

# Philosophy

## Requirements

### *Humanities Division*

The great philosophers seek to answer the most basic questions about the world and our place in it. Can we distinguish between what is real and what is unreal? What is knowledge? What is understanding? What is wisdom? What are the roles of reason, perception, intuition and emotion in shaping our relations with the world and with each other? What does it mean to be human? What does it mean to be non-human? What is life? What is the value of art? What are we to think about religion?

Many philosophical questions are inescapable. How is one to live one's life? What are good and bad, right and wrong, virtue and vice? How do we acquire obligations? How are we to make moral decisions? In every life, such questions arise, and everyone assumes one answer or another. To attempt to articulate your answer and to search for better answers is to become a philosopher.

Original works of the great classical and contemporary philosophers from different traditions are used in all courses. Texts are analyzed critically in order to understand what is being said and judge their merit. In class discussion and in written work, we raise questions, develop additional ideas, and construct new arguments. Classes in philosophy are generally small and usually emphasize discussion and dialogue. Students are encouraged to engage in critical thought and to come to their own conclusions.

### **THE CURRICULUM**

Nearly all courses are designed to be of interest and accessible to both majors and non-majors. Regardless of background, students should normally take the introductory course, PHIL 100, before they take any other philosophy course at Kenyon. Each member of the philosophy faculty offers a section of the introductory course. This course serves as an introduction to the subject through the reading of original works by major philosophers. We emphasize classroom discussion, focusing on interpretation of the texts and consideration of the philosophical issues raised by them. We assign several short papers and we give a final examination. Other courses especially recommended for first-year students are PHIL 105 and PHIL 115.

Courses that may be taken without prerequisites are:

- PHIL 105 Introduction to Logic
- PHIL 110 Introduction to Ethics
- PHIL 115 Practical Issues in Ethics

- PHIL 200 Ancient Philosophy
- PHIL 208 Contemporary Political Philosophy
- PHIL 210 Modern Philosophy
- PHIL 212 Early Chinese Philosophy
- PHIL 225 Existentialism
- PHIL 235 Philosophy of Law
- PHIL 240 Philosophy of Religion
- PHIL 270 Political Philosophy
- PHIL 275 Moral Psychology

Intermediate-level courses include PHIL 201, PHIL 245, PHIL 270 and PHIL 291. PHIL 310, PHIL 335, PHIL 340 and PHIL 345 are among the more advanced courses. Although the seminars, PHIL 400, PHIL 405 and PHIL 410, are primarily for majors, they may be of interest to other advanced students as well.

### **REQUIREMENTS FOR THE MAJOR**

1) 4.5 units of philosophy (9 courses), including the following courses:

- PHIL 105 Introduction to Logic or PHIL 201 Symbolic Logic
- PHIL 200 Ancient Philosophy
- PHIL 210 Modern Philosophy

2) Three electives of the student's choice.

3) Three core-area courses (one course from each of the three core areas — ethics, epistemology, metaphysics — one of which must be chosen from the group of advanced seminars):

- PHIL 400 Ethics Seminar
- PHIL 405 Epistemology Seminar
- PHIL 410 Metaphysics Seminar

### **SENIOR EXERCISE**

The Senior Exercise consists of a comprehensive essay examination with questions drawn from ancient philosophy, modern philosophy and one of the core-area advanced seminars of the student's choice.

### **COURSE PLANNING TIPS**

PHIL 100 is normally the first course majors take, but it is not mandatory.

PHIL 105 or PHIL 201, PHIL 110, PHIL 200, and PHIL 210 should normally be taken as early as possible. The advanced seminars, PHIL 400, PHIL 405 and PHIL 410, should normally begin no earlier than the second semester of the junior year.

Students who expect to do graduate work in philosophy are strongly encouraged to take PHIL 201.

## **HONORS**

Central to the Honors Program is a series of two related courses culminating in a thesis at the end of the senior year. The first, PHIL 497, enables the student to pursue the search for and development of a suitable topic. By the second semester of the senior year, the student should have the background necessary for writing an honors thesis in PHIL 498. Students interested in the Honors Program should submit a written request to the chair of the department before the second semester of their junior year.

In the second semester of their junior year, honors candidates submit a thesis proposal for approval. Upon departmental approval, honors candidates will register for two .25 unit courses to be taken senior year, PHIL 497 (fall) and PHIL 498 (spring). Honors candidates write complete drafts of their theses in PHIL 497 and refine and defend their theses in PHIL 498.

