PHILOSOPHY

Courses offered by the Department of Philosophy are listed under the subject code PHIL on the Stanford Bulletin's ExploreCourses website (http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&bcat=1&page=0&lq=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, argumentation, and the clear, well-organized expression of ideas. Courses offered by the Department of Philosophy are listed under PHILOSOPHY.

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 courses offered by the Department of Philosophy are listed under PHILOSOPHY.

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 coursework 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

<table>
<thead>
<tr>
<th>Core Courses</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Logic</strong></td>
<td></td>
</tr>
<tr>
<td>More advanced logic courses may also be counted for this requirement by petition.</td>
<td></td>
</tr>
<tr>
<td>Select one of the following:</td>
<td></td>
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<tr>
<td>PHIL 49 Survey of Formal Methods</td>
<td>4</td>
</tr>
<tr>
<td>PHIL 150 Mathematical Logic</td>
<td>4</td>
</tr>
<tr>
<td>PHIL 151 Metalogie</td>
<td>4</td>
</tr>
<tr>
<td>PHIL 154 Modal Logic</td>
<td>4</td>
</tr>
</tbody>
</table>

**Philosophy of Science**
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

**Moral and Political Philosophy**

| 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.

**Contemporary Theoretical Philosophy**

Any intermediate course numbered between PHIL 180-189.

**History of Philosophy**

| PHIL 100 Greek Philosophy | 4 |
| PHIL 102 Modern Philosophy, Descartes to Kant | 4 |

**Philosophy Seminar**

One undergraduate seminar from PHIL 194 series

**Major Electives**

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:
      - PHIL 49 Survey of Formal Methods 3
      - 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 .
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 Study 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://exploredegrees.stanford.edu/archive/2018-19/schoolofhumanitiesandsciences/philosophy/](http://exploredegrees.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.

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<tr>
<th>Units</th>
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<tbody>
<tr>
<td>PHIL 49 Survey of Formal Methods</td>
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<tr>
<td>PHIL 60 Introduction to Philosophy of Science</td>
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<tr>
<td>PHIL 61 Philosophy and the Scientific Revolution</td>
</tr>
<tr>
<td>PHIL 150 Mathematical Logic</td>
</tr>
<tr>
<td>PHIL 151 Metalogic</td>
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<tr>
<td>PHIL 154 Modal Logic</td>
</tr>
</tbody>
</table>
   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

<table>
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<tr>
<th>Units</th>
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<tbody>
<tr>
<td>PHIL 100 Greek Philosophy</td>
</tr>
<tr>
<td>PHIL 101</td>
</tr>
<tr>
<td>PHIL 102 Modern Philosophy, Descartes to Kant</td>
</tr>
<tr>
<td>PHIL 103</td>
</tr>
</tbody>
</table>

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:

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

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:

<table>
<thead>
<tr>
<th>Units</th>
<th>Logic</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 49</td>
<td>Survey of Formal Methods</td>
</tr>
<tr>
<td>PHIL 150</td>
<td>Mathematical Logic</td>
</tr>
</tbody>
</table>
Master of Arts in Philosophy

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

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 taken all core courses by the end of their sophomore year. These courses include:
   - PHIL 151: Logic
   - PHIL 154: Moral Philosophy
   - PHIL 157: Contemporary Philosophy
   - PHIL 158: Topics in Philosophy
   - PHIL 161: Modern Philosophy
   - PHIL 162: Historical Philosophy
   - PHIL 163: Analytic Philosophy
   - PHIL 164: Continental Philosophy
   - PHIL 165: Philosophical Issues in Social Science

   Students must also complete 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. **Specialization**

      Students must complete a minimum of 18 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:

   2. **Electives**

      Students must complete a minimum of 12 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:

   3. **Supporting Course**

      Students must complete a minimum of 6 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 affiliate courses may not be counted in the 45 units. The requirement has three parts:

   4. **Research Paper**

      Students must complete at least 12 units of research and writing 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:

   5. **Thesis**

      Students must complete a minimum of 12 units of research and writing 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:

   6. **Dissertation**

      Students must complete a minimum of 24 units of research and writing 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:
**Course Requirements**

1. Four courses in philosophy at the graduate level (numbered 200 or above), including courses from three of the following five areas:
   a. Philosophy of language
   b. Logic
   c. Philosophy of mind
   d. Metaphysics and epistemology
   e. Philosophy of science

   At most two of the four courses may be graduate sections of undergraduate courses numbered 100 or higher.

