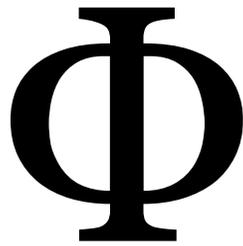


Department of Philosophy

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.com/philosophy or email ewolff2@haverford.edu for details.

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, 2020

Qrescent Mali Mason

Assistant Professor of Philosophy

Jerry Miller

Associate Professor of Philosophy

Joel Yurdin

Associate Professor of Philosophy; Chair through June 30, 2020

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.

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 $\frac{1}{2}$ (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.

Minor Requirements

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 Offerings and Schedule

Academic Year 2020-2021

Fall 2020			
PHIL 104*	Global Wisdom	TF 2:30p-4p	Gangadean
PHIL 107	Happiness, Virtue, and the Good Life	TF 11a-12p	Yurdin
PHIL 110	Mind and World	WSu 4p-5:30p	Macbeth
PHIL 210	Plato (ME/PK)	TF 1p-2p	Yurdin
PHIL 217	Philosophy of Technology (VT)	MTh 4p-5:30p	Berger
PHIL 242*	Buddhist Philosophy in a Global Context	TF 11a-12:30p	Gangadean
PHIL 243	20th Century Continental Philosophy (ME)	T 1p-4p	Mason
PHIL 255	Virtue Epistemology (ME)	WSu 1p-2:30p	Macbeth
PHIL 301	Topics in Philosophy of Literature (LL)	T 5:30p-8:30p	Miller
PHIL 332	Topics in Contemporary Philosophy: Bergson and Heidegger (ME)	MTh 5:30p-7p	Berger
PHIL 399	Senior Seminar	F 2:30p-5:30p	Macbeth, Mason, Miller

Courses indicated with an asterisk () do not count toward the major/minor.*

Spring 2021

PHIL 111	The Wicked and the Worthy	M/Th 1:10p-2:30p	Miller
PHIL 117	Representing Difference	Tu 1:10p-4:00p	Mason
PHIL 211	Philosophy of Art (VT)	Tu/F 1:10p-2:30p	Berger
PHIL 214	Feminism (VT)	Tu 7:10p-10:00p	Mason
PHIL 221	Continental Rationalism (PK, ME)	Tu/F 11:10a-12:30p	Berger
PHIL 253	Analytic Philosophy of Language (LL)	W/Su 2:40p-4:00p	Macbeth
PHIL 254*	Metaphysics: Global Ontology	Tu/F 2:40p-4:00p	Gangadean
PHIL 335	Topics in Modern European Philosophy: Idealism after Nihilism (ME)	Tu/F 5:40p-7:00p	Berger
PHIL 342*	Zen Thought in a Global Context	Tu/F 11:10a-12:30p	Gangadean
PHIL 354	Topics in Metaphysics: The Philosophy of John McDowell (ME)	Th 1:10p-4:00p	Macbeth
PHIL 399	Senior Seminar	F 2:40p-5:30p	Macbeth, Mason, Miller

Courses indicated with an asterisk () do not count toward the major/minor.*

Bryn Mawr College

Course Offerings and Schedule

Academic Year 2020-2021

Fall 2020			
PHIL 101	Happiness and Reality in Ancient Thought	MW 1:10p-2:30p	Bell
PHIL 102	Science and Reality in Modernity	TTh 9:55a-11:15a	Fugo
PHIL 207	Africana Philosophy	TTh 12:55p-2:15p	Fugo
PHIL 221	Ethics	MW 2:40p-4:00p	Fugo
PHIL 234	Tri-Co in the City: Public Art	T 12:15p-3:00p	Bell
PHIL 256	Scientific Modeling	TTh 9:55a-11:15a	Rice
PHIL 3xx	Balch Seminar: Money and the Good Life	TTh 11:25a-12:45p	Heisenberg
PHIL 3xx	German Philosophy	Th 2:10p-4:00p	Heisenberg
Spring 2021			
PHIL 101	Happiness and Reality in Ancient Thought	TTh 2:25p-3:45p	Heisenberg
PHIL 102	Science and Reality in Modernity	MW 2:40p-4:00p	Fugo
PHIL 103A	Intro to Logic	TTh 9:55a-11:15a	Rice
PHIL 103B	Intro to Logic	TTh 12:55p-2:15p	Rice
PHIL 2xx	Markets and Morality	TTh 12:55p-2:15p	Heisenberg
PHIL 221	Ethics	MW 2:40p-4:00p	Bell
PHIL 225	Global Ethical Issues	TTh 9:55a-11:15a	Fugo
PHIL 305	Topics in Value Theory	M 7:10p-10:00p	Bell

Tentative Course Offerings

Academic Year 2021-2022

Fall 2021 (tentative)

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

Spring 2022 (tentative)

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

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 Ogotemmel*

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.

