

# PHILOSOPHY

Courses offered by the Department of Philosophy are listed under the subject code PHIL on the Stanford Bulletin's ExploreCourses web site (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=PHIL&filter-catalognumber-PHIL=on>).

Philosophy concerns itself with fundamental problems. Some are abstract and deal with the nature of truth, justice, value, and knowledge; others are more concrete, and their study may help guide conduct or enhance understanding of other subjects. Philosophy also examines the efforts of past thinkers to understand the world and people's experience of it.

Although it may appear to be an assortment of different disciplines, there are features common to all philosophical inquiry. These include an emphasis on methods of reasoning and the way in which judgments are formed, on criticizing and organizing beliefs, and on the nature and role of fundamental concepts.

Students of almost any discipline can find something in philosophy which is relevant to their own specialties. In the sciences, it provides a framework within which the foundations and scope of a scientific theory can be studied, and it may even suggest directions for future development. Since philosophical ideas have had an important influence on human endeavors of all kinds, including artistic, political, and economic, students of the humanities and social sciences should find their understanding deepened by acquaintance with philosophy.

## Mission of the Undergraduate Program in Philosophy

The mission of the undergraduate program in Philosophy is to train students to think clearly and critically about the deepest and broadest questions concerning being, knowledge, and value, as well as their connections to the full range of human activities and interests. The Philosophy major presents students with paradigms and perspectives of past thinkers and introduces students to a variety of methods of reasoning and judgment formation. Courses in the major equip students with core skills involved in critical reading, analytical thinking, sound argumentation, and the clear, well-organized expression of ideas. Philosophy is an excellent major for those planning a career in law, medicine, business, or the non-profit sector. It provides analytical skills and a breadth of perspective helpful to those called upon to make decisions about their own conduct and the welfare of others. Philosophy majors who have carefully planned their undergraduate program have an excellent record of admission to professional and graduate schools.

## Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to demonstrate:

1. the ability to effectively communicate philosophical ideas orally and in writing.
2. close reading, argument evaluation, and analytical writing.
3. dialectical ability to identify strengths and weaknesses of an argument and devise appropriate and telling responses.
4. the ability to think critically and demonstrate clarity of conceptualization.
5. the ability to differentiate good from unpromising philosophical questions.

6. the ability to sustain an argument of substantial scope, showing control over logical, argumentative, and evidential relations among its parts.
7. mastery over a domain of literature, an area of philosophical problems, or an area in the history of thought.
8. an understanding of argumentative relations among different philosophical issues in their area, and an ability to discriminate between problems that must be addressed, and those that may be deferred to future work.
9. the ability to frame and pursue more deeply a philosophical question within the domain.
10. the ability to develop, articulate, and defend a thesis about the question.
11. knowledge and awareness of plausible objections to their arguments, and resourcefulness in responding to them.

## Special and Joint Majors

The Special Program in the History and Philosophy of Science enables students to combine interests in science, history, and philosophy. Students interested in this program should see the special adviser.

The Special Option in Philosophy and Literary Thought enables students to combine interests in philosophy and literary studies. Interested students should see the Director of Undergraduate Studies for Philosophy and Literature.

The combined major in Philosophy and Religious Studies joins courses from both departments into a coherent theoretical pattern.

The joint major in Philosophy and Computer Science provides opportunities for the systematic study of computation together with philosophy in the broadest sense.

## Graduate Program in Philosophy

The Department of Philosophy offers an M.A. and a Ph.D. degree. The University's basic requirements for the M.A. and Ph.D. degrees are discussed in the "Graduate Degrees (<http://www.stanford.edu/dept/registrar/bulletin/4901.htm>)" section of this bulletin.

## Learning Outcomes (Graduate)

The purpose of the master's program is to develop knowledge and skills in Philosophy and to prepare students for a professional career or doctoral studies. This is achieved through completion of core courses, with an option for further specialization. (See below for details.)

The Ph.D. is conferred upon candidates who have demonstrated substantial scholarship and the ability to conduct independent research and analysis in Philosophy. Through completion of advanced course work and rigorous skills training, the doctoral program prepares students to make original contributions to the knowledge of Philosophy and to interpret and present the results of such research.

## Library and Associations

The Tanner Memorial Library of Philosophy contains an excellent working library and ideal conditions for study. Graduate students and undergraduate majors in philosophy have formed associations for discussion of philosophical issues and the reading of papers by students, faculty, and visitors.

## Bachelor of Arts in Philosophy Preparation for the Major

Students must take an introductory course (under 100) and PHIL 80 Mind, Matter, and Meaning. (PHIL 80 should normally be taken no later than the first quarter after declaring the major.) Students taking a Philosophy

Thinking Matters course may count 4 units toward the introductory Philosophy requirement.

## How to Declare the Bachelor of Arts in Philosophy

There are three ways of majoring in Philosophy:

- The General Program
- The Special Program in the History and Philosophy of Science
- The Special Option in Philosophy and Literature.

A student completing any of these receives a B.A. degree in Philosophy. There is also a major program offered in Philosophy and Religious Studies. To declare a major, a student should consult with the Director of Undergraduate Study and see the undergraduate student services administrator to be assigned an adviser and work out a coherent plan. The department recommends proficiency in at least one foreign language.

## Degree Requirements

### Course Requirements

Core Courses		Units
<b>Logic</b>		
More advanced logic courses may also be counted for this requirement by petition.		
Select one of the following:		
PHIL 49	Survey of Formal Methods	4
PHIL 150	Mathematical Logic	4
PHIL 151	Metalogic	4
PHIL 154	Modal Logic	4
<b>Philosophy of Science</b>		
Complete one course from:		
PHIL 60	Introduction to Philosophy of Science	5
PHIL 61	Philosophy and the Scientific Revolution	5
or an intermediate philosophy of science course numbered between PHIL 160-169		
<b>Moral and Political Philosophy</b>		
PHIL 2	Introduction to Moral Philosophy	5
or any intermediate course devoted to central topics in moral and political philosophy numbered between PHIL 170-172 or 174-176.		
<b>Contemporary Theoretical Philosophy</b>		
Any intermediate course numbered between PHIL 180-189.		
<b>History of Philosophy</b>		
PHIL 100	Greek Philosophy	4
PHIL 102	Modern Philosophy, Descartes to Kant	4
<b>Philosophy Seminar</b>		
One undergraduate seminar from PHIL 194 series		
<b>Major Electives</b>		
Any course 10 and above, at least 9 units must be 99 and above.		

1. Units for Tutorial, Directed Reading (PHIL 196 Tutorial, Senior Year, PHIL 197 Individual Work, Undergraduate, PHIL 198 The Dualist), The Dualist (PHIL 198 The Dualist), Honors Seminar (PHIL 199 Seminar for Prospective Honors Students), or affiliated courses may not be counted in the 55-unit requirement. No more than 10 units completed with grades of 'satisfactory' and/or 'credit' may be counted in the 55-unit requirement. Any courses taken for a letter grade in fulfillment of the core requirements listed under 1.b. must be taken for a minimum of 3 units and completed with a grade of 'C-' or higher.
2. A maximum of 10 transfer units or two courses can be used for the departmental major. In general, transfer courses cannot be used

to satisfy the six area requirements or the undergraduate seminar requirement. Students may not substitute transfer units for the PHIL 80 requirement.

## Subplan in History and Philosophy of Science

Undergraduates may major in Philosophy with a field of study in History and Philosophy of Science. This field of study is declared on Axess and is printed on the transcript.

Each participating student is assigned an adviser who approves the course of study. A total of 61 units are required for the sub-major, to be taken according to requirements 1 through 5 below. Substitutions for the listed courses are allowed only by written consent of the undergraduate adviser for History and Philosophy of Science.

Students are encouraged to consider doing honors work with an emphasis on the history and philosophy of science. Interested students should see the description of the honors thesis in Philosophy and consult their advisers for further information.

1. Three science courses (for example, biology, chemistry, physics) for 12 units.
2. The following Philosophy (PHIL) core courses must be completed with a letter grade by the end of the junior year:
  - a.
 

Select one of the following:		Units
PHIL 49	Survey of Formal Methods	4
PHIL 150	Mathematical Logic	4
PHIL 151	Metalogic	4
PHIL 154	Modal Logic	4
  - b. either PHIL 60 Introduction to Philosophy of Science or PHIL 61 Philosophy and the Scientific Revolution.
  - c. PHIL 80 Mind, Matter, and Meaning.
3. Three history of science courses.
4. Three philosophy of science courses, of which one must be PHIL 164 Central Topics in the Philosophy of Science: Theory and Evidence.
5. Three additional courses related to the major, in philosophy or history, to be agreed on by the adviser.
6. At least six courses in the major must be completed at Stanford with a letter grade. Units for Tutorial, Directed Reading, or The Dualist (PHIL 196 Tutorial, Senior Year, PHIL 197 Individual Work, Undergraduate, PHIL 198 The Dualist) may not be counted in the 61-unit requirement. No more than 10 units completed with grades of 'satisfactory' and/or 'credit' may be counted in the 61-unit requirement. Courses taken in fulfillment of the philosophy requirements under 2. must be taken for a minimum of 3 units and completed with a grade of 'C-' or higher.
7. Transfer units must be approved in writing by the Director of Undergraduate Study at the time of declaring a major. Transfer courses are strictly limited when used to satisfy major requirements.

## Subplan in Philosophy and Literature

Undergraduates may major in Philosophy through a special track in Philosophy and Literature. This field of study is declared on Axess and is printed on the transcript. Students should also meet with the DUS of Philosophy and the Program Director of the Philosophy and Literature initiative to receive advising about course planning. The special track requires at least 65 units, and it consists of three main parts: a) core requirements in Philosophy (requirements 1, 4, and 6 below), b) a dedicated program of study in a single national literature, approved by the Program Director for Philosophy and Literature (requirement 3 below), and c) a group of courses exploring the interdisciplinary connections between philosophy and literature (requirements 2, 5, and 7 below). Students are encouraged to do honors work with an emphasis on philosophy and literature through the Philosophy honors program. (See

the description of the honors thesis in Philosophy and consult advisers for further information.)

### Requirements:

1. Core requirements for the major in Philosophy, including:
  - a. an introductory course
  - b. PHIL 80 Mind, Matter, and Meaning
  - c. the core distribution requirements listed in section 1b of the general program above.
  - d. All courses taken for a letter grade in fulfillment of the philosophy core requirements (under 1., above) must be taken for a minimum of 3 units and completed with a grade of 'C-' or higher.
2. Gateway course in philosophy and literature (PHIL 81 Philosophy and Literature). This course should be taken as early as possible in the student's career, normally in the sophomore year.
3. Three courses in a single national literature, chosen by the student in consultation both with the adviser and with the director of undergraduate studies for Philosophy and Literature. In cases where a national literature department or program has a required or recommended three-course sequence, the student should normally take that sequence. In cases where the national literature is not in English, this normally involves meeting the language proficiency requirements of the relevant department.
4. Electives within Philosophy beyond the core requirements totaling at least 5 units, and drawn from courses numbered 100 or higher.
5. Two upper division courses of special relevance to the study of philosophy and literature, as identified by the committee in charge of the program. A list of approved courses is available from the program director of undergraduate studies, and is published on the web at <https://philit.stanford.edu/undergraduates/undergraduate-special-relevance-courses> (<https://philit.stanford.edu/undergraduates/undergraduate-special-relevance-courses/>)
6. Capstone seminar in the PHIL 194 series.
7. Capstone seminar of relevance to the study of philosophy and literature, as approved by the program committee. In some cases, with approval of the Philosophy Director of Undergraduate Studies and the Philosophy and Literature Director of Undergraduate Studies, the same course may be used to meet requirements 6 and 7 simultaneously.

The following rules also apply to the special option:

1. Units for Honors Tutorial, Directed Reading (PHIL 196 Tutorial, Senior Year, PHIL 197 Individual Work, Undergraduate, PHIL 198 The Dualist), The Dualist (PHIL 198 The Dualist), Honors Seminar (PHIL 199 Seminar for Prospective Honors Students) may not be counted toward the 65-unit requirement. No more than 10 units with a grade of 'satisfactory' or 'credit' may be counted toward the unit requirement.
2. A maximum of 15 transfer units may be counted toward the major, at most 10 of which may substitute for courses within Philosophy. Transfer credits may not substitute for PHIL 80 or PHIL 81, and are approved as substitutes for the five area requirements or PHIL 194 only in exceptional cases.
3. Courses offered in other departments may be counted toward requirements 3, 5 and 7, but such courses, including affiliated courses, do not generally count toward the other requirements. In particular, such courses may not satisfy requirement 4.
4. Units devoted to meeting the language requirement are not counted toward the 65-unit requirement.

### Philosophy and Religious Studies Combined Major

The undergraduate major in Philosophy and Religious Studies consists of 60 units of course work with approximately one third each in the

philosophy core; the religious studies core; and additional coursework and a capstone requirement that completes the course of study.

No courses in either the philosophy or religious studies core may be taken satisfactory/no credit or credit/no credit.

In general, transfer units cannot be used to satisfy the core requirements. Transfer units and substitutions must be approved by the Director of Undergraduate Studies in the relevant department.

Students who have declared the combined major prior to Autumn 2019-20 may choose to follow the Degree Requirements listed in either the current Bulletin or the 2018-19 Bulletin (<http://exploreddegrees.stanford.edu/archive/2018-19/schoolofhumanitiesandsciences/philosophy/>).

### Core Requirements

1. Philosophy (PHIL) courses:
  - a. Required course: PHIL 80 Mind, Matter, and Meaning (5 units).
  - b. 16 units, including at least one Philosophy course from each of the following areas:
    - i. Logic and philosophy of science: Students take either one from this list or an intermediate philosophy of science course numbered PHIL 160-169.
    - ii. Ethics and value theory: This requirement may be satisfied by PHIL 2 or any intermediate course devoted to central topics in moral and political philosophy numbered between PHIL 170-172 or 174-176.
    - iii. Epistemology, metaphysics, and philosophy of language. This requirement may be satisfied by any intermediate course numbered between PHIL 180-189.
    - iv. History of philosophy: Select one of

		<b>Units</b>
PHIL 49	Survey of Formal Methods	4
PHIL 60	Introduction to Philosophy of Science	5
PHIL 61	Philosophy and the Scientific Revolution	5
PHIL 150	Mathematical Logic	4
PHIL 151	Metalogic	4
PHIL 154	Modal Logic	4

		<b>Units</b>
PHIL 100	Greek Philosophy	4
PHIL 101	Introduction to Medieval Philosophy	4
PHIL 102	Modern Philosophy, Descartes to Kant	4
PHIL 103	19th-Century Philosophy	4

- c. All philosophy courses taken for a grade in fulfillment of requirements under 1.a. and 1.b. must be taken for a minimum of 3 units and completed with a grade of 'C-' or higher.
2. Religious Studies (RELIGST) courses:
  - a. One foundational course from RELIGST 1-99 (3-4 units).
  - b. Two courses from RELIGST 100-289 in religious thought, broadly construed, chosen in consultation with, and approved by, the Religious Studies Director of Undergraduate Studies (8-10 units).
  - c. Required course: RELIGST 290 Majors' Seminar: Theories of Religion (5 units; offered Winter Quarter; junior year; fulfills WIM requirement).
3. The remaining coursework (approximately 20 units) is to be chosen according to interest, in consultation with the student's adviser, and with an eye to the senior capstone requirement.
  - a. No more than 5 of these additional units in either department may come from courses numbered below PHIL/RELIGST 100.

- b. No more than 10 units taken credit/no credit may count toward the major.
- c. Students should ensure that their total complement of RELIGST courses (i.e. core and elective taken together) is not focused on a single religious tradition.

## Capstone Requirement

The capstone experience aims to foster the integration of capacities, knowledge, and skills acquired in the student's core and elective coursework. Combined majors fulfill this requirement by completing the capstone requirement for *either* the B.A. in Philosophy or the B.A. in Religious Studies. Students should discuss this choice with their adviser during their junior year and consult the capstone requirements for Philosophy and the Religious Studies majors, respectively, in the Bulletin.

1. The capstone requirement in Philosophy is fulfilled by the successful completion of one of the PHIL 194 Capstone Seminars. The role of the PHIL Capstone Seminar is to provide students with an opportunity to synthesize their undergraduate educational careers and to demonstrate their capacity for independent and creative philosophical work.
  - a. PHIL 194\_ (4 units)
2. The capstone requirement in Religious Studies is fulfilled by the writing of either a senior essay or an honors thesis, which provides students with the opportunity to pursue independent research on a topic of interest under the direction of a Religious Studies faculty member. Two required courses support the successful completion of this senior project:

		Units
RELIGST 297	Senior Essay/Honors Thesis Research	5-10
	Senior Essay: 5 units, Winter Quarter, graded 'N' until submission	
	Honors Thesis: 5-10 units, spread over Autumn and Winter Quarters, graded 'N' until submission	
RELIGST 298	Senior Colloquium (Spring Quarter; grading option S/NC)	4

## Honors Program

Students who wish to undertake a more intensive and extensive program of study, including seminars and independent work, are invited to apply for the honors program during Winter Quarter of the junior year. Admission is selective on the basis of demonstrated ability in Philosophy, including an average grade of at least 'A-' in a substantial number of Philosophy courses and progress towards satisfying the requirements of the major.

With their application, candidates should submit an intended plan of study for the remainder of the junior and the senior years. It should include at least 5 units of Senior Tutorial (PHIL 196 Tutorial, Senior Year) during Autumn and/or Winter quarter(s) of the senior year. Students who are applying to Honors College may use the same application for philosophy honors. In the quarter preceding the tutorial, students should submit an essay proposal to the Philosophy undergraduate director and determine an adviser.

Students applying for honors should enroll in Junior Honors Seminar (PHIL 199 Seminar for Prospective Honors Students) during the Spring Quarter of the junior year.

The length of the honors essay may vary considerably depending on the problem and the approach; usually it falls somewhere between 7,500 and 12,500 words. This essay may use work in previous seminars and courses as a starting point, but it cannot be the same essay that has been used, or is being used, in some other class or seminar. It must be

a substantially new and different piece of work reflecting work in the tutorials.

A completed draft of the essay is submitted to the adviser at the end of the Winter Quarter of the senior year. Any further revisions must be finished by the fifth full week of the Spring Quarter, when three copies of the essay are to be given to the undergraduate secretary. The honors essay is graded by the adviser together with a second reader, chosen by the adviser in consultation with the student. The student also provides an oral defense of the thesis at a meeting with the adviser and second reader. The essay must receive a grade of 'A-' or better for the student to receive honors.

Honors tutorials represent units in addition to the 55-unit requirement.

For further information, contact the Honors Director.

## Joint Major Program in Philosophy and Computer Science

The joint major program (JMP) was discontinued at the end of the academic year 2018-19. Students may no longer declare this program. All students with declared joint majors are permitted to complete their degree; faculty and departments are committed to providing the necessary advising support.

See the "Joint Major Program (<http://exploreddegrees.stanford.edu/undergraduatedegreesandprograms/#jointmajortext>)" section of this bulletin for a description of University requirements for the JMP. See also the Undergraduate Advising and Research JMP (<https://majors.stanford.edu/more-ways-explore/joint-majors-csx/>) web site and its associated FAQs.

Students completing the JMP receive a B.A.S. (Bachelor of Arts and Science).

The joint major in Philosophy and Computer Science provides opportunities for the systematic study of computation together with philosophy in the broadest sense.

The joint major is appropriate for three distinct groups of students:

1. students with separate interests in the two fields who wish to begin thinking about their interaction (or else applications of one set to the other);
2. students interested in exploring philosophical issues in, and foundations of, computing;
3. students who would like to pursue philosophical investigations using computational methods.

## Philosophy Major Requirements in the Joint Major Program

See the "Computer Science Joint Major Progra (<http://exploreddegrees.stanford.edu/schoolofengineering/computerscience/#jointmajorprogramtext>)m" section of this bulletin for details on Computer Science requirements.

Students in the joint major are required to complete the same introductory and core requirements as other Philosophy majors, with the exception of a more demanding logic requirement. In addition, joint majors must complete a senior capstone seminar in Philosophy (PHIL 194), and are normally expected to complete (separately from PHIL 194) an integrative senior capstone project, developed with faculty adviser(s) in CS and/or Philosophy, and approved in writing by the joint major's faculty adviser in Philosophy. Students may register for 5-10 units Individual Work, Undergraduate (PHIL 197) in association with the integrative capstone. These units may be taken across one or two

quarters, and must be taken for a letter grade. Such projects must integrate the student's CS and philosophical learning.

In recognition of the student's work in the CS side of the joint major, the normal elective units required for Philosophy majors are reduced by 5 units for joint majors. Thus, the joint major requires 50 units within Philosophy.

Because logic is a core area of intersection between Philosophy and CS, students are in the best position to leverage the intersection of their work in the two fields if they develop a strong background in logical methods, and have a clear understanding of the way those formal methods are or can be used within Philosophy. Joint majors are therefore required to complete training in logic at least through successful completion of PHIL 150.

Thus, the Philosophy requirements of the joint major are:

1. An Introductory course (numbered under 100)
2. PHIL 80 (writing in the major)
3. Core requirements in philosophy
  - a. One course in logic (PHIL 150 or higher);
  - b. One course in philosophy of science;
  - c. One course in moral or political philosophy (normally PHIL 2 or PHIL 170s)
  - d. One course in contemporary theoretical philosophy (PHIL 180s)
  - e. Two courses in the history of philosophy, namely
    - i. PHIL 100 (ancient philosophy)
    - ii. PHIL 102 (modern philosophy)
4. Capstone seminar within philosophy (PHIL 194s)
5. Expected integrative independent capstone project
6. Electives sufficient to bring the student's overall program up to a minimum total of 50 units in Philosophy.

Units for Independent Work, Directed Reading, the Dualist, and Honors Seminar (PHIL 196, 197, 198, 199) do not count toward the overall requirement of 50 units within Philosophy. No more than 10 units of courses completed with grades of 'Satisfactory' or 'Credit' may be counted toward the 50-unit requirement. Units taken for a letter grade in fulfillment of the core requirements listed under 3. must be completed with a grade of 'C-' or higher.

Students in the joint major should register their major declaration not only with the Director of Undergraduate Study (DUS) of Philosophy but also with the joint major's faculty adviser in Philosophy. In consultation with the faculty adviser (ideally beginning in the sophomore year), each joint major should work out an individualized program of courses to develop her/his philosophical interests and to explore the connections between them and her/his interests in computation. Each student should meet with the faculty adviser quarterly for a program update, during which there is discussion of opportunities for integrating the ongoing work in Philosophy and CS through course work, employment, projects, or other extracurricular activities. The faculty adviser assists students to develop coherent programs of study leading toward integrative senior experiences. If the normal expectation of a senior project turns out not to be suitable in individual cases, the student must obtain approval in writing from the faculty adviser of the substitute integrative activities and the faculty advisor of the joint major.

## Learning Objectives

Because the joint major seeks to develop deep disciplinary knowledge within Philosophy, the learning objectives of the general philosophy major also apply in the case of the joint major. In this aspect, students are expected to demonstrate:

1. the ability to communicate philosophical ideas effectively orally and in writing.

2. close reading, argument evaluation, and analytical writing.
3. dialectical ability to identify strengths and weaknesses of an argument and devise appropriate and telling responses.
4. the ability to think critically and demonstrate clarity of conceptualization.
5. the ability to differentiate good from unpromising philosophical questions.
6. the ability to sustain an argument of substantial scope, showing control over logical, argumentative, and evidential relations among its parts.

In addition, the joint major has the ambition to develop key knowledge and capacities that are relevant to the intersection of Philosophy and CS. In this domain, students in the joint major are expected to:

1. develop problem solving skills suitable to their work in the Computer Science side of the major, in accordance with learning goals specified for the joint major by Computer Science.
2. develop mastery of logical and formal methods adequate to support their work at the intersection of computing and philosophy.
3. demonstrate a deep understanding of at least one particular area of intersection between the two fields, or of how methods and ideas from one of the disciplines can inform or be applied to the other.

## Dropping a Joint Major Program

To drop the joint major, students must submit the Declaration or Change of Undergraduate Major, Minor, Honors, or Degree Program (<https://stanford.box.com/change-UG-program/>). Students may also consult the Student Services Center (<http://studentservicescenter.stanford.edu/>) with questions concerning dropping the joint major.

## Transcript and Diploma

Students completing a joint major graduate with a B.A.S. degree. The two majors are identified on one diploma separated by a hyphen. There will be a notation indicating that the student has completed a "Joint Major." The two majors are identified on the transcript with a notation indicating that the student has completed a "Joint Major."

## Minor in Philosophy

A minor in Philosophy consists of at least 30 units of Philosophy courses satisfying the following conditions:

1. Students taking a Philosophy Thinking Matters course may count it as equivalent to a maximum of 4 units of Philosophy courses under 100. Students who took the Winter/Spring Philosophy Introduction to the Humanities (IHUM) track may count these courses as equivalent to a maximum of 5 units of Philosophy courses under 100. (IHUM courses are no longer offered).
2. The 30 units must include one of:
  - a. a history of philosophy course numbered 100 or above and for a minimum of 3 units
  - b. one quarter of Philosophy Thinking Matters (THINK)
3. Minors must take one course from any two of the following three areas (PHIL):
  - a. Philosophy of Science and Logic: For philosophy of science, either PHIL 60, PHIL 61, or an intermediate philosophy of science courses numbered between PHIL 160 - 169; or else, for logic, one of:

		Units
Logic		
PHIL 49	Survey of Formal Methods	4
PHIL 150	Mathematical Logic	4

PHIL 151	Metalogic	4
PHIL 154	Modal Logic	4

- b. Moral and political philosophy: This requirement may be satisfied by PHIL 2 or any intermediate course devoted to central topics in moral and political philosophy numbered between PHIL 170 - 172, or 174-176.
  - c. Contemporary theoretical philosophy: This requirement may be satisfied by most intermediate courses numbered between PHIL 180 - 189.
4. At least 10 units must be from courses numbered 100 or above.
  5. Transfer units must be approved in writing by the Director of Undergraduate Study at the time of declaring. The number of transfer units is generally limited to a maximum of 10.
  6. No more than 6 units completed with grades of 'satisfactory' or 'credit' count towards the 30-unit requirement.
  7. Any courses taken for a letter grade in fulfillment of the 30-unit requirement must be taken for a minimum of 3 units and completed with a grade of 'C-' or higher.
  8. Units for tutorials, directed reading, and affiliated courses may not be counted.

Students must declare their intention to minor in Philosophy in a meeting with the Director of Undergraduate Study. This formal declaration must be made no later than the last day of the quarter two quarters before degree conferral. The Permission to Declare a Philosophy Minor (signed by the Director of Undergraduate Study) lists courses taken and to be taken to fulfill minor requirements. This permission is on file in the department office. Before graduation, a student's record is checked to see that requirements have been fulfilled, and the results are reported to the University Registrar.

## Master of Arts in Philosophy

University requirements for the M.A. are discussed in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/>)" section of this bulletin.

Three programs lead to the M.A. in Philosophy. One is a general program providing a grounding in all branches of the subject. The others provide special training in one branch.

## Coterminal Bachelor's and Master's Degrees in Philosophy

It is possible to earn an M.A. in Philosophy while earning a B.A. or B.S. This can usually be done by the end of the fifth undergraduate year, although a student whose degree is not in Philosophy may require an additional year. Standards for admission to, and completion of, this program are the same as for M.A. applicants who already have the bachelor's degree when matriculating. Applicants for the coterminal program are not, however, required to take the Graduate Record Exam.

University requirements for the coterminal M.A. are described in the "Coterminal Bachelor's and Master's Degrees (<http://exploreddegrees.stanford.edu/cotermdegrees/>)" section of this bulletin. See also the Registrar's Coterminal Degree Programs (<https://registrar.stanford.edu/students/coterminal-degree-programs/>) web site.

## University Coterminal Requirements

Coterminal master's degree candidates are expected to complete all master's degree requirements as described in this bulletin. University requirements for the coterminal master's degree are described in the "Coterminal Master's Program (<http://exploreddegrees.stanford.edu/cotermdegrees/>)" section. University requirements for the master's degree are described in the "Graduate Degrees ([\[exploreddegrees.stanford.edu/graduatedegrees/#masterstext\]\(http://exploreddegrees.stanford.edu/graduatedegrees/#masterstext\)\)" section of this bulletin.](http://</a></p>
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After accepting admission to this coterminal master's degree program, students may request transfer of courses from the undergraduate to the graduate career to satisfy requirements for the master's degree. Transfer of courses to the graduate career requires review and approval of both the undergraduate and graduate programs on a case by case basis.

In this master's program, courses taken during or after the first quarter of the sophomore year are eligible for consideration for transfer to the graduate career; the timing of the first graduate quarter is not a factor. No courses taken prior to the first quarter of the sophomore year may be used to meet master's degree requirements.

Course transfers are not possible after the bachelor's degree has been conferred.

The University requires that the graduate advisor be assigned in the student's first graduate quarter even though the undergraduate career may still be open. The University also requires that the Master's Degree Program Proposal be completed by the student and approved by the department by the end of the student's first graduate quarter.

## Admissions

All prospective master's students, including those currently enrolled in other Stanford programs, must apply for admission to the program. No fellowships are available. Entering students must meet with the director of the master's program and have their advisor's (p. 11) approval, in writing, of program proposals. The master's program should not be considered a stepping stone to the doctoral program; these two programs are separate and distinct. Coterminal applications are only accepted in Winter Quarter, for a Spring Quarter start. The coterm deadline is the end of the second week of Winter Quarter.

## Unit Requirements

Each program requires a minimum of 45 units in philosophy. Students in a special program may be allowed or required to replace up to 9 units of philosophy by 9 units in the field of specialization. Although the requirements for the M.A. are designed so that a student with the equivalent of a strong undergraduate philosophy major at Stanford might complete them in one year, most students need longer. Students should also keep in mind that although 45 units is the minimum required by the University, quite often more units are necessary to complete department requirements. Up to 6 units of directed reading in philosophy may be allowed. There is no thesis requirement, but an optional master's thesis or project, upon faculty approval, may count as the equivalent of up to 8 units. A special program may require knowledge of a foreign language. At least 45 units in courses numbered 100 or above must be completed with a grade of 'B-' or better at Stanford. Students are reminded of the University requirements for advanced degrees, and particularly of the fact that for the M.A., students must complete three full quarters as measured by tuition payment.

## General Program

The General Program requires a minimum of 45 units in Philosophy courses numbered above 99. These courses must be taken for a letter grade, and the student must receive at least a 'B-' in the course. Courses taken to satisfy the undergraduate core or affiliated courses may not be counted in the 45 units. The requirement has three parts:

### 1. Undergraduate Core

Students must have when they enter, or complete early in their program, the following undergraduate courses (students entering from other institutions should establish equivalent requirements with a master's advisor upon arrival or earlier):

## a. Logic:

Select one of the following:

		Units
PHIL 49	Survey of Formal Methods	4
PHIL 150	Mathematical Logic	4
PHIL 151	Metalogic	4
PHIL 154	Modal Logic	4

- b. Philosophy of science: This requirement may be satisfied by PHIL 60, PHIL 61, or any intermediate philosophy of science course numbered between PHIL 160 - 169.
- c. Moral and political philosophy: This requirement may be satisfied by any intermediate course devoted to central topics in moral and political philosophy numbered between PHIL 170 - 172, or PHIL 174-176.
- d. Contemporary theoretical philosophy: This requirement may be satisfied by any intermediate course numbered between PHIL 180 - 189.
- e. History of philosophy: two history of philosophy courses numbered 100 or above

## 2. Graduate Core

Students must take at least one course numbered over 105 from three of the following five areas (courses used to satisfy the undergraduate core cannot also be counted toward satisfaction of the graduate core). Crosslisted and other courses taught outside the Department of Philosophy do not count towards satisfaction of the core.

- Logic and semantics
- Philosophy of science and history of science
- Ethics, value theory, and moral and political philosophy
- Metaphysics, epistemology, philosophy of mind, and philosophy of language
- History of philosophy

## 3. 200-Level Course Requirement

Each master's candidate must take at least two courses numbered above 200; these cannot be graduate sections of undergraduate courses.

## 4. Specialization

Students must take at least three courses numbered over 105 in one of the five areas.

## Special Program in Symbolic Systems

Students should have the equivalent of the Stanford undergraduate major in Symbolic Systems. Students who have a strong major in one of the basic SSP disciplines (philosophy, psychology, linguistics, computer science) may be admitted, but are required to do a substantial part of the undergraduate SSP core in each of the other basic SSP fields. This must include the following philosophy courses:

		Units
PHIL 80	Mind, Matter, and Meaning	5
PHIL 151	Metalogic	4
And one of the following:		
PHIL 181	Philosophy of Language	4
PHIL 184	Topics in Epistemology	4
PHIL 186	Philosophy of Mind	4
PHIL 187	Philosophy of Action	4

This work does not count towards the 45-unit requirement.

## Course Requirements

- Four courses in philosophy at the graduate level (numbered 200 or above), including courses from three of the following five areas:
  - Philosophy of language
  - Logic
  - Philosophy of mind
  - Metaphysics and epistemology
  - Philosophy of science
 At most two of the four courses may be graduate sections of undergraduate courses numbered 100 or higher.
- Three courses numbered 100 or higher from outside Philosophy, chosen in consultation with an advisor. These courses should be from two of the following four areas:
  - Psychology
  - Linguistics
  - Computer Science
  - Education
 Remaining courses are chosen in consultation with and approved by an advisor.

## Special Program in the Philosophy of Language

Admission is limited to students with substantial preparation in philosophy or linguistics. Those whose primary preparation has been in linguistics may be required to satisfy all or part of the undergraduate core requirements as described in the "General Program" subsection above. Those whose preparation is primarily in philosophy may be required to take additional courses in linguistics.

## Course Requirements

- Philosophy of language: two approved courses in the philosophy of language numbered 180 or higher.
- Syntactic theory and generative grammar.

		Units
PHIL 384	Seminar in Metaphysics and Epistemology	4
LINGUIST 230A	Introduction to Semantics and Pragmatics	4

- Logic: at least two approved courses numbered PHIL 151 Metalogic or higher.
- An approved graduate-level course in mathematical linguistics or automata theory.

## Doctor of Philosophy in Philosophy

Prospective graduate students should see the Office of Graduate Admissions (<http://gradadmissions.stanford.edu>) web site for information and application materials. Applicants should take the Graduate Record Examination by October of the year the application is submitted; in the 2020-21 admissions cycle the GRE is optional, due to the pandemic.

The University's basic requirements for the Ph.D. degree including candidacy, residence, dissertation, and examination are discussed in the "Graduate Degrees (<http://exploreddegrees.stanford.edu/graduatedegrees/>)" section of this bulletin.

University candidacy requirements, published in the "Candidacy (<http://exploreddegrees.stanford.edu/graduatedegrees/#doctoraltext>)" section of this bulletin, apply to all Ph.D. students. Admission to a doctoral degree program is preliminary to, and distinct from, admission to candidacy. Admission to candidacy for the doctoral degree is a judgment by the faculty in the department or school of the student's potential to successfully complete the requirements of the degree program. Students are expected to complete department qualifying procedures and apply for

candidacy at the beginning of the seventh academic quarter, normally the Autumn Quarter of the student's third year.

Admission to candidacy for the doctoral degree is granted by the major department following a student's successful completion of qualifying procedures as determined by the department. Departmental policy determines procedures for subsequent attempts to become advanced to candidacy in the event that the student does not successfully complete the procedures. Failure to advance to candidacy results in the dismissal of the student from the doctoral program; see the "Guidelines for Dismissal of Graduate Students for Academic Reasons (<http://exploreddegrees.stanford.edu/graduatedegrees/#degreeprogress>)" section of this bulletin.

The requirements detailed here are department requirements. These requirements are meant to balance structure and flexibility in allowing students, in consultation with their advisors (<https://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/#graduateadvisingtext>), to take a path through the program that gives them a rigorous and broad philosophical education, with room to focus on areas of particular interest, and with an eye to completing the degree with an excellent dissertation and a solid preparation for a career in academic philosophy.

Normally, all courses used to satisfy the distribution requirements for the Philosophy Ph.D. are Stanford courses taken as part of a student's graduate program. In special circumstances, a student may petition to use a very small number of graduate-level courses taken at other institutions to satisfy a distribution requirement. To be approved for this purpose, the student's work in such a graduate-level course would need to involve an appropriate subject matter and would need to be judged by the department to be at the level of an 'A' in a corresponding graduate-level course at Stanford.

Courses used to satisfy any course requirement in Philosophy (except Teaching Methods and the summer Dissertation Development Seminar) must be passed with a letter grade of 'B-' or better (no satisfactory/no credit), except in the case of a course/seminar used to satisfy the third-year course/seminar requirement and taken for only 2 units. Such a reduced-unit third-year course/seminar must be taken credit/no credit.

At the end of each year, the department reviews the progress of each student to determine whether the student is making satisfactory progress, and on that basis to make decisions about probationary status and termination from the program where appropriate.

Any student in one of the Ph.D. programs may apply for the M.A. when all University and department requirements have been met.

## Proficiency Requirements

1. *First-year Ph.D. Proseminar*: a one quarter, topically focused seminar offered in Autumn Quarter, and required of all first-year students.
2. *Distribution requirements during the first six quarters*. Intended to ensure a broad and substantial exposure to major areas of philosophy while allowing for considerable freedom to explore.
  - a. six courses, each taken for the full unit load for the course, distributed across three areas as follows:
    - i. two courses in value theory including ethics, aesthetics, political philosophy, social philosophy, philosophy of law. At least one of the courses satisfying this distribution requirement must be in ethics or political philosophy.
    - ii. Two courses in language, mind, and action. One course satisfying this requirement must be drawn from the language related courses, and one from mind and action related courses.
    - iii. two courses in metaphysics and epistemology (including metaphysics, epistemology, philosophy of science). At least

one of the courses satisfying this requirement must be drawn from either metaphysics or epistemology.

- iv. Instructors indicate which courses may satisfy particular requirements. If a course potentially satisfies more than one requirement the student may use it for only one of those area requirements; no units may be double-counted. Students must develop broad competencies in all these areas. Those without strong backgrounds in these areas would normally satisfy these distribution requirements by taking more basic courses rather than highly specialized and focused courses. Students should consult with their advisor in making these course decisions, and be prepared to explain these decisions when reviewed for candidacy; see requirement 6 below.
- b. Logic requirement: PHIL 150 Mathematical Logic or equivalent.
- c. History/logic requirement. One approved course each in ancient and modern philosophy, plus either another approved history of philosophy course or PHIL 151 Metalogic.
- d. Students should normally take at least 64 graduate level units at Stanford during their first six quarters (in many cases students would take more units than that) and of those total units, at least 49 units of course work are to be in the Philosophy department. These courses must be numbered above 110, but not including Teaching Methods (PHIL 239 Teaching Methods in Philosophy) or affiliated courses. Units of Individual Directed Reading are normally not to be counted toward this 49-unit requirement unless there is special permission from the student's advisor and the Director of Graduate Studies.
- e. Prior to candidacy, at least 3 units of work must be taken with each of four Stanford faculty members.

