http://philosophy.jhu.edu/

The William H. Miller III Department of Philosophy offers programs and courses at the undergraduate and graduate levels. The courses cover major periods in the history of Western philosophy and many of the main topics of systematic investigation: epistemology, metaphysics, ethics, aesthetics, philosophy of language, mathematical logic, and philosophy of science.

The undergraduate courses are designed to introduce students to the history of philosophy and its place in Western civilization, to teach them how to read philosophical texts, and to help them think about philosophical problems, including those that arise in other disciplines. Students may major in philosophy or use it as a concentration for an area major in Humanistic Studies. They may also study philosophy along with another subject, either by constructing a double major or by taking courses designed to help them develop philosophical perspectives on their own fields of interest.

The graduate program is intended primarily for those planning to teach philosophy and make their own contributions to it. While the acquisition of a broad background in the history and different systematic fields of philosophy is required, students will have ample opportunity to develop their own special interests.

The William H. Miller III Department of Philosophy encourages its students to take advantage of the rich resources of other departments at Johns Hopkins University. As a look at their offerings will show, numerous philosophically important courses are offered by such departments as Political Science (political philosophy), History of Science and Technology (philosophy of science), the Humanities Center (hermeneutic, interpretive, and literary theory), and Cognitive Science.

Programs

- Philosophy, Bachelor of Arts (https://e-catalogue.jhu.edu/arts-sciences/full-time-residential-programs/degree-programs/philosophy/philosophy-bachelor-arts/)
- Philosophy, Bachelor of Arts/Master of Arts (https://e-catalogue.jhu.edu/arts-sciences/full-time-residential-programs/degree-programs/philosophy/philosophy-bachelor-arts-master/)
- Philosophy, Minor (https://e-catalogue.jhu.edu/arts-sciences/full-time-residential-programs/degree-programs/philosophy/philosophy-minor/)
- Philosophy, PhD (https://e-catalogue.jhu.edu/arts-sciences/full-time-residential-programs/degree-programs/philosophy/philosophy-phd/)

For current course information and registration go to https://sis.jhu.edu/classes/

Courses

AS.150.111. Philosophic Classics. 3 Credits.
The course introduces students to philosophy by critically examining selected texts in the Western philosophical tradition. Philosophers whose ideas will be examined include Plato, Descartes, Rousseau and Nietzsche.
Area: Writing Intensive

AS.150.118. Introduction to Formal Logic. 3 Credits.
An introduction to formal logic and probability. In the first two parts of the course we study formal ways of determining whether a conclusion follows from its premises. Included are truth-functional logic and predicate logic. In the third part we study the basic rules of probability, and learn how to make probability calculations and decisions in life.

AS.150.125. Life and Death. 3 Credits.
This course will address some of the Big Picture questions about human life using the methods of analytic philosophy. These questions include: What am I, and what kinds of things could happen to me before I’m no longer be me? Should I be afraid of death? Is it better to be than to never have been anything at all? When is it permissible to end a life? To what extent do I live my life freely?

AS.150.136. Philosophy & Science: An Introduction to Both. 3 Credits.
Philosophers and scientists raise important questions about the nature of the physical world, the mental world, the relationship between them, and the right methods to use in their investigations of these worlds. The answers they present are very different. Scientists are usually empiricists, and want to answer questions by experiment and observation. Philosophers don’t want to do this, but defend their views a priori. Why? Can both be right? Readings will present philosophical and scientific views about the world and our knowledge of it. They will include selections from major historical and contemporary figures in philosophy and science. The course has no prerequisites in philosophy or science.

AS.150.161. Introduction to Nietzsche. 3 Credits.
This course will provide an introduction to Nietzsche’s thought. We shall read and discuss selections from each period of his philosophical development. Students will receive a grade based on a combination of attendance, participation, and a final essay, drafts of which will be discussed with the instructor prior to the final due date.
Area: Writing Intensive

AS.150.193. Philosophy of Language Seminar: Proper Names and Definite Descriptions. 3 Credits.
In talking with each other, we often use proper names like ‘Juliet’ and definite descriptions like ‘The most beautiful fresco in Italy’ to pick out persons and objects in our world. But what do these expressions mean exactly? In this seminar, we’ll slowly and carefully work through some classic philosophical texts that address this issue. These texts will provide an introduction to the philosophy of language, and to analytic philosophy in general.
Area: Writing Intensive

AS.150.201. Introduction To Greek Philosophy. 3 Credits.
A survey of the earlier phase of Greek philosophy. Socrates, Plato, and Aristotle will be discussed, as well as two groups of thinkers who preceded them, usually known as the pre-Socratics and the Sophists.
AS.150.205. Introduction to the History of Modern Philosophy. 3 Credits.
An overview of philosophical thought in the seventeenth and eighteenth centuries. We shall focus on fundamental questions in epistemology (knowledge, how we acquire it, its scope and limits), metaphysics (the ultimate nature of reality, the relation of mind and body, free will), and theology (the existence and nature of God, God’s relation to the world, whether knowledge of such things is possible); all questions that arose in dramatic ways as a result of the rise of modern science. The principal philosophers to be discussed are Descartes, Locke, Hume and Kant, though we shall also make the acquaintance of Spinoza, Leibniz and Berkeley.

AS.150.215. Problems with Knowledge, Evidence, and Action. 3 Credits.
This course covers a selection of recent work in epistemology and serves as an introduction to these topics. Issues to be discussed include new approaches to the nature of knowledge and skepticism, normative aspects of the way we handle information in our decision-making, epistemic injustices, and epistemic requirements for democratic discourse.
Area: Writing Intensive

AS.150.219. Introduction to Bioethics. 3 Credits.
Introduction to a wide range of moral issues arising in the biomedical fields, e.g. physician-assisted suicide, human cloning, abortion, surrogacy, and human subjects research. Cross listed with Public Health Studies.
Area: Writing Intensive

AS.150.220. Introduction to Moral Philosophy. 3 Credits.
An introduction to moral philosophy through in-depth and critical reading of selected texts from the history of philosophy. The philosophers whose texts will be discussed include Aristotle, Kant, Mill, and Hannah Arendt.

AS.150.223. Formal Methods of Philosophy. 3 Credits.
For better or for worse (and we think better), during the last century or so, philosophy has become infused with logic. Logic informs nearly every area of philosophy; it is part of our shared language and knowledge base. Vast segments of literature, especially in contemporary analytic philosophy, presuppose basic competence in logic and a familiarity with associated formal methods, particularly set theoretical. The standard philosophy curriculum should therefore guarantee a minimum level of logic literacy, thus enabling students to read the literature without it seeming like an impenetrable foreign tongue. This course is an introductory survey of the formal methods that a contemporary philosopher should be familiar with. It is not mathematically demanding in the way that more advanced courses in metalogic and specialized topics may be. The emphasis is on basic comprehension, not on mathematical virtuosity.

AS.150.235. Philosophy of Religion. 3 Credits.
Can one prove or disprove the existence of God? What is the relation between reason and faith? Are science and religion at odds with one another? We will consider historically significant discussions of these questions as well as important contemporary writings.

AS.150.237. Foundations of Modern Political Philosophy. 3 Credits.
This course is an introduction to modern political philosophy through an intensive study of the classic texts. The focus will be on the nature and limits of political authority under modern social conditions. Authors included are Machiavelli, Hobbes, Locke, Rousseau and Mill.

AS.150.240. Intro-Political Philosop. 3 Credits.
This course begins by reviewing canonical texts in modern political philosophy beginning with Thomas Hobbes and John Locke and ends by exploring classic questions in contemporary debates in race, gender, and identity.
Area: Writing Intensive

AS.150.245. Philosophy of Mind. 3 Credits.
If we know anything, it is natural to think it is our own minds. Despite this, philosophers have long disagreed about the nature of the states which make up our minds. And there is equally little agreement as to what makes such states count as mental in the first place. This course will investigate the nature of different aspects of mind and their interrelations. Time permitting, we will explore debates and puzzles about perception, memory, imagination, dreaming, pain and bodily sensation, emotion, action, volition and those states commonly classed as propositional attitudes: knowledge, belief, desire and intention. This will put us in a position to ask what if anything unifies such phenomena as mental

AS.150.260. Introduction to Metaphysics. 3 Credits.
Metaphysics addresses fundamental questions about the nature and structure of reality. This course will offer an introduction to metaphysics, and a survey of metaphysical debates about topics including free will, possibility and necessity, and arguments for the existence of God.

