

# GRADUATE & UNDERGRADUATE COURSES

Fall 2011

## DEPARTMENT OF PHILOSOPHY

120 Cocke Hall, 924-7701

Graduate Advisor: Brie Gertler

Undergraduate Advisor: Rebecca Stangl

### General Information

The Philosophy courses described in this booklet will be offered during the Fall 2011 semester. Although there are no formal prerequisites for most courses, the following guidelines may be helpful. Courses numbered between 1000 and 2000 are designed as a general introduction to philosophy. Courses between 2000 and 3000 can be taken without any prior preparation in philosophy, and tend to focus on rather more specific issues than 100-level courses. Courses numbered 3000 and above will be more advanced (although not necessarily more specialized), have a fair number of philosophy majors enrolled, will be small enough to permit classroom discussion and will usually require longer papers. If you have any questions about the degree of difficulty of 3000 level courses, consult the instructor. **PHIL 1510 courses** are taught by graduate students and are small introductory seminars limited to a maximum of 20 students. All courses carry three semester hours of credit. **Courses designated by an asterisk (\*) satisfy the College Second Writing Requirement.**

### Majoring in Philosophy

The requirements for a major in philosophy are 30 hours of coursework in philosophy above the 199 level including 6 hours of history of philosophy, 3 hours of ethics/social philosophy, 3 hours of metaphysics/ epistemology and 3 hours of logic. The Distinguished Majors Program requires 36 hours of a more structured program. A full description of the major program and the Distinguished Major Program is contained in the booklet *Undergraduate Programs in Philosophy* available from the undergraduate advisor and the Philosophy Department Office. To declare a philosophy major, contact Rebecca Stangl (203 Cocke).

### The Philosophy Honors Program

Students who have a very strong interest in philosophy might want to consider the Philosophy Honors Program. This program is designed to give students a deep and comprehensive background in philosophy through individual, "tutorial" instruction. Students normally enter the Program at the beginning of the third year. At the start of each semester, an honors student is assigned to a faculty member who serves as his or her tutor. Students meet once a week with their tutors (these meetings are called "tutorials") for informal discussion of a pre-set topic. A weekly essay prepared by the student serves as a basis for discussion in the tutorial. Tutorials in the first three semesters of the Program over the areas of epistemology,

ethics and metaphysics. In the fourth and final semester the student may either write an honors thesis or do a tutorial in an area of special interest. At the end of the fourth year, honors students take a set of comprehensive examinations, both written and oral, on the areas covered in their tutorials and on their thesis. These examinations are set and graded by "external examiners" - usually faculty from other universities. Depending on a student's performance on these exams, he or she is awarded a degree with Honors, High Honors or Highest Honors in Philosophy.

The primary requirements for entrance to the Honors Program are a strong interest in philosophy and demonstrated abilities in the field. Students considering the Program are therefore strongly advised to take some upper level philosophy courses (200 or above) prior to application. For further information about the Program, consult *Undergraduate Programs in Philosophy* and/or see Daniel Devereux (207 Cocke).

### Minor in Philosophy

In order to complete a minor in philosophy you must take 15 hours of course-work in philosophy at least 12 hours of which are above the 199-level. Your minor program must also be approved by your advisor in the Philosophy Department. Declaration of Minor forms can be obtained from Prof. Stangl (203 Cocke) or the departmental secretary (120 Cocke).

### The Distinguished Majors Program

This program is designed for students who wish to pursue their philosophy studies beyond the requirements for the regular major. Students have to apply for admission to the program by, at least, their last year before graduation. The application will be considered by the Undergraduate Committee and should be addressed to the Director of Undergraduate Studies. The program requires that students take 30 credits in PHIL courses beyond the 100-level, not more than 12 of which can be at the 200-level. Students in this program cannot satisfy the major's logic requirement with a 100-level course; and they must take the Seminar for Majors (PHIL 401 or 402), one Directed Reading and Research course (PHIL 493 or 494) which is aimed at preparing a thesis proposal, and the Senior Thesis course (PHIL 498). To obtain the Distinguished Majors degree, students must have an overall GPA of 3.4 and a philosophy GPA of 3.4

# COURSE DESCRIPTIONS

## **PHIL 1000 INTRODUCTION TO PHILOSOPHY [3]**

Prof. Green ( T R 11:00-11:50 + disc sec)

A general and non-technical introduction to the main traditional problems of metaphysics, ethics, and the theory of knowledge as they are to be found in the writings of historical figures (such as Plato, Descartes, Berkeley, and John Stuart Mill) and contemporary authors. Among our questions will be: How can the will be free in a world governed by physical laws? Is the rightness or wrongness of an act a matter of conventions or does morality transcend social norms? Is the mind so related to the body that it could survive the latter's death or are 'mind' and 'brain' two ways of referring to the same thing? This course is intended for those making a first approach to the subject, either to gain an idea of its scope or in order to lay a foundation for further study.

