PHILOSOPHY (DIV II)
Chair: Professor MELISSA BARRY

Professors: M. BARRY**, J. CRUZ, S. GERRARD, J. SAWICKI, A. WHITE***. Associate Professors: K. MCPARTLAND, B. MLADENOVIĆ. Lecturer: J. PEDRONI. Visiting Assistant Professor: J. SHADDOCK.

To engage in philosophy is to ask a variety of questions about the world and our place in it. What can we know? What should we do? What may we hope? What makes human beings human? These questions, in various forms, and others like them are not inventions of philosophers; on the contrary, they occur to most people simply as they live their lives. Many of us ask them as children, but later either ignore them, or accept answers we can live with. Philosophers, however, seek to keep such questions open, and to address them through reasoned discussion and argument, instead of accepting answers to them based on opinion or prejudice. The program in philosophy is designed to aid students in thinking about these issues, by acquainting them with influential work in the field, past and present, and by training them to grapple with these issues themselves. The program emphasizes training in clear, critical thinking and in effective writing. Philosophy courses center around class discussions and the writing of interpretive and critical essays.

MAJOR

Philosophy is a discipline with a long and intricate history, a history that remains an integral part of the discipline. In this way, it differs dramatically from the natural sciences: for example, although no contemporary physicists or biologists embrace Aristotle’s physics or biology, among philosophers there continue to be champions of Aristotle’s metaphysics and of his ethics. Because of the richness and continuing importance of the history of philosophy, the program is designed to give majors a historical background that will acquaint them with a wide variety of approaches to philosophical issues, and will provide them with a basis for evaluating and contributing to contemporary debates.

The Philosophy major consists of nine semester courses: four required courses and five electives. The required courses are: any 100-level philosophy course, Philosophy 201 (History of Ancient Greek Philosophy), Philosophy 202 (History of Modern Philosophy), and Philosophy 401 (Senior Seminar). The five electives are structured by a distribution requirement. Students must take at least one course in each of three areas: Contemporary Metaphysics and Epistemology [M&E], Contemporary Value Theory [V], and History [H].

We recommend the following trajectory through the major:

By the end of the first year, complete at least a 100-level philosophy course, or 201, or 202.

By the end of the second year, complete at least a 100-level philosophy, 201, and 202.

By the end of the junior year, complete a 100-level course, 201, 202, and at least three other philosophy courses.

The electives should fall into at least two distribution “baskets”; at least one course should be a tutorial (or a small, writing-intensive class); a logic course is recommended.

Courses taught in other departments at Williams or at other institutions will not count toward the distribution requirement (Williams-Exeter tutorials may count, however, with the approval of the Department Chair). Up to two cross-listed courses taught in other departments may count as electives toward the major. No more than one 100-level course may count toward the major.

THE DEGREE WITH HONORS IN PHILOSOPHY

The degree with honors in Philosophy is awarded to the student who has demonstrated outstanding achievement in a program of study that extends beyond the requirements of the major. The extension beyond major requirements may take the form either of independent work culminating in a senior essay or thesis (the independent-study route) or of additional course work (the directed-study route). Candidates must have GPAs of 3.6 or higher in their courses in philosophy at the end of the junior and senior years. The independent-study route to honors requires the completion and defense of either a senior essay produced in the fall semester plus winter study period (maximum 40 pages) or a year-long senior thesis (maximum 75 pages). Plans for either essay or thesis (including a brief proposal and bibliography, worked out in consultation with an advisor) must be submitted to the department in March of the junior year. The directed-study route to honors requires the completion of two courses in philosophy in addition to the nine required for the major. Candidates taking this route must also submit to the department revised copies of two term papers (15 pages or longer) written for philosophy courses they have taken. Students should register for a directed study over their senior year winter study and work with an advisor on the paper revisions. A recommendation for graduation with honors will be made on the basis of the thoroughness, independence, and originality of the student's work.

STUDY AWAY

The Williams-Exeter Programme at Oxford (WEPO): the first full Oxford philosophy tutorial will count as the equivalent of two full-semester philosophy courses at Williams; the second full Oxford philosophy tutorial will count as the equivalent of one full-semester philosophy course at Williams, for a total of three Williams philosophy courses. Courses must be pre-approved by the Chair of the Philosophy Department, who will also determine which, if any, courses will count toward the philosophy major distribution requirements.

Courses taken in other Study Away programs: Students may petition the Philosophy Department for credit for philosophy courses taken at their Study Away institution. They should consult with the department Chair before they commit to a program. Final determinations will be made on the basis of the course syllabus and the quality of the student’s written work for the course. Typically, courses taken while studying away will not fulfill distribution requirements for the philosophy major at Williams.

PHIL 104T(S) Philosophy and Tragedy (W)
Tragedy and philosophy were two of the finest achievements of classical Athenian civilization, and each attempts to reveal to the reader something fundamental about our shared human condition. The worldview that underlies classical tragedy, however, seems markedly different from the one that we find in classical philosophy. While Plato and Aristotle differ on many points, they share the belief that the cosmos and the human place within it can be understood by rational means. Furthermore, they share the conviction that the most important components of a successful life are within the control of the individual human being. The picture that we find in the works of the tragedians, Aeschylus, Sophocles and Euripides is markedly different. The tragedians emphasize the ways in which the cosmos and our role in it resist any attempt to be understood, and emphasize the ways in which the success or failure of our lives often turns on things completely beyond our control. The view of the tragedians can lead to a thoroughgoing nihilism according to which "the best thing of all [for a human being] is never to have born; but the next best thing is to die soon (<Aristotle's> Eudemus as quoted in Nietzsche's Birth of Tragedy; see also Sophocles' Oedipus at Colonus)." Despite these rather grim pronouncements, tragic drama has continued to fascinate and educate generations. Furthermore, philosophers have continued to revisit the existential questions vividly raised by Greek tragedy.

In this course, we will examine a number of Greek tragedies and philosophical writing on tragedy and the tragic. We will read the Oresteia and Prometheus Bound by Aeschylus, Sophocles' Theban Cycle, and the Hippolytus, Bacccae and Philoctetes by Euripides. As we read through these plays, we will also examine a number of philosophical works about tragedy. We will begin with Aristotle's Poetics and will continue with Hume's Of Tragedy, Hegel's various writings on tragedy, and Nietzsche's The Birth of Tragedy. If possible, we will arrange to see a live performance of a Greek tragedy.

Class Format: tutorial
Requirements/Evaluation: 5 papers, 5 responses and a final paper in multiple drafts; each week one student will write a paper responding to the week's readings and the other student will write a response to that paper
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: none; this tutorial is an appropriate first course in PHIL
Enrollment Preferences: first-year students
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Spring 2017
TUT Section: T1 TBA Instructor:Keith McPartland

PHIL 109T Skepticism and Relativism (W)

Intellectually, we are ready skeptics and relativists. We doubt, we point out that no one can be certain in what she believes, and we are suspicious of declarations of transcendent reason or truth (unless they are our own). Emboldened by our confidence in skeptical arguments, we claim that knowledge is inevitably limited, that it depends on one's perspective, and that everything one believes is relative to context or culture. No domain of inquiry is immune to this destructive skepticism and confident relativism. Science is only "true" for some people, agnosticism is the only alternative to foolish superstition, and moral relativism and, consequently, nihilism are obvious. But is the best conclusion we can come to with respect to our intellectual endeavors that skepticism always carries the day and that nothing at all is true? In this tutorial, we will investigate the nature of skepticism and the varieties of relativism it encourages. Our readings will come primarily from philosophy, but will be supplemented with material from anthropology, physics, psychology, and linguistics. We will look at relativism with respect to reason and truth in general as well as with respect to science, religion, and morality. Along the way, we will need to come to grips with the following surprising fact. With few exceptions, thoroughgoing skepticism and relativism have not been the prevailing views of the greatest minds in the history of philosophy. Were they simply too unsophisticated and confused to understand what is for us the irresistible power of skepticism and relativism? Or might it be that our skepticism and relativism are the result of our own laziness and failure? Of course, this question cannot really be answered, nor is there any value in trying to answer it, and any "answer" will only be "true" for you. Right?

Class Format: tutorial
Requirements/Evaluation: participants will present substantial written work in the tutorial every other week, and will be responsible for commenting on their tutorial partner's work on off weeks
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: none; this tutorial is an appropriate first course in PHIL
Enrollment Preferences: first-years and sophomores
Enrollment Limit: 10
Expected Class Size: 10
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

PHIL 112 Philosophy and Human Nature (W)

What, if anything, makes us human? Are we fundamentally rational or spiritual? Natural or social? Free or determined? Can we change what and how we are? Are we basically self-interested or other directed? What relevance does knowing our nature have to how we understand and arrange our ethical and political life? Our happiness? How we educate our children? Discipline and punishment? Do men and women share one nature? Is there a fundamental purpose to human life? Can philosophers help us answer any of these questions today? Or have philosophical accounts of nature been surpassed by those found in the natural and social sciences? In this course we critically examine influential philosophical accounts of human nature found in the works of figures such as Plato, Aristotle, Confucius, Hume, Marx, Nietzsche, Freud, Rawls, Nozick and Foucault. Readings from the natural and social sciences will also be included.

Class Format: discussion
PHIL 114(F) Freedom and Society (W)
Freedom is one of our fundamental values as Americans. It is emphasized in our founding documents, and it occupies a central place in our contemporary political discourse. But do we ask: What is freedom? and Why do we value it? In the first unit of this course, we will consider the relationship between freedom and social order. Do society's laws limit our freedom in order to make us safe? Or do laws somehow enhance or enable our freedom? We will read Thomas Hobbes, John Locke, and Jean-Jacques Rousseau in seeking answers to these questions. We will then turn to some specific social forms in the second unit. We will ask whether they promote or preclude our freedom. We will read Adam Smith and Karl Marx on capitalism, and Simone de Beauvoir on gender.

Class Format: seminar
Requirements/Evaluation: weekly reading response papers; take-home midterm and final exams
Prerequisites: none
Enrollment Preferences: first-years and sophomores
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

PHIL 115(F,S) Personal Identity (W)
Through lectures, discussions, close readings and assigned writings, we will consider a variety of philosophical questions about the nature of persons, and personal identity through time. Persons are subjects of experiences, have thoughts and feelings, motivation and agency; a person is thought of as continuous over time, and as related to, recognized and respected by other persons. Thus, the concept of person plays a significant role in most branches of philosophy: metaphysics, epistemology, moral and political philosophy, and of course in the philosophy of mind. Conceptions of person are equally important for scientific research programs (especially in psychology), for Law, and for the arts (especially mimetic arts). Questions about persons are of central importance for a myriad of our theories and practices, and for the ways in which we live our lives. The aim of this course is to explore and evaluate a number of rival conceptions of persons and personal identity over time. Some of the questions which we will discuss are: What is a person? How do I know that I am one? What constitutes my knowledge of myself as a person, and does that knowledge differ in any significant respect from my knowledge of physical objects and of other people? What makes me the particular person that I am, and how is my identity as this individual person preserved over time?

While addressing these questions through lectures and class discussions, the course will place special emphasis on developing students' intellectual skills in the following domains:
- close, analytical reading;
- recognizing, reconstructing and evaluating claims and reasons that support them;
- producing original ideas and arguments, orally and in writing;
- responding to the claims and arguments presented in texts and in class;
- writing clear, polished, well-argued papers.

Class Format: lecture/discussion
Requirements/Evaluation: class attendance, preparedness and participation; small group weekly meetings; weekly short writing assignments
Prerequisites: none; open to first year students
Enrollment Preferences: freshmen, sophomores, and philosophy majors who need a 100 level course to satisfy requirement for the major
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

PHIL 116(S) Perception and Reality (W)
An introduction to philosophy through two of its central themes, the nature of the mind and the limits of knowledge. Topics include skepticism, the existence of God, the mind/body problem, the limits of reason and science, and subjectivity. Our discussions will range over historical and contemporary works in the Western Tradition.

**Class Format:** seminar

**Requirements/Evaluation:** active participation; four (5-6 page) essays

**Prerequisites:** none

**Enrollment Preferences:** first-years and sophomores

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Dept. Notes:** meets 100-level PHIL major requirement

**Distributional Requirements:** Division 2, Writing Intensive

**Spring 2017**

**SEM Section:** 01 TR 08:30 AM 09:45 AM  Instructor: Joseph Cruz

**PHIL 117 Arguing about God (W)**

"Faith is a fine invention," according to Emily Dickinson's poem, "when gentlemen can see; but microscopes are prudent in an emergency." This introduction to philosophy will see how far the microscopes of reason and logic can carry us in traditional arguments about the existence and nature of God. We will closely analyze classical arguments by Augustine, Avicenna, Aquinas, Anselm, Maimonides, Descartes, and others. Pascal's wager is a different approach: it argues that even though proof of the existence of God is unavailable, you will maximize your expected utility by believing. We will examine the wager in its original home of Pascal's Pensees, and look at William James' related article, “The Will to Believe”. The millennia old problem of whether human suffering is compatible with God's perfection is called "the problem of evil". We will examine this issue in Hume's Dialogues Concerning Natural Religion, classic sources and contemporary articles. Students should be aware that, in the classic tradition, this class resembles a logic course.

**Class Format:** seminar

**Requirements/Evaluation:** frequent short papers

**Prerequisites:** none

**Enrollment Preferences:** first-years and sophomores

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Dept. Notes:** meets 100-level PHIL major requirement

**Distributional Requirements:** Division 2, Writing Intensive

**Not Offered Academic Year 2017**

**SEM**  Instructor: Steven Gerrard

**PHIL 119 Introduction to Moral and Political Philosophy: Plato with Footnotes (W)**

This course addresses a central question in practical philosophy: How should we live? The question has two parts: What is the best life for individuals? And what social and political arrangements make such a life possible? In attempting to answer these questions we also engage related theoretical questions concerning what is real and how we have access to it.

