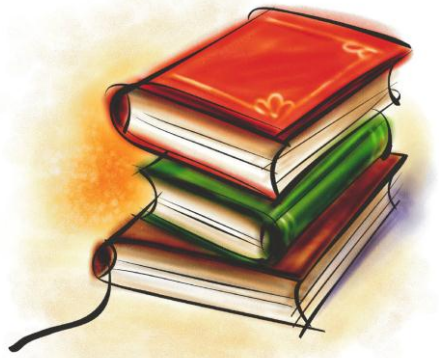


COURSE DESCRIPTIONS



**UNDERGRADUATE
AND
GRADUATE**

Spring 2012

FACULTY
DEPARTMENT OF PHILOSOPHY

Bergmann, Michael

Bernstein, Mark

Bertolet, Rod

Brower, Jeffrey

Cover, Jan

Curd, Martin

Curd, Patricia

Draper, Paul

Frank, Daniel H.

Harris, Leonard

Jacovides, Michael

Kain, Patrick

Kelly, Daniel

Mariña, Jacqueline

McBride, William

Mitchell, Donald

Smith, Daniel

Steup, Matthias

Ulrich, Dolph (Ted)

Williams, Evan (Visiting Assistant Professor)

Yeomans, Christopher

THE STUDY OF PHILOSOPHY

Philosophy courses provide the opportunity to study a wide range of philosophical issues from a diverse array of philosophical traditions, methodologies and perspectives. Our courses develop students' skills in critical thinking, analysis, clear writing, and sustained reflection on important philosophical problems, both contemporary and perennial, concerned with ethics, metaphysics, epistemology, language, logic, the natural and social sciences, politics, aesthetics, and religion. Students engage important portions of their intellectual heritage through the writings of influential philosophers of the past and present, and acquire a sense of the influence of these figures on the broader society and culture. Students learn, equally importantly, to challenge these writings, to look for hidden assumptions and presuppositions, including those they themselves hold, and they learn how to critically scrutinize and evaluate competing positions, arguments, and perspectives. Thus, students acquire both disciplinary knowledge and philosophical skills needed to understand and address the global challenges facing humanity, now and in the future.

Because of the flexibility in PHIL major and minor requirements, many students tailor their elective choices to concentrate their expertise or complement their studies in areas such as law, medicine, history, literature, science, mathematics, engineering, religion, business, or politics and government. A philosophy major or minor can be a valuable part of most types of pre-professional training. Many philosophy students choose a second major in another field.

In addition to the range of 'traditional' courses we offer in ethics, logic, metaphysics and epistemology and the history of philosophy, we teach a range of courses addressed to those whose primary interests are in law, medicine, science, literature, the arts and other disciplines (consult the section "Courses of special interest to certain areas" for this semester's offerings).

Philosophy majors go on to successful careers in law, education, medicine, publishing, business, marketing, management, government service, computer science, and the clergy, for example. Philosophy is quite suitable as a major for pre-professional students, and it may well be an ideal major for those who plan to enter law school. Pursuing graduate studies in philosophy and becoming a philosophy professor is not a likely path for most, since the number of such positions is quite limited; nonetheless, some of our majors successfully pursue this course, with our support.

Virtually every employer values the skills that are cultivated in philosophy courses: articulateness, clarity of expression, logical rigor and analysis, critical reflection, and argumentation. In many careers, philosophical knowledge and understanding are valuable assets, especially for those in leadership positions. Perhaps this is why recent studies show that, on average, those with a bachelor's degree in philosophy "advance" more quickly within their careers than those of any other major. The Educational Testing Service consistently reports that those intending to study philosophy have the highest mean scores on both the verbal and analytical writing sections of the GRE, of all of the 57 areas of study listed. On the LSAT, the mean score of philosophy majors is tied for first (with economics majors) amongst the 12 largest majors taking the test, and the average of philosophy & religion majors is consistently second only to majors in physics & math, out of 29 areas of study. Philosophy applicants consistently have had one of the best rates of acceptance to medical school, better than majors in physics, mathematics, chemistry, or biology. On the GMAT, the mean score of philosophy majors is consistently among the top-five or six majors (e.g., Physics, Math, Engineering, Computer Science) out of 41 areas of study.