## **PHIL 1410 FORMS OF REASONING [3]**

Prof. Cargile (Sect 1: M W F 9:00-9:50)

Prof. Cargile (Sect 2: M W F 11:00-11:50)

A philosophy course with a practical aim: to develop the student's ability to recognize and evaluate arguments. The course will *not* cover symbolic logic in any detail (for this, take PHIL 2420), but will concentrate on actual arguments given in ordinary language. Some time will be spent studying those fallacies, or errors in reasoning, which occur most frequently in discussion and argument. The goal of this course is to give the student a *working* knowledge of logic which has an application to daily life.

## **PHIL 1510 (1) INTRO PHILOSOPHY SEMINAR: THE THEORY OF KNOWLEDGE**

Mr. Fox ( T R 9:30-10:45)

As a single-topic introduction to philosophy, we will concentrate on facilitating a foundation for some of the basic skills of philosophy: reading, summarizing, and arguing. These skills will be cultivated, in part, through participation in lively discussions involving the following questions: What is knowledge? What sorts of beliefs count as knowledge? How might scientific knowledge compare to moral or religious knowledge? Could we be in pervasive error about even some of our most firmly held beliefs? Are we capable of knowing about the external world at all?

## **PHIL 1510 (2) INTRO PHILOSOPHY SEMINAR: TOPICS IN BIOETHICS: OWNING THE STUFF OF LIFE**

Mr. Cwik ( T R 12:30-1:45 )

Various organizations, institutions, and firms hold patents on stem cell lines, genetically modified organisms, hormones such as insulin, and the medicines listed as "essential" by the World Health Organization. The ownership of the stuff of life—genes, medicines, and the research for developing new life-saving medical technologies—is proliferating at a dizzying pace. This raises a number of difficult questions: Do patents benefit biotech firms at the expense of the health of others, particularly the global poor? Will biotech patents drive up the cost of potential therapies, restricting their availability to only the super rich? What does it mean to say that you "own" a gene or a stem cell line, anyway? What kinds of moral demands should our patent institutions

satisfy? This course will survey issues in bioethics raised by biotechnology patents. In particular, we will be concerned with the way in which biotech patents affect access to health care, though we will also delve into some more abstract philosophical issues about intellectual property. Readings from the course will come from contemporary philosophers and bioethicists, with a smattering from other disciplines, notably law, economics, politics, biology, and public health (though no background in philosophy or any other discipline will be necessary). The course should be of interest not only to students in bioethics and philosophy, but also in engineering and the life sciences, as well as those considering a career in patent law. Bioethics students will have the option of completing some extra work, in order that the class fulfill the requirements for upper-level bioethics credit.

## **PHIL 1710 HUMAN NATURE [3]**

Prof. Langsam ( M W 12:00-12:50 + disc sec)

This course is concerned with the question of whether there are characteristics that all human beings have in common other than the obvious biological similarities. In particular, we shall address issues such as the following: 1) is rationality a part of human nature, and, if so, what is the nature of human rationality, and how does the rational part of human beings relate to their other characteristics? 2) what is the relation of human nature to morality: is it in the nature of human beings to act morally and/or to recognize moral obligations, or, on the contrary, are moral requirements in some sense contrary to our nature? 3) are human beings *social* animals: is it natural for human beings to live with others in societies and be governed by political institutions, or are such living arrangements contrary to our nature? Readings will include both contemporary and historical writers.

## **PHIL 1730 INTRO TO MORAL & POLITICAL PHIL [3]**

Prof. Stangl ( T R 9:30-10:20+ disc sec)

How should we live, both as individuals and as members of communities? This course is an introduction to the philosophical issues which arise from taking this question seriously. As such, we will consider the following topics, among others: Are there objective truths in ethics? Or, are ethical judgments merely expressions of personal preferences or cultural expectations? Must we always act so as to promote the best consequences? Or are some kinds of actions absolutely prohibited? What makes a society just? What makes it free? Can a democracy flourish without a concern for the common good?

