

Version notes

This revised version corrects the following errors from previous versions.

- Some courses had incorrect information about which semester they ran in.
- Some minor tweaks to course names to better match DRPS

Note: in the event of any remaining discrepancy between this document and DRPS http://www.drps.ed.ac.uk/20-21/dpt/cx_sb_phil.htm the DRPS information is authoritative.

Honours Course Selection

Philosophy Academic Year 2020-21

Honours Philosophy:

At honours level, philosophy students take 120 credits each year. Philosophy courses are 20 credits each. Except for a 0-credit *Philosophy Dissertation Preparation Course*, Philosophy does not have any required courses in its degree plan so for the philosophy component of their degree, students have a wide range of choices.

Compared to pre-honours, the courses will be smaller, will cover topics in greater depth, and will be more challenging. Philosophy uses a variety of assessment methods, including: essays, exams, projects, short assignments, participation.

Single honours

In their third year, single honours philosophy students normally take six philosophy honours courses of 20 credits each. All third year students are automatically enrolled in the 0 credit philosophy dissertation preparation course. In their fourth year, single honours students take four philosophy courses of 20 credits each. Single honours philosophy students earn their remaining 40 credits in fourth year by writing an independent or coursework dissertation in philosophy.

Joint honours

Individual degree programmes vary so check with your personal tutor about the details of your degree programme. All third year students are automatically enrolled in the 0 credit philosophy dissertation preparation course. With exceptions: in their third year joint honours students take around half their credits in philosophy. In their fourth year, joint honours philosophy students typically take 40 credits in philosophy and 40 credits in their other subject. They earn their remaining 40 credits in fourth year by writing an independent or coursework dissertation in philosophy or a dissertation in their other subject.

The Honours Years are divided into Year 3 courses and Year 4 courses. Students must select courses appropriate to their year.

Year 3 Courses	Year 4 Courses
More general topics. More contact time. Similar courses offered yearly.	More specialized topics. Smaller class size. Suitable for a philosophy coursework dissertation. More course variability.

Distribution Requirement: Courses at year three are divided into four areas: (1) Knowledge and Reality; (2) Language, Cognition, and Science; (3) Morality and Value; (4) History of Philosophy.

Students pursuing a *single honours* philosophy degree must take *at least one* course in each of the four areas. Students pursuing a *joint honours* degree may take *no more than two* courses in the same area. This requirement applies to all degrees except: *Cognitive Science, Philosophy and Theology*, and the various *DELIC and Philosophy degrees*. **There is no distribution requirement in year four.**

Course Selection: The department has, or will shortly, send you a link to the online course selection portal. This will require you to rank preferred philosophy courses each semester of the forthcoming academic year. We will make our best efforts to ensure that all students enrol in some of their top choices although we cannot guarantee they will be able to take all of their first choices. Courses are **not** allocated on a first-come-first-served basis.

****Your course rankings are due by Sunday July 5th, 11pm (UK time). Preferences received after that date will not be given as high a priority.****

Courses: Below we list the year 3 and year 4 courses for next year.

Year 3 Courses**Semester 1**

Logic 2: Modal Logics
 Ethics
 Late Modern Philosophy
 Early Modern Philosophy
 Metaphysics
 Feminism
 Themes in Epistemology

Semester 2

Applied Ethics
 Philosophy of Religion
 Ancient Philosophy
 Political Philosophy
 Topics in Mind and Cognition
 Aesthetics

Area 1: Knowledge and Reality**Themes in Epistemology** (Semester 1)

Lecturer: Dr Martin Smith

Description: This course introduces students to a number of major ideas and themes in contemporary epistemology. We will examine debates about the nature of knowledge and of justified belief, and cover topics including scepticism, contextualism, pragmatic and moral encroachment, knowledge-first epistemology, and reliabilism - as well as some issues in applied epistemology.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	https://plato.stanford.edu/entries/epistemology/

Metaphysics (Semester 1)

Lecturer: Dr Alasdair Richmond

Description: In keeping with the course remit of offering a detailed introduction to one perennially interesting, central, topic in metaphysics, this year Metaphysics (PHIL10155) will consist of detailed seminars and accompanying tutorials on key philosophical issues in the philosophy of time. Coverage is largely with an analytical slant but including some classic historical issues too. Students should end this course conversant with a range of significant metaphysical (and other) issues surrounding time. No detailed logical, scientific or metaphysical expertise will be assumed, and the course is intended to be accessible to students with a wide range of philosophical interests and aptitudes.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	https://plato.stanford.edu/entries/time/ Philip Turetzky, <i>Time</i> , London, Routledge, 1998, Ch. 1-3; J. M. E. McTaggart, 'The Unreality of Time', <i>Mind</i> , 17, 1908: 457-74, Craig Bourne, 'When Am I?: A Tense Time for Some Tense Theorists?' <i>Australasian Journal of Philosophy</i> , 80, 2002: 359-71.

