Department of Philosophy
Handbook for majors and minors

Fall 2020 - Spring 2021

The handbook is a working document; this version was created in March 2020. Please go to haverford.edu/philosophy, or email ewolff2@haverford.edu for details.
Philosophy at Haverford
The Faculty

Ashok Gangadean  The Emily Judson Baugh Gest and John Marshall Gest Professor; Professor of Philosophy

Danielle Macbeth  T. Wistar Brown Professor of Philosophy; Chair beginning July 1, 2021

Qrescent Mali Mason  Assistant Professor of Philosophy

Jerry Miller  Associate Professor of Philosophy

Joel Yurdin  Associate Professor of Philosophy; Chair through June 30, 2021

Jill Stauffer (affiliated)  Associate Professor; Director of Peace, Justice, and Human Rights program; Faculty Director of Center for Peace and Global Citizenship

The Philosophy Major Program

The Philosophy major aims to provide students with a strong foundation both in major works of philosophy across diverse traditions and in the practice of philosophy. Students are expected to become familiar with the various main subfields of philosophy as well as with at least some historically important figures, and to become proficient in some particular area (e.g. a subfield, historical period, or methodology). In order to help students achieve their goals, various requirements must be satisfied for completion of the major.
Requirements
The Major Requirements*

1. One philosophy course at the 100-level (or Bryn Mawr PHIL 101, 102, or the equivalent elsewhere).
2. Five philosophy courses at the 200-level, at least four of which must be completed by the end of junior year.
3. Three philosophy courses at the 300-level.
4. Senior seminar (PHIL 399A and 399B).

The eight courses at the 200- and 300-level must satisfy the following requirements:

1. **Historical**: One course must be from among those that deal with the history of European philosophy prior to Kant (PK).

2. **Topical Breadth**: (i) one course must be from among those that deal with value theory (VT) including ethics, aesthetics, or social and political philosophy. (ii) One course must be from among those that deal with metaphysics and epistemology (ME), including ontology, philosophy of mind, philosophy of psychology, or philosophy of action. (iii) One course must be from among those that deal with logic, the philosophy of literature, and/or the philosophy of language (LL).

3. **Systematic Coherence**: Four of these courses, two at the 200-level and two at the 300-level, must exhibit some systematic coherence in theme or subject satisfactory to the major advisor and department.

4. **Courses at Haverford**: Senior Seminar works best when students and faculty already know each other well through previous courses. For this reason, at least three of each major’s 200-level courses and two of the 300-level courses must be taken in the Haverford Philosophy Department. The Department considers exceptions to this rule following a written petition by the student explaining why the exception is warranted. To become effective starting with the class of ’22.

5. **Acceptance into the Major**: Acceptance into the philosophy major is contingent on the student a) having a combined GPA of 2.7 or above in completed philosophy courses; b) successfully completing a minimum of one 200-level course by spring semester sophomore year (or semester of major declaration). If the student is enrolled in that 200-level course during the semester of major declaration then acceptance into the major is conditional upon the student retaining a combined 2.7 GPA upon completion of that course. Students who do not meet these conditions may appeal to the department for probationary acceptance into the major. The decision for acceptance into the major under these circumstances rests with the philosophy department faculty.

*N.B.: Courses taught by Gest Professor of Global Philosophy Ashok Gangadean, though listed in the department, do not count towards the major/minor but are conceived to meet more general college requirements.
Senior seminar:
PHIL 399 is a year-long, 2-credit course (1 credit per semester). It includes the writing and oral presentation of a Senior Thesis on a topic of the student’s choice, participation in our Distinguished Visitors Series, and participation in the annual Roland Altherr Memorial Symposium.

Double Majors:
The expectation of those who major in philosophy and another discipline is that they write a separate thesis for each major. In the experience of the department, theses written expressly for the major are of significantly higher quality than those written to satisfy two disciplines. Moreover, the writing of separate (if related) theses is in keeping with the spirit of the “double” major. Any student who wishes to write a combined thesis therefore should contact the department chair no later than the first few weeks of senior year. The decision to allow a combined thesis rests with the philosophy department faculty.

Discussion Leaders:
Senior majors are welcome to be Discussion Leaders for an introductory course. Discussion leaders attend all classes and meet with a small group of intro students one hour per week throughout the term. To be a discussion leader, the student will need to have the permission of the course instructor, then register for the 400-level course that complements the relevant introductory course (e.g., PHIL 405 is the discussion leader course for PHIL 105). Students receive a 1/2 (0.5) credit for each course and are graded on a pass/fail basis; no letter grade is given. Students may be a discussion leader for both semesters of their senior year. Course credit received as a discussion leader does not count towards the philosophy major.
The minor in Philosophy requires one philosophy course at the 100-level (or Bryn Mawr 101 or 102, or the equivalent elsewhere), three philosophy courses at the 200-level, and two philosophy courses at the 300-level. Among the 200- and 300-level courses: one must be in value theory (VT; see above), one must be in metaphysics and epistemology (ME; see above), and one must be concerned with philosophical texts written before the twentieth century. This third requirement can be satisfied concurrently with either of the other two (e.g., by taking a course in ancient ethics, or in Descartes’ metaphysics), or can be satisfied separately from the other two.
The Senior Thesis Project

The senior thesis in Philosophy is an opportunity for senior majors to pursue a substantive independent research project in their own philosophical area of interest. It is a full-year project with two major components:

A. In the fall, students are required to write and submit a twenty-page paper that formulates in some detail their particular research question. This first paper is to provide a thoughtful and knowledgeable introduction to the literature on the topic in which important views and arguments are outlined and tentative responses to those positions offered by the student. In the spring, students further develop and hone their thesis argument, pursue deeper critical analyses of relevant primary and secondary readings, and refine the structure and prose of their thesis. A draft is submitted in March, and the final thirty-page thesis is completed by the end of April.

B. Throughout the year students give presentations of their work-in-progress: one at the end of the fall semester, one after submitting their thesis draft in March, and one final, public presentation during exam week in May.

In writing a senior thesis over the course of the academic year, students will learn to:

1. Formulate a major research question and explain its interest and significance;
2. Find relevant literature on their topic and critically assess its contribution;
3. Develop a cogent and extended argument in defense of their position;
4. Recognize and evaluate plausible critical responses to their views;
5. Write a clear, persuasive, and interesting article-length essay developing and defending their philosophical thesis.