AS.150.300. Prometheus Editorial Workshop. 1 Credit.
Prometheus is an international undergraduate philosophy journal published by students at Johns Hopkins University. The purpose of the journal is to promote philosophic discourse of the highest standard by offering students an opportunity to engage in open discussion, participate in the production and publication of an academic journal, and establish a community of aspiring philosophers. Students enrolled in this workshop will act as the staff readers for the journal. For more information, please visit https://prometheus.students.jh.edu/Prerequisite: MUST have taken one philosophy course

AS.150.301. Majors Seminar. 3 Credits.
Topics change by semester. Please view class search to see what the topic is for a specific term.
Area: Writing Intensive

AS.150.307. Plato’s Phaedrus. 3 Credits.
This is a reading course. Together we will do a close reading of one of Plato’s masterpieces, the Phaedrus. We will also use this text to address general questions of interpretation, such as how to approach a philosophical classic, how to discern its underlying idea, etc.

AS.150.312. Applied Public Health Ethics and Decision-Making. 3 Credits.
In this course, students receive an introduction to core theoretical foundations and case studies in public and global health ethics. This course adopts an applied framework for understanding how public health ethical values are navigated in different decision-making processes. This course is geared toward juniors and seniors.
Area: Writing Intensive
This course will consider healthcare technologies through the lens of political values: democracy and social justice. At a broad level, we will ask of these technologies: Who should decide on their design and use when the experts don’t resemble the public and the public lacks expertise? How can we provide broad access to the benefits of these new technologies without exposing vulnerable people to further risk and unfairness? More narrowly, the course will focus on four technologies that affect healthcare: anti-malarial “gene drive” mosquitoes, medical AI, genomic data collection, and social media. Gene drives hold the promise of modifying mosquitoes to prevent the spread of infectious disease, but they also expose people in lower-income countries to unanticipated risks. Artificial intelligence and genomic data can deliver scarce medical resources to those who need it most and tailor it to minorities based on their precise characteristics. But they can also exacerbate existing unfairness while exposing minorities to risks of further discrimination and surveillance. Social media has a similar potential to deliver crucial health data, especially in a pandemic. But it also promotes the spread of misinformation among the populations most in need of help. This course will consider how we can balance the benefits and risks of these novel technologies and who gets to decide that balance.

Area: Writing Intensive

AS.150.330. Decisions, Games & Social Choice. 3 Credits.
We investigate rational decision making at the individual and group level. In the first section of the course on decision theory, we consider how a single rational agent will act in a choice situation given her knowledge, or lack thereof, about the world and her particular risk profile. In the second section on game theory, we explore different kinds of competitive and cooperative strategic interactions between agents, and we define different kinds of solutions, or equilibria, of these games. We also apply game theory to the study of morality, convention, and the social contract. In the final section of the course on social choice theory, we turn to group decision making with a focus on the impossibility results of Arrow and Sen.

AS.150.331. Themes from the Philosophy of Religion. 3 Credits.
Religion has always been a contested and extensively debated topic throughout the history of philosophy, and the topics from the philosophy of religion are still relevant today. In this course, we will look at several of those topics: what is religion? Do we have reason to believe or not believe in God? How does God relate to the world (or are there many Gods)? How can we understand religious practice? And what role (if any) should religion play in our society?

AS.150.335. Philosophy of Law. 3 Credits.
In this course we will examine major issues in the philosophy of law, including the nature of law, the role of the Constitution in legal decisions, and the justification of punishment. No previous knowledge of law or philosophy is required.

AS.150.356. Political Philosophy and Public Health Ethics. 3 Credits.
In 2015, Rand Paul generated controversy by insisting that parents should have complete discretion over whether to vaccinate their children. When pressed to come up with a defense for this policy, Paul replied, “The state doesn’t own your children. Parents own the children, and it is an issue of freedom and public health.” His rationale for his policy proposal and the responses to it hint at several fundamental questions about the role of the State as it pertains to producing health, as well as more practically oriented questions concerning policy. In this seminar, we will consider both sorts of questions. We will consider the merits of and objections to various policies such as cigarette bans, mandatory seatbelt or helmet laws for motorists, taxes for sugary beverages, and prohibitions of the private sale of organs. We will also ask more philosophical questions: When discussing public health, what constitutes ‘the public’? And how should we connect public health and policy measures to salient concepts such as legitimacy, justice, coercion, manipulation, paternalism, autonomy, liberty, privacy, and parental rights? In asking these questions, both at the level of policy and more philosophically, we will engage with a variety of political theories, including various strands of feminism, anarchism, libertarianism, perfectionism, critical race theory, leftist theories, broadly consequentialist theories, and public reason liberalism. Must have some background in philosophy or bioethics.

AS.150.219 OR AS.150.220 OR AS.150.237 OR AS.150.240

AS.150.400. Simone de Beauvoir. 3 Credits.
Seminar on Beauvoir’s moral philosophy, covering the major works of the 1940s. Readings will include selections from The Blood of Others, Pyrrhus and Cineas, All Men are Mortal, The Ethics of Ambiguity, and The Second Sex. Open to graduate students and advanced undergraduates. (Beginning undergraduates should contact Professor Kosch.) No prerequisites.

Area: Writing Intensive

AS.150.401. Greek Philosophy: Plato and His Predecessors. 3 Credits.
A study of pre-Socratic philosophers, especially those to whom Plato reacted; also an examination of major dialogues of Plato with emphasis upon his principal theses and characteristic methods. Cross-listed with Classics.

Area: Writing Intensive

AS.150.402. Aristotle. 3 Credits.
A study of major selected texts of Aristotle.

Area: Writing Intensive

AS.150.403. Hellenistic Philosophy. 3 Credits.
A study of later Greek philosophy, stretching roughly from the death of Aristotle to the Roman imperial period. Epicureans, Stoics, and Skeptics will be the main philosophical schools examined.

Area: Writing Intensive

AS.150.404. The Idea of Power. 3 Credits.
The Idea of Power surveys seminal texts in the history of political thought on the nature, promise, and dangers of political and social power; it also critically engages contemporary texts on race and gender power relations.

AS.150.405. Evidence: An Introduction. 3 Credits.
What is evidence? Can it ever be disregarded in science, the law, or religion, and if so, when? What are the paradoxes of evidence (grue, ravens) and how can they be solved?

AS.150.406. Tragedy and Living Well. 3 Credits.
This course revisits the idea of tragedy as represented in Ancient Greek thought for the purpose of approaching questions of flourishing and ethical living from a different angle.

Area: Writing Intensive
AS.150.409. Wittgenstein On Certainty. 3 Credits.
Wittgenstein's On Certainty consists of four notebooks containing remarks on knowledge, certainty, doubt and truth. In this course, we will undertake a close study of Wittgenstein's notes, critically examining competing interpretations of Wittgenstein's ideas and the different use of those ideas have been taken up in current debates about philosophical skepticism.

AS.150.410. The Philosophy of Afrofuturism I. 3 Credits.
The main goal of speculative fiction is to render a familiar world slightly unfamiliar to then ask familiar questions in new ways. Afrofuturism as a genre of sci-fi, fantasy, and horror written by and about black people, applies this ethic to the problems of race, broadly speaking. In this course we survey major texts to philosophically inquire into phenomena like incaceration., Slavery and it's lingering effects, and colonialism among other themes.
Area: Writing Intensive

AS.150.411. Modal Psychology. 3 Credits.
In this seminar, we'll consider recent theoretical and experimental work by philosophers, psychologists, and cognitive scientists on the impact of our modal judgments (i.e., our judgments about whether a state or event is possible or not, statistically probable or not, morally bad or not, and so forth) in various cognitive domains. Among other things, we'll look at recent studies suggesting that our moral judgments can affect our judgments about whether an agent is free to act, our selection of causes, and our simulation of counterfactual possibilities in surprising ways.