### **Course Requirements for Honors**

1. 5 units of philosophy, including the following courses:

- PHIL 201 Symbolic Logic
- PHIL 200 Ancient Philosophy
- PHIL 210 Modern Philosophy

2. Four electives of the student's choice, of which two must be 200-level course or higher.

3. All three core-area course seminars:

- PHIL 400 Ethics Seminar
- PHIL 405 Epistemology Seminar
- PHIL 410 Metaphysics Seminar

4. PHIL 497 and 498 Senior Honors

For normal sequence of courses, see Course Planning Tips above.

### **Senior Exercise for Honors**

The Senior Exercise consists of a comprehensive essay examination with questions drawn from ancient philosophy, modern philosophy and one of the core-area advanced seminars of the student's choice.

### **Honors Thesis and Oral Examination**

Upon completion of the thesis, the honors candidate will stand for an oral examination on the thesis, conducted by an outside examiner and the candidate's thesis advisor, in the presence of the entire department.

### **Divisional Approval**

The candidate must meet the requirements of the College and of the Humanities Division for admission to and retention in the Honors Program.

### **CORE AREA COURSES**

There are three core areas: ethics, epistemology and metaphysics. The courses that may be selected to satisfy the core-area requirements are listed below under the core area they satisfy. Additional courses may be announced.

#### **Ethics**

- PHIL 110 Introduction to Ethics
- PHIL 203 Hellenistic and Roman Philosophy
- PHIL 208 Contemporary Political Philosophy
- PHIL 270 Political Philosophy
- PHIL 275 Moral Psychology
- PHIL 348 Kant's Practical Philosophy
- PHIL 400 Ethics Seminar

#### **Epistemology**

- PHIL 220 Pragmatism
- PHIL 245 Philosophy of Natural Science
- PHIL 262 Philosophy of Perception
- PHIL 264 Philosophy of Mathematics
- PHIL 340 Sartre and Merleau-Ponty
- PHIL 345 Kant's Theoretical Philosophy
- PHIL 405 Epistemology Seminar

#### **Metaphysics**

- PHIL 205 Medieval Philosophy
- PHIL 215 Nineteenth-Century Philosophy
- PHIL 240 Philosophy of Religion
- PHIL 255 Philosophy of Language
- PHIL 260 Philosophy of Mind
- PHIL 310 Heidegger's Ontology
- PHIL 410 Metaphysics Seminar

### **GRADUATE SCHOOL CONSIDERATIONS**

Philosophy majors interested in attending graduate school are strongly encouraged to select PHIL 201 to satisfy the logic requirement, and to select PHIL 400, PHIL 405 and PHIL 410 to satisfy the core-area course requirements. Such students also should consult with a faculty member as early as possible.

### **SYNOPTIC MAJORS**

Philosophy courses are often suitable for inclusion in synoptic majors, and the department welcomes such majors.

### **OFF-CAMPUS STUDIES**

Philosophy majors who wish to do so are generally able to participate in off-campus study programs, particularly if they begin their major programs as sophomores.

### **REQUIREMENTS FOR THE MINOR**

The minor in philosophy consists of 2.5 units of work (5 courses) in the department, including the following courses:

- PHIL 100 Introduction to Philosophy
- PHIL 105 Introduction to Logic or PHIL 201 Symbolic Logic
- One course from the history sequence: PHIL 200 Ancient Philosophy or PHIL 205 Medieval Philosophy or PHIL 210 Modern Philosophy
- Any two electives

### **TRANSFER CREDIT POLICY**

The student who wants transfer credit from the Philosophy Department must petition the department with a copy of the syllabus of the course. The department will decide on a case-by-case basis whether transfer credit will be granted.

# Philosophy

## Courses

### **PHIL 100 INTRODUCTION TO PHILOSOPHY**

*Credit: 0.5*

The primary aim of this course is to acquaint the student with the spirit, methods, and problems of philosophy. Students will explore the range of issues in which philosophical inquiry is possible and to which it is relevant. Major works of important philosophers, both ancient and modern, will be used to introduce topics in metaphysics, theory of knowledge, ethics, and other traditional areas of philosophical concern. Offered every semester.