### 3. *Writing Requirement: Second Year Paper*

The second year paper should demonstrate good scholarship and argumentative rigor, and be a polished piece of writing approximately 8000 words in length. The second year paper need not bear any specific relationship to the dissertation. It may be a version of a prospective dissertation chapter, but this is not required. The final version must be turned in on the last day of Summer Quarter of the second year. Extensions of this deadline require the consent of the instructor of the second year Writing Seminar and the Director of Graduate Studies and are only granted in exceptional cases (e.g., documented illness, family crisis). The final paper is read by a committee of two faculty members and it is an important consideration in the department's decision on the student's candidacy.

### 4. *Teaching Assistancy*

A minimum of five quarters of teaching assistancy are required for the Ph.D. Normally one of these quarters is as a teaching assistant for the Philosophy Department's Writing in the Major course, PHIL 80 Mind, Matter, and Meaning. It is expected that students not teach in their first year and that they teach no more than two quarters in their second year. Students are required to take PHIL 239 Teaching Methods in Philosophy during Spring Quarter of their first year and during Autumn Quarter of their second year. Teaching is an important part of students' preparation to be professional philosophers.

### 5. *Review at the End of the Second Year for Advancement to Candidacy*

The faculty's review of each student includes a review of the student's record, an assessment of the second year paper, and an assessment of the student's preparation for work in her/his intended area of specialization, as well as recommendations of additional preparation, if necessary.

### 6. *Candidacy*

To continue in the Ph.D. program, each student must apply for candidacy at the beginning of the seventh academic quarter, normally

the Autumn Quarter of the student's third year. Students may be approved for or denied candidacy by the end of that quarter by the department. In some cases, where there are only one or two outstanding deficiencies, the department may defer the candidacy decision and require the student to re-apply for candidacy in a subsequent quarter. In such cases, definite conditions for the candidacy re-application must be specified, and the student must work with the advisor and the DGS to meet those conditions in a timely fashion. A failure to maintain timely progress in satisfying the specified conditions constitutes grounds for withholding travel and discretionary funds and for a denial of advancement to candidacy.

7. *Writing Seminar*: In the Summer Quarter after the second year, students are required to attend the Writing Seminar. The Writing Seminar is intended to help students complete their second year papers.
8. Upon completion of the summer writing seminar, students must sign up for independent study credit, PHIL 240 Individual Work for Graduate Students, with their respective advisors each quarter. A plan at the beginning, and a report at the end, of each quarter must be signed by both student and advisor and submitted to the graduate administrator for inclusion in the student's file. This is the process every quarter until the completion of the departmental oral.
9. In Autumn and Winter quarters of the third year, students register in and satisfactorily complete PHIL 301 Dissertation Development Proseminar. Students meet to present their work in progress and discuss their thesis project. Participation in these seminars is required.
10. During the third and fourth years in the program, a student should complete at least three graduate-level courses/seminars, at least two of them in philosophy (a course outside philosophy can be approved by the advisor), and at least two of them in the third year. The three seminars can be taken credit/no-credit for reduced (2) units. Courses required for candidacy are not counted toward satisfaction of this requirement. This light load of courses allows students to deepen their philosophical training while keeping time free for thesis research.
11. *Dissertation Work and Defense*

The third and following years are devoted to dissertation work. The few requirements in this segment of the program are milestones to encourage students and advisors to ensure that the project is on track.

- a. *Dissertation Proposal*—By Spring Quarter of the third year, students should have selected a dissertation topic and committee. A proposal sketching the topic, status, and plan for the thesis project, as well as an annotated bibliography or literature review indicating familiarity with the relevant literature, must be received by the committee one week before the meeting on graduate student progress late in Spring Quarter. The dissertation proposal and the reading committee's report on it will constitute a substantial portion of the third year review.
- b. *Departmental Oral*—During Autumn Quarter of the fourth year, students take an oral examination based on at least 30 pages of written work, in addition to the proposal. The aim of the exam is to help the student arrive at an acceptable plan for the dissertation and to make sure that student, thesis topic, and advisors make a reasonable fit. It is an important chance for the student to clarify their goals and intentions with the entire committee present.
- c. *Fourth-Year Colloquium*—No later than Spring Quarter of the fourth year, students present a research paper in a 60-minute seminar open to the entire department. This paper should be on an aspect of the student's dissertation research. This is an opportunity for the student to make their work known to the wider department, and to explain their ideas to a general philosophical audience.
- d. *University Oral Exam*—Ph.D. students must submit a completed draft of the dissertation to the reading committee at least

one month before the student expects to defend the thesis in the University oral exam. If the student is given consent to go forward, the University oral can take place approximately two weeks later. A portion of the exam consists of a student presentation based on the dissertation and is open to the public. A closed question period follows. If the draft is ready by Autumn Quarter of the fourth year, the student may request that the University oral count as the department oral.

### Interdisciplinary Study

The department supports interdisciplinary study. Courses in Stanford's other departments and programs may be counted towards the degree, and course requirements in Philosophy are designed to allow students considerable freedom in taking such courses. Dissertation committees may include members from other departments. Where special needs arise, the department is committed to making it possible for students to obtain a philosophical education and to meet their interdisciplinary goals. Students are advised to consult their advisors and the department's student services office for assistance.

### Interdepartmental Programs

#### Graduate Program in Cognitive Science

Philosophy participates with the departments of Computer Science, Linguistics, and Psychology in an interdisciplinary program in Cognitive Science. It is intended to provide an interdisciplinary education, as well as a deeper concentration in philosophy, and is open to doctoral students. Students who complete the requirements within Philosophy and the Cognitive Science requirements receive a special designation in Cognitive Science along with the Ph.D. in Philosophy. To receive this field designation, students must complete 30 units of approved courses, 18 of which must be taken in two disciplines outside of philosophy. The list of approved courses can be obtained from the Cognitive Science program located in the Department of Psychology.

#### Special Track in Philosophy and Symbolic Systems

Students interested in interdisciplinary work relating philosophy to artificial intelligence, cognitive science, computer science, linguistics, or logic may pursue a degree in this program.

*Prerequisites*—Admitted students should have covered the equivalent of the core of the undergraduate Symbolic Systems Program requirements as described in the "Symbolic Systems (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/symbolicsystems/>)" section of this bulletin, including courses in artificial intelligence (AI), cognitive science, linguistics, logic, and philosophy. The graduate program is designed with this background in mind. Students missing part of this background may need additional course work. In addition to the required course work below, the Ph.D. requirements are mostly the same as for the regular program, with the exceptions noted below.

*Courses of Study*—The program consists of three years of courses and two years of dissertation work. Students are required to take the following philosophy courses in the first two years:

1. Proseminar
2. Two courses in Language/Mind/Action
3. Two courses in Metaphysics/Epistemology/Science
4. Two courses in Value Theory
5. One course each in Ancient and Modern  
*Among the eight courses required by 2-5, students in the program may omit two, in any two of the four categories. The two omitted courses may not come from the same category.*
6. One advanced course in logic, at the level of Phil 151 or higher
7. Two graduate courses in cognitive psychology

8. Two graduate courses in computer science, one of which must be either CS 221 Artificial Intelligence: Principles and Techniques or a more advanced course in AI.
9. Two graduate courses in linguistics.  
*From categories 7-9, at least one of these courses must significantly engage with experimental literature.*
10. 64 graduate-level units, 49 of which are units in philosophy, during the first six quarters.
11. A second-year paper, which need not be on a topic in symbolic systems, but could be on any philosophical topic.  
*After the first 2 years, the requirements are mostly the same as for the standard track:*
12. Three graduate-level seminars in the third and fourth year, at least two of which are taught in the Philosophy department, and at least two of which are in the third year. [All can be taken credit/no credit for reduced (2) units.]
13. Three advanced seminars in symbolic systems. Double counting: at most one of these could be a course satisfying one of 1-5; at most one could be a course satisfying one of 6-9; and at most one could be a course satisfying 11. At least one must not be counted for any other requirement. (In other words, at most two of these courses could count toward other requirements.) These may be completed any time before the fourth year.
14. Five quarters serving as a course TA, and taking the Teaching Methods in Philosophy (PHIL 239) course.
15. Dissertation Development Seminar in the summer after the second year.
16. The usual requirements for the dissertation (proposal, oral, 4th year talk, etc.).
17. The dissertation committee must include at least one member of the Department of Philosophy and one member of the Program in Symbolic Systems outside the Department of Philosophy.

### Joint Program in Ancient Philosophy

This program is jointly administered by the Departments of Classics and Philosophy and is overseen by a joint committee composed of members of both departments. It provides students with the training, specialist skills, and knowledge needed for research and teaching in ancient philosophy while producing scholars who are fully trained as either philosophers with a strong specialization in ancient languages and philology, or classicists with a concentration in philosophy.

Students are admitted to the program by either department. Graduate students admitted by the Philosophy department receive their Ph.D. from the Philosophy department; those admitted by the Classics department receive their Ph.D. from the Classics department. For Philosophy graduate students, this program provides training in classical languages, literature, culture, and history. For Classics graduate students, this program provides training in the history of philosophy and in contemporary philosophy.

Each student in the program is advised by a committee consisting of one professor in each department.

*Requirements for Philosophy Graduate Students:* These are the same as the proficiency requirements for the Ph.D. in Philosophy.

One year of Greek is a requirement for admission to the program. If students have had a year of Latin, they are required to take 3 courses in second- or third-year Greek or Latin, at least one of which must be in Latin. If they have not had a year of Latin, they are then required to complete a year of Latin, and take two courses in second- or third-year Greek or Latin.

Students are also required to take at least three courses in ancient philosophy at the 200 level or above, one of which must be in the Classics department and two of which must be in the Philosophy department.

### Ph.D. Subplan in History and Philosophy of Science

Graduate students in the Philosophy Ph.D. program may pursue a Ph.D. subplan in History and Philosophy of Science. The subplan is declared in Axess and subplan designations appear on the official transcript, but are not printed on the diploma.

Students must fulfill Departmental degree requirements and the following requirements:

1. Attendance at the HPS colloquium series.
2. Philosophy of Science courses:

		Units
Select one of the following:		
PHIL 263	Significant Figures in Philosophy of Science: Einstein	4
PHIL 264	Central Topics in the Philosophy of Science: Theory and Evidence	4
PHIL 264A	Central Topics in Philosophy of Science: Causation	4
PHIL 265	Philosophy of Physics: Space and Time	4
PHIL 265C	Philosophy of Physics: Probability and Relativity	4
PHIL 266	Probability: Ten Great Ideas About Chance	4
PHIL 267A	Philosophy of Biology	4
PHIL 267B	Philosophy, Biology, and Behavior	4

3. One elective seminar in the history of science.
4. One elective seminar (in addition to the course satisfying requirement 2) in philosophy of science.

### Ph.D. Minor in Philosophy

To obtain a Ph.D. minor in Philosophy, students must follow these procedures:

1. Consult with the Director of Graduate Study to establish eligibility, and select a suitable advisor (<https://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/#graduateadvisingtext>).
2. Give to the graduate administrator a signed copy of the program of study (designed with the advisor) which offers:
  - a. 30 units of courses in the Department of Philosophy with a letter grade of 'B-' or better in each course. No more than 3 units of directed reading may be counted in the 30-unit requirement.
  - b. At least one course or seminar numbered over 99 to be taken in each of these six areas:
    - i. Logic
    - ii. Philosophy of science
    - iii. Ethics, value theory, and moral and political philosophy
    - iv. Metaphysics and epistemology
    - v. Language, mind and action
    - vi. History of philosophy
  - c. Two additional courses numbered over 199 to be taken in one of those (b) six areas.
3. A faculty member from the Department of Philosophy (usually the student's advisor) serves on the student's doctoral oral examination committee and may request that up to one third of this examination be devoted to the minor subject.
4. Paperwork for the minor must be submitted to the department office before beginning the program.

## COVID-19 Policies

On July 30, the Academic Senate adopted grading policies effective for all undergraduate and graduate programs, excepting the professional Graduate School of Business, School of Law, and the School of Medicine M.D. Program. For a complete list of those and other academic policies relating to the pandemic, see the "COVID-19 and Academic Continuity (<http://exploreddegrees.stanford.edu/covid-19-policy-changes/#tempdeptemplatetabtext>)" section of this bulletin.

The Senate decided that all undergraduate and graduate courses offered for a letter grade must also offer students the option of taking the course for a "credit" or "no credit" grade and recommended that deans, departments, and programs consider adopting local policies to count courses taken for a "credit" or "satisfactory" grade toward the fulfillment of degree-program requirements and/or alter program requirements as appropriate.

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## Undergraduate Degree Requirements

### Grading

The Department of Philosophy counts all courses taken in academic year 2020-21 with a grade of 'CR' (credit) or 'S' (satisfactory) towards satisfaction of undergraduate degree requirements that otherwise require a letter grade.

### Other Undergraduate Policies

If a student has difficulty completing an undergraduate degree requirement due to the COVID-19 pandemic, (e.g., a study abroad requirement, a laboratory research requirement), the student should consult with the Student Services Officer to identify academic options to fulfill degree requirements.

## Graduate Degree Requirements

### Grading

The Department of Philosophy counts all courses taken in academic year 2020-21 with a grade of 'CR' (credit) or 'S' (satisfactory) towards satisfaction of graduate degree requirements that otherwise require a letter grade provided that the instructor affirms that the work was done at a 'B' or better level.

### Other Graduate Policies

If a student has difficulty completing a graduate degree requirement due to the COVID-19 pandemic, (e.g., a study abroad requirement, a laboratory research requirement), the student should consult with the Student Services Officer to identify academic options to fulfill degree requirements.

For a statement of University policy on graduate advising, see the "Graduate Advising (<http://exploreddegrees.stanford.edu/graduatedegrees/#advisingandcredentialstext>)" section of this bulletin.

The Philosophy department is committed to providing academic advising in support of graduate student scholarly and professional development. Faculty advisors guide students in key areas such as selecting courses, designing and conducting research, navigating degree requirements, exploring academic and professional opportunities, and preparing for their post-degree careers. When most effective, this advising relationship involves collaborative and sustained engagement by both the advisor and the advisee. An important part of the advisee-advisor relationship is that students learn to advocate for themselves; this includes discussing expectations for the advisor-advisee relationship with the advisor and revisiting these expectations periodically.

## Master's Advising

Each first year Philosophy M.A. student is assigned an advisor on the basis of the student's interests. Entering students should meet with their advisors to discuss the selection of courses. Changes of advisors are always possible; they are initiated by a request of the graduate student to the M.A. Director and require the agreement of the proposed new advisor.

The department expects that M.A. advisors meet with their advisees regularly and at least once during the academic year. Such meetings may either be in-person or via the Internet (Skype, Zoom, etc.) and may be scheduled in-person or by email. Students typically initiate such meetings although faculty, when appropriate, try to get in touch with students who do not stay in regular contact.

M.A. advisors direct students towards the successful completion of the degree in good time. The Director of Graduate Studies and the M.A. Director monitor the student's progress and may initiate meetings when appropriate. Any graduate student can always seek the advice of the M.A. Director or the Director of Graduate Studies on general issues pertaining to the graduate program.

Academic progress and student completion of program requirements and milestones are monitored by the program director and staff, and are discussed by faculty at an annual meeting devoted to assessing graduate student progress. A detailed description of the program's requirements, milestones, and advising expectations is found in the Stanford Bulletin (p. 6). Additionally, the program adheres to the advising guidelines and responsibilities listed by the Office of the Vice Provost for Graduate Education (<https://vpge.stanford.edu/academic-guidance/advising-mentoring/>) (VPGE) and in the (GAP) (<http://exploreddegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/Graduate Academic Policies> <https://gap.stanford.edu/handbooks/gap-handbook/chapter-3/subchapter-3/page-3-3-1/>).

Graduate students are active contributors to the advising relationship. They should proactively seek academic and professional guidance and take responsibility for informing themselves of policies and degree requirements.

As a best practice, advising expectations should be periodically discussed and reviewed to promote mutual understanding.

## Doctoral Advising

Each first year Philosophy Ph.D. student is assigned an advisor on the basis of the student's stated interests. Entering students should meet with their Ph.D. advisors to discuss the selection of courses. Changes of advisors are always possible; they are initiated by a request of the graduate student to the Director of Graduate Studies (DGS) and require the agreement of the proposed new advisor. Students may, for instance, change advisors as their research focus takes shape. Ph.D. advisors direct students towards the successful completion of the degree in good time. In the first years of the program, this means successfully reaching candidacy (<https://exploreddegrees.stanford.edu/graduatedegrees/#doctoraltext>). The DGS also monitors the student's progress and may initiate meetings when appropriate. Any graduate student can always seek the advice of the Director of Graduate Studies on general issues pertaining to the graduate program.

The department expects that Ph.D. advisors, during the student's first two years, meet with their advisees at least once per quarter during the academic year. Such meetings may either be in-person or via the Internet (Skype, Zoom, etc.) and may be scheduled in-person or by email. Students typically initiate such meetings although faculty, when appropriate, try to get in touch with students who do not stay in regular contact. Academic progress and student completion of program requirements and milestones are monitored by the Ph.D. advisor, the DGS, and staff, and are discussed by faculty at an annual meeting devoted to assessing graduate

student progress. A detailed description of the program's requirements, milestones, and advising expectations is found on the Stanford Bulletin (p. 7). Additionally, the program adheres to the advising guidelines and responsibilities listed by the Office of the Vice Provost for Graduate Education (<https://vpge.stanford.edu/academic-guidance/advising-mentoring/>) (VPGE) and in the Graduate Academic Policies (<https://gap.stanford.edu/handbooks/gap-handbook/chapter-3/subchapter-3/page-3-3-1/>) (GAP).

A required pre-dissertation seminar in the summer after the second year helps students make the transition to forming a dissertation committee and starting to work on their dissertation. The University's requirements for the composition of the dissertation committee may be found in the "Doctoral (<http://exploreddegrees.stanford.edu/graduatedegrees/#doctoraltext>)" section of this bulletin. Dissertation development seminars are available to graduate students in their third year and beyond. At this point in the program, students often transition from the Ph.D. advisor to a dissertation advisor.

Students and their dissertation advisors are expected to regularly establish mutually agreed upon expectations for turning in written work. Dissertation advisors are expected to meet quarterly with their advisees. Submitted work is to be discussed or commented upon without undue delay. During each year that the student teaches in the department, a student's teaching experience and preparation for academic teaching is to be discussed during at least one meeting with their dissertation advisors.

Dissertation advisors direct the student towards the successful completion of the degree in good time. The DGS monitors the student's progress and initiates meetings when appropriate. The DGS and the placement committee cooperate to make the student aware of opportunities for professional development both inside and outside academics.

Advising and mentoring relationships are not limited to members of the dissertation committee, and all faculty (especially those on the student's dissertation committee) contribute when they can. When a faculty member joins a Ph.D. dissertation committee, the faculty member and the student should meet and work out mutually agreed upon expectations about how often they meet and when written work is to be turned in. Such work is to be read and commented on within a reasonable period of time. Any graduate student can always seek the advice of the Director of Graduate Studies on general issues pertaining to the graduate program.

Graduate students are active contributors to the advising relationship. They should proactively seek academic and professional guidance and take responsibility for informing themselves of policies and degree requirements for the Philosophy Ph.D. program.

As a best practice, advising expectations should be periodically discussed and reviewed to promote mutual understanding.

Dissertation advisors, members of the dissertation committee, and the advisee are expected to maintain professionalism and integrity throughout the course of their work together.

*Emeriti (Professors):* Dagfinn Føllesdal, John Perry, Thomas Wasow, Allen Wood, Rega Wood, Denis Phillips (Courtesy Professor)

*Chair:* Krista Lawlor

*Director of Graduate Studies:* Chris Bobonich

*Director of Undergraduate Studies:* Nadeem Hussain

*Honors Director and Undergraduate Outreach Coordinator:* Nadeem Hussain

*Professors:* R. Lanier Anderson, Chris Bobonich, Michael Bratman, Ray Briggs, Alan Code, Graciela De Pierris, John Etchemendy, Michael Friedman, Krista Lawlor, Helen Longino (on leave Spring 2021), Thomas

Ryckman (Teaching), Debra Satz, Brian Skyrms, Kenneth Taylor (deceased December 2, 2019), Johan van Benthem

*Associate Professors:* Mark Crimmins, David Hills (Teaching), Nadeem Hussain

*Assistant Professors:* Juliana Bidadanure (on leave Autumn 2020 and Spring 2021), Rosa Cao, Jorah Dannenberg, Thomas Icard, Barry Maguire, Anna-Sara Malmgren, Antonia Peacocke, Wendy Salkin, Jared Warren

*Courtesy Professors:* Eamonn Callan, Reviel Netz, Josiah Ober, Rob Reich, Thomas Sheehan

*Visiting Professors:* John Broome, David Estlund, Mikkel Gerken, Terence Irwin, Kendall Walton

*Visiting Assistant Professor:* Gabrielle Jackson

*Lecturers:* John Holliday, Alison McConwell, Rhodes Pinto, Monica Solomon

### Cognate Courses

The following courses have substantial philosophical content. However, in the absence of special permission these courses cannot generally be used to satisfy requirements for the Philosophy major or graduate degrees in Philosophy.

		Units
CLASSICS 181	Classical Seminar: Origins of Political Thought	4-5
EDUC 217	Free Speech, Academic Freedom, and Democracy	3
ETHICSOC 136R	Introduction to Global Justice	4
ETHICSOC 185M	Contemporary Moral Problems	4-5
GLOBAL 139	History of Philosophy from Al-Kindi to Averroes	3-5
MATH 161	Set Theory	3
RELIGST 181	Heidegger and Mysticism	4
RELIGST 269	Plotinus and Augustine	3-5

### Courses

#### PHIL 1. Introduction to Philosophy. 4 Units.

Is there one truth or many? Does science tell us everything there is to know? Can our minds be purely physical? Do we have free will? Is faith rational? Should we always be rational? What is the meaning of life? Are there moral truths? What are truth, reality, rationality, and knowledge? How can such questions be answered? Intensive introduction to theories and techniques in philosophy from various contemporary traditions. Once a week discussions will occur during scheduled meeting time (~50 minutes).

#### PHIL 1X. Philosophy Bootcamp: Truth, Reality, and Knowledge. 4 Units.

What is truth? What is reality? Is science the only way to know about reality? Does philosophy provide an alternative? What are facts? Is it all relative? No prior exposure to philosophy needed. Intensive introduction to relevant contemporary theories and techniques in philosophy.

#### PHIL 2. Introduction to Moral Philosophy. 5 Units.

What should I do with my life? What kind of person should I be? How should we treat others? What makes actions right or wrong? What is good and what is bad? What should we value? How should we organize society? Is there any reason to be moral? Is morality relative or subjective? How, if at all, can such questions be answered? Intensive introduction to theories and techniques in contemporary moral philosophy.

Same as: ETHICSOC 20

**PHIL 3N. Randomness: Computational and Philosophical Approaches. 3 Units.**

Is it ever reasonable to make a decision randomly? For example, would you ever let an important choice depend on the flip of a coin? Can randomness help us answer difficult questions more accurately or more efficiently? What is randomness anyway? Can an object be random? Are there genuinely random processes in the world, and if so, how can we tell? In this seminar, we will explore these questions through the lenses of philosophy and computation. By the end of the quarter students should have an appreciation of the many roles that randomness plays in both humanities and sciences, as well as a grasp of some of the key analytical tools used to study the concept. The course will be self-contained, and no prior experience with randomness/probability is necessary. Same as: CS 57N

**PHIL 4N. Knowing Nothing. 3 Units.**

Our beliefs are subject to multiple sources of error: a traveler's perception of an oasis in the desert may turn out to be a mirage; the key witness in a trial criminal may turn out to be lying; or a fluke in the data may mislead a research team into believing a false hypothesis; or a miscalculating math student may end up with the wrong answer. Philosophers often characterize knowledge as belief that is safe from error—but is knowledge possible? This course uses the philosophical arguments and thought experiments to assess the question of how much we can hope to know.

**PHIL 5N. The Art of Living. 4 Units.**

Whether we realize it or not, all of us are forced to make a fundamental choice: by deciding what is most valuable to us, we decide how we are going to live our life. We may opt for a life of reason and knowledge; one of faith and discipline; one of nature and freedom; one of community and altruism; or one of originality and style. We may even choose to live our lives as though they were works of art. In every case, hard work is required: our lives are not just given to us, but need to be made. To live well is, in fact, to practice an art of living. Where, however, do such ideals come from? How do we adopt and defend them? What is required to put them into practice? What do we do when they come into conflict with one another? And what role do great works of art play in all this? "The Art of Living" will explore the various ways in which it is possible to live well and beautifully, what it takes to implement them, and what happens when they come under pressure from inside and out.

**PHIL 7N. Philosophy and Science Fiction. 3 Units.**

What if things had been otherwise? What if things are someday, somewhere, very different than they are here and now? Science fiction and other genre fiction gives us the opportunity to explore worlds that stretch our conceptions of reality, of what it is to have a mind, to be human, and to communicate with one another. This course examines central questions in philosophy through the lens of speculative fiction. Can there be freedom in a deterministic world? How could language and communication evolve? What is a mind, and what is the nature of experience? How can we know what the world is like? We'll read classical and contemporary papers in philosophy alongside short stories, novels, and movies that play the role of thought experiments in illuminating philosophical issues.

**PHIL 8N. Free Will and Responsibility. 4 Units.**

In what sense are we, or might we be free agents? Is our freedom compatible with our being fully a part of the same natural, causal order that includes other physical and biological systems? What assumptions about freedom do we make when we hold people accountable morally and/or legally? When we hold people accountable, and so responsible, can we also see them as part of the natural, causal order? Or is there a deep incompatibility between these two ways of understanding ourselves? What assumptions about our freedom do we make when we deliberate about what to do? Are these assumptions in conflict with seeing ourselves as part of the natural, causal order? We will explore these and related questions primarily by way of careful study of recent and contemporary philosophical research on these matters.

**PHIL 10N. Bounded Rationality. 3 Units.**

This course takes a philosophical approach to a cutting edge debate in psychology. Readings include texts in contemporary cognitive science as well as in philosophy of mind.

**PHIL 11N. Skepticism. 3 Units.**

Preference to freshmen. Historical and contemporary philosophical perspectives on the limits of human knowledge of a mind-independent world and causal laws of nature. The nature and possibility of a priori knowledge. Skepticism regarding religious beliefs.

**PHIL 12N. Concepts and concept possession. 3 Units.**

Our thoughts are made up of concepts. If I didn't have the concept of a caterpillar or of love or of a prime number, I couldn't think about caterpillars, love, or prime numbers, respectively. And if I couldn't think about those things then I couldn't talk or sing or make jokes about them, believe or remember anything about them, reason about them, hope or desire or fear anything to do with them, and so on. But what are concepts? What does it take to have one? And how do we get to do that: what's involved in the acquisition of a concept? Are some concepts innate? To what extent can empirical psychology help improve our understanding of concepts? How are concepts related to natural language? What counts as concept change? And how is it possible for concepts to 'reach out' and be about aspects of the world (e.g., about caterpillars, love or prime numbers)? In this seminar we will explore these and related questions through extensive discussions, reading and writing. There will be a lot of emphasis on active class participation. The reading will include texts in contemporary cognitive science as well as in philosophy of mind.

**PHIL 13. Humanities Core: Great Books, Big Ideas -- Europe, Modern. 3 Units.**

This three-quarter sequence asks big questions of major texts in the European and American tradition. What is a good life? How should society be organized? Who belongs? How should honor, love, sin, and similar abstractions govern our actions? What duty do we owe to the past and future? This third and final quarter focuses on the modern period, from the rise of revolutionary ideas to the experiences of totalitarianism and decolonization in the twentieth century. Authors include Locke, Mary Shelley, Marx, Nietzsche, Freud, Weber, Primo Levi, and Frantz Fanon. Same as: DLCL 13, FRENCH 13, HISTORY 239C, HUMCORE 13

**PHIL 13N. Justice across Borders. 3 Units.**

Most people are not your fellow citizens. (Over 95% of human beings, for example, are not Americans.) What do you owe to them as a matter of justice? What do they owe to you? Should you save a foreigner's life instead of buying luxuries for yourself? Should you boycott 'fast fashion' produced by exploited workers abroad? Should universities divest from fossil fuels? How can a country like the United States justify forcefully preventing anyone from crossing its borders? Is anything absolutely prohibited to win a war? When examining such issues, we need to start with facts: facts about poverty, inequality, climate change, immigration, etc. After surveying the basic facts, we will use philosophical readings to focus and deepen our discussions of what justice requires across borders. Some of the topics we discuss will be chosen on the basis of students' interests.

**PHIL 14N. Belief and the Will. 3 Units.**

Preference to freshmen. Is there anything wrong with believing something without evidence? Is it possible? The nature and ethics of belief, and belief's relation to evidence and truth. How much control do believers have over their belief?

**PHIL 15N. Freedom, Community, and Morality. 3 Units.**

Preference to freshmen. Does the freedom of the individual conflict with the demands of human community and morality? Or, as some philosophers have maintained, does the freedom of the individual find its highest expression in a moral community of other human beings? Readings include Camus, Mill, Rousseau, and Kant.

**PHIL 20N. Philosophy of Artificial Intelligence. 3 Units.**

Is it really possible for an artificial system to achieve genuine intelligence: thoughts, consciousness, emotions? What would that mean? How could we know if it had been achieved? Is there a chance that we ourselves are artificial intelligences? Would artificial intelligences, under certain conditions, actually be persons? If so, how would that affect how they ought to be treated and what ought to be expected of them? Emerging technologies with impressive capacities already seem to function in ways we do not fully understand. What are the opportunities and dangers that this presents? How should the promises and hazards of these technologies be managed? Philosophers have studied questions much like these for millennia, in scholarly debates that have increased in fervor with advances in psychology, neuroscience, and computer science. The philosophy of mind provides tools to carefully address whether genuine artificial intelligence and artificial personhood are possible. Epistemology (the philosophy of knowledge) helps us ponder how we might be able to know. Ethics provides concepts and theories to explore how all of this might bear on what ought to be done. We will read philosophical writings in these areas as well as writings explicitly addressing the questions about artificial intelligence, hoping for a deep and clear understanding of the difficult philosophical challenges the topic presents. No background in any of this is presupposed, and you will emerge from the class having made a good start learning about computational technologies as well as a number of fields of philosophical thinking. It will also be a good opportunity to develop your skills in discussing and writing critically about complex issues.

**PHIL 20S. Introduction to Moral Philosophy. 3 Units.**

Moral philosophy is the area of philosophy concerned with how we ought to live our lives. This includes questions such as: what makes an action right or wrong? what makes for a virtuous versus a vicious character? and what sort of obligations, if any, do we have to other people or animals? Our aim is to understand how influential philosophers (including Plato, Aristotle, Mill, Hume, and Kant) have answered these questions and how they have justified their positions. We will also focus on developing student skills in argument and rigorous academic writing.

**PHIL 21N. Ethics of Sports. 3 Units.**

This seminar will be focused on the ethical challenges that are encountered in sport. We will focus on the moral and political issues that affect the world of sport and which athletes, coaches, sports commentators and fans are faced with. For instance, we will ask questions such as: what is a fair game (the ethics of effort, merit, success)? Is it ethical to train people to use violence (the ethics of martial arts)? Are divisions by gender categories justified and what should we think of gender testing? Is the use of animals in sport ever justified? Which forms of performance enhancements are acceptable in sport (the ethics of drug use and enhancements through technologies)? Should we ban sports that damage the players' health? Does society owe social support to people who hurt themselves while practicing extreme sports? The class will be structured around small group discussions and exercises as well as brief lectures to introduce key moral and political concepts (such as fairness, equality, freedom, justice, exploitation, etc.). I will also bring guests speakers who are involved in a sport activity at Stanford or who have worked on sports as part of their academic careers. By the end of the seminar, students will have a good understanding of the various ethical challenges that surround the world of sport. They will be able to critically discuss sport activities, norms, modes of assessments and policies (on campus and beyond). They will also be prepared to apply the critical ethical thinking that they will have deployed onto other topics than sports. They will have been introduced to the normative approach to social issues, which consists in asking how things should be rather than describing how things are. They will be prepared to take more advanced classes in ethics, political theory, as well as moral and political philosophy.

Same as: ETHICSOC 121N

**PHIL 21S. Classical Greek Philosophy. 3 Units.**

This course introduces students to the ancient Greek philosophical tradition through the three great philosophers of the classical period: Socrates, Plato, and Aristotle. No prerequisites.

**PHIL 22Q. Being Reasonable. 3 Units.**

In everyday life, we ask each other to be reasonable, and we fault unreasonable behavior in ourselves and others. Moreover, the Anglo-American legal system makes extensive use of the "reasonable person standard" in everything from negligence to administrative law. What is it to be a reasonable person? What do we mean by "reasonable"? This course will look at applications of the concept, and attempts by philosophers and legal theorists to understand what reasonableness is. We'll also look at criticisms of the use of the concept by feminist and critical legal theorists. Course expectations: Philosophy involves lots of independence of mind, and you spend a lot of time reading and then writing, in order to sort out what you think. It also involves lots of time spent with others, discussing ideas and arguments. Our class will divide into time you spend reading and writing reactions to your reading (budget about 5 hours per week), and then hours spent together, in a free-ranging question and answer session, and a more formal, focused discussion of the reading (about 2 hours per week). You'll be working on a final short paper throughout the quarter. You should have a reliable internet connection. We'll talk via Zoom and use Canvas for shared reading reactions. First preference to Sophomores; second preference to Freshman. Enrollment Cap 10. No prior Philosophy courses needed.

**PHIL 23A. The Cognitive Science of Mathematics. 2 Units.**

Mathematics has two features which, taken together, are quite puzzling: (i) its objects (numbers, functions, derivatives, manifolds, and the like) are very unlike everyday concrete material objects, yet (ii) it seems to be the source of our most certain knowledge. In this course, we will examine the role in which findings from empirical theories of mathematical cognition can help address and possibly dissolve this puzzle. The course will be broken up into three units: Philosophical Foundations, Numerical Cognition, and Metaphor and Higher Mathematical Thought.

**PHIL 23S. Philosophy as Freedom. 3 Units.**

Philosophizing, if done correctly, can be life-changing: new ideas can change the way we think about, look at, interact, engage and deal with the world around us. New ideas can bring out problems that we could not even see as problems before; they can change our conception of how and why we are to live the lives in the way we think we should; they can change our relations with other individuals who either share or do not share the ideas that we have newly come to acquire. The aim of this course is a philosophical exploration of some of the ideas that have shaped and are currently shaping our world today, and what that means for our evolving understanding of freedom, to be "purely at home with ourselves."

**PHIL 24G. Introduction to Animal Ethics. 2 Units.**

In this introductory course we will engage in an interdisciplinary discussion about the theoretical and applied aspects of animal rights and the ethical treatment of animals. This course will be of interest to a wide range of students: philosophers, political scientists, ecologists, environmental scientists, and biologists. Throughout the course we will focus on the following questions: Do non-human animals have moral status and do we have moral obligations toward them? If so, what grounds the moral status of animals? Are some animals "persons"? Do we have the right to eat and farm animals, use them in scientific and cosmetic experiments, display them in zoos and circuses, and keep them as pets? Under what circumstances would these actions be permissible, if at all? Was animal domestication a mistake? Basic familiarity with ethical theory (such as covered by PHIL2) is recommended.

Same as: ETHICSOC 124G

**PHIL 24K. Classical Chinese Philosophy: Confucianism and its Critics. 2 Units.**

The class will be an introduction to (East) Asian philosophy but with the specific focus: how does one live a good life? That is: What is most conducive to living a good, fulfilling, harmonious life? Confucians, Daoists, Mohists, and Buddhists offer complementary and competing views, and I believe many of their ideas are still debatable today: are social structures (like familial roles) a help or a hindrance in attaining happiness? If not with structures and rules, how do we know what is good and right (or how we ought to act)? Do we need to find ourselves to live a good life, or is selfhood an illusion, a burden we should let go of? Through short reading assignments and writing assignments designed to help women reflect on their own lives and opinions, I hope to provide an introduction to some of the major Asian philosophical schools.

**PHIL 24M. Latin American Philosophy. 2 Units.**

Some of the richest discussions in Latin American philosophy over the past century have been self-consciously about Latin American philosophy. This tutorial will provide a survey of those meta-philosophical issues. From the outset, we face significant questions of categorization: What does it mean to be Latin American? And what counts as philosophy? There are also descriptive questions: What are some features of Latin American philosophy, and are these distinctive from other fields of philosophy? Are there any particular unifying themes throughout Latin American philosophy? Finally, we must consider evaluative and normative questions: What are some markers of good and bad philosophy, and how do these apply in the case of Latin American philosophy? How is one to practice Latin American philosophy going forward, not just in abstraction, but also in research, teaching, and so forth?.

**PHIL 24P. The Moral and Political Philosophy of Luck. 2 Units.**

This class explores issues in ethics and political philosophy that centrally involve luck. We will cover a diverse range of topics, including moral luck, egalitarianism, meritocracy, rewards for talents and punishments for disabilities, risk-taking, risk-sharing, penalties for crimes, and the use of lotteries in distributing social goods. Most of the readings will be relatively recent work that has far-reaching implications for the market economy, the criminal and tort law systems, social welfare programs, and the moral practice of praising and blaming.

**PHIL 27S. Human Nature. 3 Units.**

In this course we'll investigate what makes us human. We'll ask ourselves such questions as: "What is rationality, and to what extent are we distinctively rational?"; "What is happiness, and is it attainable for us, given our nature?"; "What is the relation between human nature and our other identities, for instance gender?"; and "Can human nature change?" We'll pause to consider whether and how the facts we unearth in our investigation matter for ethical theory: How might our duties change in light of what we find out about human nature through descriptive metaphysics and the natural sciences? Might there instead be moral pressure to adopt a particular conception of our humanity? Readings will be culled primarily from the philosophical canon, though will also incorporate work in evolutionary biology and the cognitive and social sciences. No prior study in philosophy is presupposed.