We begin with readings from Plato's Republic—a seminal work in the history of philosophy that illustrates the inseparability of theoretical and practical questions and has exerted a powerful influence on nearly every subsequent attempt to answer these questions in the context of the Western philosophical tradition. While reading the Republic, we also consider some of the best of these attempts in the Western philosophical canon ("footnotes on Plato" by Aristotle, Hobbes, Kant, Mill, Nietzsche and others) and the challenges they present to Plato's conclusions.

**Class Format:** seminar

**Requirements/Evaluation:** six 2-page papers, two 5-page papers, presentations, participation

**Extra Info:** not available for the fifth course option

**Prerequisites:** none

**Enrollment Preferences:** first-year students, prospective and actual majors

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Dept. Notes:** meets 100-level PHIL major requirement

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** LEAD Ethical Issues of Leadership, LGST Interdepartmental Electives

**Not Offered Academic Year 2017**

**SEM**  Instructor: Jana Sawicki

**PHIL 121(F,S) Truth, Goodness, and Beauty (W)**

In our everyday lives, we routinely assume that our clocks can tell us the truth about what time it is, that committing murder is wrong, and that there are people, landscapes, and works of art that are beautiful. But we are also aware that people can and often do disagree about what is true, what is good or right, and what is beautiful. Should the fact of such disagreement lead us to conclude that truth, goodness, and beauty are "objective," in some important sense, despite the fact that people disagree about them. This introductory course addresses these and related issues.

**Class Format:** seminar

**Requirements/Evaluation:** attendance, frequent short papers totaling about 30 pages, class participation
Extra Info: may not be taken on a pass/fail basis
Prerequisites: none
Enrollment Preferences: first-year students and potential Philosophy majors
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

Fall 2016
SEM Section: 01 MWF 11:00 AM 11:50 AM Instructor: Alan White

Spring 2017
SEM Section: 01 MWF 09:00 AM 09:50 AM Instructor: Alan White

PHIL 123(F,S) Objectivity in Ethics (W)
Is morality simply a matter of opinion? In this course we'll examine several influential attempts to provide a rational foundation for morality, along with Nietzsche's wholesale rejection of these efforts. Readings will include work by Plato, Hobbes, Kant, Mill, Nietzsche, and contemporary authors.
Class Format: seminar
Requirements/Evaluation: participation in discussion; short response papers; four 5-page papers
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: none
Enrollment Preferences: first-year students and potential Philosophy majors
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

Fall 2016
SEM Section: 01 Cancelled

Spring 2017
SEM Section: 01 TR 11:20 AM 12:35 PM Instructor: Melissa Barry

PHIL 126 Paradoxes (W)
There are three grains of sand on my desk. This is unfortunate, but at least there isn't a heap of sand on my desk. That would be really worrisome. On the other hand, there is a heap of sand in my backyard. I don't know how exactly how many grains of sand are in this heap, but let's say 100,000. My daughter removes one grain of sand. I don't know why, she just does. It seems like there is still a heap of sand in my backyard. In fact, it seems like you can't change a heap of sand into something that isn't a heap of sand by removing one grain of sand. Right? But now we have a problem. By repeated application of the same reasoning, it seems that even after she removes 99,997 grains of sand—I don't know what she wants with all this sand, but I'm starting to worry about that girl—there is still a heap of sand in my backyard. But three grains isn't enough for a heap. So there is not a heap in my backyard. Now I'm confused. Where did my reasoning go wrong?
What we have here is an example of the sorites paradox. It is a paradox, because I started with seemingly true statements and used valid reasoning to arrive at contradictory conclusions. We can learn a lot about logic, language, epistemology and metaphysics by thinking through and attempting to resolve paradoxes. In this class, we'll work together to think through some ancient and contemporary paradoxes. We'll also work on writing lucid prose that displays precisely the logical structure of arguments, engages in focused critique of these arguments, and forcefully presents arguments of our own. Other topics could include: Zeno's paradoxes of motion and plurality, the liar's paradox, the surprise exam paradox, paradoxes of material constitution, Newcomb's Problem, and the Prisoner's Dilemma.
Class Format: seminar
Requirements/Evaluation: several short writing assignments and a longer final paper
Prerequisites: none
Enrollment Preferences: first-year students and potential Philosophy majors
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets 100-level PHIL major requirement
Distributional Requirements: Division 2, Writing Intensive

Not Offered Academic Year 2017
SEM Instructor: Keith McPartland

PHIL 128(F,S) Utopias and Dystopias (W)
The touchstone of our course will be Plato's Republic: the first and perhaps greatest Utopia as well as perhaps the greatest work in political philosophy. We will prepare for the Republic by reading two Socratic dialogues: the Euthyphro and the Meno. After several weeks on the Republic we will turn to Shakespeare's last play: The Tempest. From there it is a natural transition to Aldous Huxley's Brave New World. We will continue with B. F. Skinner's Walden Two, and finish by comparing the dystopias of the first book and first film of The Hunger Games.
PHIL 201(F) History of Ancient Greek Philosophy
Crosslistings: PHIL 201/CLAS 203
Primary Crosslisting
Very few people believe that everything is water, that we knew everything before birth, that philosophers ought to rule the state, or that
some people are natural slaves. Why then should we spend our time studying people who in addition to having these surprising beliefs
have been dead for 2500 years? First of all, Greek thinkers, especially Plato and Aristotle, radically shaped the trajectory of western
thought in every area of philosophy. No one can have an adequate understanding of western intellectual history without some familiarity
with the Greeks, and we might think that an understanding of our intellectual history can deepen our understanding of our own situation.
More importantly, many of the thinkers that we will read in this class are simply excellent philosophers, and it is worthwhile for anyone
interested in philosophical problems to read treatments of these problems by excellent philosophers. We will begin the course by
looking briefly at some of thePresocratic philosophers active in the Mediterranean world of the seventh through fifth centuries BCE, and
some of the sophists active in the fifth century. We will then turn to several of Plato's dialogues, examining Plato's portrayal of Socrates
and his development of a new and profoundly powerful philosophical conception. We will then read some of Aristotle's works on
metaphysics, epistemology and ethics, considering some of the ways Aristotle's thought responds to that of predecessors.

PHIL 202(S) History of Modern Philosophy
This course provides an introduction to Modern Philosophy of the 17th and 18th Centuries, with a focus on metaphysics and
epistemology.
Topics: What can we know through our senses? Can we know anything through reason alone? What is the nature of the mind? What is
the nature of bodies? Are bodies independent of minds? Do bodies interact with minds? Do bodies interact with other bodies? What are
space and time? What can we know about God? Authors: Descartes, Locke, Berkeley, Leibniz, Hume, and Kant.

PHIL 203(F) Logic and Language (Q)
Logic is the study of reasoning and argument. More particularly, it concerns itself with the difference between good and bad reasoning,
between strong and weak arguments. We all examine the virtues and vices of good arguments in both informal and formal systems.
The goals of this course are to improve the critical thinking of the students, to introduce them to sentential and predicate logic, to
familiarize them with enough formal logic to enable them to read some of the great works of philosophy, which use formal logic (such as
Wittgenstein's Tractatus), and to examine some of the connections between logic and philosophy.

PHIL 207(S) Contemporary Philosophy of Mind (W)
The philosophy of mind has been one of the liveliest and most active areas of philosophical inquiry over the last century, and it has
taken a place at the center of the field. Part of the explanation for this is the rise of compelling scientific accounts of who and what we
are. The question of whether the mind can be fully understood within a physicalist, materialist framework has taken on an exciting
urgency. In this course we will investigate the mind/body problem, mental representation, the conceptual and nonconceptual content of
mental states, and the nature of consciousness. Throughout we will attend to the relevant empirical literature.
Class Format: seminar
Requirements/Evaluation: weekly two page papers on focused topics and two 8- to 10-page papers
Prerequisites: at least one prior 100- or 200-level PHIL course
Enrollment Preferences: prospective Philosophy majors and Cognitive Science concentrators
Enrollment Limit: 19
Expected Class Size: 14
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: COGS Interdepartmental Electives, PHIL Contemp Metaphysics & Epistemology Courses

PHIL 208 Philosophy of Education: DuBois versus Washington
At the beginning of the last century Booker T. Washington and W.E.B. DuBois engaged in a great debate about the nature of education.
Their dispute raised some of the deepest questions in philosophy: consequentialism versus deontology, the goals of happiness versus
dignity, long term versus short term goals, and more. We will begin with Washington's classic article "Industrial Education for the
Negro" and DuBois' classic "The Talented Tenth". We will continue with J. S. Mill's Utilitarianism and Kant's Grounding for the
Metaphysics of Morals, considering these books as works in the philosophy of education. We will read the great 20th century
philosopher who saw education as the foundation of democracy: John Dewey. We will also study contemporary philosophers who
have written on education, such as Martha Nussbaum and Cornel West.
Class Format: seminar
Requirements/Evaluation: short papers, longer final paper
Prerequisites: none
Enrollment Preferences: Philosophy majors and Africana Studies concentrators, then sophomores, then first-years
Enrollment Limit: 25
Expected Class Size: 25
Distributional Requirements: Division 2

PHIL 209 Philosophy of Science
It is a generally held belief, in our time and culture, that science is the best source of our knowledge of the world, and of ourselves. The
aim of this course is to examine the origins, grounds, and nature of this belief. We will analyze and discuss various accounts of
scientific method, structure and justification of scientific theories, scientific choice, change, and the idea that scientific knowledge is
progressive. The course will begin with the "received view" of science, advanced by logical empiricists, which assumes the objectivity
and the rationality of science. We will then discuss philosophies of science which emerged out of various criticisms of this view -
especially those of Popper, Lakatos, Kuhn and Feyerabend - and the challenges to the assumptions of scientific objectivity and
rationality their works provoked. This discussion will naturally lead us to the relativist and social-constructivist views developed within
contemporary science studies. Finally, we will analyze the current debate about cognitive credentials of science and proper approach to
the study of science, which came to be known as "the science wars."
Class Format: seminar with a short lecture component in each class
Requirements/Evaluation: class attendance, preparedness and participation; three short assignments; three 5 pages long papers, the
last of which will be the final paper, due a week after the end of classes
Extra Info: may not be taken on a pass/fail basis
Prerequisites: one PHIL course, or declared major in a natural science, or permission of instructor
Enrollment Preferences: Philosophy majors and prospective majors
Enrollment Limit: 19
Expected Class Size: 10-15
Distributional Requirements: Division 2
Other Attributes: COGS Related Courses, HSCI Interdepartmental Electives, PHIL Contemp Metaphysics & Epistemology Courses,
SCST Elective Courses

Not Offered Academic Year 2017

Not Offered Academic Year 2017

Not Offered Academic Year 2017

Not Offered Academic Year 2017

Not Offered Academic Year 2017
PHIL 212 Ethics and Reproductive Technologies (W)
Crosslistings: PHIL 212/WGSS 212

In her groundbreaking book, *The Tentative Pregnancy*, Barbara Katz Rothman writes that "[t]he technological revolution in reproduction is forcing us to confront the very meaning of motherhood, to examine the nature and origins of the mother-child bond, and to replace—or to let us think we can replace—chance with choice." Taking this as our starting point, in this course we will examine a number of conceptual and ethical issues in the use and development of technologies related to human reproduction, drawing out their implications for such core concepts as "motherhood" and "parenthood," family and genetic relatedness, exploitation and commodification, and reproductive rights and society's interests in reproductive activities. Topics will range from consideration of "mundane" technologies such as in vitro fertilization (IVF), prenatal genetic screening and testing, and surrogacy, to the more extraordinary, (possibly) including pre-implantation genetic (diagnosis) (PGD), post-menopausal reproduction, post-mortem gamete procurement, reproductive cloning and embryo splitting, and in utero medical interventions. Background readings include sources rooted in traditional modes of bioethics analysis as well as those incorporating feminist approaches.

Class Format: discussion
Requirements/Evaluation: active participation in class discussions, four to five short reflection papers, and two longer papers (5-10 pages)
Prerequisites: none, but introductory-level course in PHIL and/or WGSS highly recommended
Enrollment Preferences: Women's, Gender and Sexuality Studies majors
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets Contemporary Value Theory requirement only if registration is under PHIL
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL Contemporary Value Theory Courses, PHLH Bioethics + Interpretations of Health

PHIL 213T(S) Biomedical Ethics (W)

Much like the construction of medical knowledge itself, it is from specific cases that general principles of biomedical ethics arise and are systematized into a theoretical framework, and it is to cases they must return, if they are to be both useful and comprehensible to those making decisions within the biomedical context. In this tutorial we will exploit this characteristic of biomedical ethics by using a case-based approach to examining core concepts of the field. The first portion of the course will be devoted to developing and understanding four moral principles which have come to be accepted as canonical: respect for autonomy, beneficence, nonmaleficence, and justice. The remainder of the course will consider key concepts at the core of medical ethics and central issues for the field, such as privacy and confidentiality, the distinction between killing and "letting die," therapy vs. research, and enhancement vs. therapy. To this end, each week we will (1) read philosophical material focused on one principle or concept, and (2) consider in detail one bioethics case in which the principle or concept has special application or relevance. In some weeks, students will be asked to choose from a small set which case they would like to address; in others the case will be assigned.