### **PHIL 105 INTRODUCTION TO LOGIC**

*Credit: 0.5*

This course is an examination of the informal reasoning used in everyday life as well as in academic contexts. We will aim to both describe and understand that reasoning, on the one hand, and improve our competence in reasoning, on the other. We will explore the nature of explanation and causation, and we will discuss ways of articulating our reasoning patterns that make their nature clear. Thus we aim both to improve critical thinking and reading skills, and to understand in a deeper way the role that those skills play in human life. Offered every year.

Instructor: Lloyd-Waller

### **PHIL 110 INTRODUCTION TO ETHICS**

*Credit: 0.5*

The central question in ethics is "How should I live my life?" This course explores this question by examining major ethical traditions such as honor ethics, Stoicism, Aristotelian virtue ethics, sentimentalism, utilitarianism, Kant's practical philosophy, Nietzsche's critique of morality, Buddhist ethics, and feminist ethics. The emphasis is on classical texts, as well as their connections with our contemporary life. This course is suitable for first-year students. Offered every year.

Instructor: Xiao

### **PHIL 115 PRACTICAL ISSUES IN ETHICS**

*Credit: 0.5*

This course examines moral issues we encounter in our private as well as public lives from a philosophical point of view. We discuss various ethical approaches such as Kantianism,

utilitarianism, and value pluralism through analyzing issues such as abortion, capital punishment, euthanasia, the moral status of nonhuman animals, the environment, climate change, war, world poverty, inequality, and the ecology of rural life. There is a strong emphasis on discussion, and we use diverse methods such as Brandeis Brief and moral heuristics. This course is suitable for first-year students. Offered every year.

Instructor: Xiao

### **PHIL 200 ANCIENT PHILOSOPHY**

*Credit: 0.5*

Ancient Greek philosophy is not only the basis of the Western and the Arabic philosophical traditions, it is central for understanding Western culture in general, including literature, science, religion, or values. In this course, we examine some of the seminal texts of Greek philosophy, focusing on the work of Socrates, Plato, and Aristotle. But we also examine the work of the pre-Socratics (such as Heraclitus, Zeno, and Democritus) and the Sophists (such as Protagoras and Gorgias). This is a lecture/discussion course. PHIL 100 is recommended. No prerequisite. Offered every year.

Instructor: Staff

### **PHIL 201 SYMBOLIC LOGIC**

*Credit: 0.5*

There are many different ways to get someone to do what you want. These include threatening violence, lying, conditioning, bribery, begging and providing an argument. An "argument" (in logic) is an appeal to evidence in the support of a conclusion. (It should not be confused with the ordinary usage of the term "argument," which means quarrel.) An argument--unlike the other methods of persuasion--is an appeal to what is rational in the person to whom one is speaking. It is the only method that respects the other person's ability to think. An argument does this in two ways. First, an argument is an attempt to show that the evidence supports the conclusion. Second, an argument is the only method that invites the other person to assess whether the evidence in fact does support the conclusion. An argument invites a conversation. Logic is the study of what makes some arguments successful and some not. We will develop a procedure for assessing whether an argument is good (i.e., valid). We will examine the uses and the limits of this method. Offered every year.

### **PHIL 205 MEDIEVAL PHILOSOPHY**

*Credit: 0.5*

Philosophically speaking, the period between the eleventh and sixteenth centuries was a remarkably fertile one that both warrants and rewards close study. In this course we will examine some of the major thinkers and themes from the Jewish, Muslim and Christian medieval traditions, with an emphasis on understanding how the medievals synthesized the wisdom of the ancients of Aristotle with their dominant religious concerns. Particular attention is paid to the major epistemological and metaphysical topics pursued during this period. No prerequisite. Offered every third year.

Instructor: Lloyd-Waller

### **PHIL 208 CONTEMPORARY POLITICAL PHILOSOPHY**

*Credit: 0.5*

This course is a study of major works in political philosophy since about 1950. Topics will include: the nature and legitimacy of modern political institutions; modern forms of power, oppression and alienation; and the often-conflicting demands of liberty, equality, rights and recognition. We will explore these topics through the writings of Oakeshott, Rawls, Nozick, Taylor, Geuss, Habermas and Foucault. Offered every third year.