**PHIL 28S. Introduction to Modern Philosophy. 3 Units.**

This course is an introduction to modern philosophy which focuses on foundational texts from the early modern period by Descartes, Leibniz and Hume. These thinkers strive to answer questions about the nature of the material world and our knowledge of it which are at the center of the development of modern science as we know it. At the same time, they struggle with a broader set of questions concerning the nature and existence of the soul, freedom of the will, and God. Texts include: Rene Descartes, Mediations on First Philosophy, G.W. Leibniz, Discourse on Metaphysics, New System of Nature, and assorted short essays and letters, David Hume, An Enquiry Concerning Human Understanding.

**PHIL 29S. Philosophy and Emerging Technologies. 3 Units.**

This course is an investigation into the philosophical questions raised by emerging technologies such as genetic engineering, self-driving cars, Mars colonization, and interactive art. For each unit, we will first familiarize ourselves with a specific emerging technology, and then look at classic philosophical readings in related topics. We will consider both how these philosophical discussions can help us think about the emerging technology and how the emerging technology might challenge our philosophical preconceptions. Through this course students will become sensitive to the various philosophical issues which new technologies raise, and learn how to apply existing philosophical theories and concepts to new topics and problems. No background in philosophy or familiarity with emerging technologies is required.

**PHIL 30. Democracy Matters. 1 Unit.**

Should the U.S. close its border to immigrants? What are the ramifications of income inequality? How has COVID-19 changed life as we know it? Why are Americans so politically polarized? How can we address racial injustice? As the 2020 election approaches, faculty members from across Stanford will explore and examine some of the biggest challenges facing society today. Each week will be dedicated to a different topic, ranging from health care and the economy to racial injustice and challenges to democracy. Faculty with expertise in philosophy, economics, law, political science, psychology, medicine, history, and more will come together for lively conversations about the issues not only shaping this election season but also the nation and world at large. There will also be a Q&A following the initial discussion. Attendance and supplemental course readings are the only requirements for the course.

Same as: ECON 4, POLISCI 42, PUBLPOL 4

**PHIL 36. Dangerous Ideas. 1 Unit.**

Ideas matter. Concepts such as revolution, tradition, and hell have inspired social movements, shaped political systems, and dramatically influenced the lives of individuals. Others, like immigration, universal basic income, and youth play an important role in contemporary debates in the United States. All of these ideas are contested, and they have a real power to change lives, for better and for worse. In this one-unit class we will examine these "dangerous" ideas. Each week, a faculty member from a different department in the humanities and arts will explore a concept that has shaped human experience across time and space. Some weeks will have short reading assignments, but you are not required to purchase any materials.

Same as: ARTHIST 36, COMPLIT 36A, EALC 36, ENGLISH 71, ETHICSOC 36X, FRENCH 36, HISTORY 3D, MUSIC 36H, POLISCI 70, RELIGST 36X, SLAVIC 36

**PHIL 39S. Introduction to Ethics. 3 Units.**

Construed broadly, ethics encompasses questions about moral truth, objectivity, and relativity; questions about what reasons we have to persist in acting morally; and questions about morality's substance or content. Some examples: Are moral claims mere matters of opinion? Is morality relative? If there are objective moral facts, what are they like, and how can we know them? Can we argue an avowed amoralist into caring about morality? If so, on what basis? What is morality telling us to do, anyway? In this course, we will make a preliminary investigation of these questions and of some important historical and contemporary attempts to answer them. We will also look at some possible sources for skepticism about morality: What if we are, in the end, wholly selfish animals? What if the correct account of the origins of our moral beliefs ends up undermining them? Does the role of luck in our lives undercut our basic notion of ourselves as responsible for our actions? More generally, is moral enterprise hopeless if nature's course is settled in advance?.

**PHIL 40S. Introduction to the Philosophy of Science. 3 Units.**

This course provides an introduction to some of the major philosophical questions about science. The first part of the course focuses on the role of values in a variety of sciences, especially in the environmental, biomedical and social sciences that have close connections with public policy. Question examined will include: Should values be involved in accepting or rejecting scientific hypotheses? Are certain scientific categories value laden? Are there scientific topics that should be deprioritized or not pursued at all in a society? How should scientists communicate socially important but uncertain information to the policy makers and the public? The second part of the course focuses on the scientific method and how it contributes to the success and progress of science. We will examine three different accounts of the scientific method, accounts that lead to different conceptions of the nature and growth of scientific knowledge: The hypothetical-deductive view; Thomas Kuhn's account of normal science and scientific revolutions; and finally, an account of theory testing by George Smith, a leading scholar on Isaac Newton. Throughout the course, we will examine the philosophical ideas in the light of concrete cases in the history and practice of science. This course is designed to help students develop critical thinking skills, to communicate effectively through speaking and writing, and to construct well-reasoned arguments. Students of any discipline are welcome to attend, and no particular background is presupposed.

**PHIL 46S. Modern Political Philosophy: Origins of the U.S. Constitution. 3 Units.**

In this course, we consider the political philosophy that culminated in the founding of the U.S. Constitution. We will consider, among other questions: What assumptions about human nature were made by thinkers in this tradition? What are rights and where do they come from? Why do we form government and what is the common good preserved or promoted by government? What is required to preserve our political institutions? What is the role of law in civil society? To what extent does the political success of the U.S. require virtue? In this discussion based seminar, we will read Machiavelli, Descartes, Hobbes, Locke, Rousseau, Lincoln, and the American Founders.

**PHIL 47S. Introduction to Modern Philosophy: Skepticism and Scientific Rationalism. 3 Units.**

Focusing on Descartes, Newton, and Leibniz, the course investigates foundational debates in metaphysics and epistemology of modern philosophy. We closely scrutinize Descartes' *Meditations*, which involves radical skepticism of the external world and subsequent proofs that I exist, that God exists, that material bodies exist, and that I am really distinct from my body. Next, we study Newton's criticisms of Descartes' physical theories of motion and space. We attempt a definition of Newton's important concept of 'absolute space' and observe its role in his proof of universal gravity. Finally, we turn to Leibniz to raise significant philosophical issues with Newtonian spacetime and Cartesian physics. Though our focus is the seventeenth century, we will end with connections to contemporary debates in philosophy of physics.

**PHIL 48S. Introduction to Chinese Philosophy: Confucianism and its Critics. 3 Units.**

The class will be an introduction to classical Chinese philosophy, mostly focusing on Confucianism and its critics (Mohism, Daoism, and Buddhism). No prerequisites.

**PHIL 49. Survey of Formal Methods. 4 Units.**

Survey of important formal methods used in philosophy. The course covers the basics of propositional and elementary predicate logic, probability and decision theory, game theory, and statistics, highlighting philosophical issues and applications. Specific topics include the languages of propositional and predicate logic and their interpretations, rationality arguments for the probability axioms, Nash equilibrium and dominance reasoning, and the meaning of statistical significance tests. Assessment is through a combination of problems designed to solidify competence with the mathematical tools and short-answer questions designed to test conceptual understanding.

**PHIL 50S. Introduction to Formal Methods in Contemporary Philosophy. 3 Units.**

This course will serve as a first introduction to the formal tools and techniques of contemporary philosophy, including probability and formal logic. Traditionally, philosophy is an attempt to systematically tackle foundational problems related to value, inquiry, mind and reality. Contemporary philosophy continues this tradition of critical thinking with modern subject matter (often engaging with natural, social and mathematical science) and modern rigorous methods, including the methods of set theory, probability theory and formal logic. The aim of this course is to introduce such methods, along with various core philosophical distinctions and motivations. The focus will be on basic conceptual underpinnings and skills, not technical details. The material covered is also useful preparation for certain topics in mathematics, computer science, linguistics, economics and statistics. No previous philosophical or mathematical training is presupposed, though an appreciation of precise thinking is an advantage.

**PHIL 60. Introduction to Philosophy of Science. 5 Units.**

This course introduces students to tools for the philosophical analysis of science. We will cover issues in observation, experiment, and reasoning, questions about the aims of science, scientific change, and the relations between science and values.

Same as: HPS 60

**PHIL 61. Philosophy and the Scientific Revolution. 5 Units.**

Galileo's defense of the Copernican world-system that initiated the scientific revolution of the 17th century, led to conflict between science and religion, and influenced the development of modern philosophy.

Readings focus on Galileo and Descartes.

Same as: HPS 61

**PHIL 70. Introduction to political philosophy. 4 Units.****PHIL 71H. Introduction to Aesthetics. 4 Units.**

Aesthetics encompasses a seemingly special and particularly rewarding way of perceiving the world. Appreciating the beauty of a sunset, feeling moved by a piece of music, becoming absorbed in the composition of an artwork: these are all aesthetic matters, and they are all matters that lie at the heart of this course. We will begin by exploring core debates on aesthetic experience, aesthetic properties, and aesthetic value. But we will also venture into considerations of aesthetics in our everyday lives, aesthetic taste and our personalities, aesthetics and grief, aesthetics and gender, and aesthetics and race. By the end of the quarter, you will have a strong foundation in understanding this rich aspect of life we call aesthetics.

**PHIL 72. Contemporary Moral Problems. 4-5 Units.**

This course is an introduction to contemporary ethical thought with a focus on the morality of harming others and saving others from harm. It aims to develop students' ability to think carefully and rationally about moral issues, to acquaint them with modern moral theory, and to encourage them to develop their own considered positions about important real-world issues. In the first part of the course, we will explore fundamental topics in the ethics of harm. Among other questions, we will ask: How extensive are one's moral duties to improve the lives of the less fortunate? When is it permissible to inflict harm on others for the sake of the greater good? Does the moral permissibility of a person's action depend on her intentions? Can a person be harmed by being brought into existence? In the second part of the course, we will turn to practical questions. Some of these will be familiar; for example: Is abortion morally permissible? What obligations do we have to protect the planet for the sake of future generations? Other questions we will ask are newer and less well-trodden. These will include: How does the availability of new technology, in particular artificial intelligence, change the moral landscape of the ethics of war? What moral principles should govern the programming and operation of autonomous vehicles?

Same as: ETHICSOC 185M, POLISCI 134P

**PHIL 74A. Ethics in a Human Life. 4 Units.**

Ethical questions pervade a human life from before a person is conceived until after she dies, and at every point in between. This course raises a series of ethical questions, following along the path of a person's life - questions that arise before, during, and after she lives it. We will explore distinctive questions that a life presents at each of several familiar stages: prior to birth, childhood, adulthood, death, and even beyond. We will consider how some philosophers have tried to answer these questions, and we will think about how answering them might help us form a better understanding of the ethical shape of a human life as a whole.

Same as: ETHICSOC 174, HUMBIO 174A

**PHIL 75E. Philosophy of Disability. 4 Units.**

This course is an introduction to the ethical and political issues concerning disability. It aims to provide students with a set of tools to think critically about the connections between our ideas about disability, interpersonal relationships and political institutions. The first part of the course explores different conceptions of disability, and their relationships to ideas such as impairment, disorder, disease, dependence, disadvantage. The second part of the course considers how these conceptions interact with or shape the fundamental ideas around which our interpersonal relationships and common institutions are built. What standards of care and non-interference are reasonable? What does it mean to be independent, free, equal or have political representation? How might these ideas be re-configured if we conceptualize disability differently?

Same as: ETHICSOC 105

**PHIL 75W. Freedom and Responsibility. 4 Units.**

On the one hand we think of ourselves as free, and our practices of holding one another responsible seem to depend on it. On the other we think of nature as law-governed and of ourselves as subject to these laws. Is there a tension here? If so, what must give? In this course we will examine a number of proposed answers to these questions, canvassing compatibilist, libertarian, and hard determinist theories of free will. We will also devote a number of sessions to the theory of responsibility. Readings will be drawn primarily from the latter half of the twentieth-century analytic tradition. No prior background in philosophy presupposed.

**PHIL 76. Introduction to Global Justice. 4 Units.**

This course explores the normative demands and definitions of justice that transcend the nation-state and its borders, through the lenses of political justice, economic justice, and human rights. What are our duties (if any) towards those who live in other countries? Should we be held morally responsible for their suffering? What if we have contributed to it? Should we be asked to remedy it? At what cost? These are some of the questions driving the course. Although rooted in political theory and philosophy, the course will examine contemporary problems that have been addressed by other scholarly disciplines, public debates, and popular media, such as immigration and open borders, climate change refugees, and the morality of global capitalism (from exploitative labor to blood diamonds). As such, readings will combine canonical pieces of political theory and philosophy with readings from other scholarly disciplines, newspaper articles, and popular media.

Same as: ETHICSOC 136R, INTNLREL 136R, POLISCI 136R, POLISCI 336

**PHIL 77. Introduction to Philosophy of Religion. 4 Units.****PHIL 78E. The Ethics, Law and Politics of Artificial Intelligence. 4 Units.**

This course explores cutting-edge disputes in the ethics, law and politics of artificial intelligence. We will examine the relation between foundational questions about fairness, autonomy, corporate responsibility, and the value of human life; and practical questions about the ethical design and regulation of emerging technologies. Topics include superintelligence and existential risk, explainable intelligent systems, nudging and targeted advertising, and algorithmic fairness.

Same as: ETHICSOC 187

**PHIL 79Y. On Condoned Violence: from Punishment to Pleasure. 4-5 Units.**

This course offers students an introduction to issues surrounding the ways in which punishment and violence have been justified in the Western tradition. The readings address condoned violence broadly understood, covering a wide array of practices that produce suffering, but are considered justifiable to one degree or another by states or societies: judicial punishment, incarceration, the death penalty, pornography, and industrial farming practices, among others. We shall not discuss war, but will focus instead on domestic phenomena. By considering how such forms of violence are justified, the course aims to critically approach the notion that human societies are generally moving towards greater kindness and empathy. This seminar will bring together texts from political theory and political philosophy, legal theory, comparative politics, alongside several other cultural attachés. This class is on the Pre-Approved Courses list for the Political Science department.

Same as: ETHICSOC 109

**PHIL 80. Mind, Matter, and Meaning. 5 Units.**

Intensive study of central topics in metaphysics, epistemology, philosophy of language and mind in preparation for advanced courses in philosophy. Emphasis on development of analytical writing skills. Prerequisite: one prior course in Philosophy, not including SYMSYS1/PHIL99. Note: all courses labelled PHIL in the Bulletin (with the exception of PHIL99) count for this requirement. For the purposes of this requirement, Thinking Matters courses (labelled THINK) taught by a Philosophy faculty person also count as a course in Philosophy.

**PHIL 81. Philosophy and Literature. 3-5 Units.**

What, if anything, does reading literature do for our lives? What can literature offer that other forms of writing cannot? Can fictions teach us anything? Can they make people more moral? Why do we take pleasure in tragic stories? This course introduces students to major problems at the intersection of philosophy and literature. It addresses key questions about the value of literature, philosophical puzzles about the nature of fiction and literary language, and ways that philosophy and literature interact. Readings span literature, film, and philosophical theories of art. Authors may include Sophocles, Dickinson, Toni Morrison, Proust, Woolf, Walton, Nietzsche, and Sartre. Students master close reading techniques and philosophical analysis, and write papers combining the two. This is the required gateway course for the Philosophy and Literature major tracks. Majors should register in their home department.

Same as: CLASSICS 42, COMPLIT 181, ENGLISH 81, FRENCH 181, GERMAN 181, ILAC 181, ITALIAN 181, SLAVIC 181

**PHIL 82. Ethics, Public Policy, and Technological Change. 5 Units.**

Examination of recent developments in computing technology and platforms through the lenses of philosophy, public policy, social science, and engineering. Course is organized around four main units: algorithmic decision-making and bias; data privacy and civil liberties; artificial intelligence and autonomous systems; and the power of private computing platforms. Each unit considers the promise, perils, rights, and responsibilities at play in technological developments. Prerequisite: CS106A.

Same as: COMM 180, CS 182, ETHICSOC 182, POLISCI 182, PUBLPOL 182

**PHIL 82T. Philosophy of Cognitive Science. 4 Units.**

Does all human cognition occur in the brain? In what sense do we direct our attention to the things that we pay attention to? Such questions are among those asked by researchers working in the interdisciplinary field of cognitive science. In this course we will discuss ways in which philosophy participates in this interdisciplinary project by considering aspects of research on, for example, attention, theory of mind, embodied cognition, and mental representation.

**PHIL 85. Topics in Philosophy of Medicine. 4 Units.**

In this course, we will address major issues in philosophy and medicine. Some topics will be well-known within the practice of medicine: informed consent, advanced directives, medical trials. Other topics will be more familiar to philosophers: the concept of health, self-deception, social construction of disability, visualizations of illness. We will do our best to interpolate these discourses, by combining readings in medical ethics with philosophical essays.

**PHIL 87. Personal Identity. 4 Units.****PHIL 90R. Introduction to Feminist Philosophy. 4 Units.**

If feminism is a political practice aimed at ending patriarchy, what is the point of feminist philosophy? This course provides an introduction to feminist philosophy by exploring how important theoretical questions around sex and gender bear on practical ethical and political debates. The first part of the course will examine some of the broader theoretical questions in feminist philosophy, including: the metaphysics of gender, the demands of intersectionality, and feminist critiques of capitalism and liberalism. Questions will include: How should we understand the category 'woman'? How does gender intersect with other axes of oppression? Is capitalism inherently patriarchal? The second part of the course will address more applied topics of ethical and political debate, such as: objectification, pornography, consent, markets in women's sexual and reproductive labor, and the institution of marriage.  
Same as: ETHICSOC 173, FEMGEN 173R

**PHIL 99. Minds and Machines. 4 Units.**

(Formerly SYMSYS 100). An overview of the interdisciplinary study of cognition, information, communication, and language, with an emphasis on foundational issues: What are minds? What is computation? What are rationality and intelligence? Can we predict human behavior? Can computers be truly intelligent? How do people and technology interact, and how might they do so in the future? Lectures focus on how the methods of philosophy, mathematics, empirical research, and computational modeling are used to study minds and machines. Students must take this course before being approved to declare Symbolic Systems as a major. All students interested in studying Symbolic Systems are urged to take this course early in their student careers. The course material and presentation will be at an introductory level, without prerequisites. If you have any questions about the course, please email [symsys1staff@gmail.com](mailto:symsys1staff@gmail.com).  
Same as: CS 24, LINGUIST 35, PSYCH 35, SYMSYS 1, SYMSYS 200

**PHIL 100. Greek Philosophy. 4 Units.**

We shall cover the major developments in Greek philosophical thought, focusing on Plato, Aristotle, and the Hellenistic schools (the Epicureans, the Stoics, and the Skeptics). Topics include epistemology, metaphysics, psychology, ethics and political theory. No prereqs, not repeatable.  
Same as: CLASSICS 40

**PHIL 101. Introduction to Medieval Philosophy. 4 Units.**

This course is an introduction to medieval moral philosophy, broadly construed. In addition to doctrines that we would nowadays readily think of as falling within the domain of ethics, we will be looking at closely related topics that might today be thought to belong more properly to metaphysics, the philosophy of religion, or the philosophy of human nature.  
Same as: PHIL 201

**PHIL 101A. History of Philosophy from Al-Kindi to Averroes. 3-5 Units.**

The rise of Islam saw a flourishing of philosophical and scientific activity across Islamic civilizations from Central Asia to Spain. Between the 7th to 13th centuries, many of the major philosophers in the history of philosophy lived in the Muslim world and wrote in Arabic. They saw themselves, just as later philosophers in medieval Europe, as working in part in the same tradition as Plato and Aristotle. This course surveys this important chapter in the history of philosophy, examining the key philosophical problems, analyses, arguments and ideas developed by philosophers such as Al-Kindi, Al-Razi, Al-Farabi, Avicenna, Al-Ghazali and Averroes, as well as their views on the role and aims of philosophy itself. We will look closely at their writings (in English translation) on philosophical topics in mind, metaphysics, epistemology, ethics, and politics.  
Same as: GLOBAL 139

**PHIL 102. Modern Philosophy, Descartes to Kant. 4 Units.**

Major figures in early modern philosophy in epistemology, metaphysics, and philosophy of mind. Writings by Descartes, Leibniz, Hume, and Kant.

**PHIL 102M. Fichte. 1-2 Unit.**

This three-day intensive mini-course will introduce the moral and political thought of Johann Gottlieb Fichte, the founder of the German idealist movement. The topics to be discussed are: Fichte's theory of subjectivity and transcendental idealism; Fichte's defense of radical freedom of the will; Fichte's transcendental deduction of other selves; the relation of right between rational beings and the foundations of political philosophy; Fichte's deduction of the moral law from the absolute freedom of the rational being; the application of the moral law through conscience. No previous acquaintance with Fichte's philosophy will be presupposed.  
Same as: PHIL 202M

**PHIL 103. 19th-Century Philosophy. 4 Units.**

Focus is on ethics and the philosophy of history. Works include Mill's *Utilitarianism*, Hegel's *The Philosophy of World History*, Marx's *Economic and Philosophic Manuscripts*, Kierkegaard's *The Sickness Unto Death*, and Nietzsche's *On the Genealogy of Morals*.

**PHIL 104. Philosophy of Religion. 4 Units.**

Key issues in the philosophy of religion. Topics include the relationship between faith and reason, the concept of God, proofs of God's existence, the meaning of religious language, arguments for and against divine command theory in ethics and the role of religious belief in a liberal society.

**PHIL 105C. Beauty in Ancient Greek Philosophy. 4 Units.**

Beauty occupies a peculiarly central place in ancient Greek philosophical thought, figuring prominently in Plato's and Aristotle's ethics, epistemology, and metaphysics. The ancient conception of beauty is also in various ways at odds with our modern conception: far from being "in the eye of the beholder", ancient philosophers thought of beauty as a paradigm of objectivity, and closely aligned with moral goodness. Why this discrepancy between the ancient and modern conceptions of beauty? And what might the centrality of beauty in ancient thought reveal about ancient ethics, epistemology, and metaphysics? This course is an investigation into these questions, by means of a close reading of the major ancient texts in which beauty appears. Some background in ancient Greek philosophy and/or contemporary aesthetics is preferred, but not required.  
Same as: PHIL 205C

**PHIL 106. Ancient Greek Skepticism. 4 Units.**

The ancient Pyrrhonian skeptics who think that for any claim there is no more reason to assert it than deny it and that a life without any beliefs is the best route to happiness. Some ancient opponents of the Pyrrhonian skeptics and some relations between ancient and modern skepticism.  
Same as: PHIL 206

**PHIL 107. Plato's Early Dialogues. 4 Units.**

We shall read some of the most important and difficult of Plato's early dialogues: the Charmides, parts of the Euthydemus, the Gorgias, the Hippias Minor, the Meno, and the Protagoras. Topics include: the nature of pleasure and its role in the good life, good luck and the good life, self-knowledge, the relation between knowledge and virtue, whether virtue can be taught, learning and recollection, rhetoric, the relations among the virtues, Socratic ignorance, and the Socratic method of the elenchus. Same as: PHIL 207

**PHIL 107A. The Greeks on Irrationality. 2-4 Units.**

In this course, we shall examine the views of some central Greek philosophers (Plato, Aristotle, the Epicureans, and the Stoics) on the irrational and non-rational aspects of human life. What makes something irrational and what roles (negative and perhaps positive as well) does the irrational play in our lives? We shall examine their views on anger, fear, madness, love, pleasure and pain, sexual desire and so on. We shall also consider more briefly some depictions of these psychic items in ancient Greek literature. Same as: PHIL 207A

**PHIL 107B. Plato's Later Metaphysics and Epistemology. 4 Units.**

A close reading of Plato's Theaetetus and Parmenides, his two mature dialogues on the topics of knowledge and reality. We will consider various definitions of knowledge, metaphysical problems about the objects of knowledge, and a proposed method for examining and resolving such problems. Some background in ancient Greek philosophy and/or contemporary metaphysics and epistemology is preferred, but not required. Prerequisite: Phil 80. Same as: PHIL 207B

**PHIL 107C. Plato's Timaeus. 4 Units.**

In this course, we will explore the Timaeus, Plato's account of the nature and creation of the universe. This work, from Plato's late period, with its highly notable postulations of the Demiurge and the receptacle, received the place of prominence in the ancient reception of Plato and contains a number of challenges in interpretation for contemporary scholars of Plato. We will carefully examine the work and its contributions to Platonic metaphysics, physics, psychology, teleology, cosmology, and theology. In so doing, we will also consider questions of how we are to understand it as a likely story, its role within the Platonic corpus, and its engagement with pre-existing traditions of Greek natural philosophy. Same as: PHIL 207C

**PHIL 108. Aristotle's Metaphysics Book Alpha. 4 Units.**

An introduction both to Aristotle's own metaphysics and to his treatment of his predecessors on causality, included the early Ionian cosmologists, atomism, Pythagoreans, Heraclitus, Parmenides, Empedocles, Anaxagoras and Plato. Prerequisite: one course in ancient Greek philosophy. Same as: PHIL 208

**PHIL 108A. Aristotelian Logic. 2-4 Units.**

A careful examination of Aristotle's syllogistic, with special emphasis on the interpretation of his modal syllogistic. This course will serve both as an introduction to ancient term logic and to the difference between sentential modal operators and modal modifiers to the copula. Topics will include the analysis of syllogisms into figures and moods, the reduction of 2nd and 3rd figure syllogisms to the first, the consistency of the modal syllogistic, models for the syllogistic, and de re versus de dicto modalities. For students with at least some introductory background in logic. Same as: PHIL 208A

**PHIL 108B. Aristotle's Physics Book One. 4 Units.**

A chapter by chapter analysis of Aristotle's introductory discussions of physical theory. Topics to be considered include Aristotle's treatment of Eleatic monism, the role of opposites in pre-Socratic physics, the role of matter in physics, and an analysis of the elements of changing objects into form, privation and a subject. Same as: PHIL 208B

**PHIL 109. Topics in Ancient Philosophy: Plato and Aristotle on Art and Rhetoric. 4 Units.**

Plato's and Aristotle's views on the nature of art and rhetoric and their connections with the emotions, reason and the good life. Readings include Plato's Gorgias, Ion and parts of the Republic and the Laws and Aristotle's Poetics and Rhetoric. Same as: PHIL 209

**PHIL 109A. Special Topics in Ancient Philosophy: Aristotle's Metaphysics Zeta. 4 Units.**

Same as: PHIL 209A

**PHIL 109B. Greek philosophers read their ancestors: Intro to the ancient reception of Presocratic philosophy. 4 Units.**

The first Greek philosophers are known to us only through fragments of their original works, generally few in number and transmitted by later authors, as well as through a set of testimonies covering a thousand years and more. Thus it is crucial, in order to understand archaic thought, to get a sense of how they were read by those to whom we owe their transmission. What was their aim, their method, their presuppositions or prejudices? The course will employ this perspective to examine authors such as Plato, Aristotle, Theophrastus, Diogenes Laertius, Simplicius among others. We shall also reflect, on the basis of the paradigmatic case of the Presocratics, on some of the more general problems raised by literary and philosophical approaches to the notion of reception. Same as: PHIL 209B

**PHIL 109C. Aristotle's cosmology and theology. 4 Units.**

PHIL 109C/209C now meets in Raubitschek Room, Green Library Room 351. Undergrads please sign up for 109C; grads sign up for 209C. Same as: PHIL 209C

**PHIL 110. Plato's Republic. 4 Units.**

We shall examine this complex and fascinating dialogue in detail, comparing it with other relevant Platonic texts, focusing on its ethics, epistemology, metaphysics, and political philosophy. We shall examine the connections that Plato sees between these different areas of philosophy, and consider some of the strengths and weaknesses of his overall argument. Same as: PHIL 210

**PHIL 110C. The Stoics on Freedom and Determinism. 4 Units.**

We will investigate ancient Stoic conceptions of causality and freedom, their arguments for causal determinism, and ancient attacks on and defenses of compatibilism. Same as: PHIL 210C

**PHIL 111. Aristotle's Posterior Analytics. 4 Units.**

Same as: PHIL 211

**PHIL 112. Causality in Ancient Greek Philosophy. 4 Units.**

Same as: PHIL 212

**PHIL 112A. Aristotle's metaphysics. 4 Units.**

Same as: PHIL 212A

**PHIL 113. Hellenistic Philosophy. 4 Units.**

Epicureans, skeptics, and stoics on epistemology, ethics, metaphysics, and psychology. Same as: PHIL 213

**PHIL 113A. Porphyry's Introduction to Logic. 4 Units.**

The main text will be the Isagoge. Same as: PHIL 213A

**PHIL 114A. Ancient Philosophical Methodologies. 4 Units.**

In this course, we shall examine the philosophical methodologies that Plato, Aristotle, and the Hellenistics use and advocate. In Plato, we shall consider the elenchus and dialectic, in Aristotle dialectic and science. For the Stoics and Epicureans, we shall focus on the methodological differences that come to light in their epistemological disagreements and in their ethical and metaethical disagreements. For the skeptics, we shall consider whether they have a philosophical methodology at all.  
Same as: PHIL 214A

**PHIL 115. PreSocratics. 4 Units.**

Exploration of the Greek philosophical inquiry undertaken in the roughly two hundred years before Socrates. This Presocratic period saw vibrant and varied treatment of a wide range of areas, including physics, metaphysics, epistemology, cosmology, theology, biology, and ethics. We will proceed chronologically through the major Presocratic philosophers and schools, carefully examining the fragmentary evidence on each and discussing the interpretation of their doctrines from this evidence. Focus will be on the Presocratics in their own right, though their influence upon later thought, especially Plato and Aristotle, will also receive considerable attention. Consideration of how the ideas of the Presocratics were transmitted and manipulated in the ancient tradition, as well as of the nature and development of Western philosophy itself.  
Same as: PHIL 215

**PHIL 116. Aquinas. 4 Units.**

This course is an introduction to the metaphysical thought of St. Thomas Aquinas (1225 - 1274), one of the most important and influential philosopher-theologians of the High Middle Ages. Readings will be drawn primarily from the "Summa theologiae."  
Same as: PHIL 216

**PHIL 117. Descartes. 4 Units.**

(Formerly 121/221.) Descartes's philosophical writings on rules for the direction of the mind, method, innate ideas and ideas of the senses, mind, God, eternal truths, and the material world.  
Same as: PHIL 217

**PHIL 117D. Aristotle's De Anima. 4 Units.**

Same as: PHIL 217D

**PHIL 118. British Empiricism, 1660s-1730s. 4 Units.**

Focus is on the big three British Empiricists and their developments of thought based on the foundational role that they give to sensory perception or experience as the source of knowledge. Topics may include the theory of ideas, idealism, personal identity, human agency, moral motivation, causation, and induction. Readings predominantly from Locke, Berkeley, and Hume.

**PHIL 118A. Origins of Empiricism: Gassendi, Locke, and Berkeley. 4 Units.**

Particular light is shed on both the strengths and weaknesses of empiricism by studying it as it first arose during the 17th century revolution in philosophy and the sciences initiated by Descartes. Three philosophers of that period helped to advance empiricism: Pierre Gassendi (1592-1655), John Locke (1632-1704), and George Berkeley (1685-1753). A brief introduction to Descartes is followed by Gassendi's reaction to Descartes and his influence on Locke; Locke's theory of ideas, mind, language, reality, and natural philosophy expounded in his *An Essay concerning Human Understanding* (Fourth Edition, 1689); and Berkeley's later reaction to Locke.  
Same as: PHIL 218A

**PHIL 118P. Early Modern Ethics. 4 Units.**

The early modern period in philosophy saw the introduction and development of many of the most powerful and lasting ideas in the history of ethical thought. This course provides an introduction to some of these ideas. Figures to be discussed will likely include Locke, Hume, Hutcheson, Montaigne, Mandeville, Hobbes, Leibniz, and Kant.

**PHIL 119. Rationalists. 4 Units.**

Developments in 17th-century continental philosophy. Descartes's views on mind, necessity, and knowledge. Spinoza and Leibniz emphasizing their own doctrines and their criticism of their predecessors. Prerequisite: 102. Same as: PHIL 219

**PHIL 120. Leibniz. 4 Units.**

A polymath, Leibniz invented the calculus independently of Newton and made major contributions to virtually every science, including logic and computer science. In this course, we investigate Leibniz's philosophical system and its metaphysics: that God created the best of all possible worlds; that humans freely choose actions that are nevertheless pre-established; that space and time are idealizations and 'imaginary'; and that true, fundamental reality consists of minds.  
Same as: PHIL 220

**PHIL 120W. Richard Rufus on Aristotle's Metaphysics: Ontology, Unity, Universals, & Individuation. 1-2 Unit.**

Mini-Course taught by Rega Wood in association with Santiago Melo Arias & Professors Alan Code & Calvin Normore. Code, Wood, & Melo Arias have spent the last 6 months intensively studying Richard Rufus of Cornwall's commentary on Aristotle's *Metaphysics* Zeta, Eta, & Theta. This June we will present Rufus' views on ontology, unity, & universals. There will be 6 two hour sessions on June, 4, 5, & 6 (Thurs - Saturday), 10-12 noon, 2-4 pm. Readings will be taken chiefly from Melo Arias' new translations of Rufus' circa 1238 commentary; other readings, from Aristotle and Averroes. We will consider the difference between the treatment of definition, essence and being in logic and in metaphysics, the sense in which accidents have definitions, the unity of genus and differentia in the definitions of substances, the unity of form and proximate matter in hylomorphic compounds, and the unity of the parts of the rational soul. In this context we will discuss the formal distinction pioneered by Rufus as a description of differences in formal predication consistent with real sameness. Richard Rufus was the first Western professor to lecture on Aristotle's metaphysics in Medieval Europe.  
Same as: PHIL 220W

**PHIL 121. History of Political Philosophy. 4 Units.**

Nation-states issue legal commands, and wield overwhelming power to coercively enforce them. On one hand, this allows states to protect people from each other. On the other hand, what protects people from the state, even if is democratic, when it facilitates domination and oppression of some citizens by others? In this course we are introduced to authors grappling with these issues in the evolving canon of Western political philosophy from ancient Greece to the 20th century. This takes us through questions about obligation, the state, consent, rights, democracy, property, free speech, socialism, gender, race. Authors whose arguments we will study and scrutinize include Plato, Hobbes, Locke, Rousseau, Marx, Mill, Wollstonecraft, Douglass, and Rawls, along with critics and commentators.  
Same as: ETHICSOC 121, PHIL 221

**PHIL 122. Hume. 4 Units.**

(Formerly 120/220; graduate students enroll in 222.) Hume's theoretical philosophy, in particular, skepticism and naturalism, the theory of ideas and belief, space and time, causation and necessity, induction and laws of nature, miracles, a priori reasoning, the external world, and the identity of the self.  
Same as: PHIL 222

**PHIL 123. Introduction to Chinese Philosophy. 4 Units.**

Same as: PHIL 223

**PHIL 124. Topics in Early Modern Philosophy. 4 Units.**

Philosophical views of the highly influential rationalist philosophers Benedict (or Baruch) Spinoza (1632-1677) and G. W. Leibniz (1646-1716). Topics to be treated include: the nature of God and the question of his providential care for human beings, the concept of substance and its extension, the ontological relation of finite beings to God, the mental and its relation to the corporeal, and the nature of human freedom.

**PHIL 125. Kant's First Critique. 4 Units.**

(Graduate students register for 225.) The founding work of Kant's critical philosophy emphasizing his contributions to metaphysics and epistemology. His attempts to limit metaphysics to the objects of experience. Prerequisite: course dealing with systematic issues in metaphysics or epistemology, or with the history of modern philosophy. Same as: PHIL 225

**PHIL 126B. Kant's Ethical Theory. 2-4 Units.**

(Graduate students register for 226B.) Kant's moral philosophy based primarily on the *Groundwork of Metaphysics of Morals*, *Critique of Practical Reason*, and *The Metaphysics of Morals*. Same as: PHIL 226B

**PHIL 127. Kant's Foundations of Morality, 2nd Critique. 4 Units.**

(Graduate students enroll in 227.) A study of Kant's ethical thought, focusing on *The Groundwork of the Metaphysics of Morals*, *The Critique of Practical Reason*, and *The Metaphysics of Morals*. Prerequisite: Phil. 2, Phil. 170, or equivalent (consult the instructor). Designed for undergraduate department majors and graduate students. Same as: PHIL 227

**PHIL 127A. Kant's Value Theory. 4 Units.**

(Graduate students register for 227A.) The role of autonomy, principled rational self-governance, in Kant's account of the norms to which human beings are answerable as moral agents, citizens, empirical inquirers, and religious believers. Relations between moral values (goodness, rightness) and aesthetic values (beauty, sublimity). Same as: PHIL 227A

**PHIL 127B. Kant's Anthropology and Philosophy of History. 4 Units.**

Kant's conception of anthropology or human nature, based on his philosophy of history, which influenced and anticipated 18th- and 19th-century philosophers of history such as Herder, Fichte, Hegel, and Marx. Texts include *Idea for a Universal History*, *Conjectural Beginning of Human History*, and *Anthropology from a Pragmatic Point of View*. Topics include: Kant's pragmatic approach to the study of human nature; the difficulty of human self knowledge; the role of regulative and teleological principles in studying human history; and Kant's theory of race. Same as: PHIL 227B

**PHIL 127M. Richard Rufus of Cornwall. 1-2 Unit.**

Metaphysics and Epistemology, readings from Rufus' newly translated *Contra Averroem & Speculum animae*. In these works, Rufus solves a problem for Aristotelian epistemology that was to bedevil later scolastics such as Thomas Aquinas. He also states for the first time a theory of individuation by form that was subsequently adopted by Duns Scotus. Though Scotus like Rufus preferred to speak of individual forms, the theory itself is often identified by a term very seldom used by Scotus, 'haecceitas' or thiness. Taught jointly by Rega Wood and Calvin Normore. Same as: PHIL 227M

**PHIL 127P. Kant's Practical Philosophy. 4 Units.**

For Kant, human agency is best understood in light of the fact that humans issue laws to themselves. His practical philosophy thus centers on the idea of autonomy—free, principled, rational self-governance. In this course, we'll consider his prolonged effort to work through this novel, powerful, and extremely influential idea.