Class Format: tutorial; students will meet with the professor in pairs for approximately one hour per week, writing and presenting 5- to 7-page essays every other week, and commenting orally on partners' essays in alternate weeks
Requirements/Evaluation: evaluation will be based on written work, on oral presentations of that work, and on oral critiques
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: none
Enrollment Preferences: declared and prospective Philosophy majors and students committed to taking the tutorial
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL Contemporary Value Theory Courses, PHLH Bioethics + Interpretations of Health, SCST Elective Courses

PHIL 216 Philosophy of Animals (W)
Crosslistings: PHIL 216/ENVI 216

This course will investigate the mental lives of non-human animals. Throughout we will aim to fuse a rigorous scientific perspective with more humanistic themes and moral inquiry. Topics will include animal minds and cognition, empathy and evolution, the history of domestication, animal rights, cross-cultural views on animals, arguments against and for vegetarianism and veganism, and pets and happiness.

Class Format: seminar
Requirements/Evaluation: four 4- to 6-page papers and one 10- to 12-page final paper
Prerequisites: none
Enrollment Preferences: students with at least one previous philosophy course
Enrollment Limit: 19
Expected Class Size: 19
Dept. Notes: meets Contemporary Metaphysics & Epistemology requirement only if registration is under PHIL
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: COGS Interdepartmental Electives, ENVI Humanities, Arts + Social Science Electives, ENVP SC-A Group Electives, ENVP SC-B Group Electives, PHIL Contemp Metaphysics & Epistemology Courses
PHIL 220T Happiness (W)
According to Aristotle the ultimate good is happiness—everything we desire we desire for the sake of happiness. Yet what is it to be happy? Should we value other things (say justice or passionate commitment and curiosity) over happiness? Are happiness and pleasure the same thing? Is happiness an emotional or mental state or is it a social construct? What do the social and psychological sciences have to teach us about happiness? Philosophy? Is the happy life a life of virtue? Does being virtuous guarantee happiness? How important are honor, money, love, work, friendship and our connections to others to our happiness? In this tutorial we will read from Ancient, modern and contemporary philosophical sources as well several relevant studies in the social sciences and positive psychology movement in order to engage questions concerning happiness.

Class Format: tutorial
Requirements/Evaluation: five 5-page papers and six 2-page papers
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: none
Enrollment Preferences: students interested in philosophy and/or happiness
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive

PHIL 222(F) Minds, Brains, and Intelligent Behavior: An Introduction to Cognitive Science
Crosslistings: COGS 222/PHIL 222/PSYC 222

This course will emphasize interdisciplinary approaches to the study of intelligent systems, both natural and artificial. Cognitive science synthesizes research from cognitive psychology, computer science, linguistics, neuroscience, and contemporary philosophy. Special attention will be given to the philosophical foundations of cognitive science, representation and computation in symbolic and connectionist architectures, concept acquisition, problem solving, perception, language, semantics, reasoning, and artificial intelligence.

Class Format: lecture/discussion
Requirements/Evaluation: midterm and final exams, and self-paced weekly exercises
Prerequisites: PSYC 101 or any introduction to PHIL course or CSCI 134 or permission of instructor; background in more than one of these is recommended
Enrollment Preferences: first-year and sophomore students
Enrollment Limit: 25
Expected Class Size: 25
Dept. Notes: meets Contemporary Metaphysics & Epistemology requirement only if registration is under PHIL
Distributional Requirements: Division 2
Other Attributes: PHIL Contemp Metaphysics & Epistemology Courses, PSYC 200-level Courses

PHIL 223(S) Philosophy of Sport
Sports: many of us (at Williams, in the US, throughout most of the world) play them, yet more of us watch them, and we invest not only our time but enormous amounts of money in them (we build sports arenas, not cathedrals; in 2013, in 40 of the 50 United States, the highest-paid public official was a football or basketball coach). Why do sports matter so much to us? Should they? The topics we consider in responding thoughtfully to these questions will include sports and health, sports and education, ethical issues in sports (including issues of class, gender, and race), and sports and beauty.

Class Format: lecture/discussion
Requirements/Evaluation: short writing assignments for most classes
Prerequisites: none
Enrollment Preferences: seniors, then juniors, then sophomores
Enrollment Limit: 30
Expected Class Size: 30
Distributional Requirements: Division 2

PHIL 225 Existentialism
What is Existentialism? Philosophers since Socrates have asked why a human life is worth living. Following Kant philosophers have considered freedom essential to a valuable life. How do existentialists differ? While Socrates and Kant maintain that reason is intrinsic to freedom and a worthwhile life, Existentialists hold our irrationality paramount. We will explore their treatments of anxiety, boredom, despair, religious belief, tragedy, guilt, care, death, nausea, shame, sadism, and masochism. Authors will include Kierkegaard, Nietzsche, Heidegger, and Sartre.

Class Format: seminar
PHIL 227 Death and Dying (W)
In this course we will examine traditional philosophical approaches to understanding death and related concepts, with a special focus on the ethical concerns surrounding death and care for the dying. We will begin with questions about how to define death, as well as reflections on its meaning and function in human life. We will move on to examine ethical issues of truth-telling with terminally ill patients and their families, decisions to withhold or withdraw life-sustaining treatments, the care of seriously ill newborns, physician-assisted suicide, euthanasia, and posthumous interests. In addition to key concepts of death, dying, and terminal illness, we will develop and refine notions of medical futility, paternalism and autonomy, particularly within the context of advance directives and surrogate decision making.

Class Format: lecture/discussion
Requirements/Evaluation: class attendance and participation, periodic short essays (3 or 4 total, 2-3 pages each), two mid-length papers (5-7 pages each); possible experiential learning component
Prerequisites: none
Expected Class Size: 20
Distributional Requirements: Division 2
Other Attributes: PHIL History Courses

PHIL 228(F) Feminist Bioethics (D) (W)
Crosslistings: PHIL 228/WGSS 228
Primary Crosslisting
In this course we'll explore the ways in which feminist approaches to moral thinking have influenced both the methodology and the content of contemporary bioethics. The first portion of the course will address the emergence of the "Ethics of Care," critically assessing its origins in feminist theory, its development within the context of the caring professions, and its potential as a general approach to bioethical reasoning. The second portion of the course will use feminist philosophy to inform our understanding of the ways in which gender structures the individual's interactions with the health care system. To do this we'll explore topics that might traditionally be considered "women's issues" in health care, such as medicine and body image (e.g., cosmetic surgery, eating disorders), reproductive and genetic technologies, and research on women and their health care needs. In addition we'll also look at feminist analyses of topics that traditionally have not been regarded as "gendered," such as resource allocation and end of life issues. As a course offered under the Exploring Diversity Initiative, this class is designed to improve students' ability to recognize both the existence and the effects of gender disparities within the health care context, and in particular, how power and privilege within and beyond medicine contribute to gender inequalities in health and medical treatment. Moreover, students will theorize about ways of conceptualizing and of reforming health care interactions in order to reduce or eliminate those gender inequalities.

Class Format: lecture/discussion
Requirements/Evaluation: active participation in class discussions, two mid-length papers (7-10 pp. each), one oral presentation, and periodic short writing assignments (four or five, app. 2 pp. each)
Prerequisites: none, although previous coursework in WGSS is desirable
Enrollment Preferences: Women's, Gender and Sexuality Studies and Philosophy majors
Enrollment Limit: 19
Expected Class Size: 8-10
Dept. Notes: meets Contemporary Value Theory requirement only if registration is under PHIL
Distributional Requirements: Division 2, Exploring Diversity, Writing Intensive
Other Attributes: AMST Critical and Cultural Theory Electives, JLST Interdepartmental Electives, PHIL Contemporary Value Theory Courses, PHLH Bioethics + Interpretations of Health

PHIL 229 19th Century Philosophy
This course provides an introduction to 19th Century Philosophy, with a focus on the distinctive theme of criticism. We consider Hegel's criticisms of our natural conceptions of freedom and religion; Marx's criticisms of capitalism and its ideology; Kierkegaard's criticisms of aesthetic, ethical, and rational lives; Nietzsche's criticism of Christianity and its morality; and Freud's criticisms of civilization and religion. By comparing and evaluating these powerful and influential criticisms, we will be able to assess the tradition of philosophy in the 19th Century.

Class Format: lecture
Requirements/Evaluation: five papers of five to six pages
PHIL 231 Ancient Political Thought
Crosslistings: PSCI 231/PHIL 231
Secondary Crosslisting
The core activity of this seminar is the careful reading and sustained discussion of selected works by Plato and Aristotle, but we will also engage such other thinkers as Epictetus and Augustine, and, from a political and theoretical point of view, selections from the Hebrew Bible and New Testament. Among the questions that we will address: What is justice? How can it be known and pursued? How is political power generated and exercised? What are the social and ethical prerequisites—and consequences—of democracy? Must the freedom or fulfillment of some people require the subordination of others? Does freedom require leading (or avoiding) a political life? What distinguishes that kind of life from others? What does it mean to be "philosophical" or to think "theoretically" about politics? Although we will attempt to engage the readings on their own terms, we will also ask how the vast differences between the ancient world and our own undercut or enhance the texts' ability to illuminate the dilemmas of political life for us.

Class Format: lecture/discussion
Requirements/Evaluation: three 7- to 8-page papers
Prerequisites: none
Enrollment Preferences: Political Science majors
Enrollment Limit: 25
Expected Class Size: 18
Distributional Requirements: Division 2
Other Attributes: PSCI Political Theory Courses

PHIL 232(S) Modern Political Thought (W)
Crosslistings: PSCI 232/PHIL 232
Secondary Crosslisting
This course is a chronological survey of major works of political theory from the 16th to the 20th century. In discussions and writing, we will explore the diverse visions of modernity and of politics offered by such thinkers as Machiavelli, Hobbes, Locke, Rousseau, Marx, Mill, and Freud. They help us ask: What is freedom? Who is equal? Who should rule? With what limits and justifications? What form of government best serves the people? Who are the people, anyway? And on what grounds can we justify confidence in our provisional answers to such questions? Class will be primarily driven by discussion, often preceded by brief lectures. Attention to the writing process and developing an authorial voice will be a recurrent focus of our work inside and outside the classroom.

Class Format: lecture/discussion
Requirements/Evaluation: four formal papers of 5-7 pages; brief informal writing tasks inside and outside of class
Prerequisites: none; open to all
Enrollment Preferences: Political Science majors
Enrollment Limit: 19
Expected Class Size: 19
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PSCI Political Theory Courses

PHIL 235T Morality and Partiality: Loyalty, Friendship, Patriotism (W)
The aim of this tutorial is to critically examine the nature, importance, and ethical value of personal attachments and loyalties. Loyalty is frequently expected by family, friends and lovers, and demanded by institutions, religious and political communities, as well as by the state. A person incapable of loyalty is often characterized as fickle, cold, self-serving and sometimes even pathological. However, the status of loyalty as a virtue has always been suspect: it has been argued that it is incompatible with impartiality, fairness and equality, and claimed that it is always exclusionary. So, some relationships with other people—such as friendships, familial ties, love, patriotism—seem to be ethically desirable, central to the quality of our lives, and yet prima facie in tension with the widely held belief that morality requires impartiality and equal treatment of all human beings. Are we ever justified in having more concern, and doing more, for our friends, family, community or nation? Does morality require that we always subordinate our personal relationships to universal principles? Is patriotism incompatible with cosmopolitanism, and if so, which of the two should we value? If loyalty is a virtue, what are the proper limits of its cultivation and expression?

Class Format: tutorial; tutorial pairs will meet with the instructor for one hour a week
Requirements/Evaluation: tutorial attendance and participation; bi-weekly tutorial papers, each about 5 pages long (totaling 6 per student); bi-weekly oral responses to the paper of the tutorial partner
Extra Info: may not be taken on a pass/fail basis
Prerequisites: none; open to first year students
Enrollment Preferences: Philosophy majors and then sophomores
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL Contemporary Value Theory Courses

Not Offered Academic Year 2017
TUT       Instructor: Bojana Mladenovic

PHIL 236(S) Contemporary Ethical Theory (W)
This course will be an in-depth exploration of central questions in normative ethics, including the following: Which features of actions are morally important and why (e.g., their motive, their intrinsic nature, or their consequences)? When should we give morality priority over our personal commitments and relationships, and why? Are there universal moral principles that apply to all cultures? Are we capable of disinterested altruism, or are we motivated solely by self-interest? By which methods can we answer these questions? We will examine these and related issues by looking closely at two influential moral theories: consequentialism and deontology. While both have important historical roots — consequentialism in Mill and Sidgwick, deontology in Kant — we will focus on contemporary developments of these views. In the last few weeks, we’ll examine contractualism, which outlines a different approach to these questions.

Class Format: seminar
Requirements/Evaluation: short response papers; an 8- to 10-page midterm paper; a 10- to 12-page final paper
Prerequisites: at least one PHIL course or permission of instructor
Enrollment Preferences: Philosophy majors
Enrollment Limit: 19
Expected Class Size: 10-15
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL Contemporary Value Theory Courses

PHIL 241 Contemporary Metaphysics (W)
In this course, we will examine a number of issues in contemporary metaphysics. Possible topics include: realism and anti-realism, the problem of universals, the nature of necessity, causation, material constitution, the nature of time, personal identity, and freedom of the will. While we will be concerned to place our discussions of these issues in historical context, almost all of the reading for the class will consist in articles written by contemporary philosophers working in what is sometimes called the "analytic" tradition.