2. 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:
   a. Psychology
   b. Linguistics
   c. Computer Science
   d. 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**

1. Philosophy of language: two approved courses in the philosophy of language numbered 180 or higher.
2. Syntactic theory and generative grammar:
   - PHIL 384
   - LINGUIST 230A

3. Logic: at least two approved courses numbered PHIL 151 Metalogic or higher.
4. 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://exploredegrees.stanford.edu/graduatedegrees/)") section of this bulletin. University candidacy requirements, published in the "Candidacy (http://exploredegrees.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://exploredegrees.stanford.edu/graduatedegrees/#degreeprogresstext)” 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://exploredegrees.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.
   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 Assistantship**

   A minimum of five quarters of teaching assistanscy 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://exploredegrees.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 not 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 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:

<table>
<thead>
<tr>
<th>Select one of the following:</th>
<th>Units</th>
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<tbody>
<tr>
<td>PHIL 263 Significant Figures in Philosophy of Science: Einstein</td>
<td>4</td>
</tr>
<tr>
<td>PHIL 264</td>
<td>4</td>
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<tr>
<td>PHIL 264A</td>
<td>4</td>
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<tr>
<td>PHIL 265 Philosophy of Physics: Space and Time</td>
<td>4</td>
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<tr>
<td>PHIL 265C</td>
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<td>PHIL 266</td>
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<tr>
<td>PHIL 267A Philosophy of Biology</td>
<td>4</td>
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<tr>
<td>PHIL 267B</td>
<td>4</td>
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</tbody>
</table>

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://exploredegrees.stanford.edu/ schoolofhumanitiesandsciences/philosophy/#graduateadvisingtext](https://exploredegrees.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 99 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://exploredegrees.stanford.edu/covid-19-policy-changes/#tempdepttemplateatext)" 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.

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://exploredegrees.stanford.edu/graduatedegrees/#advisingandcredentialtext)" 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://exploredegrees.stanford.edu/schoolofhumanitiesandsciences/philosophy/GraduateAcademicPolicies 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://exploredegrees.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-

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://exploredegrees.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 Pierres, 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, Johra 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.

<table>
<thead>
<tr>
<th>CLASSICS 181</th>
<th>Classical Seminar: Origins of Political Thought</th>
<th>Units</th>
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<tbody>
<tr>
<td>EDUC 217</td>
<td>Free Speech, Academic Freedom, and Democracy</td>
<td>3</td>
</tr>
<tr>
<td>ETHICSOC 136R</td>
<td>Introduction to Global Justice</td>
<td>4</td>
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<td>ETHICSOC 185M</td>
<td>Contemporary Moral Problems</td>
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<td>History of Philosophy from Al-Kindi to Averroes</td>
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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 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 11N. Skepticism. 3 Units.

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 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 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? nnThe 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. nnCourse 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 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 PHIL 2) is recommended. Same as: ETHICSOC 124G

PHIL 24K. Perspectives on the Good Life: Introduction to East Asian Philosophy. 2 Units.
Did Confucius really say all those things? What does it mean to call something zen? The popularity of mindfulness and meditation made Eastern Philosophy fashionable, but what exactly does that entail? This class will be an introduction to classical Chinese philosophy, focusing on Confucianism and its rivals (Daoism, Mohism, Buddhism). Many schools of thought in East Asia offered competing views on how to live a good life. This class will introduce you to these philosophies and show how they responded to each other. We'll also explore how Chinese thoughts were received and developed by Korean and Japanese philosophers and assess ongoing influences of these philosophies in East Asia and beyond.