**PHIL 128. Fichte's Ethics. 4 Units.**

(Graduate students register for 228.) The founder of the German Idealist movement who adopted but revised Kant's project of transcendental philosophy basing it on the principle of awareness of free self-activity. The awareness of other selves and of ethical relations to them as a necessary condition for self-awareness. His writings from 1793-98 emphasizing the place of intersubjectivity in his theory of experience. Same as: PHIL 228

**PHIL 130. Hegel. 4 Units.**

(Formerly 122/222; graduate students register for 230.) Introduction to Hegel's philosophy, emphasizing his moral and political philosophy, through study of his last major work (1821). May be repeated for credit. Prerequisite: course in the history of modern philosophy. Same as: PHIL 230

**PHIL 131W. Kant's Theory of Law and Justice. 1-2 Unit.**

This course will look at Kant's theory of right or law (Recht) and its implications for morality and politics. The topics we will discuss are: the difference between right and ethics in Kant's metaphysics of morals; the relation of law to property and morality; the moral obligations of politicians as holders of rightful authority; and the standards of right as they apply to international relations and war. Same as: PHIL 231W

**PHIL 132. Phenomenology: Merleau-Ponty. 4 Units.**

(Graduate students register for 232.) French philosopher Maurice Merleau-Ponty wrote that we are neither angels nor machines but living beings. In contrast to both a first person introspective analysis and the third person scientific approach, Merleau-Ponty aimed to describe the basic invariant structures of human life by using the phenomenological method. The result was a new concept of experience that is essentially embodied. In this class, you will learn about the phenomenological method and read Merleau-Ponty's now classic text *Phenomenology of Perception*. Prerequisite: one prior course in Philosophy, or permission of instructor. Same as: PHIL 232

**PHIL 132W. Mini Course: Topics in Kant's Ethics. 1-2 Unit.**

This mini-course will deal with several selected topics relating to Kant's ethics: (1) Kant's formulas of the moral law, their meaning and their relation to one another; (2) Kant's concept of imperfect (wide, meritorious) duties and its role in his ethical theory; (3) the place of feeling, emotion, desire and inclination, their relation to our empirical nature and to human reason, in Kant's moral psychology; and (4) the place of duties regarding animals and other non-human beings in Kant's ethical theory. There will be six sessions, each two hours in length. Either the instructor or one of the guest lecturers will be in charge of each session, which will consist in part of a presentation by the person in charge and partly of discussion. Instructor: Allen Wood (Indiana University/Stanford University); guest lecturers: Barbara Herman (UCLA), Janelle DeWitt (Indiana University). Course meets Monday, Tuesday, Wednesday, June 6, 7, 8, 2016. May be repeated for credit. Same as: PHIL 232W

**PHIL 133S. Heidegger and Mysticism. 4 Units.**

A close reading of Heidegger's *Being and Time* in light of the new paradigm for reading his work, as well as a study of his long-standing interest in mysticism and the question of the divine. Same as: RELIGST 181

**PHIL 133T. Atheism: Hegel to Heidegger. 5 Units.**

The radical changes in ideas of God between Hegel and Heidegger, arguing that their questions about theism and atheism are still pertinent today. Texts from Hegel, Feuerbach, Marx, Nietzsche, and Heidegger on God, history, and the social dimensions of human nature. N.B.: Class size limited. Apply early at [tsheehan@stanford.edu](mailto:tsheehan@stanford.edu). Same as: RELIGST 183

**PHIL 134. Phenomenology: Husserl. 4 Units.**

(Graduate students register for 234.) Neuroscience, psychology, linguistics, artificial intelligence, and other related fields face fundamental obstacles when they turn to the study of the mind. Can there be a rigorous science of us? German philosopher Edmund Husserl (1859-1938), founder of phenomenology, devised a method intended to disclose the basic structures of minds. In this class, we will read one of Husserl's major later works, *Cartesian Meditations*, as well as companion essays from both his time and ours. A guiding question for us will be how phenomenology is applied outside of philosophy, specifically, how has it influenced discussions of the mind in the sciences? Prerequisite: one prior course in philosophy, or permission of instructor. Same as: PHIL 234

**PHIL 134A. Phenomenology: Animals. 4 Units.**

Same as: PHIL 234A

**PHIL 135. Existentialism. 4 Units.**

Focus is on the existentialist preoccupation with human freedom. What constitutes authentic individuality? What is one's relation to the divine? How can one live a meaningful life? What is the significance of death? A rethinking of the traditional problem of freedom and determinism in readings from Rousseau, Kierkegaard, and Nietzsche, and the extension of these ideas by Sartre, Beauvoir, and Camus, including their social and political consequences in light of 20th-century fascism and feminism. Same as: PHIL 235

**PHIL 135X. Citizenship. 5 Units.**

This class begins from the core definition of citizenship as membership in a political community and explores the many debates about what that membership means. Who is (or ought to be) a citizen? Who gets to decide? What responsibilities come with citizenship? Is being a citizen analogous to being a friend, a family member, a business partner? How can citizenship be gained, and can it ever be lost? These debates figure in the earliest recorded political philosophy but also animate contemporary political debates. This class uses ancient, medieval, and modern texts to examine these questions and different answers given over time. We'll pay particular attention to understandings of democratic citizenship but look at non-democratic citizenship as well. Students will develop and defend their own views on these questions, using the class texts as foundations. No experience with political philosophy is required or expected, and students can expect to learn or hone the skills (writing / reading / analysis) of political philosophy. Same as: ETHICSOC 135, POLISCI 135

**PHIL 136. History of Analytic Philosophy. 4 Units.**

(Formerly 147/247; graduate students register for 236.) Theories of knowledge in Frege, Carnap, and Quine. Emphasis is on conceptions of analyticity and treatment of logic and mathematics. Prerequisite: 50 and one course numbered 150-165 or 181-90. Same as: PHIL 236

**PHIL 137. Wittgenstein. 4 Units.**

(Graduate students register for 237.) An exploration of Wittgenstein's changing views about meaning, mind, knowledge, and the nature of philosophical perplexity and philosophical insight, focusing on the *Tractatus Logico-Philosophicus* and *Philosophical Investigations*. Same as: PHIL 237

**PHIL 137X. Wittgenstein. 4 Units.**

An exploration of Wittgenstein's changing views about meaning, mind, knowledge, and the nature of philosophical perplexity and philosophical insight, focusing on the *Tractatus Logico-Philosophicus* and *Philosophical Investigations*. By permission of instructor only.

**PHIL 138. Recent European Philosophy: Between Nature and History. 4 Units.**

A critical introduction to the novel understandings of time, language, and cultural power developed by 20th-century continental thinkers, with close attention to work by Heidegger, Saussure, Benjamin, and Foucault. Same as: PHIL 238

**PHIL 142. Race, Justice, and Integration. 3 Units.**

Recent philosophical research on injustice, race, and the ideal of racial integration. Same as: AFRICAAM 241, EDUC 241, PHIL 242

**PHIL 143. Quine. 4 Units.**

(Formerly 183/283; graduate students register for 243.) The philosophy of Quine: meaning and communication; analyticity, modality, reference, and ontology; theory and evidence; naturalism; mind and the mental. Same as: PHIL 243

**PHIL 150. Mathematical Logic. 4 Units.**

An introduction to the concepts and techniques used in mathematical logic, focusing on propositional, modal, and predicate logic. Highlights connections with philosophy, mathematics, computer science, linguistics, and neighboring fields. Same as: PHIL 250

**PHIL 150E. Logic in Action: A New Introduction to Logic. 4 Units.**

A new introduction to logic, covering propositional, modal, and first-order logic, with special attention to major applications in describing information and information-driven action. Highlights connections with philosophy, mathematics, computer science, linguistics, and neighboring fields. Based on the open source course 'Logic in Action,' available online at <http://www.logicinaction.org/>. nFulfills the undergraduate philosophy logic requirement.

**PHIL 150X. Mathematical Logic. 2 Units.**

Equivalent to the second half of 150. Students attend the first meeting of 150 and rejoin the class on October 30. Prerequisite: CS 103A or X, or PHIL 50.

**PHIL 151. Metalogic. 4 Units.**

(Formerly 160A.) The syntax and semantics of sentential and first-order logic. Concepts of model theory. Gödel's completeness theorem and its consequences: the Löwenheim-Skolem theorem and the compactness theorem. Prerequisite: 150 or consent of instructor. Same as: PHIL 251

**PHIL 151A. Recursion Theory. 4 Units.**

Computable functions, Turing degrees, generalized computability and definability. "What does it mean for a function from the natural numbers to themselves to be computable?" and "How can noncomputable functions be classified into a hierarchy based on their level of noncomputability?". Theory of relative computability, reducibility notions and degree structures. Prerequisite is PHIL 150, or PHIL 151 or CS 103. Same as: PHIL 251A

**PHIL 152. Computability and Logic. 4 Units.**

Approaches to effective computation: recursive functions, register machines, and Turing machines. Proof of their equivalence, discussion of Church's thesis. Elementary recursion theory. These techniques used to prove Gödel's incompleteness theorem for arithmetic, whose technical and philosophical repercussions are surveyed. Prerequisite: 151. Same as: PHIL 252

**PHIL 153L. Computing Machines and Intelligence. 4 Units.**

In this course we will explore the central question of what intelligence is by adopting artificial intelligence research as a point of reference. Starting with ideas proposed by Alan Turing in his 1950 paper, we will see what the contemporary interpretations are for those questions, and learn what new questions new technologies have brought. Among the subtopics are: Is it possible for a computer to think? What is thought? Are we computers? Could machines feel emotions or be conscious? Can AI die? Is there a relation between AI and decidability? What is the relationship between AI and Neuroscience Research? nThis course is intended for students of different majors interested in learning how the researchers in AI understand today the concept of intelligent machine, and examine what are the philosophical problems associated with the concept of artificial intelligence. Same as: PHIL 253L

**PHIL 154. Modal Logic. 4 Units.**

(Graduate students register for 254.) Syntax and semantics of modal logic and its basic theory: including expressive power, axiomatic completeness, correspondence, and complexity. Applications to topics in philosophy, computer science, mathematics, linguistics, and game theory. Prerequisite: 150 or preferably 151. Same as: PHIL 254

**PHIL 155. Topics in Mathematical Logic: Non-Classical Logic. 4 Units.**

This year's topic is Non-Classical Logic. May be repeated for credit. Same as: PHIL 255

**PHIL 156A. Modal Logics - A Modern Perspective. 4 Units.**

Modal logic encompasses a rich variety of systems that have been used within philosophy to study such diverse topics as necessity and possibility, knowledge, time, action, and deontology. In recent years modal logic has also found applications outside of philosophy, in mathematics (the study of topology and formal provability) and in computational theory (including knowledge representation and software verification). This course will offer a modern approach to modal logic, covering the classical themes as well as cutting edge approaches and topics, such as hybrid logics and dynamic logics. Same as: PHIL 256A

**PHIL 157. Topics in Philosophy of Logic. 3 Units.**

(Graduate students register for 257.) Disputed foundational issues in logic; the question of what the subject matter and boundaries of logic are, such as whether what is called second-order logic should be counted as logic. What is the proper notion of logical consequence? May be repeated for credit. Pre- or corequisite: 151, or consent of instructor. Same as: PHIL 257

**PHIL 158. Topics in Logic: Ten Problems in Deontic Logic. 2 Units.**

As witnessed by the handbook of deontic logic and normative systems, the area of deontic logic is in flux. Traditional questions and logical methods of deontic logic are being supplemented by new questions and new techniques. This tutorial gives an introduction to the current discussion in deontic logic. In what sense are obligations different from norms? Jorgensen's dilemma, from preference based modal logic to the modern approach. How to reason about dilemmas, contrary-to-duty and defeasible norms? Distinguishing various kinds of defeasibility. How to relate various kinds of permissive and constitutive norms? Permissions as exceptions and prioritized norms. How do norms relate to other modalities like beliefs, desires, and intentions How do norms change? What is the role of time, action and games in deontic reasoning? For each problem, we discuss traditional as well as new research questions. We see the new questions as good questions for current research, in the sense that they point to modern theories and applications. We are especially interested in new questions that make older traditional questions obsolete in the sense that they are now addressed from a modern perspective, or in a more general setting. This mini-course will from the week of 15 April through the week of 13 May. Same as: PHIL 258

**PHIL 159. Non-Classical Logic. 4 Units.**

This course introduces non-classical extensions and alternatives to classical logic, and the philosophical debates surrounding them. Topics include modal logic (the logic of possibility and necessity), intuitionistic and many-valued logics (in which sentences may be neither true nor false, or both true and false), and relevant logic (which tries to refine the classical concept of entailment to capture the idea that the premises of arguments should be relevant to their conclusions). Students will learn tableau-style proof theories and Kripke frame semantics for a variety of non-classical logics, and will discuss adjacent philosophical issues, including the nature of necessity and possibility, the metaphysics of ordinary objects and fictional characters, the nature of truth, and the relationship between the world and the logical theories used to describe it. Same as: PHIL 259

**PHIL 160A. Newtonian Revolution. 4 Units.**

(Graduate students register for 260A.) 17th-century efforts in science including by Kepler, Galileo, Descartes, and Huygens, that formed the background for and posed the problems addressed in Newton's *Principia*. Same as: PHIL 260A

**PHIL 160B. Newtonian Revolution. 4 Units.**

(Graduate students register for 260B.) Newton's *Principia* in its historical context, emphasizing how it produced a revolution in the conduct of empirical research and in standards of evidence in science. Same as: PHIL 260B

**PHIL 162. Philosophy of Mathematics. 4 Units.**

Prerequisite: PHIL 150 or consent of instructor. Same as: PHIL 262

**PHIL 163. Significant Figures in Philosophy of Science: Einstein. 4 Units.**

(Graduate students register for 263.) The influences of Hertz, Boltzmann, Mach and Planck on the development of Einstein's philosophical views regarding the scope and limits of physical theory. The distinction between principle theories and constructive theories from Poincaré and Lorentz, to Einstein. The impact of special and general relativity on logical empiricism. How Einstein's views changed in response to two core challenges, the advent of quantum mechanics and his three-decades long failure to extend general relativity to a "theory of the total field". We conclude by considering the lasting impact of Einstein's philosophical views, and whether they can be assimilated to contemporary currents in philosophy of science. PREREQUISITES: No detailed knowledge of physics or mathematics is presumed. Some background in philosophy, natural science or mathematics will be helpful. Students will benefit from possession of a modicum of mathematical maturity (roughly equivalent to a familiarity with elementary single-variable calculus or the metatheory of first-order logic). Same as: PHIL 263

**PHIL 164. Central Topics in the Philosophy of Science: Theory and Evidence. 4 Units.**

(Graduate students register for 264.) Is reductionism opposed to emergence? Are they compatible? If so, how or in what sense? We consider methodological, epistemological, logical and metaphysical dimensions of contemporary discussions of reductionism and emergence in physics, in the sciences of complexity, and in philosophy of mind. Same as: PHIL 264

**PHIL 164A. Central Topics in Philosophy of Science: Causation. 4 Units.**

(Graduate Students register for 264A.) Establishing causes in science, engineering, and medicine versus establishing them in Anglo-American law, considered in the context of Hume and Mill on causation. May be repeated for credit. Same as: PHIL 264A

**PHIL 165. Philosophy of Physics: Space and Time. 4 Units.**

Graduate students register for 265. PREREQUISITES: No detailed knowledge of quantum physics or advanced mathematics is presumed. Some background in philosophy, natural science or mathematics will be helpful. Students will benefit from possession of a modicum of mathematical maturity (roughly equivalent to a familiarity with elementary single-variable calculus or the metatheory of first-order logic). Same as: PHIL 265

**PHIL 166. Probability: Ten Great Ideas About Chance. 4 Units.**

Foundational approaches to thinking about chance in matters such as gambling, the law, and everyday affairs. Topics include: chance and decisions; the mathematics of chance; frequencies, symmetry, and chance; Bayes great idea; chance and psychology; misuses of chance; and harnessing chance. Emphasis is on the philosophical underpinnings and problems. Prerequisite: exposure to probability or a first course in statistics at the level of STATS 60 or 116. Same as: PHIL 266, STATS 167, STATS 267

**PHIL 166A. Foundations of Quantum Mechanics. 4 Units.**

This seminar will concentrate on a variety of probability questions that arise in quantum mechanics, including some from recent experiments. Negative probabilities and nonmonotonic upper probabilities will be emphasized.

Same as: PHIL 266A

**PHIL 167A. Philosophy of Biology. 4 Units.**

(Graduate students register for 267A.) Evolutionary theory and in particular, on characterizing natural selection and how it operates. We examine debates about fitness, whether selection is a cause or force, the levels at which selection operates, and whether cultural evolution is a Darwinian process. Prerequisites: one PHIL course and either one BIO course or Human Biology core; or equivalent with consent of instructor.

Same as: PHIL 267A

**PHIL 167B. Philosophy, Biology, and Behavior. 4 Units.**

(Graduate Students register for 267B) Philosophical study of key theoretical ideas in biology as deployed in the study of behavior. Topics to include genetic, neurobiological, ecological approaches to behavior; the classification and measurement of behaviors: reductionism, determinism, interactionism. Prerequisites: one PHIL course and either one BIO course or Human Biology core; or equivalent with consent of instructor.

Same as: PHIL 267B

**PHIL 167C. Associative Theories of Mind and Brain. 4 Units.**

After a historical survey of associative theories from Hume to William James, current versions will be analyzed including the important early ideas of Karl Lashley. Emphasis will be on the computational power of associative networks and their realization in the brain.

Same as: PHIL 267C

**PHIL 167D. Philosophy of Neuroscience. 4 Units.**

How can we explain the mind? With approaches ranging from computational models to cellular-level characterizations of neural responses to the characterization of behavior, neuroscience aims to explain how we see, think, decide, and even feel. While these approaches have been highly successful in answering some kinds of questions, they have resulted in surprisingly little progress in others. We'll look at the relationships between the neuroscientific enterprise, philosophical investigations of the nature of the mind, and our everyday experiences as creatures with minds. Prerequisite: PHIL 80. (Not open to freshmen.)

Same as: PHIL 267D, SYMSYS 167D

**PHIL 167E. Topics in Philosophy of Neuroscience. 4 Units.**

Same as: PHIL 267E

**PHIL 167M. Evolutionary Contingency. 4 Units.**

This course explores evolutionary contingency; the role of dependency relations and chance in the history of life. Topics to be explored will include some work by Stephen Jay Gould in addition to philosophical debates concerning modal and process-based approaches to chance in evolution. Our investigation of contingency will be set against background issues concerning evolutionary convergences, inevitability, panslectionism, (in)determinism, and the usefulness of narrative explanations in this context.

Same as: PHIL 267M

**PHIL 168M. Biological Individuality. 4 Units.**

Our intuitions about the nature of organisms and of individuals are challenged by numerous puzzle cases in recent biological science. The nature of individuals is of long-standing interest in philosophy (as well as in different branches of the sciences). However, ideas of biological individuality have been challenged by developments in a variety of subfields of biology, and related areas including, for example, evolutionary biology, developmental biology, microbiology, and immunology. These challenges invite us to present a traditional philosophical thread discussion with new and exciting puzzles. In this course, we will read and discuss papers and book excerpts from both historical and contemporary authors working on biological individuality, which is often spearheaded by the use of case studies. The course will begin with a select history of how the particular problem(s) of biological individuality developed. Having established a shared understanding of the range of questions and perspectives available, students will gain a common language to communicate about this topic with those working in other fields. A background in biology is not necessary to take this course, and we will only visit traditional philosophical conceptions of individuality insofar as they are illuminating for the cases and readings we cover. Students are welcome from the humanities and sciences alike with the opportunity to come together over a philosophical topic that has consequences both within philosophy and beyond.

Same as: PHIL 268M

**PHIL 169. Evolution of the Social Contract. 4 Units.**

Explore naturalizing the social contract. Classroom presentations and term papers. nTexts: Binmore - Natural Justicen Skyrms - Evolution of the Social Contract.

Same as: PHIL 269

**PHIL 169M. Introduction to Eighteenth-Century Philosophy. 4 Units.**

This course is an exploration of the eighteenth-century landscape of ideas starting with the scientific origin of the Enlightenment in Western Europe and the philosophical worldviews that it generated. The main topics are philosophy and natural science, reason and education. nThe main goal is to discern and evaluate models of engagement arising from new alternatives provided by natural philosophy. Natural philosophers, for instance, developed a new mode of engagement: both with the natural world, by developing new mathematical tools and experiments, but also with each other, by the rising of scientific societies and the Republic of Letters. The meaning of a `philosopher¿ also changed: from a solitary thinker to one engaged with the society. Finally, writers in general became more directly engaged with their (ever increasing) audience due to the rise of printing presses, the reactions to censorship, the expansion of societies, salons, and coffee shops.

Same as: PHIL 269M

**PHIL 170. Ethical Theory. 4 Units.**

This course explores some major topics/themes in ethical theory from the middle of the 20th century through the present. We'll read philosophy by John Rawls, Thomas Nagel, Bernard Williams, Christine Korsgaard, G.E.M. Anscombe, Phila Foot, and others. Substantial background in moral philosophy will be assumed. Students should have completed Philosophy 2 (or its equivalent ¿ if you have questions, please contact the instructor).

Same as: ETHICSOC 170, PHIL 270

**PHIL 170B. Metaphor. 4 Units.**

In metaphor we think and talk about two things at once: two different subject matters are mingled to rich and unpredictable effect. A close critical study of the main modern accounts of metaphor's nature and interest, drawing on the work of writers, linguists, philosophers, and literary critics. Attention to how understanding, appreciation, and pleasure connect with one another in the experience of metaphor. Consideration of the possibility that metaphor or something very like it occurs in nonverbal media: gesture, dance, painting, music.

Same as: PHIL 270B

**PHIL 170D. Trust and Trustworthiness. 4 Units.**

An exploration of the place of interpersonal trust in ethical thought. What is it to trust another person? How is trusting related to, though different from, other attitudes we sometimes bear towards others (e.g. justified beliefs we form about others and their conduct; ethically significant expectations we have of others, etc.)? What is involved in acquiring/possessing the virtue of trustworthiness? How should trust (and trustworthiness) figure in our thinking about important ethical activities, for example promising, friendship, or the practice of politics?. Same as: PHIL 270D

**PHIL 171. Justice. 4-5 Units.**

In this course, we explore three sets of questions relating to justice and the meaning of a just society: (1) Liberty: What is liberty, and why is it important? Which liberties must a just society protect? (2) Equality: What is equality, and why is it important? What sorts of equality should a just society ensure? (3) Reconciliation: Are liberty and equality in conflict? If so, how should we respond to the conflict between them? We approach these topics by examining competing theories of justice including utilitarianism, libertarianism/classical liberalism, and egalitarian liberalism. The class also serves as an introduction to how to do political philosophy, and students approaching these topics for the first time are welcome. Political Science majors taking this course to fulfill the WIM requirement should enroll in POLISCI 103.

Same as: ETHICSOC 171, POLISCI 103, POLISCI 336S, PUBLPOL 103C

**PHIL 171P. 20th Century Political Theory: Liberalism and its Critics. 5 Units.**

In this course, students learn and engage with the debates that have animated political theory since the early 20th century. What is the proper relationship between the individual, the community, and the state? Are liberty and equality in conflict, and, if so, which should take priority? What does justice mean in a large and diverse modern society? The subtitle of the course, borrowed from a book by Michael Sandel, is "Liberalism and its Critics" because the questions we discuss in this class center on the meaning of, and alternatives to, the liberal idea that the basic goal of society should be the protection of individual rights. Readings include selections from works by John Rawls, Hannah Arendt, Robert Nozick, Michael Sandel, Iris Marion Young, and Martha Nussbaum. No prior experience with political theory is necessary.

Same as: ETHICSOC 130, POLISCI 130

**PHIL 172. History of Modern Moral Philosophy. 4 Units.**

prerequisites: Phil 2 and Phil 80. Grads enroll in 272.

Same as: ETHICSOC 172, PHIL 272

**PHIL 172B. Recent Ethical Theory: Moral Obligation. 4 Units.**

Some moral obligations are "relational," "directional," or "bipolar" in structure: in promising you to act in a certain way, for example, I incur an obligation to you to so act and you acquire a corresponding claim or right against me that I so act. This entails that if I violate my obligation to you, I will not merely be doing something that is morally wrong, but will be wronging you in particular. What does explain this? Do all moral obligations have this structure? We will discuss how different moral theories (consequentialist, deontological, contractualist) try to account for such obligations. Readings include Adams, Anscombe, Darwall, Feinberg, Hart, Parfit, Raz, Scanlon, Skorupski, Thompson, Thomson, Wallace, and Wolf.

Same as: PHIL 272B

**PHIL 172C. The Ethics of Care. 4 Units.**

Since the 1970s, a number of feminists, socialists, and virtue theorists have directed their attention to the importance of care in practical philosophy. In this class, we will focus on the ambition to employ the notion of care in systematic political ethics. We will address the relationship between care and integrity, care and community, care and justice, and the role of care in thinking about the ethics of economics. Students will be evaluated on the basis of three essays. There will be no final exam. All readings will be available online; no books required.

Same as: ETHICSOC 172C

**PHIL 172D. Bernard Williams. 4 Units.**

An exploration of some central themes from the work of Bernard Williams. Particular attention will be paid to his discussion of the character and identity of the self, his sustained critique of morality and moral philosophy. We will also read several of Williams's interlocutors, including Nagel, Parfit, Korsgaard, and Herman.

Same as: PHIL 272D

**PHIL 172N. Prudence and Morality. 4 Units.**

We sometimes think we should do something just because it will benefit us in the future, even though we don't particularly feel like doing it now (e.g. we exercise, go to the dentist for a check-up, or set aside money for retirement). And we sometimes think we should do something for the sake of another person, even when it is inconvenient, costly, or unpleasant (e.g. we stop to help a stranded motorist, donate to charity, or tell someone an embarrassing truth rather than a face-saving lie). When we do the former, we act prudently. When we do the latter, we act morally. This course explores the debate among philosophers about the source of our reasons for acting prudently and morally. Some argue that our reasons to be prudent and moral stem directly from the fact that we are rational & that it is contrary to reason to ignore our own future interests, or the interests of other people. Others disagree, arguing that the source of these reasons must lie elsewhere. Course readings will include work by Thomas Nagel, Bernard Williams, Christine Korsgaard, Derek Parfit, Philippa Foot, and others.

Same as: PHIL 272N

**PHIL 172V. Virtue Ethics. 4 Units.**

In recent years virtue ethics has emerged as a challenger to Kantian and utilitarian moral theories. In this course, we shall examine some of the leading contemporary virtue theorists and their critics. We shall consider how to define the virtues, the relation between virtue and right action and action guidance, the relation between virtue and happiness and criticisms made of virtue theory based on contemporary psychology. Authors to be read include GEM Anscombe, Julia Annas, John Doris, Philippa Foot, Gilbert Harman, Tom Hurka, Rosalind Hursthouse, Michael Slote, Christine Swanton and Bernard Williams.

Same as: PHIL 272V

**PHIL 173B. Metaethics. 4 Units.**

This is an intensive, undergraduate-only introduction to, and survey of, contemporary metaethics. Can moral and ethical values be justified or is it just a matter of opinion? Is there a difference between facts and values? Are there any moral truths? Does it matter if there are not? Focus is not on which things or actions are valuable or morally right, but what is value or rightness itself. Prerequisites: 80, 181 and one ethics course.

**PHIL 173W. Aesthetics. 4 Units.**

This course will investigate a cluster of varied but related philosophical issues concerning the arts - music, painting, literature, poetry, photography, theater, film, etc. - issues most of which are, at the same time, problems in philosophy of mind or language, value theory, or epistemology. We will address questions like the following (though probably not all of them): What, if anything, is distinctive about art and aesthetic experience?, What is aesthetic value, and how do aesthetic values relate to and interact with moral values and values of other kinds?, What is fiction and why are people interested in it?, In what ways are works of art expressive of feelings or emotions? What similarities and differences are there in the expressive qualities of music, literature, painting, poetry? How might we learn from works of art of one or another kind, and how might they work to change people's perspectives or attitudes?, In what ways do artworks serve as vehicles of communication? Are the values of works of art fundamentally different from those of beautiful natural objects? Along the way, we will bump into more specific questions such as: Why and in what ways is photography more (or less) 'realistic' than painting and drawing, or more or less revealing of reality? Does (instrumental) music have cognitive or semantic content? Is music representational in anything like the ways literature and figurative painting are?, Do all literary works have narrators? Is there ever (or always?) anything like narrators in paintings, films, music? Prerequisite: One course in philosophy, or permission of the instructor.

Same as: PHIL 273W

**PHIL 174. Freedom and the Practical Standpoint. 4 Units.**

(Graduate students register for 274.) Confronted with the question of how to act, people think of themselves as freely determining their own conduct. Natural science poses a challenge to this by explaining all events, including human actions, in terms of causal processes. Are people justified in thinking of themselves as free? Major philosophical approaches to this question: incompatibilism, compatibilism, and the two-standpoint view.

Same as: PHIL 274

**PHIL 174B. Universal Basic Income: the philosophy behind the proposal. 3 Units.**

Universal basic income (or UBI) is a regular cash allowance given to all members of a community without means test, regardless of personal desert, and with no strings attached. Once a utopian proposal, the policy is now discussed and piloted throughout the world. The growth of income and wealth inequalities, the precariousness of labor, and the persistence of abject poverty have all been important drivers of renewed interest in UBI in the United States. But it is without a doubt the fear that automation may displace workers from the labor market at unprecedented rates that explains the revival of the policy in recent years, including by many in or around Silicon Valley. Among the various objections to the proposal, one concerns its moral adequacy: Isn't it fundamentally unjust to give cash to all indiscriminately rather than to those who need it and deserve it? Over the years, a variety of scholars have defended the policy on moral grounds, arguing that UBI is a tool of equality, liberal freedom, republican freedom, gender equity, or racial equity. Many others have attacked UBI on those very same grounds, making the case that alternative policy proposals like the job guarantee, means-tested benefits, conditional benefits, or reparations should be preferred. Students will learn a great deal about political theory and ethics in general but always through the specific angle of the policy proposal, and they will become experts on the philosophy, politics and economics of UBI. The seminar is open to undergraduate and graduate students in all departments. There are no pre-requisites.

Same as: ETHICSOC 174B, ETHICSOC 274B, PHIL 274B, POLISCI 134E, POLISCI 338

**PHIL 174C. On What Is Intolerable. 4 Units.**

Moral and political philosophy often focuses on ideals we should aspire to and principles we should follow. Yet individuals and societies almost invariably fall short of these ideals and principles. Unless you are a fundamentalist or a relentless perfectionist, you tolerate these failures. That is, you tolerate them to a point. This point will be the topic of our course: how badly may we fail? How far short of the ideal is too far? We will be concerned with that which is not merely bad, unjustified, wrong, or unjust, but which is intolerably so. Examples include: intolerable injustice, rotten compromises, unconscionable contracts, dirty hands, unjust wars, personal failures, grief, desperation, betrayal, and humiliation. Just as important, we will ask: how should we respond to the intolerable? Should intolerably unjust political institutions be met with disobedience, or perhaps rebellion? When we emerge from grief to continue with our lives, do we thereby accept our loss as tolerable? Can we ever forgive without forgetting the severity of the wrong done to us and the harm we suffered? We will draw on thinkers such as Kierkegaard, Nietzsche, Du Bois, and Baldwin, as well as contemporary moral and political philosophers, such as John Rawls, Thomas Nagel, Bernard Williams, Alexander Nehamas, Jonathan Lear, and others.

Same as: PHIL 274C

**PHIL 174D. Moral Luck. 4 Units.**

We draw a fundamental distinction between what a person voluntarily does, and what is beyond her control. Such a distinction seems central to how we think about what it is to justify our actions (whether to ourselves or to one another), as well as to our practice of holding one another morally responsible for what we do. Yet under pressure, this distinction can appear to collapse & we find that we cannot successfully disentangle what a person controls from what she does not when she acts. This course examines this problem in depth, and considers how we might respond in the face of it: Is it really a problem? If so, does it threaten our moral practices? How should it influence the way in which we make choices, or the way we understand those choices once we've made them?

Same as: PHIL 274D

**PHIL 174E. Egalitarianism: A course on the history and theory of egalitarianism and anti-egalitarianism. 4 Units.**

Egalitarianism is a conception of justice that takes the value of equality to be of primary political and moral importance. There are many different ways to be an egalitarian - it all depends on what we take to be the currency of egalitarian justice. Are we trying to equalize basic rights and liberties, or resources, opportunities, positions, status, respect, welfare, or capabilities? Is equality really what we should try to achieve in a just society? Or should we just make sure everyone has enough? Why do egalitarians think that such society would still be unjust; and how do they proceed to argue for equality? This class will introduce students to egalitarian and anti-egalitarian thought by looking both at the history of egalitarian thinking and at contemporary accounts in defense of equality. It will provide an in depth introduction to the concepts that are used when inequalities are discussed by philosophers, economists, scientists and politicians. The class will attest of the varieties of approaches and perspectives to equality. For instance, we will learn from the 19th century debate on racial inequalities to understand how anti-egalitarian discourses are constructed; we will look into Rousseau's conception of social equality in the Second Discourse and the Social Contract; and we will engage with contemporary egalitarian theories by studying Rawlsian and post-Rawlsian forms of egalitarianism.

Same as: ETHICSOC 174E, PHIL 274E, POLISCI 138E

**PHIL 174L. Betrayal and Loyalty, Treason and Trust. 2 Units.**

The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one's religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.

Same as: ETHICSOC 174L, ETHICSOC 274L, PHIL 274L

**PHIL 175. Philosophy of Law. 4 Units.**

This course will explore foundational issues about the nature of law and its relation to morality, and about legal responsibility and criminal punishment. Prerequisite: graduate student standing in philosophy or, for others, prior course work in philosophy that includes Philosophy 80.

Same as: ETHICSOC 175B, PHIL 275

**PHIL 175A. Ethics and Politics of Public Service. 3-5 Units.**

Ethical and political questions in public service work, including volunteering, service learning, humanitarian assistance, and public service professions such as medicine and teaching. Motives and outcomes in service work. Connections between service work and justice. Is mandatory service an oxymoron? History of public service in the U.S. Issues in crosscultural service work. Integration with the Haas Center for Public Service to connect service activities and public service aspirations with academic experiences at Stanford.

Same as: CSRE 178, ETHICSOC 133, PHIL 275A, POLISCI 133, PUBLPOL 103D, URBANST 122

**PHIL 175B. Philosophy of Public Policy. 4 Units.**

From healthcare to voting reforms, social protection and educational policies, public policies are underpinned by moral values. When we debate those policies, we typically appeal to values like justice, fairness, equality, freedom, privacy, and safety. A proper understanding of those values, what they mean, how they may conflict, and how they can be weighed against each other is essential to developing a competent and critical eye on our complex political world. We will ask questions such as: Is compulsory voting justified? Should children have the right to vote? Is affirmative action just? What is wrong with racial profiling? What are the duties of citizens of affluent countries towards migrants? Do we have a right to privacy? Is giving cash to all unconditionally fair? This class will introduce students to a number of methods and frameworks coming out of ethics and political philosophy and will give students a lot of time to practice ethically informed debates on public policies. At the end of this class, students should have the skills to critically examine a wide range of diverse policy proposals from the perspective of ethics, moral and political philosophy. There are no prerequisites. Undergraduates and graduates from all departments are welcome to attend.

Same as: ETHICSOC 175X, PHIL 275B, POLISCI 135E, POLISCI 235E, PUBLPOL 177

**PHIL 175D. Capitalism and Virtue. 4 Units.**

This class addresses the ethics of production and consumption. We start by introducing the basic concepts for studying the ethics of market participation & property rights, prices, efficiency, means of production, etc, as well as some more theoretical issues: invisible hand explanations, Hayek's knowledge problem, the basic welfare theorems. Then we will address questions such as the following: Does market participation encourage vice? Virtue? Alienation? Exploitation? How should we think about virtue if profit-maximising behaviour is in everyone's interest? How should we weigh the promotion of vice against the promotion of benefits? Should there be 'social spheres' that are isolated from market transactions? What is the broader relationship between the ethics of markets and distributive justice?.

Same as: PHIL 275D

**PHIL 175M. Two Ethical Theories and Being a Person. 4 Units.**

The distinction between the ethics of being a person and the ethics of rules as opposed to the distinction between Kantian ethics and utilitarianism or consequentialism consequentialism. Comparison of these two types of ethics with respect to their relationship to agency and being a good person. Relations between Western ethics and those of other continents.

Same as: PHIL 275M

**PHIL 175P. Philosophy of Law and Conceptions of Agency. 4 Units.**

In this course we will explore the connections between recent work in philosophy of law and philosophy of action. Current philosophy of law draws on philosophy of action. One example is the work of Scott Shapiro, who interprets legal activity as a form of social planning that enables citizens to coordinate their activities as agents. We will consider what normative requirements are necessary to make citizens self-legislating autonomous agents. Are formal requirements like consistency and coherence sufficient, or does law have to meet substantial normative and moral requirements? We will also discuss whether the deficiency of 'evil legal systems' can be explained in terms of agency. Can distorted legal system provide agents a coherent form of self-understanding? We will explore these questions through readings by Scott Shapiro, Ronald Dworkin, Lon F. Fuller, David Dyzenhaus, Kristen Rundle, Michael Bratman, David Velleman, and Christine Korsgaard.

Same as: PHIL 275P

**PHIL 175W. Philosophy of Law: Protest, Punishment, and Racial Justice. 4 Units.**

In this course, we will examine some of the central questions in philosophy of law, including: What is law? What gives law its authority? Must we obey the law? If so, when and why? How should we understand and respond to unjust laws? When is civil disobedience morally permissible? Is civil disobedience ever morally required? What is punishment for? What are prisons for? What is the case for reparations?.

Same as: CSRE 175W, ETHICSOC 175W, PHIL 275W

**PHIL 176. Political Philosophy: The Social Contract Tradition. 4 Units.**

(Graduate students register for 276.) What makes political institutions legitimate? What makes them just? When do citizens have a right to revolt against those who rule over them? Which of our fellow citizens must we tolerate? Surprisingly, the answers given by some of the most prominent modern philosophers turn on the idea of a social contract. We will focus on the work of Hobbes, Locke, Rousseau, and Rawls.

Same as: ETHICSOC 176, PHIL 276, POLISCI 137A, POLISCI 337A

**PHIL 176A. Classical Seminar: Origins of Political Thought. 3-5 Units.**

Political philosophy in classical antiquity, centered on reading canonical works of Thucydides, Plato, Aristotle against other texts and against the political and historical background. Topics include: interdependence, legitimacy, justice; political obligation, citizenship, and leadership; origins and development of democracy; law, civic strife, and constitutional change.

