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 metaphysics and 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 in philosophical issues, and will provide them with a basis for evaluating and contributing to contemporary debates.

A total of nine courses is required for the major in Philosophy. There are both a new and old set of requirements. Students in the class of 2014 and later must meet the new set; students in earlier classes may choose to meet the old or new set.

The new set has four required classes and five electives. The required classes are: any 100-level philosophy course, Philosophy 201 (History of Ancient Philosophy), Philosophy 202 (History of Modern Philosophy), and Philosophy 401 (Senior Seminar). The five electives will be structured by a distribution requirement. Students must take at least one course in each of the following areas: Analytical, Classical, Medieval and Renaissance, History and Theories, and Value. The distribution requirement is fulfilled altogether in a tutorial. The tutorial may also count toward the distribution requirements if it is designated in the course catalog as fitting into one of the three areas. We recommend that prospective majors take Philosophy 201 and 202, Philosophy 203, and a tutorial in philosophy, by the end of their sophomore year. Cross-listed courses and courses taught at other institutions will not count towards the distribution requirement. Up to two courses cross-listed with other departments at Williams, or taught at other institutions (and approved by the Williams department), may be counted toward the philosophy major.

In the old set of requirements students are required to take 101 and 102, Philosophy 401, and six electives. Students wishing to meet the old set who have taken 101 and not 102 must take a Metaphysics and Epistemology course; students who have taken 102 and not 101 must take a Value Theory course.

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 general program. Students must complete two of the major requirements, and take either the 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. Juniors interested in pursuing honors should inform the Department Chair no later than mid-April. 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, or a thesis (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 April of the junior year. A recommendation for graduation with honors will be made on the basis of the thoroughness, independence, and originality of the student’s work. 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 (10 pages or longer) written for philosophy courses they have taken. Students should register for a directed study over their senior year winter study period and work with an advisor on the paper revisions. A recommendation for graduation with honors will be made on the basis of the scope of the student’s course work, the quality of the student’s participation in Philosophy 401, and the thoroughness, independence, and originality reflected in the submitted papers.

PHIL 112(FS) Who Are We? 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? Or is our nature fixed? Are we basically self-interested or other directed? 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, Aquinas, Hume, Marx, Nietzsche, Freud, Sartre, Beauvoir, and Foucault. Readings from the natural and social sciences may also be included.

Format: lectures/discussion. Requirements: frequent short papers (some graded, some pf), class participation.


Hour: 11:20-12:35 TR
9:55-11:10 TR

First Semester: SAWICKI
Second Semester: SAWICKI

PHIL 114 Plato, With Footnotes (Not offered 2011-2012) (W)

Twentieth-century philosopher Alasdair MacIntyre wrote, famously, “The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.” Whitehead’s remark provides the organizational basis for this introductory course: during the semester, we make our way through Plato’s Republic, one of the tradition’s most influential great books. As we encounter perennial philosophical issues, we punctuate our examination of the Republic by taking detours to consider some of the most important “footnotes to Plato” provided by later philosophers such as Aristotle, Hobbes, Kant, and Nietzsche.

Format: discussion. Requirements: regular short papers, class participation.

No prerequisites. Enrollment limit: 19 (expected: 19). Preference given to first-year students and prospective Philosophy majors who have taken no 100-level courses.

A. WHITE

PHIL 115(S) Personal Identity (W)

Through lectures, discussions, close readings and assigned writings, we will consider some of the variety of philosophical questions about the nature of persons, and personal identity through time. We will address questions such as: Do persons change over time? If so, what do we mean by saying “I am the same person as I was five years ago?” Can we know our personal identity over time? When do personal identities change? Do persons have a personal identity at all? What accounts for a change in personal identity? How do we know that our personal identity is changing? How do we know that our personal identity is the same? We will also consider what accounts for a change in personal identity.

Format: lectures/discussion. Requirements: class attendance, preparedness and participation; small group meetings; weekly short writing assignments.

No prerequisites; open to first-year students. Enrollment limit: 19 (expected: 19). In case of overenrollment, preference will be given to first-year students and sophomores.

Not available on the Nauvoo option.

Hour: 1:10-2:25 MR

MLADENOVIC

PHIL 116 Mind and Knowledge (Not offered 2011-2012) (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 mind/body problem, reason, knowledge of the external world, and subjectivity. Our discussions will range over historical and contemporary works, and will draw from both Western and Eastern philosophical traditions. Topics will vary from year to year; special attention will be given to current issues.

Format: seminar. Requirements: active participation; five (4-6 page) essays.


CRUZ

PHIL 117(S) Arguing about God (W)

“Arguing is a fine investment,” according to Emily Dickinson’s poem, “when gentlemen can see; but microscopes are prudent in an emergency.” This introduction to philosophy will seek to 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, Ane, 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.

Hour: 10:00-10:50 MWF

PHIL 119 What is the Meaning of “Meaning”? (Not offered 2011-2012) (W)
What is the meaning of the sentence: what is the meaning of the sentence? What is the meaning of Marcel Duchamp’s Fountain? What is the meaning of Vladimir Nabokov’s Pale Fire? What is the meaning of the scar syllables in Ella Fitzgerald’s 1960 Berlin performance of Mack the Knife? What is the meaning of life? Does “meaning” mean the same thing in each of these questions? We will ask and attempt to answer these questions with the help of philosophers, artists, musicians, and novelists.