Class Format: lecture and discussion
Requirements/Evaluation: two long papers (at least one of which will be re-written), short response papers, and active participation in class
Prerequisites: one PHIL course; familiarity with formal logic helpful but not required
Enrollment Limit: 15
Expected Class Size: 10-15
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL Contemporary Metaphysics & Epistemology Courses

PHIL 244T(F) Environmental Ethics (W)
Crosslistings: ENVI 244/PHIL 244
Secondary Crosslisting
What ethical standards should guide our individual and societal choices when those choices affect current and future environmental conditions? This course will introduce students to fundamental concepts, methods, and issues in environmental ethics. Initial tutorial meetings will focus on theoretical materials that will background later discussions and will include classic readings from the environmental ethics literature (e.g., Leopold, Taylor, Rolston). Subsequent sessions will pair readings about key concepts with specific cases that raise complex ethical issues, including the concept of moral standing and, e.g., people who do not yet exist, non-human individuals, species, and complex living systems; the concept of moral responsibility and complicity in environmentally damaging practices; the legitimacy of cost-benefit analysis as an environmental policy tool; and the valuation of human lives.

Class Format: tutorial
Requirements/Evaluation: one 5- to 7-page essay every other week (6 in all) and carefully prepared oral responses to partners’ essays in alternate weeks; evaluation will be based on essays, oral critiques, and quality of discussion
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: ENVI 101 or one course in PHIL
Enrollment Preferences: declared and prospective Environmental Studies majors and concentrators
Enrollment Limit: 10
Expected Class Size: 10
Dept. Notes: meets Value Theory requirement only if registration is under PHIL
Distributional Requirements: Division 2, Writing Intensive
At mid-century, Simone de Beauvoir, existential philosopher and perhaps the greatest feminist theorist of the twentieth century, described woman as "living in a world where men compel her to assume the status of the Other." At the same time, Beauvoir asserts: "One is not born a woman, one becomes one." How, given their objectification, can women become subjects for themselves? Is authenticity even possible? Must the relation between self and other inevitably be one of objectification and domination? Is reciprocity and mutuality in self-other relations possible? In our efforts to deepen our understanding of these important philosophical questions, questions that have been at the center of social and political thought at least since Hegel introduced the dialectic of master and slave, we will engage in close readings of writings by Beauvoir (including autobiography and biography), as well as philosophers responding to her—Frantz Fanon, Luce Irigary and Judith Butler. This course has been designated EDI because it explores identity formation under conditions of inequality.

**Class Format:** tutorial; students will work in pairs

**Requirements/Evaluation:** each student will write/present orally a 5-page essay every other week; those not presenting essays will prepare oral critiques of partners' essays; evaluation based on written work, oral presentations of essays and critiques

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** one course in either PHIL or WGSS

**Enrollment Preferences:** current and prospective Philosophy and Women's, Gender and Sexuality Studies majors

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Exploring Diversity, Writing Intensive

**Other Attributes:** AMST Critical and Cultural Theory Electives, PHIL History Courses, WGSS Theory Courses

*Not Offered Academic Year 2017*

**TUT**

In moral and legal decisions we hold people responsible for their deliberate actions. This practice seems justified as long as people are free to make the choices that they do. But which criteria must a decision meet in order to qualify as free? Clearly, a free decision must not be the result of external coercion. But must the decision also be free from any outside influence at all? If so then freedom may seem impossible, for we are all deeply influenced by external factors ranging from the general laws of nature to specific features of our genetic endowment and social environment including religion, political ideology, and advertising. These affect not only our particular choices but also, more fundamentally, who we are and what we value. Since it is undeniable that we are pervasively influenced by such forces, the real question is whether, and how, free choice is possible amidst all of these influences. In this course we will examine the best-known recent philosophical attempts to make sense of the nature of free will and responsibility. Since these issues have a direct bearing on which theory of legal punishment we should accept, we will also examine influential theories of punishment. Our focus will be on works by contemporary authors. Emphasis will be placed on developing skills in reading, interpretation and oral argument as well as critical reasoning and writing.

**Class Format:** tutorial; students meet with the instructor in pairs for roughly an hour each week

**Requirements/Evaluation:** each student will write a 5- to 6-page paper every other week and comment on his or her tutorial partner's paper in alternate weeks

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** at least one PHIL course, or permission of instructor

**Enrollment Preferences:** current and prospective Philosophy majors

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** JLST Theories of Justice/Law, PHIL Contemp Metaphysics & Epistemology Courses

*Not Offered Academic Year 2017*

**TUT**

The Tuskegee Syphilis Study and Stanley Milgram's Obedience experiments are infamous. Yet, other lesser known experiments are equally important landmarks in research ethics, as well, such as the Willowbrook experiment, in which residents of a state home for mentally impaired children were intentionally infected with a virus that causes hepatitis, and the Kennedy-Krieger Lead Abatement study, which tested the efficacy of a new lead paint removal procedure by housing young children in partially decontaminated homes and testing those children for lead exposure. In this sophomore tutorial we'll closely examine a series of contemporary and historical cases of human experimentation (roughly, one case per week) with an eye toward elucidating the moral norms that ought to govern human subjects research. A number of conceptual themes will emerge throughout the course of the term, including notions of exploitation and coercion, privacy and confidentiality, and the balance between public interests and individual rights. Specific issues will
include the ethics of placebo research, deception in research, studies of illicit/illegal behavior, genetic research, experimentation with children, pregnant women and fetuses, and persons with diminished mental capacity, among other topics.

Class Format: tutorial; students will meet with the professor in pairs for approximately 75 minutes per week, writing and presenting 5- to 7-page essays every other week, and commenting orally on their partners' essays in alternate weeks

Requirements/Evaluation: evaluations will be based on written work, on oral presentations of that work, and on oral critiques

Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option

Prerequisites: none

Enrollment Preferences: prospective Philosophy majors and students committed to taking the tutorial

Enrollment Limit: 10

Expected Class Size: 10

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: PHIL Contemporary Value Theory Courses, PHLH Bioethics + Interpretations of Health

Spring 2017

TUT Section: T1 TBA Instructor: Julie Pedroni

PHIL 280(S) Frege, Russell, and the Early Wittgenstein

The last line of Ludwig Wittgenstein's *Tractatus* famously reads: "Whereof one cannot speak, thereof one must be silent." Are there things that cannot be put into words? What are the limits of language? What is the nature of language? How do logic and language relate? We will examine these (and other questions) in the context of the great philosophical revolution at the beginning of the last century: the linguistic turn and the birth of analytic philosophy. We will see how a focus on language affects our understanding of many traditional philosophical questions, ranging from epistemology and metaphysics to aesthetics and ethics. Our texts will include Gottlob Frege, *The Foundations of Arithmetic*, Bertrand Russell, *Principles of Mathematics*, and Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*.

While you're debating whether to take this class, consider the following puzzle. There is a village where the barber shaves (a) all those and (b) only those who do not shave themselves. Now, ask yourself: who shaves the barber? You will see that if the barber does not shave himself, then by condition (a) he does shave himself. And, if the barber does shave himself, then by condition (b) he does not shave himself. Thus, the barber shaves himself if and only if he does not shave himself. See if you can figure out why this is sometimes called a paradox, and then ask yourself what this has to do with our opening questions.

Class Format: seminar

Requirements/Evaluation: two short papers (5 pages) and one longer final paper (12-15 pages)

Prerequisites: PHIL 102

Enrollment Preferences: Philosophy majors, then seniors and juniors of any major

Expected Class Size: 12-15

Distributional Requirements: Division 2

Other Attributes: PHIL History Courses

Spring 2017

SEM Section: 01 MWF 10:00 AM 10:50 AM Instructor: Steven Gerrard

PHIL 281T Philosophy of Religion (W)

Crosslistings: PHIL 281/REL 302

Primary Crosslisting

Our goal in this course will be to try to determine how far reason can justify belief in God. We will spend at least half of the semester examining the best-known philosophical arguments for and against the existence of God (including the ontological argument, the cosmological argument, the teleological argument, the argument from religious experience, the argument from evil, and the argument from religious disagreement). For each one, we will first look at historically important formulations of the argument and then turn to contemporary reformulations. Our aim will be to identify and then evaluate the strongest version of each argument. After working through these arguments, we will reflect more generally on the proper roles of reason and faith in justifying religious belief. In the final section of the course, we will examine the relationship between god and morality. Authors will include Plato, Anselm, Aquinas, Pascal, Paley, Hume, Kant, Kierkegaard, Freud, Marx, and several contemporary philosophers.

Class Format: tutorial; students meet with instructor in pairs for an hour each week; emphasis will be placed on developing skills in reading, interpretation and oral argument as well as critical reasoning and writing

Requirements/Evaluation: each student will write a 5- to 6-page paper every other week and comment on his or her tutorial partner's paper in alternate weeks

Extra Info: may not be taken on a pass/fail basis

Prerequisites: one PHIL course or permission of instructor

Enrollment Preferences: current and prospective Philosophy majors

Enrollment Limit: 10

Expected Class Size: 10

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: PHIL History Courses

Not Offered Academic Year 2017

TUT Instructor: Melissa Barry

PHIL 286(F) Contemporary Systematic Philosophy

Systematic philosophy, also describable as comprehensive theorization, was central to the philosophical enterprise from at least the time of Aristotle until that of Hegel, but has been out of style, in both analytic and continental philosophy, for more than 100 years. This
course examines a current attempt to return systematic philosophy to its long-central position. We begin by assessing Alan White's *Toward a Philosophical Theory of Everything* (2014), which, although not yet receiving widespread attention, was described by one reviewer as "a critically important work for all those deeply interested in philosophical issues and their significance for basic human concerns." Because of the scope of systematic philosophy, this course provides students with the opportunity to investigate theories currently under development on a much richer variety of issues than is usual in philosophy courses (which are often restricted to specific subdisciplines of philosophy or to works of historical figures). Among those issues are ones involving semantics, ontology, truth, knowledge, moral and other values, human freedom, beauty, being, and God.

**Class Format:** seminar  
**Requirements/Evaluation:** participation, one or more essays  
**Prerequisites:** none  
**Enrollment Preferences:** Philosophy majors and potential Philosophy majors  
**Enrollment Limit:** 12  
**Expected Class Size:** 6  
**Distributional Requirements:** Division 2

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### PHIL 288 Embodiment and Consciousness: A Cross-Cultural Exploration

**Crosslistings:** REL 288/PHIL 288

**Secondary Crosslisting**

This course examines some of the central questions raised by the study of the consciousness: the place of intentionality, the role of emotions, the relation with the body, the nature of subjectivity, the scope of reflexivity, the nature of perceptual presence, etc. In confronting these difficult questions, we do not proceed purely theoretically but consider the contributions of various observation-based traditions, from Buddhist psychology and meditative practices to phenomenology to neurosciences. We begin by examining some of the central concepts of Buddhist psychology, its treatment of the mind as a selfless stream of consciousness, its examination of the variety of mental factors and its accounts of the relation between cognition and affects. We also introduce the practice of meditation as a way to observe the mind and raise questions concerning the place of its study in the mind-sciences. We pursue this reflection by examining the views of James, Husserl, Sartre and Merleau-Ponty, particularly as they concern the methods for the study of the mind and the relation between consciousness, reflexivity and the body. In this way, we develop a rich array of analytical tools and observational practices to further our understanding of the mind. But we also question the value of these tools based on first person approaches by relating them to the third person studies of the mind. In this way, we come to appreciate the importance of considering the biology on which mental processes are based and the light that this approach throws on the nature of consciousness. We conclude by considering the relation between first and third person studies of the mind, focusing on the concept of the embodied mind as a fruitful bridge between these different traditions.

**Class Format:** seminar  
**Requirements/Evaluation:** regular practice of meditation, a class presentation, a short essay (6-pages); a long final research paper (15 pages)  
**Prerequisites:** some background in either PSYC, COGS, PHIL or permission of instructor  
**Enrollment Preferences:** Religion and Philosophy majors  
**Enrollment Limit:** 18  
**Expected Class Size:** 18  
**Distributional Requirements:** Division 2

**Not Offered Academic Year 2017**

**Instructor:** Georges Dreyfus

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### PHIL 289T Socrates (W)

**Crosslistings:** PHIL 289/CLAS 289

**Primary Crosslisting**

Socrates was executed in 399 BCE on the charges of impiety and corruption of the youth of Athens. Apparently he corrupted the youth by engaging with them in philosophy. In this class, we will attempt to carry on the noble tradition of corruption by philosophy. We will read works by three of Socrates' contemporaries: Aristophanes, Xenophon, and especially Plato. Through an examination of these works, we will try to get some feeling for what Socrates' controversial positions and his arguments for these positions may have been. While he never wrote any philosophical works of his own, Socrates is one of the most influential thinkers in the western tradition. His thought influenced the thought of subsequent generations of philosophers. In fact, Socrates seems to have been thought of as a kind of intellectual saint in the Hellenistic world. The stoics and skeptics both claimed a Socratic imprimatur for their own thought. Stoicism and skepticism, however, are wildly divergent schools of thought. How could proponents of each be claiming to follow in the footsteps of Socrates? We will read some representative works from each of these schools of thought to see how each approaches Socrates. If time permits, we may also look at how the figure of Socrates has been thought about in the works of more modern thinkers.

**Class Format:** tutorial  
**Requirements/Evaluation:** five tutorial papers and a final paper  
**Extra Info:** may not be taken on a pass/fail basis  
**Prerequisites:** none  
**Enrollment Preferences:** first-years and sophomores; some preference will be given to prospective Philosophy and Classics majors  
**Enrollment Limit:** 10  
**Expected Class Size:** 10
PHIL 291T Violence: Its Trajectory and Its Causes (W)
This tutorial examines Steven Pinker's *The Better Angels of our Nature. Why Violence Has Declined* (2011). We focus first on the controversial theses that—despite two world wars and the Holocaust—the twentieth century was not the most violent so far, and that, over the entire course of human history, beings have become decreasingly violent. We then turn to the book's explanations of the factors it identifies as leading us to be violent—our "inner demons" and as curbing our violence—our "better angels."