**PHILOSOPHY COURSES SATISFYING CORE
OR
GENERAL EDUCATION REQUIREMENTS**

Liberal Arts Students

Western Heritage: 110, 206, 301, 302, 303, 331.

Other Cultures: 330.

Aesthetic Awareness: 275

Racial & Ethnic Diversity: 242

Gender Issues: 225

Social Ethics: 111, 260, 270, 280, 290

Individual & Society (Group B): 240

Global Perspective: 114

Students in Other Schools/Colleges

Generally, any philosophy course will satisfy general humanities requirements, and many PHIL courses qualify for "guided" humanities electives; but please see your advisor for specific restrictions imposed by your School or College.

**REQUIREMENTS FOR A MAJOR AND MINOR
IN PHILOSOPHY**

Philosophy *major*: 33 hours of courses, to include an intro course (110, 111); a course in logic (150); work in the history of philosophy (three of the following courses--at least two of these from the first three: 301, 302, 303, 304, 306); a course in value theory (240, 411, 424); two advanced courses in a central area of philosophy (411, 421, 424, 425, 432, 435, 465--one of the two must be 425 or 432); nine additional hours, at least six of which must be at the 400 or 500 level.

Philosophy *minor*: 15 hours of philosophy courses; one must be either 301, 302, or 303, another must be numbered 300 or above, and only one of 330, 331, 402, 430, and 431 may be used.

Philosophy students may participate in the CLA Honors Program and the University Honors Program. Many philosophy students also study abroad.

The Philosophy Society provides a nice opportunity to discuss philosophy outside of class. Check it out at <http://www.getinvolved.purdue.edu/organization/philosophysociety>

The department is also pleased to administer the annual Eric L. Clitheroe Award, the Rowe Scholarship, and the CLA Alumni Board's Outstanding Senior Award.

**For more information about the study of philosophy and careers for philosophy majors,
check out the department website and the APA website:**

<http://www.cla.purdue.edu/phil/undergraduate/>

<http://www.apaonline.org/>

**COURSES OF SPECIAL INTEREST TO UNDERGRADUATES
IN CERTAIN AREAS**

SPRING 2012

Computer Science

150: Principles of Logic

Engineering

120: Critical Thinking

150: Principles of Logic

Health-Related Fields

(pre-med, pre-vet, nursing)

111: Ethics

120: Critical Thinking

270: Biomedical Ethics

History

301: History of Ancient Philosophy

302: History of Medieval Philosophy

303: History of Modern Philosophy

304: 19th Century Philosophy

330: Religions of the East

331: Religions of the West

402: Medieval Christian Thought

411: Modern Ethical Theory

Literature & Fine Arts

219: Introduction to Existentialism

Psychology

432: Theory of Knowledge

535: Philosophy of Mind

Political Science

114: Global Moral Issues

240: Social and Political Philosophy

290: Environmental Ethics

Pre-Law

111: Ethics

114: Global Moral Issues

120: Critical Thinking

150: Principles of Logic

411: Modern Ethical Theory

Religion (pre-seminary, religious studies, etc.)

206: Philosophy of Religion

330: Religions of the East

331: Religions of the West

402: Medieval Christian Thought

Science

150: Principles of Logic

Women's Studies

225: Philosophy of Woman

PHILOSOPHY DEPARTMENT
Spring 2012

- 11000 Introduction to Philosophy
- 11100/H Ethics
- 11400 Global Moral Issues
- 12000 Critical Thinking
- 15000 Principles of Logic
- 20600 Philosophy of Religion
- 21900 Introduction to Existentialism
- 22500 Philosophy of Woman
- 24000 Social and Political Philosophy
- 27000 Biomedical Ethics
- 29000 Environmental Ethics
- 30100 History of Ancient Philosophy
- 30200 History of Medieval Philosophy
- 30300 History of Modern Philosophy
- 30400 19th Century Philosophy
- 33000 Religions of the East *cross listed w/REL230*
- 33100 Religions of the West *cross listed w/REL231*
- 40200 Medieval Christian Thought
- 41100 Modern Ethical Theory
- 43200 Theory of Knowledge
- 51500 20th Century Analytical Philosophy II
- 53500 Studies in Philosophy of Mind
- 54500 Recent Analytic Philosophy
- 60100 Special Topics in Ancient Philosophy: Aristotle
- 61000 Seminar in Recent Continental Philosophy