Same as: CLASSICS 181, CLASSICS 381, ETHICSOC 130A, PHIL 276A, POLISCI 230A, POLISCI 330A

**PHIL 176B. The Economic Individual in the Behavioral Sciences. 4 Units.**  
(Graduate students register for 276B.).  
Same as: PHIL 276B

**PHIL 176P. Democratic Theory. 5 Units.**

Most people agree that democracy is a good thing, but do we agree on what democracy is? This course will examine the concept of democracy in political philosophy. We will address the following questions: What reason(s), if any, do we have for valuing democracy? What does it mean to treat people as political equals? When does a group of individuals constitute "a people," and how can a people make genuinely collective decisions? Can democracy really be compatible with social inequality? With an entrenched constitution? With representation?  
Same as: ETHICSOC 234, POLISCI 234

**PHIL 177B. EMOTIONS: MORALITY AND LAW. 2 Units.**

If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as: guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul's contrast between law and love, or Nietzsche's idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.  
Same as: ETHICSOC 202, ETHICSOC 302, PHIL 277B

**PHIL 177C. Ethics of Climate Change. 4 Units.**

Climate change is an ethical failure. When we cause greenhouse gas to be emitted for our own benefit, the gas spreads around the world and does harm everywhere. Many of those who are harmed emit very little greenhouse gas themselves. When some people harm others for their own benefit, something is morally wrong. Specifically, there is an injustice. One of the ethical problems raised by climate change is how to rectify this injustice. Climate change also raises a different range of ethical questions, which may be classified as questions of value. For example, in making decisions, how should the distant future be valued in comparison with the present and how should we take account of the great loss of human life that climate change will cause? This course investigates the issues of justice and the issues of value. It considers the moral demands that climate change puts both on private individuals and on public institutions. Because the effects of climate change are so widespread and so complex, the methods of economics can be useful in putting ethical principles into effect. The course will therefore assess some of these methods.  
Same as: PHIL 277C

**PHIL 177W. Human Rights. 4 Units.**

In this course we will think critically about human rights by evaluating complex moral situations and weighing powerful but opposed arguments. In our discussions we will explore a variety of alleged human rights and ask: Which of these is really a human right? What could the justification of human rights be? If some right is a real human right, what exactly does it require of us and others? Are there really any human rights at all, or are human rights just another means for Western societies to impose their way of life on the rest of the world? What is a human right? Case studies will include the death penalty, democratic participation, gay rights and duties of corporations to respect human rights.  
Same as: PHIL 277W

**PHIL 178. Ethics in Society Honors Seminar. 4 Units.**

For students planning honors in Ethics in Society. Methods of research. Students present issues of public and personal morality; topics chosen with advice of instructor.  
Same as: ETHICSOC 190

**PHIL 178M. Introduction to Environmental Ethics. 4-5 Units.**

How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.  
Same as: ETHICSOC 178M, ETHICSOC 278M, PHIL 278M, POLISCI 134L

**PHIL 179A. Feminist and Queer Theories and Methods Across the Disciplines. 2-5 Units.**

(Graduate Students register for PHIL 279A or FEMGEN 203) This course is an opportunity to explore the difference feminist and queer perspectives make in creative arts, humanities, and social science research. Prerequisites: Feminist Studies 101 or equivalent with consent of instructor. NOTE: This course must be taken for a letter grade and a minimum of 3 units to be eligible for WAYS credit. The 2 unit option is for graduate students only.  
Same as: FEMGEN 103, FEMGEN 203, PHIL 279A

**PHIL 179S. Moral Psychology, Reasons for Action, and Moral Theory. 4 Units.**

What sorts of considerations does an ethical agent take to be good reasons for action? Work in moral psychology to illuminate the theory of practical reasons, and the theory of practical reasons to test the prospects for systematic moral theory. Can any systematic moral theory be reconciled with the moral psychology of ordinary, morally respectable agents? Reading include Bernard Williams, Rosalind Hursthouse, Peter Railton, T.M. Scanlon, and Barbara Herman.  
Same as: PHIL 279S

**PHIL 179W. Du Bois and Democracy. 4 Units.**

In this course, we will work together to develop a detailed and comprehensive understanding of the political philosophy of W. E. B. Du Bois, giving special attention to the development of his democratic theory. We will do so by reading a number of key texts by Du Bois as well as contemporary scholarship from philosophy and cognate fields.  
Same as: CSRE 179W, ETHICSOC 179W, PHIL 279W

**PHIL 180. Metaphysics. 4 Units.**

This is an undergraduate only class. Intensive introduction to core topics in contemporary metaphysics. What is the fundamental structure of reality? Is it objective? How can there be truths about what is possible or necessary, if only the actual exists? Do we have free will? What is it for an event to be determined by its causes? Is the only thing that exists the current instance of time? Is the world purely physical? Does science answer all of these questions? Prerequisites: 1, 80 and background in logic.

**PHIL 180A. Realism, Anti-Realism, Irrationalism, Quasi-Realism. 4 Units.**

Realism and its opponents as options across a variety of different domains: natural science, mathematics, ethics, and aesthetics. Clarify the various conceptions that fall under these terms and outline the reasons for and against adopting realism for the various domains. Highlight the general issues involved. Prerequisites: 80, 181.  
Same as: PHIL 280A

**PHIL 181. Philosophy of Language. 4 Units.**

The study of conceptual questions about language as a focus of contemporary philosophy for its inherent interest and because philosophers see questions about language as behind perennial questions in other areas of philosophy including epistemology, philosophy of science, metaphysics, and ethics. Key concepts and debates about the notions of meaning, truth, reference, and language use, with relations to psycholinguistics and formal semantics. Readings from philosophers such as Frege, Russell, Wittgenstein, Grice, and Kripke. Prerequisites: 80 and background in logic.

Same as: PHIL 281

**PHIL 181B. Topics in Philosophy of Language. 4 Units.**

This course builds on the material of 181/281, focusing on debates and developments in the pragmatics of conversation, the semantics/pragmatics distinction, the contextuality of meaning, the nature of truth and its connection to meaning, and the workings of particular linguistic constructions of special philosophical relevance. Students who have not taken 181/281 should seek the instructor's advice as to whether they have sufficient background.

Same as: PHIL 281B

**PHIL 182. Advanced Philosophy of Language. 4 Units.**

Same as: PHIL 282

**PHIL 182A. Naturalizing Representation. 4 Units.**

Notions of meaning and representation are ubiquitous in how we conceive of our mental lives. Intentionality is one of the marks of the mental – but it's not clear how these semantic notions can fit into our understanding of the natural world. In this class we'll discuss attempts to naturalize semantic notions, for example by appeal to informational or functional concepts. We'll read works by Dretske, Millikan, Skyrms, and others in evaluating this project. Prerequisite: PHIL 80 or consent of instructor.

Same as: PHIL 282A

**PHIL 182B. Naturalizing Content. 4 Units.**

Meaning is mysterious. Right now you are looking at funny marks on a screen. Somehow, these marks are conveying to you information about a class that will be offered at Stanford during the winter quarter 2020. But how is this happening? These marks surely have no natural connection to the future class. They aren't like the footprints of a tiger, for example. Additionally, thousands of times a day, you manage to gain information about all manner of subjects by hearing strange sounds that have no natural connection to the subject matter. The sounds aren't like the bark of a dog, for example. You also manage to think about things that aren't in front of you, as when you think of a Hippo wearing a fedora. Yet activity in your brain has no natural connection to Hippos in fedoras (we presume). This class will investigate how it is that sounds, marks, and mental states manage to have semantic content. In other words, we will discuss attempts to solve the mystery of meaning, in all of its forms. The class is open to all graduate students in philosophy. Undergraduates who have not taken Phil 80 and at least one upper level philosophy class must receive permission to enroll.

Same as: PHIL 282B

**PHIL 182H. Truth. 4 Units.**

Philosophical debates about the place in human lives and the value to human beings of truth and its pursuit. The nature and significance of truth-involving virtues such as accuracy, sincerity, and candor. Prerequisite PHIL 80 or permission of the instructor.

Same as: PHIL 282H

**PHIL 183. Self-knowledge and Metacognition. 4 Units.**

The course will be divided into two parts. In the first, we will survey the dominant models of how we come to know our own mental states. Among the issues we will explore will be our ways of discovering and coming to terms with "implicit" attitudes (e.g. biases), and the role of expression (e.g. verbal expression) in coming to know such attitudes. In the second part of the course, we will investigate the broader set of capacities by which we monitor and regulate our own cognitive processes, while paying special attention to the role of feelings (e.g. of knowing, fluency, fit) in the exercise of these capacities.

Same as: PHIL 283

**PHIL 184. Topics in Epistemology. 4 Units.**

Same as: PHIL 284

**PHIL 184B. Formal Epistemology. 4 Units.**

Grads enroll in 284B. Prerequisite: PHIL 80.

Same as: PHIL 284B

**PHIL 184M. Topics in the Theory of Justification. 4 Units.**

graduate seminar. Prerequisite: PHIL 80.

Same as: PHIL 284M

**PHIL 185. Special Topics in Epistemology: Testimony in science and everyday life. 4 Units.**

Much of what we know, we know by relying on the testimony of other individuals, groups, traditional news media or social media. The course explores varieties of testimonial knowledge which arise from relaxed everyday testimony ('the coffee machine is broken') and from scientific expert testimony ('Venus is larger than Mars'). The course also touches on issues concerning testimonial injustice – the type of injustice that occurs when someone is wronged in their capacity as a testifier – for example, when their testimony is unjustly devaluated. Finally, we will consider whether philosophical theorizing about testimony may shed light on obstacles for science communication about divisive issues such as vaccines, climate science etc. Thus, the course is organized around three interrelated themes: 1: Foundational questions, 2: Testimonial injustice and 3: Scientific testimony. Overall, then, the course connects foundational work in epistemology and philosophy of science to some pertinent ethical and political problems.

Same as: PHIL 285

**PHIL 185B. Philosophy of Perception. 4 Units.**

The nature of perceptual experience and the role it plays in securing empirical knowledge. Focus will be on what is sometimes called "the problem of perception": the question of how perception could provide us with direct awareness of the surrounding environment given the possibility of illusions or hallucinations. Topics, include the relationship between perception and belief, the nature of perceptual phenomenology, whether or not perceptual experiences are representational states, and the philosophical relevance of empirical research on perception.

Same as: PHIL 285B

**PHIL 185W. Metaontology. 4 Units.**

Do existence questions have (determinate) answers? How should ontological commitment be understood? This class will discuss these and other questions in the metatheory of ontology. Specific topics will include: naturalness, metaphysical structure, grounding, and quantifier variance. Some familiarity with standard metaphysical and ontological debates will be assumed.

Same as: PHIL 285W

**PHIL 186. Philosophy of Mind. 4 Units.**

(Graduate students register for 286.) This is an advanced introduction to core topics in the philosophy of mind. Prerequisite: PHIL 80.

Same as: PHIL 286

**PHIL 186A. Self-fashioning. 3 Units.**

This undergraduate and graduate seminar will examine philosophical and psychological literature relevant to self-fashioning. Meetings will be discussion oriented, and each meeting will focus on a different question of theoretical and applied significance. Prerequisite: consent of instructor. May be repeat for credit.

Same as: PHIL 286A, PSYCH 172

**PHIL 186B. Inner Sense. 4 Units.**

Often the label "inner" is used to describe aspects of ourselves we believe are not immediately observable to another. Thoughts, feelings, sensations; these all happen on the "inside," whereas speech, mannerisms, and actions are "outward" expressions. But how useful is this way of thinking? And what does it assume about what is "inner" versus what is "outer"? How reliable are the various internal mechanisms that allow us to know ourselves? Do we have a special kind of direct access to our own inner lives? And what can we know about the inner lives of others? Readings from philosophy of mind and cognitive science.

**PHIL 186M. Ontology of the Mental. 4 Units.**

Same as: PHIL 286M

**PHIL 187. Philosophy of Action. 4 Units.**

(Undergraduates register for 187.) This course will explore foundational issues about individual agency, explanation of action, reasons and causes, agency in the natural world, practical rationality, interpretation, teleological explanation, intention and intentional action, agency and time, intention and belief, knowledge of one's own actions, identification and hierarchy, and shared agency. Prerequisite: graduate student standing in philosophy or, for others, prior course work in philosophy that includes Philosophy 80.

Same as: PHIL 287

**PHIL 188. Personal Identity. 4 Units.**

Do you persist through time the way that a skyscraper persists through space, by having different parts at different locations? Or are you wholly present at every moment of your life, in something more like the way that an elevator is present in each place as it travels up to the top floor? What criteria determine whether you now are the very same person as some unique person located at some time in the past? Is the continuity of your memories or other mental states sufficient for your survival? Can you survive the loss or destruction of your body? Do you really exist for more than just the present moment? How do different answers to these questions bear on your moral, personal, and professional obligations? What kinds of considerations could possibly help us to answer these questions? This course explores these and related issues. Readings include a mix of introductory survey, historical, and contemporary material.

Same as: PHIL 288

**PHIL 188W. Paradoxes. 4 Units.**

Paradoxes arise when unacceptable or contradictory conclusions are generated by apparently unobjectionable reasoning. Consider the sentence: "This sentence is not true." Is the sentence true or not? If it is true, then what it says is the case, but it says that it is not true. On the other hand, if it is not true, then since it says it is not true, what it says is the case. So if the sentence is true it is not true, and if it is not true it is true. This is a version of the Liar Paradox. In this class we'll discuss the liar and other paradoxes, including the paradoxes of set theory, the Sorites Paradox, and several other well-known paradoxes. Familiarity with mathematical logic will be assumed by many of the class readings.

Same as: PHIL 288W

**PHIL 189. Examples of Free Will. 4 Units.**

Examples drawn from three domains: choice, computation, and conflict of norms. Conceptually, a distinction is made between examples that are predictable and those that are not, but skepticism about making a sharp distinction between determinism and indeterminism is defended.

Same as: PHIL 289

**PHIL 189G. Fine-Tuning Arguments for God's Existence. 4 Units.**

We will carefully assess contemporary "fine-tuning" arguments for the existence of God. Some argue that life only exists because certain fundamental characteristics of the universe are set precisely in the way needed for life; small variations would have resulted in no life. Thus the universe seems to be "fine-tuned" for life. This apparent fine-tuning is used to defend the existence of a "fine-tuner", namely, God. Prerequisites: PHIL 80 and a basic high-school level understanding of probability.

**PHIL 189R. Philosophy of Religion. 4 Units.****PHIL 193C. Film & Philosophy. 3 Units.**

Issues of authenticity, morality, personal identity, and the value of truth explored through film; philosophical investigation of the filmic medium itself. Screenings to include *Blade Runner* (Scott), *Do The Right Thing* (Lee), *The Seventh Seal* (Bergman), *Fight Club* (Fincher), *La Jetée* (Marker), *Memento* (Nolan), and *Eternal Sunshine of the Spotless Mind* (Kaufman). Taught in English.

Same as: COMPLIT 154A, ENGLISH 154F, FRENCH 154, ITALIAN 154, PHIL 293C

**PHIL 193D. Dante and Aristotle. 5 Units.**

Students will read all of Dante's *Commedia* alongside works by Aristotle and various ancient and medieval philosophers. Our aim will be to understand the way an Aristotelian worldview informs the *Commedia*. For instance, what is the role of pleasure in the ethical life? What is the highest good of the human being? All readings will be in translation.

**PHIL 193E. Film & Philosophy CE. 3 Units.**

Issues of authenticity, morality, personal identity, and the value of truth explored through film; philosophical investigation of the filmic medium itself. Screenings to include *Blade Runner* (Scott), *Do The Right Thing* (Lee), *The Seventh Seal* (Bergman), *Fight Club* (Fincher), *La Jetée* (Marker), *Memento* (Nolan), and *Eternal Sunshine of the Spotless Mind* (Kaufman). Taught in English. Satisfies the WAY CE.

Same as: FRENCH 154E, ITALIAN 154E, PHIL 293E

**PHIL 193H. The Art of the Movies: Story, Drama, and Image. 4 Units.**

A philosophical study of how movies coordinate and transform elements they borrow from older arts of literary narrative, live theater, and graphic illustration. Examples from the career of Alfred Hitchcock.

**PHIL 193W. Nietzsche, Dostoevsky, and Sartre. 4 Units.**

Literary works in which philosophical ideas and issues are put forward, such as prose poems, novels, and plays. Ideas and issues and the dramatic or narrative structures through which they are presented. Texts include: Nietzsche, *Thus Spoke Zarathustra*; Dostoevsky, *The Brothers Karamazov*; and Sartre, *Nausea* and *No Exit*.

**PHIL 194A. Rationality Over Time. 4 Units.**

Our beliefs and intentions seem to be subject to norms of rationality that enjoin consistency and coherence at a given time. Are there also norms of rationality that concern the relations among and changes in our beliefs and intentions over time? What might such norms of rationality over time be, how might we defend them (or argue that they are not defensible), how are they related to norms of rationality at a time, and how does our approach to these rationality norms affect our overall understanding of the kind of thinkers and actors we are? Our focus will be primarily on potential norms of practical rationality concerning intention, but we will also consider potential norms of theoretical rationality concerning belief. We will proceed by studying contemporary work on these issues, including Richard Holton's *Willing, Wanting, Waiting*.

**PHIL 194B. Reason and Passion. 4 Units.**

An influential strand of the Western philosophical tradition maintains that human beings are composites of two motivational sources: reason and passion (sometimes called 'feeling' or 'emotion'). What are the philosophical reasons for positing this division? If there is such a division, how are we to conceive of passion? In what ways is it like and/or unlike reason? In what ways does it interact and/or fail to interact with reason? And how are both sources related to the self as a whole? We will explore these questions by drawing on both classical and contemporary readings.

**PHIL 194C. Time and Free Will. 4 Units.**

Classic and contemporary reading on free will, with special attention to the consequence argument for incompatibilism, and issues involving causation and time.

**PHIL 194D. Capstone Seminar: Artificial Intelligence. 4 Units.****PHIL 194E. Ethical Antitheory. 4 Units.****PHIL 194F. Capstone seminar: Beauty and Other Forms of Value. 4 Units.**

The nature and importance of beauty and our susceptibility to beauty, our capacity to discern it and enjoy it and prize it, as discussed by philosophers, artists, and critics from various traditions and historical periods. Relations between beauty and ethical values (such as moral goodness) and cognitive values (such as truth). Capstone seminar for undergraduate majors.

**PHIL 194G. Philosophical Issues in Language. 4 Units.****PHIL 194H. Capstone Seminar on Justification and Consciousness. 4 Units.**

In this seminar we'll discuss some central notions of epistemology in particular: justification, evidence and rationality and how they connect with the notions of consciousness and reflection. Capstone seminar for the major.

**PHIL 194J. Capstone Seminar: Nietzsche. 4 Units.**

Undergraduate capstone seminar; preference to philosophy majors and seniors; not appropriate for graduate students. Close study of Nietzsche's later works, emphasizing *The Gay Science*, *Beyond Good and Evil*, and *On the Genealogy of Morality*. Focus is on Nietzsche's philosophical projects and core doctrines (e.g., will to power, eternal recurrence, perspectivism), as well as broad issues about the role of science, morality, art, and illusion in life. Some attention to Nietzsche's literary strategies.

**PHIL 194K. Slurs and Derogation: Semantic, Pragmatic and Ethical Perspectives. 4 Units.**

Do slurring words differ in semantic character from their so-called neutral counterparts? If so how do we explain the difference in meaning between a slur and its neutral counterpart. Or is slurring better explained by appeal to the resources of pragmatics, speech act theory or sociolinguistics? What is the source of the offensiveness of a slur? How can mere words subordinate and marginalize? We attempt to answer these and other questions about slurs and derogatory language. A previous course in either the philosophy of language or linguistic semantics or pragmatics is strongly recommended, though students without such background who are willing to do additional reading to fill in gaps in their knowledge are also welcome.

**PHIL 194L. Montaigne. 4 Units.**

Preference to Philosophy seniors. Philosophical and literary aspects of Montaigne's *Essays* including the nature of the self and self-fashioning, skepticism, fideism, and the nature of Montaigne's philosophical project. Montaigne's development of the essay as a literary genre.

**PHIL 194M. Capstone Seminar: Consequences for Ethics. 4 Units.**

Should you always do whatever would have the best consequences? Plausibly, if everything else is equal, and the first of your two options will do more good than the second, then you should take the first one. But this principle faces a number of interesting challenges. Studying these challenges will yield insight into the nature of morality. The course is structured around three units. In the first unit we will study the structure of consequentialist ethical views. We will read the work of old dead masters and exciting new theorists. In the second unit we address questions arising from collective action, such as the following: do you have any reason to vote, or recycle, or protest, if your actions by themselves are guaranteed not to make much difference? We will address a related dispute in the philosophy of activism. The third unit addresses the relationship between actions and character. We'll address questions such as the following: what's so great about abandoning one's friends and family to attend to the greater good? Is it a problem if the best moral theory tells us not to follow it? By the end of all this, you will improve your understanding of ethics generally, as well as applications of related principles in economics, political theory, and public policy.

**PHIL 194N. Philosophical Issues in Cognitive Science. 4 Units.**

Philosophers generally do not perform systematic empirical observations or construct computational models. But philosophy remains important to cognitive science because it deals with fundamental issues that underlie the experimental and computational approach to mind. Abstract questions such as the nature of representation and computation. Relation of mind and body and methodological questions such as the nature of explanations found in cognitive science. Normative questions about how people should think as well as with descriptive ones about how they do. In addition to the theoretical goal of understanding human thinking, cognitive science can have the practical goal of improving it, which requires normative reflection on what we want thinking to be. Philosophy of mind does not have a distinct method, but should share with the best theoretical work in other fields a concern with empirical results.

**PHIL 194P. Capstone Seminar: The Meaning of Life. 4 Units.**

What makes life meaningful? It's a question that pulls on many, if not most, people, particularly in light of our current global situation; and in this course, we will give this question rigorous consideration. We'll explore matters of identity, authenticity, accomplishment, social connection, love, attention, religion, and happiness. But first, we'll examine whether meaningfulness is a subjective or objective affair. Our readings will primarily be in philosophy, but we will supplement with research in psychology and literary texts.

**PHIL 194R. Epistemic Paradoxes. 4 Units.**

Paradoxes that arise from concepts of knowledge and rational belief, such as the skeptical paradox, the preface paradox, and Moore's paradox. Can one lose knowledge without forgetting anything? Can one change one's mind in a reasonable way without gaining new evidence?.

**PHIL 194S. Skepticism. 4 Units.**

Modern arguments for skepticism are hard to combat, but also curiously inert in ordinary life. We will look at a variety of contemporary attempts to come to terms with skepticism about the external world, each of which seeks to exploit the curious inertness of skeptical hypotheses.

**PHIL 194T. Capstone Seminar: Practical Reason. 4 Units.**

Contemporary research on practical reason, practical rationality, and reasons for action. Enrollment limited to 10. Priority given to undergraduate Philosophy majors.

**PHIL 194W. Capstone Seminar: Imagination in Fiction and Philosophy. 4 Units.**

This course is about imagination in fiction and philosophy. One core set of questions will have to do with our use of the imagination in fiction. Are there limits to the way in which fiction can engage the imagination? If so, are these limits different from general limits on the imagination? Another set of questions is about the nature of imagination and its importance to philosophy. What is imagination? Can it produce knowledge? How is imagination engaged in fictional thought experiments? Readings will include: selections from contemporary analytic philosophy; a few pieces of literary theory; and both contemporary and historical fiction. Students are expected to have general facility with challenging philosophical texts and fiction in English. Knowledge of modal logic will be helpful but not required. Prerequisites: at least one course in the Philosophy department. Course is not repeatable for credit. This is a capstone seminar for philosophy majors and students pursuing the Philosophy & Literature concentration. Other students are welcome to enroll, but preference will be given to students in these groups.

**PHIL 194Y. Capstone seminar: Common Sense Philosophy. 4 Units.****PHIL 194Z. Capstone: Living a Meaningful Literary Life. 4 Units.**

What makes life meaningful? It's a question that pulls on many, if not most, people; and in this course, we will give it rigorous consideration, with a slight twist. Our guiding question will be what makes for a meaningful literary life. In other words, what roll can literature play in living a meaningful life? We will consider matters of narrative, identity, self, social connection, empathy, perception, and attention. But first, we'll lay some groundwork with the question of what makes for a meaningful life in general.

**PHIL 195A. Unity of Science. 4-5 Units.**

Primarily for seniors.

**PHIL 195B. Donor Seminar: Practical Reasoning. 4 Units.**

Primarily for seniors. Relationships among action, deliberation, reasons, and rationality. On what basis do people decide what to do? What norms or rules structure reasoning? What constitutes rationality?

**PHIL 196. Tutorial, Senior Year. 5 Units.**

(Staff).

**PHIL 197. Individual Work, Undergraduate. 1-15 Unit.**

May be repeated for credit.

**PHIL 197C. Curricular Practical Training. 1 Unit.**

(Graduate students enroll in 297C) Students engage in internship work and integrate that work into their academic program. Following internship work, students complete a research report outlining work activity. Meets the requirements for curricular practical training for students on F-1 visas. Student is responsible for arranging own internship/employment and faculty sponsorship. Register under faculty sponsor's section number. Course may be repeated for credit.

**PHIL 198. The Dualist. 1 Unit.**

The Dualist is an undergraduate-run organization that brings together people who are passionate about exploring deep philosophical and life questions. As we face these challenging times, The Dualist hopes to continue exploring questions about race, class, and justice through remote discussions. We will focus on building an online philosophical community through an online book-club style of conversations, plus end-of-quarter virtual celebrations (with surprises!). We welcome students from all backgrounds, regardless of your experience with philosophy. Contact instructor for more information.

**PHIL 199. Seminar for Prospective Honors Students. 2 Units.**

Open to juniors intending to do honors in philosophy. Methods of research in philosophy. Topics and strategies for completing honors project. May be repeated for credit.

**PHIL 201. Introduction to Medieval Philosophy. 4 Units.**

This course is an introduction to medieval moral philosophy, broadly construed. In addition to doctrines that we would nowadays readily think of as falling within the domain of ethics, we will be looking at closely related topics that might today be thought to belong more properly to metaphysics, the philosophy of religion, or the philosophy of human nature.

Same as: PHIL 101

**PHIL 201B. John Duns Scotus: Politics, Metaphysics & Philosophy of Mind. 1-2 Unit.**

Life and an introduction to the difficulties of medieval biography. Franciscanism and Scotus' view on property and ownership. Proofs for the existence of God. Philosophy of mind. Metaphysics in general. Universals, Common natures, Formal Distinction, and Individuation. Formal distinction, individual forms and the precedents for Scotus' view in Richard Rufus.

**PHIL 202M. Fichte. 1-2 Unit.**

This three-day intensive mini-course will introduce the moral and political thought of Johann Gottlieb Fichte, the founder of the German idealist movement. The topics to be discussed are: Fichte's theory of subjectivity and transcendental idealism; Fichte's defense of radical freedom of the will; Fichte's transcendental deduction of other selves; the relation of right between rational beings and the foundations of political philosophy; Fichte's deduction of the moral law from the absolute freedom of the rational being; the application of the moral law through conscience. No previous acquaintance with Fichte's philosophy will be presupposed.

Same as: PHIL 102M

**PHIL 205C. Beauty in Ancient Greek Philosophy. 4 Units.**

Beauty occupies a peculiarly central place in ancient Greek philosophical thought, figuring prominently in Plato's and Aristotle's ethics, epistemology, and metaphysics. The ancient conception of beauty is also in various ways at odds with our modern conception: far from being "in the eye of the beholder", ancient philosophers thought of beauty as a paradigm of objectivity, and closely aligned with moral goodness. Why this discrepancy between the ancient and modern conceptions of beauty? And what might the centrality of beauty in ancient thought reveal about ancient ethics, epistemology, and metaphysics? This course is an investigation into these questions, by means of a close reading of the major ancient texts in which beauty appears. Some background in ancient Greek philosophy and/or contemporary aesthetics is preferred, but not required.

Same as: PHIL 105C

**PHIL 205R. JUST AND UNJUST WARS. 2 Units.**

War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state.

Same as LAW 751.

Same as: ETHICSOC 205R, ETHICSOC 305R, PHIL 305R

**PHIL 206. Ancient Greek Skepticism. 4 Units.**

The ancient Pyrrhonian skeptics who think that for any claim there is no more reason to assert it than deny it and that a life without any beliefs is the best route to happiness. Some ancient opponents of the Pyrrhonian skeptics and some relations between ancient and modern skepticism. Same as: PHIL 106

**PHIL 207. Plato's Early Dialogues. 4 Units.**

We shall read some of the most important and difficult of Plato's early dialogues: the Charmides, parts of the Euthydemus, the Gorgias, the Hippias Minor, the Meno, and the Protagoras. Topics include: the nature of pleasure and its role in the good life, good luck and the good life, self-knowledge, the relation between knowledge and virtue, whether virtue can be taught, learning and recollection, rhetoric, the relations among the virtues, Socratic ignorance, and the Socratic method of the elenchus. Same as: PHIL 107

**PHIL 207A. The Greeks on Irrationality. 2-4 Units.**

In this course, we shall examine the views of some central Greek philosophers (Plato, Aristotle, the Epicureans, and the Stoics) on the irrational and non-rational aspects of human life. What makes something irrational and what roles (negative and perhaps positive as well) does the irrational play in our lives? We shall examine their views on anger, fear, madness, love, pleasure and pain, sexual desire and so on. We shall also consider more briefly some depictions of these psychic items in ancient Greek literature.

Same as: PHIL 107A

**PHIL 207B. Plato's Later Metaphysics and Epistemology. 4 Units.**

A close reading of Plato's Theatetus and Parmenides, his two mature dialogues on the topics of knowledge and reality. We will consider various definitions of knowledge, metaphysical problems about the objects of knowledge, and a proposed method for examining and resolving such problems. Some background in ancient Greek philosophy and/or contemporary metaphysics and epistemology is preferred, but not required. Prerequisite: Phil 80.

Same as: PHIL 107B

**PHIL 207C. Plato's Timaeus. 4 Units.**

In this course, we will explore the Timaeus, Plato's account of the nature and creation of the universe. This work, from Plato's late period, with its highly notable postulations of the Demiurge and the receptacle, received the place of prominence in the ancient reception of Plato and contains a number of challenges in interpretation for contemporary scholars of Plato. We will carefully examine the work and its contributions to Platonic metaphysics, physics, psychology, teleology, cosmology, and theology. In so doing, we will also consider questions of how we are to understand it as a likely story, its role within the Platonic corpus, and its engagement with pre-existing traditions of Greek natural philosophy.

Same as: PHIL 107C

**PHIL 208. Aristotle's Metaphysics Book Alpha. 4 Units.**

An introduction both to Aristotle's own metaphysics and to his treatment of his predecessors on causality, included the early Ionian cosmologists, atomism, Pythagoreans, Heraclitus, Parmenides, Empedocles, Anaxagoras and Plato. Prerequisite: one course in ancient Greek philosophy.

Same as: PHIL 108

**PHIL 208A. Aristotelian Logic. 2-4 Units.**

A careful examination of Aristotle's syllogistic, with special emphasis on the interpretation of his modal syllogistic. This course will serve both as an introduction to ancient term logic and to the difference between sentential modal operators and modal modifiers to the copula. Topics will include the analysis of syllogisms into figures and moods, the reduction of 2nd and 3rd figure syllogisms to the first, the consistency of the modal syllogistic, models for the syllogistic, and de re versus de dicto modalities. For students with at least some introductory background in logic.

Same as: PHIL 108A

**PHIL 208B. Aristotle's Physics Book One. 4 Units.**

A chapter by chapter analysis of Aristotle's introductory discussions of physical theory. Topics to be considered include Aristotle's treatment of Eleatic monism, the role of opposites in pre-Socratic physics, the role of matter in physics, and an analysis of the elements of changing objects into form, privation and a subject.

Same as: PHIL 108B

**PHIL 209. Topics in Ancient Philosophy: Plato and Aristotle on Art and Rhetoric. 4 Units.**

Plato's and Aristotle's views on the nature of art and rhetoric and their connections with the emotions, reason and the good life. Readings include Plato's Gorgias, Ion and parts of the Republic and the Laws and Aristotle's Poetics and Rhetoric.

Same as: PHIL 109

**PHIL 209A. Special Topics in Ancient Philosophy: Aristotle's Metaphysics Zeta. 4 Units.**

Same as: PHIL 109A

**PHIL 209B. Greek philosophers read their ancestors: Intro to the ancient reception of Presocratic philosophy. 4 Units.**

The first Greek philosophers are known to us only through fragments of their original works, generally few in number and transmitted by later authors, as well as through a set of testimonies covering a thousand years and more. Thus it is crucial, in order to understand archaic thought, to get a sense of how they were read by those to whom we owe their transmission. What was their aim, their method, their presuppositions or prejudices? The course will employ this perspective to examine authors such as Plato, Aristotle, Theophrastus, Diogenes Laertius, Simplicius, among others. We shall also reflect, on the basis of the paradigmatic case of the Presocratics, on some of the more general problems raised by literary and philosophical approaches to the notion of reception.

Same as: PHIL 109B

**PHIL 209C. Aristotle's cosmology and theology. 4 Units.**

PHIL 109C/209C now meets in Raubitschek Room, Green Library Room 351. Undergrads please sign up for 109C; grads sign up for 209C.

Same as: PHIL 109C

**PHIL 210. Plato's Republic. 4 Units.**

We shall examine this complex and fascinating dialogue in detail, comparing it with other relevant Platonic texts, focusing on its ethics, epistemology, metaphysics, and political philosophy. We shall examine the connections that Plato sees between these different areas of philosophy, and consider some of the strengths and weaknesses of his overall argument.

Same as: PHIL 110

**PHIL 210C. The Stoics on Freedom and Determinism. 4 Units.**

We will investigate ancient Stoic conceptions of causality and freedom, their arguments for causal determinism, and ancient attacks on and defenses of compatibilism.

Same as: PHIL 110C

**PHIL 211. Aristotle's Posterior Analytics. 4 Units.**

Same as: PHIL 111

**PHIL 212. Causality in Ancient Greek Philosophy. 4 Units.**

Same as: PHIL 112

**PHIL 212A. Aristotle's metaphysics. 4 Units.**

Same as: PHIL 112A

**PHIL 213. Hellenistic Philosophy. 4 Units.**

Epicureans, skeptics, and stoics on epistemology, ethics, metaphysics, and psychology.

Same as: PHIL 113

**PHIL 213A. Porphyry's Introduction to Logic. 4 Units.**

The main text will be the Isagoge.

Same as: PHIL 113A

**PHIL 214A. Ancient Philosophical Methodologies. 4 Units.**

In this course, we shall examine the philosophical methodologies that Plato, Aristotle, and the Hellenistics use and advocate. In Plato, we shall consider the elenchus and dialectic, in Aristotle dialectic and science. For the Stoics and Epicureans, we shall focus on the methodological differences that come to light in their epistemological disagreements and in their ethical and metaethical disagreements. For the skeptics, we shall consider whether they have a philosophical methodology at all.

Same as: PHIL 114A

**PHIL 215. PreSocratics. 4 Units.**

Exploration of the Greek philosophical inquiry undertaken in the roughly two hundred years before Socrates. This Presocratic period saw vibrant and varied treatment of a wide range of areas, including physics, metaphysics, epistemology, cosmology, theology, biology, and ethics. We will proceed chronologically through the major Presocratic philosophers and schools, carefully examining the fragmentary evidence on each and discussing the interpretation of their doctrines from this evidence. Focus will be on the Presocratics in their own right, though their influence upon later thought, especially Plato and Aristotle, will also receive considerable attention. Consideration of how the ideas of the Presocratics were transmitted and manipulated in the ancient tradition, as well as of the nature and development of Western philosophy itself.

Same as: PHIL 115

**PHIL 216. Aquinas. 4 Units.**

This course is an introduction to the metaphysical thought of St. Thomas Aquinas (1225 - 1274), one of the most important and influential philosopher-theologians of the High Middle Ages. Readings will be drawn primarily from the "Summa theologiae."

Same as: PHIL 116

**PHIL 217. Descartes. 4 Units.**

(Formerly 121/221.) Descartes's philosophical writings on rules for the direction of the mind, method, innate ideas and ideas of the senses, mind, God, eternal truths, and the material world.

Same as: PHIL 117

**PHIL 217D. Aristotle's De Anima. 4 Units.**

Same as: PHIL 117D

**PHIL 218A. Origins of Empiricism: Gassendi, Locke, and Berkeley. 4 Units.**

Particular light is shed on both the strengths and weaknesses of empiricism by studying it as it first arose during the 17th century revolution in philosophy and the sciences initiated by Descartes. Three philosophers of that period helped to advance empiricism: Pierre Gassendi (1592-1655), John Locke (1632-1704), and George Berkeley (1685-1753). A brief introduction to Descartes is followed by Gassendi's reaction to Descartes and his influence on Locke; Locke's theory of ideas, mind, language, reality, and natural philosophy expounded in his *An Essay concerning Human Understanding* (Fourth Edition, 1689); and Berkeley's later reaction to Locke.

Same as: PHIL 118A

**PHIL 219. Rationalists. 4 Units.**

Developments in 17th-century continental philosophy. Descartes's views on mind, necessity, and knowledge. Spinoza and Leibniz emphasizing their own doctrines and their criticism of their predecessors. Prerequisite: 102.

Same as: PHIL 119

**PHIL 220. Leibniz. 4 Units.**

A polymath, Leibniz invented the calculus independently of Newton and made major contributions to virtually every science, including logic and computer science. In this course, we investigate Leibniz's philosophical system and its metaphysics: that God created the best of all possible worlds; that humans freely choose actions that are nevertheless pre-established; that space and time are idealizations and 'imaginary'; and that true, fundamental reality consists of minds.

Same as: PHIL 120

**PHIL 220W. Richard Rufus on Aristotle's Metaphysics: Ontology, Unity, Universals, & Individuation. 1-2 Unit.**

Mini-Course taught by Rega Wood in association with Santiago Melo Arias & Professors Alan Code & Calvin Normore. Code, Wood, & Melo Arias have spent the last 6 months intensively studying Richard Rufus of Cornwall's commentary on Aristotle's *Metaphysics* Zeta, Eta, & Theta. This June we will present Rufus' views on ontology, unity, & universals. There will be 6 two hour sessions on June, 4, 5, & 6 (Thurs - Saturday), 10-12 noon ; 2-4 pm. Readings will be taken chiefly from Melo Arias' new translations of Rufus' circa 1238 commentary; other readings, from Aristotle and Averroes. We will consider the difference between the treatment of definition, essence and being in logic and in metaphysics, the sense in which accidents have definitions, the unity of genus and differentia in the definitions of substances, the unity of form and proximate matter in hylomorphic compounds, and the unity of the parts of the rational soul. In this context we will discuss the formal distinction pioneered by Rufus as a description of differences in formal predication consistent with real sameness. Richard Rufus was the first Western professor to lecture on Aristotle's metaphysics in Medieval Europe.