PHIL 121(F) Trust, 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 in some basic sense relative to human beings, perhaps as individuals, perhaps as members of societies or cultures? Some philosophers defend such conclusions, but others argue that truth, goodness, and beauty are ‘objective’ in some important sense, despite the fact that people disagree about them.
This introduces the material and related issues by way of historical and contemporary readings. 
Hour: 12:00-12:50 MWF

PHIL 122(F) Philosophical Approaches to Contemporary Moral Issues (W)
In this course we will examine a number of profound and controversial moral issues, using our study of them both as an opportunity to better understand the moral dimensions of those issues in and of themselves, and to consider the ways in which selected classical and contemporary moral theories characterize and address those moral dimensions. Topics will depend to some extent on student interest, but are likely to include concerns that fall under such headings as food ethics, environmental ethics, immigration, terrorism, euthanasia, abortion, and the like. Writing assignments will employ a “target essay” approach that involves writing groups in which students share their work with each other. For each issue we cover in class, one student in each group will write a five to seven page “target essay” on an assigned topic; all of the remaining members of each group will then read that essay and write a two page response to it. Depending on the number of students in the class, each person will write either one or two target essays, as well as four or five response essays throughout the course of the term. In addition, students will be required to substantially revise and expand one target essay in light of the peer response papers and written comments from the instructor, and to submit it as a final paper for the course.
Format: lecture/discussion. Requirements: class attendance and participation, four or five short response papers (4-6 pages each), one target essay (graded, 7-5 pages each), and one revised final essay (7-10 pages).
Hour: 11:00-11:50 MWF

PHIL 123(S) Objectivity in Ethics (W)
It is often claimed that objectivity is subjective or just 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.
Format: seminar. Requirements: attendance; participation in discussion; short response papers; three 5- to 6-page papers.
Hour: 11:20-12:35 TR

PHIL 124(S) formerly 109T Skepticism and Relativism (W)
Intuitively, 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 every claim to knowledge is relative to context and culture. No domain of inquiry is immune to this distinction. Some, for example, agnosticism is the only alternative to foolish superstition, and moral relativism and, consequently, nihilism are obvious. But is the conclusion we can come to with respect to our intellectual endeavors that skepticism always carries the day and that nothing at all is true? (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?) In this seminar 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?
No prerequisites. Enrollment limit: 19 (expected: 19). Preference will be given to sophomores and first-year students.
Hour: 1:10-2:25 TF

PHIL 201(S) History of Ancient Greek Philosophy (Same as Classics 203)
Very few people believe that everything is water, but that we know 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 the Presocratic 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 novel ethical and metaphysical system. 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 his predecessors.
Format: lecture/discussion. Requirements: short papers, possibly supplemented by one or more exams.
No prerequisites; open to first-year students. Enrollment limit: none (expected: 20-40).
Hour: 11:00-12:15 MWF

PHIL 202(F) History of Modern Philosophy
European philosophy in 17th and 18th both responded to, and shaped in its turn, major revolutions in scientific and political thought. The legacy of this intellectually fertile period is still felt in contemporary epistemology, metaphysics, ethics, and political philosophy. We will consider some of the questions that are both central to the modern era and philosophically important today: What are the origins, nature and limits of human knowledge? How should scientific inquiry proceed? What is the nature of reality, and how can it be known? What is the relationship between the mind and the body? How should we think about causation in the material world, and how about causality that involves persons as agents? Are we free or complicit? Are there compelling reasons to be moral? What is the nature of moral thinking and acting? How can our social and political institutions be explained and justified? We will read a necessarily limited selection of writings by the most important thinkers of the modern period: Bacon, Galileo, Descartes, Hobbes, Locke, Berkeley, Leibniz, Spinoza, Hume, Reid, Rousseau and Kant.
Format: lecture, with some discussion. Requirements: class attendance, preparedness and participation; small group meetings; 8 short assignments or quizzes; one midterm and a final exam.
No prerequisites; open to first-year students. Enrollment limit: none (expected: 15-20).
This course is one of the requirements for Philosophy major.
Hour: 11:00-12:15 MWF

PHIL 203 (formerly 103) Logic and Language (Not offered 2011-2012) (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.
Format: lecture/discussion. Requirements: a midterm, a final, frequent homework and problems sets.
No prerequisites. Enrollment limit (expected: 50-80).
[Contemporary Metaphysics and Epistemology]

Hour: 11:00-12:15 MWF

GERRUARD

Enrollment limit: 19 (expected: 19). Preference given to first-years and sophomores.

GERRUARD
PHIL 204 Endtimes: Messianism in Modernity (Same as Jewish Studies 204 and Religion 204) (Not offered 2011-2012) (W) (See under REL 204 for full description.) HAMMERSCHLAG

PHIL 205 (formerly 201) Continental Philosophy: Reading the Critic(s) of Reason (Not offered 2011-2012)
Nineteenth- and twentieth-century European philosophy gave rise to an astounding number of brilliant thinkers (including Kierkegaard, Nietzsche, Heidegger, Arendt, Lacan, Adorno, and Gadamer) whose works have had a profound impact on an equally astounding number of important philosophical movements (including existentialism, structuralism, critical theory, hermeneutics, French feminism, and post-structuralism). Fortunately, this bewildering diversity comprises a recognizable tradition in virtue of a common theme: the relentless critique of the conceptions and projects of reason inherited from the Enlightenment, Kant, and Hegel. Unfortunately, because many of these critiques are written in ways that attempt to undermine and transform our notions of rationality, they can be maddeningly difficult to read.

