century and contemporary analytic philosophy, and the European phenomenological, existential, and hermeneutic traditions.

### **L/R 044. (CIS 140, COGS001, LING105, PSYC107) Introduction to Cognitive Science. (A) Kearns, Liberman, Weinstein, Hatfield. Formal Reasoning Course. All Classes**

Scope and limits of computer representation of knowledge, belief and perception, and the nature of cognitive processes from a computational perspective.

### **L/R 050. (RELS155, RELS455, SAST150) Introduction to Indian Philosophy. (M) History & Tradition Sector. All classes. Staff.**

This course will take the student through the major topics of Indian philosophy by first introducing the fundamental concepts and terms that are necessary for a deeper understanding of themes that pervade the philosophical literature of India -- arguments for and against the existence of God, for example, the ontological status of external objects, the means of valid knowledge, standards of proof, the discourse on the aims of life. The readings will emphasize classical Hindu, Buddhist, and Jain philosophical articulations (from 700 B.C. to 16th century CE) but we will also supplement our study of these materials with contemporary or relatively recent philosophical writings in modern India.

### **054. Contemporary Continental Philosophy. (M) Staff.**

An introduction to 20th century continental European philosophy, focusing on the origins and development of phenomenology and existentialism and their influence on contemporary thought. The course will include an introduction to the phenomenology of Edmund Husserl and examine the subsequent development of modern philosophic existentialism by critics of Husserl, such as Martin Heidegger, Jean-Paul Sartre or Maurice Merleau-Ponty. Finally, the important influence of phenomenology and existentialism on contemporary trends in French, German, and American philosophy will be explored, including hermeneutics, deconstruction, post-modernism, and post-analytic philosophy. No previous study of philosophy is required.

### **SM 055. Existentialism. (M) Staff.**

This course treats "existentialism" as an historical, philosophical, and literary phenomenon. In addition to close readings of philosophical texts by Nietzsche, Kierkegaard, Heidegger, Sartre, Simone de Beauvoir, and Camus, we will read literary works by Dostoyevsky, Ibsen, Kafka, Beckett, Knut Hamsun, and Richard Wright. There will also be semi-regular film screenings. Topics include death, anxiety, resentment, and will-to-power, authenticity, faith, the absurd, racism and sexism, sources of art and morality, and the nature of human existence.

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### **067. (GRMN248) 19th Century Philosophy. (M)** Jarosinski.

"God is dead." this famous, all too famous death sentence, issued by the 19th-century German philosopher Friedrich Nietzsche, also signaled the genesis of a radical challenge to traditional notions of morality, cultural life, and the structure of society as a whole. In this course we will examine both the "modernity" of Nietzsche's thought and the ways in which his ideas have helped to define the very concept of Modernity (and, arguable, Postmodernity) itself. In exploring the origin and evolution of Nietzsche's key concepts, we will trace the ways in which his work has been variously revered or refuted, championed or co-opted, for more than a century. We will survey his broad influence on everything from philosophy and literature to music and art, theater and psychology, history and cultural theory, politics and popular culture. Further, we will ask how his ideas continue to challenge us today, though perhaps in unexpected ways. As we will see, Nietzsche wanted to teach us "how to philosophize with a hammer."

### **SM 072. (HSOC101, PPE 072) Biomedical Ethics. (M)** Society Sector. All classes. Gibbons.

This course is an introduction to bioethics, focusing on ethical questions arising at the beginning and end of life. Topics will include procreative responsibilities, the question of wrongful life, and prenatal moral status as well as questions of justice related to markets for sperm, eggs and gestation. We will also attend to dilemmas at the end of life, including the authority of advance directives, euthanasia and the allocation of life-saving therapies.

### **L/R 077. Philosophy of Law. (M)** Society Sector. All classes. Freeman, Guerrero, Tan.

This course is an introduction to the Philosophy of law. The central question of the course is this: why have law? Answering that question requires engaging with another question: what is law? We will approach those two questions in a variety of ways throughout the semester. In the first section of the course, we will begin by discussing one important feature of law: its close connection to coercion and punishment. Many have argued that the close relationship between law and coercion creates a demand for justification: what can or does justify law, given that law involves coercion? We will explore answers to that question. We will also consider a more general question: what good is law? (if we didn't have law, why might we want it?) The second section of the course engages with these same issues but in more concrete settings: the areas of criminal law and property law. We will consider what, if anything, is distinctive about those two areas of law, and we will consider whether the purported purpose(s) of law in general that we discuss in the first section make more or less sense when we consider these two specific areas of law. We will also consider distinctive aspects of the sources of law in these two areas of law: democratically enacted statutes, in the case of criminal law; and judge-made common law, in the case of property law.

The third and final section of the course will consider an unusual and particularly significant kind of law: constitutional law. We will consider the purpose(s) of constitutions, how constitutionalism relates to democracy, and how constitutions ought to be understood and interpreted, in light of our answers to these first two questions. Throughout the course, we will engage with both classic and contemporary work, reading work by Michelle Alexander, Jeremy Bentham, Angela Davis, Ronald Dworkin, John Hart Ely, H.L.A. Hart, Thomas Hobbes, John Locke, John Stuart Mill, Robert Nozick, Martha Nussbaum, Richard Posner, Jeremy Waldron, and others.

### **SM 073. (ENVS073, PPE 073) Topics in Ethics. (M)** Gibbons, M.Meyer.

This course examines some of the central theoretical and applied questions of ethics. For example, what is the good life? By what measure or principles do we evaluate the rightness and wrongness of actions? How does ethical reasoning help us understand and address real world problems such as world hunger, social injustice, sex and race discrimination, allocation of scarce resources and the like. The course can be organized around an applied topic or practical issue such as global ethics, just war, biomedical ethics or environmental ethics.

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### **SM 074. Business Ethics. (M) Staff.**

In this course we will begin by examining practical ethical dilemmas facing businesses. Since usually people, not businesses, face ethical quandaries, we will consider how a business can face an ethical dilemma at all. Maybe it doesn't even make sense to attribute responsibilities, liabilities, or agency to corporations. If businesses do indeed have moral responsibilities, perhaps that means that employees have corresponding rights against their employers. With a better understanding of how the ethical world intersects with the business world, we can thoughtfully discuss the place of the corporation in society.

### **L/R 076. Political Philosophy. (M) Freeman.**

An introduction to some central issues in social and political philosophy: liberty, equality, property, authority, distributive justice. Readings from Hobbes, Locke, Mill, Marx, Rawls, Nozick.

### **SM 079. Environmental Ethics. (M) Kovaka.**

In this course we will investigate some of the ethical issues that arise from our relationship with the environment. We will examine important issues in environmental ethics, supplementing our discussions by considering how the latest scientific results affect environmental thinking and policy. Topics covered will include (but not be limited to): What are our responsibilities toward the environment, as individuals and as members of institutions? How do our responsibilities toward the environment relate to other ethical considerations? Do non-human animals/species/ecosystems have intrinsic value? What should conservationists conserve (Conservation vs restoration, keystone species vs ecosystems)?

### **SM 080. Aesthetics. (M) Arts & Letters Sector. All Classes. Staff.**

This course examines philosophical issues centering on the nature and value of the arts. Some questions we'll consider are: What is art? What does it mean to have an aesthetic experience? How are aesthetic experiences different from non-aesthetic ones? What is the relation between art and truth? How do the moral qualities in a work of art affect its aesthetic qualities? Why are emotions important in our interpretations of artworks? What is the relation between art and expression? Do forgeries necessarily have less aesthetic value than original artworks? What are aesthetic judgments, and are they merely expressions of taste? Lecture and discussion will center on both classical and contemporary works in aesthetics.

### **155. Continental Philosophy. (M) Staff.**

In this course we read various texts in the Enlightenment tradition and more recent ones critical of modern distortions of this tradition. We shall begin briefly with Kant and Marx, two exemplars of this tradition, and then we shall study in some detail the views of the Frankfurt School (especially the writing of Horkheimer and Adorno), Foucault, and Derrida. Background readings from Nietzsche and Saussure shall also be assigned to place the material from Foucault and Derrida in its proper context.

## **Intermediate Courses**



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### **SM 209. Introduction to Plato. (M) S.Meyer.**

This course involves a close reading of the most important dialogues written by Plato, one of the greatest philosophers of all time. We will examine a wide range of topics in metaphysics, epistemology, and ethics: What is the nature of the soul? Is there an afterlife? What are the fundamental entities in the world? What are Plato's "forms"? What is knowledge and what can be known? Are we born as a blank slate or is something innate in us? What is the good life? What is the best way for us to live our lives? We will see how Plato attempts to answer these questions in his early, middle, and late dialogues, and we will ask whether and how exactly he is self-critical and changes his views over time.

### **SM 202. Topics in Ethics I. McAninch.**

As an account of the standard of right conduct, consequentialism is sometimes said to be the view that the rightness of an act is determined entirely by the value of its consequences. Since the 1970s, consequentialism and its most widely-endorsed version, utilitarianism, have been the subjects of a number of influential critiques. Philosophers have contended that consequentialism cannot account for the distinctive values of justice and fairness, for the significance of character, for the agent-relativity of some moral demands, and for the action-guiding function that moral theories are thought to possess. These critiques recommend a close study of the alternative, deontological ethical framework from which many of these critiques originate a framework contending that the right is prior to the good, in John Rawls words. But these critiques have also prompted spirited responses from consequentialists and sophisticated modifications to their theories; these responses are also worth exploring. The focus of this course is to consider and assess some of the important strands in this debate, including the suggestion that neither moral framework adequately captures human concerns about morality and value.

We will begin by looking at some of the historical antecedents to the contemporary debate, starting with work by Bentham, Mill, and Sidgwick. We will then move forward to the contemporary debate, reading important critiques by John Rawls, Bernard Williams, Thomas Nagel, Philippa Foot and others, as well as responses by Peter Railton, Samuel Scheffler, and others. Finally, we will look at recent work by Susan Wolf that provides an alternative perspective on morality, value, and meaningfulness.

The readings in this class are challenging, but we will approach them carefully and collaboratively.

### **SM 203. (OIDD325) Thinking with Models. (M) Weisberg.**

When a flu pandemic strikes, who should get vaccinated first? What's our best strategy for minimizing the damage of global climate change? Why is Philadelphia racially segregated? Why do most sexually reproducing species have two sexes, in roughly even proportions? These and many other scientific and practical problems required us to get a handle on complex systems. And an important part of deepening our understanding and sharpening our intuitions requires us to think with models. Students in this laboratory-based course will learn about the varied practices of modeling, and will learn how to construct, analyze, and validate models.

### **L/R 205. What is Meaning?. (M) Staff.**

This course will survey several central topics in philosophy of mind and language, as well as investigate how these areas of philosophy interact with the scientific study of the mind. Among the questions we'll be asking are: What is it to have a mind? What is consciousness? What is it to think, to perceive, to act, to communicate, to feel emotions? What is the relationship between the mind and the brain? Can there be a science of the mind? Of language? What can it tell us? What can philosophy contribute to cognitive science?