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, Meditations 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 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 30S. Other Peoples' Minds. 3 Units.
How do we use our understanding of other peoples' minds to explain what they've done and to predict what they will do? Philosophers have mostly paid attention to one specific way that we do this: We identify those desires and beliefs of a person that provide reasons for their acting in a particular way. But one might think that there are also other ways of explaining and predicting a person's behavior. For example, one might appeal to facts about a person's competencies, habits, biases, etc. By thinking philosophically about what kinds of facts these are and about what form of explanation they provide, we can broaden our philosophical understanding of how we explain and predict each other's behavior.

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, TAPS 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 studied in a particular way? But one might think that there are also other ways of explaining and predicting a person's behavior. For example, one might appeal to facts about a person’s competencies, habits, biases, etc. By thinking philosophically about what kinds of facts these are and about what form of explanation they provide, we can broaden our philosophical understanding of how we explain and predict each other's behavior.

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.
This class is a survey through some of the most important debates in political philosophy. When is state authority legitimate? What is the fair way to distribute social resources? What is the point of equality? How should society handle inequalities that result from "accidents of birth", such as disabilities and innate talents? Are there moral grounds to limit markets? Should society be multicultural? How should societies regulate migration? This class focuses on critical assessment of ideas, rather than on their historical developments. Nonetheless, by the end of the class, students will be familiar with some of the most historically important political philosophers.

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, POLSCI 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.
Is the concept of God philosophically coherent? If it is, can we know whether God exists? And if God does exist, what are the ethical implications? In exploring these questions, we will also have the chance to discuss God's relation to time, the possibility of reconciling divine omniscience with human free will, the epistemology of testimony and religious disagreement, the relationship between faith and reason, Aquinas' five ways, voluntarism and divine command theory, and the problem of evil. No prior experience in philosophy of religion or theology more generally will be presupposed - and students of all faith backgrounds (or no faith background) are welcome. Readings will primarily draw on contemporary analytic philosophy of religion, though we will also look at historical works of philosophical theology from both Western and non-Western sources. Interested students are invited to contact the instructor for more information.

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 cononed 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 attatches. 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. nPrerequisite: one prior course in Philosophy, not including SYMSYS 1/PHIL 99. Note: all courses labelled PHIL in the Bulletin (with the exception of PHIL 99) 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: CS 106A
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 metal 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 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.
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 prerequisites, not repeatable.
Same as: CLASSICS 40

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 107B. Plato's Later Metaphysics and Epistemology. 4 Units.
A close reading of Plato's Theaetetus and Parmenides, his two mature dialogues on the topic 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 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 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 111. Aristotle's Posterior Analytics. 4 Units.
. Same as: PHIL 211

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 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 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
domain of ethical thought. This course explores the evolution of ideas
in this period, focusing on figures like Hobbes, Locke, Hume, and Kant.

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.

PHIL 220

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 it 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.

PHIL 221

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.

PHIL 225

PHIL 127. Kant's Foundations of Morality, 2nd Critique. 4 Units.
(Graduate students enroll in 227.) A study of Kant's ethical thought,
ocusing 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.

PHIL 227

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 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.

PHIL 232

PHIL 133S. Heidegger and Mysticism. 4 Units.
A close reading of Heidegger’s Being and Time with reference to the topics of
meaning, mortality, mysticism, and self-transformation.

PHIL 133S

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.

PHIL 234

PHIL 134A. Phenomenology: Animals. 4 Units.
Philosophers have wondered what it is like to be an animal (the question of
animal consciousness) and what we owe animals (animal ethics). But
how do we understand these nonhuman animals in the first place?
How do they act, and interact with one another? What are their lived
environments? How do our concept of the animal shape our concept of
the human being? In this course, we will try to answer these questions by
exploring the work of thinkers who have made major contributions to how
we understand nonhuman animals including Aristotle, Darwin, Heidegger,
Uexküll, Merleau-Ponty, Derrida, Deleuze and Guattari. This course is
intended for students who have completed either 2 classes in philosophy
or 1 class in philosophy at the 100+ level. Permission to enroll without
meeting these requirements may be granted in certain circumstances.