Instructor: Lottenbach

### **PHIL 210 MODERN PHILOSOPHY**

*Credit: 0.5*

This course examines seventeenth- through eighteenth-century philosophy. Major figures to be studied include Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume and Kant. We will stress metaphysical and epistemological issues throughout. It wouldn't be unfair to say that Descartes sets the agenda by creating a certain conception of the mind and the nature of knowledge, while each of the subsequent figures works out various implications of that conception. As such, the course content takes something of a narrative form, where we start with a certain optimism about knowledge and work our way into a deepening skepticism, only to be rescued at the end (by a rescuer whose price may not be worth paying). No prerequisite. PHIL 200 is recommended but any previous philosophy course is acceptable. Offered every year.

Instructor: Lloyd-Waller

### **PHIL 212 EARLY CHINESE PHILOSOPHY**

*Credit: 0.5*



This course is a survey of early Chinese philosophy (in translation). We focus on the major thinkers of the classical period of Chinese philosophy (550-221 BC), such as Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, and Han Feizi. The emphasis is on ethics, moral psychology and political philosophy. PHIL 100 is recommended. No prerequisite. Offered every other year.

Instructor: Xiao

### **PHIL 214 GERMAN IDEALISM**

*Credit: 0.5*

In this course we will study the major philosophers of post-Kantian German Idealism: Schiller, Hölderlin, Jacobi, Fichte, Schelling, and Hegel. Our emphasis will be on Fichte and Hegel. Questions addressed will include the following: In what way are the philosophical systems of the German Idealists systems of freedom? How do the theories of freedom developed by the German Idealists relate to their accounts of the mind? How do the German Idealists understand the development or the history of the mind (both in the individual and in human kind)? What is the idealism in German Idealism? Prerequisite: PHIL 210 recommended.

### **PHIL 215 NINETEENTH-CENTURY PHILOSOPHY**

*Credit: 0.5*

At the end of the eighteenth century, Immanuel Kant initiated a philosophical revolution that has not ceased to both orient and divide philosophers in the Western tradition. In this course, we will revisit the first sparks of that revolution as they caught fire in the tinder of 19th century Europe. We will consider Fichte's outline of the vocation of humanity, Schelling's development of a philosophy of nature, Schopenhauer's mysticism and moral theory, and Nietzsche's criticisms. At a time in which the philosophy of religion was a vital and convulsive field, we will consider works from Herder, Schleiermacher and Kierkegaard. We will then see this religious convulsion tied to political aspirations by the "Young Hegelians" (including Marx). We will end with work in logic, metaphysics and philosophy of language by Brentano, Meinon and Frege that has been enormously influential for English-language philosophy since the turn of the twentieth century. Prerequisite: at least one previous class in philosophy, political theory, or social theory. Offered occasionally.

Instructor: Lottenbach

### **PHIL 220 PRAGMATISM**

*Credit: 0.5*

Pragmatism is the only major philosophical tradition on the world stage originating in the United States. And it is the only tradition of philosophy since Kant that is respected and taken seriously in both the Anglo-American philosophical tradition and the continental philosophical tradition. Many movements claim their origins in American pragmatism--these include verificationism, Husserlian phenomenology, Quinean naturalism, and some trends in postmodernism, cybernetics, vagueness logic, semiotics, the dominant trend in American educational philosophy, Italian fascism, American experimental psychology and Gandhi's philosophy of nonviolence. We will examine that tradition by reading the major works of Peirce, James, and Dewey, and their critics. Offered every third year.

Instructor: Richeimer

### **PHIL 225 EXISTENTIALISM**

*Credit: 0.5*

Existentialism is one of the most influential philosophical movements in modern culture. Unlike other recent philosophies, its impact extends far beyond the cloistered walls of academia into literature (Beckett, Kafka, Ionesco), art (Giacometti, Bacon, Dadaism), theology (Tillich, Rahner, Buber), and psychology. Existentialism is at once an expression of humanity's continual struggle with the perennial problems of philosophy (knowledge, truth, meaning, value) and a particularly modern response to the social and spiritual conditions of our times (alienation, anomie, meaninglessness). In this course we will study existentialism in its complete form as a cultural and philosophical movement. After uncovering the historical context from which this movement emerged, we will view the "existential" paintings of de Chirico and Munch; read the fiction of Kafka, Dostoevsky, Tolstoy and Beckett; and closely study the thought of Kierkegaard, Nietzsche, Heidegger and Sartre. Among the topics we shall examine are alienation, authenticity, self-knowledge, belief in God, the nature of value and the meaning of life. PHIL 100 or RLST 101 is recommended. No prerequisite. Offered every year.