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### **210. (CLST210) Introduction to Aristotle. (M) S.Meyer.**

Aristotle (384-323 BCE) was one of the most important philosophers in Classical Greece, and his legacy had unparalleled influence on the development of the Western philosophical thought through the medieval period. We will study a selection of his works in natural philosophy, metaphysics, epistemology, psychology, ethics and politics. All texts will be read in English translation. No background in Greek philosophy or knowledge of Greek is required.

### **SM 211. (CLST211) Ancient Moral Philosophy. (M) Society Sector. All classes. S.Meyer.**

The Nicomachean Ethics is considered to be Aristotle's major ethical work, and it is still counted among the most influential ethical texts altogether. This course will focus on Aristotle's Nicomachean Ethics with a special emphasis on questions that are systematically relevant for problems discussed in contemporary approaches to virtue ethics. These questions concern, for example, the Aristotelian conception of virtue, the scope and nature of practical wisdom, and the relationship between virtue and justice.

### **SM 220. (MATH220) Proof in Mathematics, Philosophy and Law. (M) Weinstein. Prerequisite(s): MATH 103 or PHIL 005.**

Proofs are vital to many parts of life. They arise typically in formal logic, mathematics, the testing of medication, and convincing a jury. How do you prove that the earth is essentially a sphere (in particular, not flat)? In reality, proofs arise anywhere one attempts to convince others. However, the nature of what constitutes a proof varies wildly depending on the situation -- and on whom you are attempting to convince. Convincing your math teacher or a judge is entirely different from convincing your mother or a jury. The course will present diverse views of Proof. On occasion there may be guest lecturers.

### **SM 221. Philosophy East and West. (M) Staff.**

This course is an introduction to philosophy through a comparative examination of texts from ancient Indian and Greek philosophical traditions. These traditions share fundamental, metaphysical beliefs about the nature of the universe and of the self, but we can also observe substantial differences in their treatments of the problems of philosophy as well as the solutions they offer to these. We will thus read primary sources in both traditions with an eye to the similarities and the differences at play between them. Our readings will cover questions of cosmology (How did the universe come into being?), metaphysics (What exists?), epistemology (What is knowledge?), and ethics (What is the good life? What is the right thing to do?).

Among some representative pairings: the Rig Veda and Hesiod's Theogony (cosmogony); the fragments of Parmenides and the Katha Upanishad (metaphysics); Outlines of Pyrrhonism and the Madhyamaka (epistemology); Aristotle's Categories and the Vaisheshika Sutra (ontology); the Dhammacakkapavattana Sutta and Stoic ethical fragments (ethics).

All readings will be in English translation. Assessment will be in the form of weekly responses, participation, and one term paper.

### **SM 223. (ARTH667, VLST223) Philosophy and Visual Perception. Hatfield, Connolly.**

The course starts with a discussion of theories of visual perception and their relation to philosophy. We survey the history of visual theories from Euclid to Marr and Rick, with stops to include Ibn Al-Haytham, Descartes, Berkeley, Helmholtz, and Gibson. We then consider selected philosophical topics, such as the nature of object perception, or the representational relation between images and things imaged (eg., between pictures and what they represent).



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### **SM 225. (STSC108) Introduction to Philosophy of Science. (C) Domotor.**

A discussion of some philosophical questions that naturally arise in scientific research. Issues to be covered include: The nature of scientific explanation, the relation of theories to evidence, and the development of science (e.g., does science progress? Are earlier theories refuted or refined?).

### **SM 226. (PHIL521, PPE 225, PPE 421) Philosophy of Biology. (M) Natural Science & Mathematics Sector. Class of 2010 and beyond. Domotor, Spencer, Weisberg.**

This course consists of a detailed examination of evolutionary theory and its philosophical foundations. The course begins with a consideration of Darwin's formulation of evolutionary theory and the main influences on Darwin. We will then consider two contemporary presentations of the theory: Richard Dawkins' and Richard Lewontin's. The remainder of the course will deal with a number of foundational issues including adaptation, the units of selections, the evolution of altruism, and the possibility of grounding ethics in evolutionary theory.

### **SM 227. Conceptions of the Self. (M) Staff.**

Investigation of such topics as the unity of consciousness and personal identity. Some attention will be given to the relations between conceptions of the self and conceptions of morality.

### **L/R 228. (PPE 204) Philosophy of Social Science. (M) Weisberg, Bicchieri. Prerequisite(s): PPE 008, ECON 001, ECON 002, PSCI 182, PPE 153, PPE 201.**

This course is about the foundations of contemporary social science. It focuses on the nature of social systems, the similarities and differences between social and natural sciences, the construction, analysis, and confirmation of social theories, and the nature of social explanations. Specific topics may include: What are social norms and conventions? What does it mean to have one gender rather than another, or one sexual orientation rather than another? Should social systems be studied quantitatively or qualitatively?

### **SM 231. Epistemology. (M) Singer.**

Two basic assumptions of academic research are that there are truths and we can know them. Epistemology is the study how knowledge, what it is, how it is produced, and how we can have it. Metaphysics, the study of the basic constituents of reality, the study of being as such. In this introduction to metaphysics and epistemology, we will ask hard questions about the nature of reality and knowledge. No philosophy background is required for this course.

### **233. (PPE 233) Philosophy of Economics. (M) Staff.**

In this course, general philosophy of science issues are applied to economics, and some problems specific to economics are tackled. While analytical questions like "What is economics?" or "What is an economic explanation" must be pursued, the ultimate goal is practical: What is good economics? How can economists contribute to a better understanding of society, and a better society? How can we make economics better? Topics to be discussed include the following: specific object and method of economics as a social science; its relation with other disciplines (physics, psychology and evolutionary theory); values in economics (welfare, freedom, equality and neutrality); the role of understanding and possible limits of a quantitative approach to human behavior (purposefulness, freedom, creativity, innovation); prediction, unpredictability and the pretension of prediction; causation in econometrics and in economic theory (equilibrium); selfishness and utility maximization (cognitive and behaviorist interpretations); economic models and unrealistic assumptions (realism and instrumentalism); empirical basis of economics (observation and experiment); microeconomics and macroeconomics (reductionism and autonomy); pluralism in economics (mainstream economics and heterodox schools).

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### **SM 234. (RELS204) Philosophy of Religion. (M) Staff.**

This course will focus on arguments for and against the existence of God. It will begin by examining the ontological, cosmological, and design arguments for the existence of God. Included will be a discussion of purported evidence for the existence of God from modern biology and cosmology. It will then examine arguments against the existence of God based on human and animal suffering, followed by arguments against the existence of God arising from the scarcity of credible miracle claims.

### **SM 243. Topics In Metaphysics. (M) Domotor.** Prerequisite(s): PHIL 001 or PHIL 003 or PHIL 004, or permission of instructor.

In this class we employ science fiction thought experiments as a means of reflecting on questions like: What is reality? What is the nature of the self and mind? Might you be in a computer simulation (e.g., as in *The Matrix*)? Is time travel possible? Can your mind survive the death of your brain by uploading? Is time real or is it merely an illusion?

### **SM 242. Freedom of the Will. (M) Staff.**

A discussion of various challenges to our self-understanding that arise from thinking about persons and their actions as part of the order of nature. Questions to be considered include: what it is to be a free agent and what it means to have a free will, the degree to which our beliefs about physical causality undermine our beliefs about agency, the nature and importance of moral responsibility, and the relationship between freedom and responsibility. Readings are drawn from both historical and contemporary sources.

### **L/R 244. (PPE 244, VLST221) Introduction to Philosophy of Mind. (C) Domotor, Miracchi.**

This course will survey several central topics in philosophy of mind, as well as investigating how philosophy of the mind interacts with scientific study of the mind. Among the questions we'll be asking are: What is it to have a mind? What is the relationship between the mind and the brain? Can there be a science of the mind? What can it tell us? What can philosophy contribute to a science of the mind? What is consciousness? What is it to think, to perceive, to act? How are perception, thought, and action related to one another?

### **SM 245. Philosophy & Science Fiction. Staff.**

In this class we employ science fiction thought experiments as a means of reflecting on questions like: What is reality? What is the nature of the self and mind? Might you be in a computer simulation (e.g., as in *The Matrix*)? Is time travel possible? Can your mind survive the death of your brain by uploading? Is time real or is it merely an illusion?

### **247. (COML247, GRMN247) Marx. (M) Humanities & Social Science Sector. Class of 2010 & beyond. Jarosinski.**

Precious few, if any, communist states exist today as Karl Marx would have imagined them. Indeed, almost every part of the 19th-century culture Marx put under his philosophical microscope has in one way or another vanished or been radically transformed: the state, the school, even sex have been fundamentally altered during a long 20th century filled with revolutions of culture. This class asks: is there a future for a philosopher whose political projects seem so precarious--if they have not failed outright--in the face of global capitalism? We will try to answer this question by examining the origins and the implications of Marx's writings, but also his complex legacy, from Lenin through Guevara to Foucault and Zizek. The course will conclude with a consideration of the role of the radical in today's global politics and cultural sphere.

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### **SM 249. (EDUC576, GSWS249) Philosophy of Education. (M)** Detlefsen.

The philosophy of education asks questions about the foundational assumptions of our formal institutions for the reproduction of culture. It ranges therefore, from epistemology and philosophy of mind to ethics and political philosophy. For instance: What is the nature of learning and teaching? How is it possible to come to know something we did not know already--and how can we aid others in doing that? How, if at all, should formal institutions of education be concerned with shaping students' moral and civic character? What is the proper relation between educational institutions and the state? We also ask questions more specific to our own time and context. For example: how, in a multicultural state, should we educate students of varied social identities, like race, gender, and religion? What is the relationship between education and justice.

### **SM 252. (AFRC254, AFRC552, PHIL552) African American Philosophy. (B)** Allen-Castellitto.

A new field has slowly begun to emerge within the traditional discipline of academic philosophy: African-American Philosophy. "African American Philosophy" refers here to conceptually and analytically rigorous philosophical studies of topics closely related to the social, legal, economic, historical, and cultural experiences of US peoples of African descent. The field has appeared in tandem with a striking increase in the number of professionally trained philosophers of African descent holding the Ph.D. in philosophy, and employed as full-time teachers and scholars. A recent estimate puts the number of philosophers of African descent working in the US at about one hundred; and about twenty of these are African-American women. A significant body of scholarship now describes, explains, critiques, and evaluates African American culture, slavery, oppression, discrimination, integration, segregation, equality, gender politics, labor, families, health, mental health, and the significance of race to identity, morality, ethics, politics, democracy, public policy, law, science, technology, the humanities and the arts. This unique lecture course will be a thematic introduction to African American Philosophy since 1960. Weekly topics will be chosen from among these clusters: Slavery, Colonialism, Oppression and Freedom;

Segregation, Integration and Equality; Gender, Sex and Sexualities; Reproductive Rights and Responsibilities; Religion and Spiritualism; Rebellion, Protest, Social Movements and Citizenship; Economic Welfare, Labor and Inequality; Violence, Crime and Punishment; Education, Affirmative Action and Diversity; Reparations and Forgiveness; Identities and Stereotypes; Nature, Science and Health; Psychology, Psychiatry and Mental Health; Pragmatism; Existentialism; and the Sociology of Philosophy. We will read works by Cornell West, Adrian Piper, Charles Mills, Lewis Gordon, Anita Allen, Anthony Appiah, Lucius Outlaw, Naomi Zack, Lawrence Thomas, Bill Lawson, Michele Moody Adams and others. For most undergraduate students, evaluation in the course will be based on a mid-term and final exam with essay and objective components. Advanced students and graduate students enrolled in the course will have an opportunity to write a substantial supervised paper on a topic of their own choosing in lieu of the exams.