This 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."

Format: lecture/discussion. Requirements: several short papers, final 8- to 10-page paper, regular attendance and participation
No prerequisites. (Philosophy 102 recommended.) Enrollment limit: 15 (expected: 10-15). This course is part of the Critical Reasoning and Analytical Skills initiative.
SAWICKI

PHIL 206S (formerly 202) Philosophy of Language and Philosophy of Mind (W)
This course is designed to introduce students to twentieth-century philosophy by focusing on two of its most pressing research areas, language and mind. Each of these topics has been studied independently of the other, with the philosophy of language dominating the first half of the century and the philosophy of mind surfacing in the second half. Research on language and mind have also enjoyed a fruitful liaison, as much of the technical apparatus of the philosophy of language has been used to illuminate the mind. The other side of this coin is that language is indispensable for achieving some prominent theories of linguistic meaning have emphasized psychological elements of language use. The course will begin with the work of Frege, Russell, and Wittgenstein, and end with the work of Putnam, Dennett, Fodor and Churcdhall. The course is intended to prepare students for more advanced research on either language or mind. At the same time, the course aims to offer an overview of the methods and intellectual style of analytic philosophy. Thus, it will also serve as preparation for advanced work in epistemology, philosophy of science, metaphysics, and ethics. The syllabus can be found at: http://www.williams.edu/philosophy/fourth_layer/faculty_pages/jcruz/courses/lang&mind.html.
Format: lecture/discussion. Requirements: short writing assignments each week, and two longer papers.
Prerequisite: at least one Philosophy course or permission of the instructor. Enrollment limit: 19 (expected: 12-18). Preference given to Philosophy, Psychology, and Computer Science majors and Cognitive Science concentrators.

PHIL 207 The Unconscious (Not offered 2011-2012) (W)
Modern Philosophy of mind—from Descartes though Hume to Kant—relies on the natural assumption that all mental states are at least potentially conscious. Beliefs, desires and intentions must belong to someone, to some subject—and from this it seems to follow that some subject must be aware of them as his or her own. Sigmund Freud offers a radical challenge to this Cartesian picture when he introduces the idea that consciousness arises from an unconscious—the existence of which undermines certainty about our reasons for belief. In this course we will examine the history of the unconscious in contemporary analytic and continental philosophy, and begin with close readings of Freud’s seminal texts (including the case-studies) in order to elucidate his concept of unconscious mental states and his view that human action cannot be understood without postulating unconscious beliefs and desires. We discuss the nature, evidence and reliability of Freud’s theory with reference to the writings of his many critics and defenders, including later Freudians. Finally, we turn to radical transformations of the unconscious concept in philosophy of mind, moral philosophy, political theory and feminism. In addition to Freud, readings may include writings by Adler, Winnicott, Sartre, Davidson, Rorty, Lear, Gardiner, M. Cavell, Dennett, Moran, Wilkes, Marx, Marcuse, Foucault, and Butler.
Format: four weeks of lecture/discussion, six weeks of tutorials, and two weeks of seminar. Requirements: class participation, four 5- to 6-page papers and a final paper.
Prerequisites: Philosophy 101 and 102, or consent of the instructors. Enrollment limit: 20 (expected: 20). Preference given to Philosophy majors.

PHIL 208 The Unconscious (W)
This course will introduce students to continental philosophy through guided readings of these challenging texts aimed at developing students interpretative skills.

PHIL 209F (formerly 204) Philosophy of Science
It is generally held both 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 A SHORT STUDY OF THE RECEIVED CONCEPTION 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."

Format: seminar, with a short lecture component in each class. Requirements: class attendance, preparedness and participation; two short assignments; three 5-page papers; class presentation.
Prerequisites: one philosophy course (excluding courses focusing exclusively on moral and political theory, or on aesthetics); or declared major in a natural science; or consent of the instructor. Enrollment limit: 19 (expected: 10-15). In case of overenrollment, preference will be given to declared and interested Philosophy majors.

PHIL 210 Philosophy of Social Sciences (Not offered 2011-2012) (W)
Is it possible to have scientific knowledge of human thought, feelings, behavior, social life and history? If so, is that knowledge importantly different in kind or in rigor from the knowledge we have of natural phenomena? Do social sciences legitimately employ different methodology than natural sciences? If so, what is that methodology, is there a single one, and what is the cognitive goal of its practice? If not, could social sciences improve their scientific credibility by emulating the methodology of natural sciences? To answer these questions, we will examine a number of controversies which have divided the philosophy of social sciences: nature vs. social facts, and social reality, holism vs. reductionsm, rationality, intentional and structural explanations; theory formation, evidence, and the role of values in social science; the relationship between knowers and the known; and some issues concerning agency, rationality, intentionality and understanding. The readings will include Mill, Dilthey, Durkheim, Weber, Hempel, Rudder, Nagel, Popper, Winch, Taylor, Geertz, Rosenberg, Macintyre, Hacking, Longino, Nelson, Wylie, and other contemporary philosophers of social sciences.