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.

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.

PHIL 135X

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.

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 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 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 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 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 Al 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 253L

PHIL 154. Modal Logic. 4 Units.
(Graduate students register for 254.) Syntax and semantics of modal logic and its basic theory: including expressible power, axiomatic completeness, correspondence, and complexity. Applications to classical and recent 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 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 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 familiarity with elementary single-variable calculus or the metatheory of first-order logic).
Same as: PHIL 263

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 familiarity with elementary single-variable calculus or the metatheory of first-order logic).
Same as: PHIL 265

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 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 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, panselectionism, (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 Justice; 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, Philipa 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 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 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 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 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 precariously 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 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 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 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 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 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 179. 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 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 we have knowledge 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 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 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 which type of injustice that occurs when someone is wronged in their capacity as a testifier for example, when their testimony is unjustly devalued. 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.

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 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 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 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 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 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 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 194D. Capstone Seminar: Artificial Intelligence. 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 undergrad majors.

PHIL 194H. Capstone Seminar on Justification and Consciousness. 4 Units. In this seminar we will 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 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 will address questions such as the following: what is 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 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 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. Prerequisite: three courses in Philosophy including Philosophy 80.

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 role can literature, its creation, consumption, and contemplation, 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 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 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 Timeaus. 4 Units. In this course, we will explore Timeaus, 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, including the early Ionian cosmoligists, atomism, Pythagoreans, Heraclitus, Parmenides, Empedocles, Anaxagoras and Plato. Prerequisite: one course in ancient Greek philosophy.
Same as: PHIL 108

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 Elatic 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 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 211. Aristotle's Posterior Analytics. 4 Units.
Same as: PHIL 111

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 214. Ancient Philosophical Methodologies. 4 Units.
In this course, we shall examine the philosophical methodologies that Plato, Aristotle, and the Hellenists 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 217. Descartes. 4 Units.
(Formerly 121/221.) Descartes' 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 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 areidealizations and 'imaginary'; and that true, fundamental reality consists of minds.
Same as: PHIL 120

PHIL 221. History of Political Philosophy. 4 Units.
Nation-states issue legal commands, and yield 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 it 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 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 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 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. n 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. n Day three begins with philosophy of mind. Here we will see Ockham refusing to posit faculties of will and intellect distinct from the intellective soul itself, while admitting a distinction between the sensitive and intellective 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.n Undergraduates are welcome to take the course, but must have the instructor's permission.
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 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 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.
Philosophers have wondered what it is like to be an animal (the question of animal consciousness) and what we owe animals (animal ethics). But how do we understand these nonhuman animals in the first place? How do they act, and interact with one another? What are their lived environments? How does our concept of the animal shape our concept of the human being? In this course, we will try to answer these questions by exploring the work of thinkers who have made major contributions to how we understand nonhuman animals including Aristotle, Darwin, Heidegger, Uexküll, Merleau-Ponty, Derrida, Deleuze and Guattari. This course is intended for students who have completed either 2 classes in philosophy or 1 class in philosophy at the 100+ level. Permission to enroll without meeting these requirements may be granted in certain circumstances.
Same as: PHIL 134A

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 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 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 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 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 classical and recent 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 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 262. Philosophy of Mathematics. 4 Units.
Prerequisite: PHIL 150 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 physics, 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 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 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 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 neuroscience enterprise, philosophical investigations of the nature of the mind, and our everyday experiences as creatures with minds. Prerequisite: PHIL 80.n (Not open to freshmen.)
Same as: PHIL 167D, SYMSYS 167D