**Class Format:** tutorial

**Requirements/Evaluation:** tutorial papers and responses to partner's tutorial papers, in alternating weeks; participation in tutorial discussions

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none

**Enrollment Preferences:** Philosophy majors and potential majors

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** JLST Interdepartmental Electives, PHIL Contemporary Value Theory Courses

**Not Offered Academic Year 2017**

**TUT Instructor:** Keith McPartland

PHIL 294T(S) Philosophy and Narrative Fiction (W)

**Crosslistings:** PHIL 294/COMP 294

**Primary Crosslisting**

What is it for a novel, a story, a play or a film to be a *philosophical* narrative? It is not enough for it merely to be about a character who happens to be a philosopher; nor is it just that philosophical positions are reviewed in the narrative, as in Gaarder's *Sophie's World*. Milan Kundera tried to answer this question by saying that a good philosophical novel does not serve philosophy but, on the contrary, tries to "get hold of a domain that (...) philosophy had kept for itself. There are metaphysical problems, problems of human existence, that philosophy has never known how to grasp in all their concreteness and that only the novel can seize." If Kundera is right, fictional narratives (such as novels) sometimes do the philosophical work that philosophy cannot do for itself. What kind of work is that, and how is it accomplished? Why can't argumentative prose—philosophers' preferred form of expression—clearly say, and moreover prove, what literature, theater and film illustrate, show and display? One possible answer which we will examine is that, while many philosophers recognize that there are intimate connections between what we believe, feel and do, philosophical argumentation by its very nature appeals to belief alone; narrative art, by contrast, can simultaneously engage our reason, emotions, imagination and will, thus resulting not only in deepening our understanding, but also in transformation of the self.

To properly address a number of interrelated questions concerning philosophy in literature and film, and philosophical problems of meaning, interpretation and evaluation of narrative fiction, we will discuss both narrative works of art and theoretical approaches to their analysis. We will consider the ways in which narrative fiction presents and engages its audience in philosophical reflections on personal identity, nature of the self, interpersonal relationships, memory, time, human existence, freedom, and the meaning in life. The choice of literary works and films to be discussed will to some extent depend on students' interest. Most of the authors will come from this list, however: Sartre, de Beauvoir, Kafka, Dostoyevsky, Thomas Mann, Camus, Ecco, Kundera, Borges, Charlie Kaufman, Bergman, Tarkovsky, Resnais, Kurosawa, Bunuel, Kubrick, Godard, Visconti and Guillermo del Toro. The theoretical aspect of the course will involve close readings of selected articles in contemporary aesthetics, philosophy of literature and philosophy of film.

**Class Format:** tutorial

**Requirements/Evaluation:** weekly film screenings on Monday nights (7-10 pm); tutorial attendance and participation; bi-weekly tutorial papers, each about 5 pages long (totaling 6 per student); bi-weekly oral responses to the paper of the tutorial partner

**Extra Info:** may not be taken on a pass/fail basis; not available for the fifth course option

**Prerequisites:** none

**Enrollment Preferences:** students who can demonstrate informed interest in the course and who can commit the time that the course will require

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** FMST Core Courses

**Spring 2017**

**TUT Section:** T1  M 07:00 PM 09:40 PM  Instructor:Bojana Mladenovic

PHIL 295 Philosophy of Film and Film Theory (W)

**Crosslistings:** PHIL 295/COMP 295
Philosophy of film is a relatively young, but very rich and rapidly growing field. Its central question—What is film?—has been approached and framed in many different ways; naturally, the answers to that question, and the theoretical assumptions that underlie the answers, differ as well. This course will offer a selective overview of the debates that characterized philosophy of film since the early 20th century. Starting with early film theorists (such as Munsterberg, Arnheim, Bazin, and Soviet formalists), we will examine how their insights and disagreements influenced later developments in continental and analytic philosophy of film, and in film theory. While looking at film as art, as document, as experiment and as entertainment, we will always keep in sight specific theoretical assumptions that underlie different understandings of film, and different critical approaches to the medium. Some of the questions we will ask are: What is the nature of filmic representation? Does film accurately capture reality, as no other art does? Does it advance our thinking and increase our knowledge of the world? Or is it a supreme illusion, a dream-like escape, the domain in which the viewer's unconscious wishes are magically fulfilled? How does film generate meaning? Is film a creation of a single artist - the director, the author - or is it a result of a loosely synchronized and not quite coherent collaboration of many different people, each guided by her or his particular wishes are magically fulfilled? Is there a room for the notion of collective intention in filmmaking? What is the nature of audience's response to film? Why do we seek to experience through film fear and anguish that we avoid in our daily lives? Are there ethical considerations that should govern both film production and spectatorship? Finally, is there a reason for philosophy of film and film theory to exist as a separate field? Is philosophy of film really autonomous, independent from traditional philosophical disciplines which help generate its central questions, such as aesthetics, philosophy of art, epistemology, ontology, semiotics, ethics, social and political philosophy? Is film today really distinct from a number of new, emerging visual media? How should we think about the boundaries and methods of theorizing about film?

Class Format: seminar
Requirements/Evaluation: this is a reading, writing & viewing intensive class; evaluation will be based on class participation, 5 short response papers (about 800 words each), & two 5 pages long papers
Extra Info: the second of which will be due after the end of classes; class attendance and Tuesday evening film screenings are mandatory
Prerequisites: none; open to first year students
Enrollment Preferences: Philosophy majors and intended majors; students especially interested in film; and by seniority
Enrollment Limit: 19
Expected Class Size: 19
Distribution Notes: meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under COMP
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: FMST Core Courses, PHIL Contemporary Value Theory Courses

PHIL 301 Textual Meaning and Interpretation (W)
Early philosophy of language focused on meaning of assertions, denials and descriptions. However, this approach is too narrow, since people use language to do a myriad of things: to ask, demand, promise, praise, blame, threaten, command, insinuate, evoke, express feelings, and sometimes just to play. The philosophical study of what we do in language, and how we understand one another, is called pragmatics; within the analytic tradition, the main philosophical contributions to the study of pragmatics in language came from Peirce, Wittgenstein, Austin, Grice and Searle. Other philosophers and literary theorists have used some of their ideas recently to throw light on the nature of textual meaning and the interpretation of literary texts. We will first explore the salient features of the pragmatic approaches to language, paying special attention to Austin's notion of illocutionary force and Grice's notion of non-natural meaning. We will then examine how these notions may be exploited in the consideration of various long-standing issues in the theory of literary interpretation. We will discuss the importance of specific genre conventions and broader contextual matters to the interpretation of literary texts (along the lines suggested by Quentin Skinner); the possibility of using intention to rule out mistaken and arrive at acceptable interpretations, if not a single correct interpretation (a possibility denied by such relativists as Stanley Fish); the use and meaning of metaphors; and the host of questions surrounding the intentional fallacy (the alleged result of invoking authorial intention to determine textual meaning).

Class Format: seminar
Requirements/Evaluation: class participation, 10 short weekly response papers, and 2 longer (5-7 page) papers
Prerequisites: PHIL 102 or 103; open to all students
Enrollment Preferences: Philosophy majors
Enrollment Limit: 19
Expected Class Size: 5-12
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: FMST Related Courses

PHIL 304 Philosophy of Language (W)
This will be a course in the philosophy of language at it has developed over the past century and a half in the analytic tradition. We will narrow our focus even further and will concentrate primarily on meaning, reference and truth. What sorts of things can be true or false? We ordinarily claim that sentences are true or false, but are there other entities whose truth and falsity explains the truth and falsity of sentences? If there are such things—we'll call them propositions—what are they like? If there aren't such things, how do we characterize meaningfulness instead? What is it for a sentence or a proposition to be true? We think that there is a difference between
a linguistic object's being meaningful and its having a referent. For example, many people would agree that 'Keith's favorite unicorn' is a meaningful expression. However, few (haters gonna hate) would say that the expression has a referent. It is difficult, however, to get clear on the relation between the meaning of an expression and its reference. We'll try to make some progress on these issues. Our study will definitely include Frege, Russell, Quine, Searle, and Kripke. There will be a series of short response papers in which you provide a careful analysis of particular arguments in our texts. There will also be a midterm paper (roughly 10 pages) and a final paper (roughly 15 pages) which you will develop and revise in consultation with the instructor. It will be very helpful, though not absolutely necessary, for you to have some familiarity with logic and some experience in reading philosophy.

**Class Format:** seminar

**Requirements/Evaluation:** short response papers, midterm paper (10pp), final paper (15pp)

**Prerequisites:** previous philosophy course and familiarity with logic suggested

**Enrollment Preferences:** Philosophy majors

**Enrollment Limit:** 19

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** PHIL Contemp Metaphysics & Epistemology Courses

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**PHIL 305 Existentialism and Phenomenology (W)**

According to Jean-Paul Sartre, the only philosopher to ever refer to himself as an "existentialist," existence precedes essence. What is essential to human being is not any fixed set of characteristics, but rather what a human being becomes and how it defines and creates itself under conditions it does not choose. In this course we address key themes and figures from two of the most influential movements in twentieth century European philosophy, namely, existentialism and phenomenology, a philosophical approach to which existentialism is indebted. We will discuss major works (philosophical, literary, visual) by such figures as Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, Maurice Merleau-Ponty, and Richard Wright, Ingmar Bergman and Jean-Luc Godard. We will raise questions concerning the task of philosophy, the structure and meaning constituting function of consciousness, the relationship between self and other, the mind-body relationship, freedom, authenticity, and absurdity.

**Class Format:** seminar

**Requirements/Evaluation:** short critical response papers, occasional short class presentations based on outlines of the text, and three 5- to 6-page papers; students will be required to re-write one of the three papers in lieu of a final exam

**Prerequisites:** PHIL 101 or 102 or 240 or 271T or 304T or permission of instructor

**Enrollment Preferences:** majors and those considering a major in Philosophy

**Enrollment Limit:** 19

**Expected Class Size:** 10-15

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** AMST Critical and Cultural Theory Electives, PHIL History Courses

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**PHIL 306 The Good Life in Greek and Roman Ethics (W)**

**Crosslistings:** PHIL 306/CLAS 306

**Primary Crosslisting**

Most thoughtful human beings spend a good deal of time musing about how we ought to live and about what counts as a good life for a human being. The philosophers of ancient Greece and Rome were among the first thinkers to develop rigorous arguments in response to such musings. Much of the moral philosophy produced in Greece and Rome remains as relevant today as when it was written. In this course, we will examine some central texts in ancient Greek and Roman moral philosophy. We will begin by reading some of Plato's early dialogues and his Republic. We will then turn to Aristotle's Nicomachean Ethics. We will then examine writings in the Stoic and Epicurean traditions, as well as Cicero's *On the Ends of Good and Evil*. As we proceed through the course, we will look at the way in which each thinker characterizes happiness, virtue and the relation between the two. We will also pay close attention to the way in which each of these thinkers takes the practice of philosophy to play a key role in our realization of the good human life.

This course is part of the Williams College program at the Berkshire County Jail and House of Corrections and will be held at the jail. Transportation will be provided by the college. The class will be composed equally of Williams students and inmates, and one goal of the course will be to encourage students from different backgrounds to think together about issues of common human concern.

**Class Format:** seminar

**Requirements/Evaluation:** several short response pieces. A final paper of 10-15 pages

**Extra Info:** may not be taken on a pass/fail basis

**Enrollment Preferences:** juniors & seniors & students who can demonstrate an interest in the subject matter of the class; there will not be any preference purely on the basis of major; final selection for the course will be made on the basis of an interview with the instructor

**Enrollment Limit:** 9

**Expected Class Size:** 9

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS; meets Division 2 requirement if registration is under PHIL

**Distributional Requirements:** Division 2, Writing Intensive

**Other Attributes:** PHIL History Courses
PHIL 308 Wittgenstein's "Philosophical Investigations"
Bertrand Russell claimed that Ludwig Wittgenstein was "perhaps the most perfect example I have ever known of genius as traditionally conceived—passionate, profound, intense, and dominating." Wittgenstein's two masterpieces, the Tractatus Logico-Philosophicus and the Philosophical Investigations, stand like opposing poles around which schools of twentieth-century analytic philosophy revolve. The Wittgenstein of the Tractatus is known as the "earlier Wittgenstein," the Wittgenstein of the Investigations is known as the "later Wittgenstein." This course is an intensive, line-by-line study of the Investigations—one of the greatest (and thus, one of the most controversial) books in the history of philosophy. Aside from its overwhelming influence on 20th and 21st century philosophy and intellectual culture, any book which contains the remark, "if a lion could talk, we could not understand him," deserves serious attention.

Class Format: seminar
Requirements/Evaluation: one short midterm paper (5-7 pages) and one longer final paper (12-15 pages)
Prerequisites: PHIL 102
Enrollment Limit: 19
Expected Class Size: 12
Distributional Requirements: Division 2

PHIL 310T Wittgenstein's Later Philosophy (W)
Ludwig Wittgenstein (1889-1951) is probably the greatest philosopher of the 20th century. His later work, best known through posthumously published Philosophical Investigations, continues to influence contemporary thinking about language, mind, action, knowledge, ethics, religion, aesthetics, culture, and of course, philosophy itself. Understanding later Wittgenstein is thus vital for engaging in contemporary philosophy, but neither the interpretation nor the evaluation of his thought is straightforward or easy. Later Wittgenstein is a controversial, polarizing figure; but serious reading of his work is invariably intellectually enriching and fertile. This tutorial aims to provide students with the skills necessary for careful, serious and thorough reading of Wittgenstein's later philosophy. In the first part of the course, we will read Wittgenstein's Philosophical Investigations, one of the greatest books ever written. In the second part of the course, we will read On Certainty, and selections from other of Wittgenstein's posthumously published works: Zettel, Philosophical Grammar, Remarks on the Philosophy of Psychology, Culture and Value, Lectures and Conversations on Aesthetics, Psychology and Religious Belief, and The Big Typescript.
Throughout the course, we will consult and discuss the important secondary literature on Wittgenstein, and analyze different philosophical presuppositions and goals that motivate particular readings. The central topics of the course will be: meaning, rule following, human languages; private experiences and other minds; intention and action; knowledge and skepticism; and especially, the methods and nature of philosophy.