### **SM 272. (PPE 272) Ethics & the Professions. (M)** Tan. Prerequisite(s): At least one of: PHIL 002, PHIL 009, PHIL 008 or equivalent.

Since Louise Brown, the first so-called "test tube baby" was born in 1978, reproductive technologies have generated many new ways to "make" babies. These technologies mean that a number of difficult ethical questions are inescapable, not only for individuals who otherwise couldn't have children (due to biological and/or social constraints) but for the larger society.

This course will consider the prenatal moral status and identity of the fetus. It explores prenatal (and pre-implantation) genetic interventions and their possible effects on the autonomy of the child later in life as well as the possible eugenic implications of such interventions. It examines the potential conflict between a mother's autonomy and an infant's prenatal harm in the larger context created by new kinds of parents and new forms of kinship. Finally, it investigates the market for sperm, eggs, embryos and gestation and reflects on the questions of justice they imply.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 255. (GRMN255) Topics in Continental Philosophy. (M) Staff.**

Martin Heidegger is counted among the most controversial thinkers of the 20th century. He is best known, however, for his early book "Being and Time". This unfinished project was supposed to be completed by several works on major figures of western philosophy, one of which is Kant. In fact, only shortly after Being and Time, Heidegger published his first book on Kant: Kant and the Problem of Metaphysics. With this book Heidegger's so called metaphysical phase (which lasted at least until the mid 1930's) was initiated. In this course, we will read and discuss not only large parts of Being and Time but also a selection of these later works that are primarily concerned with the nature and object of Metaphysics.

### **SM 267. Kant and the 19th Century. (M) Staff.** Prerequisite(s): PHIL 004.

After an orientation to Kant's philosophy, we will examine Hegel, Feuerbach, Marx, and Nietzsche.

### **SM 271. (PPE 271) Global Justice. (M) Tan.**

This course is an introduction to some of the central problems in global justice. Samples of these topics include: What are our duties to respond to world poverty and what is the basis of this duty? Is global inequality in itself a matter of justice? How universal are human rights? Should human rights defer to cultural claims at all? Is there a right to intervene in another country to protect human rights there? Indeed can intervention to protect human rights ever be a duty? Who is responsible for the environment? We will read some influential contemporary essays by philosophers on these topics with the goal of using the ideas in these papers as a springboard for our own further discussion and analysis.

### **SM 273. (LGST225, PHIL473) Ethics in the Profession. (M) Staff.**

This introductory course considers the ethical issues and challenges that arise in the professions. Topics may include Legal Ethics, Business Ethics, Medical Ethics, and Political Ethics. No prior background in Philosophy or Ethics is presupposed.

### **L/R 277. (PPE 277) Justice, Law and Morality. (M) Freeman, Allen.**

The course will focus on the philosophical background to the individual rights protected by the U.S. Constitution, including 1st Amendment freedoms of religion, expression, and association; the 14th amendment guarantee of Due Process and the rights of privacy, abortion, assisted suicide, and marriage; the Equal Protection clause and equal political rights and the legitimacy of affirmative action; and the Takings and Contract clauses and their bearing on rights of private property and economic freedoms. In addition to Supreme Court decisions on these issues, we will read works by political philosophers and constitutional theorists, including J.S. Mill, Ronald Dworkin, Cass Sunstein, Martha Nussbaum, Katherine MacKinnon and others.

### **279. Contemporary Political Philosophy. (M) Hussain, Tan.**

This course will examine contemporary theories of justice, including libertarianism, liberalism, contemporary Marxism and feminism. Examples of topics we will examine are distributive justice, liberty, human rights, republicanism, and global justice. Philosophers we will read include John Rawls, Ronald Dworkin, Robert Nozick, Michael Walzer, Martha Nussbaum, Susan Moller Okin, and G.A. Cohen.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 280. (DTCH330, DTCH509, GRMN280, GRMN330) Topics in Aesthetics. (M) Gibbons.**

What is beauty? What is the relationship between beauty and goodness? What does aesthetic judgment tell us, if anything, about the world? This course addresses these and other questions by focusing predominantly on Kant's highly influential aesthetic theory. It situates this text in the context of other works on aesthetics. We begin with Plato's view expressed in *The Symposium* that beauty is a form to which humans gain (some) access through love. We then turn to essays by Shaftesbury and Hume that introduce key aesthetic notions that Kant will elaborate (and revise) -- including those of taste, common sense, harmony, and aesthetic disinterest. We also read selections from the work of Friedrich Schiller, John Dewey, and A. K. Coomaraswamy who offer alternative accounts of the relationship between beauty and ethical life -- a relationship that Kant acknowledges but considers to be importantly limited. The question of the relationship between ethics and aesthetics will form the backdrop for this semester's reading overall.

### **SM 300. Research Methods. Staff.**

An intensive research seminar for undergraduates, aimed at developing philosophical skills in the context of a supportive student community. Students will learn to present, discuss, and write philosophy, drawing on canonical texts in a range of philosophical areas and methods, along with readings which they identify in the course of articulating their own philosophical interests. The course may be taken alone or as part of a two-semester sequence, and with or without a stand-alone honors thesis. In addition to philosophy majors, the course is also suitable for less advanced students or majors in related fields who want to sharpen their analytic skills. Admission is by application only. Students should have demonstrated philosophical interest and ability, whether through past enrollment in upper-division philosophy courses or through other means; and should submit a transcript, the names of 1-2 supporting faculty, and a brief statement (300 words) describing how they expect the course to contribute to their philosophical and intellectual development, to Professor Karen Detlefsen (detlefse@sas.upenn.edu) by November 2, 2012.

### **SM 291. Philosophy of Race. (M) Spencer.**

Historically, philosophical questions about race have been about the nature and reality of race, the nature of racism, and social or political questions related to race or racism. In fitting with that history, the first part of the course will focus on the nature and reality of race, as understood in biology and as understood by ordinary people. We will begin by looking at biological race theories from Francois Bernier in 1684 to Pigliucci and Kaplan in 2003. Next, we will look at the philosophical work that has been done on the nature and reality of race as ordinarily understood in the contemporary United States. We will discuss racial anti-realism, social constructionism about race, and biological racial realism from well-known philosophers of race like Anthony Appiah, Sally Haslanger, and Joshua Glasgow. The second part of the course will focus on the nature of racism and social or political questions related to race or racism. In our discussion of racism, we will cover intrinsic v. extrinsic racism, the volitional account of racism, institutional racism, and implicit racism. In our discussion of social or political issues related to race or racism, we will address the issue of whether race-based preferential treatment in college admissions is an instance of racism.

### **SM 294. (ENGL394) The Human Animal. (M) Staff.**

To ask "what is an animal?" entails wondering about what is being human. We have become increasingly aware that animals are not to be relegated to the category of pure otherness, can be disposed off and slaughtered at will, and that they may even have some rights. Taking a philosophical point of departure with Derrida (*The Animal that therefore I am*) and Agamben (*The Open: Man and Animal*), we will explore a literary corpus (with Aesop, Cervantes, Poe, Soseki, Ted Hughes, Marianne Moore, Kafka, J.M. Coetzee) as well as a few films, (*The Fly*, *Grizzly Man*) so as to question our usual assumptions about the limits separating humanity from animality.

# PHILOSOPHY

## (AS) {PHIL}

### **299. Independent Study. (C) Staff.**

Student arranges with a faculty member to pursue a program of reading and writing on a suitable topic.

### **301. Directed Honors Research. (C)**

Open only to senior majors in philosophy. Student arranges with a faculty member to do an honors thesis on a suitable topic.

### **SM 325. Topics in Philosophy of Science. (C) Weisberg. Department Majors Only**

Topics will vary.

### **SM 330. (VLST222) Philosophy of Perception. (M) Hatfield. Department Majors Only**

Taking our perceptual experience as a given, what causes it? In a realistic mood, we accept that objects in the environment, or in the "external world," cause us to have the perceptual experiences that we do (as of a table with food, or as of a garden with flowers in it). Yet on this realistic view, our perception is the result of a causal chain that leads from object to eye to brain to experiences, and we are only given the last element: the experience. So how do we really know how our experiences are caused, and where do we get the idea that they are caused by an external world of physical objects? The seminar will focus on the problem of the external world as examined by David Hume, Thomas Reid, G. E. Moore, and Bertrand Russell, along with recent authors.

### **SM 331. Epistemology. (M) Staff. Department Majors Only**

A seminar for philosophy majors on some main problems of contemporary epistemology, with readings on justification, contextualism, non-conceptual content, normativity of rationality, and related topics. Student presentations are required as are regular attendance and active participation. There are brief written assignments on the readings and a final term paper on a topic approved by the instructor.

### **SM 334. Philosophy of Religion. (M) Staff. Department Majors Only**

Systematic examinations of the nature of religious experiences; proofs of the existence of God; the problem of evil; the relationship of faith and reason; and the possibility of religious knowledge.

### **SM 342. Topics in Metaphysics. (M) Weisberg. Department Majors Only**

Various topics in Metaphysics.

### **SM 362. (PHIL565) Modern Philosophical Figures. (M) Hatfield, Detlefsen. Department Majors Only**

Various topics in 17th-18th century philosophy.

### **SM 344. Wittgenstein: Mind and Language. (C) Staff. Department Majors Only**

In this class, we will engage in a close reading of Wittgenstein's major writings: the *Tractatus Logico-Philosophicus* and the *Philosophical Investigations*. Some of the main topics to be considered include: how language relates to the world; what philosophy is and what it can accomplish; the nature of understanding; what is involved in following a rule; and the phenomenon of seeing-as.

A distinctive feature of Wittgenstein's approach to philosophy is his commitment to philosophy as an activity rather than a set of doctrines. In keeping with this, the main goal of this class is for you to learn to do philosophy: to read closely, to grapple with foundational questions, and to talk seriously with others. This class is very much a seminar, and I will avoid lecturing as much as possible.