Same as: PHIL 120W

**PHIL 221. History of Political Philosophy. 4 Units.**

Nation-states issue legal commands, and wield overwhelming power to coercively enforce them. On one hand, this allows states to protect people from each other. On the other hand, what protects people from the state, even if is democratic, when it facilitates domination and oppression of some citizens by others? In this course we are introduced to authors grappling with these issues in the evolving canon of Western political philosophy from ancient Greece to the 20th century. This takes us through questions about obligation, the state, consent, rights, democracy, property, free speech, socialism, gender, race. Authors whose arguments we will study and scrutinize include Plato, Hobbes, Locke, Rousseau, Marx, Mill, Wollstonecraft, Douglass, and Rawls, along with critics and commentators.

Same as: ETHICSOC 121, PHIL 121

**PHIL 222. Hume. 4 Units.**

(Formerly 120/220; graduate students enroll in 222.) Hume's theoretical philosophy, in particular, skepticism and naturalism, the theory of ideas and belief, space and time, causation and necessity, induction and laws of nature, miracles, a priori reasoning, the external world, and the identity of the self.

Same as: PHIL 122

**PHIL 223. Introduction to Chinese Philosophy. 4 Units.**

Same as: PHIL 123

**PHIL 224. Kant's Philosophy of Physical Science. 2-4 Units.**

Kant's *Metaphysical Foundations of Natural Science* (1786), published between the first (1781) and second (1787) editions of the *Critique of Pure Reason*, in the scientific and philosophical context provided by Newtonian natural philosophy and the Leibnizean tradition. The place of this work in the development of Kant's thought. Prerequisite: acquaintance with either Kant's theoretical philosophy or the contemporaneous scientific context, principally Newton, Leibniz, and Euler.

**PHIL 224A. Mathematics in Kant's Philosophy. 4 Units.**

Recent work in Kant's philosophy of mathematics, examined with a view to the role of mathematics, both pure and applied, within Kant's theory of experience. Particular attention to the Transcendental Deduction and the Categories of Quantity. Prerequisite: prior acquaintance with Kant's theoretical philosophy and the Critique of Pure Reason.

**PHIL 225. Kant's First Critique. 4 Units.**

(Graduate students register for 225.) The founding work of Kant's critical philosophy emphasizing his contributions to metaphysics and epistemology. His attempts to limit metaphysics to the objects of experience. Prerequisite: course dealing with systematic issues in metaphysics or epistemology, or with the history of modern philosophy. Same as: PHIL 125

**PHIL 226B. Kant's Ethical Theory. 2-4 Units.**

(Graduate students register for 226B.) Kant's moral philosophy based primarily on the *Groundwork of Metaphysics of Morals*, *Critique of Practical Reason*, and *The Metaphysics of Morals*. Same as: PHIL 126B

**PHIL 227. Kant's Foundations of Morality, 2nd Critique. 4 Units.**

(Graduate students enroll in 227.) A study of Kant's ethical thought, focusing on The Groundwork of the Metaphysics of Morals, The Critique of Practical Reason, and The Metaphysics of Morals. Prerequisite: Phil. 2, Phil. 170, or equivalent (consult the instructor). Designed for undergraduate department majors and graduate students. Same as: PHIL 127

**PHIL 227A. Kant's Value Theory. 4 Units.**

(Graduate students register for 227A.) The role of autonomy, principled rational self-governance, in Kant's account of the norms to which human beings are answerable as moral agents, citizens, empirical inquirers, and religious believers. Relations between moral values (goodness, rightness) and aesthetic values (beauty, sublimity). Same as: PHIL 127A

**PHIL 227B. Kant's Anthropology and Philosophy of History. 4 Units.**

Kant's conception of anthropology or human nature, based on his philosophy of history, which influenced and anticipated 18th- and 19th-century philosophers of history such as Herder, Fichte, Hegel, and Marx. Texts include *Idea for a Universal History*, *Conjectural Beginning of Human History*, and *Anthropology from a Pragmatic Point of View*. Topics include: Kant's pragmatic approach to the study of human nature; the difficulty of human self knowledge; the role of regulative and teleological principles in studying human history; and Kant's theory of race. Same as: PHIL 127B

**PHIL 227C. Rousseau and Kant. 1-2 Unit.**

Kant considered Rousseau "the Newton of the moral world." A portrait of Rousseau was reportedly the only decoration in Kant's study, and it was Kant's reading of *Émile*, or *On Education* and *On the Social Contract* in the early 1760s which, more than anything else, first awakened Kant's interest in moral philosophy. In a three-day intensive mini-course, we will explore the relation between Rousseau's philosophy and Kant's on such topics as the standards of right and virtue, human equality, the relation of reason and feeling in human nature, and the philosophy of history.

**PHIL 227M. Richard Rufus of Cornwall. 1-2 Unit.**

Metaphysics and Epistemology, readings from Rufus' newly translated *Contra Averroem & Speculum animae*. In these works, Rufus solves a problem for Aristotelian epistemology that was to bedevil later scolastics such as Thomas Aquinas. He also states for the first time a theory of individuation by form that was subsequently adopted by Duns Scotus. Though Scotus like Rufus preferred to speak of individual forms, the theory itself is often identified by a term very seldom used by Scotus, 'haecceitas' or thisness. Taught jointly by Rega Wood and Calvin Normore. Same as: PHIL 127M

**PHIL 227W. Introducing Ockham & His Razor: Mind & Metaphysics, Logic, Epistemology, & Ethics. 1-2 Unit.**

Three day mini course on topics in Medieval Philosophy. This year's topic is "Introducing Ockham & His Razor: Mind & Metaphysics, Logic, Epistemology, & Ethics." Course runs June 2-4, 2017. Guest lectures by Peter King (Toronto), Elizabeth Karger (CNRS, Paris). We begin with a general introduction to Ockham's place in the history of philosophy from Democritus to Descartes. Then we turn to Ockham's logic and his most popular work, the *Summa logicae*. In this connection we will discuss Ockham's distinction between absolute and connotative terms and his theory of supposition, a theory that corresponds roughly to modern reference theory. On day two we take up Ockham's Epistemology, the distinction he drew between intuitive & abstractive cognition, his approach to problems of certainty and judgment, and his response to skeptical worries. In this connection we will discuss the razor in its application of sensible species. That afternoon our topic will be nominalist metaphysics & the razor as Ockham deploys the principle of parsimony to justify his denial of common natures and his rejection of some of the Aristotelian categories, such as motion and relation. More generally we see an approach to physics with minimal reliance on metaphysics. Day three begins with philosophy of mind. Here we will see Ockham refusing to posit faculties of will and intellect distinct from the intellectual soul itself, while admitting a distinction between the sensitive and intellectual souls. The course will close with a discussion of Ockham's ethics and politics. In ethics we will consider the ground of the good and the connection of the virtues; in politics we will focus on property rights, a major source of controversy within the church. Undergraduates are welcome to take the course, but must have the instructor's permission.

**PHIL 228. Fichte's Ethics. 4 Units.**

(Graduate students register for 228.) The founder of the German Idealist movement who adopted but revised Kant's project of transcendental philosophy basing it on the principle of awareness of free self-activity. The awareness of other selves and of ethical relations to them as a necessary condition for self-awareness. His writings from 1793-98 emphasizing the place of intersubjectivity in his theory of experience. Same as: PHIL 128

**PHIL 229. Plotinus and Augustine. 3-5 Units.**

Professor's permission required to register. A reading course focused on the influence of Plotinus *Enneads* on Augustine's *Confessions*, early dialogues, and sections on reason and memory in the *De trinitate*. Proficiency in Greek and Latin will be helpful but is not required. Professor's prior permission required, interested students should contact the professor about course schedule: tsheehan@stanford.edu. Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: PHIL 329, RELIGST 269, RELIGST 369

**PHIL 230. Hegel. 4 Units.**

(Formerly 122/222; graduate students register for 230.) Introduction to Hegel's philosophy, emphasizing his moral and political philosophy, through study of his last major work (1821). May be repeated for credit. Prerequisite: course in the history of modern philosophy. Same as: PHIL 130

**PHIL 231W. Kant's Theory of Law and Justice. 1-2 Unit.**

This course will look at Kant's theory of right or law (*Recht*) and its implications for morality and politics. The topics we will discuss are: the difference between right and ethics in Kant's metaphysics of morals; the relation of law to property and morality; the moral obligations of politicians as holders of rightful authority; and the standards of right as they apply to international relations and war. Same as: PHIL 131W

**PHIL 232. Phenomenology: Merleau-Ponty. 4 Units.**

(Graduate students register for 232.) French philosopher Maurice Merleau-Ponty wrote that we are neither angels nor machines but living beings. In contrast to both a first person introspective analysis and the third person scientific approach, Merleau-Ponty aimed to describe the basic invariant structures of human life by using the phenomenological method. The result was a new concept of experience that is essentially embodied. In this class, you will learn about the phenomenological method and read Merleau-Ponty's now classic text *Phenomenology of Perception*. Prerequisite: one prior course in Philosophy, or permission of instructor.

Same as: PHIL 132

**PHIL 232W. Mini Course: Topics in Kant's Ethics. 1-2 Unit.**

This mini-course will deal with several selected topics relating to Kant's ethics: (1) Kant's formulas of the moral law, their meaning and their relation to one another; (2) Kant's concept of imperfect (wide, meritorious) duties and its role in his ethical theory; (3) the place of feeling, emotion, desire and inclination, their relation to our empirical nature and to human reason, in Kant's moral psychology; and (4) the place of duties regarding animals and other non-human beings in Kant's ethical theory. There will be six sessions, each two hours in length.

Either the instructor or one of the guest lecturers will be in charge of each session, which will consist in part of a presentation by the person in charge and partly of discussion. Instructor: Allen Wood (Indiana University/Stanford University); guest lecturers: Barbara Herman (UCLA), Janelle DeWitt (Indiana University). Course meets Monday, Tuesday, Wednesday, June 6, 7, 8, 2016. May be repeated for credit.

Same as: PHIL 132W

**PHIL 233. Husserl. 4 Units.**

Husserl's phenomenology. Main themes in his philosophy and their interconnections, including consciousness, perception, intersubjectivity, lifeworld, ethics, mathematics and the sciences, and time and space. Works in English translation.

**PHIL 234. Phenomenology: Husserl. 4 Units.**

(Graduate students register for 234.) Neuroscience, psychology, linguistics, artificial intelligence, and other related fields face fundamental obstacles when they turn to the study of the mind. Can there be a rigorous science of us? German philosopher Edmund Husserl (1859-1938), founder of phenomenology, devised a method intended to disclose the basic structures of minds. In this class, we will read one of Husserl's major later works, *Cartesian Meditations*, as well as companion essays from both his time and ours. A guiding question for us will be how phenomenology is applied outside of philosophy, specifically, how has it influenced discussions of the mind in the sciences? Prerequisite: one prior course in philosophy, or permission of instructor.

Same as: PHIL 134

**PHIL 234A. Phenomenology: Animals. 4 Units.**

Same as: PHIL 134A

**PHIL 234B. The Later Heidegger. Art, Poetry, Language. 3 Units.**

Lectures and seminar discussions of the problematic of the later Heidegger (1930 - 1976) in the light of his entire project. Readings from "On the Origin of the Work of Art" and *Elucidations of Holderlin's Poetry*. Same as: RELIGST 277, RELIGST 377

**PHIL 235. Existentialism. 4 Units.**

Focus is on the existentialist preoccupation with human freedom. What constitutes authentic individuality? What is one's relation to the divine? How can one live a meaningful life? What is the significance of death? A rethinking of the traditional problem of freedom and determinism in readings from Rousseau, Kierkegaard, and Nietzsche, and the extension of these ideas by Sartre, Beauvoir, and Camus, including their social and political consequences in light of 20th-century fascism and feminism.

Same as: PHIL 135

**PHIL 236. History of Analytic Philosophy. 4 Units.**

(Formerly 147/247; graduate students register for 236.) Theories of knowledge in Frege, Carnap, and Quine. Emphasis is on conceptions of analyticity and treatment of logic and mathematics. Prerequisite: 50 and one course numbered 150-165 or 181-90.

Same as: PHIL 136

**PHIL 237. Wittgenstein. 4 Units.**

(Graduate students register for 237.) An exploration of Wittgenstein's changing views about meaning, mind, knowledge, and the nature of philosophical perplexity and philosophical insight, focusing on the *Tractatus Logico-Philosophicus* and *Philosophical Investigations*.

Same as: PHIL 137

**PHIL 238. Recent European Philosophy: Between Nature and History. 4 Units.**

A critical introduction to the novel understandings of time, language, and cultural power developed by 20th-century continental thinkers, with close attention to work by Heidegger, Saussure, Benjamin, and Foucault.

Same as: PHIL 138

**PHIL 239. Teaching Methods in Philosophy. 1-4 Unit.**

For Ph.D. students in their first or second year who are or are about to be teaching assistants for the department. May be repeated for credit.

**PHIL 240. Individual Work for Graduate Students. 1-15 Unit.**

May be repeated for credit.

**PHIL 241. Second Year Paper Development Seminar. 1 Unit.**

Required of second-year Philosophy Ph.D. students; restricted to Stanford Philosophy Ph.D. students. Prerequisite: consent of instructor. This seminar will focus on helping students complete their second year paper.

**PHIL 242. Race, Justice, and Integration. 3 Units.**

Recent philosophical research on injustice, race, and the ideal of racial integration.

Same as: AFRICAAM 241, EDUC 241, PHIL 142

**PHIL 243. Quine. 4 Units.**

(Formerly 183/283; graduate students register for 243.) The philosophy of Quine: meaning and communication; analyticity, modality, reference, and ontology; theory and evidence; naturalism; mind and the mental.

Same as: PHIL 143

**PHIL 248. Medieval Latin Paleography. 3-5 Units.**

The history of medieval scripts and medieval abbreviation. Dating and placing Latin European medieval manuscripts. Editing medieval texts in philosophy, psychology, physics, and theology. Class project: an early 13th century encyclopedia (with entries citing both Plato and Aristotle). Intellectually exciting, easy to read (textualis script).

**PHIL 249. Evidence and Evolution. 3-5 Units.**

The logic behind the science. The concept of evidence and how it is used in science with regards to testing claims in evolutionary biology and using tools from probability theory, Bayesian, likelihoodist, and frequentist ideas. Questions about evidence that arise in connection with evolutionary theory. Creationism and intelligent design. Questions that arise in connection with testing hypotheses about adaptation and natural selection and hypotheses about phylogenetic relationships.

Same as: PHIL 349

**PHIL 250. Mathematical Logic. 4 Units.**

An introduction to the concepts and techniques used in mathematical logic, focusing on propositional, modal, and predicate logic. Highlights connections with philosophy, mathematics, computer science, linguistics, and neighboring fields.

Same as: PHIL 150

**PHIL 251. Metalogic. 4 Units.**

(Formerly 160A.) The syntax and semantics of sentential and first-order logic. Concepts of model theory. Gödel's completeness theorem and its consequences: the Löwenheim-Skolem theorem and the compactness theorem. Prerequisite: 150 or consent of instructor.

Same as: PHIL 151

**PHIL 251A. Recursion Theory. 4 Units.**

Computable functions, Turing degrees, generalized computability and definability. "What does it mean for a function from the natural numbers to themselves to be computable?" and "How can noncomputable functions be classified into a hierarchy based on their level of noncomputability?". Theory of relative computability, reducibility notions and degree structures. Prerequisite is PHIL 150, or PHIL 151 or CS 103. Same as: PHIL 151A

**PHIL 252. Computability and Logic. 4 Units.**

Approaches to effective computation: recursive functions, register machines, and Turing machines. Proof of their equivalence, discussion of Church's thesis. Elementary recursion theory. These techniques used to prove Gödel's incompleteness theorem for arithmetic, whose technical and philosophical repercussions are surveyed. Prerequisite: 151. Same as: PHIL 152

**PHIL 253L. Computing Machines and Intelligence. 4 Units.**

In this course we will explore the central question of what intelligence is by adopting artificial intelligence research as a point of reference. Starting with ideas proposed by Alan Turing in his 1950 paper, we will see what the contemporary interpretations are for those questions, and learn what new questions new technologies have brought. Among the subtopics are: Is it possible for a computer to think? What is thought? Are we computers? Could machines feel emotions or be conscious? Can AI die? Is there a relation between AI and decidability? What is the relationship between AI and Neuroscience Research? This course is intended for students of different majors interested in learning how the researchers in AI understand today the concept of intelligent machine, and examine what are the philosophical problems associated with the concept of artificial intelligence. Same as: PHIL 153L

**PHIL 254. Modal Logic. 4 Units.**

(Graduate students register for 254.) Syntax and semantics of modal logic and its basic theory: including expressive power, axiomatic completeness, correspondence, and complexity. Applications to topics in philosophy, computer science, mathematics, linguistics, and game theory. Prerequisite: 150 or preferably 151. Same as: PHIL 154

**PHIL 255. Topics in Mathematical Logic: Non-Classical Logic. 4 Units.**

This year's topic is Non-Classical Logic. May be repeated for credit. Same as: PHIL 155

**PHIL 256A. Modal Logics - A Modern Perspective. 4 Units.**

Modal logic encompasses a rich variety of systems that have been used within philosophy to study such diverse topics as necessity and possibility, knowledge, time, action, and deontology. In recent years modal logic has also found applications outside of philosophy, in mathematics (the study of topology and formal provability) and in computational theory (including knowledge representation and software verification). This course will offer a modern approach to modal logic, covering the classical themes as well as cutting edge approaches and topics, such as hybrid logics and dynamic logics. Same as: PHIL 156A

**PHIL 257. Topics in Philosophy of Logic. 3 Units.**

(Graduate students register for 257.) Disputed foundational issues in logic; the question of what the subject matter and boundaries of logic are, such as whether what is called second-order logic should be counted as logic. What is the proper notion of logical consequence? May be repeated for credit. Pre- or corequisite: 151, or consent of instructor. Same as: PHIL 157

**PHIL 258. Topics in Logic: Ten Problems in Deontic Logic. 2 Units.**

As witnessed by the handbook of deontic logic and normative systems, the area of deontic logic is in flux. Traditional questions and logical methods of deontic logic are being supplemented by new questions and new techniques. This tutorial gives an introduction to the current discussion in deontic logic. In what sense are obligations different from norms? Jorgensen's dilemma, from preference based modal logic to the modern approach. How to reason about dilemmas, contrary-to-duty and defeasible norms? Distinguishing various kinds of defeasibility. How to relate various kinds of permissive and constitutive norms? Permissions as exceptions and prioritized norms. How do norms relate to other modalities like beliefs, desires, and intentions How do norms change? What is the role of time, action and games in deontic reasoning? For each problem, we discuss traditional as well as new research questions. We see the new questions as good questions for current research, in the sense that they point to modern theories and applications. We are especially interested in new questions that make older traditional questions obsolete in the sense that they are now addressed from a modern perspective, or in a more general setting. This mini-course will run from the week of 15 April through the week of 13 May. Same as: PHIL 158

**PHIL 259. Non-Classical Logic. 4 Units.**

This course introduces non-classical extensions and alternatives to classical logic, and the philosophical debates surrounding them. Topics include modal logic (the logic of possibility and necessity), intuitionistic and many-valued logics (in which sentences may be neither true nor false, or both true and false), and relevant logic (which tries to refine the classical concept of entailment to capture the idea that the premises of arguments should be relevant to their conclusions). Students will learn tableau-style proof theories and Kripke frame semantics for a variety of non-classical logics, and will discuss adjacent philosophical issues, including the nature of necessity and possibility, the metaphysics of ordinary objects and fictional characters, the nature of truth, and the relationship between the world and the logical theories used to describe it. Same as: PHIL 159

**PHIL 260A. Newtonian Revolution. 4 Units.**

(Graduate students register for 260A.) 17th-century efforts in science including by Kepler, Galileo, Descartes, and Huygens, that formed the background for and posed the problems addressed in Newton's *Principia*. Same as: PHIL 160A

**PHIL 260B. Newtonian Revolution. 4 Units.**

(Graduate students register for 260B.) Newton's *Principia* in its historical context, emphasizing how it produced a revolution in the conduct of empirical research and in standards of evidence in science. Same as: PHIL 160B

**PHIL 262. Philosophy of Mathematics. 4 Units.**

Prerequisite: PHIL150 or consent of instructor. Same as: PHIL 162

**PHIL 263. Significant Figures in Philosophy of Science: Einstein. 4 Units.** (Graduate students register for 263.) The influences of Hertz, Boltzmann, Mach and Planck on the development of Einstein's philosophical views regarding the scope and limits of physical theory. The distinction between principle theories and constructive theories from Poincaré and Lorentz, to Einstein. The impact of special and general relativity on logical empiricism. How Einstein's views changed in response to two core challenges, the advent of quantum mechanics and his three-decades long failure to extend general relativity to a "theory of the total field". We conclude by considering the lasting impact of Einstein's philosophical views, and whether they can be assimilated to contemporary currents in philosophy of science. **PREREQUISITES:** No detailed knowledge of physics or mathematics is presumed. Some background in philosophy, natural science or mathematics will be helpful. Students will benefit from possession of a modicum of mathematical maturity (roughly equivalent to a familiarity with elementary single-variable calculus or the metatheory of first-order logic). Same as: PHIL 163

**PHIL 264. Central Topics in the Philosophy of Science: Theory and Evidence. 4 Units.** (Graduate students register for 264.) Is reductionism opposed to emergence? Are they compatible? If so, how or in what sense? We consider methodological, epistemological, logical and metaphysical dimensions of contemporary discussions of reductionism and emergence in physics, in the sciences of complexity, and in philosophy of mind. Same as: PHIL 164

**PHIL 264A. Central Topics in Philosophy of Science: Causation. 4 Units.** (Graduate Students register for 264A.) Establishing causes in science, engineering, and medicine versus establishing them in Anglo-American law, considered in the context of Hume and Mill on causation. May be repeated for credit. Same as: PHIL 164A

**PHIL 265. Philosophy of Physics: Space and Time. 4 Units.** Graduate students register for 265. **PREREQUISITES:** No detailed knowledge of quantum physics or advanced mathematics is presumed. Some background in philosophy, natural science or mathematics will be helpful. Students will benefit from possession of a modicum of mathematical maturity (roughly equivalent to a familiarity with elementary single-variable calculus or the metatheory of first-order logic). Same as: PHIL 165

**PHIL 265C. Philosophy of Physics: Probability and Relativity. 4 Units.** Conceptual puzzles in formulating probability concepts to be invariant in the sense of the Lorentz transformation of special relativity. Problems arise in both classical and quantum physics.

**PHIL 266. Probability: Ten Great Ideas About Chance. 4 Units.** Foundational approaches to thinking about chance in matters such as gambling, the law, and everyday affairs. Topics include: chance and decisions; the mathematics of chance; frequencies, symmetry, and chance; Bayes great idea; chance and psychology; misuses of chance; and harnessing chance. Emphasis is on the philosophical underpinnings and problems. Prerequisite: exposure to probability or a first course in statistics at the level of STATS 60 or 116. Same as: PHIL 166, STATS 167, STATS 267

**PHIL 266A. Foundations of Quantum Mechanics. 4 Units.** This seminar will concentrate on a variety of probability questions that arise in quantum mechanics, including some from recent experiments. Negative probabilities and nonmonotonic upper probabilities will be emphasized. Same as: PHIL 166A

**PHIL 267A. Philosophy of Biology. 4 Units.** (Graduate students register for 267A.) Evolutionary theory and in particular, on characterizing natural selection and how it operates. We examine debates about fitness, whether selection is a cause or force, the levels at which selection operates, and whether cultural evolution is a Darwinian process. Prerequisites: one PHIL course and either one BIO course or Human Biology core; or equivalent with consent of instructor. Same as: PHIL 167A

**PHIL 267B. Philosophy, Biology, and Behavior. 4 Units.** (Graduate Students register for 267B) Philosophical study of key theoretical ideas in biology as deployed in the study of behavior. Topics to include genetic, neurobiological, ecological approaches to behavior; the classification and measurement of behaviors: reductionism, determinism, interactionism. Prerequisites: one PHIL course and either one BIO course or Human Biology core; or equivalent with consent of instructor. Same as: PHIL 167B

**PHIL 267C. Associative Theories of Mind and Brain. 4 Units.** After a historical survey of associative theories from Hume to William James, current versions will be analyzed including the important early ideas of Karl Lashley. Emphasis will be on the computational power of associative networks and their realization in the brain. Same as: PHIL 167C

**PHIL 267D. Philosophy of Neuroscience. 4 Units.** How can we explain the mind? With approaches ranging from computational models to cellular-level characterizations of neural responses to the characterization of behavior, neuroscience aims to explain how we see, think, decide, and even feel. While these approaches have been highly successful in answering some kinds of questions, they have resulted in surprisingly little progress in others. We'll look at the relationships between the neuroscientific enterprise, philosophical investigations of the nature of the mind, and our everyday experiences as creatures with minds. Prerequisite: PHIL 80. (Not open to freshmen). Same as: PHIL 167D, SYMSYS 167D

**PHIL 267E. Topics in Philosophy of Neuroscience. 4 Units.** Same as: PHIL 167E

**PHIL 267M. Evolutionary Contingency. 4 Units.** This course explores evolutionary contingency; the role of dependency relations and chance in the history of life. Topics to be explored will include some work by Stephen Jay Gould in addition to philosophical debates concerning modal and process-based approaches to chance in evolution. Our investigation of contingency will be set against background issues concerning evolutionary convergences, inevitability, panselectionism, (in)determinism, and the usefulness of narrative explanations in this context. Same as: PHIL 167M

**PHIL 268M. Biological Individuality. 4 Units.**

Our intuitions about the nature of organisms and of individuals are challenged by numerous puzzle cases in recent biological science. The nature of individuals is of long-standing interest in philosophy (as well as in different branches of the sciences). However, ideas of biological individuality have been challenged by developments in a variety of subfields of biology, and related areas including, for example, evolutionary biology, developmental biology, microbiology, and immunology. These challenges invite us to present a traditional philosophical thread discussion with new and exciting puzzles. In this course, we will read and discuss papers and book excerpts from both historical and contemporary authors working on biological individuality, which is often spearheaded by the use of case studies. The course will begin with a select history of how the particular problem(s) of biological individuality developed. Having established a shared understanding of the range of questions and perspectives available, students will gain a common language to communicate about this topic with those working in other fields. A background in biology is not necessary to take this course, and we will only visit traditional philosophical conceptions of individuality insofar as they are illuminating for the cases and readings we cover. Students are welcome from the humanities and sciences alike with the opportunity to come together over a philosophical topic that has consequences both within philosophy and beyond.

Same as: PHIL 168M

**PHIL 269. Evolution of the Social Contract. 4 Units.**

Explore naturalizing the social contract. Classroom presentations and term papers. Texts: Binmore - Natural Justice; Skyrms - Evolution of the Social Contract.

Same as: PHIL 169

**PHIL 269M. Introduction to Eighteenth-Century Philosophy. 4 Units.**

This course is an exploration of the eighteenth-century landscape of ideas starting with the scientific origin of the Enlightenment in Western Europe and the philosophical worldviews that it generated. The main topics are philosophy and natural science, reason and education. The main goal is to discern and evaluate models of engagement arising from new alternatives provided by natural philosophy. Natural philosophers, for instance, developed a new mode of engagement: both with the natural world, by developing new mathematical tools and experiments, but also with each other, by the rising of scientific societies and the Republic of Letters. The meaning of a 'philosopher' also changed: from a solitary thinker to one engaged with the society. Finally, writers in general became more directly engaged with their (ever increasing) audience due to the rise of printing presses, the reactions to censorship, the expansion of societies, salons, and coffee shops.

Same as: PHIL 169M

**PHIL 270. Ethical Theory. 4 Units.**

This course explores some major topics/themes in ethical theory from the middle of the 20th century through the present. We'll read philosophy by John Rawls, Thomas Nagel, Bernard Williams, Christine Korsgaard, G.E.M. Anscombe, Philippa Foot, and others. Substantial background in moral philosophy will be assumed. Students should have completed Philosophy 2 (or its equivalent) if you have questions, please contact the instructor).

Same as: ETHICSOC 170, PHIL 170

**PHIL 270B. Metaphor. 4 Units.**

In metaphor we think and talk about two things at once: two different subject matters are mingled to rich and unpredictable effect. A close critical study of the main modern accounts of metaphor's nature and interest, drawing on the work of writers, linguists, philosophers, and literary critics. Attention to how understanding, appreciation, and pleasure connect with one another in the experience of metaphor. Consideration of the possibility that metaphor or something very like it occurs in nonverbal media: gesture, dance, painting, music.

Same as: PHIL 170B

**PHIL 270D. Trust and Trustworthiness. 4 Units.**

An exploration of the place of interpersonal trust in ethical thought. What is it to trust another person? How is trusting related to, though different from, other attitudes we sometimes bear towards others (e.g. justified beliefs we form about others and their conduct; ethically significant expectations we have of others, etc.)? What is involved in acquiring/possessing the virtue of trustworthiness? How should trust (and trustworthiness) figure in our thinking about important ethical activities, for example promising, friendship, or the practice of politics?. Same as: PHIL 170D

**PHIL 270E. Sexual Ethics. 4 Units.**

What is sex? What are the implications of different conceptions of sex for sexual ethics? Are there any distinctively sexual ethical principles or virtues or are principles and virtues that govern the sexual domain specific instances of principles and virtues that govern human activity more generally? Readings will range from historical to contemporary sources.

**PHIL 271T. History of Ethics: Central Questions in Modern Ethical Theory. 2-3 Units.**

Hobbes marks the beginning of a period of intensive discussion and debate among moral philosophers writing (mainly) in English. His successors argue about questions that are still among the primary questions in ethical theory: n1. The nature of moral judgments: metaphysical questions. nWhen we say, and sometimes claim to know, that an action is right, or a person is good, what sort of judgment is this? We often say they are true or false, but are we entitled to say so? If they are true, what sort of fact about the objective world makes them true? If no fact about the objective world makes them true, then what makes them true? n2. Moral knowledge: epistemological questions. nIf we sometimes know that a moral judgment is true or false, how do we know? Can we rely on anything analogous to perception (a moral sense)? What is the role of reason in moral judgments? n3. The practical function of moral judgments. nMoral judgments are practical, in so far as we make them with the intention of guiding our own action, when we try to make our mind up about the right thing to do, or of guiding other people's action, when we offer advice or criticism. Moreover, they engage our feelings, emotions, affections, and sentiments, not simply our rational capacities. What difference should this function of moral judgments make to our answers to the previous two questions? n4. The content of morality: normative questions. n(1) Can we derive the whole content of morality from enlightened self-interest? Are the principles underlying rational prudence the only ones we need if we are to understand morality? n(2) Can we derive morality from benevolence, understanding moral principles as simply the product of this sentiment? (3) Can we take moral principles to be various ways of promoting utility - the maximum happiness of all those affected by an action? n5. The justification of morality. nWhy should we care about morality? We might appeal to (1) self-interest; (2) sentiments, especially sympathy; (3) rational principles. nWe will discuss (1) The modification and elaboration of Hobbes's account of morality by Hume. n(2) The alternative to Hobbes that is developed by Butler, Price, and Reid. n(3) Kant's response to this debate among his predecessors. n(4) Sidgwick's attempt to reconcile elements of these different views. nThis course begins on January 28, and ends on March 13. May be repeated for credit. 2 unit option available only to PhD students beyond the second year. Undergraduates wishing to take this course must have taken a previous Philosophy course and have the permission of the instructor.

**PHIL 272. History of Modern Moral Philosophy. 4 Units.**

prerequisites: Phil 2 and Phil 80. Grads enroll in 272.

Same as: ETHICSOC 172, PHIL 172

**PHIL 272B. Recent Ethical Theory: Moral Obligation. 4 Units.**

Some moral obligations are "relational," "directional," or "bipolar" in structure: in promising you to act in a certain way, for example, I incur an obligation to you to so act and you acquire a corresponding claim or right against me that I so act. This entails that if I violate my obligation to you, I will not merely be doing something that is morally wrong, but will be wronging you in particular. What does explain this? Do all moral obligations have this structure? We will discuss how different moral theories (consequentialist, deontological, contractualist) try to account for such obligations. Readings include Adams, Anscombe, Darwall, Feinberg, Hart, Parfit, Raz, Scanlon, Skorupski, Thompson, Thomson, Wallace, and Wolf.

Same as: PHIL 172B

**PHIL 272D. Bernard Williams. 4 Units.**

An exploration of some central themes from the work of Bernard Williams. Particular attention will be paid to his discussion of the character and identity of the self, his sustained critique of morality and moral philosophy. We will also read several of Williams's interlocutors, including Nagel, Parfit, Korsgaard, and Herman.

Same as: PHIL 172D

**PHIL 272N. Prudence and Morality. 4 Units.**

We sometimes think we should do something just because it will benefit us in the future, even though we don't particularly feel like doing it now (e.g. we exercise, go to the dentist for a check-up, or set aside money for retirement). And we sometimes think we should do something for the sake of another person, even when it is inconvenient, costly, or unpleasant (e.g. we stop to help a stranded motorist, donate to charity, or tell someone an embarrassing truth rather than a face-saving lie). When we do the former, we act prudently. When we do the latter, we act morally. This course explores the debate among philosophers about the source of our reasons for acting prudently and morally. Some argue that our reasons to be prudent and moral stem directly from the fact that we are rational & that it is contrary to reason to ignore our own future interests, or the interests of other people. Others disagree, arguing that the source of these reasons must lie elsewhere. Course readings will include work by Thomas Nagel, Bernard Williams, Christine Korsgaard, Derek Parfit, Philippa Foot, and others.

Same as: PHIL 172N

**PHIL 272V. Virtue Ethics. 4 Units.**

In recent years virtue ethics has emerged as a challenger to Kantian and utilitarian moral theories. In this course, we shall examine some of the leading contemporary virtue theorists and their critics. We shall consider how to define the virtues, the relation between virtue and right action and action guidance, the relation between virtue and happiness and criticisms made of virtue theory based on contemporary psychology. Authors to be read include GEM Anscombe, Julia Annas, John Doris, Philippa Foot, Gilbert Harman, Tom Hurka, Rosalind Hursthouse, Michael Slote, Christine Swanton and Bernard Williams.

Same as: PHIL 172V

**PHIL 273B. Metaethics. 2-4 Units.**

This is a graduate student only introduction to contemporary metaethics. Can moral and ethical values be justified or is it just a matter of opinion? Is there a difference between facts and values? Are there any moral truths? Does it matter if there are not? Focus is not on which things or actions are valuable or morally right, but what is value or rightness itself. Prerequisites: graduate standing and PHIL 281, and an ethics course.

**PHIL 273W. Aesthetics. 4 Units.**

This course will investigate a cluster of varied but related philosophical issues concerning the arts - music, painting, literature, poetry, photography, theater, film, etc.- issues most of which are, at the same time, problems in philosophy of mind or language, value theory, or epistemology. We will address questions like the following (though probably not all of them): What, if anything, is distinctive about art and aesthetic experience?, What is aesthetic value, and how do aesthetic values relate to and interact with moral values and values of other kinds?, What is fiction and why are people interested in it?, In what ways are works of art expressive of feelings or emotions? What similarities and differences are there in the expressive qualities of music, literature, painting, poetry? How might we learn from works of art of one or another kind, and how might they work to change people's perspectives or attitudes?, In what ways do artworks serve as vehicles of communication? Are the values of works of art fundamentally different from those of beautiful natural objects? Along the way, we will bump into more specific questions such as: Why and in what ways is photography more (or less) 'realistic' than painting and drawing, or more or less revealing of reality? Does (instrumental) music have cognitive or semantic content? Is music representational in anything like the ways literature and figurative painting are?, Do all literary works have narrators? Is there ever (or always?) anything like narrators in paintings, films, music? Prerequisite: One course in philosophy, or permission of the instructor.

Same as: PHIL 173W

**PHIL 274. Freedom and the Practical Standpoint. 4 Units.**

(Graduate students register for 274.) Confronted with the question of how to act, people think of themselves as freely determining their own conduct. Natural science poses a challenge to this by explaining all events, including human actions, in terms of causal processes. Are people justified in thinking of themselves as free? Major philosophical approaches to this question: incompatibilism, compatibilism, and the two-standpoint view.

Same as: PHIL 174

**PHIL 274B. Universal Basic Income: the philosophy behind the proposal. 3 Units.**

Universal basic income (or UBI) is a regular cash allowance given to all members of a community without means test, regardless of personal desert, and with no strings attached. Once a utopian proposal, the policy is now discussed and piloted throughout the world. The growth of income and wealth inequalities, the precariousness of labor, and the persistence of abject poverty have all been important drivers of renewed interest in UBI in the United States. But it is without a doubt the fear that automation may displace workers from the labor market at unprecedented rates that explains the revival of the policy in recent years, including by many in or around Silicon Valley. Among the various objections to the proposal, one concerns its moral adequacy: Isn't it fundamentally unjust to give cash to all indiscriminately rather than to those who need it and deserve it? Over the years, a variety of scholars have defended the policy on moral grounds, arguing that UBI is a tool of equality, liberal freedom, republican freedom, gender equity, or racial equity. Many others have attacked UBI on those very same grounds, making the case that alternative policy proposals like the job guarantee, means-tested benefits, conditional benefits, or reparations should be preferred. Students will learn a great deal about political theory and ethics in general but always through the specific angle of the policy proposal, and they will become experts on the philosophy, politics and economics of UBI. The seminar is open to undergraduate and graduate students in all departments. There are no pre-requisites.

Same as: ETHICSOC 174B, ETHICSOC 274B, PHIL 174B, POLISCI 134E, POLISCI 338

**PHIL 274C. On What Is Intolerable. 4 Units.**

Moral and political philosophy often focuses on ideals we should aspire to and principles we should follow. Yet individuals and societies almost invariably fall short of these ideals and principles. Unless you are a fundamentalist or a relentless perfectionist, you tolerate these failures. That is, you tolerate them to a point. This point will be the topic of our course: how badly may we fail? How far short of the ideal is too far? We will be concerned with that which is not merely bad, unjustified, wrong, or unjust, but which is intolerably so. Examples include: intolerable injustice, rotten compromises, unconscionable contracts, dirty hands, unjust wars, personal failures, grief, desperation, betrayal, and humiliation. Just as important, we will ask: how should we respond to the intolerable? Should intolerably unjust political institutions be met with disobedience, or perhaps rebellion? When we emerge from grief to continue with our lives, do we thereby accept our loss as tolerable? Can we ever forgive without forgetting the severity of the wrong done to us and the harm we suffered? We will draw on thinkers such as Kierkegaard, Nietzsche, Du Bois, and Baldwin, as well as contemporary moral and political philosophers, such as John Rawls, Thomas Nagel, Bernard Williams, Alexander Nehamas, Jonathan Lear, and others.

