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This course comprises close readings of classics in the history of the philosophy of art in the Western tradition, beginning with Plato and extending to the early twentieth century. Some figures to be explored include Plato, Aristotle, Hume, Kant, Hegel, Schopenhauer, Nietzsche, Tolstoy, and others. There are no prerequisites for the course. The course requirement is a final paper.

[Counts towards course satisfaction of Group C or D (period of philosophy depending on the topic of the paper)]

[back to course schedule]
In this class, we will explore the often-remarked on connections and resonances between the works of Schopenhauer, Nietzsche, and Freud—all of whom have been, at one point or the other, anointed founders of depth psychology for their explorations of the unconscious. We will do this by reading both original works and some selections drawn from the fast-growing literature—philosophical and psychological—that explores these connections.

[Counts towards course satisfaction of Groups B and D]

Phil 77000
Naturalized Metaphysics
Prof. Devitt
4 credits
Tues. 6:30-8:30
Room 7395

What metaphysical questions should we take seriously? How should we go about answering them? The course will be a naturalistic critique of the approaches of Modern Philosophy, of Logical Positivism and, to some extent, of contemporary "Analytic Metaphysics".

An issue that will receive a lot of attention is realism about the external world. Is there a world of stones, trees and cats existing objectively and independently of the mental? Realists think so, Idealists think not. Some Realists have thought that the external world can be inferred from our "ideas." Some Idealists have thought that familiar objects are mere bundles of ideas; others, that they are mere "appearances" of "things in themselves" that are forever beyond our ken.

Examining the realism issue raises many others. What is it for a person or theory to be committed to the existence of something? Are there properties ("universals") or property instances ("tropes") as well as "particulars." Is there a something-we-know-not-what (a "substratum") in which the properties of an object "inhere?" Are "secondary qualities" in the object or in the mind?

Traditional answers to these questions have largely exemplified the approach of a priori "First Philosophy". The course will argue that this is the wrong approach. Reflecting the influence of Quine, it will be argued that we should reject a priori knowledge and be entirely empirical: our epistemology and metaphysics should be naturalized. A consequence is to reverse the order of explanation. Where the apriorist approach of Modern Philosophy puts epistemology before metaphysics, naturalism puts metaphysics before epistemology. (Also, where the apriorist approach of the twentieth century "linguistic turn" puts semantics before metaphysics, naturalism puts metaphysics before semantics. But this will not be discussed in detail).

Although the apriorist approach was dominant in the tradition, we shall also see signs there of the naturalistic approach. Indeed, before Quine, there seems to have been little attention to the distinction between these approaches. Recent years have seen the rise of "Analytic Metaphysics". This approach to metaphysics has been defended by Jonathan Schaffer in the context of a vigorous attack on Quine’s approach. Analytic metaphysics has been trenchantly criticized by James Ladyman and John Ross from a naturalistic perspective. The course will consider these views.

The course will discuss parts of the historical texts and various contemporary readings, particularly several from Quine.

The course is suitable for graduate students in philosophy. If you are not one, please see me before enrolling.
Requirements

1. A brief weekly email raising questions about, making criticisms of, or developing points concerning, matters discussed in the class and reading for that week. 50% of grade.

2. A class presentation based on a draft for a paper (topic chosen in consultation with me). The draft to be submitted before Tuesday of the week of presentation. 20% of grade.

3. A 2,500 word paper probably arising from the draft in (ii). 30% of grade.

- Descartes, Meditations on First Philosophy, preferably Anscombe and Geach edn
- Locke, An Essay Concerning Human Understanding
- Berkeley, The Principles of Human Knowledge, Three Dialogues Between Hylas and Philonous
- Russell, The Problems of Philosophy
- Quine From a Logical Point of View (Harvard), The Ways of Paradox and Other Essays (Random House)
- Devitt, Realism and Truth, 2nd edn (Princeton) [0-691-01187-7]
- Ladyman and Ross, Everything Must Go. (Oxford) [978–0–19–927619–6]
- Haug (ed.), The Armchair or the Laboratory (Routledge) [978-0-415-53132-0]

[Counts towards course satisfaction of Groups A and B]

Phil 77700
Bernard Williams’ Ethical Philosophy
Prof. Fricker
4 credits
Tues. 2:00-4:00
Room 7395

Bernard Williams was one of the most influential voices in the moral philosophy of the past half-decade—a voice at once central and dissident. A staunch critic of the ‘morality system’ that he diagnosed in Kantianism, and a skeptic about the whole enterprise of ethical theory, he argued in favor of ways of doing ethics that would be a proper part of philosophy considered as a ‘humanistic discipline’.