# PHILOSOPHY

## (AS) {PHIL}

### **SM 359. (PPE 475) Topics in Theoretical Philosophy.** Spencer. Department Majors Only

This is an undergraduate research seminar covering interdisciplinary research in psychology, philosophy, sociology and behavioral economics related to social norms. Social norms are informal institutions that regulate social life. We will devote particular attention to the following questions: 1. What is a good, operational definition of social norms? 2. Is there a difference between social and moral norms? 3. How can we measure whether a norm exists, and the conditions under which individuals are likely to comply with it? 4. Are behavioral experiments a good tool to answer question 3? 5. How do norms emerge? 6. How are norms abandoned? 7. What is the role of trendsetters in norm dynamics?

### **SM 361. Ancient Philosophical Figures. (M)** Kahn, S.Meyer. Prerequisite(s): PHIL 003. Department Majors Only

A study of selected topics, texts, and figures from classical Greek philosophy.

### **SM 367. Kant and Hegel. (M)** Staff. Department Majors Only

We will examine the main theses of Kant's theoretical and practical philosophy and the role of Hegel's criticisms in them in the development of the latter's system of philosophy. Subjects will include Kant's theory of space, time, substance, and causation; his transcendental idealism; and his analysis of the fundamental principles of morality and his defense of freedom of the will. We will then examine Hegel's attempt to overcome the dichotomies of Kant's theoretical philosophy in his objective idealism and his criticism of the formalism of Kant's practical philosophy.

### **SM 368. Topics in German Idealism. (M)** Horstmann. Department Majors Only

The course will start with a brief review of some features of Kant's philosophy, will focus on Fichte and Schelling, and will end with a discussion of the reaction to Idealism by Schopenhauer and Nietzsche.

### **SM 372. Topics in Ethics. (M)** Freeman. Prerequisite(s): PHIL 002 (or consent of the instructor). Department Majors Only

This is a special course on topics in ethics. The content of the course will vary from semester to semester, but will focus on issues in applied ethics. Because of the interdisciplinary nature of the topics, readings may come from philosophy as well as other fields including sociology, public health, biology, and complex systems research. PHILOSOPHY MAJORS ONLY.

### **SM 376. Justice. (M)** Freeman. Department Majors Only

The course will focus on contemporary works on liberalism, democracy, capitalism, and distributive justice. Among the questions to be discussed: Which rights and liberties are fundamental in a constitutional democracy? What is equality and what requirements does it impose? Are economic rights of property and freedom of contract equally important as personal liberties of speech, religion, and association? Does capitalism realize a just distribution of income and wealth? What is socialism and is it potentially just, or necessarily unjust? Readings from works by John Rawls, Robert Nozick, Milton Friedman, and others.

# PHILOSOPHY

## (AS) {PHIL}

**SM 377. (PPE 377) Philosophy and the Constitution. (C)** Freeman. For Philosophy and Philosophy, Politics, and Economics Majors (PPE) Only

The aim of this course is to investigate the philosophical background of our constitutional democracy. What is the appropriate role and limits of majority legislative rule? How are we to understand First Amendment protections of freedom of religion, speech, and assembly? What is the conception of equality that underlies the 14th Amendment's Equal Protection Clause? Is there a right of privacy implicit in the Constitution? Do rights of property deserve the same degree of protection as other constitutional rights? To investigate these and other constitutional issues, we will read from both Supreme Court opinions and relevant philosophical texts.

**SM 379. Topics in Political Philosophy. (M)** Freeman, Tan. Department Majors Only

Various topics in political philosophy.

**SM 380. Topics in Aesthetics. (M)** Staff. Department Majors Only

This course will study particular periods in the history of aesthetics and the philosophy of art or particular current problems in the field. Examples of the former would be ancient, eighteenth-century, nineteenth-century, or twentieth-century aesthetics; examples of the latter would be the definition of art, the nature of representation and/or expression in the arts, and art and morality.

## Advanced Courses

**SM 412. (CIS 518, LGIC320, LGIC499, MATH571, MATH670) Topics in Logic. (M)** Weinstein.

This course will examine the expressive power of various logical languages over the class of finite structures. The course begins with an exposition of some fundamental results about first-order logic in the context of finite structures and then proceeds to consider various extensions of first-order logic including fixed-point operators, generalized quantifiers, infinitary languages, and higher-order languages. The expressive power of these extensions will be studied in detail and connections with the theory of computational complexity and with combinatorics will be explored.

**SM 405. Philosophy of Language. (M)** Miracchi. Prerequisite(s): PHIL 005 or PHIL 505 or permission of instructor.

This course provides an overview of 20th century analytic philosophy of language. Here are some of the questions we will ask: How do words refer? How do they combine to express thoughts? How do words relate to concepts or to thoughts more generally? What do words and sentences mean? How do we use them to communicate with each other? How does word and sentence meaning depend on the contexts in which they are spoken or heard, or on stable features of environments of linguistic speakers? Prerequisites: This course will be most suitable for advanced undergraduates and graduate students in philosophy or linguistics; others need instructor's permission. Familiarity with symbolic logic is highly recommended, but not required.

**SM 407. Aristotle. (M)** S.Meyer.

A study of Aristotle's main writings on language, reality, knowledge, nature and psychology. All texts will be read in English translation. No background in Greek philosophy or knowledge of Greek is required, although previous work in philosophy is strongly recommended.

# PHILOSOPHY

## (AS) {PHIL}

**410. (LGIC310, MATH570) Introduction to Logic and Computability. (M)** Weinstein. Prerequisite(s): Math 371 or Math 503.

Propositional logic: semantics, formal deductions, resolution method. First order logic: validity, models, formal deductions; Godel's completeness theorem, Lowenheim-Skolem theorem: cut-elimination, Herbrand's theorem, resolution method. Computability: finite automata, Turing machines, Godel's incompleteness theorems. Algorithmically unsolvable problems in mathematics.

**SM 414. Philosophy of Mathematics. (M)** Weinstein, Ewald.

The course will focus on the development of the foundations and philosophy of mathematics from the late nineteenth-century through the present day. Topics will include logicism, formalism, intuitionism, and the foundations of set theory. Ample consideration will be given to some of the fundamental results of mathematical logic, such as the Godel incompleteness theorems and the independence of the Continuum Hypothesis from Zermelo-Fraenkel set theory, that have had a profound impact on contemporary approaches to the philosophy of mathematics.

**L/R 421. (PHIL226, PPE 421) Philosophy of Biology. (M)** Weisberg. Prerequisite(s): Either two philosophy courses OR Biology 101/102 (or equivalent).

This course consists of a detailed examination of evolutionary theory and its philosophical foundations. The course begins with a consideration of Darwin's formulation of evolutionary theory and the main influences on Darwin. We will then consider two contemporary presentations of the theories of Richard Dawkins and Richard Lewontin's. The remainder of the course will deal with a number of foundational issues and may include discussions of adaptation, what constitutes a species, evolutionary progress, the concept of fitness, the units of selection, the alleged reduction of classical genetics to molecular genetics, and the possibility of grounding ethics in evolutionary theory. The evolution of altruism will also be discussed, time permitting. PREREQUISITES: Either two philosophy courses OR Biology 101/102 (or equivalent)

**SM 423. (VLST223) Philosophy and Visual Perception. (C)** Hatfield, Connolly.

The course starts with some central issues in the philosophy of perception from the modern period, which many include what we perceive, the meaningful content of perception, and its relation to a mind-independent external world. It will then focus on two or three more specific topics, yet to be chosen. These may include: (1) color perception and color metaphysics; (2) object perception in its interplay between Gestalt organizational factors and background knowledge; (3) the role of ecological regularities in the formation of our visual system and in the ongoing tuning of the system to the environment; (4) the geometry of visual space and the phenomenology of visual appearances of size and shape; (5) the problem of how visual scenes are experienced by means of images and the representational relation between images and things imaged, including the characteristics of linear perspective and its status as arbitrary convention or optically and naturally based system. Readings from authors such as Bertrand Russell, R. W. Sellars, Tim Crane, Evan Thompson, Robert Swartz, Wolfgang Metzger, Nelson Goodman, Richard Wollheim, and William Hopp, among others.

# PHILOSOPHY

## (AS) {PHIL}

**SM 425. (STSC325) Philosophy of Science. (C)** Domotor. Prerequisite(s): Background in elementary logic and some rudiments of science.

This self-contained course (presupposing no substantive prior background in philosophy nor any extensive knowledge of science) provides an advanced introduction to the central philosophical questions concerning the nature of scientific knowledge and its relation to experience, and the metaphysical assumptions underlying the natural sciences. Topics to be covered include: science versus pseudoscience, laws of nature, causation, determinism and randomness, theories and models in science, scientific explanation, underdetermination of theories by observation and measurement, realism and antirealism, reductionism and intertheory relations, objectivity and value judgments in science, hypothesis testing and confirmation of scientific theories, and classical paradoxes in scientific methodology.

**SM 430. Philosophy of Mind. (M)** Staff.

This course studies particular topics in contemporary philosophy of mind and cognitive science. Examples include: the nature of consciousness, naturalistic accounts of intentionality, the nature scope of scientific explanation in studying the mind, the intersection of philosophy of mind and epistemology, and theories of agency. Typically, readings include both philosophy and empirical work from relevant sciences. Prerequisites: This course will be most suitable for advanced undergraduates and graduate students in philosophy or related sciences; others need instructor's permission.

**SM 426. (STSC426) Philosophy of Psychology. (M)** Hatfield.

An examination of major trends of thought in experimental psychology in relation to philosophy and the philosophy of science. Questions to be asked include: What is the subject matter and object of explanation of experimental psychology? What is the relation between psychology and neuroscience? How is scientific psychology related to traditional philosophical investigations of the mental? The course covers the classical systems and schools of psychology, starting with Wundt and James, and proceeding to behaviorism, Gestalt psychology, cognitive and perceptual psychology, and cognitive science. The second half of the course examines contemporary problems, including: introspection and consciousness; philosophical foundations of cognitive science (computation vs. information); theories of the extended and embodied mind; methodological and conceptual problems in investigating the evolution of mind, brain, and culture; and the relation between neuroscience and psychology, using cases from particular areas such as attention and memory. Readings will include works by Koehler, Skinner, Fodor, Shapiro, and others.

**SM 428. Philosophy of Social Science. (M)** Staff.

An examination of fundamental philosophical issues concerning forms of social organization. Consideration of philosophical critiques of society.

**SM 429. (RELS437) Medieval Philosophy. (M)** Staff.

Examination of texts from Augustine, Anselm and Aquinas and perhaps Duns Scotus that provide background for early modern philosophy. Regular attendance and class presentations of the assigned material required (and graded), as well as a final research term paper.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 431. Theory of Knowledge. (M) Domotor.**

This course introduces students to the field of formal epistemology. Although some formal methods will be used, the principal objective is to explore various conceptual issues arising in modeling and representing knowledge. Topics include: bridging the gap between mainstream and formal epistemology by exploring various versions of the familiar tripartite definition of knowledge (knowledge as justified true belief) in light of folksy examples and counterexamples, basic logical and probabilistic models of knowledge (Hintikka, Aumann, and Bayesian) and their multi-agent variants, logical omniscience and other problems (including the epistemic closure principle), attempts at formalizing joint and common knowledge, resource-bounded knowledge, knowledge under limited logical powers, and empirical knowledge obstructed by system complexity. There are no prerequisites for this course, except some logical maturity.