Class Format: tutorial
Requirements/Evaluation: tutorial attendance and participation; bi-weekly tutorial papers, each about 5 pages long (totaling 6 per student); bi-weekly oral responses to the paper of the tutorial partner
Extra Info: may not be taken on a pass/fail basis
Prerequisites: two PHIL courses
Enrollment Preferences: Philosophy majors, intended majors, and students who can demonstrate both a strong interest in latter Wittgenstein and capacity for careful, close reading of texts
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL History Courses

PHIL 312(S) Philosophical Implications of Modern Physics (Q)
Crosslistings: PHYS 312/PHIL 312
Secondary Crosslisting
Some of the discoveries made by physicists over the last century seem to show that our common sense views are deeply at odds with our most sophisticated and best confirmed scientific theories. The course will present the essential ideas of relativity theory and quantum theory and explore their implications for philosophy. We will ask, for example, what these theories tell us about the nature of space, time, probability and causality.
Class Format: lecture
Requirements/Evaluation: attendance, participation, problem sets, exams, six 1- to 2-page papers and a 12- to 15-page term paper
Prerequisites: MATH 140, high-school physics, and either a 200-level course in philosophy or a 100-level course in physics
Enrollment Preferences: Philosophy majors and Physics majors
Enrollment Limit: 20
Expected Class Size: 20
Distribution Notes: meets the Division 2 requirement if registration is under PHIL; Division 3 requirement if registration under PHYS
Distributional Requirements: Division 3, Quantitative/Formal Reasoning
Other Attributes: PHIL Contemp Metaphysics & Epistemology Courses

Spring 2017
PHIL 315 Kant's "Critique of Pure Reason"

Kant's *Critique of Pure Reason* is perhaps the most significant text in the history of philosophy. It puts an end to the Early Modern traditions of Rationalism and Empiricism, and it stands at the beginning of both the Analytic and Continental traditions in contemporary philosophy. Love it or hate it, you cannot ignore it. In this course, we will study the most important and influential chapters of the *Critique* with the help of some secondary literature.

Class Format: seminar  
Requirements/Evaluation: students will be required to participate actively in discussion and write a number of papers  
Prerequisites: PHIL 202  
Enrollment Preferences: Philosophy majors  
Enrollment Limit: 15  
Expected Class Size: 10  
Distributional Requirements: Division 2  
Other Attributes: PHIL History Courses

Not Offered Academic Year 2017  
SEM       Instructor:Justin Shaddock

PHIL 320 Recent Continental Feminist Theory: The Enlightenment and its Critics (D)  
Crosslistings: PHIL 320/WGSS 321  
Primary Crosslisting

This course explores developments in recent feminist thought influenced by philosophical currents in France and Germany (poststructuralism and critical theory.) Depending upon the year in which the course is offered, we explore topics such as self and society, sexual difference, embodiment, critiques of reason, the psyche, new materialist theories, queer feminism, and transnational feminism. We will read from works by authors such as the following; Sandra Bartky, Iris Young, Judith Butler, Elizabeth Grosz, Luce Irigaray, Jessica Benjamin, Gayle Rubin, Rosi Braidotti, Eve Sedgwick, Lynne Huffer, Sara Ahmed, Jasbir Puar, and Wendy Brown. Fiction and film may also be included.

Class Format: seminar  
Requirements/Evaluation: some of the following: frequent short essays, two or three 4- to 5-page essays, class presentations, or a final project in lieu of one of the papers; students in the class will be consulted about alternatives to this plan  
Prerequisites: WGSS 101, and a second course in WGSS, or permission of instructor  
Enrollment Preferences: Women's, Gender and Sexuality Studies majors and Philosophy majors  
Enrollment Limit: 19  
Expected Class Size: 8-10  
Dept. Notes: meets Contemporary Value Theory requirement only if registration is under PHIL  
Distributional Requirements: Division 2, Exploring Diversity  
Other Attributes: PHIL Contemporary Value Theory Courses, WGSS Theory Courses

Not Offered Academic Year 2017  
SEM       Instructor:Jana Sawicki

PHIL 321T Critical Theory: The Enlightenment and its Critics (D) (W)  
Crosslistings: PHIL 321/WGSS 322  
Primary Crosslisting

"Dare to know! Have courage to use your own reason-that is the motto of Enlightenment." Thus the 18th century German philosopher Immanuel Kant exhorts his contemporaries to muster the courage to cultivate their capacity for reason. Modern faith in the prospects of universal human dignity, rational autonomy, the rights of man, individual liberty, democracy, open scientific inquiry and social and political progress depend upon it. Yet in 19th and 20th centuries we find the promise of Enlightenment tempered by the rise of nationalism and the persistence of racism, sexism, genocide, terrorism, and religious extremism as well as the emergence of wars of mass destruction, environmental degradation, and the potential for manipulation of populations by consumerist mass media. Can the promise of Enlightenment be redeemed?

In this tutorial we begin with short readings by Kant, Hegel and Marx, key sources for critical social theory in the 20th century. Possible other figures read may include: Max Horkheimer, Theodor Adorno, Herbert Marcuse, Walter Benjamin, Jurgen Habermas, Nancy Fraser, Amy Allen, Noelle McAfee, Judith Butler, Elizabeth Grosz, Michel Foucault, Jean Baudrillard, and Gilles Deleuze, Georgio Agamben, Frantz Fanon, Edward Said and Achille Mbembe, as well as current critiques of neoliberal capitalism. Although we will not directly address diversity issues except insofar as cultural, racial, class, sexual and other differences are bound up within power or domination relations, insofar as the course examines social and political power, oppression and domination, and the possibility or viability of the idea of human emancipation it meets the EDI requirement. This tutorial will be adapted for WGSS students seeking to meet a theory requirement.

Class Format: tutorial, students will work in pairs and meet for 75 minutes each week with the professor  
Requirements/Evaluation: each student will write and present a 5- to 6-page paper every other week and a commentary on his or her partner's essay on alternate weeks;  
Extra Info: evaluations are based on written work as well as level of preparation and intellectual engagement in tutorial meetings may not be taken on a pass/fail basis  
Prerequisites: demonstrated background in modern philosophy, critical theory, political theory, or continental philosophy  
Enrollment Preferences: current and prospective Philosophy majors and students with a sufficient background in political or critical theory  
Enrollment Limit: 10
PHIL 322T Hume's "Treatise of Human Nature" (W)
Hume's *A Treatise of Human Nature*, one of the greatest books in the history of philosophy, still exerts a considerable influence on contemporary epistemology, metaphysics, philosophy of science, philosophy of action, ethics and moral psychology. Unfortunately, the relevance of Hume's ideas and arguments for particular philosophical disciplines has too often led to a piece-meal reading of his work: the three books of *Treatise* ("Of the Understanding," "Of the Passions" and "Of Morals") are typically considered in isolation from one another. Epistemologists don't seem to think that Hume's account of human psychology, morality and taste can in any way illuminate his treatment of skepticism and natural belief, while moral philosophers often neglect Hume's conclusions about the limits of our knowledge in analyzing his conception of motivation, action, obligation and virtue. In contrast with this interpretive tendency, this tutorial will focus on Hume's "science of human nature"—his overall philosophical project in *Treatise*—and cultivate the discussion of different philosophical issues and arguments in light of this general aim of the work as a whole.

We will start by situating Hume's project within the historical tradition in which he thought and against which *Treatise* was directed. For clarification and discussion of the points made in *Treatise*, we will read parts of Hume's later works, especially the two *Enquiries*. Our reading of Hume will be supplemented by historical and interpretive essays on his work. Throughout the course, our focus will be on three broad issues: Hume's conception of theoretical rationality, his conception of practical rationality, and his views about the role and relevance of non-rational (on some readings, irrational) elements in a good life of a wise person.

**Class Format:** tutorial; one two-hours long seminar meeting in the first week of classes; in subsequent weeks, tutorial pairs will meet with the instructor for 75 minutes a week

**Requirements/Evaluation:** each student will write a 5-page paper every second week, and comment on the tutorial partner's paper on alternate weeks; in the last week of classes, all students will write a paper and comment on the tutorial partner's paper

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** PHIL 202 and two other PHIL courses; or permission of instructor

**Enrollment Preferences:** Philosophy majors

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Exploring Diversity, Writing Intensive

**Other Attributes:** PHIL History Courses

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PHIL 327T Foucault (D) (W)

**Crosslistings:** PHIL 327/WGSS 327

**Primary Crosslisting**

This course begins with a brief introduction to some of Foucault's early writings but focuses on a close reading of a selection of middle and late texts that have become central to debates about the significance of his work such as: *Discipline and Punish*, *The History of Sexuality* (vols. 1-3), and selected interviews and course lectures. We examine debates in the Foucault literature about freedom, power, ethics, and the nature of critical theory. This course has been designated EDI because it engages questions concerning power, social differences and social and political freedom.

**Class Format:** tutorial

**Requirements/Evaluation:** evaluation will be based on written work (six 5- to 6-page papers), oral presentations of that work, and on oral critiques

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** at least two courses in PHIL or WGSS, or permission of instructor

**Enrollment Preferences:** current or prospective Philosophy and Women's, Gender and Sexuality Studies majors

**Enrollment Limit:** 10

**Expected Class Size:** 8-10

**Dept. Notes:** meets History requirement only if registration is under PHIL

**Distributional Requirements:** Division 2, Exploring Diversity, Writing Intensive

**Other Attributes:** AMST Critical and Cultural Theory Electives, PHIL History Courses, WGSS Theory Courses

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PHIL 328(F) Kant's Ethics

Although Kant initially planned for his magnum opus to comprise theoretical and practical chapters, his metaphysics and epistemology take up all of his *Critique of Pure Reason* while his ethics is spread out over a series of works—*Groundwork of the Metaphysics of Morals*, *Critique of Practical Reason*, and *Religion within the Boundaries of Mere Reason*. These latter writings of Kant's had a tremendous influence on the development of subsequent moral philosophy and indeed set the stage for contemporary discussions of the nature of practical reason, motivation, freedom, and morality. Our seminar will have two aims: (1) to reconstruct the single most compelling moral theory from Kant's various ethical writings, and (2) to trace the influence of Kant's ethics in contemporary philosophy.

Some of today's leading Kantian moral philosophers will visit our seminar to aid us in these tasks.

**Class Format:** seminar
PHIL 330 Plato (W)
Crosslistings: PHIL 330/CLAS 330
Primary Crosslisting

Plato is one of the most important and influential thinkers in the history of the western tradition. His depiction of the trial and death of Socrates is one of the classics of western literature, and his views on ethics and politics continue to occupy a central place in our discussions 2400 years after they were written. It is, in fact, quite difficult to get through any course of study in the liberal arts without some familiarity with Plato. Nevertheless, comparatively few people realize that the views we commonly think of as "Platonic" represent only one strand in Plato's thought. For example, we commonly attribute to Plato a theory of the Forms on the basis of his claims in the so-called "middle dialogues" (mainly Republic, Phaedo, and Symposium). However, in his philosophically more sophisticated and notoriously difficult later dialogues (such as the Parmenides, Philebus, Sophist and Statesman), Plato engages in radical criticism and revision of his earlier views. In this course, we will spend the first third of the semester attempting to understand the metaphysics and epistemology in Plato's middle dialogues. We will spend the balance of the semester coming to grips with Plato's arguments in the later dialogues. We will read several complete dialogues in translation, and will also read a wide variety of secondary source material.

Class Format: lecture/discussion; this class will be a roughly equal mixture of lectures, student presentations, and seminar discussion
Requirements/Evaluation: students will be expected to prepare a seminar presentation, to write several focused short analytical pieces, and to write a 15- to 20-page term paper in multiple drafts
Prerequisites: PHIL 101, PHIL 102 or permission of instructor; a prior course in logic will be extremely helpful, but is not necessary
Enrollment Preferences: upper-level Philosophy and Classics majors
Enrollment Limit: 15
Expected Class Size: 15
Distribution Notes: meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS
Distributional Requirements: Division 2, Writing Intensive

PHIL 331T Contemporary Epistemology (W)

Epistemology is one of the core areas of philosophical reflection. In this course, we will study the literature in contemporary philosophy on the nature of knowledge and rational belief. Epistemologists seek answers to the following kinds of questions: When is it rational to have a particular belief? What is knowledge (as opposed to mere opinion)? In order to be justified in holding a belief, must someone know (or believe) that she is justified in holding that belief? What, if anything, justifies our scientific knowledge? These questions are typically asked within a framework where the overarching goal is attaining truth and avoiding falsity. Beyond this common ground, however, epistemologists are much divided. Some maintain that these issues are solely the provinces of philosophy, using traditional a priori methods. Others maintain that these questions will only yield to methods that incorporate our broader insight into the nature of the world including, perhaps, feminist thought or science. Both stances face severe difficulties. Further, even where there is agreement as to the proper way of answering epistemological questions, there is a stunning variety of possible answers to each question.