WEEK READINGS/TOPIC

- 1: Orientation to Wisdom in a global context; introduction to the texts; philosophy in a global context; dialogue between diverse traditions: What is global wisdom?
- 2-4: Socratic Wisdom: *Phaedo* (*The Wisdom of Plato*)
- 4-6: *The Bhagavad Gita* (The Wisdom on Hindu Thought: Vedanta); Midterm Review
- 7-9: Descartes' *Meditations* (The Wisdom of European Enlightenment)
- 10-12: *The Dhamapada* (The Wisdom of Buddhist Enlightenment)

Happiness, Virtue, and the Good Life

PHIL 107

Instructor: Joel Yurdin

jjuridin@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:

WEEK	READING	TOPIC
One	Aristotle, <i>Nicomachean Ethics</i>	The concept of happiness
Two	Epicurus, "Letter to Menoeceus" and "Principal Doctrines"; Mill, <i>Utilitarianism</i>	Pain, pleasure, and psychological states
Three	Nozick, "The Experience Machine"; Griffin, "Utilitarian Accounts: State of Mind or State of the World"	Pain, pleasure, and psychological states
Four	Plato, <i>Protagoras</i>	The unity of the virtues
Five	Aristotle, <i>Nicomachean Ethics</i>	The natures of the virtues
Six	Plato, <i>Republic</i> ; Aristotle, <i>Nicomachean Ethics</i>	Virtue and happiness
Seven	Kant, <i>Groundwork for the Metaphysics of Morals</i>	Moral value
Eight	Kant, <i>Groundwork for the Metaphysics of Morals</i>	Morality and happiness
Nine	Raz, "The Central Conflict: Morality and Self-Interest"	Moral values and other values
Ten	Singer, "Famine, Affluence, and Morality"; Wolf, "Moral Saints"	Moral values and other values
Eleven	Nagel, "The Absurd"; Taylor, "The Meaning of Life"	Meaningfulness
Twelve	Russell, "The Value of Philosophy"	Philosophy and happiness
Thirteen		Presentations

Mind and World

PHIL 110

Instructor: Danielle Macbeth

dmacbeth@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:

WEEK	READING	TOPIC
One	<i>Physics</i> Book I	Aristotle on World and Mind
Two	<i>Physics</i> Book II	
Three	<i>De Anima</i>	
Four		Presentations
Five	<i>Meditations</i> , Meditations 1 and 2	Descartes' Invention of the Modern Mind
Six	<i>Meditations</i> , Meditations 3 and 4	
Seven	<i>Meditations</i> , Meditations 5 and 6	
Eight		Presentations
Nine	<i>Enquiry</i> §§ I-V Part I	Hume's Skeptical Doubts
Ten	<i>Critique</i> B Preface and Introduction	Kant's Copernican Revolution
Eleven	<i>Critique</i> Transcendental Aesthetic	
Twelve	<i>Critique</i> Transcendental Logic, Introduction and beginning Analytic	
Thirteen	<i>Critique</i> Transcendental Analytic	
Fourteen		Concluding discussion; final essay question set

The Wicked and the Worthy

PHIL 111

Instructor: Jerry Miller

j1miller@haverford.edu

Spring 2021 M/Th 1:10p - 2:30p

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:

WEEK	TOPIC
One	Introduction
Two-Four	Consequentialism
Five-Eight	Deontology
Nine-Eleven	Metaethics
Twelve-Thirteen	Modernity and Normativity
Fourteen	Review

Representing Difference
PHIL 117
Professor: Qrescent Mali Mason
qmalimason@haverford.edu

Spring 2021 Tu 1:10p - 4:00p

No enrollment limit

Prerequisite: None

Course Description:

This course will center on representations of difference in the history of Western philosophy. Among questions we will consider: What is the self? What is the other? What is the relationship between the self and the other? How have concepts of the self and the other been central to the history of philosophy? What is representation? What does it mean to represent the self? What does it mean to represent an other? Must difference be understood in binaristic terms? What does it mean to be “othered”? Does “representation” really matter? What responsibilities does representation entail? Which media are best suited for representing difference? Through a survey of answers to these questions in the history of Western philosophy from the Ancient Greeks to contemporary thinkers, students in this course will be asked to think critically about the significance of difference to their relationship with others and their experience of their horizons.