### **SM 434. (RELS401) Philosophy of Religion. (M) Staff.**

Systematic examinations of the nature of religious experiences; proofs of the existence of God; the problem of evil; the relationships of faith and reason; and the possibility of religious knowledge.

**436. (CLST436) Hellenistic Philosophy. (M) S.Meyer.** Prerequisite(s): This course will be most suitable for advanced undergraduates and graduate students in Philosophy or Classics; others need instructor's permission.

A survey of the natural philosophy, ethics, and epistemology of the three major schools of post-Aristotelian philosophy in the West in the period up to approximately 200 CE: the Stoics (followers of Zeno of Citium), the Epicureans (followers of Epicurus), and the Sceptics--both the "Academics" (later members of Plato's Academy) and the "Pyrrhonists" (inspired by Pyrrho of Elis). Although less well known today, the Stoics, in particular, were influential in the development of early Christian philosophy, and all three schools were highly influential in the development of early modern philosophy. Authors to be read include Cicero, Seneca, Lucretius, Sextus Empiricus, and Stobaeus. All texts will be read in English translation. No Latin or Greek is required.

### **SM 441. Metaphysics. (M) Staff.**

Fictionalism: There are fictionalist accounts of morality, possible worlds, mathematical objects, and even truth. In this course we will examine these accounts and the metaphysical repercussions that the fictionalist strategy commits us to. We will be covering various case studies of fictionalism, and assessing the validity of such accounts. Authors read will include Sainsbury, Kalderon, Everett, and Friend.

**SM 442. Origins of Analytic Philosophy. (M) Staff.** Prerequisite(s): PHIL 005 and one other philosophy course, or permission of instructor.

This course will explore the history of analytic philosophy through the lens of two of its most influential figures: Gottlob Frege and Ludwig Wittgenstein. In the first half of the course, we will explore Frege's project in *The Foundations of Arithmetic* to ground the truths of mathematics in the truths of logic and the wider contributions to the philosophy of language and mind he made in attempting to carry out this project. In the second half of the course, we will explore Wittgenstein's *Philosophical Investigations* with particular attention to the skeptical worries about rule-following and its implications for the social basis of mental and linguistic representation. In addition to an in-depth study of these primary texts, secondary readings will be drawn from the work of Tyler Burge, Michael Dummett, Meredith Williams, Peter Hacker and others. The ultimate goal of the class is to both introduce students to the work of Frege and Wittgenstein, and to highlight the ways in which their different philosophical methodologies continue to animate debates in analytic philosophy.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 450. African, Latin American and Native American Philosophy.** Guerrero.

This course is an introduction to philosophical work from Africa, Latin America, and the indigenous peoples of North America, covering topics in ethics, metaphysics, epistemology, philosophy of mind, aesthetics, social philosophy, and political philosophy. The course aims to give work from these traditions greater exposure and to provide a chance for students to encounter work that might spark an interest in future research. We will cover in some depth views held by Akan, Aztec, Blackfoot, Dogon, Iroquois, Lakota, Navajo, Ojibwa, and Yoruba peoples. We will also read work by a number of philosophers, including: Kwame Anthony Appiah, Kwame Gyekye, Julius Nyerere, Sor Juana Ines de la Cruz, Simon Bolivar, Jose Marti, Jose Vasconcelos, Enrique Dussel, Gregory Cajete, Anne Waters, and many others. Throughout, we will also engage with related meta-philosophical issues that emerge with work from all three areas, allowing for interesting cross-discussion.

Are these really proper subfields of philosophy? How do we make sense of the idea of African (or Latin American, or Native American) Philosophy as a field? Are there philosophically important differences between oral traditions and written traditions? How should we understand ethnophilosophy and cultural worldviews as philosophical contributions? How should we think of the "sage" figure in relation to philosophy? How do these traditions engage discussions of identity, autonomy, and post-colonialism? Should this work be incorporated into the mainstream philosophical canon?

### **SM 444. Wittgenstein. (M)** Staff.

A study of the later philosophy of Ludwig Wittgenstein.

### **SM 445. Modal Logic. (M)** Domotor. Prerequisite(s): PHIL 005.

Semi-formal examination of basic modalities and conditionals, including the varieties of necessity, possibility, counterfactuals, and causality. Special emphasis on applications to ontological proofs, deontic paradoxes, beliefs, and laws. Critical analysis of possible world and belief state semantics.

### **448. 19th Century Philosophy. (M)** Horstmann.

After an orientation to Kant's philosophy, we will examine Hegel, Feuerbach, Marx, and Nietzsche.

### **SM 460. Continental Rationalism. (M)** Hatfield, Detlefsen. Prerequisite(s): PHIL 004 or permission of instructor.

In this course, we will read closely some of the definitive texts of seventeenth century European philosophy, using the concept of the human being as our focal point. We will concentrate primarily on the human considered as a biological being (thus developing our understanding of the scientific advances of this century), as a conscious being (thus developing our understanding of theories of mind in this century), and (where relevant) as a moral being. We will focus our attention on Descartes, Spinoza and Leibniz, but draw as well upon texts from other thinkers, particularly Elisabeth, Malebranche and Cavendish. There will be two lectures per week, and discussion is strongly welcome.

### **SM 463. British Philosophy I. (M)** Staff. Prerequisite(s): PHIL 004 or permission of instructor.

A study of epistemology and metaphysics in classical British philosophy. Authors studied included Bacon, Hobbes, Locke, Berkeley, Hume, Reid, and Mill.

### **SM 464. British Philosophy II. (M)** Staff. Prerequisite(s): PHIL 002 or PHIL 004 or permission of instructor.

A study of moral philosophy, political philosophy, and aesthetics in classical British philosophy. Authors studied include Hobbes, Locke, Hutcheson, Hume, Kames, Adam Smith, and Reid.



# PHILOSOPHY

## (AS) {PHIL}

**SM 465. (GRMN551) Kant I. (M)** Hatfield, Horstmann. Prerequisite(s): PHIL 004, one advanced Philosophy course, or permission of instructor.

The course will concentrate on the Critique of Pure Reason and discuss in detail Kant's conception of knowledge and experience, his criticism of traditional metaphysics and the resulting project of a system of transcendental philosophy.

**SM 466. (GRMN552) Kant II. (M)** Staff. Prerequisite(s): PHIL 002, PHIL 004, or permission of instructor.

This course is a study of Kant's moral and political philosophy. The central theme of the course is Kant's conviction that freedom or "Autonomy" is our most basic value, and that the fundamental law of morality as well as the more particular principles of both justice and personal virtue are the means that are necessary in order to preserve and promote the existence and exercise of human freedom. Central questions will be how Kant attempts to motivate or prove the fundamental value of freedom and the connection between this normative issue and his metaphysics of free will. Texts will include Kant's Lectures on Ethics, Groundwork for the Metaphysics of Morals, Critique of Practical Reason, Religion within the Boundaries of Mere Reason, and Metaphysics of Morals. Written work for the course will include one short paper and one term paper.

**SM 467. (GRMN567) Topics in History of Philosophy. (M)** Hatfield, Detlefsen. Prerequisite(s): Previous course in Philosophy or History and Sociology of Science.

In this course, we will study figures and themes from the 17th through the 18th centuries, an especially fertile period in the history of philosophy. Topics will vary from year to year. Please see individual course descriptions.

**SM 475. (PPE 475) Political Philosophy. (M)** Freeman, Bicchieri.

This is a research seminar covering interdisciplinary research in psychology, philosophy, cognitive science and behavioral economics. Our focus will be on identifying and discussing issues of philosophical significance raised by recent work in moral psychology, experimental economics and behavioral decision making.

**SM 468. (GRMN583) Hegel. (M)** Horstmann.

Hegel is famous (or rather infamous) for entertaining and endorsing startling and obscure claims like 'Contradiction is the rule of truth'. 'The Truth is the whole', 'What is rational is real, and what is real is rational'. Before one is in the position to evaluate, to criticize (and to dismiss) these claims one has to become familiar with their philosophical background. The aim of the seminar is to find out what is meant with claims like these and why Hegel thought of them as reasonable. In order to achieve this aim one has to get acquainted with the basic metaphysical assumptions of his philosophy and with the problems these assumptions are supposed to solve.

The seminar will focus primarily on some of Hegel's early Jena writings, his Phenomenology of Spirit, on passages from different versions of Hegel's Logic and (maybe) on aspects of his Philosophy of Right. Topics that are dealt with include: (1) Hegel's conception of philosophy, (2) the development of his system, (3) the problem of an introduction to his system (Phenomenology of Spirit), (4) Hegel's criticism of traditional metaphysics, (5) his notion of a 'concept' (Begriff), his theory of the Idea. Other topics might become of interest as well.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 472. Survey of Ethical Theory. (M) Lord.**

Murder is wrong. Slavery is unjust. Everyone has reason not to torture their neighbor. Having inconsistent preferences is irrational. On these matters most agree. But what do we mean when we say these things? What state of mind are we in when we think these things? What, is anything, do these claims refer to in the world? Is it the same kind of things that we investigate when we do science? Do we know these things? If so, how? Are these claims even true? If they are ever true, are they true for everyone? These are some of the core questions of metaethics. This course is an investigation of the main questions and problems in metaethics since the turn of the 20th century. We will investigate questions about the metaphysics of morality, the philosophy of language of moral talk, the philosophy of mind of moral thought, the epistemology of morality, and the objectivity of morality.

### **473. (PHIL273) Topics in Ethics. (C) Chappell.**

Is abortion wrong? Or euthanasia? Are we justified in eating animals? Why, or why not? we will explore these and other "life and death" ethical problems in a systematic way, seeing how the reasons we give in answer to one question may influence what we can consistently say about others.

### **477. (LAW 544) Philosophy and the Law. (M) Finkelstein.**

This first half of the course will provide an introduction to the main currents of thought about the nature and function of law. It will consider, among other things, the classic problem of the source of law's authority, exploring whether an unjust law is still a law, and whether law does or ought to bear a close relation to morality. Should Nazi officials or East German border guards be punished if they were "just following orders"? What about the judges who enforced the implementation of such laws? Do the conclusions we would reach in the foregoing contexts apply to the conduct of Americans in dealing with suspected terrorists or other detainees? We will consider the divergent answers to these questions suggested by the work of J.L. Austin, H.L.A. Hart, Ronald Dworkin, Joseph Raz, and others. After addressing these traditional jurisprudential inquiries, we will turn to more recent philosophical inquiries in philosophy of law. What is the justification for punishment and how do the various debates in this area play out in specific controversial cases? Is torture ever permissible, whether as part of a scheme of punishment or as part of a system of law enforcement? Is targeted killing a permissible part of just war theory? What should be our stance to government officials who violate the law?