AS.150.415. Typefaces and Meaning. 3 Credits.
While linguists and philosophers have developed deep and intricate theories of meaning for natural language, considerably less attention has been paid to how the form of written and printed language can itself communicate content. In this seminar, we'll look at recent theoretical and experimental work across a range of different disciplines that converges on the idea that typeface choice can be a rational means to communicate and construct different personae. To get clearer about this phenomenon, we'll also look at philosophical work on meaning, and related research on sociolinguistic variation and the semantics and pragmatics of expressive language.

AS.150.417. Kant's 'Critique Of Pure Reason'. 3 Credits.
An examination of the philosophy of Immanuel Kant, with emphasis on The Critique of Pure Reason.

AS.150.418. Hermeneutics and Critical Theory. 3 Credits.
An introduction to two of the most important and influential schools in twentieth-century German philosophy. This course examines the works of four leading representatives of these schools, i.e. Heidegger, Gadamer, Horkheimer, and Habermas.

AS.150.419. Kant's Critique/Judgment. 3 Credits.
This course will examine closely and in detail the aesthetic and teleological parts of Kant's third masterpiece, The Critique of the Power of Judgment.

AS.150.420. Mathematical Logic I. 3 Credits.
Mathematical Logic I (H,Q) is the first semester of a year long course. It introduces the two notions of validity and provability for both sentential logic and first-order predicate logic, showing in each case that there is a system of derivation such that any argument is valid if and only if the conclusion is provable from the premises. The result is non-trivial since validity is a semantic notion involving the preservation of truth, while a proof is a finite syntactic object whose correctness can be effectively decided. The goal of the course, however, is to learn how to formulate mathematical theories in first-order logic and to explore various of their properties (or lack thereof) such as completeness, decidability, axiomatizability, finite axiomatizability, and consistency. The course concludes with a brief introduction to model theory and the interpretability of one theory in another, which is the basis for relative consistency proofs in mathematics.

AS.150.421. Mathematical Logic II. 3 Credits.
Euclid set a precedent for the codification of mathematics by axiomatizing the set of geometric truths. An obvious question that arises is whether all branches of mathematics are axiomatizable, especially fundamental ones, such as arithmetic. In the late nineteenth century, what became known as Peano arithmetic was proposed as an axiomatization. The essential feature of an axiomatization is that, although one might have an infinite number of axioms, as does Peano arithmetic, one must have a decision procedure for determining whether a given proposition is or is not an axiom. In 1931, Gödel proved the astounding result that, not only is Peano arithmetic incomplete in the sense that it does not entail all arithmetic truths, but any attempted axiomatization of arithmetic is incomplete, and thus the set of arithmetic truths must be undecidable. Subsequently, Alfred Tarski showed the set of arithmetic truths is not even definable. Also, by finding a finitely axiomatizable undecidable subtheory of Peano arithmetic, Alonzo Church was able to show that there is not even an effective procedure for determining whether a given sentence is a logical truth. Finally, in his 1931 paper, Gödel argued a second incompleteness theorem, viz., that any theory strong enough to express its own consistency, as he showed Peano arithmetic to be, cannot prove its own consistency unless it is inconsistent. We will cover these and other results that have had a profound effect on the foundations of mathematics. It remains an open question whether so basic a theory as Peano arithmetic is consistent.

AS.150.420
AS.150.422. Axiomatic Set Theory. 3 Credits.
A development of Zermelo-Fraenkel set theory (ZF), including the axiom of choice (ZFC), a system in which all of mathematics can be formulated (i.e., entails all theorems of mathematics). Although, we'll do an exposure to transfinite ordinals and cardinals in general so that you can get a sense for how stupendously "large" these can be, the main thrust concerns certain simple, seemingly well-posed conjectures whose status appears problematic. For example, the Continuum Hypothesis (CH) is the conjecture that the cardinality of the real numbers is the first uncountable cardinality, i.e., the first cardinality greater than that of the set of natural numbers. Equivalently, there is no uncountable subset of real numbers strictly smaller in cardinality than the full set of reals. (You'd think that if there were one, you would be able eventually to find such.) Cantor thought that CH is true, but could not prove it. Gödel showed, at least, that if ZFC is consistent, then so is ZFC+CH. However, Paul Cohen later proved that if ZFC is consistent, then so is ZFC + the negation of CH. In fact, CH could fail in astonishingly many ways. For example, the cardinality of the continuum could be (weakly) inaccessible, i.e., of a cardinality that cannot even be proved to exist in ZFC (although the reals can certainly be proved to exist in ZFC). So, are there further, intuitively true axioms that can be added to ZFC to resolve the cardinality of the continuum, and CH is definitely true or false? Or, as Cohen thought, does CH simply lack a definite truth value?

AS.150.423. Theory of Knowledge. 3 Credits.
An advanced introduction to the central problems, concepts and theories of contemporary philosophical epistemology (theory of knowledge). Topics to be explored will include: what is knowledge (and why do we want it?); theories of justification (foundationalism, the coherence theory, etc.); externalism and internalism in epistemology; skepticism, relativism and how to avoid them. Reading from contemporary sources.

AS.150.425. Enlightenment Moral and Political Theory. 3 Credits.
An examination of some of the central texts of the Enlightenment, including works by Locke, Montesquieu, Rousseau, and Kant. Area: Writing Intensive

AS.150.426. Philosophy and Disability. 3 Credits.
In this course, we will consider various philosophical issues related to disability. What counts as a disability? What obligations do we have, both as individuals and as a society, to people with disabilities? What counts as respecting people with disabilities, and what counts as unjustifiable discrimination against them?
Area: Writing Intensive
AS.150.219 OR AS.150.220

AS.150.428. Spinoza's Theological Political Treatise. 3 Credits.
The course is an in-depth study of Spinoza's Theological-Political Treatise. Among the topics to be discussed are: Spinoza's Bible criticism, the nature of religion, philosophy and faith, the nature of the ancient Hebrew State, Spinoza's theory of the State, the role of religion in Spinoza's political theory, the freedom to philosophize, the metaphysics of Spinoza's Theological-Political Treatise, and finally, the reception of the TTP.

AS.150.430. Hegel's Phenomenology of Spirit. 3 Credits.
From the opening chapter on "Sense-certainty" to the concluding "Absolute Knowledge," we will follow Hegel's account of the experience of consciousness through the transitions to self-consciousness, reason, spirit, and religion.

AS.150.432. Philosophy of Memory. 3 Credits.
Memory is amongst the most fundamental capacities of the mind. Without memory, we would be limited to our present experience, and many of our other cognitive capacities and social practices would be impossible. In this course we will investigate interconnected questions including: What is the nature of memory and of its different varieties? How should we study memory: what should be the roles of psychology, neuroscience, and introspection? If someone loses many of their memories due to injury or disease, are they still the same person—and should we still respect their past wishes and hold them responsible for their past deeds? What kinds of memory do other animals have and is this morally significant? Is forgetting always bad, or do we have a duty to remember? How do collective memory and public memorials relate to individual memory, and what lessons does the study of individual memory have for the politics of collective memory?
Area: Writing Intensive

AS.150.433. Philosophy of Space & Time. 3 Credits.
Is space an entity that exists independently of matter (substantivalism), or is it only an abstraction from spatial relations between bodies (relationism)? Is there a lapse of time even when nothing changes, or is time only a measure of motion? Are motion and rest contrary properties or states of a body, or are there only changes in the positions of bodies relative to one another? Philosophers and physicists have disputed these questions from antiquity to the present day. We survey the arguments and attempt to find a resolution. But there are further questions. What is the significance of incongruent counterparts (left hands vs. right hands)? Is there a fact of the matter as to the geometry of space (flat, hyperbolic or elliptical), or as to whether space-like separated events occur at the same time? What is the principle of relativity? Does Einstein's theory have consequences for the substantivalist/relationist debate? What is the status of spacetime in current physics and cosmology? Why does time but not space have a "direction"? Are past, present and future objective features of reality, or are they merely "stubborn illusions"? Does time flow? If not, how do we account for our sense of the passage of time?