In presenting their thesis work and responding to other presentations, students will learn to:

1. Deliver a clear, dynamic, and engaging summary of their claims and arguments;
2. Partake in focused and extemporaneous discussion of their work;
3. Respond maturely and thoughtfully to feedback;
4. Articulate constructive and reasoned criticisms of ideas under discussion;
5. Develop considered questions on presentations in the philosophical subfields of other majors.
Course Schedules
# Course Offerings and Schedule
## Academic Year 2020-2021

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Days</th>
<th>Time</th>
<th>Instructor(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 104*</td>
<td>Global Wisdom</td>
<td>TTh</td>
<td>2:30p-4p</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 107</td>
<td>Happiness, Virtue, and the Good Life</td>
<td>TTh</td>
<td>10a-11:30a</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 110</td>
<td>Mind and World</td>
<td>MW</td>
<td>2:15p-3:45p</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 210</td>
<td>Plato (ME/PK)</td>
<td>TTh</td>
<td>1p-2:30p</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 213</td>
<td>Philosophy of Technology (VT)</td>
<td>MW</td>
<td>2:15p-3:45p</td>
<td>Berger</td>
</tr>
<tr>
<td>PHIL 242*</td>
<td>Buddhist Philosophy in a Global Context</td>
<td>TTh</td>
<td>11:30a-1p</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 243</td>
<td>20th Century Continental Philosophy (ME)</td>
<td>TTh</td>
<td>2:30p-4p</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 255</td>
<td>Virtue Epistemology (ME)</td>
<td>MW</td>
<td>11:15a-12:45p</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 301</td>
<td>Topics in Philosophy of Literature (LL)</td>
<td>T</td>
<td>7:30p-10p</td>
<td>Miller</td>
</tr>
<tr>
<td>PHIL 332</td>
<td>Topics in Contemporary Philosophy: Bergson and Heidegger (ME)</td>
<td>M</td>
<td>7:30p-10p</td>
<td>Berger</td>
</tr>
<tr>
<td>PHIL 399</td>
<td>Senior Seminar</td>
<td>F</td>
<td>1:30p-4p</td>
<td>Macbeth, Mason, Miller</td>
</tr>
</tbody>
</table>

Courses indicated with an asterisk (*) do not count toward the major/minor.
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Days</th>
<th>Time</th>
<th>Instructor</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 111</td>
<td>The Wicked and the Worthy</td>
<td>MW</td>
<td>12:45p-2:15p</td>
<td>Miller</td>
</tr>
<tr>
<td>PHIL 117</td>
<td>Representing Difference</td>
<td>TTh</td>
<td>2:30p-4p</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 211</td>
<td>Philosophy of Art (VT)</td>
<td>MW</td>
<td>9a-10:30a</td>
<td>Berger</td>
</tr>
<tr>
<td>PHIL 214</td>
<td>Feminism (VT)</td>
<td>TTh</td>
<td>11:30a-1p</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 221</td>
<td>Continental Rationalism (PK, ME)</td>
<td>MW</td>
<td>12:45p-2:15p</td>
<td>Berger</td>
</tr>
<tr>
<td>PHIL 253</td>
<td>Analytic Philosophy of Language (LL)</td>
<td>MW</td>
<td>11:15a-12:45p</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 254*</td>
<td>Metaphysics: Global Ontology</td>
<td>TTh</td>
<td>2:30p-4p</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 335</td>
<td>Topics in Modern European Philosophy: Idealism after Nihilism (ME)</td>
<td>T</td>
<td>7:30p-10p</td>
<td>Berger</td>
</tr>
<tr>
<td>PHIL 342*</td>
<td>Zen Thought in a Global Context</td>
<td>TTh</td>
<td>11:30a-1p</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 354</td>
<td>Topics in Metaphysics: The Philosophy of John McDowell (ME)</td>
<td>MW</td>
<td>2:15p-3:45p</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 399</td>
<td>Senior Seminar</td>
<td>F</td>
<td>1:30p-4p</td>
<td>Macbeth, Mason, Miller, Yurdin</td>
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</tbody>
</table>

Courses indicated with an asterisk (*) do not count toward the major/minor.
## Bryn Mawr College
### Course Offerings and Schedule
#### Academic Year 2020-2021

<table>
<thead>
<tr>
<th>Fall 2020</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>PHIL 101 Happiness and Reality in Ancient Thought</td>
<td>MW 1:10p-2:30p</td>
<td>Bell</td>
</tr>
<tr>
<td>PHIL 102 Science and Reality in Modernity</td>
<td>TTh 9:55a-11:15a</td>
<td>Fugo</td>
</tr>
<tr>
<td>PHIL 207 Africana Philosophy</td>
<td>TTh 12:55p-2:15p</td>
<td>Fugo</td>
</tr>
<tr>
<td>PHIL 221 Ethics</td>
<td>MW 2:40p-4:00p</td>
<td>Fugo</td>
</tr>
<tr>
<td>PHIL 234 Tri-Co in the City: Public Art</td>
<td>T 12:15p-3:00p</td>
<td>Bell</td>
</tr>
<tr>
<td>PHIL 256 Scientific Modeling</td>
<td>TTh 9:55a-11:15a</td>
<td>Rice</td>
</tr>
<tr>
<td>PHIL 3xx Balch Seminar: Money and the Good Life</td>
<td>TTh 11:25a-12:45p</td>
<td>Heisenberg</td>
</tr>
<tr>
<td>PHIL 3xx German Philosophy</td>
<td>Th 2:10p-4:00p</td>
<td>Heisenberg</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Spring 2021</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>PHIL 101 Happiness and Reality in Ancient Thought</td>
<td>TTh 2:25p-3:45p</td>
<td>Heisenberg</td>
</tr>
<tr>
<td>PHIL 102 Science and Reality in Modernity</td>
<td>MW 2:40p-4:00p</td>
<td>Fugo</td>
</tr>
<tr>
<td>PHIL 103A Intro to Logic</td>
<td>TTh 9:55a-11:15a</td>
<td>Rice</td>
</tr>
<tr>
<td>PHIL 103B Intro to Logic</td>
<td>TTh 12:55p-2:15p</td>
<td>Rice</td>
</tr>
<tr>
<td>PHIL 2xx Markets and Morality</td>
<td>TTh 12:55p-2:15p</td>
<td>Heisenberg</td>
</tr>
<tr>
<td>PHIL 221 Ethics</td>
<td>MW 2:40p-4:00p</td>
<td>Bell</td>
</tr>
<tr>
<td>PHIL 225 Global Ethical Issues</td>
<td>TTh 9:55a-11:15a</td>
<td>Fugo</td>
</tr>
<tr>
<td>PHIL 305 Topics in Value Theory</td>
<td>M 7:10p-10:00p</td>
<td>Bell</td>
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# Tentative Course Offerings
## Academic Year 2021-2022