DEPARTMENT OF PHILOSOPHY

**Course Descriptions
Undergraduate and Graduate**

Spring 2012

PHIL 11000

INTRODUCTION TO PHILOSOPHY

SEC	CRN	Day	Time	Location	
016	23963	MWF	10:30a – 11:20a	BRNG 1230	Staff
014	23961	MWF	11:30a – 12:20p	BRNG 1230	Staff
015	23962	MWF	12:30p - 1:20p	BRNG 1230	Staff
018	23965	MWF	1:30p - 2:20p	BRNG 1230	Staff
013	23960	MWF	2:30p - 3:20p	BRNG 1230	Staff
021	59277		Distance Lrng		Staff
019 LLEC		TR	10:30a – 11:20a	LILY G126	KELLY, D.
REC					
002 REC	23949	W	8:30 – 9:20a	BRNG 1254	Staff
004 REC	23951	W	9:30 – 10:20a	BRNG 1254	Staff
003 REC	23950	W	10:30 – 11:20a	BRNG 1254	Staff
006 REC	23953	W	11:30a-12:20p	BRNG 1254	Staff
001 REC	23948	W	12:30 – 1:30p	BRNG 1254	Staff
005 REC	23952	W	1:30 – 2:20p	BRNG 1254	Staff

There are two main goals of this course. The first is to introduce students to the Western philosophical tradition, its major figures and defining themes. Those themes include religion and the existence of God, perception and the nature of knowledge, the nature of the self, the mind-body problem, free will, and morality. The second is to provide students with the tools to think clearly, articulate their own views, and evaluate the arguments of others.

PHIL 11100

ETHICS

SEC	CRN	Day	Time	Location	
017	23986	MWF	11:30a-12:20p	BRNG 1268	Staff
019	23988	MWF	12:30– 1:20p	BRNG 1268	Staff
018	23987	MWF	1:30 – 2:20p	BRNG 1268	Staff
016	23985	MWF	2:30 – 3:20p	BRNG 1268	Staff
014	23983	MWF	3:30 – 4:20p	BRNG 1268	Staff
022	59301		Distance Lrng		Staff
021 LLEC	23990	TR	3:30 – 4:20p	MATH 175	YEOMANS, C.
REC					
002	23971	M	8:30 - 9:20a	BRNG 1254	Staff
006	23975	M	9:30 - 10:20a	BRNG 1254	Staff
003	23972	M	10:30 – 11:20a	BRNG 1254	Staff
004	23973	M	11:30a -12:20p	BRNG 1254	Staff
005	23974	M	12:30 – 1:20p	BRNG 1254	Staff
001	23970	M	1:30 – 2:20p	BRNG 1254	Staff

Immanuel Kant thought that there were three fundamental human questions: What can I know? What must I do? What may I hope? The attempt to answer the second question is called ethics, the philosophical study of how we ought to live and act. It encompasses questions about the good life, our moral obligations to ourselves and to others, and the just society. Our study will be conducted through reading and discussing some the central texts in the history of ethics, from ancient Greek, Chinese and Indian thought through contemporary European works.

PHIL 11100H**ETHICS**

H01	59303	TR	1:30 – 2:45p	BRNG 1268	YEOMANS, C.
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Immanuel Kant thought that there were three fundamental human questions: What can I know? What must I do? What may I hope? The attempt to answer the second question is called ethics, the philosophical study of how we ought to live and act. It encompasses questions about the good life, our moral obligations to ourselves and to others, and the just society. Our study will be conducted through reading and discussing some the central texts in the history of ethics, from ancient Greek, Chinese and Indian thought through contemporary European works.

PHIL 11400**GLOBAL MORAL ISSUES**

001	59273	MWF	9:30 – 10:20a	BRNG 1230	Staff
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A systematic and representative examination of significant contemporary moral problems with a focus on global issues such as international justice, poverty and foreign aid, nationalism and patriotism, just war, population and the environment, human rights, gender equality, and national self-determination.