Format: lectures/discussion. Requirements: class participation, 8 weekly response papers (1-2 page), three longer (5 page) papers. Enrollment limit: 10 (expected: 10). Preference to Philosophy 101 or 102 or 103; or consent of the instructor. Philosophy 209 is highly recommended. Enrollment limit: 19 (expected: 10-15). Preference given to Philosophy majors, students who have taken Philosophy 209, and students who demonstrate serious interest in the course.

PHIL 212 Ethics and Reproductive Technologies (Same as Women’s, Gender and Sexuality Studies 212) (Not offered 2010-2011) (W) (See under WGS 212 for full description.) FRIEDMAN and PEDRONI

PHIL 213T Biomedical Ethics (Not offered 2011-2012) (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 central resources for biomedical ethics, 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 or concept has special application or relevance. In some weeks, students will be asked to choose from a small set which case would they like to address; in others the case will be assigned. 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.
Format: tutorial. Evaluation will be based on written work, on oral presentations of that work, and on oral critiques.
No prerequisites. Enrollment limit: 10 (expected: 10). Preference will be given to declared and prospective prospective majors and students committed to taking the tutorial.
[Contemporary Metaphysics and Epistemology]

PHIL 220T Immortality and the Soul in Ancient and Medieval Thought (Same as Religion 282T) (Not offered 2011-2012) (W)
According to a 2003 poll, 84% of Americans believe that the soul survives death. Ideas about immortality and the soul have a long history, and have been at the center some of the most philosophical and religious traditions of Western culture. The central aim of this course is to examine how some central figures in these traditions think about immortality and the soul. In particular, we will discuss some of the philosophical difficulties that come to the fore when thinking about these issues. Is the immortality of human persons even coherent? What would it mean for an individual to survive her own death? Does belief in the indestructibility of the human soul have ethical implications? What evidence is there for the existence, let alone immortality, of the soul?
Format: tutorial. Requirements: students will be expected to write a short paper every other week, and to give a presentation based on their papers. They will also be expected to write a final paper. We will pay close attention to revising papers in light of peer and instructor feedback. We will also work on critically reading and evaluating texts in the history of
PHIL 222(F) Minds, Brains, and Intelligent Behavior: An Introduction to Cognitive Science (Same as Cognitive Science 222 and Psychology 222) (Not under COGS 222 for full description.)
[Contemporary Metaphysics and Epistemology]
KIRBY

PHIL 225 Classics in Western Feminist Thought (Same as Women’s, Gender and Sexuality Studies 225) (Not offered 2010-2011) (W)
[See under WGST 225 for full description.]

PHIL 227(S) Dur้าย 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 fidelity, paternalism and autonomy, particularly within the context of advance directives and surrogate decision making.
Format: lecture/discussion. Requirements: 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.
No prerequisites.
Enrollment limit: 19 (expected: 10-15). [Contemporary Value Theory]
Hour: 2:35-3:50 TF
J. PEDRONI

PHIL 228 Feminist Bioethics (Same as Women’s, Gender and Sexuality Studies 228) (Not Offered 2011-2012) (W) (D)
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 re-formulating health care interactions in order to reduce or eliminate those gender inequalities.
Format: lecture/discussion. Requirements: 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).
No prerequisites, although previous coursework in Women’s, Gender and Sexuality Studies is desirable; not open to first-year students. Enrollment limit: 19 (expected: 8-10). Preference given to Women’s, Gender and Sexuality Studies and Philosophy majors.
[Contemporary Value Theory]

PHIL 231 Ancient Political Thought (Same as Political Science 231) (Not offered 2011-2012)
(See under PSCT 231 for full description.)

PHIL 232(F) Modern Political Thought (Same as Political Science 232) (Not under PSCT 232 for full description.)

PHIL 235T Morality and Partiality: Loyalty, Friendship, Patriotism (Not offered 2011-2012) (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 a hindrance to personal development. 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? Format: tutorial; tutorial requirements: tutorial pairs will meet with the instructor for one hour a week; each student will write a 5-page paper every second week, and comment on the tutorial partner’s paper on alternate weeks; no final paper; the final grade will be based on the cumulative quality of papers (which will not be individually graded), quality of the responses to the tutor-pair’s written work, preparedness for tutorial meetings, quality of oral contribution, and overall progress in the course; I will meet individually with each student for a mid-term evaluation.
No prerequisites.
Enrollment limit: 20. Preference given to first-years. [Contemporary Value Theory]

PHIL 236 Contemporary Ethical Theory (Not Offered 2011-2012) (W)
Is sacrificing an individual’s welfare for the sake of the community ever justified, or does each individual have an inviolable status that must be respected? Should moral considerations always take priority over personal projects and intimate relationships, or are there some spheres in which we should be free to pursue our goals without concern for morality? We will explore these and related questions by systematically comparing the two dominant ethical theories of the 20th century, consequentialism and deontology. While both theories find their roots in our cultural heritage, they diverge in their answers to fundamental moral questions, and have often been at loggerheads with each other. We will examine in depth some of the key debates in contemporary ethics, including the nature of moral obligations, the moral worth of agents and actions, and whether human beings are more than mere instruments that can be used to achieve ends. We will discuss the implications of the two ethical systems for a wide range of contemporary moral issues, such as business ethics, environmental ethics, and medical ethics. We will also consider the role of ethical theory in public policy, and the use of ethical principles in social and political action. The final grade will be based on written work, oral presentations of essays, and oral critiques.
Format: lecture/discussion. Requirements: several short response papers; an 8- to 10-page midterm paper; a 10- to 12-page final paper.
Prerequisite: any Philosophy course, Political Science 203, or permission of the instructor. Enrollment limit: 19 (expected: 10-15). Preference will be given to Philosophy majors.