### Fall 2021 (tentative)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Instructor</th>
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</thead>
<tbody>
<tr>
<td>PHIL 103*</td>
<td>Global Ethics</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 107</td>
<td>Happiness, Virtue, and the Good Life</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 110</td>
<td>Mind and World</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 212</td>
<td>Aristotle</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 215</td>
<td>Phenomenologies of the Body</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 252*</td>
<td>Philosophy of Logic and Language</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 259</td>
<td>Structuralism and Post-Structuralism</td>
<td>Miller</td>
</tr>
<tr>
<td>PHIL 260</td>
<td>Historical Introduction to Logic</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 370</td>
<td>Topics in Ethical Theory: Inheritance</td>
<td>Miller</td>
</tr>
<tr>
<td>PHIL 399</td>
<td>Senior Seminar</td>
<td>Dept. Faculty</td>
</tr>
</tbody>
</table>

### Spring 2022 (tentative)

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>PHIL 111</td>
<td>The Wicked and the Worthy</td>
<td>Miller</td>
</tr>
<tr>
<td>PHIL 117</td>
<td>Representing Difference</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 216</td>
<td>Sex and the Polis: Feminist Philosophical Encounters with Western Political Philosophy</td>
<td>Mason</td>
</tr>
<tr>
<td>PHIL 241*</td>
<td>Hindu Philosophy</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 251</td>
<td>Philosophy of Mind</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 261</td>
<td>Experience, Know-How, and Skilled Coping</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 350</td>
<td>Topics in the Philosophy of Mathematics</td>
<td>Macbeth</td>
</tr>
<tr>
<td>PHIL 352*</td>
<td>Metaphor, Meaning and the Dialogical Mind</td>
<td>Gangadean</td>
</tr>
<tr>
<td>PHIL 360</td>
<td>Topics in Philosophical Psychology</td>
<td>Yurdin</td>
</tr>
<tr>
<td>PHIL 399</td>
<td>Senior Seminar</td>
<td>Dept. Faculty</td>
</tr>
</tbody>
</table>

*Courses indicated with an asterisk (*) do not count toward the major/minor.*
Selected Class Outlines
Global Wisdom
PHIL 104
Instructor: Ashok Gangadean
agangade@haverford.edu

Fall 2020 T/TH 2:30p - 4:00p

Enrollment Limited to 25 (5 freshmen) - This course is offered every-other year
Prerequisite: None

This is a course in Global Philosophy, which seeks to cultivate global philosophical literacy for all students and is designed for majors in all disciplines. It does not count towards the major/minor in Philosophy.

Course Description: A critical exploration of classical texts from diverse philosophical traditions in a global context. This course seeks to cultivate a global perspective in philosophy and brings classical texts from diverse philosophical worlds into global dialogue. One aim is to help students appreciate global patterns in rationality across traditions and to gain a critical understanding of common ground and significant differences in diverse wisdom traditions.

Sample Selected Texts: Tao Te Ching- Lao Tsu; Dhamapada; The Phaedo- Plato; Bhagavad-gita; The Analects- Confucius; Meditations- Descartes; Conversations with Ogotemmeli

Course Requirements:
- Participation in a weekly discussion group meeting led by a Discussion Leader
- One short paper in the 5th week
- Midterm review questions with written responses with small group midterm conference
- Final paper of 10-12 pages
- Final comprehensive questions on “Global Wisdom” to be incorporated into the final paper

Course Outline: Orientation to philosophy in a global context; six sessions on the Gita; six sessions on Dhamapada; midterm review; six sessions on Plato’s Phaedo; six sessions on Descartes’ Meditations; concluding week bringing the texts together in global dialogue.

<table>
<thead>
<tr>
<th>WEEK</th>
<th>READINGS/TOPIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:</td>
<td>Orientation to Wisdom in a global context; introduction to the texts; philosophy in a global context; dialogue between diverse traditions: What is global wisdom?</td>
</tr>
<tr>
<td>2-4:</td>
<td>Socratic Wisdom: Phaedo (The Wisdom of Plato)</td>
</tr>
<tr>
<td>4-6:</td>
<td>The Bhagavad Gita (The Wisdom on Hindu Thought: Vedanta); Midterm Review</td>
</tr>
<tr>
<td>7-9:</td>
<td>Descartes’ Meditations (The Wisdom of European Enlightenment)</td>
</tr>
<tr>
<td>10-12:</td>
<td>The Dhamapada (The Wisdom of Buddhist Enlightenment)</td>
</tr>
</tbody>
</table>
Happiness, Virtue, and the Good Life
PHIL 107
Instructor: Joel Yurdin
jyurdin@haverford.edu

Fall 2020 T/TH 10:00a - 11:30a
Prerequisite: None

Course Description: Happiness is something that we all want, but what exactly is it? Perhaps happiness is or involves pleasure. What, then, is pleasure, and what role does it play in a happy life? Perhaps virtuous states of character are also important for happiness. What are the natures of the virtues, and how are they related? Moral value also seems important for happiness. What does it contribute to a happy life, and how is it related to other forms of value? Readings from classic and contemporary sources, including Plato, Aristotle, Epicurus, Mill, Kant, Nagel, and Wolf.

Course Requirements:
• In-class exam
• First paper (5 pgs.)
• Revised first paper (5-6 pgs.)
• Oral presentation
• Final paper (5-7 pgs.)