AS.150.434. Formal Methods of Philosophy. 3 Credits.
For better or for worse (and we think better), during the last century or so, philosophy has become infused with logic. Logic informs nearly every area of philosophy; it is part of our shared language and knowledge base. Vast segments of literature, especially in contemporary analytic philosophy, presuppose basic competence in logic and a familiarity with associated formal methods, particularly set theoretical. The standard philosophy curriculum should therefore guarantee a minimum level of logic literacy, thus enabling students to read the literature without it seeming like an impenetrable foreign tongue. This course is an introductory survey of the formal methods that a contemporary philosopher should be familiar with. It is not mathematically demanding in the way that more advanced courses in metalogic and specialized topics may be. The emphasis is on basic comprehension, not on mathematical virtuosity. Co-taught with AS.150.223 Formal Methods of Philosophy.

AS.150.436. Philosophy of Gender. 3 Credits.
In this class we will examine philosophical questions about gender, and about the intersections between gender and other social categories including race, class and sexuality. We will focus specifically on questions about the metaphysics of gender and other social categories.
As 150.437. Kierkegaard. 3 Credits.
A survey of the works of Danish philosopher Søren Kierkegaard, considered by many to be the most important figure in the history of what came to be called 'existential philosophy', and one of the great moral psychologists in the history of western philosophy. We will read a broad selection from Kierkegaard's pseudonymous works, including Either/Or, Fear and Trembling, The Concept of Anxiety and The Sickness unto Death.
Area: Writing Intensive

As 150.441. Paradoxes of Agency and Belief. 3 Credits.
This course will focus on issues arising from the Socratic paradoxes of agency and from Moore's Paradox. Readings will include Platonic dialogues, the ethical writings of Kant, Fichte, Hegel, selections from Moore and Wittgenstein, and writings by contemporary philosophers of agency.

As 150.442. Wittgenstein. 3 Credits.
An advanced introduction to the philosophical work of Ludwig Wittgenstein. We shall begin by examining the central ideas of Wittgenstein's Tractatus Logico-Philosophicus against the background of the philosophical work of Frege and Russell. We shall then move on to the Philosophical Investigations, paying special attention to his searching self-criticisms and to the "rule-following" and "private language" problems, as highlighted by Saul Kripke's pathbreaking but controversial account of Wittgenstein's argument.
Area: Writing Intensive

As 150.445. Berkeley's Idealism. 3 Credits.
Idealism is the view that, at bottom, whatever is - is an idea. For the idealist, to be is to be perceived. George Berkeley is probably the most famous idealist among European philosophers, and on this seminar we will read closely two of his major texts: Principles of Human Knowledge and Three Dialogues between Hylas and Philonus. Topics to be discussed include: the nature of bodies, the nature of the mind, the possible sources of our ideas, and Berkeley's understanding of God.

As 150.447. The Logic of Spinoza's Ethics. 3 Credits.
One of the unique aspects of Spinoza's major work, the Ethics, is its formal or "geometric" structure. The book is written following the model of Euclid's Elements, with Definitions, Axioms, Propositions, and Demonstrations. In this seminar, we scrutinize the deductive structure of the Ethics and some of its earlier drafts. We consider the role and epistemic status of the definitions and axioms, attempt to provide rigorous reconstructions of some of its key propositions, and also investigate the possibility of alternative routes between these propositions.

As 150.448. The Religion of Morality. 3 Credits.
In the wake of the Enlightenment criticism of traditional forms of religion, philosophers attempted to give religion a rational basis by equating it with moral practice. We will examine this religion of morality with the goal of determining whether it can vindicate its claim to be a genuine religion. We will read texts by Rousseau, Kant, Fichte, Hegel and Emerson.

As 150.449. New Foundations for Mathematics. 3 Credits.
With the appearance of Zermelo-Fraenkel set theory (ZF) in the early 20th century and the subsequent identification of first-order logic, the problem of an adequate foundations for mathematics was thought to have been solved. The emergence of category theory (Cat) in the latter half of the century and more recently of homotopy type theory (HoT) has been seen to undermine ZF's foundational status and to threaten to replace it. In this course we will (1) see how ZF serves as a foundation, (2) learn a bit of Cat and HoT, and (3) discuss what the foundations can and should be (if any).

As 150.450. Topics in Biomedical Ethics. 3 Credits.
Area: Writing Intensive

As 150.451. Animal Points of View. 3 Credits.
Are non-human animals conscious? Do they possess a stream of consciousness like our own? This course will explore these questions by asking what it is for an animal to possess a point of view and a temporal point of view in particular.

As 150.452. Freedom of Will & Moral Responsibility. 3 Credits.
What are freedom of the will and moral responsibility? Are they compatible with determinism or naturalism? This course will examine various philosophers' answers to these questions.
Area: Writing Intensive

As 150.453. Hegel's Logic. 3 Credits.
This seminar is a close study of Hegel's major work, the Science of Logic. Among the issues to be discussed are the questions: How should philosophy begin and what - if anything - can it take for granted? We will also attempt to scrutinize Hegel's attitude toward the law of non-contradiction.

As 150.455. Ethics And Animals. 3 Credits.
Area: Writing Intensive

As 150.458. The Biggest Hits in Philosophy of Science (20th and 21st Centuries). 3 Credits.
Readings from Duhem, Carnap, Hempel, Popper, Quine, Kuhn, Feyerabend, van Fraassen, and others who got us where we are in the field today. Quine said: Philosophy of science is philosophy enough. Is it?

As 150.459. Counterfactual Reasoning, Normative & Descriptive Aspects. 3 Credits.
Counterfactual reasoning is reasoning about what would be the case if things had been other than they are. If it had been sunny and so I didn't run into that store for cover from the rain, maybe I would never have met my future partner! How ought one to reason counterfactually? How do people in fact do it? Counterfactual reasoning might seem like a narrow topic, but it is of fundamental importance to both scientific and everyday inquiry, where it is intimately connected to the use of imagination, planning for the future, assessment of and learning from the past, providing explanations, understanding fictions, and constructing experiments. This course will explore both normative and empirical aspects of counterfactual reasoning, drawing upon readings in philosophy, psychology, and linguistics. An overarching goal of this course is to arrive at a better understanding of counterfactuality that is informed by research across these different disciplines.

As 150.461. Theory Of Value. 3 Credits.
What is value? What is the difference between instrumental and final value? What is the relation of ethical and economic value? This course will explore a range of answers to these questions, with special focus on the role of desire and reason in determining value. Readings will include historical and contemporary authors.

As 150.464. Hegel's Philosophy of Right. 3 Credits.
This course will be a close reading of G.W.F. Hegel's Philosophy of Right. Some of the main topics for discussion will be the relation of law and morality, the dependence of the political philosophy on Hegel's Logic, and the relation of individual and social conceptions of freedom.
AS.150.465. **Topics in the Philosophy of Physics.** 3 Credits.
This course will consider some philosophical topics in the foundations of physics. Entropy and the arrow of time – why time has a direction, whether it can be explained in terms of entropy, and what role the arrow of time plays in causation and emergence. Anthropics and indexical uncertainty – approaches to probability, reference classes, the cosmological multiverse, Boltzmann brains, simulation and doomsday arguments. Foundations of quantum mechanics – the measurement problem, many-worlds, probability and structure, alternative approaches.

AS.150.473. **Classics of Analytic Philosophy.** 3 Credits.
A reading of some of the classic philosophical works in 20th Century Analytic Philosophy, beginning with G. Frege and ending with V.O. Quine.

AS.150.474. **Justice and Health.** 3 Credits.
Course will consider the bearing of theories of justice on health care. Topics will include national health insurance, rationing and cost containment, and what justice requires of researchers in developing countries.