PHIL 238(F) Just War Theory, Terrorism, and Weapons of Mass Destruction (Same as Political Science 237) (W)
What is generally known as Just War Theory (JWT), first clearly formulated by Augustine and then developing both theistic and non-theistic variants, is currently challenged by terrorism, torture and weapons of mass destruction. Participants on this tutorial will review prominent current forms of JWT, examining how each deals-or can be adapted to deal with these challenges. Participants will aim to discover, or perhaps in part to develop, the currently best available theory concerning the political ethics of torture, terrorism, counterterrorism, and the production and uses of weapons of mass destruction.
Format: tutorial; tutorial requirements: tutorial papers and responses to papers and responses in tutorial discussions.
Prerequisites: any Philosophy course, Political Science 203, or permission of the instructor. Enrollment limit: 10 (expected: 10). Preference to Philosophy and Political Science majors and potential majors. [Contemporary Value Theory]

PHIL 271(S) Women and “Other” (Same as Women’s, Gender and Sexuality Studies 271T) (D) (W)
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 for a long time, we will focus on the work of individuals who have engaged the dialectic of mastery and slave, and we will engage in close readings of texts by Beauvoir (including autobiography and biography), as well as philosophers responding to her—Frantz Fanon, Luce Irigaray and Judith Butler.
Format: tutorial; Students will work in pairs; Requirements: each student will write and present orally a 5-page essay every other week. Students not presenting essays will prepare oral critiques of their partners’ essays. Evaluation will be based on written work, oral presentations of essays, and oral critiques.
Prerequisites: one course in either Philosophy or Women’s, Gender and Sexuality Studies.
Enrollment limit: 10 (expected: 10). Preference given to current and prospective students of Philosophy and Gender’s, Gender and Sexuality Studies majors.
[History]
Tutorial meetings to be arranged.

SAWICKI
PHIL 274T Messing with People: The Ethics of Human Experimentation (Not offered 2011-2012) (W)

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 them - 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.

PHIL 272T Free Will and Responsibility (Not offered 2011-2012) (W)

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 obviously 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 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. 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 their partners' essays in alternate weeks.

Format: tutorial. Evaluations will be based on written work, on oral presentations of that work, and on oral critiques.

No prerequisites. Enrollment limit: 10 (expected: 10). Preference will be given to current and prospective Philosophy majors and students committed to taking the tutorial. [Contemporary Value theory]

PHIL 274T Messing with People: The Ethics of Human Experimentation (Not offered 2011-2012) (W)

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 them - 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.

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PHIL 301 Textual Meaning and Interpretation (Not offered 2011-2012) (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, and Pound Snow. 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 shall 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-normal 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 bamboozling 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).

Format: seminar. Requirements: class participation, 10 short weekly response papers, and 2 longer (5-7 page) papers.

Prerequisites: Philosophy 102 or 103. Enrollment limit: 19 (expected: 6-10). Open to all students, preference given to philosophy majors.

PHIL 304T Authenticity: From Rousseau to Poststructuralism (Not offered 2011-2012) (W)
The eighteenth-century aesthetician Edward Young once asked: “Born originals, how comes it to pass we die copies?” In the same century Jean-Jacques Rousseau responds to this question by charting the individual’s “fall” into society; that is, into artifice, hypocrisy, vanity, and conformism. This tutorial begins with Rousseau’s reflections on authentic individuality as they are developed in several of his works. We then trace the idea of authenticity (as an aesthetic and ethical category) in both literary and philosophical texts associated with romanticism, existentialism, critical theory, psychosanalytic theory, and postmodernism. We conclude with recent challenges to the coherence, viability, and value of the ideal of authenticity as it applies not only to individuality, but also to group identities. Themes and questions investigated include the following: (1) Must “authenticity” refer to some notion of an innate core or deep self? Are there other terms in which we can imagine “being ourselves”? (2) Does being authentic require that one defy social conventions or is it compatible with adopting conventional roles? (3) What impact do consumerism, mass media and contemporary technologies (particularly human-machine couplings and nanotechnology) have on thinking about authenticity? Students will work with partners. Each student will write and present orally an essay of 5-6 pages every other week on an assigned topic in the reading for that week and serve as a commentator on alternate weeks.

Format: tutorial. Evaluation will be based on written work, oral presentation of essays, and class participation.

Prerequisite: one course in Philosophy or permission of instructor. Enrollment limit: 10 (expected: 10). Not available for the Gaudino option.

PHIL 305 Existentialism and Phenomenology (W)

According to the Bernhard Russell, to refer to yourself 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, Ludwig Wittgenstein, Ingmar Bergman and Jean-Godard. We will raise questions about the nature of our existence 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 Tractates 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. As a result from its philosophical 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.