Same as: PHIL 174C

**PHIL 274D. Moral Luck. 4 Units.**

We draw a fundamental distinction between what a person voluntarily does, and what is beyond her control. Such a distinction seems central to how we think about what it is to justify our actions (whether to ourselves or to one another), as well as to our practice of holding one another morally responsible for what we do. Yet under pressure, this distinction can appear to collapse; we find that we cannot successfully disentangle what a person controls from what she does not when she acts. This course examines this problem in depth, and considers how we might respond in the face of it: Is it really a problem? If so, does it threaten our moral practices? How should it influence the way in which we make choices, or the way we understand those choices once we've made them?

Same as: PHIL 174D

**PHIL 274E. Egalitarianism: A course on the history and theory of egalitarianism and anti-egalitarianism. 4 Units.**

Egalitarianism is a conception of justice that takes the value of equality to be of primary political and moral importance. There are many different ways to be an egalitarian - it all depends on what we take to be the currency of egalitarian justice. Are we trying to equalize basic rights and liberties, or resources, opportunities, positions, status, respect, welfare, or capabilities? Is equality really what we should try to achieve in a just society? Or should we just make sure everyone has enough? Why do egalitarians think that such society would still be unjust; and how do they proceed to argue for equality? This class will introduce students to egalitarian and anti-egalitarian thought by looking both at the history of egalitarian thinking and at contemporary accounts in defense of equality. It will provide an in depth introduction to the concepts that are used when inequalities are discussed by philosophers, economists, scientists and politicians. The class will attest of the varieties of approaches and perspectives to equality. For instance, we will learn from the 19th century debate on racial inequalities to understand how anti-egalitarian discourses are constructed; we will look into Rousseau's conception of social equality in the Second Discourse and the Social Contract; and we will engage with contemporary egalitarian theories by studying Rawlsian and post-Rawlsian forms of egalitarianism.

Same as: ETHICSOC 174E, PHIL 174E, POLISCI 138E

**PHIL 274L. Betrayal and Loyalty, Treason and Trust. 2 Units.**

The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one's religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.

Same as: ETHICSOC 174L, ETHICSOC 274L, PHIL 174L

**PHIL 275. Philosophy of Law. 4 Units.**

This course will explore foundational issues about the nature of law and its relation to morality, and about legal responsibility and criminal punishment. Prerequisite: graduate student standing in philosophy or, for others, prior course work in philosophy that includes Philosophy 80.

Same as: ETHICSOC 175B, PHIL 175

**PHIL 275A. Ethics and Politics of Public Service. 3-5 Units.**

Ethical and political questions in public service work, including volunteering, service learning, humanitarian assistance, and public service professions such as medicine and teaching. Motives and outcomes in service work. Connections between service work and justice. Is mandatory service an oxymoron? History of public service in the U.S. Issues in crosscultural service work. Integration with the Haas Center for Public Service to connect service activities and public service aspirations with academic experiences at Stanford.

Same as: CSRE 178, ETHICSOC 133, PHIL 175A, POLISCI 133, PUBLPOL 103D, URBANST 122

**PHIL 275B. Philosophy of Public Policy. 4 Units.**

From healthcare to voting reforms, social protection and educational policies, public policies are underpinned by moral values. When we debate those policies, we typically appeal to values like justice, fairness, equality, freedom, privacy, and safety. A proper understanding of those values, what they mean, how they may conflict, and how they can be weighed against each other is essential to developing a competent and critical eye on our complex political world. We will ask questions such as: Is compulsory voting justified? Should children have the right to vote? Is affirmative action just? What is wrong with racial profiling? What are the duties of citizens of affluent countries towards migrants? Do we have a right to privacy? Is giving cash to all unconditionally fair? This class will introduce students to a number of methods and frameworks coming out of ethics and political philosophy and will give students a lot of time to practice ethically informed debates on public policies. At the end of this class, students should have the skills to critically examine a wide range of diverse policy proposals from the perspective of ethics, moral and political philosophy. There are no prerequisites. Undergraduates and graduates from all departments are welcome to attend.

Same as: ETHICSOC 175X, PHIL 175B, POLISCI 135E, POLISCI 235E, PUBLPOL 177

**PHIL 275D. Capitalism and Virtue. 4 Units.**

This class addresses the ethics of production and consumption. We start by introducing the basic concepts for studying the ethics of market participation & property rights, prices, efficiency, means of production, etc, as well as some more theoretical issues: invisible hand explanations, Hayek's knowledge problem, the basic welfare theorems. Then we will address questions such as the following: Does market participation encourage vice? Virtue? Alienation? Exploitation? How should we think about virtue if profit-maximising behaviour is in everyone's interest? How should we weigh the promotion of vice against the promotion of benefits? Should there be 'social spheres' that are isolated from market transactions? What is the broader relationship between the ethics of markets and distributive justice?.

Same as: PHIL 175D

**PHIL 275M. Two Ethical Theories and Being a Person. 4 Units.**

The distinction between the ethics of being a person and the ethics of rules as opposed to the distinction between Kantian ethics and utilitarianism or consequentialism. Comparison of these two types of ethics with respect to their relationship to agency and being a good person. Relations between Western ethics and those of other continents.

Same as: PHIL 175M

**PHIL 275P. Philosophy of Law and Conceptions of Agency. 4 Units.**

In this course we will explore the connections between recent work in philosophy of law and philosophy of action. Current philosophy of law draws on philosophy of action. One example is the work of Scott Shapiro, who interprets legal activity as a form of social planning that enables citizens to coordinate their activities as agents. We will consider what normative requirements are necessary to make citizens self-legislating autonomous agents. Are formal requirements like consistency and coherence sufficient, or does law have to meet substantial normative and moral requirements? We will also discuss whether the deficiency of 'evil legal systems' can be explained in terms of agency. Can distorted legal system provide agents a coherent form of self-understanding? We will explore these questions through readings by Scott Shapiro, Ronald Dworkin, Lon F. Fuller, David Dyzenhaus, Kristen Rundle, Michael Bratman, David Velleman, and Christine Korsgaard.

Same as: PHIL 175P

**PHIL 275W. Philosophy of Law: Protest, Punishment, and Racial Justice. 4 Units.**

In this course, we will examine some of the central questions in philosophy of law, including: What is law? What gives law its authority? Must we obey the law? If so, when and why? How should we understand and respond to unjust laws? When is civil disobedience morally permissible? Is civil disobedience ever morally required? What is punishment for? What are prisons for? What is the case for reparations?.

Same as: CSRE 175W, ETHICSOC 175W, PHIL 175W

**PHIL 276. Political Philosophy: The Social Contract Tradition. 4 Units.**

(Graduate students register for 276.) What makes political institutions legitimate? What makes them just? When do citizens have a right to revolt against those who rule over them? Which of our fellow citizens must we tolerate? Surprisingly, the answers given by some of the most prominent modern philosophers turn on the idea of a social contract. We will focus on the work of Hobbes, Locke, Rousseau, and Rawls.

Same as: ETHICSOC 176, PHIL 176, POLISCI 137A, POLISCI 337A

**PHIL 276A. Classical Seminar: Origins of Political Thought. 3-5 Units.**

Political philosophy in classical antiquity, centered on reading canonical works of Thucydides, Plato, Aristotle against other texts and against the political and historical background. Topics include: interdependence, legitimacy, justice; political obligation, citizenship, and leadership; origins and development of democracy; law, civic strife, and constitutional change.

Same as: CLASSICS 181, CLASSICS 381, ETHICSOC 130A, PHIL 176A, POLISCI 230A, POLISCI 330A

**PHIL 276B. The Economic Individual in the Behavioral Sciences. 4 Units.**

(Graduate students register for 276B.).

Same as: PHIL 176B

**PHIL 276D. Origins of Political Thought. 3-5 Units.**

Political philosophy in classical antiquity, focusing on canonical works of Thucydides, Plato, Aristotle, and Cicero. Historical background. Topics include: political obligation, citizenship, and leadership; origins and development of democracy; and law, civic strife, and constitutional change. This course is open to PhD students only. Non-PhD students should enroll in POLISCI 230A/330A (also listed as CLASSICS 181/381, PHIL 176A/276A) Classical Seminar: Origins of Political Thought.

Same as: CLASSICS 390, POLISCI 430

**PHIL 277B. EMOTIONS: MORALITY AND LAW. 2 Units.**

If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as: guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul's contrast between law and love, or Nietzsche's idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.

Same as: ETHICSOC 202, ETHICSOC 302, PHIL 177B

**PHIL 277C. Ethics of Climate Change. 4 Units.**

Climate change is an ethical failure. When we cause greenhouse gas to be emitted for our own benefit, the gas spreads around the world and does harm everywhere. Many of those who are harmed emit very little greenhouse gas themselves. When some people harm others for their own benefit, something is morally wrong. Specifically, there is an injustice. One of the ethical problems raised by climate change is how to rectify this injustice. Climate change also raises a different range of ethical questions, which may be classified as questions of value. For example, in making decisions, how should the distant future be valued in comparison with the present and how should we take account of the great loss of human life that climate change will cause? This course investigates the issues of justice and the issues of value. It considers the moral demands that climate change puts both on private individuals and on public institutions. Because the effects of climate change are so widespread and so complex, the methods of economics can be useful in putting ethical principles into effect. The course will therefore assess some of these methods.

Same as: PHIL 177C

**PHIL 277W. Human Rights. 4 Units.**

In this course we will think critically about human rights by evaluating complex moral situations and weighing powerful but opposed arguments. In our discussions we will explore a variety of alleged human rights and ask: Which of these is really a human right? What could the justification of human rights be? If some right is a real human right, what exactly does it require of us and others? Are there really any human rights at all, or are human rights just another means for Western societies to impose their way of life on the rest of the world? What is a human right? Case studies will include the death penalty, democratic participation, gay rights and duties of corporations to respect human rights.

Same as: PHIL 177W

**PHIL 278C. Free Speech, Academic Freedom, and Democracy. 3 Units.**

The course examines connected ideas of free speech, academic freedom, and democratic legitimacy that are still widely shared by many of us but have been subject to skeptical pressures both outside and inside the academy in recent years. The course explores the principled basis of these ideas, how well they might (or might not) be defended against skeptical challenge, and how they might be applied in particular controversies about the rights of students, instructors, and researchers.

Same as: EDUC 217, ETHICSOC 217X

**PHIL 278M. Introduction to Environmental Ethics. 4-5 Units.**

How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.

Same as: ETHICSOC 178M, ETHICSOC 278M, PHIL 178M, POLISCI 134L

**PHIL 279A. Feminist and Queer Theories and Methods Across the Disciplines. 2-5 Units.**

(Graduate Students register for PHIL 279A or FEMGEN 203) This course is an opportunity to explore the difference feminist and queer perspectives make in creative arts, humanities, and social science research. Prerequisites: Feminist Studies 101 or equivalent with consent of instructor. NOTE: This course must be taken for a letter grade and a minimum of 3 units to be eligible for WAYS credit. The 2 unit option is for graduate students only.

Same as: FEMGEN 103, FEMGEN 203, PHIL 179A

**PHIL 279S. Moral Psychology, Reasons for Action, and Moral Theory. 4 Units.**

What sorts of considerations does an ethical agent take to be good reasons for action? Work in moral psychology to illuminate the theory of practical reasons, and the theory of practical reasons to test the prospects for systematic moral theory. Can any systematic moral theory be reconciled with the moral psychology of ordinary, morally respectable agents? Reading include Bernard Williams, Rosalind Hursthouse, Peter Railton, T.M. Scanlon, and Barbara Herman.

Same as: PHIL 179S

**PHIL 279W. Du Bois and Democracy. 4 Units.**

In this course, we will work together to develop a detailed and comprehensive understanding of the political philosophy of W. E. B. Du Bois, giving special attention to the development of his democratic theory. We will do so by reading a number of key texts by Du Bois as well as contemporary scholarship from philosophy and cognate fields.

Same as: CSRE 179W, ETHICSOC 179W, PHIL 179W

**PHIL 280A. Realism, Anti-Realism, Irrationalism, Quasi-Realism. 4 Units.**

Realism and its opponents as options across a variety of different domains: natural science, mathematics, ethics, and aesthetics. Clarify the various conceptions that fall under these terms and outline the reasons for and against adopting realism for the various domains. Highlight the general issues involved. Prerequisites: 80, 181.

Same as: PHIL 180A

**PHIL 281. Philosophy of Language. 4 Units.**

The study of conceptual questions about language as a focus of contemporary philosophy for its inherent interest and because philosophers see questions about language as behind perennial questions in other areas of philosophy including epistemology, philosophy of science, metaphysics, and ethics. Key concepts and debates about the notions of meaning, truth, reference, and language use, with relations to psycholinguistics and formal semantics. Readings from philosophers such as Frege, Russell, Wittgenstein, Grice, and Kripke. Prerequisites: 80 and background in logic.

Same as: PHIL 181

**PHIL 281B. Topics in Philosophy of Language. 4 Units.**

This course builds on the material of 181/281, focusing on debates and developments in the pragmatics of conversation, the semantics/pragmatics distinction, the contextuality of meaning, the nature of truth and its connection to meaning, and the workings of particular linguistic constructions of special philosophical relevance. Students who have not taken 181/281 should seek the instructor's advice as to whether they have sufficient background.

Same as: PHIL 181B

**PHIL 282. Advanced Philosophy of Language. 4 Units.**

Same as: PHIL 182

**PHIL 282A. Naturalizing Representation. 4 Units.**

Notions of meaning and representation are ubiquitous in how we conceive of our mental lives. Intentionality is one of the marks of the mental – but it's not clear how these semantic notions can fit into our understanding of the natural world. In this class we'll discuss attempts to naturalize semantic notions, for example by appeal to informational or functional concepts. We'll read works by Dretske, Millikan, Skyrms, and others in evaluating this project. Prerequisite: PHIL 80 or consent of instructor.

Same as: PHIL 182A

**PHIL 282B. Naturalizing Content. 4 Units.**

Meaning is mysterious. Right now you are looking at funny marks on a screen. Somehow, these marks are conveying to you information about a class that will be offered at Stanford during the winter quarter 2020. But how is this happening? These marks surely have no natural connection to the future class. They aren't like the footprints of a tiger, for example. Additionally, thousands of times a day, you manage to gain information about all manner of subjects by hearing strange sounds that have no natural connection to the subject matter. The sounds aren't like the bark of a dog, for example. You also manage to think about things that aren't in front of you, as when you think of a Hippo wearing a fedora. Yet activity in your brain has no natural connection to Hippos in fedoras (we presume). This class will investigate how it is that sounds, marks, and mental states manage to have semantic content. In other words, we will discuss attempts to solve the mystery of meaning, in all of its forms. The class is open to all graduate students in philosophy. Undergraduates who have not taken Phil 80 and at least one upper level philosophy class must receive permission to enroll.

Same as: PHIL 182B

**PHIL 282H. Truth. 4 Units.**

Philosophical debates about the place in human lives and the value to human beings of truth and its pursuit. The nature and significance of truth-involving virtues such as accuracy, sincerity, and candor. Prerequisite Phil 80 or permission of the instructor.

Same as: PHIL 182H

**PHIL 283. Self-knowledge and Metacognition. 4 Units.**

The course will be divided into two parts. In the first, we will survey the dominant models of how we come to know our own mental states. Among the issues we will explore will be our ways of discovering and coming to terms with "implicit" attitudes (e.g. biases), and the role of expression (e.g. verbal expression) in coming to know such attitudes. In the second part of the course, we will investigate the broader set of capacities by which we monitor and regulate our own cognitive processes, while paying special attention to the role of feelings (e.g. of knowing, fluency, fit) in the exercise of these capacities.

Same as: PHIL 183

**PHIL 284. Topics in Epistemology. 4 Units.**

Same as: PHIL 184

**PHIL 284B. Formal Epistemology. 4 Units.**

Grads enroll in 284B. Prerequisite: PHIL 80.

Same as: PHIL 184B

**PHIL 284M. Topics in the Theory of Justification. 4 Units.**

graduate seminar. Prerequisite: PHIL 80.

Same as: PHIL 184M

**PHIL 285. Special Topics in Epistemology: Testimony in science and everyday life. 4 Units.**

Much of what we know, we know by relying on the testimony of other individuals, groups, traditional news media or social media. The course explores varieties of testimonial knowledge which arise from relaxed everyday testimony ('the coffee machine is broken') and from scientific expert testimony ('Venus is larger than Mars'). The course also touches on issues concerning testimonial injustice & the type of injustice that occurs when someone is wronged in their capacity as a testifier & for example, when their testimony is unjustly devaluated. Finally, we will consider whether philosophical theorizing about testimony may shed light on obstacles for science communication about divisive issues such as vaccines, climate science etc. Thus, the course is organized around three interrelated themes. 1: Foundational questions, 2: Testimonial injustice and 3: Scientific testimony. Overall, then, the course connects foundational work in epistemology and philosophy of science to some pertinent ethical and political problems.

Same as: PHIL 185

**PHIL 285B. Philosophy of Perception. 4 Units.**

The nature of perceptual experience and the role it plays in securing empirical knowledge. Focus will be on what is sometimes called "the problem of perception": the question of how perception could provide us with direct awareness of the surrounding environment given the possibility of illusions or hallucinations. Topics, include the relationship between perception and belief, the nature of perceptual phenomenology, whether or not perceptual experiences are representational states, and the philosophical relevance of empirical research on perception.

Same as: PHIL 185B

**PHIL 285W. Metaontology. 4 Units.**

Do existence questions have (determinate) answers? How should ontological commitment be understood? This class will discuss these and other questions in the metatheory of ontology. Specific topics will include: naturalness, metaphysical structure, grounding, and quantifier variance. Some familiarity with standard metaphysical and ontological debates will be assumed.

Same as: PHIL 185W

**PHIL 286. Philosophy of Mind. 4 Units.**

(Graduate students register for 286.) This is an advanced introduction to core topics in the philosophy of mind. Prerequisite: PHIL 80.

Same as: PHIL 186

**PHIL 286A. Self-fashioning. 3 Units.**

This undergraduate and graduate seminar will examine philosophical and psychological literature relevant to self-fashioning. Meetings will be discussion oriented, and each meeting will focus on a different question of theoretical and applied significance. Prerequisite: consent of instructor. May be repeat for credit.

Same as: PHIL 186A, PSYCH 172

**PHIL 286M. Ontology of the Mental. 4 Units.**

Same as: PHIL 186M

**PHIL 287. Philosophy of Action. 4 Units.**

(Undergraduates register for 187.) This course will explore foundational issues about individual agency, explanation of action, reasons and causes, agency in the natural world, practical rationality, interpretation, teleological explanation, intention and intentional action, agency and time, intention and belief, knowledge of one's own actions, identification and hierarchy, and shared agency. Prerequisite: graduate student standing in philosophy or, for others, prior course work in philosophy that includes Philosophy 80.

Same as: PHIL 187

**PHIL 288. Personal Identity. 4 Units.**

Do you persist through time the way that a skyscraper persists through space, by having different parts at different locations? Or are you & wholly present & at every moment of your life, in something more like the way that an elevator is present in each place as it travels up to the top floor? What criteria determine whether you now are the very same person as some unique person located at some time in the past? Is the continuity of your memories or other mental states sufficient for your survival? Can you survive the loss or destruction of your body? Do you really exist for more than just the present moment? How do different answers to these questions bear on your moral, personal, and professional obligations? What kinds of considerations could possibly help us to answer these questions? This course explores these and related issues. Readings include a mix of introductory survey, historical, and contemporary material.

Same as: PHIL 188

**PHIL 288W. Paradoxes. 4 Units.**

Paradoxes arise when unacceptable or contradictory conclusions are generated by apparently unobjectionable reasoning. Consider the sentence: "This sentence is not true." Is the sentence true or not? If it is true, then what it says is the case, but it says that it is not true. On the other hand, if it is not true, then since it says it is not true, what it says is the case. So if the sentence is true it is not true, and if it is not true it is true. This is a version of the Liar Paradox. In this class we'll discuss the liar and other paradoxes, including the paradoxes of set theory, the Sorites Paradox, and several other well-known paradoxes. Familiarity with mathematical logic will be assumed by many of the class readings.

Same as: PHIL 188W

**PHIL 289. Examples of Free Will. 4 Units.**

Examples drawn from three domains: choice, computation, and conflict of norms. Conceptually, a distinction is made between examples that are predictable and those that are not, but skepticism about making a sharp distinction between determinism and indeterminism is defended.

Same as: PHIL 189

**PHIL 293C. Film & Philosophy. 3 Units.**

Issues of authenticity, morality, personal identity, and the value of truth explored through film; philosophical investigation of the filmic medium itself. Screenings to include Blade Runner (Scott), Do The Right Thing (Lee), The Seventh Seal (Bergman), Fight Club (Fincher), La Jetée (Marker), Memento (Nolan), and Eternal Sunshine of the Spotless Mind (Kaufman). Taught in English.

Same as: COMPLIT 154A, ENGLISH 154F, FRENCH 154, ITALIAN 154, PHIL 193C

**PHIL 293E. Film & Philosophy CE. 3 Units.**

Issues of authenticity, morality, personal identity, and the value of truth explored through film; philosophical investigation of the filmic medium itself. Screenings to include Blade Runner (Scott), Do The Right Thing (Lee), The Seventh Seal (Bergman), Fight Club (Fincher), La Jetée (Marker), Memento (Nolan), and Eternal Sunshine of the Spotless Mind (Kaufman). Taught in English. Satisfies the WAY CE.

Same as: FRENCH 154E, ITALIAN 154E, PHIL 193E

**PHIL 297C. Curricular Practical Training. 1 Unit.**

(Undergraduate students enroll in 197C) Students engage in internship work and integrate that work into their academic program. Following internship work, students complete a research report outlining work activity. Meets the requirements for curricular practical training for students on F-1 visas. Student is responsible for arranging own internship/employment and faculty sponsorship. Register under faculty sponsor's section number. Course may be repeated for credit.

**PHIL 298. Research Methods. 1 Unit.**

Research Methods will introduce incoming students to Stanford's many libraries and library resources. Throughout the quarter, students will have regular research tasks on campus, structured with the aim of familiarizing students with our libraries, librarians and resource specialists. For first year Philosophy PhDs only, department permission required.

**PHIL 300. Proseminar. 4 Units.**

Topically focused seminar. Required of all first year Philosophy PhD students. This seminar is limited to first-year Ph.D. students in Philosophy. We will focus on some major work over roughly the past 60 years on inter-related issues about practical reason, responsibility, agency, and sociality.

**PHIL 301. Dissertation Development Proseminar. 2-4 Units.**

A required seminar for third year philosophy PhD students, designed to extend and consolidate work done in the dissertation development seminar the previous summer.

**PHIL 302P. Plato's Laws X. 2-4 Units.**

Grad seminar. Close reading and analysis of Book 10 of Plato's Laws. In this book, Plato's political thought intersects with his philosophic theology (and therein also with his physics and metaphysics) as he considers the appropriate handling of god(s) by the polis and argues against atheism, deism, and conventional propitiatory theism. 2 unit option only for Philosophy PhDs beyond the second year.

**PHIL 305. Aristotle's Nicomachean Ethics. 2-4 Units.**

In this seminar, we shall study one of the classic works of ethical philosophy, Aristotle's Nicomachean Ethics. Topics include: eudaimonism, the nature of the virtues, responsibility, practical reason, pleasure, akrasia, friendship, and contemplation. 2 unit option is for PhD students only.

**PHIL 305R. JUST AND UNJUST WARS. 2 Units.**

War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state. Same as LAW 751.

Same as: ETHICSOC 205R, ETHICSOC 305R, PHIL 205R

**PHIL 306C. Plato on Eros and Beauty. 3-5 Units.**

We read Plato's Symposium and Phaedrus; topics: love, beauty, language (oral and written). Graduate seminar, but open to seniors.

Same as: CLASSICS 336

**PHIL 308. Aristotle's Politics. 4 Units.**

The seminar will be a critical examination of Aristotle's political philosophy and we shall focus on his Politics as our primary text. We'll supplement this with some other texts by Aristotle that are relevant and explore the most important connections between Aristotle's political philosophy and his ethics.

**PHIL 308B. Aristotle on his Predecessors. 2-4 Units.**

An introduction both to Aristotle's own metaphysics and to his treatment of his predecessors on causality, included the early Ionian cosmologists, atomism, Pythagoreans, Heraclitus, Parmenides, Empedocles, Anaxagoras and Plato. Prerequisite: one course in ancient Greek philosophy.

**PHIL 309. Hume's Psychology and Political Theory. 3-5 Units.**

This seminar will concentrate on Hume's political ideas, which to a large extent have been neglected, both by philosophers and political scientists. We will read passages from three important works of Hume, as listed above, together with the lively support of a strong view concerning the importance of Hume's ideas about politics. The requirement for the course will be a paper on a subject relevant to the main topic, and mutually agreed to. The first six sessions of the seminar will be held jointly by live video with Professor Russell Hardin of NYU and his students. By the end of the sixth session, NYU's Spring Term will have ended. We will decide at that point how many more joint sessions to have, and how much time should be devoted to individual consultation about the paper to be written.

**PHIL 309C. Aristotle's Metaphysics Zeta and its Medieval Reception: Definition. 4 Units.**

Grad seminar on the medieval reception of Book Zeta of Aristotle's Metaphysics.

**PHIL 310. Plato's Phaedo. 4 Units.**

A close reading of Plato's Phaedo, with a special emphasis on its metaphysical aspects, such as its discussions of Forms, causation, and coming-to-be. Also to be investigated: the nature and immortality of the soul, the correct attitude to have toward one's death, the theory of recollection, the method of hypothesis, and the respective roles of argument and myth.

**PHIL 311. Plato's Philebus and Timaeus. 4 Units.**

We shall carefully examine two Platonic dialogues, the Philebus and the Timaeus. We shall focus on the dialogues' ethics, metaphysics, and psychology.

**PHIL 312. Aristotle's Psychology. 4 Units.**

*De Anima* and parts of *Parva Naturalia*.

**PHIL 313T. Aristotle's Moral Theory. 2-3 Units.**

The aim of this seminar is philosophical; we want to discuss the basis, the structure, the merits, and the defects of Aristotle's moral theory. But we intend to draw on all of the three major ethical treatises in the Aristotelian Corpus: the Nicomachean Ethics, Eudemian Ethics, and Magna Moralia. We will also discuss parts of the Protrepticus. Topics include: the composition of the good; the argument from the human function to the human good; virtues of character and intellect; voluntary action and responsibility; pleasure and the good: friendship and the good of others; the place of contemplation in the ultimate good. This course begins on January 28, and ends on March 13. 2 unit option available only to PhD students beyond the second year. Undergraduates wishing to take this course must have taken Philosophy 100 or a more advanced Philosophy course in ancient philosophy and have the permission of the instructors.

**PHIL 313W. Aristotle on Virtues. 2-4 Units.**

Graduate seminar. 2 unit option only for Phil PhDs beyond the second year.

**PHIL 314. Practical Reasoning in Plato and Aristotle. 2-4 Units.**

It is often said that the greatest difference between Plato's ethics and those of Aristotle is that the latter thinks that practical and theoretical reason are distinct, but the former does not. We shall read some of both Plato and Aristotle and ask whether the above claim is true and then consider what the implications the differences between their views of practical reason have for the rest of their ethics.

**PHIL 315. Aristotle's Protrepticus and its Background. 2-4 Units.**

In this seminar, we shall read Aristotle's *Protrepticus*. This is an early work of Aristotle that attempts to turn the reader to a philosophic life and it is by far the least read of his works on ethics. It was only recovered in the 19th century and only in the past 15 years or so do we have a reliable text. Thus studies of it are very much underdeveloped. We shall also read as background some other protreptic works by Plato and the rhetorician Isocrates. 2 unit option is only for Philosophy PhD students beyond the second year.

Same as: CLASSICS 346

**PHIL 316P. Aristotle's On the Motion of Animals. 2-4 Units.**

A seminar based around a close reading and analysis of Aristotle's *De Motu Animalium*. This short text, on how animals bring about action (motion), is something of a treasure-trove of various interesting details and complications concerning Aristotle's philosophy of action, psychology, physics, and metaphysics. It is also heterogenous or interdisciplinary in its discussions, which will lead us to consider questions of method in Aristotle. We additionally have the treat of seeing what we make of a brand new (summer 2020) major edition from the Symposium Aristotelicum series. The 2 unit option is only for Philosophy PhD students beyond the second year; all others take for 4 units.

**PHIL 317. Topics in Plato: Plato on Practical Rationality. 2-4 Units.****PHIL 318. Aristotle and the Object of Mathematical Reasoning. 4 Units.**

The concept of definition plays a central role in Aristotle's treatment of both philosophical and scientific inquiry, as well as explanation. A definition is an account of what something is, and some definitions are used to guide causal inquiry whereas others function as explanatory starting points. In this course we will examine texts from his logic, natural science and metaphysics in order to see what the different kinds of definition are, how they obtained, and how they capture the nature or essence of a definable object. Particular attention will be given to the role of matter in the definition of the form of a natural substance, state, process or activity. For instance, what role does a specification of physiological processes play in the definitions of emotions such as anger? No knowledge of Greek is required. May be repeat for credit. Same as: CLASSICS 315

**PHIL 319. Aristotle on Substance. 2-4 Units.**

Aristotle's views about substance and the nature and possibility of metaphysics. Focus is on *Categories* and *Metaphysics* Book Zeta. 2 unit option only for Phil PhDs beyond the second year.

**PHIL 320. Aristotle on the problems of metaphysics. 2-4 Units.**

The main text will be *Metaphysics* Beta. 2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 321. Leibniz's Metaphysics. 2-4 Units.**

Leibniz's metaphysical views during his so-called "mature period" (early 1680s to 1716). Topics will include Leibniz's conception of substance, his alleged idealism, his doctrine of possible worlds and his doctrine of pre-established harmony. Reading of the *Discourse on Metaphysics* (1686) and the correspondence with Arnauld (1686-1690).

**PHIL 322. Hume. 2-4 Units.**

Hume's theoretical philosophy emphasizing skepticism and naturalism, the theory of ideas and belief, space and time, causation and necessity, induction and laws of nature, miracles, a priori reasoning, the external world, and the identity of the self. 2 unit option only for Philosophy PhD students beyond the relevant PhD distribution requirements. Prerequisites: Undergraduates wishing to take this course must have previously taken *History of Modern Philosophy* or the equivalent, and may only enroll with permission from the instructor.

**PHIL 323. Kant's Criticism of Metaphysics. 4 Units.**

Motivations and strategies of Kant's criticisms of traditional metaphysics in the *Critique of Pure Reason*. Leibnizian and Wolffian versions of the concept containment theory of truth and the Wolffian ideal of a conceptual system of metaphysical knowledge. Kant's analytic/synthetic distinction, focusing on its place in the rejection of metaphysics and in arguments about the ideas of reason in the transcendental dialectic. Prerequisite: course on the first *Critique*, or consent of instructor.

**PHIL 324. Kant's System of Nature and Freedom. 4 Units.**

The aim is to acquire a sense of how the two main parts of Kant's philosophy, theoretical and practical, fit together. These two parts, according to the *Critique of the Power of Judgment*, concern the realm of nature and the realm of freedom respectively. We shall study parts of all three *Critiques*, along with appropriate supplementary materials. Prior acquaintance with both Kant's theoretical and his practical philosophy is presupposed.

**PHIL 325. Kant's Third Critique. 2-4 Units.**

2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 326. Kant's Transcendental Deduction. 4 Units.****PHIL 327. Scientific Philosophy: From Kant to Kuhn and Beyond. 2-4 Units.**

Examines the development of scientific philosophy from Kant, through the *Naturphilosophie* of Schelling and Hegel, to the neo-Kantian scientific tradition initiated by Hermann von Helmholtz and the neo-Kantian history and philosophy of science of Ernst Cassirer and Thomas Kuhn. Proposes a post-Kuhnian approach to the history and philosophy of science in light of these developments.

**PHIL 329. Plotinus and Augustine. 3-5 Units.**

Professor's permission required to register. A reading course focused on the influence of Plotinus *Enneads* on Augustine's *Confessions*, early dialogues, and sections on reason and memory in the *De trinitate*. Proficiency in Greek and Latin will be helpful but is not required. Professor's prior permission required, interested students should contact the professor about course schedule: [tsheehan@stanford.edu](mailto:tsheehan@stanford.edu). Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units. Same as: PHIL 229, RELIGST 269, RELIGST 369

**PHIL 331. Happiness and Value in Ancient Greek Philosophy. 2-4 Units.**

Grad seminar. 2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 332. Nietzsche. 2-4 Units.**

Preference to doctoral students. Nietzsche's later works emphasizing *The Gay Science*, *Beyond Good and Evil*, and *On the Genealogy of Morals*. The shape of Nietzsche's philosophical and literary projects, and his core doctrines such as eternal recurrence, will to power, and perspectivism. Problems such as the proper regulation of belief, and the roles of science, morality, art, and illusion in life.

**PHIL 333. Philosophy, Literature, and the Arts Core Seminar. 2-4 Units.**

This course serves as the Core Seminar for the PhD Minor in Philosophy, Literature, and the Arts. It introduces students to a wide range of topics at the intersection of philosophy with literary and arts criticism. The seminar is intended for graduate students. It is suitable for theoretically ambitious students of literature and the arts, philosophers with interests in value theory, aesthetics, and topics in language and mind, and other students with strong interest in the psychological importance of engagement with the arts. May be repeated for credit. In this year's installment, we focus on how artistic kinds or genres help set the terms on which individual works are experienced, understood, and valued, with special attention to lyric poetry and music. Same as: DLCL 333, ENGLISH 333, MUSIC 332

**PHIL 334. Habermas. 3-5 Units.**

Does Habermas have a distinctive account of normativity and normative judgements?

**PHIL 335. Topics in Aesthetics. 4 Units.**

Much of the seminar will focus on notions of abstraction in the arts (and related notions of formalism) in painting, music, poetry, etc. What is it for a work to be abstract, or more or less abstract than other works? How is abstraction important, and how is it related to aesthetic value and to values of other kinds? I understand abstraction to consist in the absence or limitation of one or another kind of aboutness: representation in any of several senses, semantic properties, pragmatic implications, meanings of one sort or another, etc. There are many of different kinds of aboutness, and so many corresponding varieties of abstraction. Readings will be by an assortment of philosophers, critics, music theorists, art historians etc., probably including Clive Bell, Roger Fry, Ernst Gombrich, Clement Greenberg, Eduard Hanslick, Eileen John, Peter Kivy, Peter Lamarque, Suzanne Langer, Alexander Nehamas, Roger Scruton, Richard Wollheim. I will try out some of my own recent work-in-progress. The course will be organized as a seminar. Students will work on projects, term papers, and present drafts to the group, so we can help one another. They will also be asked to give short informal presentations on readings to be discussed. The topics we cover after the first several meetings will depend partly on what projects students choose, as well as our interests. There are lots of great possibilities, including, of course, exploring various kinds of aboutness. Grades will be based on the term papers and participation in the seminar. This course is intended for graduate students. Qualified undergraduates are welcome, but instructor permission is required.

**PHIL 337. Virtue and Reason in Plato. 4 Units.**

We shall consider questions about the nature of virtue and the role of reason in ethics and ethical psychology in Plato. Questions to be considered include: the nature of virtue, the value of non-rational virtues, the unity of the virtues, the relation between virtue and happiness, the problem of akrasia, Plato's theories of goodness, and individual and political decisionmaking. We shall focus on the relevant parts of the Gorgias, the Laws, the Meno, the Phaedo, the Protagoras, the Republic, the Philebus, and the Statesman.

**PHIL 339. Marx. 2-4 Units.**

This course examines the works of a thinker who radically transformed the ways that we think about modern society. Marx saw fundamental problems with capitalist societies, including: un-freedom, alienation, inequality, and bureaucratization. He developed a theory to account for these problems. Our task will be to read his works critically and to evaluate their contributions to our understanding the relationship between politics, social structure, knowledge and human agency. We will also be especially interested in comparing his view with alternative diagnoses of the problems of modern capitalist societies, especially those of Max Weber and John Rawls.

Same as: POLISCI 333S

**PHIL 340. Time and Free Will. 3-5 Units.**

Free will and the consequence argument of Peter van Inwagen and others. Focus is on the principle that one cannot change the past and the problem of backtracking conditionals, and less on the problem raised by determinism. Hypotheses less drastic than determinism support backtrackers; given the backtracker, would someone's not having done something require that he change the past? Issues related to time, change, the phenomenology of agency, and McTaggart's argument about the reality of time.

**PHIL 344. Narrative Knowing. 1-2 Unit.**

Philosophers and historians have been debating the status of narrative explanation for well over 50 years. Until quite recently, a supposed dichotomy between natural science and history has shaped the discussion. Beginning from the origins, history, and limitations of the dichotomy, this seminar will explore how claims for narrative understanding and explanation have come to occupy an increasingly important role in the natural sciences as well as the social sciences. Some classic contributors are Hempel, Danto, Mink, Kuhn, White, Ricouer, Geertz, and Ginzburg. Current authors include Roth, Rheinberger, Kitchoer, Beatty, Morgan, and (yes) Wise.

Same as: HISTORY 344

**PHIL 347. Aristotle's Logic. 3-5 Units.**

In this seminar we read through Aristotle's Prior Analytics, paying close attention to the relation between Aristotle's logic to Greek mathematics, and to its place within Aristotle's overall philosophy. Knowledge of Greek is not required. Open to advanced undergraduate students.

Same as: CLASSICS 197

**PHIL 348. Evolution of Signalling. 2-4 Units.**

Explores evolutionary (and learning) dynamics applied to simple models of signaling, emergence of information and inference. Classroom presentations and term papers. Text: Skyrms - SIGNALS: EVOLUTION, LEARNING and INFORMATION and selected articles.

**PHIL 349. Evidence and Evolution. 3-5 Units.**

The logic behind the science. The concept of evidence and how it is used in science with regards to testing claims in evolutionary biology and using tools from probability theory, Bayesian, likelihoodist, and frequentist ideas. Questions about evidence that arise in connection with evolutionary theory. Creationism and intelligent design. Questions that arise in connection with testing hypotheses about adaptation and natural selection and hypotheses about phylogenetic relationships.