Course Outline:

<table>
<thead>
<tr>
<th>WEEK</th>
<th>READING</th>
<th>TOPIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Aristotle, <em>Nicomachean Ethics</em></td>
<td>The concept of happiness</td>
</tr>
<tr>
<td>Two</td>
<td>Epicurus, “Letter to Meneceus” and “Principal Doctrines”; Mill, <em>Utilitarianism</em></td>
<td>Pain, pleasure, and psychological states</td>
</tr>
<tr>
<td>Four</td>
<td>Plato, <em>Protagoras</em></td>
<td>The unity of the virtues</td>
</tr>
<tr>
<td>Five</td>
<td>Aristotle, <em>Nicomachean Ethics</em></td>
<td>The natures of the virtues</td>
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<tr>
<td>Seven</td>
<td>Kant, <em>Groundwork for the Metaphysics of Morals</em></td>
<td>Moral value</td>
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<tr>
<td>Eight</td>
<td>Kant, <em>Groundwork for the Metaphysics of Morals</em></td>
<td>Morality and happiness</td>
</tr>
<tr>
<td>Nine</td>
<td>Raz, “The Central Conflict: Morality and Self-Interest”</td>
<td>Moral values and other values</td>
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<tr>
<td>Ten</td>
<td>Singer, “Famine, Affluence, and Morality”; Wolf, “Moral Saints”</td>
<td>Moral values and other values</td>
</tr>
<tr>
<td>Twelve</td>
<td>Russell, “The Value of Philosophy”</td>
<td>Philosophy and happiness</td>
</tr>
<tr>
<td>Thirteen</td>
<td></td>
<td>Presentations</td>
</tr>
</tbody>
</table>
Mind and World
PHIL 110
Instructor: Danielle Macbeth
dmacheth@haverford.edu

Fall 2020 M/W 2:15p - 3:45p

Prerequisite: None

Course Description: Our aim in this course is to understand some of the most significant developments in Western philosophy concerning the question of the nature of reality, both of ourselves and of the world around us, and of our knowledge of that world. Students are expected to engage critically and reflectively with the readings and are encouraged to come to reasoned views of their own regarding the questions under discussion.

Required Texts:
- Aristotle (384-322 BC), Introductory Readings (Hackett)
- Descartes (1592–1650), Meditations on First Philosophy (Cambridge UP)
- Hume (1711-1776), Enquiry Concerning Human Understanding (Hackett)
- Kant (1724-1804), Critique of Pure Reason (Cambridge UP)

Course Requirements:
- Two presentations of your work-in-progress and two midterm papers (five and six pages long). Drafts and rewrites required.
- Final essay, 10 pages, topic to be assigned. (Grade based on an average of the 3 essay grades.)

Course Outline and Readings:

<table>
<thead>
<tr>
<th>WEEK</th>
<th>READING</th>
<th>TOPIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Physics Book I</td>
<td>Aristotle on World and Mind</td>
</tr>
<tr>
<td>Two</td>
<td>Physics Book II</td>
<td></td>
</tr>
<tr>
<td>Three</td>
<td>De Anima</td>
<td></td>
</tr>
<tr>
<td>Four</td>
<td>Presentations</td>
<td></td>
</tr>
<tr>
<td>Five</td>
<td>Meditations, Meditations 1 and 2</td>
<td>Descartes’ Invention of the Modern Mind</td>
</tr>
<tr>
<td>Six</td>
<td>Meditations, Meditations 3 and 4</td>
<td></td>
</tr>
<tr>
<td>Seven</td>
<td>Meditations, Meditations 5 and 6</td>
<td></td>
</tr>
<tr>
<td>Eight</td>
<td>Presentations</td>
<td></td>
</tr>
<tr>
<td>Nine</td>
<td>Enquiry §§ I-V Part I</td>
<td>Hume’s Skeptical Doubts</td>
</tr>
<tr>
<td>Ten</td>
<td>Critique B Preface and Introduction</td>
<td>Kant’s Copernican Revolution</td>
</tr>
<tr>
<td>Eleven</td>
<td>Critique Transcendental Aesthetic</td>
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<tr>
<td>Twelve</td>
<td>Critique Transcendental Logic, Introduction and beginning Analytic</td>
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<tr>
<td>Thirteen</td>
<td>Critique Transcendental Analytic</td>
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<tr>
<td>Fourteen</td>
<td></td>
<td>Concluding discussion; final essay question set</td>
</tr>
</tbody>
</table>
The Wicked and the Worthy
PHIL 111
Instructor: Jerry Miller
jimiller@haverford.edu

Spring 2020 M/W 12:45p - 2:15p

Prerequisite: None

Course Description: An introduction to the study of ethics through close examination and critique of canonical approaches to theories and systems of value. The class will familiarize students with the general lexicon and methodology of philosophical inquiry, placing emphasis on central terms and concepts common to traditional ethical study.

Required Texts:
- Kant, *Groundwork of the Metaphysics of Morals*
- Bentham and Mill, *The Classical Utilitarians*
- Nietzsche, *Beyond Good and Evil*
- Foucault, *The Foucault Reader*

Course Requirements:
- One five-minute presentation
- Two 4-5 page papers
- Final exam

Course Outline:

<table>
<thead>
<tr>
<th>WEEK</th>
<th>TOPIC</th>
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<tbody>
<tr>
<td>One</td>
<td>Introduction</td>
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<tr>
<td>Two-Four</td>
<td>Consequentialism</td>
</tr>
<tr>
<td>Five-Eight</td>
<td>Deontology</td>
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<tr>
<td>Nine-Eleven</td>
<td>Metaethics</td>
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<tr>
<td>Twelve-Thirteen</td>
<td>Modernity and Normativity</td>
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<td></td>
<td>Fourteen Review</td>
</tr>
</tbody>
</table>
Plato: The Mind and Its Powers
PHIL 210
Instructor: Joel Yurdin
jyurdin@haverford.edu

Fall 2020 T/TH 1:00p - 2:30p

Prerequisite: One 100-level course in Philosophy or permission of instructor.

Course Description: A close reading of Plato’s *Meno, Phaedo, Republic, Symposium*, and *Theaetetus*, with a focus on issues in philosophical psychology and the theory of knowledge. Emphasis is on a philosophical understanding of the views and arguments suggested by the texts, and special attention is paid to the roles of literary aspects of the texts in the presentation of philosophical content.