Format: seminar. Requirements: 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: Philosophy 101 or 102 or 240 or 271T or 304T or permission of instructor. Enrollment limit: 19 (expected: 10-15). Preference given to majors and those considering a major in philosophy.

PHIL 306 Kant (Not offered 2011-2012)

This course will provide an intensive study of the philosophy of Immanuel Kant. Kant’s transcendental idealism is profoundly important: it constitutes a challenge to rationalist metaphysics, a response to Hume’s empiricist skepticism, and systematically integrates epistemology, ethics, and aesthetics in a way that has shaped modern Western thought. It is also profoundly difficult: more than 200 years after its development, there is still vehement disagreement not only over whether or not Kant was right, but over what Kant actually said. In this course our goal will be to understand Kant’s philosophy as a systematic whole, in terms of the tight-knit relationships that bind all his ideas into one comprehensive vision. We will attempt to understand what Kant said and why, how it is important, and the extent to which it is right. We will read significant portions of all three of Kant’s most important works (the Critique of Pure Reason, the Critique of Practical Reason, and Critique of Judgment), and may occasionally make use of secondary literature. Requirements: several short assignments; final paper of 12-15 pages.

Prerequisites: Philosophy 102. Enrollment limit: 19 (expected: 12).

PHIL 307 The Philosophy of Hilary Putnam (Not offered 2011-2012) (W)

Hilary Putnam is considered by many (including the professor of this course) to be the world’s foremost living philosopher. Putnam is famous for both changing his mind and for the breadth of his interests. He was one of the earliest proponents of the view that humans are essentially analogous to computers, and then later, one of the chief critics of that view. Putnam’s work spans from the philosophy of logic and physics to the philosophy of education and history. He has written on philosophers from Aristotle and Kant to Levins and Dewey. He has examined both the consistency of mathematics and the consistency of religion. In this course we will study the full range of Putnam’s work.

Format: seminar. Requirements: frequent short assignments and presentations and a major final paper.


PHIL 308 Existentialism and Phenomenology (Not offered 2011-2012) (W)

A close examination of Kant’s Critique of Pure Reason, arguably the most important work in the Western philosophical tradition. We will read the Critique in its entirety and will occasionally make use of secondary literature.

Format: seminar. Requirements: active participation; several short writing assignments; final paper of 12-15 pages.

Prerequisites: introduction to philosophy course. Enrollment limit: 19 (expected: 10). Preference given to Philosophy majors.

PHIL 309 Kant (Not offered 2011-2012)

A close examination of Kant’s Critique of Pure Reason, arguably the most important work in the Western philosophical tradition. We will read the Critique in its entirety and will occasionally make use of secondary literature.

Format: seminar. Requirements: active participation; several short writing assignments; final paper of 12-15 pages.

Prerequisites: introduction to philosophy course. Enrollment limit: 19 (expected: 10). Preference given to Philosophy majors.

PHIL 310 Existentialism and Phenomenology (Not offered 2011-2012) (W)

A close examination of Kant’s Critique of Pure Reason, arguably the most important work in the Western philosophical tradition. We will read the Critique in its entirety and will occasionally make use of secondary literature.

Format: seminar. Requirements: active participation; several short writing assignments; final paper of 12-15 pages.

Prerequisites: introduction to philosophy course. Enrollment limit: 19 (expected: 10). Preference given to Philosophy majors.

PHIL 311 Kant’s Critique of Pure Reason (Not offered 2011-2012) (W)

A close examination of Kant’s Critique of Pure Reason, arguably the most important work in the Western philosophical tradition. We will read the Critique in its entirety and will occasionally make use of secondary literature.

Format: seminar. Requirements: active participation; several short writing assignments; final paper of 12-15 pages.

Prerequisites: introduction to philosophy course. Enrollment limit: 19 (expected: 10). Preference given to Philosophy majors.

PHIL 312 Necessity and Possibility (Not offered 2011-2012) (W)

Are you reading this course description right now? However, it is true to say that you might have been doing something else, something more fun, instead. In other words, while it is true that you are reading, it doesn’t seem to be necessary that you are reading. It seems to be possible for you to be doing something else. On the other hand, some claims seem to be necessarily true. For example, it seems to be necessary that anything that is reading this description exists, and it seems to be necessary that two plus two is equal to four. In other words, it is impossible that two plus two be anything other than four, or that something read without existing. Furthermore, while there are some things about you that seem to be accidental, it seems to be necessary that certain things about you seem to be essential. You might not have been a Williams student, on the other hand I don’t think that you could have been a goldfish. While being a Williams student seems accidental to you, being human seems to be part of your essence. But what is a claim to be necessary for? Is necessity a matter of the way that we think about the world, or is necessity a feature of reality independently of the way we think of it? If necessity is a feature of reality, what sort of feature is it? What is it for a feature to be essential to a thing? In this course, we will examine a series of questions about necessity and possibility raised in contemporary metaphysics, logic, and philosophy of language. Central readings in the class will be drawn from the works of Bertrand Russell, Gottlob Frege, Radu Carnap, W. V. O. Quine, Saul Kripke, David Lewis, David Kaplan, and Kit Fine. This class will be
quite technical, and it is strongly recommended that students have a familiarity with first-order logic.

Format: Seminar. Requirements: several short response pieces, two 10-page papers that will involve substantial revision in light of instructor feedback, active participation in seminar meetings.