We will focus on a number of interconnected themes in Williams’ thought, exploring both his critical project and also the positive, constructive philosophy that particularly characterized his later work. We will explore key themes in his meta-ethics (anti-objectivism, relativism, cognitivism, internal reasons), his moral psychology (shame, regret, agent-regret), his philosophical method (anti-theory, State of Nature genealogy), and most generally of all his conception of philosophy’s relation to history.

Classes will be mainly exercises in collective discussion prompted by short student presentations on set papers.

Some key indicative readings by Williams:

Phil 76500  
Philosophy of Biology  
Prof. Garson  
4 credits  
Mon. 11:45-1:45  
Room 6494  
This is a survey course in the philosophy of biology. Over the last 40 years, philosophy of biology went from being a niche specialization of philosophy of science to a burgeoning field in its own right, and its impact is increasingly felt in areas like philosophy of mind and psychology, philosophy of medicine and bioethics, political philosophy, and philosophy of race. In this seminar we'll focus specifically on whether, and how, philosophical reflection on biology helps us make progress on traditional problems of human nature and social organization.

Here are the core questions we'll address: What is natural selection? Are most of our traits "designed" by natural selection for their current role? Is group selection real, and how does it relate to psychological altruism? Is evolutionary psychology a genuine science or a pseudoscience? Who won the nature-nurture debate? What does "innateness" mean, and is anything innate? What are species, and what are individuals? Does biology provide any basis for racial classification? Do cultures "evolve?" What are diseases? Are mental disorders just biological dysfunctions? And is there any such thing as human nature?

Cross-listed with Anthropology & Biology.

Phil 80000  
Philosophy of Psychopathology  
Prof. Greenwood  
4 credits  
Weds. 9:30-11:30  
Room 6494  
In this course we will conduct a critical conceptual (but empirically informed) exploration of the history, theory, and philosophy (or metaphysics if you like) of psychological disorders. We will consider the general question of what constitutes a psychological disorder (reviewing phenomenological, neurological, social constructionist, latent variable, network, dysfunction and distress accounts) and examine contemporary theoretical accounts of individual psychological disorders such as depression, schizophrenia, paraphilia, addiction, dissociative disorder, autism, psychopathy, and personality disorder (if time permits, we will also consider PTSD and bodily identity disorder), and their implications for agent autonomy, moral and legal responsibility, personal identity and social psychology. We will also explore evolutionary psychological explanations of psychological disorders, the possibility of genuine cultural and historical variance in psychological disorders, and the nature of placebo effects and their role in the evaluation of forms of psychological therapy.
All students will give a class presentation and lead a class discussion, and submit a final paper on the general concept of a psychological disorder or on a particular psychological disorder (although I am open to alternative paper topics). Places in this class will be limited to facilitate optimal student engagement, so please register early if you want to wrap you mind around psychological disorders in the spring. (For those disappointed or with class/teaching conflicts, I plan to repeat the course in the near future).

[Counts towards course satisfaction of Groups A and B]

[Phil 80000
Identity of Material Objects over Time
Prof. Kripke
4 credits
Weds. 2:00-4:00
Room 7314
We will begin with a discussion of the demand for a ‘criterion of identity’ for any object we can legitimately talk about. This is supposed to be a generally established result of philosophical logic, beginning with Frege and continued by others, notably Quine. I will express doubts that there is any such general demand, though it may be true in certain special cases. Frege’s own idea of a criterion of identity, far from being a demand that must be met by any objects one can talk about, actually implies that there must be some objects that have no criterion of identity (in his sense). There are other formulations. One by Donald Davidson will be mentioned and shown to be inadequate. Other philosophers—for example, Quine—make the demand without saying exactly what it is. Most of the class will be about the issue of the identity of material objects over time. (I will not discuss ‘personal identity’, which in some discussions has become ‘the tail that wags the dog’.) For material objects this issue comes to whether temporary three-dimensional snapshots (holograms) of the world at each time are sufficient for the determination of all questions of the persistence of material objects. The implications of the discussion for four-dimensional space-time, and its relation to Einstein’s original formulation of special relativity, will be one outgrowth of the discussion. I will defend a three-dimensional perspective and argue that a four-dimensional idea of persistence with time as another object cannot capture all the relevant ideas.