Class Format: tutorial
Requirements/Evaluation: each student will write a 5- to 6-page paper every other week (6 in all) and comment on his or her tutorial partner's paper in alternate weeks
Extra Info: may not be taken on a pass/fail basis
Prerequisites: at least one upper-level PHIL course or permission of instructor
Enrollment Preferences: current and prospective Philosophy majors
Enrollment Limit: 10
Expected Class Size: 6
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: COGS Interdepartmental Electives, PHIL Contemp Metaphysics & Epistemology Courses, TEAC Related Courses

PHIL 332 Aristotle's Metaphysics (W)
Crosslistings: PHIL 332/CLAS 332
Primary Crosslisting

In this course we will study Aristotle's Metaphysics concentrating of books gamma-theta. Aristotle sets out to study being qua being, or what is insofar as it is. The thoughts that Aristotle expresses in these books were instrumental in setting an intellectual agenda that dominated western thought through the Middle Ages and provided the backdrop against which the modern philosophical tradition arose. Furthermore, many of the issues that Aristotle takes up in these books remain of central importance in contemporary philosophy. Our
main goal in this course is to work our way through Aristotle's text which can be extremely daunting, and to reconstruct his central positions and his arguments for these positions. We will also read selections from the vast secondary literature on Aristotle's *Metaphysics*.

**Class Format:** seminar  
**Requirements/Evaluation:** discussion leadership, weekly short papers, term paper  
**Extra Info:** may not be taken on a pass/fail basis  
**Prerequisites:** PHIL 201, CLAS 203  
**Enrollment Preferences:** Philosophy and Classics majors  
**Enrollment Limit:** 12  
**Expected Class Size:** 8-10  
**Distribution Notes:** meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS  
**Distributional Requirements:** Division 2, Writing Intensive  
**Other Attributes:** PHIL History Courses

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PHIL 334 Greek and Roman Ethics (W)  
**Primary Crosslisting**  
PHIL 334/CLAS 334  
**Crosslistings:** PHIL 334/CLAS 334  

Most thoughtful human beings spend a good deal of time musing about how we ought to live. The philosophers of ancient Greece and Rome were among the first thinkers to develop rigorous arguments in response to such musings. While ancient scientific theories and the philosophical systems constructed in accordance with these theories might be of interest only to scholars of the ancient world, the moral philosophy produced in Greece and Rome remains as relevant today as it was when it was written. In this course, we will closely examine some central texts in ancient moral philosophy. We will begin by reading several of Plato's early dialogues and the entirety of his *Republic*. We will then turn to Aristotle's *Nicomachean Ethics*, as well as selections from his *Eudemian Ethics, Magna Moralia and Politics*. Finally we will examine some central texts in the Stoic and Epicurean traditions, as well as some of Cicero's contributions to moral philosophy. We will pay special attention to how different thinkers conceive of the nature of happiness, the nature of virtue, and the relation between the two. We will also spend a good deal of time thinking about the moral psychology of the thinkers we read.

**Class Format:** seminar  
**Requirements/Evaluation:** several short response pieces, two 10-page papers which will involve substantial revision in light of instructor feedback, active participation in seminar meetings  
**Enrollment Preferences:** Philosophy and Classics majors  
**Enrollment Limit:** 15  
**Expected Class Size:** 10-15  
**Distribution Notes:** meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS  
**Distributional Requirements:** Division 2, Writing Intensive

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PHIL 335 Contemporary Metaethics (W)  

We often speak as if moral judgments can be true or false, warranted or unwarranted. But how should objectivity in this domain be understood? Is moral objectivity like scientific objectivity, assuming we have a clear sense of what that involves? If not, should that concern us? Are there other models for understanding moral objectivity besides science? While answers to such questions are implicit in historically important accounts of morality, these issues became the topic of explicit, sustained debate in the twentieth century. Our focus will be on recent influential work in this area. We will examine several different approaches in depth, including realism, constructivism, expressivism, and skepticism.

**Class Format:** seminar  
**Requirements/Evaluation:** short response papers, midterm paper, final paper, attendance and participation  
**Extra Info:** may not be taken on a pass/fail basis  
**Enrollment Limit:** 15  
**Expected Class Size:** 5-15  
**Distributional Requirements:** Division 2, Writing Intensive  
**Other Attributes:** PHIL Contemporary Value Theory Courses

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PHIL 336(F) Renegotiating Subjectivity with Foucault and Deleuze: Power, Resistance, Becoming (W)  

One of the most central concepts in Modern philosophy is that of the subject. At the outset, the subject is ontologically constituted within a Cartesian framework: the subject is a unified consciousness, constitutive of personal identity and endowed with universal moral and cognitive capacity. Thereby, the subject is also endowed with agency and that which can be held responsible for its actions. While still considered essential both in terms of personal identity and agency, this nuclear subject, in post-war and contemporary philosophy,
came to be understood in terms of an ongoing intersubjective, social, historical and cultural construction essentially constituted in and through language. However, as investigated in the works of French philosophers Michel Foucault and Gilles Deleuze, this attempt in recent modernity to overcome the subject has resulted in new ways of re-establishing the subject as an ontological basis for self-understanding such as expressed for example in various kinds of identity politics, which in turn makes it the object for various power structures: hence, the subject understood as personal identity is in many ways being subjected to authority, power and abuse. This course proposes a joint reading of a selection of key texts of Foucault and Deleuze problematizing subjectivity and its processes in terms of subjectivation, subjectification, "asujetissement", resistance and lines of flight, in order to investigate the possibilities of renegotiating the conditions of subjectivity in our post-subjective era, in both the individual and the collective sense.

Class Format: seminar
Requirements/Evaluation: three short papers (5-6 pages); one final 10-page essay; participation in discussions
Extra Info: may not be taken on a pass/fail basis
Prerequisites: at least one previous course in philosophy and/or Critical theory
Enrollment Preferences: Philosophy majors/Critical Theory majors
Enrollment Limit: 19
Expected Class Size: 15
Distributional Requirements: Division 2, Writing Intensive

Fall 2016
SEM Section: 01 W 07:00 PM 09:40 PM Instructor:Fredrika Spindler

PHIL 337T Justice in Health Care (W)
Justice is a notoriously complex and elusive philosophical concept, the conditions of which are even more difficult to articulate within real world institutions and contexts than in the abstract. In this course we'll explore justice as a fundamental moral principle and as a desideratum of the US health care system. The first portion of the course will be devoted to considering general theories of justice as well as alternative conceptions of justice within the health care context. This will provide the background for subsequent examination of specific topics, which may include, among others: justice in health care financing and reform, which may itself include an analysis of the Affordable Care Act; justice in health care rationing, with particular attention to the relationship between rationing criteria and gender, "race," disability, and age; justice in the procurement and allocation of organs for transplantation; AIDS and personal responsibility for illness; and justice in medical research, including "double standards" for research conducted in less developed countries.

Class Format: tutorial
Requirements/Evaluation: evaluations will be based on written work, oral presentations of that work, and on oral critiques
Extra Info: may not be taken on a pass/fail basis
Prerequisites: none
Enrollment Preferences: Philosophy majors, students in the Public Health Program, and students committed to taking the tutorial
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: JLST Interdepartmental Electives, PHIL Contemporary Value Theory Courses, PHLH Bioethics + Interpretations of Health

Not Offered Academic Year 2017
TUT Instructor:Julie Pedroni

PHIL 339 Mind and World
We will consider a series of debates in 20th Century Analytic Philosophy concerning the relationship between the mind and the world. Questions include: Does the world decide the truth and falsity of all our beliefs? Or are some of our beliefs true in virtue of their meanings alone? Do our beliefs have their meanings one-by-one? Or can meaning be allocated only to entire sets of beliefs? Could the world be made up of sensory properties only? Or, must sensible properties be organized spatiotemporally? Must they inhere in substances? How do our thoughts refer to objects? How does our experience justify our beliefs?

Class Format: seminar
Requirements/Evaluation: five papers of six to eight pages
Prerequisites: none
Enrollment Preferences: none
Enrollment Limit: none
Expected Class Size: 10
Distributional Requirements: Division 2
Other Attributes: PHIL Contemp Metaphysics & Epistemology Courses

Not Offered Academic Year 2017
SEM Instructor:Justin Shaddock

PHIL 340T(S) Locke and Leibniz (W)
Modern philosophy centers on two debates: Empiricism vs. Rationalism and Realism vs. Idealism. Locke is the first great Empiricist Realist, and Leibniz the greatest Rationalist Idealist. The debate between Empiricism and Rationalism concerns whether all our knowledge derives from experience, or any is innate. The debate between Realism and Idealism concerns whether reality is composed of mind-independent matter, or mind-like substances. Leibniz wrote his New Essays in 1704 as a critical response to Locke's Essay of 1690. He hoped it would occasion a public debate between Locke and himself, and prompt the intellectual community to decide, once and for all, between Empiricism and Rationalism, Realism and Idealism, and on related issues concerning the mind, language, truth, God, natural kinds, causation, and freedom. The debate never transpired - indeed, Leibniz suppressed his New Essays - because of
Locke's death in 1705. This tutorial will bring to life the debate between Locke and Leibniz, and enable students to reach their own conclusions about Empiricism vs. Rationalism, Realism vs. Idealism, and related issues.

Class Format: tutorial
Requirements/Evaluation: weekly tutorial papers and response essays
Extra Info: may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: PHIL 202 History of Modern Philosophy, or instructor's permission
Enrollment Preferences: preference to Philosophy majors
Enrollment Limit: 10
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL History Courses

Spring 2017
TUT Section: T1 TBA Instructor: Justin Shaddock

PHIL 348T Philosophy, Politics and Religion: Hobbes and Spinoza Revisited Today (W)
"The mob has no ruler more potent than superstition." (Spinoza, A Theologico-Political Treatise, preface)
What are the connections between the political and the religious, and how to deal with them from a philosophical point of view? These are two of the most recurrent questions in Modern political philosophy, but they have in no way lost their actuality in our own time and society. Hobbes and Spinoza may both, each in their own specific way, be considered as two major figures of Modern Philosophy, where Hobbes is mainly seen as a pure political philosopher, while Spinoza has traditionally been read as a metaphysician. In a more recent reception however, focus has been put on Spinoza's own political philosophy, showing both how his theory is influenced by Hobbes, and how it diverges from it on significant points. In both Hobbes and Spinoza, we find two fundamental theses concerning religion as a phenomenon, and concerning the connection between politics and religion. The first one is that religion - and religiosity in any form - is a strictly human phenomenon, that is, has fundamentally nothing to do with any transcendent reality. The second one is that religion has an exclusively political function, and that this function can be either positive or negative - that is, beneficial for the state, or harmful.

The course proposes a joint reading of Hobbes and Spinoza, taking its point of departure in their common terminology and problems (conatus, materialism, affectivity, force and power, individual and multitude) in order to understand, in each of the two philosophers, the close connection between religion and politics understood as affectivity: the necessity of politics and the inevitability of religion, and their mutual implications. Beyond Hobbes and Spinoza, we will also investigate how their philosophies are highly relevant for contemporary political theorists such as Schmitt, Agamben, Hardt and Negri, Mouffe and Laclau and Balibar - and how, through them, it may be possible to still see both Hobbes and Spinoza as forceful alternatives for our thinking about the political and the religious today.

Class Format: tutorial
Requirements/Evaluation: each week one student will write a 5- to 6-page paper on the assigned reading and the other student will write a 2- to 3-page critical response paper
Extra Info: roles will be reversed the following week; in all, each student will write 5 papers and 5 critical response papers may not be taken on a pass/fail basis; not available for the fifth course option
Prerequisites: one previous course in philosophy or critical theory, or permission of instructor
Enrollment Preferences: Philosophy majors and critical theory students
Enrollment Limit: 10
Expected Class Size: 8-10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: PHIL History Courses

Not Offered Academic Year 2017
TUT Instructor: Fredrika Spindler

PHIL 360 The Political Thought of Frantz Fanon (W)
Crosslistings: AFR 360/PSCI 370/PHIL 360/LEAD 360
Secondary Crosslisting
Martinican psychiatrist, philosopher, and revolutionary Frantz Fanon was among the leading critical theorists and Africana thinkers of the twentieth century. Fanon ushered in the decolonial turn in critical theory, a move calling on those both within and outside of Europe to challenge the coloniality of the age and to forge a new vision of politics in the postcolonial period. This course is an advanced seminar devoted to a comprehensive examination of Fanon’s political thought. We will begin with an analysis of primary texts by Fanon and end by considering how Fanon has been interpreted by his contemporaries as well as activists and critical theorists writing today.

Class Format: seminar
Requirements/Evaluation: evaluation will be based upon attendance and participation, weekly online reading response papers, a class presentation, two 7-page essays, and one 20-page final research paper
Prerequisites: none
Enrollment Preferences: Africana Studies concentrators
Enrollment Limit: 19
Expected Class Size: 10
Distributional Requirements: Division 2, Writing Intensive
Other Attributes: AFR Core Electives, AMST Comp Studies in Race, Ethnicity, Diaspora, AMST Critical and Cultural Theory Electives

Not Offered Academic Year 2017
SEM Instructor: Neil Roberts
PHIL 378 Pragmatist Currents in Contemporary Epistemology and Philosophy of Science (W)
American Pragmatism left a deep legacy in contemporary epistemology and the philosophy of science, but it is—more often than not—a legacy difficult to disentangle from other intellectual influences. Consequently, many philosophers deeply influenced by pragmatism do not recognize the fact, while, on the other hand, some self-proclaimed pragmatists of our days can hardly be seen as continuing the tradition to which they pledge allegiance. This seminar will try to establish, with as much accuracy as the subject allows, what are the central tenets of American Pragmatism, how they have shaped contemporary epistemology and the philosophy of science, and finally, to what extent are pragmatist approaches to human knowledge philosophically sound and fruitful. The seminar will fall into two unequal parts. The first, shorter part will focus on the writings of the three classics of American pragmatism—Charles S. Peirce, William James and John Dewey—and analyze their reaction against traditional epistemology, as well as the positive philosophical ideas that they had to offer. The second, longer part of the seminar will try to isolate and follow some of the pragmatist currents which run through epistemology and philosophy of science in the 20th and 21st centuries. We will read, among others, selected papers by Carnap, Hempel, Quine, Goodman, Kuhn, Elgin, Hacking, Misak, Putnam, Rorty, and Haack.