AS.150.475. **The Nature and Significance of Animal Minds.** 3 Credits.
Humans have a complicated relationship with other animals. We love them, befriend them and save them. We hunt, farm and eat them. We experiment on and observe them to discover more about them and to discover more about ourselves. For many of us, our pets are amongst the most familiar inhabitants of our world. Yet when we try to imagine what is going on in a dog or cat’s mind – let alone that of a crow, octopus or bee – many of us are either stumped about how to go about this, or (the science strongly suggests) get things radically wrong. Is our thought about and behaviour towards animals ethically permissible, or even consistent? Can we reshape our habits of thought about animals to allow for a more rational, richer relationship with the other inhabitants of our planet? In this course, students will reflect on two closely intertwined questions: an ethical question, what sort of relationship ought we to have with animals?; and a metaphysical question, what is the nature of animal minds? Readings will primarily be from philosophy and ethics and the cognitive sciences, with additional readings from literature and biology. There are no prerequisites for this class. It will be helpful but certainly not necessary to have taken previous classes in philosophy (especially ethics and philosophy of mind) or in cognitive science.

Area: Writing Intensive

AS.150.476. **Philosophy and Cognitive Science.** 3 Credits.
This year’s topic is perception. Questions will include: In what ways might perceptual states be like and unlike pictures? Does what we believe affect what we perceive? Is linguistic comprehension a kind of comprehension? This course is geared toward advanced undergraduates and graduate students in philosophy and in the mind brain sciences and related fields. Others may be successful in the course depending on their prior course of study.

AS.150.480. **Death and Dying.** 3 Credits.
What is death? How should we think about death? How should we think about it? How should we treat those who are dying including ourselves? This course will examine these and other philosophical questions.

Area: Writing Intensive

AS.150.481. **Hobbes’ Leviathan.** 3 Credits.
Thomas Hobbes’ Leviathan is a masterpiece of modern political philosophy. This class is an in-depth study of that work.

AS.150.482. **Food Ethics.** 3 Credits.
Eating is an essential human activity: we need to eat to survive. But how should we eat? In this course, we consider such ethical questions as: Is it morally wrong to make animals suffer and to kill them in order to eat them? What is the extent of hunger and food insecurity, in this country and globally, and what should we as individuals do about it? Should the government try to influence our food choices, to make them healthier?

AS.150.483. **Evidence, Foundations of Probability, and Speculation.** 3 Credits.
The course examines major theories about the meaning of evidence and probability, and in terms of these provides answers to the questions “What is a scientific speculation?” and “When, if at all, is speculating important or even legitimate in science?” No preview study of evidence or probability is required.

AS.150.485. **Descartes and Spinoza.** 3 Credits.
Descartes and Spinoza are two of the leading philosophers of the modern period. In the class we will study the works of both figures. Special attention will be assigned to Spinoza’s early works.

AS.150.486. **Moral Imagination.** 3 Credits.
This course explores the relationship between moral principles and how we use imagination to put or fail to put principles to work. We will read widely and eclectically in exploring this relationship.

AS.150.491. **American Philosophy: Pragmatism.** 3 Credits.
Studies of major figures in the history of American philosophy beginning with the 19th century. The course focuses on the development of pragmatism in the work Peirce, James and Dewey. Other philosophers, such as Royce and Mead, may also be studied.

AS.150.492. **Plato’s Republic.** 3 Credits.
This course will be a close reading of Plato's Republic, with special attention to the parallel of city and soul, the relevance of metaphysics to politics, and the relation of aristocracy, democracy and tyranny.

AS.150.498. **Modal Logic and Its Applications.** 3 Credits.
In the first part of the course, we will investigate the theory of modal logic, considering its syntax, semantics, and proof theory. We'll then turn to some of its philosophical applications: epistemic logic, counterfactuals, deontic logic, intuitionistic logic, and the metaphysics of time.

AS.150.511. **Directed Study.** 3 Credits.
Individual study of special topics, under regular supervision of a faculty member. Special permission is required.

Area: Writing Intensive
You must request Independent Academic Work using the Independent Academic Work form found in Student Self-Service: Registration > Online Forms.

AS.150.512. **Directed Study.** 1 - 3 Credits.
You must request Independent Academic Work using the Independent Academic Work form found in Student Self-Service: Registration > Online Forms.

AS.150.551. **Honors Project.** 3 Credits.
See departmental major adviser.
You must request Independent Academic Work using the Independent Academic Work form found in Student Self-Service: Registration > Online Forms.

AS.150.552. **Honors Project.** 1 - 3 Credits.
You must request Independent Academic Work using the Independent Academic Work form found in Student Self-Service: Registration > Online Forms.
AS.150.603. Seminar in Modern Philosophy.
German-style colloquium for advanced graduate students working in the history of modern philosophy. Course will meet synchronously online every other week for the duration of the academic year. Spring offering will carry a separate course number.

AS.150.604. Graduate Seminar in the Philosophy of Science: The Big Issues.
Readings from Duhem, Carnap, Hempel, Popper, Quine, Kuhn, Feyerabend, van Fraassen, and others who, in the 20th and 21st centuries, got us where we are in the field today. And Quine added: philosophy of science is philosophy enough. Is it?

Course will focus on ancient skepticism as a way of life, and on the role of epistemological argument in skepticism so conceived. The seminar will end with a brief look at early modern reactions to ancient skepticism.

AS.150.607. Graduate Seminar: Knowledge and Perception.
How does perception reveal the world, if it does? Why have philosophical reflections on perception often led to skepticism? For background, we will start with readings from Ayer and Austin (on the sense-datum theory), and Sellars (on the Myth of the Given). We will then spend time on contemporary "disjunctive" accounts of perceptual consciousness, with readings from McDowell, Travis and (possibly) others.

AS.150.609. Fichte, Schelling and Spinoza.
Spinoza constituted a major philosophical interlocutor for both Fichte and Schelling. In this class will study the critical reception of Spinoza by the two philosophers. Among the topics we intend to discuss are: freedom, God, the concept of substance, the nature of thought, and reason. Recommended Course Background: Previous acquaintance with Spinoza’s ethics.

AS.150.610. The Birth of German Idealism.
This course will mainly consist of close readings of the work F.H. Jacobi, J.G. Fichte, and F.W.J. Schelling. We will focus on the issues of freedom and systematicity in the transformation of Kant’s critical philosophy through the influence of Spinoza.

AS.150.612. Graduate Seminar: Topics in the Philosophy of Mind - Perception.
Recent work on the philosophy of perception, including Tyler Burge’s new book Perception: First Form of Mind

AS.150.616. Is Scientific Knowledge Possible?.
Philosophical Views of Descartes, Newton, Duhem, Popper, Carnap, Goodman (grue), Kuhn, and Feyerabend.

AS.150.617. Origins of Analytic Philosophy; Frege to Carnap.
Course description forthcoming. Previous philosophy classes of History of Modern Philosophy and/or Elementary Logic useful. This class is geared toward graduate students in philosophy.

AS.150.619. Topics in Hegel’s Philosophy: The Philosophy of Right.
This course will be a close reading of G.W.F. Hegel’s Philosophy of Right. Some of the main topics for discussion will be the relation of law and morality, the dependence of the political philosophy on Hegel’s Logic, and the relation of individual and social conceptions of freedom.

AS.150.620. Political Philosophy.
A high level review of key thinkers in contemporary political thought.

AS.150.622. Graduate Seminar: Metametaphysics.
Metametaphysics is the study of the nature and viability of metaphysics. In this seminar we will engage with questions about metametaphysics, including questions about the relationship between metaphysics and science, responses to deflationist challenges, and the nature of social metaphysics.

AS.150.623. Seminar in German Idealism.
This course explores the transformation of Kantian idealism by F.W.J. Schelling and G.W.F. Hegel in their early years in Jena. Readings will include Schelling’s System of Transcendental Idealism as well as Hegel’s "Difference" essay and Faith and Knowledge.