Instructor: DePascuale

### **PHIL 230 PHILOSOPHY OF ART**

*Credit: 0.5*

This course is a seminar/workshop in which we will attempt to philosophically scrutinize the delightful, complicated and varied world of art. The philosophy of art is not art history, art appreciation or art criticism. It is, instead, that branch of philosophy in which we critically examine the assumptions made by artists, historians and critics of art. In Philosophy of Art, we try to define art, establish general criteria for distinguishing what is important or unique in art works, understand creativity, and ascertain the role of art in human life and society. The aim of

this course is to enable us to see and hear more clearly the kinds of objects that art presents for our contemplation and experience, so that we may come to know more and feel more. The first half of the course will be spent reading and discussing the theories of Bell, Tolstoy, Aristotle, Collingwood, Langer, Hanslick and others. The second half of the course will largely be spent viewing, hearing, feeling, reading and otherwise experiencing art works and philosophically questioning that experience. We shall discuss the nature of art, the ontology of objects of art and the problems of the interpretation and criticism of art. No prerequisite. Offered every year.

Instructor: DePascuale

### **PHIL 235 PHILOSOPHY OF LAW**

*Credit: 0.5*

This course is a survey of philosophical issues relating to law. We begin with the nature of law: Does statutory law derive its power from a more fundamental and objective natural law, or merely from its acceptance within a political community? Is international law really law? Do we have a moral obligation to obey the law? Then we consider a variety of philosophical issues within law: liberty, authority, equality, rights, privacy, freedom of expression, and torture. Finally, we look at general principles of philosophy that underlie the legal system: punishment and responsibility, promises and contracts, and property and ownership. The readings are drawn from a mixture of philosophy articles and court cases. This course fulfills the philosophy of law requirement for the Law and Society Concentration. Offered occasionally.

### **PHIL 240 PHILOSOPHY OF RELIGION**

*Credit: 0.5*

This course presents an inquiry into the nature of claims associated with religious traditions and the validity, if any, of such claims in the contemporary context. Topics to be studied include modern critiques of religious claims, proofs and practices as irrational and/or related to oppression; the classical "proofs" of the existence of God; the relation between religion and science, including questions about the nature of religious language and how religious claims might be verified; the religious (and secular) understanding of suffering, death, and evil; the possibility of justifying religious claims on the basis of religious experiences; and the question of how religious claims might be understood as valid, given the differing claims of different religions. No prerequisite. Offered every other year.

Instructor: DePascuale

### **PHIL 245 PHILOSOPHY OF NATURAL SCIENCE**

*Credit: 0.5*

One of the greatest human achievements is scientific knowledge. But what is scientific knowledge? Is it different from other kinds of knowledge? Should we take scientific claims as literally true or as useful fictions? What status should we accord scientific work? We will examine the answers to these questions offered by the Logical Positivists, the Popperians, Kuhn, Quine, Lakatos and Boyd. On the way, we will consider the issues surrounding induction, explanation, theoretical entities, laws, observation, reductionism and so on. No formal background in the natural sciences is assumed. Offered every third year.

Instructor: Richeimer

### **PHIL 255 PHILOSOPHY OF LANGUAGE**

*Credit: 0.5*

Language plays a central role in our life. But how does language work? For instance, how does communication take place in our everyday life? How should we interpret literary or religious texts? What is the relationship between language, thought and the world? How do we "do things with words"? We examine these issues through the writings of Frege, Russell, Wittgenstein, Quine, Davidson, Austin, Grice, Lewis, and Brandom. Prerequisite: PHIL major or permission of instructor. Offered occasionally.