PHIL 12000**CRITICAL THINKING**

002	23996	MWF	9:30 – 10:20a	BRNG 1268	Staff
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This course is designed to develop reasoning skills and analytic abilities, based on an understanding of the rules or forms as well as the content of good reasoning. This course will cover moral and scientific reasoning, in addition to ordinary problem solving. This course is intended primarily for students with non-technical backgrounds.

PHIL 15000**PRINCIPLES OF LOGIC**

001	23997	MWF	10:30a – 11:20a	BRNG 1268	Staff
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A first course in formal deductive logic; mechanical and other procedures for distinguishing good arguments from bad. Truth-tables and proofs for sentential (Boolean) connectives, followed by quantificational logic with relations. Although metatheoretic topics are treated, the emphasis is on methods.

PHIL 20600**PHILOSOPHY OF RELIGION**

001	24000	TR	9:30 – 10:20a	SC239	BERGMANN, M.
REC					
004	24003	F	8:30 – 9:20a	BRNG 1254	Staff
007	24006	F	9:30 – 10:20a	BRNG 1254	Staff
006	24005	F	11:30a – 12:20p	BRNG 1254	Staff

The course will be divided into three parts. The first part of the course will deal with a question that has loomed large in the philosophical history of western monotheism (Judaism, Christianity and Islam): *is belief in God rational?* The focus here will be on arguments for God's existence (such as the argument from miracles or the argument from the fact that the universe seems to have been designed), on arguments against God's existence (e.g., the argument that a loving God wouldn't permit terrible things to happen), and on whether belief in God can be rational if it isn't supported by argument. The second part of the course will focus on the fact that there are many different religions in the world, most of which claim to be the only religion that is right about the most important truths. Our question here will be whether, in the face of this plurality of religions, it can be rational to think that one's *own* religion is right and that other religions incompatible with it are mistaken. The third part of the course will focus on some questions in philosophical theology: can we be free if God foreknows what we will do? does objective morality make sense given a nontheistic view of the world? how can theists make sense of the relation between God and morality given that it seems neither could be authoritative over the other? The course grade will be based on several short quizzes, a midterm exam and a final exam.

PHIL 21900**INTRODUCTION TO EXISTENTIALISM**

001	24008	TR	3:00 – 4:15p	BRNG 1230	MARIÑA, J.
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This class will be an exploration of existentialist themes through an analysis of the philosophy of four major philosophers of the 19th and 20th centuries: Kierkegaard, Nietzsche, Heidegger and Sartre. These themes will also be explored through their expression in literature and film: we will read literature by Dostoyevsky and Kafka, as well as view and discuss a contemporary film such as *District Nine*.

PHIL 22500**PHILOSOPHY OF WOMAN**

001	59980	TR	4:30 – 5:45pm	BRNG 1268	Staff
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An examination of the beliefs, assumptions, and values found in traditional and contemporary philosophical analyses of women. A range of feminist approaches to knowledge, values, and social issues will be introduced.

PHIL 24000**SOCIAL AND POLITICAL PHILOSOPHY**

001	24010	TR	9:00a – 10:15a	BRNG 1230	MCBRIDE, W.
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What have been some of the great social aspirations and values of the past, and how are they related to our own? In this course, a number of the major issues and writers in Western social and political thought will be introduced and discussed. There will be "classical" readings from Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, and Marx, followed by a segment devoted to contemporary writers and issues. During the latter, each student will be asked to select a book to present briefly to the class; this will serve as the basis of a final term paper. (Other requirements, in addition to class participation and meeting with the instructor, will be a shorter paper early in the term and a mid-term and final examination).