Texts:

Course Requirements:
- Two short papers (5 double-spaced pages)
- One term paper (10-15 double-spaced pages); a detailed outline and meeting with the instructor are also required
- Five one page philosophical response papers
- One oral presentation

Course Outline:

<table>
<thead>
<tr>
<th>WEEK</th>
<th>READING</th>
<th>SOME TOPICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td><em>Meno</em></td>
<td>The “What is it?” Question</td>
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<tr>
<td>Two</td>
<td><em>Meno</em></td>
<td>The Debater’s Argument and Recollection</td>
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<tr>
<td>Three</td>
<td><em>Phaedo</em></td>
<td>Philosophical Knowledge</td>
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<tr>
<td>Four</td>
<td><em>Phaedo</em></td>
<td>The Recollection Argument</td>
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<tr>
<td>Five</td>
<td><em>Phaedo</em></td>
<td>The Nature of the Soul</td>
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<tr>
<td>Six</td>
<td><em>Republic</em></td>
<td>What is justice?</td>
</tr>
<tr>
<td>Seven</td>
<td><em>Republic</em></td>
<td>The Tri-partite Soul; the Virtues</td>
</tr>
<tr>
<td>Eight</td>
<td><em>Republic</em></td>
<td>Knowledge and its Objects</td>
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<tr>
<td>Nine</td>
<td><em>Symposium</em></td>
<td>Platonic Themes in the First Three Speeches</td>
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<tr>
<td>Ten</td>
<td><em>Symposium</em></td>
<td>The Proper Objects of <em>Eros</em></td>
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<tr>
<td>Eleven</td>
<td><em>Theaetetus</em></td>
<td>Protagorean Relativism</td>
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<tr>
<td>Twelve</td>
<td><em>Theaetetus</em></td>
<td>Puzzles about false judgment</td>
</tr>
<tr>
<td>Thirteen</td>
<td><em>Theaetetus</em></td>
<td>Is knowledge true judgment plus an account?</td>
</tr>
</tbody>
</table>
Philosophy of Art
PHIL 211
Instructor: Benjamin Berger
bberger1@haverford.edu

Spring 2020 MW 9:00a - 10:30a

Prerequisites
Successful completion of a 100-level course in Philosophy or by instructor permission.

Course Description
What do we mean when we identify a work of art as “beautiful” or “sublime”? Do our judgments of art differ from our judgments of natural beauty and sublimity? Can the significance of artworks be grasped by conceptual thought? How do various forms of art, such as painting, poetry, and sculpture, relate to one another? This course explores these questions by engaging with the post-Kantian tradition of aesthetics.

We will begin with a close study of Kantian and Hegelian aesthetics, focusing on the connection between art, morality, and freedom, as well as the possibility for art to signify ideas in a non-conceptual manner. We will then turn to the thought of Nietzsche and Deleuze, who argue that Kantian and Hegelian philosophies of art denigrate artworks by conceiving them as inferior to the rational ideas they signify. As we will see, Nietzsche and Deleuze aim to develop philosophies of art that acknowledge the meaningful character of artworks without subsuming their sensible aspects under supersensible ideas.

Although we will have the opportunity to discuss various art forms in this course, we will be primarily concerned with tragic drama and painting.

Required Texts

- Kant, *Critique of the Power of Judgment*
- Hegel, *Introductory Lectures on Aesthetics*
- Nietzsche, *The Birth of Tragedy*
- Deleuze, *Francis Bacon: The Logic of Sensation*

Course Assessment

- One presentation
- Two midterm papers (4-5 pages each)
- One final paper (9-10 pages)

Course Schedule

| Weeks 1-4 | Aesthetic Judgment: Kant |
| Weeks 5-8 | The Unfolding of Spirit in Art: Hegel |
| Week 9   | Unorthodox Idealist Aesthetics: Schelling and Schopenhauer |
| Weeks 10-11 | Overturning Idealist Aesthetics I: Nietzsche on Tragedy |
| Weeks 12-13 | Overturning Idealist Aesthetics II: Deleuze on Painting |
Philosophy of Technology
PHIL 213
Instructor: Benjamin Berger
bberger1@haverford.edu

Fall 2020 M/W 2:15p - 3:45p

Prerequisites
Successful completion of a 100-level course in Philosophy or by instructor permission.

Course Description
What is the relationship between humanity and technology? Do we control technological innovation or does technology in some sense control us? Does our entanglement in a technological world hinder or help us in communicating with one another? In this course, we will reflect upon these questions while studying a number of key texts in the philosophy of technology. Our discussions will span topics in the ethics, politics, and metaphysics of technology. Readings include texts by Karl Marx, Hannah Arendt, Hans Jonas, Arnold Gehlen, Martin Heidegger, and Ernst Bloch.

Course Assessment
- Two presentations
- Two midterm essays (5 pages each)
- One final paper (9-10 pages)

Course Schedule
Week 1 Ancient Myths and Conceptions of Technology
Weeks 2-3 Marx: Technology, Labor, and Liberation
Weeks 4-6 Arendt: Technology and Politics
Weeks 7-8 Jonas: Technology and the Future of Humanity
Week 9 Presentations
Week 10 Gehlen: On the Source of Technology
Weeks 11-12 Heidegger: The Metaphysics of Techno-Science
Week 13: Bloch: Affirming Technological Utopia
Week 14: Presentations
Continental Rationalism
PHIL 221
Instructor: Benjamin Berger
bberger1@haverford.edu

Spring 2021 MW 12:45p - 2:15p

Prerequisites
Successful completion of a 100-level course in Philosophy or by instructor permission.

Course Description
This course introduces students to three of the most important rationalists of the early modern period: Descartes, Spinoza, and Leibniz. Our aim is to become familiar with some of the major arguments of the rationalists and thereby challenge a number of our contemporary philosophical presuppositions.

When we first encounter the philosophy of the rationalists today, it immediately becomes clear how different their perspective is from our own. For example, the rationalists believe that we can achieve absolute certainty in our search for philosophical knowledge; they argue that we can only fully comprehend the nature of reality through rational intuition, rather than through perceptual experience; they understand all human beings to be essentially the same, seeing difference as inessential to the nature of the mind; and they seem to think that everything that occurs in nature can be explained according to strict logical necessity, rejecting the very notion of chance. These are some of the rationalist provocations that we will study in this course.

In addition to focusing on key texts by Descartes, Spinoza, and Leibniz, we will also read and discuss a number of texts by other thinkers of the period, such as Princess Elisabeth of Bohemia and Anton Wilhelm Amo on the mind-body relation, and Margaret Cavendish and Géraud de Cordemoy on causation in nature and the character of extended substance.

Although we will be primarily focused on topics in metaphysics and epistemology, we will also discuss how these topics relate to rationalist ethics, theology, and philosophy of nature.

Required Texts
Descartes, Principles of Philosophy (1644)
Descartes, Passions of the Soul (1649)
Spinoza, Ethics (1677)
Leibniz, Monadology (1714)
Leibniz, Principles of Nature and Grace (1714)

Course Assessment
- Two presentations
- Two midterm papers (4-5 pages each)
- One final paper (9-10 pages)

Course Schedule
Weeks 1-2 Principles of Cartesian Philosophy
Weeks 3-4 Mind-Body Dualism: The Will and the Passions
Week 5: Cartesian and Anti-Cartesian Occasionalism
Week 6 Presentations on Descartes
Weeks 7-8 Spinoza on God (or Nature)
Weeks 9-10 Spinoza on the Passions and the Good Life
Weeks 11-13 Leibniz on Nature, Reason, and Human Freedom
Week 14 Final Presentations
Buddhist Philosophy in a Global Context
PHIL 242
Instructor: Ashok Gangadean
agangade@haverford.edu

Fall 2020 T/TH 11:30a - 1:00p

Enrollment Limited to 40
Prerequisite: At least one course in philosophy, religion, or consent.