Philosophy of Religion (Semester 2)

Lecturer: Dr Patrick Todd

Description: This course primarily investigates the concept of God centrally at issue in Western religion: the concept of the greatest possible (or "perfect") being. First: what would such a being be like, were that being to exist? Omnipotent? Omniscient? Wholly Good? But are these attributes internally consistent? And are they consistent with one another? Second: is there any good philosophical argument for the existence of such a being? Here we investigate ontological, cosmological, and moral arguments for the existence of God. Third: does the believer in God need a philosophical argument for that belief, if that belief is to be rationally justified? Fourth: are there good arguments against the existence of God, thus conceived? Here we consider the traditional problem of evil: does the evil that we encounter in this world constitute good reason to think that God does not exist?

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	https://plato.stanford.edu/entries/philosophy-religion/ "Divine Omniscience and Voluntary Action," Nelson Pike. "The Modal Ontological Argument," Robert Kane. "The Cosmological Argument," William Rowe. "Is Belief in God Properly Basic?" Alvin Plantinga. "Eternity," Eleonore Stump. "Horrendous Evils and the Goodness of God," Marilyn Adams

Area 2: Language, Cognition, and Science

Logic 2: Modal Logics (Semester 1)

Lecturer: Dr Wolfgang Schwarz

Description: This course is a sequel to Logic 1, covering modal extensions of classical propositional and first-order logic, as well as some basic themes in metalogic. Modal logic is traditionally characterized as the logic of necessity and possibility, but we will also apply it to the study of knowledge, belief, obligation, permission, time, and other areas. In many of these applications, the relevant phenomena are usefully modelled in terms of "possible worlds" with certain relations among them. We will explore these so-called "Kripke models" in some detail, and investigate connections between different kinds of proof systems and Kripke models. No background knowledge apart from Logic 1 is assumed.

Assessment	Suggested Reading
Assignment 1: 20%; Assignment 2: 30%; Take Home Test: 50%	The lecture notes from last year are at https://www.wolfgang-schwarz.net/logic2/logic2.pdf

Topics in Mind and Cognition (Semester 2)

Lecturer: Dr Mazviita Chirimuuta

Description: The discipline of neuroscience has particular interest for philosophers because of the perennial problem of the relationship between mind and brain. Yet the philosophy of neuroscience only recently emerged as an academic specialisation in its own right. This course examines some of the major debates within philosophy of neuroscience, giving students an overview of current research in this area.

Assessment	Suggested Reading
Mid-term essay 1,500 words: 35%; Final essay 2,000 words: 60%; Participation (5%)	https://plato.stanford.edu/entries/neuroscience/ C. Craver (2007) <i>Explaining the Brain</i> Oxford University Press J. Sullivan (2009) "The multiplicity of experimental protocols: a challenge to reductionist and non-reductionist models of the unity of neuroscience" <i>Synthese</i> 167:511–539

Area 3: Morality and Value

Note: because both courses focus on topics in political philosophy, we may not be able to prioritize students who want to take courses *both* of the Feminism and Political Philosophy courses.

Ethics (Semester 1)

Lecturer: Dr Debbie Roberts

Description: In this course we focus on Normative Ethics. Some describe this branch of ethics as concerned with theories articulating and the justifying the fundamental principles that govern the issues of how we should live and what we morally ought to do. Others think that the questions of how we should live and how we should act are not the kind of questions that theories can answer. And some of these anti-theory philosophers think that this is in part because there are no moral principles. We will examine the theory-anti-theory debate in normative ethics. Topics covered will include consequentialism, Kantianism, contractualism, virtue ethics and particularism. There will be particular focus on Bernard Williams' book *Ethics and the Limits of Philosophy*.