Class Format: seminar

Requirements/Evaluation: class attendance and participation; 6 short assignments (about 2 pages long); class presentation; and 2 longer papers (about 5 pgs. each)

Prerequisites: three courses in PHIL, two of which must be from this list: PHIL 102, 103, 109, 131, 202, 207, 209, 210, 280, 330, 331, 379, 380; or the consent of instructor

Enrollment Preferences: Philosophy majors

Enrollment Limit: 19

Expected Class Size: 6-9

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: PHIL Contemp Metaphysics & Epistemology Courses

Not Offered Academic Year 2017

SEM Instructor:Bojana Mladenovic

PHIL 379 American Pragmatism

Crosslistings: PHIL 379/AMST 379

Primary Crosslisting

Along with jazz, pragmatism stands as the greatest uniquely American contribution to world culture. As the music wails in the background, we will study the classic pragmatists: William James, C. S. Peirce, and John Dewey. We will continue with the contemporary inheritors of the tradition: Cornel West, Richard Rorty, and Hilary Putnam. Although it has influenced both analytic and continental philosophy, pragmatism is a powerful third philosophical movement. Always asking what practical difference would it make, our authors investigate the central questions and disputes of philosophy, from epistemology and metaphysics to ethics and religion. Rather than seeing philosophy as an esoteric discipline, the pragmatic philosophers (with the possible exception of Peirce) see philosophy as integral to our culture and see themselves as public intellectuals.

Class Format: seminar

Requirements/Evaluation: final paper, several short assignments

Prerequisites: at least two PHIL courses

Enrollment Preferences: Philosophy and American Studies majors, then seniors and juniors of any major

Enrollment Limit: 25

Expected Class Size: 12-15

Distributional Requirements: Division 2

Other Attributes: AMST Critical and Cultural Theory Electives, PHIL History Courses, TEAC Related Courses

Not Offered Academic Year 2017

SEM Instructor:Steven Gerrard

PHIL 380(F) Relativism (W)

The aim of the course is to survey, analyze and discuss many varieties of relativism—semantic, epistemic, ontological and moral—from Plato's Theaetetus to contemporary social constructivism. We will pay special attention to the structure of arguments for and against relativism, as well as to the philosophical motivations and perceived consequences of its endorsement or rejection. We will thus be led to discuss some of the concepts common to epistemology, metaphysics and ethics: reason, justification, objectivity, understanding, reality and truth. Some of the questions we will consider are: Are moral standards relative to cultural frameworks? Are there incompatible but equally true ways of describing the world? Is rationality relative to cultural norms? Is relativism a form of skepticism? Is it forced on people who endorse cultural pluralism as their political ideal as the only tenable philosophical position? Our readings will include the relevant works of Plato, Sextus Empiricus, Carnap, Quine, Davidson, Goodman, Elgin, Hacking, Krausz, Foot, and Williams, among others.

Class Format: seminar

Requirements/Evaluation: class attendance, preparedness and presentation; weekly small group discussions and one or two group presentations in class; three short writing assignments (1-2 pgs. each) and three 5 pages long papers

Prerequisites: two philosophy courses, or consent of the instructor

Enrollment Preferences: Philosophy majors and intended majors

Enrollment Limit: 19

Expected Class Size: 7-10

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: PHIL Contemp Metaphysics & Epistemology Courses

Fall 2016
PHIL 388T Consciousness (W)
The nature of consciousness remains a fundamental mystery of the universe. Our internal, felt experience—what chocolate tastes like to oneself, what it is like to see the color red, or, more broadly, what it is like to have a first person, waking perspective at all—resists explanation in any terms other than the conscious experience itself in spite of centuries of intense effort by philosophers and, more recently, by scientists. As a result, some prominent researchers propose that the existence of consciousness requires a revision of basic physics, while others (seemingly desperately) deny that consciousness exists at all. Those positions remain extreme, but the challenge that consciousness poses is dramatic. It is at the same time the most intimately known fact of our humanity and science's most elusive puzzle.

In this tutorial we will read the contemporary literature on consciousness. We will concentrate both on making precise the philosophical problem of consciousness and on understanding the role of the relevant neuroscientific and cognitive research. Tutorial partners will have an opportunity to spend the end of the semester working on a special topic of their choosing including, for instance, consciousness and freewill. Pain and anesthesia, consciousness and artificial intelligence, or disorders of consciousness.

Class Format: tutorial; expect several short lectures by the instructor over the course of the semester where all the tutorial members convene

Requirements/Evaluation: participants will present substantial written work in the tutorial every other week, and will be responsible for commenting on their tutorial partner's work on off weeks

Extra Info: may not be taken on a pass/fail basis

Prerequisites: PHIL 102 and at least one upper-level course in PHIL

Enrollment Preferences: Philosophy majors, Neuroscience or Cognitive Science concentrators; open to sophomores with permission of the instructor; every effort will be made to pair students according to similar or complimentary background

Enrollment Limit: 10

Expected Class Size: 10

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: COGS Interdepartmental Electives

Not offered Academic Year 2017

TUT Instructor: Bojana Mladenovic

PHIL 391T The Ethics of Hume and Kant (W)
David Hume and Immanuel Kant are indisputably among the most influential figures in the western philosophical tradition. Interestingly, each regarded his work in epistemology and metaphysics as a mere prelude to his work in moral philosophy. In both domains, Kant took himself to be responding directly to Hume, whom he credited with awakening him from his dogmatic slumber. In this tutorial we shall study their core works in moral philosophy, in which they develop conceptions of practical rationality, motivation, freedom, and morality. For Hume, we'll read Books II and III of *A Treatise of Human Nature*, the Second Enquiry, and several essays, including "Of the Standard of Taste." For Kant, we'll read *Groundwork of the Metaphysics of Morals* and *Critique of Practical Reason*, along with related essays. Rich and intriguing in their own right, these texts are particularly rewarding when read together, as they articulate profoundly different views of the nature of human reason, agency, and sociality. It is no exaggeration to say that Hume and Kant have set the stage for much current work on these issues in contemporary ethics. One happy consequence of the enduring quality of their work is an abundance of superb secondary literature, which we'll draw upon to supplement our study of the primary texts.

Class Format: tutorial

Requirements/Evaluation: students meet with instructor in pairs for 1 hour each week; each student will write a 5- to 6-page paper every other week (6 in all) and comment on their tutorial partner's paper in alternate weeks

Extra Info: emphasis will be placed on developing skills in reading, interpretation and oral argument, as well as critical reasoning and writing

may not be taken on a pass/fail basis

Prerequisites: a 100-level PHIL course, PHIL 202, or permission of instructor

Enrollment Preferences: current and prospective Philosophy majors

Enrollment Limit: 10

Expected Class Size: 10

Distributional Requirements: Division 2, Writing Intensive

Other Attributes: PHIL History Courses

Not offered Academic Year 2017

TUT Instructor: Joseph Cruz

PHIL 393T Nietzsche and His Legacy (W)
The late 20th Century philosopher Richard Rorty characterized the present age as "post-Nietzschean." Indeed Nietzsche's influence has been pervasive. German philosopher Martin Heidegger thought he represented the culminating point of Western metaphysics; French Nietzscheans such as Foucault, Derrida and Deleuze as well as French feminist Luce Irigaray appropriate Nietzschean themes and concepts in their critical engagements with the Western philosophical tradition; and Anglo-American moral philosophers such as Bernard Williams, Alisdair MacIntyre, and Philippa Foot (as well as Rorty) respond to and engage his critique of modern morality. In this tutorial we address some (certainly only some) of the current debates in critical and ethical theory that have been fueled by Nietzsche's work. Key ideas and concepts such as the death of god, the use and abuse of history, the eternal recurrence, will to power, and master and slave morality will be addressed. Nietzsche texts may include selections from: *Untimely Meditations*, *The Gay Science*, *Beyond Good and Evil*, *Thus Spoke Zarathustra*, *The Genealogy of Morals*, *Twilight of the Idols*, and *Ecce Homo*. I may also pair some Nietzsche texts with readings from representatives of both the Anglo-American and European critical reception of his work.
(Bataille, Heidegger, Habermas, Foucault, Irigaray, Deleuze, Derrida Williams, Rorty, Reginster, Hussain, and so forth). While students will not regularly be required to read the latter, any who want to pursue this legacy will be supported in doing so. **Class Format:** tutorial (10)/ 2 seminar meetings, students will work in pairs **Requirements/Evaluation:** each student will write & present four 5-6-page paper every other week (except seminar weeks) and a commentary on his or her partner's essay on alternate weeks; seminar meetings will be held at the beginning and end of term **Extra Info:** may not be taken on a pass/fail basis I may add an additional seminar at midterm; evaluations are based on written work as well as level of intellectual engagement in tutorial and seminar meetings **Prerequisites:** two courses in philosophy, preferably either Ancient and/or Modern surveys or 19th Century course, or demonstrated background in Critical Theory, or permission of instructor **Enrollment Preferences:** current and prospective Philosophy majors as well as students concentrating unofficially in critical theory; I am open to first year students, but any first year interested should make an appointment with me before adding the course. **Enrollment Limit:** 10 **Expected Class Size:** 8-10 **Distributional Requirements:** Division 2, Writing Intensive **Other Attributes:** PHIL History Courses

*Not Offered Academic Year 2017*

**TUT**

Instructor: Jana Sawicki

**PHIL 394 (F) Advanced Topics in Mind and Cognition**

**Crosslistings:** COGS 493/PHIL 394

**Secondary Crosslisting**

In the last decade the science of the mind has continued to draw on its 20th century history as well as expand its methodological repertoire. In this seminar we will investigate current trends in mind and cognition by considering research in cognitive neuroscience, embodied cognition, dynamic systems theory, and empirical approaches to consciousness. Throughout, we will attend both to the specific empirical details as well as the conceptual foundations of this work. We will discuss how it elaborates, expands, and sharpens early views of the domain and methodology of philosophy of mind and cognitive science.

**Class Format:** seminar

**Requirements/Evaluation:** weekly short essays 1000 words, seminar presentation, final paper/project 7,000 words

**Extra Info:** may not be taken on a pass/fail basis; not available for the fifth course option

**Prerequisites:** COGS 222 or PSYC 221 or PHIL 207 or permission of program chair

**Enrollment Limit:** 12

**Expected Class Size:** 9

**Dept. Notes:** required of senior cognitive science concentrators, but juniors and seniors from other departments who meet prerequisites are most welcome

**Distributional Requirements:** Division 2

*Fall 2016*

**SEM Section:** 01 W 01:10 PM 03:50 PM  Instructor: Joseph Cruz

**PHIL 401 (F) Senior Seminar: Aristotle's Ethics (W)**

In this year's senior seminar, we will wrestle with some centrally important ethical questions. We will use Aristotle's *Nicomachean Ethics*, as well as historical and contemporary commentaries on that work, to frame our investigations. Since this class is a seminar, students will have a good deal say over exactly which topics we focus on.

**Class Format:** seminar

**Requirements/Evaluation:** active participation in class discussion and in online discussions expected; each student will given an oral presentation and lead discussion at one of the seminar meetings; 20-page term paper in multiple drafts

**Extra Info:** may not be taken on a pass/fail basis; not available for the fifth course option

**Prerequisites:** required of all senior philosophy majors

**Enrollment Preferences:** senior Philosophy majors

**Expected Class Size:** 10

**Distributional Requirements:** Division 2, Writing Intensive

*Fall 2016*

**SEM Section:** 01 M 07:00 PM 09:40 PM  Instructor: Keith McPartland

**SEM Section:** 02 W 07:00 PM 09:40 PM  Instructor: Keith McPartland

**PHIL 491 (F) Senior Essay: Philosophy**

This course involves Independent Study under the supervision of a member of the department. The objective is the presentation and writing of a senior essay (maximum 40 pages).

**Class Format:** independent study

**Extra Info:** may not be taken on a pass/fail basis

**Distributional Requirements:** Division 2

*Fall 2016*

**HON Section:** 01 TBA  Instructor: Melissa Barry
PHIL 493(F) Senior Thesis: Philosophy
This course involves Independent study under the supervision of a member of the department. The objective is the preparation and writing of a senior thesis (maximum 75 pages).
Class Format: independent study
Extra Info: this is part of a full-year thesis (493-494)
may not be taken on a pass/fail basis
Distributional Requirements: Division 2

Fall 2016
HON Section: 01 TBA  Instructor: Melissa Barry

PHIL 494(S) Senior Thesis: Philosophy
This course involves Independent study under the supervision of a member of the department. The objective is the preparation and writing of a senior thesis (maximum 75 pages).
Class Format: independent study
Extra Info: this is part of a full-year thesis (493-494)
may not be taken on a pass/fail basis
Distributional Requirements: Division 2

Spring 2017
HON Section: 01 TBA  Instructor: Melissa Barry

PHIL 497(F) Independent Study: Philosophy
Philosophy independent study.
Class Format: independent study
Distributional Requirements: Division 2

Fall 2016
IND Section: 01 TBA  Instructor: Melissa Barry

PHIL 498(S) Independent Study: Philosophy
Philosophy independent study.
Class Format: independent study
Distributional Requirements: Division 2

Spring 2017
IND Section: 01 TBA  Instructor: Melissa Barry