As we shall see, each one of these applied topics divides into deontological theorists, on the one hand, and utilitarian, or economic, theorists on the other. We will raise the question of whether these two theories exhaust the possible moves one might make on these various topics, or whether other approaches, such as a contractarian approach, are viable options. The course will require a final, take home exam, as well as attendance, preparation and participation in discussion. The latter will count towards roughly 10% of students' grades. This course is cross listed with LAW 544.

### **SM 479. Modern Political Philosophy. (M) Freeman.**

A survey of several works in modern political philosophy, including Thomas Hobbes's, *Leviathan*; John Locke's, *Second Treatise on Government and Letter Concerning Toleration*; David Hume's 'Of the Original Contract' and 'On Justice'; John Stuart Mill's *Utilitarianism*, *On Liberty*, and *The Subjection of Women*; excerpts from Karl Marx's *Capital* and other writings; and John Rawls's *A Theory of Justice*.

### **SM 480. (COML582, GRMN580) Topics in Aesthetics. (M) Staff.**

Walter Benjamin: *Art, Philosophy, Literature*. Walter Benjamin (1892-1940) is a philosopher whose writings on art, literature, and politics have had tremendous influence on cultural studies. He has been variously described as one of the leading German-Jewish thinkers, and a secular Marxist theorist. With the publication of a new four-volume collection of his works in English, many more of his writings have been made accessible to a wider public. Our seminar will undertake a survey of his work that begins with his studies on language and allegory, and continues with his autobiographical work, his writings on art and literature, and finally on the imaginary space of the nineteenth-century.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 488. The Idea of Nationalism. (M) Steinberg.**

Nationalism has been the most important geo-political phenomenon of the past two hundred years. Its continuing power has been amply demonstrated by recent events in many parts of the world. This seminar course will explore the ideology of nationalism, what it means, its philosophical foundations, underlying assumptions about the nature of human identity, moral implications, and political consequences. In the process, we will explore such questions as: What is a nation? Does every identifiable ethnic or national group have a valid claim to a nation-state of its own? How are claims to national self-determination justified? How do nations differ from states, peoples, groups, communities, and citizenries? How does nationalism relate to notions of "chosenness" or ethnic and cultural superiority? Why do nationalist movements seem to so often engender political extremism and violent ethno-political conflicts? Is national self-determination compatible with our commitments to individualism, rationality, and universal human rights?

### **SM 485. (GSWS485) Topics in Gender Theory. (M) Staff.**

This course seeks to assemble some of the philosophical evidence for feminist claims that traditional political theories are fundamentally inadequate because they have not, and presumably cannot, deal with basic facts of gender and the oppression of Women. We will begin by examining the nature of the distinction between sex and gender. This will take us through discussions of: the meaning and significance of categories being socially constructed, the possibility that sexual differences (and inequalities) are in some sense natural and what normative force this has. We will then consider various attempts to describe the nature of women's oppression. What is it? How does it manifest itself in the lives of women? This will take us through discussions of freedom, constrained choice, ideology, "consciousness raising", androcentrism and the relation between, and methodological importance of, ideal and non-ideal theory. Along the way we will be constructing a version of the feminist framework known as the dominance approach and seeing how it analyzes three presumed sites of oppression: sexuality, reproduction and work/family. Among the authors we will be reading are: Elizabeth Anderson, Marilyn Frye, Sally Haslanger, Rae Langton, Anthony Laden, Catherine MacKinnon, and Susan Okin.

The prerequisite for UNDERGRADUATES taking this course is: two philosophy courses (ONE of which is in moral or political philosophy) OR ONE of the following Gender Studies courses: GSWS/PHIL 028, GSWS/PoliSci 280, GSWS 320. There will be one short paper (6-8 pages) with revision, a longer final paper (15 pages) and weekly one-page reflections on a topic from the previous week's discussion.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 489. Ethnicity, Identity and Nationhood. (M) Staff.**

Contemporary public discourse -- in politics, in the media, on the Internet, and throughout our culture -- gives expression to intense, sometimes violent, disagreements and conflicts that often frustrate the solution of important public policy questions, curtail productive public deliberation and dialogue, and profoundly challenge our leaders and institutions. This course will deepen our understanding of the role that political and cultural ideologies -- such as liberalism, conservatism, nationalism, totalitarianism, fundamentalism, etc. -- play in these conflicts and the psychology of ideological thinking that makes them so difficult to resolve.

We will begin by considering a series of case studies in contemporary political, social and cultural conflict, drawn from contemporary events such as the 2012 political campaigns, the 2011 debt ceiling debate in Congress, nationalist movements around the globe, etc. We will identify and examine the ideologies driving such conflicts, and from these we will draw out the common philosophical characteristics and psychological features of ideological thinking. Throughout, we will seek to understand the deep attraction of ideological commitments and why they tend to push public discourse and behavior to extremes and even violence. Finally, we will consider efforts to reduce or resolve ideological conflicts through strategies of political compromise, dialogue, toleration, and democratic deliberation.

### **Graduate Courses**

#### **L/R 505. (PHIL005) Formal Logic. (C) Domotor, Weinstein. Undergraduates Need Permission**

This course provides an introduction to some of the fundamental ideas of logic. Topics will include truth functional logic, quantificational logic, and logical decision problems.

#### **506. (MATH570, PHIL006) Formal Logic II. (B) Weinstein. Undergraduates Need Permission.**

An introduction to first-order logic including the completeness, compactness, and Lowenheim-Skolem theorems, and Godel's incompleteness theorems. UNDERGRADUATES NEED PERMISSION

#### **SM 508. Early Plato. (M) Staff. Undergraduates Need Permission**

A study of Plato's earlier dialogues, from the Apology to the Republic, focussing on the moral and political background motivating the doctrine of Forms, and tracing the emergence of that doctrine first as a theory of essences (in the dialogues of definition) and finally as a metaphysical theory in the Symposium, Phaedo and Republic. UNDERGRADUATES NEED PERMISSION

#### **SM 510. Late Plato. (M) Staff. Undergraduates Need Permission**

Tracing the development of Plato's metaphysics from the Parmenides to the Timaeus, including key passages from the Theaetetus and Sophist.

#### **SM 513. Plotinus. (M) Staff. Undergraduates Need Permission**

An introduction to the thought of the major philosopher of late antiquity, founder of Neo-Platonism. Readings will include generous selections from the Enneads.

# PHILOSOPHY

## (AS) {PHIL}

**SM 526. (GRMN527) Philosophy of Psychology. (M)** Hatfield, Steinberg. Undergraduates Need Permission

The seminar will consider selected episodes in the interaction between philosophy and psychology. It starts with an intensive study of Descartes' machine psychology (in the *Treatise on Man*), which should complicate our picture of the history of such interactions. We then proceed, partly in response to student interest, to interactions involving Kant and nineteenth-century Kantians, Rylean "behaviorism", and recent work on the embodied mind (Wheeler, others).

**521. (PHIL226, PPE 225) Philosophy of Biology. (C)** Weisberg. Undergraduates need permission

This course consists of a detailed examination of evolutionary theory and its philosophical foundations. The course begins with a consideration of Darwin's formulation of evolutionary theory and the main influences on Darwin. We will then consider two contemporary presentations of the theory: Richard Dawkins' and Richard Lewontin's. The remainder of the course will deal with a number of foundational issues including adaption, the units of selection, the evolution of altruism, and the possibility of grounding ethics in evolutionary theory. UNDERGRADUATES NEED PERMISSION

**SM 522. (CINE502) Philosophy and Film. (M)** Detlefsen. Undergraduates Need Permission

**SM 525. (COML525, HSSC527) Topics in the Philosophy of Science. (M)** Weisberg, Bicchieri. Prerequisite(s): Familiarity with behavioral game theory and psychology. Undergraduates Need Permission

For the last four centuries, scientific research has provided our most reliable understanding of the world. Although the scientific revolution started modestly with attempts to understand stellar movement, we now know the age and constitution of the universe, the basis of heredity, and we can make and break chemical bonds at will. By all appearances, science seems to have made substantial progress from the scientific revolution to the global scientific enterprise of the 21st century. This course is about how science has generated this knowledge, and whether it has been as progressive and reliable as it seems. We will consider methodological issues such as the sources of scientific knowledge, objectivity, the growing importance of computation in the natural sciences, and the nature of modeling. We will examine products of scientific research: explanations, models, theories, and laws of nature. And we will discuss questions about science and values, including whether non-scientific values can and should enter scientific research, the relationship between science and religion, and the role of the public in guiding the scientific enterprise.

**L/R 527. (PHIL027) Conceptual Foundations of Quantum Mechanics. (M)** Hatfield, Steinberg. Undergraduates Need Permission

Quantum theory provides the fundamental underpinning of modern physical science, yet its philosophical implications are so shocking that Einstein could not accept them. By following the historical development of 20th century quantum science, the student should gain an appreciation of how a scientific theory grows and develops, and of the strong interplay between scientific observation and philosophical interpretation. Although students will not be expected to carry out mathematical derivations, they should gain an understanding of basic quantum findings. Students enrolling in 527 must register for the recitation section that is reserved for that number, which is for graduate students.

**SM 528. Philosophy of Social Science.** Bicchieri. Prerequisite(s): Familiarity with behavioral game theory and psychology. Undergraduates Need Permission

# PHILOSOPHY

## (AS) {PHIL}

### **SM 530. Philosophy of Mind. (M)** Hatfield, Miracchi. Undergraduates Need Permission

Agent Architectures: In philosophy of mind, we spend a lot of time asking about particular kinds of mental states--about the nature of perception, belief, desire, intention, etc. But what about how it all fits together? How do you put the pieces together to get an intelligent agent out of it. And what does that in turn tell us about the nature of mental states? We will spend the first part of the course discussing some of the classical positions in philosophy of mind and artificial intelligence--especially functionalism and the classical "sandwich model" of AI. Then we will explore some new alternatives. We will investigate the possible role of the body, the environment, competences, and emotions in determining agent architectures. Of particular interest to us will be the question of whether we can understand the architecture of intelligent agents in a way that helps to explain how they might be improved upon and made more sophisticated (e.g. by evolution). UNDERGRADUATES NEED PERMISSION.

### **SM 531. Social Norms. (M)** Bicchieri. Undergraduates Need Permission

This is a graduate research seminar covering interdisciplinary research in psychology, philosophy, sociology and behavioral economics related to social norms. Social norms are informal institutions that regulate social life. We will devote particular attention to the following questions: 1. What is a good, operational definition of social norms? 2. Is there a difference between social and moral norms? 3. How can we measure whether a norm exists, and the conditions under which individuals are likely to comply with it? 4. Are behavioral experiments a good tool to answer questions 3? 5. How do norms emerge? 6. How are norms abandoned? 7. What is the role of trendsetters in norm dynamics?