PHIL 27000**BIOMEDICAL ETHICS**

001	24011	MW	10:30a – 11:20a	BRNG 2290	WILLIAMS, E.
REC					
003	24013	F	10:30a – 11:20a	BRNG 1254	Staff
002	24012	F	12:30p – 1:20p	BRNG 1254	Staff
004	59311	F	1:30p – 2:20p	BRNG 1254	Staff

This course will discuss moral, ethical, and political issues arising in the field of medicine. Specific topics will include: abortion; euthanasia, physician-assisted suicide, and "do not resuscitate" orders; human experimentation; the nature and significance of "informed consent"; the meaning of "death" when bodies and even individual organs can be kept alive almost indefinitely; and how to allocate scarce health resources. We will also spend substantial amounts of time on the general question of how health care practitioners, policymakers, researchers, and laypeople should approach such complex and high-stakes problems.

PHIL 29000**ENVIRONMENTAL ETHICS**

001	24016	MWF	3:30 – 4:20p	BRNG 2290	WILLIAMS, E.
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This course will discuss philosophical issues relating to the environment and to humanity's interactions with it. The major theme will be the question of who and what bears intrinsic value: do future generations, individual non-human animals, whole animal species, and/or abstractions such as "nature" and "wilderness" matter for their own sakes, or only because we happen to care about them? Along the way we will discuss particular environmental issues from an ethical perspective, including: ecological management and restoration; the use of genetically-modified organisms and/or inorganic chemicals in agriculture; and problems involving pollution and climate change.

PHIL 30100**HISTORY OF ANCIENT PHILOSOPHY**

001	24017	TR	10:30 – 11:45a	BRNG 1268	CURD, P.
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Thales and his Presocratic counterparts are generally reckoned to be the first western philosophers. This course will trace the development of philosophy in Greece from its beginning in Thales and the Milesian school through to Aristotle. Along the way we shall consider the questions the Greek philosophers asked: What is it to be real? What is the nature of knowledge? Can we explain change? Can I know anything about the ever-changing world of sense-experience? What would such knowledge be like? Is moral knowledge possible? Emphasis will be placed on the works of Heraclitus, Parmenides, Plato, and Aristotle.

PHIL 30200**HISTORY OF MEDIEVAL PHILOSOPHY**

001	24018	TR	3:00 – 4:15p	BRNG 1268	BROWER, J.
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A survey of some of the main trends and major figures of medieval philosophy. Emphasis will be on close reading and analysis of representative texts in medieval metaphysics, epistemology, and ethics, but some attention will also be given to broader philosophical traditions that develop during the thousand years separating late antiquity from the Renaissance. Readings (in English translation) may include Augustine, Boethius, Avicenna, Anselm, Abelard, Maimonides, Aquinas, Scotus, Ockham and Suarez.

PHIL 30300**HISTORY OF MODERN PHILOSOPHY**

001	24019	TR	9:00 – 10:15a	BRNG 1268	JACOVIDES, M.
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Philosophy flourished in the early modern period (for us, between 1641 and 1783). We shall examine the central doctrines of Descartes, Spinoza, Locke, Berkeley, and Kant. Our central epistemic topics will be the problem of skepticism, whether we have any innate ideas, and how we can know anything about the outside world. Our central metaphysical topics will include the nature of minds, the nature of bodies, and the relation between them. We shall also consider how these philosophers attempted to fit God into their newly scientific world views. Two take home exams and two papers will be assigned.

PHIL 30400**19TH CENTURY PHILOSOPHY**

001	59979	TR	12:00 – 1:15p	BRNG 1230	MARIÑA, J.
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This course will be an examination of philosophical movements in 19th century European and American philosophy, especially as represented by seminal figures such as Fichte, Schleiermacher, Hegel, Kierkegaard, Nietzsche, Marx and William James. Movements covered will be: a) Post-Kantian Idealism in the context of the response to Kant's Copernican Revolution in Philosophy (Fichte, Schleiermacher, Hegel) b) Existentialism (Kierkegaard, Nietzsche) and c) Pragmatism (William James), as well as developments in political philosophy (Marx).

PHIL 33000/REL230**RELIGIONS OF THE EAST**

001	24022	MWF	12:30 – 1:20p	CL50 224	RYBA, T.
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This course will focus on introducing the religious beliefs of major Eastern religious traditions. We will also look more briefly at the practices, ethics, ideals, rituals, and experiences of each tradition. The traditions we will cover include Hinduism of India; Buddhism in South Asia, Southeast Asia and East Asia; and Taoism and Confucianism of East Asia. In the context of historical surveys of these major religions of the world, we will concentrate on their concepts of the nature of (1) Ultimate Reality, (2) the human person and (3) the world. We will also explore issues dealing with the meaning and purpose of life according to each tradition.