## **PHIL 2110 HIST OF PHIL: ANCIENT & MEDIEVAL [3]**

Prof. Secada ( M W 11:00-11:50 + disc sec)

The course is an introduction to the history of philosophy from its beginnings in the Greek colonies of Asia Minor to the Renaissance and the end of the Middle Ages. The lectures do not aim to offer a comprehensive summary of the development of philosophy during this period; you will find that in some general histories of ancient and medieval philosophy mentioned in the course bibliography, one of

which will be required reading for the course. In the lectures we will instead discuss a few selected major philosophers and we will concentrate on some of their doctrines and arguments. We will, however, also look at cultural developments which took place during this period and we will study philosophical works in their more general social and historical setting. The course seeks to provide historical as much as philosophical knowledge and understanding. Requirements include a term paper (first and final drafts are required) and six quizzes throughout term.

### **PHIL 2420 INTRO TO SYMBOLIC LOGIC [3]**

Prof. Humphreys (M W 1:00-1:50 + disc sec)

A basic introduction to the concepts and techniques of modern formal logic. The aim of this course is to give the student a working knowledge of both sentential and quantifier logic. The course will acquaint the student with the concepts of formula, proof, interpretation, and validity. There will be weekly homework assignments, two midterms, and a final exam. Students will use logic software that will allow them to develop greater expertise with the material.

### **PHIL 2510 SEMINAR IN PHIL: IMMORTALITY [3]**

Prof. Marshall (T R 9:30-10:45)

Can we survive our own death? If surviving our own death is at least possible, is it at all likely? What would constitute survival of death in the first place? Would we, for example, need a body, or would being a (mere) mind be enough? And if the former, would it have to be the same body, or would a similar body be enough. If only similar, how similar? If survival in a disembodied form would be enough, what form? And how could identity be either conceived or established between a living person before death and a disembodied person after death? These are the central questions to be examined in this course. Drawing on readings from Plato to the present, we will examine critically the writings of those who argue (optimistically) for some sort of survival as well as the writings of those who in their several ways argue (less optimistically) against any interesting form of survival. Active participation in seminar discussion, one seminar presentation, two 2000 word papers and a final examination are required for course credit. This course will satisfy the second writing requirement.

### **PHIL 2660 PHILOSOPHY OF RELIGION [3]**

Prof. Merricks (T R 12:30-1:45 +disc section)

This course will examine a number of different topics that have been of perennial interest to philosophers of religion and philosophical theologians. These topics include arguments for and against God's existence, the problem of evil, the relationship between human freedom and divine foreknowledge, and how to think about personal immortality and the nature of the human person.

### **\*PHIL 3110 PLATO [3]**

Prof. Devereux (T R 2:00-3:15)

The aim of the course is to introduce students to the philosophy of Plato by exploring some of its central themes. We will begin with the enigmatic figure of Socrates in the 'early' dialogues focusing on his intellectualist conception of moral virtue and on the principles guiding his method of philosophical inquiry. We will then turn to the dialogues of Plato's 'middle' period (e.g. the *Phaedo*, *Republic*, and

*Symposium*), and will discuss his theory of transcendent Forms, his attempt to give a philosophical justification of morality, his analysis of the nature and forms of love, and his arguments for the immortality of the soul. Towards the end of the semester, we will look into some of the later developments in Plato's metaphysics and theory of knowledge, focusing on the *Parmenides* and *Theaetetus*. Requirements: two short papers, a term paper, and a final exam. (This course satisfies the major concentration requirement in History of Philosophy.)

### **\*PHIL 3150 DESCARTES, SPINOZA, LEIBNIZ [3]**

Prof. Secada (M W 5:00-6:15)

Critical examination of major works in seventeenth and eighteenth century rationalist philosophy including Descartes' *Meditations, Principles of Philosophy*, and the *Objections and Replies to the Meditations*; Spinoza's *Ethics, particularly Books I and II*; and Leibniz's *Discourse on Metaphysics, Monadology* and other writings. Students should have prior background in philosophy. The requirements are one paper and two examinations.

### **\*PHIL 3170 KANT [3]**

Prof. LoLordo (T R 2:00-3:15)

Kant's *Critique of Pure Reason* is famous - and famously difficult to understand. In this class we will learn how to make sense of Kant. Resources will include readings from previous (easier) philosophers who influenced Kant, secondary literature, and class discussion.

### **\*PHIL 3310 METAPHYSICS [3]**

Prof. Merricks (T R 9:30-10:45)

This survey course will examine a variety of issues central to contemporary analytic metaphysics. We shall consider, among other things, possibility and necessity, identity over time, and personal identity. This course is meant for third- and fourth-year philosophy majors only.