Prerequisites: Philosophy 102 or permission of instructor. It is strongly recommended that students have also taken Philosophy 103 (Logic) or an equivalent class. Enrollment limit: 15 (expected: 10-15). Preference given to Philosophy majors.

MCPARTLAND

PHIL 327T Foucault (Same as Women's, Gender and Sexuality Studies 327) (Not offered 2011-2012) (W) (D)

This course begins with a brief introduction to some of Foucault's early writings but focuses on a close reading of middle and late texts that have become central to debates about the significance of his work: 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.

Format: Tutorial. Evaluations will be based on written work (six 5- to 6-page papers), oral presentations of that work, and on oral critiques. Prerequisites: at least two courses in philosophy or Women's, Gender and Sexuality Studies, or permission of instructor. Enrollment limit: 10 (expected: 8-10). Preference given to current or prospective Philosophy and Women's, Gender and Sexuality Studies majors.

SAWICKI

PHIL 330 Plato (Same as Classics 330) (Not offered 2011-2012) (W)

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.

Format: Lecture/discussion. This class will be a roughly equal mixture of lectures, student presentations, and seminar discussion. Requirements: 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: Philosophy 101, Philosophy 102 or permission of instructor. (A prior course in logic will be extremely helpful, but is not necessary.) Enrollment limit: 15 (expected: 15). Preference given to upper-level Philosophy and Classics majors. This course is part of the Critical Reasoning and Analytical Skills initiative.

MCPARTLAND

PHIL 331 Contemporary Epistemology (Not offered 2011-2012) (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 a belief justified?
—When is a belief warranted?
—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 insights 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. The syllabus can be found: [http://www.williams.edu/philosophy/book基本的に参考文献に規範 tai/philosophy/epistemology/syllabus.txt](http://www.williams.edu/philosophy/book基本的に参考文献に規範 tai/philosophy/epistemology/syllabus.txt)

Format: Seminar. Requirements: short writing assignments each week, and a final paper written in several drafts.

Prerequisites: Philosophy 102 or permission of the instructor. Enrollment limit: 19 (expected: 5-12). Preference given to Philosophy, Psychology, Linguistics, and Computer Science majors.

CRUZ

PHIL 332 Aristotle (Same as Classics 332) (Not offered 2011-2012)

Aristotle's status as a central figure in Western philosophy is undisputed. For hundreds of years during the Middle Ages, Aristotle was simply referred to as "The Philosopher." Aristotle is also credited with the invention of logic, biology, physics, political science, linguistics, and aesthetics. His writings on metaphysics, epistemology, and ethics set the course for much of the subsequent philosophical discussion which continues to the present day. In this class, we will examine some of Aristotle's central metaphysical, epistemological and ethical views. There are two main objectives in this course: (1) We will work to sympathetically reconstruct Aristotle's views from translations of his primary texts; (2) We will investigate the extent to which these views are relevant to contemporary discussions in philosophy.

Format: Lecture/discussion. Requirements: several short writing assignments, final paper, attendance and active participation in class.

Prerequisites: Philosophy 101 or 102 or 221. Enrollment limit: 15 (expected: 12).

MCPARTLAND

PHIL 334 Greek and Roman Ethics (Same as Classics 334) (Not offered 2011-2012) (W)

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 about how to go about such matters. 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.

Format: Seminar. Requirements: several short response pieces, two 10-page papers which will involve substantial revision in light of instructor feedback, active participation in seminar meetings.

Prerequisites: Philosophy 221 or permission of instructor. Enrollment limit: 15 (expected: 10-15). Preference given to majors in Philosophy and Classics.

MCPARTLAND

PHIL 335 Contemporary Metaethics (Not offered 2011-2012) (W)

We often speak as if moral judgments can be true or false, well-reasoned or not. 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 the most recent and sophisticated work in this area. We will examine several different approaches in depth, including realism, constructivism, expressivism, and skepticism. Readings will include works by Moore, Stevenson, Harman, Mackie, Railton, Boyd, Blackburn, Williams, McDowell, Korsgaard, and Nagel.

Format: Seminar. Requirements: final paper, several short assignments, attendance and participation.

Prerequisites: Philosophy 101 required; one 200- or 300-level Philosophy course is recommended. Enrollment limit: 19 (expected: 5-15). Preference given to Philosophy majors and those considering the Philosophy major.

BARRY

PHIL 337T(F) Justice in Health Care

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.

Format: tutorial. Evaluations will be based on written work, oral presentations of that work, and on oral critiques.