This is a course in Global Philosophy, which seeks to cultivate global philosophical literacy for all students and is designed for majors in all disciplines. It does not count towards the major/minor in Philosophy.

Course Description:
A critical exploration of classical Indian Buddhist thought in a global and comparative context, focusing on the global influence of Buddha’s awakening and the philosophical articulation of this. The course begins with a meditative reading of the classical text The Dhamapada and proceeds to an in-depth critical exploration of the teachings of Nagarjuna, the great dialectician who founded the Madhyamika tradition of Buddhist thinking. We focus on his central work The Karikas.

Our journey unfolds a global context of philosophy in critical comparison with classical texts in the European traditions - Plato, Aristotle, Kant, Descartes, Wittgenstein, Derrida and others. The student is oriented in the methods and dialectics of meditative thinking which are rigorously and systematically developed in classical Buddhist thought. This introduction to meditative life is developed through direct participation, performance and experimentation, and brings out the inherent limitations in egocentric thinking showing why such conduct of mind produces existential suffering and disorders.

The first half of the course is orientation to meditative dynamics and transformations which prepare us for entering the challenging Karikas of Nagarjuna. In this advanced text in the phenomenology of meditative discourse the student enters into a powerful critique of dual thinking and experiences the foundations of natural reason in the non-dual or Madhyamika methods of conducting the mind. This course seeks to cultivate the deepest understanding of the meditative teachings through a direct encounter with meditative thought and meditative dialogue in class.

Readings: The Dhamapada; Hesse - Siddhartha; Shantideva – A Guide to the Bodhisattva’s Way of Life; Nagarjuna - The Fundamental Wisdom of the Middle Way; Kalupahana - A History of Buddhist Philosophy

Course Requirements:
• A short (three-page) paper on an assigned topic from the text just before midterm
• Intensive oral midterm conference (five students, ninety minutes) based on detailed midterm review questions and a preliminary written draft response
• Comprehensive final paper (16-20 pages, in lieu of exam) on a topic chosen in consultation with the instructor; due at the end of the exam period
• Class attendance and participation is central
Analytic Philosophy of Language
PHIL 253
Instructor: Danielle Macbeth
dmacbeth@haverford.edu

Spring 2021 MW 11:15a - 12:45p

Course Description:

Although language has always mattered to philosophy, only in the twentieth century did it become a recognized sub-field of philosophy. For almost the whole of the twentieth century, the philosophy of language was a defining concern of the "analytic" tradition of Anglo-American philosophy. And it continues to be a major sub-field of analytic philosophy still today.

In this course we study a selection of classic papers in the field, papers addressing questions concerning, for instance, reference, descriptions, meaning, and truth. Along the way, we will be introduced to some of the characteristic methods and critical turns in the tradition of analytic philosophy.

Required Text: Martinich and Sosa, *The Philosophy of Language*
Other papers will be made available on Moodle.

Course Requirements:

- Two papers, drafts and rewrites required, six- to eight-pages each. Grade is based on the final draft; each paper provides one third of the final grade.
- Final examination—three hours, three essays, closed book—based on essay questions distributed in the last week. Five or six questions will be distributed; the exam will comprise two questions set by me and one chosen by you. One third of the final grade.

Course Outline and Readings

Reference and Descriptions

Week One  Frege, "On Sense and Reference" (1892)
Week Two  Russell, "On Denoting" (1905)
Week Three  Donnellan, "Reference and Definition Descriptions" (1966)
           Kripke, "Speaker’s Reference and Semantic Reference" (1977)
Week Four  Kripke, “Naming and Necessity” (1980)
Week Five  Presentations

Truth and Meaning

Week Six  Quine, “Two Dogmas of Empiricism” (1951)
Week Seven  Grice, “Meaning” (1957)
Week Eight  Davidson, “Truth and Meaning” (1967)
Week Nine  Presentations

A Problem, a Puzzle, a Derangement, and a Task

Week Ten  Perry, “The Problem of the Essential Indexical” (1979)
Week Eleven  Kripke, “A Puzzle About Belief” (1979)
Week Twelve  Davidson, “A Nice Derangement of Epitaphs” (1985)
Week Thirteen  Benjamin, “The Task of the Translator” (1923)
Week Fourteen  Discussion and Review. Final exam questions handed out.
Enrollment Limited to 30. Prerequisite: At least one course in philosophy, or consent of instructor.

This is a course in Global Philosophy, which seeks to cultivate global philosophical literacy for all students and is designed for majors in all disciplines. It does not count towards the major/minor in Philosophy.

Course Description: A critical examination of philosophical accounts of reality (being and existence) in a global context across diverse worldviews. Special attention is given to how worldviews are formed and transformed; an ontological exploration of diverse alternative categorical frameworks for cultures, experience, and diverse forms of life. We focus on selected metaphysical narratives of diverse ontologists in the evolution of the European traditions, such a Plato, Aristotle, Descartes, Leibniz, Spinoza, Heidegger, Whitehead and others. Critical comparisons are made with certain major figures in eastern traditions which have influenced the evolution of eastern worldviews and philosophical paradigms. A central concern is to explore possible common ground as well as fundamental diversity amongst a spectrum of grammars of reality in the quest for literacy and competence in global ontology.

Further Development: At the heart of philosophy - east, west and other - has been a quest for "What is First", for the fundamental Primal Principle that is the generative source of all possible worlds, worldviews, and grammars of reality. This tradition is often called "First Philosophy", a term used by Aristotle and the sub-title in Descartes Meditations on First Philosophy. This quest is often focused on the quest for "primary being" - for the ultimate realities in our world which tends to focus on individuals. One line of thought in this course is to trace the evolution and development of the quest for "First Philosophy" as this has focused on discerning primary beings and what it means to be an individual. At the same time, as we enter a global perspective across and between diverse worldviews and philosophies of reality, it becomes quite apparent that worldviews are profoundly different and what makes sense in one world often makes no sense in another. And it is clear that we humans have not yet learnt the rational and human skills of negotiating between diverse worldviews in humane and nonviolent ways. History has shown that chronic patterns of violence erupt when worldviews engage each other and most often clash or collide. In our globalized world where worldviews are in intensified interaction in the marketplace of the global village, it become urgent and of the highest importance to understand how worldviews are formed and transformed, and to learn the special skills of moving intelligently and nonviolently across worldviews (cultures, religions, perspectives, ideologies...). One of the central themes is understanding how the conduct of our mind and thought processes shape our worlds, ourselves, and our living realities.

