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<td>PHIL 77500 [32402]</td>
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Cross Listed Courses:

See Also:

Rohit Parikh "Game Theory & Social Choice" (Computer Science)
Students may also take courses at other schools in the Interuniversity Doctoral Consortium. Choose a school from the list below to see the course schedule for the current semester (where available).

- Columbia University
- Fordham University
- The New School
- New York University
- Princeton University
- Rutgers University
- SUNY Stony Brook

The Graduate Center's Current Student Handbook has information about and instructions for registering for classes at other consortium schools.

FALL 2016 COURSE DESCRIPTIONS

**Phil 77800 [32399]**
**Philosophy of Motion Pictures**
**Prof. Carroll**
4 credits
Tues. 11:45-1:45
Room

This course will explore the fundamental question in the philosophy of motion pictures including: what is the moving image, medium specificity, the nature of the cinematic image, cinematic sequencing, nonfiction cinema, movie genres, cinema and affect, cinema and morality, cinema and knowledge cinema as philosophy and related topics. Grading is based on class participation, a class presentation, and a research paper. There are no prerequisites.

[Counts towards course satisfaction of Group C]

[back to course schedule]

**Phil 76800 [32403]**
**Linguistic Pragmatism**
**Profs. Devitt & Neale**
4 credits
Weds. 9:30-11:30
Room
An exciting development in recent philosophy of language has been the debate surrounding “linguistic pragmatism” and “linguistic contextualism”. Paul Grice is the founding father of this movement. Its seminal work is Dan Sperber and Deirdre Wilson’s Relevance. Contributions to the debate to be examine in the seminar include those by Kent Bach, Robyn Carston, François Récanati, John Searle, and others. We aim, first, to look critically at competing methodologies at work in the debate, and second, to tackle substantive issues about the semantic properties of a range of linguistic expressions and constructions.

The folk distinguish what a person says in uttering something from what the person means, from the intended message. Almost everyone thinks the folk are onto something with this distinction. Grice’s distinction between what is said and what is implicated is based on it, as is Sperber and Wilson’s distinction between explicature and implicature. And there are other similar distinctions. These distinctions raise many questions. What is the principled basis for putting something on one side rather than the other? Is it appropriate to rely on intuitions in making judgments of this sort? If not, what? Is a distinction of this sort to be found in nonlinguistic communication? How much truth is there in claims that what is said constituted by things other than linguistic convention—for example, context, common ground, conversational maxims, nonlinguistic norms, and the contents of beliefs and intentions relevant to resolving potential lexical, structural, referential, and anaphoric ambiguities and potential cases of underspecification? What substance is there in the claim made by some pragmatists that “truth-conditional semantics” should be replaced by “truth-conditional pragmatics”? What hangs on this difference between “pragmatics” and “semantics”? Most important of all: Why is any distinction in question theoretically interesting? What role does it play in theoretical explanations of linguistic phenomena? The course will address these difficult questions.

This is not an introduction to the philosophy of language. Anyone wishing to enroll who is not a philosophy graduate student or who is new to the philosophy of language should consult with us beforehand.

[Counts towards course satisfaction of Group A]
It is hard to imagine any kind of moral life without some basic practices of blaming and forgiving—these are essential to how we respond to wrongdoing and how we recover from it. We hold people responsible for wrongdoing in the mode of blame; and we give each other, and our relationships, a future through forgiveness that resolves wrongdoing, consigning it to past. But what exactly are these practices? And what particular forms should they take in order to serve our moral purposes well? How much room is there to exercise responsibility, indeed autonomy, in relation to the particular formations of blame and forgiveness we go in for?

The literature on both blame and forgiveness has grown rapidly in the past few years—a growth that is perhaps part of a more generally increasing philosophical interest in moral psychology. We'll be reading and discussing a diversity of papers and chapters so that you'll gain a critical understanding of the range of positions and approaches. I would also like to share with you some of my own developing ideas on these topics, which will broaden our discussion to certain aspects of philosophical method (in particular State of Nature or genealogical accounts).

[Counts towards course satisfaction of Group C]
This seminar will address the hard theoretical questions that arise from the pervasive distinction between citizens and aliens, especially with regard to the exclusion of immigrants from liberal democratic states and the subsequent treatment of the undocumented within them. We will begin by investigating the notions of external borders and internal boundaries between groups from the standpoint of social ontology. We will then take up the much-debated normative questions concerning the rights of states to exclude and the rights of people to migrate, whether as political, religious, or climate refugees, or due to poverty, unemployment, or other immiserating conditions. Here, core concepts of political theory and the alternative justifications for them require investigation: self-determination (as collective or national), legitimacy, citizenship, rights to freedom of movement, and economic and social human rights. The implications of justice—both domestic and cosmopolitan—will be considered, along with remedial responsibilities of powerful states arising from historical injustice and from the structural inequalities within the contemporary political economy. Throughout, our discussion will bring feminist theory to bear in regard to the differential impacts of migration and immigration restriction on women and children.