AS.150.632. Formal Logic.
"An introduction to symbolic logic and probability. In the first two parts of the course we study formal ways of determining whether a conclusion follows from its premises. Included are truth-functional logic and predicate logic. In the third part we study the basic rules of probability, and learn how to make probability calculations and decisions in life." Co-listed with AS.150.118 (for undergraduate students) (01-F 11:00-11:50am).

AS.150.633. Kant’s Opus Postumum.
This research seminar examines the reasons that led Kant to revise his transcendental philosophy late in life. Special attention to problems in the Metaphysics of Nature and the Metaphysics of Morals. Students should be familiar with Kant’s theoretical and practical philosophy.

AS.150.635. Graduate Seminar: Truthmaker Semantics & Pragmatics.
An investigation into the theory of truthmaker semantics and pragmatics and its applications to various problems in philosophical logic and linguistics. This course is geared toward graduate students. Some background in mathematical logic will be useful in this class.

AS.150.636. Seminar on Ancient Greek Ethics.
The seminar will focus on the ethical system of the Stoics. Stoic ethics is notorious for a number of apparently extreme assertions, such as “Virtue is the only good”, “Virtue is sufficient for happiness”, and “The wise man is happy on the rack”. Yet the system had a wide following, over several centuries, in both the Greek and Roman worlds; and its devotees (including at least one Roman emperor, and a close adviser to another) were certainly not all fanatics. We will attempt to make sense of this ethical outlook, with particular focus on the relations among virtue, wisdom and happiness.

AS.150.642. Seminar in German Idealism.
This course explores the transformation of Kantian idealism by F.W.J. Schelling and G.W.F. Hegel in their early years in Jena. Readings will include Schelling’s System of Transcendental Idealism as well as Hegel’s "Difference" essay and Faith and Knowledge.

AS.150.645. True Claims.
An introduction to the metaphysics and semantics of truthmakers and their application in various areas of philosophical logic

AS.150.650. Animal Points of View.
Are non-human animals conscious? Do they possess a stream of consciousness like our own? This course will explore these questions by asking what it is for an animal to possess a point of view and a temporal point of view in particular.
AS.150.653. Seminar: Philosophy of Physics.
Physicists, natural philosophers and ordinary people have long held that space and time are fundamental entities, the stage as it were for all bodies and their interactions. Although relativity now teaches us that space and time are not fundamental, but aspects of a single entity, spacetime, it is typically thought that the latter is strictly fundamental, especially given its dynamical role in general relativity as the gravitational field. Yet recent attempts to unify general relativity and quantum mechanics reject this view and instead hold that spacetime emerges from something non-spatiotemporal and more fundamental. But what is the nature of this emergence and from what does spacetime emerge? We will examine a variety of proposals and ask (i) what it means for spacetime to emerge from non-spatiotemporal features and (ii) how this compares with philosophical theories of emergence. On one approach in particular, spacetime (gravity) emerges from the entropy of quantum entanglement. Thus, because it appears to come in various forms, we will also be concerned to understand the concept of entropy. But we will consider other approaches as well (e.g., loop quantum gravity and causal set theory) and attendant issues such as the black hole information loss paradox, the holographic principle, and the conjecture that entangled particles are connected by a wormhole.

AS.150.668. Graduate Seminar on Essence.
An exploration of historical and contemporary work on the metaphysics of essence, and related questions about modality, explanation, identity and the Principle of Sufficient Reason. Readings will include work from Aristotle, Spinoza, Kripke and Fine. This course is open to upper level undergraduate students with the permission of the instructor.

AS.150.669. Topics in Practical Philosophy.
An investigation into central topics in practical philosophy.

AS.150.675. Recent Works in Skepticism.
We all take it for granted that perceptual experience yields knowledge of the world around us. But in his Meditations on First Philosophy, Descartes presents new and puzzling thought experiments. He asks whether there is any way to be sure that, when he takes himself to be experiencing things in the world around him, he is not dreaming. From there, he goes on to imagine an Evil Demon with the power to manipulate the total course of his (Descartes’s) experience, so that what he naturally takes to be experience of the world around him is really a kind of perpetual dream: a simulation or virtual reality, as we might say today. Descartes’s problem, which has made its way into popular culture through films like those in the "Matrix" series, remains a source of philosophical puzzlement. While no one believes that skeptical hypotheses like Demon or computer deception are true, it is not easy to say how we can exclude them. Given that the deception is systematic, it seems that any ‘evidence’ we cite could itself be part of the simulation. So how do I (or could I) know (for sure) that I’m not the victim of the Deceiver or the Matrix? We shall examine some of the latest attempts to respond to Descartes’s challenge. Does the “How could I know?” question admit of a theoretical answer? Is the question itself somehow ill-posed? Can we answer it without making significant concessions to skepticism? What can we learn about knowledge (or the concept of knowledge) by coming to understand how skepticism arises and how it goes wrong (if it does)? Readings from contemporary sources.

AS.150.676. Graduate Seminar: Current Topics in Philosophy.
Rather than having a set topic, the point of this seminar is to stay up-to-date with the current philosophy literature by working through 1-2 recently published papers each week. The papers covered will depend on the research interests of the seminar participants (and my own).

AS.150.677. Moral Imagination.
This course explores the relationship between moral principles and how we use imagination to put or fail to put principles to work. We will read widely and eclectically in exploring this relationship.

AS.150.678. Social Construction.
An exploration of the metaphysics of social constructur, examining different theories of social construction and related questions about social ontology, scientific realism and the boundaries of metaphysics.

AS.150.688. Philosophy of Psychology.
An examination of recent philosophical and empirical work on perception and consciousness.

AS.150.810. Independent Study.
AS.150.811. Directed Study.
Please see AS.150.810 for section numbers to use when registering.

AS.150.812. Directed Study.
Please see AS.150.810 for section number to use when registering.

AS.150.813. Seminar in Modern Philosophy.
German-style colloquium for graduate students working in the history of modern philosophy. We will read newly-published work, invite speakers, and have presentations by advanced graduate students. First- and second-year students may register for a grade. Advanced graduate students in history of modern should audit/present

AS.150.821. Research Seminar in Language and Mind.
A workshop for current departmental research in language and mind. Permission required.