Assessment	Suggested Reading
Midterm essay (1500 words, 30%) Final essay (2000 words, 70%)	I recommend starting with the Stanford Encyclopaedia entries on Bernard Williams and on Moral Particularism: https://plato.stanford.edu/entries/williams-bernard/ & https://plato.stanford.edu/entries/moral-particularism/ . Julia Driver's entry 'Normative Ethics' in the <i>Oxford Handbook of Contemporary Philosophy</i> (available online through the library website) is a helpful overview of the major theoretical approaches in Normative Ethics. I also recommend Elizabeth Anscombe's article 'Modern Moral Philosophy'.

Feminism (Semester 1)

Lecturer: Dr Filipa Melo Lopes

Description: What is feminism about? Feminist philosophy attempts to conceptualize and investigate the very problem that feminist movements address. *What does it mean to say that women are oppressed? What is at the root of gender-based oppression? What other parts of our social world are inextricably linked to gender-based inequality? And what would it mean to achieve feminist liberation?* This course provides an overview of some influential 20th century currents in feminist thinking, from a philosophical perspective. We will explore a range of diverse – and often divergent – traditions, including liberal, existentialist, marxist and post-structuralist feminisms. The course will touch on themes such as sexuality and reproduction; work and family; racism; and heterosexuality and patriarchy.

Assessment	Suggested Reading
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Participation (5%) Mid-Term Essay (1500 words, 40%) Final Essay (2500 words, 55%)	Frye, Marilyn. 1983. <i>The Politics of Reality: Essays in Feminist Theory</i> hooks, bell. 1984. <i>Feminist Theory: From Margin to Center</i> . Beauvoir, Simone de. 2010. <i>The Second Sex</i> . Translated by Constance Borde & Sheila Malovany-Chevallier. Alcoff, Linda Martín. 1988. "Cultural Feminism versus Post-Structuralism". <i>Signs</i> . 30 (3), 405-436.
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Aesthetics (Semester 2)

Lecturer: Dr Andrew Mason

Description: The course will examine theories of beauty, the arts and the aesthetic in contemporary thinkers, while also considering historical treatments of these topics. Topics discussed will include aesthetic experience, beauty, art, the aesthetics of nature, literary interpretation, forgery, morality and emotion.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Introductory works. C. Lyas, <i>Aesthetics</i> . A. Shephard, <i>Aesthetics</i> . G. Graham, <i>Philosophy of the Arts: an Introduction to Aesthetics</i> . Reference work. D. Cooper, ed., <i>A Companion to Aesthetics</i> .

Political Philosophy (Semester 2)

Lecturer: Dr Barry Maguire

Description: Political philosophy examines normative issues that paradigmatically concern large social structures including both organised institutions such as states and a range of informal social practices. Examples of such issues that might be covered in any particular year are: Feminism, Racism, Ideology, Exploitation, Immigration, Voting, Taxation, Property, Democracy, Autonomy, Equality, Community, Liberalism, Libertarianism, Socialism, Distributive justice, Retributive justice, Intergenerational justice, Freedom of expression, War, Civil Disobedience, Revolution.

Assessment	Suggested Reading
Mid-term Essay (30%); Final Essay (65%); Participation (5%)	G.A. Cohen, <i>Why Not Socialism?</i> . John Rawls, <i>A Theory of Justice</i> . W.E.B. Du Bois, <i>Souls of Black Folk</i>

Applied Ethics (Semester 2)

Lecturer: Professor Michael Gill

Description: Applied ethics examines ethical issues that arise within a wide range of contexts (medical, financial/business, social, technological, personal, legal, environmental). Examples of areas that we may consider particular issues from include climate change, data ethics, robot ethics, bioethics and personal relationships. We explore these issues from the perspective of philosophical ethics, analyzing the problems and critically evaluating various possible solutions.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p><i>Disputed Moral Issues: A Reader</i>, edited by Mark Timmons. Fifth edition. Oxford University Press, 2019.</p> <p><i>The Right Thing to Do: Readings in Moral Philosophy</i>, edited by James Rachels and Stuart Rachels. Eight edition. Rowman and Littlefield, 2019.</p>

AREA 4: HISTORY OF PHILOSOPHY**Ancient Philosophy** (Semester 2)