### **SM 532. Topics in Epistemology. (M)** Singer. Undergraduates Need Permission

This graduate seminar will cover some topics of interest to contemporary epistemologists. Possible topics may include skepticism, accounts of knowledge and justification, virtue epistemology, formal epistemology, social epistemology, feminist epistemology, meta-epistemology, and epistemic normativity. This course will be aimed at philosophy graduate students. Other graduate students and undergraduates should consult with the instructor before enrolling.

### **SM 550. Topics in Philosophy of Education. (M)** Detlefsen. Undergraduates Need Permission.

In this course, we will examine some of the most pressing problems in contemporary philosophy of education. These problems include: how much control over a child's education ought to be allocated to parents and how much to the state; what role, if any, ought religion to play in education; how do race and gender impact individuals' educational experiences and how should such issues should be addressed in the classroom; what sort of (if any) civic education ought to be taught in schools (especially in wartime such as in the post 9-11 USA); and how should schools be funded? We will deal with a number of case studies, mostly recent, but some crucial historical cases as well. Our readings will be primarily philosophical texts, supplemented with those from other fields, such as psychology, history and sociology, in order to provide empirical context to the theoretical problems facing education today. As a seminar, the instructor welcomes student participation, including students bringing their own interests in educational theory to the classroom. At the same time, the instructor will lecture to the extent necessary to make classroom discussion especially rich.



# PHILOSOPHY

## (AS) {PHIL}

### **SM 536. Stoicism. (M)** S.Meyer. Undergraduates Need Permission

A study of some major texts in Ancient Greek Scepticism. We will begin with Plato's Academy, more than a century after the death of its founder, when the head of the school Arcesilaus (315-240 BCE) advocates a turn away from "doctrinal Platonism" (that is, working out and defending the tenets of Plato's philosophy) and a return to the critical stance of Socrates in many Platonic dialogues, who advances no doctrines himself but criticizes the claims of others. Much of the intellectual activity of the so-called "Sceptical Academy" is directed at contesting the doctrines of their contemporaries in Hellenistic Athens: Stoic, Epicurean, and Peripatetic philosophers, with particular emphasis on the Stoic doctrine of the "cognitive impression", which the Stoics invoked as the foundation of all knowledge. Many of these debates are reported in Cicero's *On Academic Scepticism*, which is the first text we will study. By the late first century BCE, the Academy departed far enough from this "skeptical stance" that in reaction, the Academic Aenesidemus left that institution to found Pyrrhonism, which takes the fourth-century figure Pyrrho of Elis (360-270 BCE) as its symbolic figure head. The fullest account of Pyrrhonist Scepticism is in the writings of a 2nd century CE physician, Sextus Empiricus, whose *Outlines of Pyrrhonism* and

Against the Ethicists will be the other major texts studied in this course. All readings will be in English translation. No knowledge of Greek or Latin is required.

### **SM 540. Topics in Philosophy of Language. (M)** Staff. Undergraduates Need Permission

**Expressivism: Emotions, Evaluations, and Linguistic Meaning:** In this seminar, we will explore the virtues and drawbacks of expressivism, broadly construed. Most contemporary philosophers of language analyze meaning in terms of truth-conditional content: how the world would have to be for an assertion or other speech act to be satisfied. But in many cases, it's unclear just what ontologically respectable facts could make our utterances true. Further, much of our communicative activity appears to be aimed at affecting our interlocutors' hearts and actions as much as their minds. If some aspects of conventional linguistic meaning involve the expression of evaluative or emotional attitudes rather than (just) truth-conditional content, how should a theory of meaning analyze this? We'll begin with classic discussions of moral emotivism (e.g. Ayer, Hare) and more recent versions of expressivism in ethics (e.g. Gibbard, Blackburn), paying special attention to the Frege-Geach problem. Next, we'll turn to recent discussions of epithets, especially racial slurs, in the philosophy of language (e.g. Williamson, Brandom, Hornsby), tracing out similarities and contrasts with moral expressivism.

### **SM 547. Leibniz/Locke. (M)** Detlefsen. Undergraduates Need Permission.

This course focuses on topics in philosophy of the 17-18th centuries. Topics may include one of the following, according to the interests of the class.

An examination of the development of a few topics in natural philosophy in the early modern period, such as: method (the evolution of hypotheses and their reception, the relation of theory to empirical work, and the importance of different kinds of empirical work, e.e. observation, experiment, use of instruments); the relation of metaphysics to the 'sciences' (including what is meant by "metaphysics", and what falls under the scope of the various sciences); and the special role played by the life sciences.

A study of various social, political, and ethical issues, including the role that women played in these issues, and the nascent forms of feminism that emerged in the early modern era.

# PHILOSOPHY

## (AS) {PHIL}

**SM 551. (GRMN560) Topics in Early Modern Philosophy. (M)** Detlefsen. Undergraduates Need Permission

Women, liberty, feminisms and ways of approaching the history of philosophy.

In this course, we'll look at the various ways women and men of the early modern period thought about liberty, most particularly as it related to women as individuals and in their social-political roles. We will draw upon texts that are clearly 'philosophical' (in the way we think about philosophy in contemporary anglo-analytic philosophy departments) as well as texts that are not so typically 'philosophical'. In addition to looking at the concept of liberty as it pertains to women, there will be two meta-themes to the course. First, does it make sense to think of thinkers writing 300 years ago as feminists, or is that just a "vile anachronism" as some scholars believe? And if it does make sense, what forms of feminism can we discern in the early modern period? Second, what are the best ways to integrate atypical philosophy texts into a study of the history of philosophy?

**SM 560. Descartes. (M)** Hatfield. Undergraduates Need Permission

In this course, we will undertake an intensive study of the thought of Descartes, one of philosophy's most important figures. We will read his major works - Rules for the Direction of the Mind, The World, Discourse on Method, Meditation on First Philosophy, Principles of Philosophy, and Passions of the Soul - as well as some less well-known works and some of his correspondence. We will study his ideas on method and epistemology, metaphysics, physics and the life sciences, medicine, the nature of the human being, and value theory. While our primary aim will be to understand his philosophy as a whole and how his thoughts developed and changed through his life, we will devote some time to evaluating his legacy.

**SM 552. (AFRC254, AFRC552, PHIL252) African American Philosophy. (B)** Allen-Castellitto.

A new field has slowly begun to emerge within the traditional discipline of academic philosophy: African-American Philosophy. "African American Philosophy" refers here to conceptually and analytically rigorous philosophical studies of topics closely related to the social, legal, economic, historical and cultural experiences of US peoples of African descent. The field has appeared in tandem with a striking increase in the number of professionally trained philosophers of African descent holding the Ph.D. in philosophy, and employed as full-time teachers and scholars. A recent estimate puts the number of philosophers of African descent working in the US at about one hundred; and about twenty of these are African-American women. A significant body of scholarship now describes, explains, critiques and evaluates African American culture, slavery, oppression, discrimination, integration, segregation, equality, gender politics, labor, families, health, mental health, and the significance of race to identity, morality, ethics, politics, democracy, public policy, law, science, technology, the humanities and the arts. This unique lecture course will be a thematic introduction to African American Philosophy since 1960. Weekly topics will be chosen from among these clusters: Slavery, Colonialism, Oppression and Freedom;

Segregation, Integration and Equality; Gender, Sex and Sexualities; Reproductive Rights and Responsibilities; Religion and Spiritualism; Rebellion, Protest, Social Movements and Citizenship; Economic Welfare, Labor and Inequality; Violence, Crime and Punishment; Education, Affirmative Action and Diversity; Reparations and Forgiveness; Identities and Stereotypes; Nature, Science and Health; Psychology, Psychiatry and Mental Health; Pragmatism; Existentialism; and the Sociology of Philosophy. We will read works by Cornell West, Adrian Piper, Charles Mills, Lewis Gordon, Anita Allen, Anthony Appiah, Lucius Outlaw, Naomi Zack, Lawrence Thomas, Bill Lawson, Michele Moody Adams, and others. For most undergraduate students, evaluation in the course will be based on a mid-term and final exam with essay and objective components. Advanced students and graduate students enrolled in the course will have an opportunity to write a substantial supervised paper on a topic of their own choosing in lieu of the exams.

# PHILOSOPHY

## (AS) {PHIL}

**SM 554. (GRMN580) Contemporary Continental Philosophy. (M)** Staff. Undergraduates Need Permission

This seminar course is an introduction to 20th-century continental European philosophy, focusing on the origins and development of phenomenology, existentialism, hermeneutics, and deconstruction. The centrality of phenomenology (and its interpretation) to an understanding of these movements and other contemporary trends in European thought will be emphasized throughout. No previous background in philosophy is required. Human beings live in a world permeated and defined by meanings. How we create, communicate, and comprehend meaning has been one of the central questions of continental European philosophy over the past century. In this course, we will explore why meaning plays such a central role in all attempts to understand human experience and how this insight has profoundly influenced major trends in contemporary thought. We will begin the semester with an introduction to the phenomenology of Edmund Husserl and the contemporary debate over its proper interpretation. This will be followed by an examination of three existentialist critics of Husserl, whose philosophies have influenced much of recent continental thought: Martin Heidegger, Jean-Paul Sartre, and Maurice Merleau-Ponty.

Finally, we will examine the important influence of phenomenology and existentialism on contemporary trends in continental philosophy as exhibited in works by Paul Ricoeur, Hans Georg Gadamer, Jacques Derrida, Hannah Arendt, and Emmanuel Levinas.

**SM 558. Truth & Concealment. (M)** Spencer. Undergraduates need permission.

This course is an exploration of traditional philosophical questions concerning objectivity in science. We will start by addressing central questions in feminist philosophy of science, such as what is objective reality and what is objective knowledge? Next, we will explore whether science discovers objective real entities or relations, which is a central topic in the scientific realism debate. We will also explore whether scientific knowledge is objective. We will read mostly 20th and 21st century philosophers of science, such as Goodman, Kuhn, Psillos, and Longino. We will also apply what we learn to at least one case study. UNDERGRADUATES NEED PERMISSION

**SM 562. MLA Proseminar in Philosophy. (M)** Dettlefsen.

In sixteenth century Europe, what we now think of as philosophy, science and religion were all part of a single integrated way of studying the world. By the late eighteenth to early nineteenth century, these three areas of study had, to a large degree, diverged into distinct disciplines. In this course we will study this separation of disciplines in order to come to some understanding about how and why this radical shift in western thought occurred.

**SM 565. (PHIL362) Kant's Critique of Metaphysics. (M)** Staff. Prerequisite(s): PHIL 465 or permission of instructor. Undergraduates Need Permission

A study of Kant's critique of metaphysics and theory of regulative ideas in the "Transcendental Dialectic" and related texts such as CRITIQUE OF JUDGEMENT, ONLY POSSIBLE PROOF OF THE EXISTENCE OF GOD, and LECTURES ON PHILOSOPHICAL THEOLOGY. Collateral readings in such authors as Descartes, Leibniz, Spinoza, Wolff, Baumgarten, Mendelssohn, Bayle, and Hume.