Instructor: Xiao

### **PHIL 260 PHILOSOPHY OF MIND**

*Credit: 0.5*

Mentality is not like much else in the universe. Mentality (or mind) is quite peculiar. The human brain (unlike other physical things) has the power to think. We have thoughts. Yet what are thoughts? Thoughts don't seem to be physical. For instance, unlike physical objects, thoughts don't have any weight. One does not gain weight by having new thoughts or lose weight by forgetting them. Unlike physical objects, thoughts have no shape. The thought of a circle is not circular. Yet thoughts have power. When we explain human behavior, we do so by saying that the person has certain thoughts; i.e., they have certain beliefs and certain desires. Those beliefs and desires (those thoughts) caused the person to act the way he did. The view that there are thoughts, that thoughts are in minds, that thoughts cause behavior, is the ordinary everyday view of the world. It is called folk psychology (i.e., the psychology of ordinary folk). Folk psychology seems obviously true. But is it true? And if it is true, can we describe it in a clear way? Does contemporary research in psychology support or undermine folk psychology? We will see that what seems so obvious is in fact quite controversial. Many psychologists and philosophers think

something is wrong with folk psychology. We will examine some of those debates. Offered every third year.

Instructor: Richeimer

### **PHIL 262 PHILOSOPHY OF PERCEPTION**

*Credit: 0.5*

We all depend on perception to live our lives. It is so much part of our lives that it is taken for granted and seems not worth noticing. Yet perception is not well understood. When one examines the differences in perception among humans, what one takes for granted becomes problematic. When one includes animal perception and robotic perception, perception becomes mysterious. We will examine various ways of understanding perception: biological, computational, ecological, cultural and rational. In so doing, we hope to gain some insight into a process that makes up much of our lives and provides the basis for much of what we know.

Prerequisite: sophomore standing. Offered every third year.

Instructor: Richeimer

### **PHIL 263 MIND, PERCEPTION, AND FILM**

*Credit: 0.5*

This is not a course on film history, film theory or aesthetics. Nor is this a course using film to illustrate philosophical ideas. Rather this course treats film as a phenomenon in its own right. Film has its own properties. Those properties are in some ways similar and in some ways dissimilar from human experience. For instance, film has its own temporal and spatial structure. That temporal-spatial structure is seemingly quite different from the temporal-spatial structure of how we ordinarily experience the world. Yet humans can easily understand film and be moved by film. Film is both of this world and other worldly. We will explore a broad range of questions on the nature of film and what the magic of film teaches us about who we are. Offered occasionally.

Instructor: Richeimer

### **PHIL 264 PHILOSOPHY OF MATHEMATICS**

*Credit: 0.5*

This course covers core issues in the philosophy of mathematics. Why should we believe mathematical claims? Is mathematics really a priori? If so, what do we mean by that? Are mathematical claims truth claims? What is the nature of a mathematical proof? Do numbers

exist? How do we make sense of various mathematical concepts such as infinity, imaginary numbers, probability, and so on. We are going to look at primary texts written by mathematicians and philosophers such as Hilbert, Frege, Brouwer, Russell, Putnam, Wittgenstein and others. And we will examine standard philosophical accounts of mathematics such as intuitionism, Platonism, formalism and more. This is a team taught course. Prerequisite: PHIL 120 or some coursework in mathematics and permission of instructor.

Instructors: Staff

### **PHIL 270 POLITICAL PHILOSOPHY**

*Credit: 0.5*

In this course we will study the history of political philosophy (with a focus on the period from about 1600 to about 1850). The course will address the following questions: What is the origin of civil society and government? What role does consent play in establishing government? Are there any natural rights, or do rights depend on the conventions of civil society? Does the civil law depend on the natural law? What is the relation between the constraints of law and liberty? Are there economic preconditions for liberty? Our readings will be mostly from Hobbes, Locke, Rousseau, Hume, Kant, Hegel and Marx. Offered every other year.

Instructor: Lottenbach

### **PHIL 275 MORAL PSYCHOLOGY**

*Credit: 0.5*

This course examines concepts and issues at the intersection between moral philosophy and psychology or theory of human nature. We discuss philosophical ideas regarding the nature of action, agency, practical reasoning, moral heuristics and moral freedom. We examine these issues through the writings of Aristotle, Spinoza, Nietzsche, Murdoch, Frankfurt, as well as novels by Jane Austen and Tolstoy. No prerequisite. Offered occasionally.