[Counts towards course satisfaction of Group _]

[Phil 76100
The Philosophy of W.E.B. Du Bois
Prof. Mills
4 credits
Mon. 4:15- 6:15
Room 7395
Few American intellectuals of any race have surpassed the achievements of W.E.B Du Bois, who over a long (1868-1963) and remarkably productive activist and scholarly life made invaluable contributions across a wide variety of fields. Long recognized as black America’s towering thinker, he has only recently begun to get his due from the mainstream “white” academy, in disciplines ranging from sociology and history to literature and international relations theory (IR). In this course, we will look specifically at his pioneering role in helping to establish Africana Philosophy as a distinctive oppositional philosophical worldview in Western modernity.
Phil 77100  
Compositionality of Language and Thought  
Prof. Neale  
4 credits  
Weds. 11:45-1:45  
Room 6493  
TBA

Phil 77200  
Mind, Brain, and Consciousness  
Prof. Papineau  
4 credits  
Thurs. 11:45-1:45  
Room 7314  
This course will look at a range of issues in the metaphysics of mind, including: the problem of consciousness; arguments for and against physicalism; varieties of physicalism; Russellian monism and panpsychism; mental causation (and the relevance thereto of dispositional essentialism and interventionism); the relationship between consciousness and intentionality.

Phil 77900 / MSCR- CLR0700  
Ethical Issues in Clinical Research  
Profs. Rhodes & Moros  
4 credits  
Tues. 5:30-7:00pm  
Annenberg 10-72 (Mount Sinai, 100th St & Fifth Avenue --enter from the 11th floor)  
Seminar participants will include students from The Graduate Center, CUNY, and students from the Icahn School of Medicine at Mount Sinai: medical school, MS & PhD in Clinical Research, and MPH programs.

This seminar will explore the complex issues raised by human subject research. It will begin with a review of some of the history of human subject research and landmark cases of questionable research practices. In light of that history, we will examine the policies that shape our current understanding of the ethical conduct of research and the mechanisms for research oversight that have been instituted. Then, through reading a broad selection of seminal articles and papers from the recent literature, seminar presentations and discussions, we shall engage in conceptual analysis of controversial and pressing issues. We shall discuss the moral and public policy aspects of research design, placebo-controlled studies, risk-benefit assessment, informed consent, enrolling
"vulnerable" subjects, research without consent, confidentiality, inducements, conflicts of interests, disclosure of research findings, tissue use, vaccine development, and international research. In addition to exploring the moral landscape of this rich and provocative domain, the seminar will provide a perspective from which to clarify and inform understanding of basic moral concepts such as autonomy and justice. It will also serve as a model for approaching other issues in applied ethics.

[Counts towards course satisfaction of Group _]
[back to course schedule]
Some material will be available online. But we'll also rely heavily on the following books, so that it may be useful to get hold of at least some of them, though they'll all also be on library reserve:

- Quine: *From a Logical Point of View, The Ways of Paradox and Other Essays, Ontological Relativity and Other Essays* (all Harvard U. Press), and *Word and Object* (MIT).

[Counts towards course satisfaction of Group ]

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**Phil 76000**  
**Aristotle's De Anima**  
**Prof. Vasilou**  
4 credits  
Mon. 2:00-4:00  
Room 6421

This course will be an intensive study of Aristotle's *De Anima (On the Soul)*. The *De Anima* is one of Aristotle's most famous works and the subject of considerable recent scholarly debate. In the context of the *De Anima*, interpretations of Aristotle's "hylomorphism" (the view that substances and even activities are to be understood in terms of the relationship between form and matter) understand it variously as requiring dualist, functionalist, materialist, or even "spiritualist" interpretations. Accordingly, some commentators see in Aristotle’s account important precursors to contemporary positions in philosophy of mind, while others maintain that his views are hopelessly out of date.

We shall read the entire work, which includes Aristotle’s survey of his predecessors’ positions on the soul in Book 1, focusing on his account of the relationship between soul and body, and his discussions of perception, locomotion, “imagination,” and thinking (both practical and theoretical). In addition to the *De Anima*, we shall read relevant parts of other works of Aristotle’s, including the *Metaphysics, Nicomachean Ethics, Parva Naturalia*, and *Physics*. Secondary literature on the *De Anima*, which is abundant and of high quality, will be of particular importance.

Requirements will include one or two short, take-home essays and a longer term paper. No knowledge of Greek is necessary.

Students who wish to take this seminar but are not philosophy graduate students must seek permission from the instructor.

[Counts towards course satisfaction of Group D-Ancient]

[back to course schedule]