### **\*PHIL 3330 PHILOSOPHY OF MIND [3]**

Prof. Gertler (M W 2:00-3:15)

What is the nature of the mind and why do we find its nature so puzzling? We shall critically examine various theories about the nature of the mind; we shall also discuss the nature of particular kinds of mental states and events, such as beliefs, desires, feelings, sensory experiences, and others. We shall be especially concerned with the relations between the mind and the body, and, more generally, between the mental and the physical. Most of the readings will be by contemporary philosophers. (This course satisfies the major concentration requirement in Metaphysics and Epistemology.)

### **\*PHIL 3610 AESTHETICS [3]**

Prof. Green (T R 12:30-1:45)

The course will examine some central philosophical issues raised by artistic activity. We shall pursue such questions as whether there is an "aesthetic attitude" that differentiates our approach to works of art from the approach we take to other things; whether artistic value is entirely in the eye of the beholder or whether there is such a thing as being wrong in one's judgment concerning an artwork; what, if there is any such objectivity in aesthetic evaluation, the criteria might be for arriving at proper evaluations; whether an interpretation of an artwork can ever be said to be

incorrect, and, if it can, whether artist's intentions are ever relevant to that interpretation; whether the artist's representation of the world is in conflict with, or complements, that of the scientist; what role the metaphors in which artists often deal play in transfiguring our understanding of ourselves and environment; what our treatment of art objects can tell us about objects, and about the constituents of the world more generally.

Readings from philosophers, historians of art, and philosophically minded practitioners of the arts. Among our authors will be Aristotle, M. Beardley, O.K. Bouwsma, S. Cavell, R. Collingwood, A. Danto, G. Dickie, M. Duchamp, N. Frye, E.H. Gombrich, N. Goodman, E. Hanslick, D. Hume, I. Kant, P. Kivy, Plato, A. Schopenhauer, L. Tolstoy, K. Walton, H. Wollflin, R. Wollheim, and P. Ziff.

Course requirements: Three papers, two shorter (5 to 8 pages) and one longer (8 to 12 pages), and an in-class final examination. The student's participation in class discussion will be a factor in grading.

### **\*PHIL 3650 JUSTICE & HEALTH CARE [3]**

Prof. Arras (T R 9:30-10:45)

This course examines the implications of several influential theories of justice (e.g., utilitarian, libertarian, Rawlsian, communitarian) for a broad range of questions bearing on the allocation of health care and scarce medical resources. We begin with the articulation and application of the above theories to the debate over rights to health care -- e.g., Is there a right? If so, what are its nature, grounds, and limits? What is the usefulness of rights language in this context? How important is a right to health care in view of the pivotal role of the so-called social determinants of health (e.g., poverty, unemployment, social inequality, etc.)? The second half of the course is devoted to theories and methods of just health care rationing. What processes (explicit or covert?) and substantive principles (e.g., cost-effectiveness analysis, hypothetical consent) should govern the distribution of scarce health-related resources? Case examples include rationing by age, the Oregon Medicaid experiment, and rationing vaccine during a projected pandemic flu epidemic. Requirements include a midterm and final exam, and two papers (one short and one 10-15 pages). Instructor permission.

### **\*PHIL 3720 CONTEMPORARY ETHICS [3]**

Instructor: Prof. Duncan (T R 9:30-10:45)

In this course, we will consider some of the liveliest topics of debate in contemporary ethical theory. Among the questions that may be considered are: Are there moral facts, and if so what sorts of facts are they, how do we come to know them, and how do we explain their authority? What would it mean to say that a life "has meaning" and what might entitle us to say such a thing? Can we make sense of prohibitions to perform certain kinds of actions even when doing so would reduce the overall incidence of that very kind of action? Do contemporary conceptions of our moral obligations leave us sufficient space to be true to our own ideals and loves? Are we responsible for bad outcomes that we knowingly choose not to prevent others from bringing about? Can we be held responsible for unchosen elements of our own character? Are there "morally tragic" cases in which we will do wrong no matter what we choose to do?

### **\*PHIL 4010 SEMINAR FOR MAJORS: PHILOSOPHICAL ISSUES IN SELF-KNOWLEDGE [3]**

Prof. Gertler (M 4:00-6:30)

We usually assume that each of us has special access to our beliefs, desires, and feelings. In particular, we seem to have some way of knowing our own mental states which is different from (i) how other persons know what one believes, desires, and feels; and (ii) how one knows other contingent facts about the world. In this course, we will carefully examine various philosophical accounts of the nature and epistemic status of self-knowledge. Issues in epistemology and the philosophy of mind will be central to our discussions. Work for the course will include class presentations.