Instructor: Xiao

### **PHIL 300 NIETZSCHE'S PHILOSOPHY**

*Credit: 0.5*

Nietzsche is a disturbing presence in the modern world. In a series of beautifully written books that are at once profound, elusive, enigmatic, and shocking, Nietzsche does nothing less than challenge our most precious and fundamental beliefs: the idea of truth, the existence of God, the objectivity of moral values, and the intrinsic value of the human being. As a critic of both the

Western metaphysical tradition and the Judeo-Christian religion, Nietzsche may well be the most controversial thinker in the entire history of philosophy. In this seminar we will submit some of Nietzsche's most important books to a close, critical reading in an effort to come to terms, so far as this is possible, with his mature thought. We will examine his most famous yet perplexing views--the death of God, will to power, the Übermensch, nihilism, perspectivism, the eternal recurrence--as they are developed in *Untimely Meditations*, *Twilight of Idols*, *Genealogy of Morals*, *Beyond Good and Evil*, and selections from *Will to Power*. PHIL 100 or 225 is recommended. No prerequisite. Offered every third year.

Instructor: DePascuale

### **PHIL 305 KIERKEGAARD ON BEING HUMAN**

*Credit: 0.5*

Often regarded as the originator of existential inquiry, Søren Kierkegaard (1813-1855) wrote a captivating poetic and philosophical literature concerning human existence. Taking the human hunger for meaning as his point of departure, Kierkegaard examined the rational and emotional depths of human life in its aesthetic, moral, and religious modes of expression. In this course we will read a large part of what Kierkegaard called "my authorship" in order to understand his way of doing philosophy and to examine his portrayal of the spiritual landscape. Kierkegaard's probings into the value dimensions of life--for example, happiness, pleasure, boredom, despair, choice, duty, commitment, anxiety, guilt, remorse, hope, faith, love--encourage his readers to think about their own lives and their relations with others. In examining Kierkegaard's ideas, therefore, the student should expect to be challenged personally as well as intellectually.

Prerequisite: PHIL 100 or 225 or permission of instructor. Offered every third year.

Instructor: DePascuale

### **PHIL 308 HELLENISTIC & ROMAN PHILOSOPHY**

*Credit: 0.5*

The Hellenistic and Roman period of western philosophy has long been neglected by mainstream philosophers. Contemporary philosophers rarely mention philosophers from this period, and you will look long and hard before you find a department of philosophy, undergraduate or graduate, that offers a course on this subject. Such neglect arises in part because many do not regard what thinkers of the time were doing as "philosophy" in today's accepted academic sense of the term. The Epicureans, Skeptics, and Stoics practiced philosophy not as a detached intellectual discipline in the manner of professors of the subject, but as a worldly art of grappling with issues of daily and urgent human significance: the fear of death, love and sexuality, anger and aggression, the duties of friendship, the relative value of different life pleasures. Philosophy for these thinkers and writers was a way of life, a way of coping with life's difficulties and the

mystery that is human existence. This seminar will not be a strict historical survey of Hellenistic and Roman philosophy. Instead, we will critically analyze some of the best and most influential writings of this period to understand and evaluate what these philosophers thought was the best way to live life. We will read and discuss the writings of Epictetus, Lucretius, Seneca, Marcus Aurelius, Cicero, Plutarch and others. Prerequisite: PHIL 100 and 200 or permission of instructor. Offered every other year.

### **PHIL 310 HEIDEGGER'S ONTOLOGY**

*Credit: 0.5*

Martin Heidegger (1889-1976) is widely regarded as one of the most important philosophers of the twentieth century. His influence has been extraordinarily wide and deep, affecting such diverse fields as psychoanalysis, literary theory, theology, and architecture. Although the body of work he produced is remarkably diverse, Heidegger claims that in all of his writings he is occupied with a single task, that of thinking through "the question of the meaning of being." In this seminar we will submit to close reading selected works from Heidegger's early writings, from the period between 1922 and 1940. Among the works that may be read and discussed are *Being and Time*, *What Is Metaphysics*, *The Concept of Time*, and *Basic Problems of Phenomenology*. Among the topics to be discussed are: the cognitivity of emotions, the basic structure of human existence, and the relationship among the awareness of death, being, and time. Some time will also be spent studying the reception of Heidegger's thought by Anglo-Saxon analytic philosophy. Prerequisite: one unit of philosophy. Offered every third year.