Bringing Metaphysics to Life: This is one of our primary concerns in this course: we will explore the logical and ontological origins of how worldviews are formed and focus on the special skills required to engage in rational transformations across and between widely variant worldviews. These concerns will be at the heart of our quest for the possibility of global ontology - philosophical grammars of reality that are powerful enough to enter the global common ground between worlds. We will make direct links to the practical moral and political implications of these ontological questions: What is global citizenship; the relevance of deep dialogue between worlds for sustainable democracy; the rational skills essential to developing as an integral and whole, individual, etc.

We will begin with some classical writings from Aristotle's Metaphysics as we enter into the classical context of early Greek ontology, then we will proceed to the influential works of Descartes' Meditations, then Whitehead’s- Process and Reality as a central text as we explore diverse ontologies in an evolutionary and global perspective. We also go in some depth into the writings of Heidegger and others.
Virtue Epistemology
PHIL 255
Instructor: Danielle Macbeth
dmacbeth@haverford.edu

Fall 2020 M/W 11:15a - 12:45p

**Prerequisite:** One 100-level course in Philosophy or permission of instructor.

**Course Description:** Epistemology addresses issues surrounding the notions of truth and knowledge. Since the seventeenth century it has primarily been concerned to answer Cartesian skepticism and to provide an adequate analysis of knowledge, for instance, as justified, true belief. The very new movement known as virtue epistemology is distinctive within this tradition in focusing first and foremost on knowers. According to its defenders, this new approach promises to resolve traditional difficulties, as well as to shed new light on our capacity to know how things are.


**Course requirements:**
- Attendance, class participation, and two presentations are required.
- Three papers, with drafts and rewrites required for the first two. Six, seven, and eight pages respectively. Grade is based on the final draft; each paper provides one third of the final grade.

**Course Outline and Readings:**

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<tr>
<th>WEEK</th>
<th>READINGS</th>
<th>TOPIC</th>
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<tbody>
<tr>
<td>1</td>
<td>Sosa, “The Pyramid and the Raft”</td>
<td><strong>Virtue Epistemology: Reliabilist vs Responsibilist</strong></td>
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<tr>
<td>2</td>
<td>Zagzebski, “From Reliabilism to Virtue Epistemology”</td>
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<tr>
<td>3</td>
<td>Sosa, “The Place of Truth in Epistemology”</td>
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<td>4</td>
<td>Zagzebski, &quot;Intellectual Motivation and the Good of Truth”</td>
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<tr>
<td>5</td>
<td>Sosa, &quot;Knowing Full Well”</td>
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<tr>
<td>6</td>
<td>Presentations of students’ work-in-progress</td>
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<td>7</td>
<td>Riggs, “Reliability and the Value of Knowledge”</td>
<td><strong>Agent Reliabilism: A Mixed Account</strong></td>
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<td>8</td>
<td>Greco, “Knowledge as Credit for True Belief”</td>
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<td>9</td>
<td>Lackey, “Knowledge and Credit”</td>
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<td>10</td>
<td>Greco, “Knowledge and Success from Ability”</td>
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<td>11</td>
<td>Presentations of students’ work-in-progress</td>
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<td>12</td>
<td>Riggs, “Understanding Virtue”</td>
<td><strong>Applied Virtue Epistemology</strong></td>
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<td>13</td>
<td>Fricker, <em>Testimonial Injustice</em>, Chapters 1 and 2</td>
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<td>14</td>
<td>Fricker, <em>Testimonial Injustice</em>, Chapters 3 and 4</td>
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Topics in Philosophy of Literature: Derrida  
PHIL 301  
Instructor: Jerry Miller  
jimiller@haverford.edu

Fall 2020 T 7:30p - 10:00p

**Prerequisite:** Successful completion of a 200-level Philosophy course or by instructor approval

**Course Description:**
This course examines the contributions and controversies of Jacques Derrida, one of the most influential philosophers of the late 20th century. After considering his canonical works on language and metaphysics we will review some critical responses to them.

**Required Texts:**
Plato, *Phaedrus*
Ferdinand de Saussure, *Course in General Linguistics*
J. L. Austin, *How to Do Things with Words*
Herman Rapaport, *The Theory Mess*
Jacques Derrida, *Dissemination Limited, Inc.*
   Of Hospitality

**Course Requirements:**
- Two 4-5 page papers
- One class presentation
- 12-15 page final paper

**Course Outline:**

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<tr>
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<th>Readings/Topic</th>
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<td>Two-Three</td>
<td><em>Phaedrus/Saussure/Dissemination</em></td>
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<td>Four</td>
<td><em>How to Do Things with Words</em></td>
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<td>Five-Seven</td>
<td><em>Limited, Inc.</em></td>
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<tr>
<td>Eight</td>
<td><em>Of Hospitality</em></td>
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<tr>
<td>Nine</td>
<td><em>The Theory Mess</em></td>
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<tr>
<td>Ten</td>
<td>Spivak</td>
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<tr>
<td>Eleven-Twelve</td>
<td>Critical responses</td>
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<td>Thirteen-Fourteen</td>
<td>Final presentations</td>
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Fall 2020 M 7:30p - 10:00p

Prerequisites
Successful completion of a 200-level course in Philosophy or by instructor permission.

Course Description
In this course, we will conduct a close study of the thought of Henri Bergson and Martin Heidegger. Although Bergson and Heidegger belong to two very different philosophical traditions, they agree about a number of key issues in metaphysics. Perhaps most importantly, Bergson and Heidegger agree that Western thought is fundamentally flawed insofar as it has failed to elucidate the nature of time and, by extension, reality itself. Despite their many important differences, then, Bergson’s vitalist metaphysics and Heidegger’s hermeneutic ontology teach us that we must reconsider the nature of time if we are to overcome the limits of the European tradition spanning from Parmenides to Hegel—a tradition that fails to understand reality as essentially temporal.

Taking this idea as our starting point, we will consider how Bergson and Heidegger open up new avenues for thinking about a number of topics, including: the nature of consciousness; the difference between humanity and animality; the process of biological evolution; the structure of life and death; and the relationship between time and space.