### **PHIL 4500-1 SPECIAL TOPICS IN PHILOSOPHY: THREE JEWISH PHILOSOPHERS [3]**

Prof. Lomasky (M W 6:00-7:15)

Are faith and reason friends or foes? This course explores responses from three preeminent Jewish philosophers, each deeply committed to the secular science of his own time. Moses Maimonides participates in the Arabic revival of Aristotelianism while simultaneously formulating the most authoritative restatement of rabbinic Judaism since Talmudic times. Baruch/Benedict Spinoza embraces Cartesian science and rejects traditional religion. Along the way he is excommunicated by the synagogue and denounced by many as a damnable atheist. Moses Mendelssohn is a leading light of the German Enlightenment, friend of Immanuel Kant and modernizer of Judaism. Traditionalist, renegade, reformer: the three pretty much run the gamut. More importantly, each is a brilliant thinker in his own right. Students will read major works from each, write several short papers, and either take an exam or produce a term paper. Although there are no course prerequisites, students with some previous background in Ancient, Medieval or Modern philosophy, or introduction to Jewish studies are likely to find the going easier.

### **PHIL 4990 HONORS PROGRAM [15]**

Prof. Devereux

### **PHIL 4993 INDEPENDENT RESEARCH [3,3]**

### **PHIL 4995 THESIS RESEARCH [3]**

### **PHIL 5420 ADVANCED LOGIC [3]**

Prof. Cargile (M W 2:00-3:15)

This course is designed to acquaint students with those central results in modern logic which have important philosophical implications. The topics covered may include the completeness and undecidability of first order logic; the notions of satisfaction and truth; Tarski's theorem on the undefinability of truth; the consequences of adding identity to first order logic; the Deduction Theorem and the differences between axiomatic and natural deduction formulations of logic; the Lowenheim-Skolem Theorem(s). The prerequisites for the course are either a) satisfactory completion of Philosophy 242 or its equivalent, or b) a demonstrated ability to follow abstract formal reasoning. The course requirements will include weekly homework assignments and a final examination.

### **PHIL 5500 BIOETHICS SEMINAR: ADVANCED TOPICS IN BIOETHICS [3]**

Prof. Arras/Elizabeth Fenton (F 9:30-12:00)

The first part of this seminar will explore philosophical and especially moral problems in the prioritization and distribution of health care resources. Drawing on work from both philosophically-minded economists and moral philosophers, the course will consider different theories that are deployed as justifications for allocation decisions, such as prioritarianism, luck egalitarianism, and utilitarian benefit-maximization. We will also examine conceptual issues in resource allocation that raise ethical questions, such as aggregation, discounting, and measurements of health and well-being. We will use these theoretical frameworks to analyze examples of difficult prioritization questions, such as using resources for prevention rather than treatment of HIV/AIDS in the developing world. (Authors include Broome, Segal, Kamm, Daniels, Brock, Hausman, Parfit, and Arneson.)

The second half of the seminar will focus on recent challenges to traditional orthodoxy in research ethics. We will critically examine Wertheimer's new book, *Rethinking the Ethics of Clinical Research*, which raises a host of interesting conceptual and normative questions about informed consent, coercion, inducement, and exploitation. Regarding controversies bearing on the conduct of research in developing countries, Wertheimer focuses on the ethical quality of discrete interactions between researchers and potential subjects, thereby bracketing concerns about background fairness and global justice. This perspective will be challenged by authors who attempt to foreground problems of global justice, development ethics, and the offshoring and outsourcing of clinical trials in their ethical assessments of international research. (In addition to Wertheimer, authors will include Feinberg, London, Pogge, and Petryna.)

### **PHIL 5510-1 SEMINAR ON A PHILOSOPHICAL TOPIC: CAPITALISM AND THE HUMAN GOOD [3]**

Prof. Brewer (W 1:00-3:30)

In this course, we will look at the relationship between the good life for human beings and the patterns of getting and spending that predominate within market economies. Our attention will be directed primarily at the effects of capitalism on the socio-cultural environment and not on the natural environment. Among the questions that we will consider are: Does capitalism provide for, or encourage, forms of consumption that are optimally conducive to the good of those immersed in them? Does capitalism provide for, or encourage, forms of productive activity (i.e. work) that are optimally conducive to the good of those engaged in them? Does capitalism corrupt certain activities, relationships or cultural aspirations by encouraging us to see them as commodities or as instruments for private gain?