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, panselctionism, (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 of 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.
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 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 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 his predecessors about questions that are still among the primary questions in ethical theory. n1. The nature of moral judgments: metaphysical questions. n2. Can we derive morality from benevolence, understanding moral principles as simply the product of this sentiment? Can we take moral principles to be various ways of promoting utility - the maximum happiness of all those affected by an action? n3. The justification of morality. n4. Can we derive morality from enlightened self-interest? Are the principles underlying rational prudence the only ones we need if we are to understand morality? n5. Can we derive morality from benevolence, understanding moral principles as simply the product of this sentiment? n6. When 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? n7. Epistemological questions. n8. Can we rely on anything analogous to perception (a moral sense)? What is the role of reason in moral judgments? n9. The practical function of moral judgments. n10. Moral 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? n11. The content of morality: normative questions. n12. 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? n13. Can we derive morality from benevolence, understanding moral principles as simply the product of this sentiment? n14. 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. n15. Why 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. n2. The alternative to Hobbes that is developed by Butler, Price, and Reid. n3. Kant’s response to this debate among his predecessors. n4. 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 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. Metaphysics. 2-4 Units.
This is a graduate student only introduction to contemporary metaphysics. 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 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 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 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 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 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 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 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 contexts. Will consider 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 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 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, ETHICSC 179W, PHIL 179W

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 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 feedors (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 which 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 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 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 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 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 Jetee (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 Jetee (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 proprietorial theism. 2 unit option only for Philosophy PhDs beyond the second year.

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 Protreptics. 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 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 orator 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 319. Aristotle on Substance. 2-4 Units.
Aristotle’s views on substance are the most significant within his entire philosophy and therefore it is essential for prospective students of Aristotle to have a good understanding of this topic. In this seminar, we will be focusing on Aristotle’s Theory of Categories and On the Constitution of the Soul, two works which provide a comprehensive account of the nature of substance in Aristotle’s philosophy. We will also discuss the implications of Aristotle’s view of substance for his metaphysical and ontological theories, as well as its impact on his understanding of the natural world. 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 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.

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PHIL 325. Kant’s Third Critique. 2-4 Units.
2 unit option only for Philosophy PhD students beyond the second year.

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.
Undergraduates register for 200-level for 5 units. Graduate students register for 300-level for 3-5 units.
Same as: 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 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. This year’s installment focuses on songs, lyric poems, and works that lie on the border between them, with special attention to questions of genre and medium, speakers/singers and addressees, mourning and loss, and how we are invoked in these texts.
Same as: DCL 333, ENGLISH 333, MUSIC 332

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, Platonic 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 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 nsimple models of signaling, emergence of information and inference. Classroom presentations and term papers. nText: Skyrms - SIGNALS: EVOLUTION,LEARNING and INFORMATION and selected articles.

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.
Same as: PSYCH 293

PHIL 351D. Measurement Theory. 2-4 Units.
This course will introduce students to measurement theory, and its application in fields ranging from economics to psychology, engineering, and philosophy. The course will focus on the measurement of complex variables, such as psychological traits, attitudes, and beliefs, and on the development of theories and models of measurement. We will cover topics such as the measurement of subjective probability, the measurement of subjective utility, and the measurement of subjective well-being. The course will use a combination of theoretical and empirical approaches, and will involve both lecture and discussion formats. The course will be taught by a faculty member from the Philosophy Department, and will be worth 2-4 units, depending on the student’s level of participation. Undergraduates wishing to take this course must have previously taken Philosophy PhD students who are past their second year.

PHIL 351. 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). nThis course will introduce students to measurement theory, and its applications in psychophysics and decision theory. n2 unit option only for Philosophy PhD students who are past their second year.nPrerequisites: 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 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. Logic Spring Seminar. 2-4 Units.
The seminar will present current research on logic and its connections with other fields (philosophy, computer science, mathematics) by Stanford faculty and graduate students plus some external guest speakers. Topics: dependence, causal inference, vector space models, knowledge and information dynamics, logic and counting, foundations of algorithms and computing. Introductory materials will be provided in advance for each topic. 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 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 H2O. nnThis 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 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 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. nThis 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. nThis 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
Philosophy

**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 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 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 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 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.nnEnrollment 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. nnLimited 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 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. nnRepeatable 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 377B. 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 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 prerequisite. The course can be retaken for credit.

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 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? nnThis 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 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 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 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 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.

PHIL 802. TGR Dissertation. 0 Units.
(Staff).