Instructor: DePascuale

### **PHIL 340 SARTRE AND MERLEAU-PONTY**

*Credit: 0.5*

The two most important philosophers in post-World War II France were Jean-Paul Sartre and Maurice Merleau-Ponty. They initiated a debate that was and still is immensely influential both in and out of academia. Sartre worked out the implications of a consciousness-centered methodological individualism. The result was a new analysis of human freedom that equated freedom with "consciousness-raising." This had a tremendous influence on the political left, feminist thought, existentialism, postmodernism and many forms of psychotherapy. Merleau-Ponty challenged Sartre's mind's-eye view with a brain-body's eye view of human behavior. Such a view replaced consciousness as guiding human behavior with an account of how any embodied functional system can self-adapt to its environment. Merleau-Ponty's account was not limited to human behavior but was generalizable to a range of self-maintaining systems. Merleau-Ponty explored this primarily in terms of the psychology of perception, in neuroscience, and in an analysis of film as a psychological phenomenon. Prerequisite: PHIL 100 or permission of instructor.



Instructor: Richeimer

### **PHIL 345 KANT**

*Credit: 0.5*

In this course, we will study Kant's major work in theoretical philosophy, the *Critique of Pure Reason*. We shall examine how Kant establishes that our empirical knowledge has conditions (a priori intuitions and a priori concepts) which cannot be derived from experience, and that these conditions of our empirical knowledge are also the conditions of our having any experience at all. We will pay particular attention to the way in which the *Critique of Pure Reason* revolutionizes the reflection on knowledge found in the work of Kant's rationalist, empiricist and skeptical predecessors. No prerequisite. PHIL 210 is recommended. Offered every other year.

### **PHIL 348 KANT'S PRACTICAL PHILOSOPHY**

*Credit: 0.5*

This course is a comprehensive study of Kant's practical philosophy. For Kant the subject matter of practical philosophy is freedom. Kant asks: Under what conditions can we be free? We will examine Kant's claims that freedom is realized in morality and in law-governed political society, and that freedom must be autonomy. We shall also pay attention to Kant's accounts of moral religion and of human history as the development of freedom. The readings will be from the *Groundwork of the Metaphysics of Morals*, the *Critique of Practical Reason*, the *Metaphysics of Morals*, the *Religion within the Limits of Reason Alone*, the essays on history, and the lectures on pedagogy.

Instructor: Lottenbach

### **PHIL 400 ETHICS SEMINAR**

*Credit: 0.5*

This seminar examines important topics in normative ethics as well as meta-ethics; it emphasizes twentieth-century philosophers. We discuss contemporary normative ethical theories such as ethical naturalism (Foot and Thompson), Neo-Kantianism (Korsgaard), agent-based virtue ethics (Zagzebski and Slote), utilitarianism (Smart and Singer), and critique of modern moral philosophy (Anscombe, MacIntyre, Taylor and Williams). We also discuss meta-ethical issues such as moral realism, relativism, the sources of normativity, the concept of virtue, and the possibility of moral understanding. Prerequisite: PHIL 110 or 275 or permission of instructor. Offered in a three-year rotation with PHIL 405 and PHIL 410.

Instructor: Xiao

### **PHIL 405 EPISTEMOLOGY SEMINAR**

*Credit: 0.5*

This is an advanced course on the central debates in epistemology: internalism versus externalism, foundationalism versus coherentism, naturalism versus antinaturalism. We examine these issues through the writings of Quine, Rorty, Putnam, Stroud, Dretske, Wittgenstein, and others. Prerequisite: PHIL major and junior standing. Offered in a three-year rotation with PHIL 400 and PHIL 410.

Instructor: Richeimer

### **PHIL 410 METAPHYSICS SEMINAR**

*Credit: 0.5*

The content of this course varies but includes such topics as the nature and scope of reality, causality, space, time, existence, free will, necessity, and the relations of logic and language to the world. Traditional topics such as the problems of substance and of universals may be discussed. Much of the reading will be from contemporary sources. Prerequisite: junior standing and philosophy major or permission of instructor. Offered in a three-year rotation with PHIL 400 and PHIL 405.

Instructor: Lloyd-Waller

### **PHIL 493 INDIVIDUAL STUDY**

*Credit: 0.25-0.5*

Prerequisite: permission of instructor and department chair.

### **PHIL 497 SENIOR HONORS**

*Credit: 0.25*

Prerequisite: permission of instructor and department chair.

### **PHIL 498 SENIOR HONORS**

*Credit: 0.25*

Prerequisite: permission of instructor and department chair.