[Counts towards course satisfaction of Group C]
Broadly speaking, this course will cover theories of cognitive architecture. It will proceed from perception to the perception cognition border, through cognition. Issues discussed will include modularity, evolutionary psychology, fragmentation of cognition, Bayesian models of the mind, models of the structure of thought, and the nature of belief. Guest speakers include Susan Carey, Andy Egan, Chaz Firestone, Shaun Nichols, Eric Schwitzgebel, and Jesse Prinz, among others. Readings will come from philosophy, psychology, and neuroscience.

In the Age of the Anthropocene, philosophy no longer needs to argue for the moral value of the preservation and non-exploitation of nature. It must now attempt to formulate political ideas that can point toward an equitable, sustainable, and resilient maintenance of the conditions for human life. That is the premise of this course. In it, we hope to explore the emerging literature of environmental political theory, but from a wider perspective that is not premised on the human-environment dichotomy, but assumes that all forms of human society depend upon, and therefore require the justification of, particular systems of political ecology. We will explore this idea in its various facets—historical, institutional, local, and global. First, recent literature re-reading the history of political philosophy (Plato...
The course is a case study in the interaction between metaphysics and logic. There is no single thing which is Buddhist metaphysics. As Buddhist thinking evolved in India and China, many different metaphysical views emerged. A principle that was central to this evolution was a logical principle called the catuskoti (four corners). According to this, given any view, there are four possibilities—that it is true (and true only); false (and false only); both true and false; neither true nor false. In the process of this evolution, the catuskoti itself evolved to, amongst other things, take on other possibilities, such as ineffability. In this course we will examine the various metaphysics, the various versions of the catuskoti, and the interaction between them. Connections will be made with a number of issues in contemporary Western metaphysics and logic. The aim of the course is not to argue for any particular one of these views; but aspects of their viability will certainly be discussed.

[Counts towards course satisfaction of Group A or D-ancient]
The course will combine a focus on the dominant theories of consciousness in the current literature in philosophy with a concurrent focus on a number of especially revealing neuroscientific and related experimental findings. A major goal will be to evaluate theories of consciousness by appeal to empirical findings. We will also keep in mind possible directions for fruitful research suggested by the interaction of current findings and theoretical explanations.

The discussion of theoretical approaches will rely on the contrast between what have come to be called higher-order theories and first-order theories. According to higher-order theories, the consciousness of a mental state, such as a perception, thought, or feeling, consists in one’s being aware of that state. First-order theories, by contrast, deny that any awareness of a state figures in that state's being conscious. We will consider the variety of theories in each group, and their advantages and disadvantages.

Much of the evaluation of such theories will engage with a detailed consideration of empirical work on psychological phenomena such as unconscious priming, binocular rivalry, blindsight, neglect and extinction, anosognosia, Balint's syndrome, split brain, and other conditions and dissociations that shed light on consciousness or its absence. We will want to understand in some detail the nature of these conditions in psychological terms, their neural underpinnings, and their significance for the understanding and explanation of consciousness.

There are no prerequisites, since this is a course offered jointly in psychology and philosophy.

[Counts towards course satisfaction of Group B]
Justice is a major concern in theoretical ethics and political philosophy and a huge literature is devoted to trying to explain just what it entails. In this course our aim will be to examine a broad spectrum of issues in medicine, medical research, and public health that raise questions about justice. In light of these critical examples, we shall review and critique an array of philosophical views on justice. Throughout the seminar we shall be engaged in two activities: (1) using clinical dilemmas and health policies as touchstones for developing a clear understanding of justice, and (2) developing an understanding of how theories of justice apply in different public health and medical contexts. By going from practice to theory and from theory back again to practice we shall advance our understanding of the theoretical literature as well as the requirements of justice in public health, medicine and other areas of the social world.

This course will begin with an examination of the allocation of medical resources that raise questions about justice. It will then move on to examine contemporary work on justice and review of some theoretical work by authors who focus their attention on justice in medicine (Norman Daniels & Paul Menzel). As the seminar progresses, we shall develop an understanding of how the U.S. happens to have developed the mechanisms that we now have for the delivery of health care. We shall examine how medical resources are actually distributed here, elsewhere, and globally, and in various contexts. We shall consider ways in which those allocations do and do not express justice. We shall also explore some of the problems that become apparent when you attend to the special needs of social groups (e.g., the poor, children, women, the elderly, African-Americans) and examine dilemmas and conflicts that are raised by issues such as the treatment of premature and compromised neonates.

[Counts towards course satisfaction of Group C]

[back to course schedule]
Phil 77500 [32402]

Adam Smith-Rousseau-Kant: Moral and Political Philosophy

Prof. Wilson
4 credits
Tues. 6:30-8:30
Room

This course will focus on the moral and political philosophy of these three 18th century philosophers and their contemporaries. Topics to be addressed include the roles of convention and sentiment in moral philosophy and the Kantian reaction against this development, philosophical attitudes to war and conquest, 'stadial' theories of history, theories of progress, and the role of women. Readings will include portions of Adam Smith's Theory of Moral Sentiments and Wealth of Nations; Rousseau's Discourse on the Origins of Inequality; and portions of Kant's Anthropology and his political essays, along with selections from Buffon, Diderot, Condorcet, and Fourier.

[Counts towards course satisfaction of Group C or D-modern]

[back to course schedule]