PHIL 33100/REL 231**RELIGIONS OF THE WEST**

001	32968	MWF	2:30 – 3:20p	WTHR 320	RYBA, T.
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The purpose of this course is to provide a systematic survey of those religions variously described, in the West, as 'Western Religions' or 'Religions of the West.' Immediately, a problem arises because the adjective, 'Western,' is questionable. The descriptions 'Western' or 'of the West' have been understood as designating a problematic

geo-cultural location—but also a homogeneous style of religious thought because of their common origins as *Abrahamic* monotheisms. Contemporary scholars of religion, and indigenous believers, often contest this imputed homogeneity and have pointed to the incredible complexity and fluidity of these traditions, characteristics which resist simplistic classification. Well aware of the challenges such descriptions present, we, in this course, will engage in a comparative study of the systems of belief, thought, and practice traditionally termed ‘Western Religions’ by Western scholars of religions. This will be accomplished through a series of readings on these systems’ histories, philosophies and scriptures. The approach adopted in this course is *phenomenological* and *comparative*. Adopting the *phenomenological method* in the academic study of religion means that we shall try to study these religions objectively *and* empathetically. Adopting the *comparative method* in the academic study of religion means that we shall try to compare and contrast the features of these religions with the intent of observing similarities, dissimilarities and regularities, where meaningful points of comparison occur. The phenomenological method (properly applied) gives us access to *a religion’s* rationale; the comparative method (properly applied) gives us access to the rationale of *Religion*. The systems of belief, thought and practice which will be studied and compared in this course are: (1) the Judaic tradition, (2) the Christian tradition, and (3) the Islamic tradition. This survey and comparison will take place according to a fixed set of categories. Surveyed for each of these traditions will be: (a) its worldview, (b) its scriptures, (c) its hierology, (d) its cosmology, (e) its anthropology, (f) its soteriology, and (g) its most important schools of thought (or forms of scholasticism). **Prerequisites:** None. **Course requirements:** four objective examinations; six optional extra-credit assignments.

PHIL 40200

MEDIEVAL CHRISTIAN THOUGHT

001	59322	TR	12:00p – 1:15p	BRNG 1268	BROWER, J.
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A study of some of the main trends and major figures of the Christian Middle Ages (roughly 400-1400 A.D.). Emphasis will be on the way thinkers from this period make use of philosophy in theology, especially in developing their views about such issues as the nature and existence of God, the nature and use of religious language, and specifically Christian doctrines such as Trinity, Incarnation, and Atonement. Some attention will also be given to the way in which medieval thinkers attempted to build on developments in the early church, especially those of the so-called Patristics. Readings (in English translation) may include Augustine, Boethius, Anselm, Abelard, Aquinas, Scotus, and Ockham.

PHIL 41100

MODERN ETHICAL THEORY

001	59323	TR	10:30a – 11:45a	BRNG 1230	KAIN, P.
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A philosophical examination of the major controversies in the history of modern ethics, including the place of reason in ethics, the basis of moral obligation, and the relation between science and ethics. We will study Hobbes, Leibniz, Hutcheson, Hume, Kant, Mill, Nietzsche, and others; paying particular attention to the work of Hume and Kant. Assignments will include a number of short papers, one 6-8 page paper, a midterm exam and a final exam.

PHIL 43200

THEORY OF KNOWLEDGE

001	59324	TR	1:30 – 2:45P	BRNG 1230	BERGMANN, M.
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This course will focus, for the most part, on three problems concerning knowledge and rationality.

Problem 1: It seems that our knowledge of the physical world around us is *mediated* by our sense experiences and our memories. But isn’t it *possible* (even if unlikely) for our sense experiences and (apparent) memories to be exactly as they are even though there is no physical world and even though we have existed for only five minutes? Can we somehow rule out these possibilities? If not, why just assume that what our senses and memories incline us to believe is the truth? This is the challenge of the skeptic. Her answer to the question “What do we know about the world around us?” is “Little or nothing”. How shall we (is there a we?) respond to this sort of skeptical worry?