Same as: PHIL 249

**PHIL 350. What makes a good explanation? Psychological and philosophical perspectives. 4 Units.**

Explanation is a topic of longstanding interest in philosophy and psychology, and has recently attracted renewed attention due to novel challenges in interpreting and interacting with relatively opaque AI systems. In this graduate seminar, we will study the science and engineering of explanations, combining perspectives from philosophy, psychology, AI, and the legal sciences. We will ask questions like: When do we ask for explanations? What makes a good explanation? How can we build machines that can understand and explain? This interdisciplinary seminar is co-taught by Thomas Icard (Philosophy) and Tobias Gerstenberg (Psychology). We will meet twice a week (Tuesdays and Thursdays 10:30am-11:50am) to discuss research articles from a range of disciplines. Students are expected to write responses based on their readings, lead the discussion on one of the papers, and actively participate in the discussion otherwise. As a final project, students will outline a novel study on explanation that makes an empirical, modeling, or theoretical contribution. Participation is restricted to a maximum of 12 graduate students (by application). The course website, with information about application, can be found here: [phil350.stanford.edu](http://phil350.stanford.edu).

Same as: PSYCH 293

**PHIL 350A. Model Theory. 3 Units.**

Back-and-forth arguments with applications to completeness, quantifier-elimination and omega-categoricity. Elementary extensions and the monster model. Preservation theorems. Interpolation and definability theorems. Imaginaries. Prerequisite: Phil151A or consent of the instructor.

**PHIL 351. Representation Theorems. 4 Units.**

Representation theorems show that beliefs which obey certain qualitative constraints have the structure of probabilities, while preferences which obey certain qualitative constraints have the structure of expected-utility maximization. In this course, we prove several representation theorems in detail, and discuss the philosophic controversies surrounding them: how to justify the qualitative constraints, the difference between normative and descriptive interpretations, and what the formal relation of representability amounts to in real terms.

**PHIL 351A. Recursion Theory. 3 Units.**

Theory of recursive functions and recursively enumerable sets. Register machines, Turing machines, and alternative approaches. Gödel's incompleteness theorems. Recursively unsolvable problems in mathematics and logic. Introduction to higher recursion theory. The theory of combinators and the lambda calculus. Prerequisites: 151, 152, and 161, or equivalents.

**PHIL 351B. Proof Mining. 1-3 Unit.**

Uses of proof theory in analysis and number theory. Proof mining: extraction of bounds from non-effective proofs. May be repeated for credit. Prerequisite: 151,152 or equivalents, and a calculus course.

**PHIL 351C. Formal Methods in Ethics. 2-4 Units.**

Grad seminar. 2 unit option for PhD students only.

**PHIL 351D. Measurement Theory. 2-4 Units.**

What does it mean to assign numbers to beliefs (as Bayesian probability theorists do), desires (as economists and philosophers who discuss utilities do), or perceptions (as researchers in psychometrics often do)? What is the relationship between the numbers and the underlying reality they purport to measure? Measurement theory helps answer these questions using representation theorems, which link structural features of numerical scales (such as probabilities, utilities, or degrees of loudness) to structural features of relations (such as comparative belief, preference, or judgments that one sound is louder than another). This course will introduce students to measurement theory, and its applications in psychophysics and decision theory. 2 unit option only for Philosophy PhD students who are past their second year. Prerequisites: Undergraduates wishing to take this course must have previously taken PHIL150, and may only enroll with permission from the instructor.

**PHIL 353. Seminar on Philosophy of Logic and Mathematics. 4 Units.**

This class will be a discussion of inferentialism and conventionalism in logic and mathematics. To structure discussion, we'll work through the manuscript of *Shadows of Syntax*, my forthcoming book on these topics, in addition to classic readings from Carnap, Quine, and other luminaries. Same as: Conventionalism

**PHIL 353B. Proof Theory B. 2-3 Units.**

Consistency ordinal as a measure of the strength of a mathematical theory. The open problem of describing the ordinal of mathematical analysis (second order arithmetic). Present state of the problem and approaches to a solution. Prerequisites: Phil 151,152 or equivalents.

**PHIL 353C. Functional Interpretations. 4 Units.**

Finite-type arithmetic. Gödel's functional interpretation and Kreisel's modified realizability. Systems based on classical logic. Spector's extension by bar-recursive functionals. Kohlenbach's monotone interpretation and the bounded functional interpretation. The elimination of weak König's lemma. Uniform boundedness. A look at Tao's hard/soft analysis distinction.

**PHIL 354. Topics in Logic. 1-3 Unit.**

Complexity of propositional calculi. P=NP problem. Exponential lower bounds for resolution and for intuitionistic derivations. Problem of saving proofs. Complexity of derivations in arithmetic. Inventor's paradox. Synthesis of inductive invariants. Prerequisites: Phil 151,152 or equivalents.

**PHIL 355. Logic and Social Choice. 4 Units.**

Topics in the intersection of social choice theory and formal logic. Voting paradoxes, impossibility theorems and strategic manipulation, logical modeling of voting procedures, preference versus judgment aggregation, role of language in social choice, and metatheory of social choice. May be repeated for credit. Prerequisite: 151 or consent of instructor.

**PHIL 356. Applications of Modal Logic. 3 Units.**

Applications of modal logic to knowledge and belief, and actions and norms. Models of belief revision to develop a dynamic doxastic logic. A workable modeling of events and actions to build a dynamic deontic logic on that foundation. (Staff).

**PHIL 356C. Logic and Artificial Intelligence. 2-4 Units.**

This is a course at the intersection of philosophical logic and artificial intelligence. After reviewing recent work in AI that has leveraged ideas from logic, we will slow down and study in more detail various components of high-level intelligence and the tools that have been designed to capture those components. Specific areas will include: reasoning about belief and action, causality and counterfactuals, legal and normative reasoning, natural language inference, and Turing-complete logical formalisms including (probabilistic) logic programming and lambda calculus. Our main concern will be understanding the logical tools themselves, including their formal properties and how they relate to other tools such as probability and statistics. At the end, students should expect to have learned a lot more about logic, and also to have a sense for how logic has been and can be used in AI applications. Prerequisites: A background in logic, at least at the level of Phil 151, will be expected. In case a student is willing to put in the extra work to catch up, it may be possible to take the course with background equivalent to Phil 150 or CS 157. A background in AI, at the level of CS 221, would also be very helpful and will at times be expected. 2 unit option only for PhD students past the second year. Course website: <http://web.stanford.edu/class/cs257/>. Same as: CS 257

**PHIL 357. Research Seminar on Logic and Cognition. 2-4 Units.**

How might cognitive modeling and logical theory be of mutual benefit? What kinds of interesting logical questions arise from the study of cognition? And what kinds of tools from logic and theory of computation might be useful in modeling cognitive phenomena? Through student presentations of current research (original or from the contemporary literature) we will explore these questions. Precise topics will depend largely on student interest, but may include models of: causal reasoning, quantification, probabilistic computation and computable probability theory, erotetic theory of reasoning, moral cognition, and other topics at this intersection. 2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 359. Topics in Logic, Information and Agency. 2-4 Units.**

Logical analysis of information, interaction and games, with topics connecting philosophy, computer science, game theory, and other fields. The focus is on current research at these interfaces. Prerequisite: 151, 154/254, or equivalent background. May be repeated for credit.

**PHIL 360. Grad Seminar: Philosophy of Neuroscience. 2-4 Units.**

Assumptions underlying the scientific study of how our brains work have implications for the kinds of results that neuroscience can - and cannot - deliver. We will look at the interplay between two approaches within neuroscience - mechanistic explanation and computational explanation, with a focus on neural coding and representation. Pre-reqs TBD. Repeatable for credit. 2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 361. Social Dimensions of Scientific Knowledge. 4 Units.**

Study of philosophical issues raised by the social character of scientific research and the relation of scientific inquiry to its broader social, economic, and cultural context: values in/of science, science and policy, distribution of cognitive labor, trust in science, models of knowledge.

**PHIL 362. Grad Seminar on Philosophy of Science. 4 Units.**

**PHIL 363A. Seminar in History and Philosophy of Science: Democratic Science of the Climate, Races, H2O. 4 Units.**

Is the Earth's climate real? Does it exist beyond experimental data, computer simulation, and scientists' writings? This seminar considers philosophical, historical, and anthropological perspectives on the reality of scientific entities. It asks how these metaphysical questions are connected to our democratic societies and our position as scholars. We will ask whether Homo sapiens is sub-divided into races and ethnicities in the manner of a census form. And how genetics should interact with our social understanding of human diversity. Further, can the answers to these questions stand alone as isolated academic questions, or must they be tied together with our political philosophy and social norms? If democratic pluralism leads to metaphysical pluralism, what becomes of long-discarded scientific entities, such as phlogiston? Some argue that pluralism upsets our most basic scientific facts, like: water is H<sub>2</sub>O. This graduate seminar examines these scientific entities - the climate, races, phlogiston - from perspectives in Philosophy, Anthropology, and History of Science. The course topics illustrate recent trends toward metaphysics in the humanistic study of science. Students will develop their ability to compare positions and arguments between disciplines. Class time will emphasize inter-disciplinary discussion. The major writing assignment is an essay with multiple drafts. This is designed to prepare students for writing and revising dissertation chapters and peer-reviewed articles. Activities may include a film screening and visit to a scientific laboratory. Students from all programs are welcome. (Advanced undergraduates by permission.)

**PHIL 364M. Mathematics in Practice. 4 Units.**

What does "good" mathematics look like? Certainly, it should be correct, but mathematicians are often far more demanding. For example, they want their work to be deep, explanatory, fitting or even beautiful. This simple observation from mathematical practice raises philosophical questions: What do these terms mean? Why is work that exhibits these properties valuable? Are there design principles we can follow to help ensure our mathematics has these qualities? Throughout this course we will explore these questions by seeing what mathematicians and philosophers have had to say and by examining both modern and historical case studies.

**PHIL 365. Seminar in Philosophy of Physics. 2-4 Units.**

2 unit option for PhD students only.

**PHIL 366. Evolution and Communication. 4 Units.**

Topics include information bottlenecks, signaling networks, information processing, invention of new signals, teamwork, evolution of complex signals, teamwork. Sources include signaling games invented by David Lewis and generalizations thereof, using evolutionary and learning dynamics.

**PHIL 368. Philosophy of Biology: Learning and Evolution. 2-4 Units.**

Graduate seminar. 2 unit option for Philosophy PhDs beyond the second year only.

**PHIL 368A. Topics in Neuroscience. 2-4 Units.**

2 unit option for Philosophy PhD students beyond the second year. May be repeated for credit.

**PHIL 370A. Grad Seminar in Ethics. 4 Units.**

Conceptions of the self in practical philosophy. Graduate seminar exploring topics at the intersection of personal identity, agency, and morality. Specific topics and authors to be determined.

**PHIL 370W. Consequentialism. 2-4 Units.**

Grad seminar. 2 unit option only for Philosophy PhDs beyond the second year.

**PHIL 371D. Inequality: Economic and Philosophical Perspectives. 5 Units.**

The nature of and problem of inequality is central to both economics and philosophy. Economists study the causes of inequality, design tools to measure it and track it over time, and examine its consequences. Philosophers are centrally concerned with the justification of inequality and the reasons why various types of inequality are or are not objectionable. In this class we bring both of these approaches together. Our class explores the different meanings of and measurements for understanding inequality, our best understandings of how much inequality there is, its causes, its consequences, and whether we ought to reduce it, and if so, how. This is an interdisciplinary graduate seminar. We propose some familiarity with basic ideas in economics and basic ideas in contemporary political philosophy; we will explain and learn about more complex ideas as we proceed. The class will be capped at 20 students.

Same as: ETHICSOC 371R, POLISCI 431L

**PHIL 371E. New Themes in Democratic Theory. 4 Units.**

After a tradition of skepticism about democracy, and then a period mostly in the 20th century of virtually unquestioned approval of it, normative democratic theory recently is showing (collectively) more ambivalence. After an introduction to the period in which deliberative democracy was the most influential paradigm, we will look closely at developments beginning with the epistemic variant of that approach (Estlund, Landemore), an ensuing reaction on epistemic grounds against democracy (Brennan, Mulligan), and then two new approaches that are influential: the case for (and against) choosing representatives by lottery rather than voting (Guerrero, Saunders), and the idea that the model for democratic equality is nothing like majoritarianism or agents who act on behalf of constituents but the idea of a social and institutional world in which no class or category of citizens is generally above the others, increasingly called relational equality (Pettit, Anderson, Scheffler, Kolodny).

**PHIL 371W. Representation: Race, Law, and Politics. 2-4 Units.**

Graduate seminar. In this course, we will work together to develop a detailed and comprehensive understanding of the concept(s) of political representation. We will do so by examining a number of historical and contemporary theories of political representation developed within philosophy and cognate fields. 2 unit option only for Phil PhDs beyond the second year.

Same as: CSRE 371

**PHIL 372. Topics in Kantian Ethics. 4 Units.**

Selected topics in ethics, considering both Kant's texts and recent writings by Kant interpreters and moral philosophers in the Kantian tradition. Among the topics covered will be: Practical reason, personal relationships, duties to oneself, evil, right and politics, lying, constructivism in ethics.

**PHIL 372E. Graduate Seminar on Moral Psychology. 3-5 Units.**

Recent philosophical works on desire, intention, the motivation of action, valuing, and reasons for action. Readings: Williams, Korsgaard, Smith, Blackburn, Velleman, Stampe, Frankfurt.

**PHIL 372M. Ending Wars: A Just Peace or Just a Peace. 2 Units.**

Much of just war theory focuses on the justifications for resorting to armed force and the conduct of hostilities. But what are the ethical and legal principles that govern ending wars and making peace? This course will explore the theory of "just peace," including such problems as when a party to war may demand the unconditional surrender of its adversary and what kinds of compromises are ethically permissible in order to end or to avoid armed conflict. We will also consider the terms and practices the winning party in war may impose on the loser, such as reparations and occupation (particularly transformative occupation). In addition, we will examine the topic of transitional justice, including issues related to amnesty, forgiveness, criminal and other forms of accountability, and reconciliation. Elements used in grading: Class Participation, Written Assignments, Final Exam.

Same as: ETHICSOC 372R

**PHIL 372P. Korsgaard and her Critics. 2-4 Units.**

Christine Korsgaard has developed an unusually complex and comprehensive theory of morality, according to which moral authority has its source in our authority over ourselves simply as human agents. Her view purports to be humanist without falling into relativism, subjectivism, or voluntarism. Our aim is to understand and evaluate Korsgaard's theory, which Derek Parfit has characterized as combining "Kantian, Humean, and existentialist ideas in unexpected, platitude-denying ways." Readings include Korsgaard's own works as well as selected critiques. Graduate level seminar aimed primarily at philosophy students.

**PHIL 372R. Political Realism. 3-5 Units.**

This seminar will explore various articulations of political realism in their historical contexts. Realism is generally taken to be a pragmatic approach to a political world marked by the competition for material interests and the struggle for power. Yet beyond a shared critique of idealism and an insistence on the priority and autonomy of the political, realists tend to have very different normative visions and political projects. We will consider the works of several political realists from the history of political and international relations thought, including: Thucydides, Machiavelli, Hobbes, Carr, Niebuhr, and Morgenthau. Same as: POLISCI 435R

**PHIL 373. Moral Motivation. 2-4 Units.**

Grad seminar on ethical topic. May be repeated for credit. 2 unit option for PhD students beyond the second year only.

**PHIL 373M. Ethical Foundations of Socialism. 2-4 Units.**

A number of important issues in the ethical foundations of socialism have been overlooked by mainstream ethical theory. This is doubly regrettable, since both socialist theory and mainstream ethical theory might be improved by their integration. In this seminar, we will attempt to pair works in contemporary ethical theory with works in post-Marxian theory in an attempt to make some substantive progress. Possible topics include: alienation, reification, and objectification for consequentialists, feminists, and market ethicists; social ontology and the values of community and solidarity; ideology and the individuation of options and reasons; exclusionary reasons, the right/wrong reasons distinction, 'role ethics,' and actions in market contexts; exchange, reciprocity, and the obligations of friendship. May be repeated for credit. 2 unit option only for Philosophy PhD students who are beyond the second year.

**PHIL 374. Caring and Practical Reasoning. 4 Units.**

What is it to care about something; how is caring related to desiring, emotions, and having policies; what is the relationship between caring and the will; why do people care about things; can attention to caring help explain the phenomenon of silencing reasons? Readings from contemporary literature, including Frankfurt, Watson, Bratman, Scanlon, Williams, Helm, and Kolodny. May be repeated for credit.

**PHIL 374F. Science, Religion, and Democracy. 3-5 Units.**

How should conflicts between citizens with science-based and religion-based beliefs be handled in modern liberal democracies? Are religion-based beliefs as suitable for discussion within the public sphere as science-based beliefs? Are there still important conflicts between science and religion, e.g., Darwinian evolution versus creationism or intelligent design? How have philosophy and recent theology been engaged with such conflicts and how should they be engaged now? What are the political ramifications? This is a graduate-level seminar; undergraduates must obtain permission of the instructors. Same as: ETHICSOC 374R, RELIGST 374F

**PHIL 375. Ethics, Economics and the Market. 4 Units.**

Economic analysis inevitably raises moral questions. Getting clear on those moral questions, and the competing answers to them, can help improve both economic analysis and our understanding of the values involved in alternative social policies. This course focuses on a central economic institution: the market. How have the benefits and costs of using markets been understood? For example, it is often claimed that markets are good for welfare, but how is welfare to be understood? What is the connection between markets and different values such as equality and autonomy? What, if anything is wrong with markets in everything? Are there moral considerations that allow us to, distinguish different markets? This course examines competing answers to these questions, drawing on historical and contemporary literature. Readings include Adam Smith, JS Mill, Karl Marx, Michael Walzer, Dan Hausman and Michael McPherson and Debra Satz among others. For graduate students only.

Same as: ETHICSOC 303R, POLISCI 434A

**PHIL 375G. Seminar on Emotion. 3 Units.**

This undergraduate and graduate seminar will examine ancient Greek philosophical and contemporary psychological literatures relevant to emotion. Questions to be investigated include: What is the nature of emotions? What is the appropriate place in our lives for emotions? How should we manage our emotions? Do the emotions threaten the integrity of the agent? Meetings will be discussion oriented. Prerequisite: consent of instructor.

Same as: PSYCH 160, PSYCH 260

**PHIL 375J. Jurisprudence. 3 Units.**

This course examines the diverse ways in which the philosophy of law bears on the practice of law. Our subject is thus a set of philosophical concepts, particularly legal positivism and natural law, but the approach is not purely conceptual. Rather, we will examine both the philosophical concepts in the abstract and how those philosophical concepts are reflected or actualized in the craft of legal argumentation, in the intellectual history of law, and in contemporary questions of politics and government. Above all, we will ask which conception of law best contributes to legal justice. The course consists in three units. Unit I is about theories of the nature of law, focusing on legal positivism and natural law. Unit II is about theories of particular departments of law, focusing on tort law and criminal law. Unit III takes a philosophical perspective on being a lawyer, focusing on questions of what principles define lawyers' role in society and what ideals give the life of a lawyer meaning. Grading is based on class participation, two in-class moot court presentations, and, based on individual student preference, either a final exam (a one-day take-home essay with a word limit) or a final research paper. Cross-listed with the Law School (LAW 5806).

**PHIL 375K. Criminal Procedure: Theoretical Foundations. 2-3 Units.**

This course examines the theoretical foundations of criminal procedure—political, historical, and, above all, philosophical. What are the ideas at work in the American system of criminal procedure? How, historically, did the system develop, and why does it presently function as it does? Is the system broken and, if so, what principles should orient us in fixing it? This theoretical inquiry has a practical point. Procedure plays a major role in the present crisis of American criminal justice. By examining criminal procedure's theoretical foundations, this course aims to develop competing "big picture," synthetic perspectives on the criminal justice crisis as a whole. Thus, for students interested in criminal justice reform, this course will equip you to take a philosophically richer view of the underlying policy issues. For students thinking about a career in criminal law, this course will equip you to engage in large-scale thinking about how criminal procedure should change, rather than just working within the doctrinal and institutional structures that exist at present. For students interested in legal academia, this course will develop your ability to read sophisticated theoretical material, to write in the same vein, and to relate theoretical ideas to policy prescriptions. Elements used in grading: Class participation and, based on individual student preference, either a final reflection paper (2 units) or a final research paper with instructor permission. Students electing the final research paper option can take the course for either 2 or 3 units, depending on paper length. Cross-listed with the Law School (LAW 2019).

**PHIL 375V. Graduate Seminar: Voting. 2-4 Units.**

Graduate Seminar. 2 unit option only for Philosophy PhD students beyond the second year.

**PHIL 376. Agency and Personal Identity. 4 Units.**

How philosophical theories of agency interact with philosophical accounts of personal identity. Readings include David Velleman and Harry Frankfurt.

**PHIL 376A. Shared Agency and Organized Institutions. 2-4 Units.**

Our human lives involve remarkable forms of practical organization: diachronic organization of individual intentional activity; small-scale social organization of shared intentional action; and the organization of complex, organized institutions. A philosophically illuminating theory of human action should help us understand these multiple forms of human practical organization and their inter-relations. This graduate seminar primarily focuses on the role of shared intention and shared agency in organized institutions. The main focus will be a book manuscript on which I am working: *Shared and Institutional Agency: Toward a Planning Theory of Human Practical Organization*. In this book I seek to extend the foundational role of our capacity for planning agency first to shared agency and then thereby to human organized institutions. To do this I draw on the idea from H.L.A. Hart that our organized institutions are rule-governed, and that to understand this we need a theory of social rules. We will work through this manuscript, together with a wide range of related work by others, including work by H.L.A. Hart, Margaret Gilbert, Scott Shapiro, Philip Pettit, John Searle, Geoffrey Brennan, Cristina Bicchieri, Donald Davidson, and Harry Frankfurt. Enrollment limited to graduate students in Philosophy, others by permission of instructor. 2 unit option available only to Philosophy PhD students beyond the second year.

**PHIL 376B. Institutions and Practical Reason. 2-4 Units.**

We live our lives in a thicket of institutions: small-scale, such as friendships and marriages, large-scale, such as massive economic and political systems, and everything in between. These institutions yield standards by which individual conduct in pertinent contexts can be assessed; these standards can themselves be ethically evaluated. Individuals must organize their commitments to these standards and evaluations in some kind of ethically responsible way. These issues have been discussed on rather different terms in normative ethics, political theory, normative theory, action theory, and social metaphysics. Our goal will be to bring these different literatures to bear on a general inquiry into the ethics of institutional participation. Topics may include: recent work on reasoning; rule worship; exclusionary and silencing reasons; the putative distinctness of political normativity; incentives and the 'ethos of justice'; the ethics of exchange; social structures and practices; and institutionalised relational values. Limited to graduate students in Philosophy and to others by permission of the instructor. 2 unit option available only to PhD students beyond the second year.

**PHIL 376C. Tragic Form and Political Theory. 5 Units.**

Tragic form and political theory have in common a profound interest in the conflictual foundation of human society. This course explores how the two intellectual approaches define the actors of conflict, its causes, and its possible (or impossible) resolution.

**PHIL 377. Social Agency. 2-4 Units.**

Humans are agents who live in a social world. Philosophical reflection on human agency needs to include reflection both on the agency of individual human agents and on forms of social agency that involve multiple individuals. This seminar will focus on aspects of the latter. What is it for multiple individuals to think and to act together – to engage in shared intentional/shared cooperative activity? to deliberate together? to engage in what some have called team reasoning? What kinds of social agency are characteristic of larger social organizations or groups? What would it be for larger groups themselves to be agents, ones who have their own distinctive intentions on the basis of which they act? What is the relation between these larger forms of social agency and small-scale shared cooperative activity? In all these cases how do we best understand what we are talking about when we speak of what we intend or believe and of what we are doing? Readings to be drawn from recent work of Michael Bratman, Margaret Gilbert, Christian List, Kirk Ludwig, Philip Pettit, John Searle, Scott Shapiro, and others, as well as classic work of H.L.A. Hart. Prerequisite: graduate standing in Philosophy or permission of instructor. 2 unit option for PhD students only; all others must enroll for 4 units. Same as: POLISCI 333

**PHIL 377A. Planning, Time, and Rationality. 2-4 Units.**

Intentions seem subject to basic rationality norms, including norms of consistency, means-end coherence, and (perhaps) stability over time. Such norms seem central to the planning agency in which intentions are normally embedded. But what is the nature and status of such norms? Why are they if indeed they are norms of rationality? What is the big deal about such consistency, coherence, stability? Is appeal to such norms an unjustified myth? What is the relation between such norms and theoretical norms of consistency, coherence, and (perhaps) stability of belief? Are there defensible norms not only of rationality at a time but also of rationality over time? What is the relation between such norms and agency? What is the relation between such norms and self-governance at a time/self-governance over time? Readings from Bratman, Broome, Brunero, Ferrero, Gold, Holton, Kolodny, Korsgaard, Millgram, Nefsky, Paul, Raffman, Raz, Tenenbaum, Setiya, Velleman, Wallace. Repeatable for credit. Prerequisite: graduate standing in Philosophy or permission of instructor. 2 unit option only for Philosophy PhD students beyond the second year; all others must enroll for 4 units.

**PHIL 377B. Normativity, Rationality, and Reasoning. 1-2 Unit.**

This 4-week mini course in February 2020 will explore the nature and interconnections of normativity, rationality and reasoning. It particularly concentrates on practical rationality and practical reasoning. Broome's book "Rationality Through Reasoning" will be a guide to the course. First meeting is February 10, last meeting is March 2.

**PHIL 378. Amartya Sen's capability theory. 2-4 Units.**

Amartya Sen's pioneering work attempts to open up economics to missing informational and evaluative dimensions. This seminar will explore Sen's "capability approach" and its implications for the study of economics, gender, and justice. It will look at different ways that the capability approach has been developed, in particular, by Martha Nussbaum, but also by other political philosophers. Same as: POLISCI 436R

**PHIL 378A. Special Topics in Political Philosophy. 4 Units.****PHIL 378B. Unequal Relationships. 2-4 Units.**

Over the past three decades, a relational egalitarian conception of equality has emerged in political philosophy. Proponents of the view argue that the point of equality is to establish communities where people are able to stand and relate as equals. This entails building societies free from a variety of modes of relating that are thought to be detrimental to our status as moral equals. The list of those inegalitarian relationships is long and includes oppression, domination, exploitation, marginalization, objectification, demonization, infantilization, and stigmatization. The relational approach to equality departs from the more distributive conceptions of equality that were offered in the 70s and after. The theories of justice proposed in response are still comparatively underdeveloped and need further elaboration, but they all concur in rejecting both the overly distributive paradigm and the preoccupation with individual responsibility central to most other egalitarian accounts. This graduate seminar will introduce students to the rich literature on equality in contemporary political philosophy, with a special focus on identifying and scrutinizing unequal relationships. Each week will be centered on a specific type of such unequal relationship, trying to understand how it operates, what social function it serves, and what makes it specifically harmful or wrongful to groups and individuals. Although there are no formal pre-requisites, this class is primarily designed for students considering writing a thesis in political or moral theory as well as for students in other disciplines who want to advance their understanding of equality as a moral value. Seniors in philosophy and political science with a substantial training in political theory will also be considered and should email the PI to communicate their interest. 2 unit option only for Phil PhDs beyond the second year. Same as: ETHICSOC 378B, POLISCI 338B

**PHIL 378W. Owning the Earth. 4 Units.**

(Why) do Americans have the right to control the land and resources of the United States? Or should we think that all humans have an equal right to the earth? Should we allocate responsibilities to act on climate change based on equal ownership of the atmosphere? Does a national people living on an island that will disappear because of climate change have a right to a new state elsewhere? Can an individual rightfully own a distant planet? Why are resource-rich states at higher risk for authoritarianism, civil conflict and corruption? and can this "resource curse" be lifted? This course will draw on philosophy, political science and law to ask who has, and should have, control over the earth and its resources.

**PHIL 379. Graduate Seminar in Metaethics. 2-4 Units.**

This is a graduate research seminar in metaethics. We will be investigating current issues in the metaethical literature. PHIL 273B, the graduate introduction to metaethics, (or an equivalent) is a required pre-requisite. The course can be retaken for credit.

**PHIL 380. Core Seminar in Metaphysics and Epistemology. 4 Units.**

Limited to first- and second-year students in the Philosophy Ph.D. program.

**PHIL 381. Graduate Seminar in Metaphysics: Recent Work on Ground. 4 Units.**

Metaphysicians have done an enormous amount of work on grounding over the past ten years or so. In this seminar, we will survey this new literature, focusing on the 'pure logic of ground' and the 'impure logic of ground'. Kit Fine's "A Guide to Ground" (which is easy to find through Google) is a useful introduction to the topic.

**PHIL 382. Seminar on Reference. 4 Units.**

Philosophical issues concerning the relationship between linguistic expressions and the objects to which they refer. Is it possible to get one unified theory of reference for different kinds of referring expressions such as proper names, pronouns, demonstratives, and other kinds of indexicals? Unsolved problems and desiderata for a theory of reference?.

**PHIL 382A. Practical knowledge. 2-4 Units.**

When you do something intentionally, you have a special kind of knowledge of what you are doing. Anscombe called this practical knowledge. She argued that it is non-observational and non-inferential, and that it plays a role in making your action intentional at all. Was Anscombe right? What kind of knowledge do you have of your action when you are acting intentionally? We will consider various interpretations of Anscombe's view on practical knowledge, and various competitors. This class is open to all philosophy graduate students, and to other students only with instructor permission. The 2 unit option is only allowed for Philosophy PhD students who are beyond the second year.

**PHIL 383. Advanced Topics in Epistemology. 2-4 Units.**

May be repeated for credit. 2 unit option is only for Phil PhD students beyond the second year.

**PHIL 383B. What's an Inference?. 2-4 Units.**

Fundamental issues in epistemology, philosophy of mind and language: issues relating to the notion (or rather, notions) of an inference. What's inferential justification? What's an inferential reasoning process? What are inference rules, and what distinguishes a good rule of inference from a bad rule? Subtopics to be discussed include: the problem of mental causation, the distinction between personal and sub-personal levels of explanation, preservation of content and warrant, the epistemic support relation, and time permitting the nature of perceptual justification.

**PHIL 384. Seminar in Metaphysics and Epistemology. 4 Units.**

2015-16 topic: Logical Consequence. May be repeated for credit.

**PHIL 384J. Grad Seminar. 2-4 Units.**

This class is open to graduate students in philosophy, all others need explicit permission. 2 unit option is for 3rd year Philosophy PhDs only.

**PHIL 384P. Mental Action and Its Pathologies. 2-4 Units.**

In this graduate seminar, we will examine the nature of mental action. What is mental action? What kinds of mental actions can we perform intentionally? Is there such a thing as paralysis of mental action? Are delusions of thought insertion pathologies of mental action? This is a seminar mainly for graduate students in philosophy, but readings will include many sources from the cognitive sciences. Students taking the course for credit will be required to do a presentation and write a research paper. 2 unit option only for Philosophy PhDs beyond the second year.

**PHIL 384W. The Liar Paradox. 2-4 Units.**

This is a graduate seminar on the liar and related paradoxes. We will go over recent approaches, starting with Kripke's 1975 approach. Work on the liar by Field, McGee, Priest, and others will be discussed. We will cover both technical and philosophical issues related to the liar. This class is open to graduate students in philosophy, all others need explicit permission. 2 unit option is for 3rd year Philosophy PhDs only.

**PHIL 385B. Topics in Metaphysics and Epistemology: Situations and Attitudes. 2-4 Units.**

2 unit option for PhD students only. May be repeated for credit.

**PHIL 385C. Topics in Philosophy of Language: The Frege-Russell Problems. 2-4 Units.**

Explore various approaches to the difficulties for semantic theories raised by the behavior of propositional attitude sentences. How, if Superman and Clark are the same person, can Lois have different beliefs about them? "Classic" treatments of the issues including Frege, Russell, Quine, Davidson, and Kripke. Contemporary debates about the most promising approaches, including "naive Russellianism" and "unarticulated constituent" accounts.

**PHIL 385D. Advanced Topics in Philosophy of Language. 2-4 Units.**

Course may be repeat for credit. 2 unit option for PhD students only.

**PHIL 385M. Metaphysics and Semantics. 2-4 Units.**

2 unit option only for Phil PhDs beyond the second year.

**PHIL 385N. Transfeminism. 2-4 Units.**

This graduate seminar explores the metaphysics, ethics, and epistemology of transness, using sources from the 1970s to the present, primarily focused on the US, the UK, and Canada. Among the questions we'll investigate are: How can we theorize about gender in a way that acknowledges the breadth and diversity of embodied human experience? How should we understand trans femininity, trans masculinity, and genderqueerness? What is the relationship between a person's internal sense of their own gender, and the gendered expectations of the broader society where they live? 2 unit option only for Phil PhDs beyond the second year.

Same as: FEMGEN 385N

**PHIL 385R. Metaphysics of Reference. 2-4 Units.**

This seminar is an investigation of the nature of reference in both private thought and public talk. Just what is it for some bits of either our shared public language or our inner thoughts to refer to or stand for bits of the world? In virtue of what does the relation of reference obtain between some bit of the world and some bit of either outer language or inner thought? What about apparent reference to putatively non-existent objects, like Santa Claus or Sherlock Holmes? We appear to think and talk about objects that do not exist. But there are no such objects. So just how do we manage to think and talk about them? Or consider abstract objects, like numbers, that are thought by some to exist outside the spatial-temporal order. We appear to think and talk about such objects as well. But it is a mystery how, if at all, the reach of our thought could possibly extend beyond even the bounds of space and time. Though we will canvass a number of different answers to this questions, proposed by a variety of philosophers, my main goal will be to develop and defend a view that I call two-factor referentialism. Readings will be drawn from a number of sources, including several chapters of my book in progress *Referring to the World*.

**PHIL 386. Truth as the aim of belief and inquiry. 2-4 Units.**

This is a graduate seminar in epistemology and mind. 2 unit option for Philosophy PhD students beyond the second year only. May be repeated for credit.

**PHIL 386B. Husserl and Adam Smith. 4 Units.**

Readings from Husserl and others in the phenomenological tradition, and recent work on intentionality and consciousness by philosophers and cognitive scientists.

**PHIL 386C. Subjectivity. 4 Units.**

Continuation of 386B.

**PHIL 386D. Personal Identity. 4 Units.**

Focus on personal identity as a case study in metaphysical indeterminacy. The classic puzzles of PI can be construed as arguments that it can be indeterminate whether person A is identical to person B, and indeed, whether person A exists. Can such cases of indeterminacy be plausibly interpreted as semantic (or epistemic), or do they support the possibility of worldly or "ontic" indeterminacy? Is ontic indeterminacy even coherent? How might it be modeled? Parallel questions arise in the metaphysics of ordinary material objects, of course; but it's not obvious that their answers should also run parallel. And even if they do, focusing on PI lends the questions some real urgency. How should I feel about the interests of a past or future person who's only indeterminately me? Should I fear a future in which I merely indeterminately exist? Maybe outright death is preferable to being literally liminal. Seminar. Graduate work in core philosophy a prerequisite.

**PHIL 386E. About Being. 4 Units.**

A pop-up course on Burgess' eponymous book project, which deals with the metaphysics of linguistic representation in the service of developing a methodology for adjudicating ontological disputes. Keywords: linguistic turn, Plato's beard, problem of intentionality, grounding, deflationism, metaontology, etc. Readings will be a mix of chapter drafts and recent, relevant work by other people, including Rayo, Sider, Manley & Hawthorne; with a couple classics by Quine and Stalnaker thrown in for good measure.

**PHIL 387. Intention and Normative Judgment. 2-4 Units.**

Prominent views in both metaethics and the philosophy of action hold that there are distinctively practical states of the mind that nonetheless play many of the roles traditionally associated with belief. Some action theorists hold that intention is a kind of practical attitude subject to rational requirements such as requirements of consistency and coherence. Metaethical noncognitivists hold that normative judgments are distinctively practical; perhaps even a species of intention; and face the well-known Frege-Geach problem because of that commitment. We will consider what metaethicists can learn from debates about intention in the philosophy of action, and what philosophers of action can learn from debates about metaethical non-cognitivism.

**PHIL 387B. Plan Rationality. 4 Units.**

This seminar will explore foundational issues about practical rationality as they arise in the context of agency in which planning plays a basic role. We will consider issues both about rationality at a time and about rationality over time. Open to graduate students in Philosophy and to others by permission.

**PHIL 387C. Consistency and Coherence. 2-4 Units.**

Some philosophers think that attitudes like belief and intention are subject to consistency and coherence requirements. Are there such general purpose cogency requirements on attitudes? If so, what is their nature and strength? What grounds these requirements; for instance, does the point or purpose of a belief or an intention ground consistency and coherence requirements on that attitude? How are such requirements on belief related to requirements on intention? How does the answer to such questions bear on understanding of the interrelations between theoretical and practical rationality?.

**PHIL 387D. Rationality over Time. 2-4 Units.****PHIL 387F. Grad Seminar. 2-4 Units.**

An introduction to truthmaker semantics, recently developed by Fine and others, and considering some of the applications to natural and formal languages. There will be a focus both on presenting the semantics in rigorous fashion and showing, in detail, how it might be applied in a number of different areas. Grad seminar with Kit Fine. 2 unit option for PhD students only.

**PHIL 387S. Practical Reasons and Practical Reasoning. 4 Units.**

Attempts to develop alternatives to Humean, instrumentalist conceptions of practical reasoning, and alternatives to Humean, non-cognitivist views of practical reasons. Readings include Aurel Kolnai, Bernard Williams, David Wiggins, Joseph Raz, Michael Bratman, Elijah Millgram, and T.M. Scanlon.

**PHIL 388. Topics in Normativity. 2-4 Units.**

Topics in Normativity. Normative Consciousness. May be repeated for credit. 2 unit option for PhD students only.

**PHIL 389. Advanced Topics in Epistemology. 2-5 Units.**

Advanced topics in epistemology. Pre-requisite Phil 284. May be repeated for credit.

**PHIL 391. Seminar on Logic & Formal Philosophy. 2-4 Units.**

Research seminar for graduate students working in logic and formal philosophy. Presentations on contemporary topics by seminar participants and outside visitors. Maybe be repeated for credit. Same as: MATH 391

**PHIL 450. Thesis. 1-15 Unit.**

(Staff).

**PHIL 500. Advanced Dissertation Seminar. 1 Unit.**

Presentation of dissertation work in progress by seminar participants. May be repeated for credit.

**PHIL 801. TGR Project. 0 Units.**

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**PHIL 802. TGR Dissertation. 0 Units.**

(Staff).