Lecturer: Dr Damian Caluori

Description: In this course, we will discuss the beginnings of ethics in the Western tradition: Socrates, Plato, Aristotle and the Hellenistic Stoics, Epicureans, and Sceptics. We will ask (and try to answer!) questions such as the following: What is Socratic ethics? What role do Platonic Forms play in a good Platonic life? What is human nature according to Aristotle, and what does this mean for ethics? Is a good life a life of Epicurean pleasures, or is it a virtuous life? What role do emotions play in a good life? Ought we to worry about death or is it nothing to us? And finally: is it possible at all to answer any of these questions? The sceptics had their doubts. They even doubted that we can have reasons for preferring one way of life to another. This leads to the question of whether the sceptics can live their scepticism.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p><i>Primary Readings</i> S. M. Cohen, P. Curd, C.D.C. Reeve (eds.), <i>Readings in Ancient Greek Philosophy</i>, 5th edition (2016). A. A. Long & D. Sedley (eds.), <i>The Hellenistic Philosophers</i>. Vol. 1 (1987). <i>Ancient Philosophy</i> J. Annas, <i>Ancient Philosophy. A Very Short Introduction</i> (2000). J. Barnes, <i>A Very Short Introduction to Aristotle</i> (2000). J. Lear, <i>Aristotle: the Desire to Understand</i> (1988). A. A. Long, <i>Hellenistic Philosophy: Stoics, Epicureans, Sceptics</i> (1986). C. Meinwald, <i>Plato</i> (2016).</p>

	<p><i>Ancient Ethics</i></p> <p>T. Irwin, <i>The Development of Ethics</i>, vol. I (2007). B. Reis (ed.), <i>The Virtuous Life in Greek Ethics</i> (2006). S. Suave Meyer, <i>Ancient Ethics</i> (2008).</p> <p><i>Podcast</i></p> <p>https://historyofphilosophy.net/classical</p>
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Early Modern Philosophy (Semester 1)

Lecturer: Dr Jonathan Cottrell

Description: This course will introduce students to the philosophy of David Hume (1711–76), a student of the University of Edinburgh and a major figure of the Scottish Enlightenment. In his lifetime, Hume was notorious for his scepticism and irreligion. Today, he is lauded for pioneering “the science of human nature”—an empirical, naturalistic approach to the study of human mental and social life that is a forerunner of today’s cognitive and social sciences. What exactly is Hume’s “science of human nature”? What, if anything, justified him in trying to study human nature scientifically? What does he claim to discover about human nature, based on his scientific enquiries, and is he justified in making those claims? Whilst investigating these questions, we will analyze and evaluate Hume’s arguments about human and animal reasoning, causation and free will, virtue and vice, egoism and altruism, and religious belief.

Assessment	Suggested Reading
<p>Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)</p>	<p>The best short introduction to Hume's philosophy is his own <i>Abstract</i> of the <i>Treatise</i>: <https://davidhume.org/texts/a/>.</p> <p>For those who wish to read further, I recommend Hume's <i>An Enquiry concerning Human Understanding</i> (aka "the first <i>Enquiry</i>"), especially Sections 4–6 and 9 (read together) and 2, 7, and 8 (read together), and <i>An Enquiry concerning the Principles of Morals</i> (aka "the second <i>Enquiry</i>" or "the moral <i>Enquiry</i>"). Excellent editions of these and other works by Hume are freely available online at <https://davidhume.org/>.</p> <p>Students who wish to explore topics from the first <i>Enquiry</i> in more depth are encouraged to consult the relevant the paper(s) in Peter Millican (ed.), <i>Reading Hume on Human Understanding</i> (OUP, 2002).</p> <p>Those who wish to explore topics from the moral <i>Enquiry</i> in more depth are encouraged to consult the relevant paper(s) in Jacqueline Taylor (ed.), <i>Reading Hume on the Principles of Morals</i> (OUP, 2020).</p>

Late Modern Philosophy (Semester 1)

Lecturer: Dr Berislav Marusic

Description: What happened in philosophy in Europe between Kant and the early 20th century? This period encompasses many thinkers and movements of enduring relevance today. They are still relevant because they set the terms of questions that philosophers are still asking, or because important currents of contemporary philosophy are defined in terms of their opposition to these late modern movements. This course will introduce you to a range of thinkers and texts from this period. Together we will try to understand and critically engage with some of the philosophical concerns and projects that motivated late modern thinkers, and consider their relevance to philosophy today.