AS.150.822. READINGS AND SKILLS IN CONTEMPORARY PHILOSOPHY
PART I.
This course provides skills training for a successful career in philosophy, through engagement with contemporary work across a wide range of areas of philosophy. As a class, we will choose accessible articles of general interest recently published in top journals. Each student will be responsible for presenting one of these articles to the class and leading discussion, with guidance from the instructors. All students will be required to carefully and closely read each paper for each class, and come prepared to discuss it in depth. The aim of this part of the course is to learn how to read and analyze articles, present work, and engage in constructive philosophical discussion. After presenting the paper, each presenter will be required to write a short reply. As a class, we will then engage in a mock review process, crafting anonymous referee reports, revising replies in the light of these, and writing letters to the editor explaining the revisions. The aim of this part of the course is to gain knowledge and skills relevant to writing philosophy and successful publication. The course is open to 1st and 2nd year Philosophy PhD students only. It will meet every other week in both the fall and the spring semesters; each semester is worth 2 credits and students are required to enroll in both. Grading will be based predominantly on participation and effort.
AS.150.823. Readings and Skills in Contemporary Philosophy II.
This course provides skills training for a successful career in philosophy, through engagement with cutting-edge contemporary work across a wide-range of areas of philosophy. As a class, we will choose accessible articles of general interest recently published in top journals. Each student will be responsible for presenting one of these articles to the class and leading discussion, with guidance from the instructors. All students will be required to carefully and closely read each paper for each class, and come prepared to discuss it in depth. The aim of this part of the course is to learn how to read and analyze articles, present work, and engage in constructive philosophical discussion. After presenting the paper, each presenter will be required to write a short reply to it, in the style of the relevant journal. As a class, we will then engage in a mock review process, drafting anonymous referee reports, revising replies in the light of these, and discussing these as editors. The aim of this part of the course is to gain knowledge and skills relevant to writing philosophy and successful publication. The course is open to 1st and 2nd year graduate students. It will meet every other week in both the fall and the spring semesters; each semester is worth 2 credits and students are required to enroll in both. Grading will be based predominantly on participation and effort. Upper-year graduate students may audit the course by permission of the instructors, conditional on their commitment to attend and engage as full members of the class; if student numbers are high, priority with respect to presentations will be given to 1st and 2nd year students.
Area: Writing Intensive
AS.150.822
AS.150.824. Research Seminar.
For 3rd and 4th year Philosophy graduate students working on their Qualifying Papers and Dissertation Proposals. Meets every other week.
AS.150.825. Research Seminar.
In this course students will present drafts of Qualifying Papers and first dissertation chapters, receiving feedback from students, the instructor and other relevant faculty.
AS.150.850. Summer Research.
Students research and develop their dissertation topic.
Cross Listed Courses
Classics
AS.040.626. Plato and Poetry.
This graduate seminar will explore Plato’s contributions to the “old quarrel” between poetry and philosophy, encompassing such topics as the relationship between poetic inspiration and human reason, the role of literature in pedagogy, and the metaphysical implications of poetic fiction. We will focus on several Greek texts from the Platonic corpus related to these themes, as well as some later sources that engage with Platonic ideas.
Comparative Thought and Literature
AS.300.399. Cinema and Philosophy. 3 Credits.
What do films and philosophy have in common? Do films express, with their own means, philosophical problems that are relevant to our experience of ourselves and the world we live in? This term we will study such issues with a particular focus on questions of justice, truth, revenge, forgiveness, hope, hate, and fear.
AS.300.402. What is a Person? Humans, Corporations, Robots, Trees. 3 Credits.
Knowing who or what counts as a person seems straightforward, until we consider the many kinds of creatures, objects, and artificial beings that have been granted—or demanded or denied—that status. This course explores recent debates on being a person in culture, law, and philosophy. Questions examined will include: Should trees have standing? Can corporations have religious beliefs? Could a robot sign a contract? Materials examined will be wide-ranging, including essays, philosophy, novels, science fiction, television, film. No special background is required.
AS.300.618. What is a Person? Humans, Corporations, Robots, Trees.
Knowing who or what counts as a person seems straightforward, until we consider the many kinds of creatures, objects, and artificial beings that have been granted—or demanded or denied—that status. This course explores recent debates on being a person in culture, law, and philosophy. Questions examined will include: Should trees have standing? Can corporations have religious beliefs? Could a robot sign a contract? Materials examined will be wide-ranging, including essays, philosophy, novels, science fiction, television, film. No special background is required.
Area: Writing Intensive
East Asian Studies
AS.310.335. Theorizing Race and Mixed-Race in Asia and its Diasporas. 3 Credits.
This class will explore the construction of race and its applications in Asia and its diasporas. Using the notion of “mixed-race” as an analytic, we will examine how the colonial origins of race and the ensuing Cold War have influenced concepts of national identity and belonging. Employing an inter-sectional approach towards race, gender, and sexuality, the course will draw on a variety of media including memoirs, archives, and videos, to contemplate the locus of race and mixed-race and their importance within the larger nexus of identity formation in Asia and its diasporas.
Area: Writing Intensive
First Year Seminars
AS.001.121. FYS: Socrates and his Intellectual Context. 2 Credits.
This First-Year Seminar will focus on the figure of Socrates. Socrates wrote nothing, so we depend on others for our knowledge of him. We will examine the ways he is portrayed by several different authors, including Plato. We will also examine some other ideas around in his time - some of which were pretty radical - and consider how he may have reacted to them. Finally, we will examine his influence on later thought.
AS.001.142. FYS: The Physics of Democracy. 3 Credits.
This First-Year Seminar considers what we can learn about democratic societies by thinking of them as complex physical systems. We will discuss voting and social choice theories and their relationship to renormalization and emergence; organization and segregation in complex systems: power laws, inequality, and polarization; and the dynamics of information and opinions: networks, bubbles, filters, and phase transitions.
AS.001.188. FYS: Skepticism - Ancient, Modern, Contemporary. 3 Credits.
Can we gain knowledge of reality, or is everything a matter of opinion? Does it matter? Why do we want (or need) knowledge anyway? Questions like this have been the stock in trade of philosophical skepticism throughout the entire history of our Western philosophical tradition. This First-Year Seminar will involve close readings of some classic works on the topic of skepticism with a view to understanding some of the main arguments for (and against) skepticism: how they work and how they may have changed over time. Readings include selections from Sextus Empiricus, Descartes, Hume and Wittgenstein.
History
AS.100.295. American Intellectual History since the Civil War. 3 Credits.
Readings in American social thought since 1865, ranging across developments in philosophy, literature, law, economics, and political theory.
Area: Writing Intensive

Islamic Studies
AS.194.401. Themes in Medieval Islamic Thought. 3 Credits.
This seminar examines medieval Muslim thinkers who addressed themes at the intersection of theology, philosophy, science, and ethics: the definition of the nature of God's attributes, His uniqueness, transcendence and omnipotence; human freewill and the limits of human knowledge; the nature of the world; and the relationship among reason, religion, and science. The course will look at how these and other crucial themes were addressed by major medieval philosophers and philosophers schools not only in Islam, but also in Judaism and Christianity, and highlight similarities and differences among the three major monotheistic faiths.

Modern Languages and Literatures
AS.211.265. Panorama of German Thought. 3 Credits.
This course introduces students to major figures and trends in German literature and thought from the sixteenth to the twentieth century. We will pay particular attention to the evolution of German political thought from the Protestant Reformation to the foundation of the German Federal Republic after WWII. How did the Protestant Reformation affect the understanding of the state, rights, civic institutions, and temporal authority in Germany? How did German Enlightenment thinkers conceive of ethics and politics or morality and rights? How do German writers define the nation, community, and the people or das Volk? What is the link between romanticism and nationalism? To what degree is political economy, as developed by Marx, a critical response to romanticism? How did German thinkers conceive of power and force in the wake of World Wars I and II? What are the ties that bind as well as divide a community in this tradition? We will consider these and related questions in this course through careful readings of selected works.
Area: Writing Intensive

AS.211.640. The Literature of Existence.
This seminar will explore some key expressions of what could loosely be called existentialist writing from the early twentieth century to the present day, to the end of coming to terms with an emerging "new politics of existence." While there will be some emphasis on Spanish language materials, including writings by José Ortega Y Gasset, Miguel de Unamuno, María Zambrano, and Jorge Luis Borges, we will also be reading important works by Martin Heidegger, Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, and Martin Hägglund.
Area: Writing Intensive

Criticism in the 21st century has tended to relegate psychoanalysis to a dustbin of fads that proliferated at the end of the prior century but that today are of interest only to balkanized cliques of devotees. Bucking this trend, this seminar will examine the intellectual history and abiding influence of psychoanalysis's key critical concept: the unconscious. Basing our discussions on in-depth readings from key thinkers in the analytic tradition such as Freud, Lacan, and Klein, as well as the post-analytic philosophical tradition, including Zizek, Butler, Laclau and Mouffe, Deleuze and Guattari, and Jameson, we will work to distill an understanding of the unconscious as essential to the practice of criticism tout court, and as inhering even in those discourses that have sought most stridently to distance themselves from it. Seminar discussions will take place in English; readings will be available in the original as well as in translation.
Area: Writing Intensive

AS.213.360. Animals and Animality in Literature and Philosophy. 3 Credits.
(300-level, taught in English) critically engages the presentation and imagination of animals and other non-human life in modern literature, philosophy, and thought. We will examine the figure of the animal and the means of conceptual differentiation between the animal and the human, considering animals' relation to or perceived exclusion from language, pain, embodiment, sexuality, and the visual gaze. The course is ideal for students interested in fascinating themes in literature and how they reflect philosophical concerns. No prior courses in philosophy are required. Students will read philosophical texts alongside literary works in learning the conceptual history of animals and of humanity as a distinct species. Expect fascinating readings and engaging, lively discussions. Readings may include works by Marx, Nietzsche, Freud, Heidegger Derrida, Agamben, Poe, Kleist, Hofmannsthäl, Rilke, Kafka, Mann, Pirandello, and Coetzee.
Area: Writing Intensive