Texts:

All Course Texts Will Be Available Via Moodle

Lorde, “Age, Race, Class and Sex”

Plato, *Great Dialogues of Plato*

Aristotle, *Poetics*

Kant, *Groundwork for the Metaphysics of Morals*

G.W.F. Hegel, *Lectures on the Philosophy of History*

Beauvoir, *The Ethics of Ambiguity*

hooks, “Eating the Other”

Lugones, “Playfulness, ‘World’-Travelling and Loving Perception”

Course Requirements

30% Representing Our Differences Group Project Work

30% Representing Our Differences Writing Portfolio

15% Participation

25% Attendance

100% Grade Total

Course Outline

Week One-Two: Introduction to Difference via Audre Lorde

Week Three-Four: Ancient Greek Philosophy and Difference (Socrates, Plato)

Week Five-Seven: Early Modern Philosophy (Descartes, Bohemia)

Week Nine: Kantian Ethics and Difference

Week Ten-Twelve: Philosophers of Difference on Difference (Beauvoir, Gumbs, Maree Brown)

Week Thirteen-Fifteen: Contemporary and Future Debates in Philosophy and Difference

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:

- Plato, *Complete Works*, ed. John Cooper, Hackett, 1997.

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:

WEEK	READING	SOME TOPICS
One	Meno	The "What is it?" Question
Two	Meno	The Debater's Argument and Recollection
Three	Phaedo	Philosophical Knowledge
Four	Phaedo	The Recollection Argument
Five	Phaedo	The Nature of the Soul
Six	Republic	What is justice?
Seven	Republic	The Tri-partite Soul; the Virtues
Eight	Republic	Knowledge and its Objects
Nine	Symposium	Platonic Themes in the First Three Speeches
Ten	Symposium	The Proper Objects of <i>Eros</i>
Eleven	Theaetetus	Protagorean Relativism
Twelve	Theaetetus	Puzzles about false judgment
Thirteen	Theaetetus	Is knowledge true judgment plus an account?

Philosophy of Art

PHIL 211

Instructor: Benjamin Berger

bberger1@haverford.edu

Spring 2021 Tu/F 1:10p - 2:30p

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	Overturing Idealist Aesthetics I: Nietzsche on Tragedy
Weeks 12-13	Overturing Idealist Aesthetics II: Deleuze on Painting

Feminism

PHIL 214

Professor: Qrescent Mali Mason

qmalimason@haverford.edu

Spring 2021 Tu 7:10p - 10:00p

No enrollment limit

Prerequisite: At least one 100-level PHIL course or instructor's approval

Course Description:

In her article, "Two Kinds of Feminist Philosophy," Melissa Zinkin argues that there are two ways to approach feminism in philosophy: by looking "up" to discipline in an attempt to make it more "feminist" or by looking "down to" the world of experience by using the tools of philosophy through a feminist lens. Zinkin suggests that the feminist philosopher's task should be focused on the latter. As such, this course will comprise an effort to take Zinkin's suggestions seriously by examining feminist philosophy rooted in the lived world. Using four recent feminist texts: Sarah Ahmed's *Living a Feminist Life*, Maggie Nelson's *The Argonauts*, Kate Manne's *Down Girl: The Logic of Misogyny*, and Angela Davis's *Freedom is a Constant Struggle* and historicizing their philosophical influences, the course will ask students to determine the merits of "looking down." Along the way, we will attempt to answer the following questions, among others: What is feminist thought? How has it responded to and impacted fundamental assumptions in philosophy? How have feminist concepts of embodiment, standpoint epistemology, feminist ethics, queer theory, intersectionality, and postcoloniality altered the discipline? What concerns have feminist thinkers brought to bear on how philosophy understands itself? What ought we do with the insights that such thinkers have offered the discipline?

Required Course Texts:

Sarah Ahmed, *Living a Feminist Life*
Maggie Nelson, *The Argonauts*
Kate Manne, *Down Girl: The Logic of Misogyny*
Angela Davis, *Freedom is a Constant Struggle*

Course Requirements:

20% Feminism Discussion Presentations
40% Looking Up, Looking Down: Feminism Portfolio Project
15% Participation
25% Attendance
100% Grade Total

Course Outline

Week One-Two: Feminism and Philosophy: Looking Up or Looking Down?

Week Three-Six: Sarah Ahmed, *Living a Feminist Life* (Lorde, Frye, DiAngelo, McKittrick, Wynter, Firestone, Wittig)

Week Six-Ten: Maggie Nelson, *The Argonauts* (Code, Harding, Butler, Martin, Sedgwick)

Week Ten-Twelve: Kate Manne, *Down Girl: The Logic of Misogyny* (Beauvoir, Gumbs, Maree Brown)

Week Thirteen-Fifteen: Angela Davis, *Freedom is a Constant Struggle* (Mohanty, hooks, Snorton, Anzaldúa, Lugones)

Philosophy of Technology
PHIL 217
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 Tu/F 11:10a - 12:30p