No prerequisites. Enrollment limit: 10 (expected: 10). Preference will be given to Philosophy majors, to students in the International Studies Global Health Track, and to students committed to taking the tutorial. [Contemporary Value theory]

Tutorial meetings to be arranged.
PHIL 340(S) 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 course will be devoted to philosophers working in what is sometimes called the “analytic” tradition. Format: lecture and discussion. Evaluation: two long papers (at least one of which will be re-written), short response papers, and active participation in class.
Prerequisites: Philosophy 102 (familiarity with formal logic helpful but not required). Enroll limit: 15 (expected: 10).
[Contemporary Metaphysics and Epistemology]
Hour: 1:10-2:00 MWF
MCPARTLAND

PHIL 360 The Political Thought of Franz Fanon (Same as Africana Studies 402 and Political Science 360) (Not offered 2011-2012) (W)
(See under AFR 402 for full description.)
ROBERTS

PHIL 378 Pragmatist Currents in Contemporary Epistemology and Philosophy of Science (Not offered 2011-2012) (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—on the topics of 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 one 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.
Format: seminar. Requirements: class attendance and participation; 6 short assignments (about 2 pages long); class presentation; and 2 longer papers (about 5 pages each).
Prerequisites: three courses in philosophy, of which at least one must be from this list: Philosophy 102, 103, 109, 131, 202, 207, 209, 210, 281, 350, 351, 379, 380; or the consent of the instructor. Enroll limit: 19 (expected: 6-9). Preference given to Philosophy majors.
[Contemporary Metaphysics and Epistemology]
MLADENOVIC

PHIL 379(S) American Pragmatism (Same as American Studies 379)
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 complex questions and of 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.
Format: seminar. Requirements: final paper, several short assignments.
Prerequisite: Philosophy 102. Enroll limit: 25 (expected: 12-15). Preference given first to Philosophy and American Studies majors, and then to seniors and juniors of any major.
[History]
Hour: 12:00-12:50 MWF
GERRARD

PHIL 380 Relativism (Not offered 2011-2012) (W)
"Relativism" is a term often used in philosophy for a great number of very different views. 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 moral 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, such as 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—the notion of a good reason to believe something—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, Bayle, Locke, Berkeley, Carnap, Quine, Davidson, Goodman, Elgin, Hacking, Krausz, Foot, Williams, Harman and and Thomson.
Format: seminar. Requirements: This is a writing intensive course. Each student will write 10 weekly short papers (1000 words each); give a class presentation and lead the ensuing discussion; and write a final paper (7-10 pages). Prerequisites: Philosophy 101 and 102, and at least one 200 level philosophy course. Enroll limit: 19 (expected: 7-10).
MLADENOVIC

PHIL 388T Consciousness (Not offered 2011-2012) (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 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 intimate and yet most fundamental 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(s) 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 anaesthesia, consciousness and artificial intelligence, or disorders of consciousness.
Format: tutorial. Requirements: Participation, written work, and a final project. Students will be responsible for commenting on their tutorial partner’s work on off weeks. Expect several short lectures by the instructor over the course of the semester where all the tutorial members convene.
Prerequisites: Philosophy 102 and at least one upper-level course in philosophy. Preference will be given to majors in Philosophy, or concentrators in Neuroscience or Cognitive Science. Open to sophomores with permission of the instructor. Every effort will be made to pair students according to similar or complimentary background. This course is writing intensive. Enroll limit: 10 (expected: 10).
CRUZ

PHIL 389 The Structural-Systematic Philosophy (Not offered 2011-2012)
The history of theoretical inquiry since the seventeenth century is plausibly viewed as a process whereby philosophy, for the Greeks the home of virtually all theoretical inquiry, is increasingly deprived of subject matters by the developments of the natural and social sciences. At an extreme, it can appear—and does appear, to many philosophers—that philosophy is left with no proper subject matter except perhaps those sciences themselves. On a different view, however, this process can appear instead as one that clarifies a proper subject matter for philosophy; that subject matter is the all-encompassing domain from which each natural and social science carves its specific domain. Comprehensive philosophical treatments of this all-encompassing domain may reasonably be termed “theories of everything.” This seminar examines central components of such a theory that is currently under development: this is the structural-systematic philosophy presented in Structure and Being (Lorenz Hauser, translated by collaboration with Alan White) and Toward a Philosophical Theory of Everything (Alan White). Among the topics to be examined, as systematically interconnected, are language, knowledge, truth, mindedness, ethics, aesthetics, world history, God, being as such.
Format: seminar. Requirements: attendance, preparation, participation; regular short writing assignments and/or class presentations; a term paper (10-15 pages).
Prerequisites: Philosophy 101 or permission of instructor. Enroll limit: 19 (expected: 8-12). Preference to Philosophy majors.
WHITE

PHIL 391(S) 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 developed conceptions of practical rationality, motivation, freedom, and moral worth. For Hume, the sociability of human nature, followed by 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.
Format: tutorial. Requirements: students meet with the instructor in pairs for roughly an 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. Emphasis will be placed on developing skills in reading, interpretation and oral argument, as well as critical reasoning and writing.
Prerequisites: A 100-level philosophy course, Philosophy 202 (History of Modern Philosophy), or permission of the instructor. Enroll limit: 10 (expected: 10). Preference: current and prospective Philosophy majors.
[History]
Tutorial meetings to be arranged.
BARRY
PHIL 401(F)  Senior Seminar: Philosophy in the Public Sphere
In this seminar we will study contemporary philosophers who see themselves as public intellectuals, using philosophy in an attempt to change as well as comment on the world. Format: seminar. Requirements: several short papers, final paper, class presentations, attendance and participation. Prerequisites: the course is required for senior Philosophy majors. Enrollment is limited to senior Philosophy majors. Hour: 7:00-9:40 p.m. M, 1:10-3:50 W GERRARD

PHIL 491(F)-W30  Senior Essay
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).

PHIL 493(F)-W31-494(S)  Senior Thesis
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).

PHIL 497(F), 498(S)  Independent Study