While it is important to have some background in the history of philosophy in order to take this course, one need not have any background in continental philosophy.

Required Texts
We will read selections from the following:
- Bergson, Time and Free Will
- Bergson, Introduction to Metaphysics
- Bergson, Creative Evolution
- Heidegger, Being and Time
- Heidegger, Fundamental Concepts of Metaphysics
- Heidegger, Introduction to Metaphysics

Course Assessment
- Two presentations
- Two midterm papers (5-6 pages each)
- One final paper (10-12 pages)

Course Schedule
Week 1: Introduction to the Course
Weeks 2-3: Bergson on the The Data of Consciousness: Intensity and Duration
Weeks 4-6: Bergson’s Vitalism contra Mechanism and Teleology
Weeks 7-11: Heidegger’s Hermeneutic Ontology: Death, Time, and History
Weeks 12-13: Heidegger on the Worlds of Humans and Animals
Week 14: Presentations
Idealism After Nihilism
PHIL 335
Instructor: Benjamin Berger
bberger1@haverford.edu

Spring 2021 T 7:30p - 10:00p

Prerequisites

Successful completion of a 100-level course and a 200-level course in Philosophy or by instructor permission.

Course Description

Some of the most important philosophy of the twentieth century was premised upon the rejection of early nineteenth-century idealism. Philosophers influenced by Kierkegaard, Marx, and Nietzsche argued that, in order to overcome the nihilism of the modern age, we must leave behind the desire for systematic, metaphysical completeness that characterized German idealism. And to this day, philosophers tend to assume that the kind of systematic, metaphysical philosophy practiced by the idealists is and ought to remain a thing of the past.

In this course, we will consider whether this negative assessment of idealist metaphysics might be premature. Focusing on fundamental texts by Fichte, Schelling, and Hegel, we will explore how the idealists were well aware of the threat posed by nihilism in modernity, and we will discuss how their systems of philosophy were developed precisely in order to combat such nihilism.

Topics to be discussed include: skepticism and the limits of knowledge; idealist conceptions of freedom and determinism; the limits of knowledge; the possibility of metaphysics after Kant; the idea of evil; the logic of finitude; and the philosophy of nature.

Required Texts

- Fichte, The Vocation of Humanity
- Schelling, On the Essence of Human Freedom
- Hegel, The Science of Logic

Course Requirements

- One presentation
- One writing workshop
- Two midterm papers (5 pages each)
- One final paper (10-12 pages)

Course Schedule

Weeks 1-2  Kant: Transcendental Idealism
Week 3    Jacobi: The Nihilism of Idealism
Weeks 4-6  Fichte: Overcoming Nihilism via Practical Reason
Weeks 7-9  Schelling: The Nihilism of Practical Reason and the Turn to Nature
Weeks 10-13 Hegel: The Logic of Being and Non-Being
Week 14   Presentations
Zen Thought in a Global Context
PHIL 342
Instructor: Ashok Gangadean
agangade@haverford.edu

Spring 2021 T/TH 11:30a - 1:00p

Enrollment Limited to 30
Prerequisite: A 100-level Philosophy course, a 200-level Religion course, and one of the following: PHIL 241 (Hindu Thought), PHIL 242 (Buddhist Thought), 315 (Advanced topics in Logic and Language), consent of instructor.

This is a course in Global Philosophy, which seeks to cultivate global philosophical literacy for all students and is designed for majors in all disciplines. It does not count towards the major/minor in Philosophy. (Cross-listed with Asian Studies)

Course Description: This advanced seminar focuses on the development of Zen Buddhist thought culminating in the work of Nishida and his influential Kyoto School of Zen Philosophy. The background in the Indian origins of Madhyamika dialectic introduced by Nagarjuna is traced through the Zen Master Dogen and into the flourishing of the modern Kyoto School founded by Nishida. The seminar focuses on texts by Dogen and on selected writings in the Kyoto School: Nishida, Nishitani and Abe. This seminar involves intensive deep-dialogue discussion and direct experimental encounter of Zen experience in a global context of philosophy. Nishida's thought is developed in dialogue with diverse thinkers such as Aristotle, Descartes, Kant, Hegel, Husserl, Sartre and Heidegger.

Readings:
- Zen Master Dogen - Sounds of Valley Streams
- Nishida – Last Writings
- Nishitani – Religion and Nothingness
- Nagarjuna – Selected Karikas
- Stambaugh – The Formless Self
- Gangadean – Meditations of Global First Philosophy
- Abe – Zen and Western Thought (Suggested)
- Gangadean – Meditative Reason (Optional)

Course Requirements: One five-page paper on an assigned topic at midterm; an intensive midterm conference (small group) with written preparation on midterm review questions; an extended 15-20 page research paper on a topic selected by the student that develops central themes of the course. Class attendance essential.
Topics in Metaphysics: The Philosophy of John McDowell
PHIL 354
Instructor: Danielle Macbeth
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Spring 2021 MW 2:15p - 3:45p

Course Description:
John McDowell is widely regarding as one of the greatest living philosophers writing in English today. In this course we will begin by reading his Locke Lectures, delivered at Oxford University in AY 90/91 and published as Mind and World. We will then turn to a selection of his essays chosen by students in the class. McDowell has written on an enormous range of topics—ethics, ancient philosophy, philosophy of mind, philosophy of language, aesthetics, and more—so there is bound to be something for everyone. If there is interest, we may also read a few essays in an exchange McDowell and Charles Travis have had (and are still having) on perceptual content.

Required Texts: McDowell, Mind and World (MW).
McDowell, five essays to be determined

Course Requirements:
• Class attendance and regular constructive participation in class discussion.
• Two presentations of your work-in-progress
• One presentation of the reading for the day, with questions for class discussion
• A 10-12 page midterm paper on themes in Mind and World
• A 12-15 page final paper on a topic of your choice from the essays tbd

The final grade will weigh equally (1) your three presentations and participation in class discussion, (2) the first paper, and (3) the second paper.

Outline of Readings:
Week One  Introduction
Week Two  MW Lecture I
Week Three MW Lecture II
Week Four  MW Lecture III
Week Five  MW Lecture IV
Week Six   MW Lecture V
Week Seven MW Lecture VI
Week Eight Presentations
Week Nine  Essay one
Week Ten   Essay two
Week Eleven Essay three
Week Twelve Essay four
Week Thirteen Essay five
Week Fourteen Presentations