AS.213.374. Existentialism in Literature and Philosophy. 3 Credits.
What does it mean to exist, and to be able to reflect on this fact? What is it mean to be a self? This course explores the themes of existentialism in literature and philosophy, including the meaning of existence, the nature of the self, authenticity and inauthenticity, the inescapability of death, the experience of time, anxiety, absurdity, freedom and responsibility to others. It will be examined why these philosophical ideas often seem to demand literary expression or bear a close relation to literary works.
Readings may include writings by Kierkegaard, Nietzsche, Dostoevsky, Heidegger, Rilke, Kafka, Simmel, Jaspers, Buber, Sartre, de Beauvoir, Camus, and Daoud.
Area: Writing Intensive

AS.213.423. Reflections on Modernity. 3 Credits.
Taught in English. Reflections on Modernity takes up the problems conflicts, and possibilities of modernity in aesthetic, literary, and philosophical texts. Questions about the modern self, our relationship to nature, to urban experience, to history and language, and the role of the artist and writer in reflecting on modern life. Texts include works by such authors as Kant, Nietzsche, Baudelaire, Weber, Rilke, Hoffmannsthäl, Simmel, Heidegger, Habermas, Foucault.
AS.213.437. Phenomenology and Literature. 3 Credits.
Phenomenology and Literature engages the most fertile interchanges between literature and philosophy in the 20th century, focusing on the roots of phenomenology in German philosophy and its connections with and expansion to literary writing. Themes include: the nature of literary experience, including the experience of reading and writing, literary and phenomenological descriptions of reality, the literary construction of the self, and the understanding of literary imagination from a phenomenological perspective. We will read philosophers and literary theorists such as Nietzsche, Husserl, Heidegger, Sartre, Camus, Merleau-Ponty, Blanchot, Beauvoir, Hamburger, Ingarden and Iser in connection with the works of many modernist writers, including Rainer Maria Rilke, Franz Kafka, Hugo von Hofmansthals, Thomas Mann, Thomas Bernhard, Virginia Woolf, Marcel Proust, and Wallace Stevens.
Area: Writing Intensive

This course will trace the tensions, antagonisms, and collaborations between poetry and philosophy as distinctive but fundamental expressions of human thought and experience. We will engage poetry as a form of artistic expression that complements, completes, or challenges other forms of knowledge, and consider the range of philosophy’s responses to poetry and poetics. Readings will include works by philosophical poets and poetic philosophers including Hölderlin, Schlegel, Rilke, Bachmann, Celan, Stevens, Heidegger, Gadamer, Adorno, Benjamin, Merleau-Ponty, Valéry, Wittgenstein, and Agamben.

AS.213.626. Husserl’s Ideas: An Introduction to Phenomenology.
The first volume of Husserl’s Ideas I (1913) provides an overarching picture of the phenomenological method that came to define much twentieth-century German and French thought. This course will consider the foundational concepts introduced in this volume (eidetic analysis, intentionality, bracketing, correlationism, time consciousness, the natural attitude and the phenomenological reduction) as well as responses to them by Merleau-Ponty, Derrida, Heidegger and others. We will also consider Husserl’s later efforts to incorporate history, other minds, and even that which is other-than-mind into his idealist system.

AS.213.643. Franz Kafka in Philosophical and Literary Perspective.
This course is devoted to close study of the writings of Franz Kafka from both philosophical and literary perspectives. Writings will include Kafka’s short prose works and novels along with philosophical and literary critical interpretations thereof. Readings may include commentaries by Walter Benjamin, Theodor Adorno, Hannah Arendt, Albert Camus, Giles Deleuze, and Giorgio Agamben. Primary texts for students from the German section will be in original; any other students may read Kafka in translation.

AS.213.687. Imagination in Philosophy and Literary Theory.
Imagination in Philosophy and Literary Theory is devoted to studying theories of imagination in the history of philosophy and literary theory, from the ancient Greeks to the present day. We will study philosophical conceptions of the role of imagination in memory, cognition, perception, and creativity, and assess traditional philosophical oppositions between imagination and reason, the imaginary and the real. Readings may include selections from Aristotle, Kant, Coleridge, Nietzsche, Husserl, Heidegger, Merleau-Ponty, Sartre, Dufrenne, Stevens, Iser, Ricoeur, Ryle, Wittgenstein, and Nussbaum.

AS.214.479. Dante Visits the Afterlife. 3 Credits.
One of the greatest works of literature of all times, the Divine Comedy leads us down into the torture-pits of Hell, up the steep mountain terrain of Purgatory, through the “virtual” space of Paradise, and then back to where we began: our own earthly lives. We accompany Dante on his journey, building along the way knowledge of medieval Italian history, literature, philosophy, politics, and religion. The course also focuses on the arts of reading deeply, asking questions of a text, and interpreting literary and scholarly works through discussion and critical writing.
Conducted in English.
Area: Writing Intensive

In this seminar we will examine the ways in which Jorge Luis Borges’s narratives intersect with lines of inquiry pursued by Martin Heidegger and Jacques Derrida around perception, knowledge, language, time, and space.
Area: Writing Intensive

Study of Women, Gender, & Sexuality
AS.363.302. Feminist and Queer Theory: Women in Western Thought an Introduction. 3 Credits.
Women in Western Thought is an introduction to (the history of) Western thought from the margins of the canon. The class introduces you to some key philosophical question, focusing on some highlights of women's thought in Western thought, most of which are commonly and unjustly neglected. The seminar will be organized around a number of paradigmatic cases, such as the mind/body question in Early Modern Europe, the declaration of the rights of (wo)men during the French revolution, the impact of slavery on philosophical thought, the MeToo debate and others. By doing so, the course will cover a range of issues, such as the nature of God, contract theory, slavery, standpoint epistemology, and queer feminist politics. Students will engage with questions about what a canon is, and who has a say in that. In this sense, Women in Western Thought introduces you to some crucial philosophical and political problems and makes you acquainted with some women in the field. The long term objective of a class on women in Western thought must be to empower, to inspire independence, and to resist the sanctioned ignorance often times masked as universal knowledge and universal history. People of all genders tend to suffer from misinformation regarding the role of women and the gender of thought more generally. By introducing you to women who took it upon themselves to resist the obstacles of their time, I am hoping to provide role models for your individual intellectual and political development. By introducing you to the historical conditions of the exclusion and oppression of women (including trans and queer women as well as black women and women of color), I hope to enable you to generate the sensitivities that are required to navigate the particular social relations of the diverse world you currently inhabit. By introducing philosophical topics in this way, I hope to enable you to have a positive, diversifying influence on you future endeavours.
Area: Writing Intensive

AS.363.306. Feminist and Queer Theory: Race, Class, Gender, Sexuality-Intersectional Feminist Theory. 3 Credits.
In this course, we will get to know intersectional feminist philosophy through the lens of a Black feminist epistemology. What does this mean? That means that we will focus on how the contributions of Black feminist authors can bring out the specific political and philosophical nature of an intersectional theoretical framework.
Theatre Arts & Studies
AS.225.328. The Existential Drama: Philosophy and Theatre of the Absurd. 3 Credits.
Existentialism, a powerful movement in modern drama and theatre, has had a profound influence on contemporary political thought, ethics, and psychology, and has transformed our very notion of how to stage a play. Selected readings and lectures on the philosophy of Kierkegaard, Nietzsche, Camus and Sartre – and discussion of works for the stage by Sartre, Ionesco, Genet, Beckett, Albee, Pinter, Athol Fugard (with Nkani & Nshone), Heiner Müller and the late plays of Caryl Churchill. Opportunities for projects on Dürenmatt, Frisch, Havel, Witkiewicz, and Mrozek.
Area: Writing Intensive

For current faculty and contact information go to http://philosophy.jhu.edu/people/