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

20th Century Continental Philosophy

PHIL 243

Professor: Qrescent Mali Mason

qmalimason@haverford.edu

Fall 2020 T/Th 2:30p - 4p

No enrollment limit

Prerequisite: At least one 100-level PHIL course or instructor's approval

Course description: This course will be an introduction to philosophy in the continental tradition, with a specific focus on the existential branch of this tradition. In particular, we will be exploring the question, how does the philosophy of existence pose challenges to our understandings of our selves and our actions in the world? In order to answer this question, we will examine texts that pose such challenges and the extent to which these texts help us get to the heart of what it means to think about existence. As such, we will discuss some of the most well-known thinkers in the existential tradition: Edmund Husserl, Martin Heidegger, Albert Camus, Jean-Paul Sartre, Simone de Beauvoir, Frantz Fanon, and Lewis Gordon, amongst others. While "existentialism" began as a philosophical movement, we will also analyze and discuss texts and films that might not immediately strike us as philosophical. Doing so will allow us to take note of the breadth of the philosophy of existence and the fundamental ways it has affected culture and our relationship to our selves. Along the way, we will consider the following questions: what, if anything, characterizes this tradition? How have thinkers in the existential cannon contributed to the continental tradition as a whole? What is the place of the existential thought in today's philosophical landscape? We will find that the philosophy of existence may end up being a necessary part of the toolbox we use to live the examined life.

Required Texts

Simone de Beauvoir, *The Ethics of Ambiguity* 978-0806501604

Toni Morrison, *Sula*, 978-0452283862

All other readings will be available on Moodle.

Course Requirements

Attendance, Participation, Discussion Presentations are required.

The Self and Existence Projects (25% of the total grade): throughout the course, students will be assigned "Self and Existence" papers, which will be a part of an ongoing individual project students will undertake in the course. The Self and Existence papers written throughout the semester will result in the Final Assignment, which will include a presentation and a paper.

Course Outline

Week One-Three: Thematic Introduction to Continental Philosophy (Camus, Critchley, Belle)

Week Four-Six: Existential Fore-thinkers (Kierkegaard, Nietzsche, Fincher)

Week Eight- Twelve: 20th Century Philosophy of Existence (Blakewell, Sartre, Beauvoir, Fanon, Morrison)

Week Thirteen-Fourteen: Contemporary and Future Debates in the Philosophy of Existence (Gordon, ???)

Analytic Philosophy of Language

PHIL 253

Instructor: Danielle Macbeth

dmacbeth@haverford.edu

Spring 2021 W/Su 2:40p - 4:00p

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.

Metaphysics: Global Ontology

PHIL 254

Instructor: Ashok Gangadean

agangade@haverford.edu

Spring 2021 Tu/F 2:40p - 4:00p

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 otologists 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.

Required Texts: De Paul and Zagzebski (eds.), *Intellectual Virtue: Perspectives from Ethics and Epistemology* (Oxford, 2007) Fricker, *Epistemic Injustice* (Oxford, 2007) Other readings will be made available on Moodle

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:

WEEK	READINGS	TOPIC
1	Sosa, "The Pyramid and the Raft"	Virtue Epistemology: Reliabilist vs Responsibilist
2	Zagzebski, "From Reliabilism to Virtue Epistemology"	
3	Sosa, "The Place of Truth in Epistemology"	
4	Zagzebski, "Intellectual Motivation and the Good of Truth"	
5	Sosa, "Knowing Full Well"	
6	Presentations of students' work-in-progress	
7	Riggs, "Reliability and the Value of Knowledge"	Agent Reliabilism: A Mixed Account
8	Greco, "Knowledge as Credit for True Belief"	
9	Lackey, "Knowledge and Credit"	
10	Greco, "Knowledge and Success from Ability"	
11	Presentations of students' work-in-progress	
12	Riggs, "Understanding Virtue"	Applied Virtue Epistemology
13	Fricker, <i>Testimonial Injustice</i> , Chapters 1 and 2	
14	Fricker, <i>Testimonial Injustice</i> , Chapters 3 and 4	

Topics in Philosophy of Literature: Derrida

PHIL 301

Instructor: Jerry Miller

j1miller@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:

Week	Readings/Topic
One	Introductory Essays
Two-Three	<i>Phaedrus/Saussure/Dissemination</i>
Four	<i>How to Do Things with Words</i>
Five-Seven	<i>Limited, Inc.</i>
Eight	<i>Of Hospitality</i>
Nine	<i>The Theory Mess</i>
Ten	Spivak
Eleven-Twelve	Critical responses
Thirteen-Fourteen	Final presentations

Bergson and Heidegger
PHIL 332
Instructor: Benjamin Berger
bberger1@haverford.edu

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 Tu/F 5:40p - 7:00p

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 Tu/F 11:10a - 12:30p

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

dmacbeth@haverford.edu

Spring 2021 Th 1:10p - 4:00p

Course Description:

John McDowell is widely regarded 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