**SM 576. (LAW 946) Rationality, Morality and Law. (M)** Guerrero, Lord. Undergraduates need permission.

This class will be dedicated to investigating topics related to rationality in its many forms. Potential areas of study are metaethics, epistemology, moral psychology, and the philosophies of mind, language and action. UNDERGRADUATES NEED PERMISSION.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 567. Development of German Idealism. (M)** Horstmann. Undergraduates Need Permission

This course will start with a brief review of some features of Kant's philosophy and will focus on Fichte and Schelling, and will end with a discussion of the reaction to Idealism by Schopenhauer and Nietzsche.

### **SM 568. (GRMN568) Hegel. (M)** Horstmann, Hindrichs. Undergraduates Need Permission

Hegel's "Lectures on Aesthetics" are a seminal work in the philosophy of art. They conceptualize the different kinds of art, and they understand art in the context of a philosophy of history that is centered on the concept of freedom. We will explore the intellectual background of Hegel's thinking, especially Kant, Schiller, and Schlegel, and investigate the conceptual articulation of art with which Hegel provides us.

### **SM 572. Contemporary Ethics. (M)** Freeman, Meyer. Undergraduates Need Permission

A venerable idea throughout the history of ethics is that rationality is a fundamental or foundational part of the metaphysics of the normative. The course will be an investigation of several different strains of this rationalist idea. We'll discuss four rationalist views of the nature of normative reasons (Kantian, Humean, Aristotelian, and new-fangled constructivism). Our aim will be to investigate the plausibility of these rationalist views against the backdrop of a more recent hypothesis about the metaphysics of the normative--viz., the claim that normative reasons themselves are the fundamental constituents of the normative.

### **SM 577. (LAW 946, LAW 949, LAW 992) Topics in Philosophy of Law. (M)** Guerrero, Perry, Berman, Finkelstein. Undergraduates Need Permission

This seminar will examine leading academic theories of constitutional interpretation, starting with classic texts by (for illustration) Thayer, Wechsler, Ely, Bobbitt, Dworkin, and Scalia, and emphasizing current debates within originalism and between originalists and their critics. While the focus will be on American constitutional interpretation, we will also see how that literature is currently running up against, and possibly contributing to, more "philosophical" or "jurisprudential" accounts of the contents of law. Consistent with the nature of the material, the reading load is likely to be somewhat heavier and more demanding than in the average seminar. Students will be expected to read the assigned material carefully and to participate actively in class discussions; they will have the option of submitting either a single research paper or several shorter papers.

### **SM 578. (LAW 946) Topics in Political Philosophy. (M)** Freeman, Tan. Undergraduates Need Permission

This course examines the special problems culture and cultural membership pose for the liberal conception of justice. Liberal justice is supposedly impartial while cultural claims are thought to be partial and particular. And whereas liberal justice is concerned primarily with the individual, cultural claims are commonly thought to be group-based. How are these conflicting values to be understood? We will examine the problem of culture and justice as it arises in the domestic context (e.g., in the context of the liberal state) and in the global context. Some of the more specific questions we will examine include: Should our conception of justice be influenced by cultural claims? Should cultural differences shape our understanding of human rights? Or should justice transcend culture? What is the relationship between individual freedom and cultural membership? Are there, or should there be, such things as cultural rights? If cultural diversity ought to be tolerated and even celebrated, what are the limits of cultural toleration? Is nationalism justifiable? Authors we will read include John Rawls, Charles Taylor, Amy Gutmann, Will Kymlicka, Martha Nussbaum, and Susan Moller Okin. This course is open only to students in the MLA program.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 579. Social Philosophy.** Bicchieri. Undergraduates Need Permission

During the last dozen years there has been an explosion of interest in empirically informed moral psychology. In this seminar, we will review some of the cutting empirical and theoretical work that is being done in moral psychology and explore its philosophical implications. About half of the sessions of the seminar will be led by Professor Bicchieri, Professor Harman or Professor Stich. The other half will be led by leading philosophers and scientists from other departments and other universities.

### **SM 600. Proseminar.. (A)** Staff.

An intensive seminar for first-year doctoral students, with readings drawn from recent and contemporary epistemology and metaphysics, broadly construed. Students will develop their abilities to present and discuss philosophical texts, and to write and revise their own papers.

### **601. Consortium Course. (C)** Staff. Graduate Students Only

For graduate students taking courses at other institutions belonging to the Philadelphia area Philosophical Consortium.

### **SM 607. (CLST607) Presocratic Philosophy. (M)** Staff.

Close study of fragments and doxography for the earliest Greek philosophers in the original texts.

### **SM 609. (CLST609, COML609, GREK606) Plato's Republic. (M)** Staff.

A close reading and discussion of Plato's work. As much as possible of the text will be read in Greek.

### **SM 610. Plato's Symposium and Phaedrus. (M)** Staff.

A close reading and analysis of Plato's two major dialogues on love.

### **SM 612. Topics in Hellenistic Philosophy. (M)** S.Meyer.

Topics will vary.

### **SM 611. Plato's Philebus. (M)** Staff.

A close reading of the text of one of Plato's latest and most difficult dialogues. Questions to be discussed include: the unity of the dialogue, relation to other late dialogues (such as the TIMAEUS), relation to the doctrine of Forms, relation to the "unwritten doctrines". Knowledge of Greek is not required.

### **SM 613. (LAW 618) Topics in Medieval Philosophy. (M)** Staff.

Close reading of selected texts in medieval philosophy.

### **SM 625. Contemporary Metaphysical Problems. (M)** Hatfield.

An examination of selected problems at the intersection of philosophy of psychology, philosophy of mind, and metaphysics.

# PHILOSOPHY

## (AS) {PHIL}

### **SM 626. Topics in Philosophy of Psychology. (M)** Hatfield.

We will investigate the notions of function, adaptation, and teleology as found in biology and as analyzed in the philosophy of biology; we will then apply these notions to selected problems in the philosophy of psychology pertaining to representation and content.

### **SM 630. Topics in Philosophy of Mind. (M)** Hatfield.

Topics will vary, and may be historical or contemporary.

### **SM 633. (HIST610) Colloquium in American History. (M)** Kuklick, B..

HIST 610 is a topics course. When the subject is appropriate, the course will be cross-listed with Philosophy. Please refer to the current timetable.

### **SM 642. Contemporary Metaphysics. (M)** Staff.

This course will deal with the nature of necessity, essentialism, idealism and the concept of truth from a contemporary perspective.

### **SM 643. Carnap. (M)** Staff.

A survey of Carnap's writings, with special attention to *The Logical Construction of the World* and *The Logical Syntax of Language*.

### **SM 644. Quine. (M)** Staff.

A survey of Quine's philosophy with special attention to the critique of analyticity, truth and reference, indeterminacy of translations, ontological relativity, and physicalism.

### **SM 645. Reference. (M)** Staff.

Contemporary discussions of reference with special attention to referential inscrutability, first person authority, and anti-individualism. Readings from Quine, Davidson, Putnam, Field, Wallace, Burge, and McDowell.

### **SM 646. Topics in Early Analytic Philosophy. (M)** Staff.

Selected interpretive and philosophical issues from Frege, Russell, and early Wittgenstein.

### **SM 662. Hume's Philosophy of Mind. (M)** Hatfield.

An examination of Hume's theory of mind, focusing on the *Treatise* and first *Enquiry*.

### **SM 665. Kant's Theoretical Philosophy. (M)** Staff.

This course will study not Kant's system of philosophy but his philosophy of system, that is, the role of the concept of systematicity throughout his philosophical work. Special topics will include the role of systematicity in empirical knowledge and science, practical reasoning, and meta-philosophy, where systematicity functions as the criterion of the adequacy of philosophical theories themselves. Some prior acquaintance with the main themes of Kant's theoretical and practical philosophy will be assumed.



# PHILOSOPHY

## (AS) {PHIL}

### **SM 672. Topics in Ethics. (M) S.Meyer.**

Phil 672 will be a workshop on writing papers for submission to either conferences or journals. Papers may address any topic in value theory, broadly construed, and some participants may choose to revise papers written for previous seminars. All participants will be responsible for generating short bibliographies and then leading class discussions on their topics, providing drafts of their papers for critique by the class, and presenting their papers to the class. Students who have passed their prelims are encouraged to participate as auditors.

### **674. (BIOH574) Topics in Bioethics. (M) Staff.**

Topics will vary.

### **SM 678. Advanced Topics in Political Philosophy. (M) Tan.**

In this course, we will examine various problems and questions in political philosophy. The focus will be on contemporary topics. This is an advanced seminar for graduate students who want to develop a professional-level paper on a particular subject, and the course will consist of readings on selected topics (selected by students) and students presenting their own papers (in various stages) on these topics. For graduate students in Philosophy only.

### **SM 679. Liberalism and its Critics. (M) Freeman.**

This course will examine some of the fundamental these of liberalism and some of the criticisms they have encountered. In particular, we will examine the classical formulation of liberal theory in Immanuel Kant as well as his near-contemporaries Moses Mendelssohn and Wilhelm von Humboldt, and criticisms of this view by writers like G.W.F. Hegel and F.H. Bradley; we will then examine modern versions of liberalism in John Rawls and Ronald Dworkin, and its criticism, especially by "communitarians" like Michael Sandel, Charles Taylor, Alasdair MacIntyre, and Michael Walzer. We will be concerned with differences between the classical (Kantian) and contemporary (Rawlsian) foundations of liberalism as well as with the validity of the criticisms which have been made of each.

### **SM 680. (COML681) History of Aesthetics. (M) Staff.**

A study of 18th century aesthetics focussing on Kant, his contemporaries, and successors.

### **SM 700. Dissertation Workshop. (E) Freeman, Hatfield, Singer.**

Registration required for all third-year doctoral students. Fourth year students and beyond attend and present their work in the Dissertation Seminar. From time to time, topics pertaining to professional development and dissertation writing will be discussed.

### **SM 681. Philosophy of Literature. (M) Staff.**

This course will begin with a survey of current topics and writings in the philosophy of literature: what is a narrative? what makes literary language expressive? what can we learn from fiction or poetry? The text here will consist largely of selected readings from the new Blackwell Companion to the Philosophy of Language. We will then explore the relation between philosophy and literature in more depth by discussing Eva Dadlez's new book, "Mirrors to one another: emotion and value in Jane Austen and David Hume."

### **699. Independent Study. (C) Staff.**

Directed readings in consultation with individual faculty members.

## **PHILOSOPHY**

### **(AS) {PHIL}**

**990. Masters Thesis. (C)** Staff..

**995. Dissertation. (C)** Staff.

Ph.D. candidates, who have completed all course requirements and have an approved dissertation proposal, work on their dissertation under the guidance of their dissertation supervisor and other members of their dissertation committee.

**998. Teaching Practicum (Independent Study). (C)** Staff.

Supervised teaching experience. Four semesters are required of all Doctoral students in philosophy.

**999. Independent Study. (C)** Staff. May be repeated for credit