### **PHIL 5510-2 SEMINAR ON A PHILOSOPHICAL TOPIC: HUME AND REID [3]**

Prof. LoLordo (T 3:30-6:00)

In this class, we'll examine the metaphysics and epistemology of Thomas Reid by contrasting them with his favorite opponent - Hume. Topics may include Reid's arguments for direct realism and his objections to the 'way of ideas'; personal identity; skepticism; Reid's rejection of compatibilism and arguments for agent causation; and the

relation between common sense and philosophical methodology. I plan to spend about a third of the semester on Hume and the rest on Reid, but this could be revised according to the interests of the class.

### **PHIL 5510-3 SEMINAR ON A PHILOSOPHICAL TOPIC: WHY BE MORAL? [3]**

Prof. Lomasky (T 6:00-8:30)

Although the rationality of acting to advance one's *own* interests, well-being, or purposes appears to be unproblematic, the same cannot be said for acting on the basis of ethical considerations that mandate acting to secure the good of *others* (or to satisfy some deontic principle). Indeed, the two seemingly are in tension with each other. To do what morality demands will, at least on occasion, require one to forgo some good for oneself that might otherwise have been enjoyed. If that is so, then ethically-motivated action isn't merely *different* from the pursuit of rational self-interest but *contrary* to it. How, we might well ask, can one have reason to do what is *contrary* to it? In this seminar we will look at central works by Aristotle, Hobbes, Kant, Mill, F.H. Bradley and Henry Sidgwick to explore and evaluate their ideas concerning the connection between conventional morality and the enlightened pursuit of rational self-interest. The course is open to both undergraduate (with instructor's permission) and graduate students who are prepared to undertake in-depth study of sophisticated philosophical texts. Requirements include regular participation, writing several (4?) short papers and a term paper.

### **PHIL 7120 ARISTOTLE'S METAPHYSICS [3]**

Prof. Devereux (R 6:00-8:30)

The course will be devoted to Aristotle's inquiries in the area of metaphysics. We will begin with his brief, early work, the *Categories*, and focus on the conception of substance, as it is developed in the first five chapters. In connection with the *Categories* we will compare Aristotle's early views with Platonic parallels, attempting to determine what were the crucial points of disagreement between the two. It is now a common view (which I accept) that the *Categories* predated Aristotle's development of the matter-form distinction, and that this distinction is introduced for the first time in Book I of the *Physics*. We will spend several weeks on this part of the *Physics*, concentrating on Aristotle's concept of matter, and on implications of the new distinction for his theory of substance. Finally, we will study carefully the central books of the *Metaphysics* (Books VII - X), discussing a number of issues relating to Aristotle's mature theory of substance; the chief issue will be whether or not Aristotle regards substantial forms as particulars or universals, and what the philosophical implications of each of these interpretations are.

### **PHIL 7500 FIRST YEAR SEMINAR [3]**

Prof. Stangl (T 1:00-3:30)

To be determined at a later date.

### **PHIL 8360 EXPERIENCE [3]**

Prof. Langsam (R 3:30-6:00)

This course will address recent literature on the following questions: (1) what is the ontological nature of experience? (sense-data theories vs. state theories vs. disjunctivism); (2) is the phenomenal character of experience exhausted by its

representational content? (representationalism vs. qualia realism); (3) does experience contain any nonconceptual representational content? (4) are the intrinsic features of experience introspectible? (reductive vs. nonreductive representationalism). Readings will include articles by Harman, Tye, Shoemaker, Byrne, Michael Martin, Peacocke, McDowell, Siewert, Loar, and others.

**PHIL 7995 SUPERVISED RESEARCH [3]**

**PHIL 8460 PHILOSOPHY OF SCIENCE [3]**

Prof. Humphreys (M 3:30-6:00)

No description available.

**PHIL 8995 SUPERVISED RESEARCH [3]**

**PHIL 8998 NON-TOPICAL RESEARCH [3-12]**

**MASTER'S PREP**

Prof. Gertler

Working towards an MA without an advisor.

**PHIL 8999 NON-TOPICAL RESEARCH [3-12]**

Thesis Advisor

Working towards an MA with an advisor.

**PHIL 9998 NON-TOPICAL RESEARCH [3-12]**

**DOCTORAL PREP**

Prof. Gertler

Working towards a PhD without an advisor.

**PHIL 9999 NON-TOPICAL RESEARCH [3-12]**

Dissertation Advisor

Working towards a PhD with an advisor.