Problem 2: Suppose we do have rational beliefs. Initially, it seems that a belief can’t be rational unless the person holding it has a reason for it. But it seems the reason for it must itself be something the person *rationally* believes. So she must have a reason for that reason (if rationality requires having a reason). However, she can’t go on giving reasons forever. Eventually she must stop giving reasons or she

must come back to some reason she has already used before (thereby reasoning in a circle). Thus, either it is appropriate to reason in a circle or else some of our beliefs are rational despite the fact that we don't have reasons for them. Which of these two options is most plausible?

Problem 3: Suppose that some of our beliefs can be rational despite the fact that we don't infer them from other beliefs. Still, they must have something or other going for them if they are to be rational. But now consider this question: can my beliefs be rational (due to the fact that they have something or other going for them) if I have no idea what it is that they have going for them? Or are they rational only if I'm aware of what it is they have going for them? There will be several short writing assignments, one longer paper and a take-home final exam.

PHIL 51500

20th Century Analytical Philosophy II

001	59339	W	11:30-2:20p	BRNG 1248	BERTOLET, R.
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We shall investigate some of the most significant work in what we have come to regard as the analytic tradition from the middle 1920s through the early 1960s, with an occasional glance backwards or forward. Our investigations will include some of the views of members of the Vienna Circle, development and reaction in Britain by figures such as Ayer and Austin, and development and reaction in America by Carnap and Quine.

This work is largely concerned with metaphysics and epistemology, logic and philosophy of language, and philosophy of science, which cuts a pretty broad swath. Central issues lurking throughout include the relation between science and philosophy and (thus) metaphilosophical questions about what philosophy can hope to achieve. PHIL 51400 is *not* a prerequisite for this course.

PHIL 53500

STUDIES OF PHILOSOPHY OF MIND: Agents Persons and Selves

001	59326	TR	1:30p – 2:45p	BRNG 1248	KELLY, D.
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A recent book on the self begins with a statement that hits close to home: "There are some problems in philosophy that give you vertigo, and for the type of philosopher that is attracted to these kinds of problems, the question 'What am I?' is irresistible." In this course we'll try to get a grip on this question. We will look at a number of contemporary philosophical perspectives on the nature of agents, persons and selves, and think about how those three types of things might be related to each.

PHIL 54500

RECENT ANALYTIC PHILOSOPHY: Free Will

001	59329	M	2:30 – 5:20p	BRNG 1248	BERNSTEIN, M. STEUP, M.
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This course will pivot around perhaps *the* central issue in contemporary free will discussions, the so-called compatibility problem: can humans enjoy a robust free will in either a deterministic or indeterministic world? We will read a host of contemporary responses to this problem exhausting virtually all plausible alternative answers to this question, and will carefully attend to the constraints that are either implicitly or explicitly placed on an acceptable solution. We hope to have two leading scholars- John Martin Fischer and Robert Kane- lead discussions during the semester.

PHIL 60100

SPECIAL TOPICS IN ANCIENT PHILOSOPHY: Aristotle

001	59328	W	2:30 – 5:20p	BRNG 1248	CURD, P.
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The seminar will examine Aristotle's views on knowledge and its object. What can humans know? What distinguishes different epistemic states? We will consider Aristotle's claims about knowledge in the *Posterior Analytics*, and also look at his accounts of substance in the *Categories*, the *Metaphysics*, and *De Anima* (with a short excursion into the biological works). We shall also consider the role of knowledge and understanding in the best life for a human being (in the *Nicomachean Ethics*).

PHIL 61000

SEMINAR IN RECENT CONTINENTAL PHILOSOPHY

001	59331	F	11:30a – 2:20p	BRNG 1248	YEOMANS, C.
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This course will be a side-by-side comparison and evaluation of the political philosophies of Kant, Fichte and

Hegel. Topics will include the nature of human freedom and its role as a grounding value of political institutions, the relation between morality and positive law, property, contract, legal systems, punishment, family, economic relations of work and the market, the structure of state institutions and their relation to individuals and to civil society, and international relations.