The thinkers and texts covered will vary from year to year, but the period covered by the course usually includes: Kant and post-Kantian thought; Hegel and Marx and the roots of existentialist and phenomenological philosophy (in e.g. Nietzsche, Kierkegaard, Heidegger, Sartre, and de Beauvoir).

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	For an introduction to the philosophy of the period, see Terry Pinkard, <i>German Philosophy 1760-1860</i> . For specific texts, see Kant, <i>Groundwork</i> , Jean-Paul Sartre, <i>Existentialism is a Humanism</i> , and Simone de Beauvoir, <i>The Second Sex</i> . For a taste of Hegel, see <i>The Phenomenology of Spirit</i> , available here: https://www.marxists.org/reference/archive/hegel/works/ph/pinkard-translation-of-phenomenology.pdf

YEAR 4 COURSESSemester 1

- Philosophy of Friendship
- Philosophy of Death and Dying
- Philosophies of Decolonization
- Philosophy of Well-Being
- Biomedical Ethics
- Aristotle
- Hume's Philosophy of Religion
- Knowledge, Ignorance & Power
- The Computational Mind
- Logic, Computability and Incompleteness
- Free Will and Moral Responsibility
- The Rationalists: Spinoza and Leibniz
- Self, Agency and the Will
- Phenomenology: Merleau-Ponty
- Philosophy of David Lewis
- Philosophy of Wittgenstein

Semester 2

- Islamic Philosophy
- The Subordinate Male: Racism, Gendercide, and Savagery in the 20th and 21st Century
- Sartre
- John Locke
- Philosophy and the Environment
- Puzzles & Paradoxes
- Philosophy of Time Travel
- Philosophy of Simone Weil
- Epistemology and Evidence Law
- Philosophy: Fun & Games
- Meta-Ethics
- Ethics of Artificial Intelligence
- Indian Philosophies of Mind and Language

SEMESTER 1**Philosophy of Friendship**

Lecturer: Dr Damian Caluori

Description: In this course, we will explore a number of key issues in the philosophy of friendship. Typical topics will include: the nature of friendship; the unity and partiality of friendship; the relation between friendship and reason; the relation between friendship and morality. We will ask what role friendship has in a good life and whether it is necessary for a good life or whether it is possible for a solitary life to be a good life as well.

Typical topics

1. The nature of friendship

Aristotle famously distinguishes between three kinds of friendship: friendship based on virtue, on usefulness, and on pleasure. Modern accounts find the foundation of friendship in such things as trust (Thomas 2013) or plural agency and interpersonal emotion (Helm 2009). We will discuss a number of competing accounts of what friendship is.

2. The unity of friendship

What unites friends? According to Aristotle, a friend is another self; Montaigne goes further by claiming that a perfect friendship is kind of fusion where friends become one in a much stronger sense: The friend is no longer another self. Plato (*Lysis* and *Republic V*) and Helm (2009) think that the unity consists in common action and emotion.

3. Friendship and reason

Since friends are united and since we cannot be friends with everyone, friendship brings about a distinction between friends and non-friends. Some philosophers see a tension between friendship and reason. One of these debates concerns the epistemic partiality of friendship. In certain circumstances, we tend to evaluate the same evidence differently depending on whether it concerns a friend or a non-friend. Some scholars argue that this sort of epistemic partiality is irrational (Slote (2013)) while others consider it rationally justifiable (Brown (2013)).

4. Friendship and morality

Moral theories tend to demand impartiality. This leads to problems of the following sorts: First, from a moral point of view, we ought to treat our friends no different from our non-friends, but often giving preference to friends seems to be the right thing to do. Second, there is, as Williams (1981) points out, a problem of motivation. If I visit a friend in the hospital (as I ought to), wouldn't it be wrong to be motivated by obeying a moral law or maximising goodness instead of just doing it because I care? Wouldn't being morally motivated be 'one thought too many'? We will discuss answers that defenders of the major moral theories give to such challenges.

5. Friendship and the good life

What is it that makes friendship good? Is this good necessary for a good life? Is there a specific value to friendship or is friendship valuable because it provides us with other generic goods (e.g. pleasure, virtue, or knowledge)? We will look at different theories of the value of friendship (e.g. Stoics, Hurka (2013)). We will also discuss whether there is an aesthetic value to friendship.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	D. Caluori (ed.), 2013. <i>Thinking about Friendship. Historical and Contemporary Philosophical Perspectives.</i> https://plato.stanford.edu/entries/friendship/

Philosophy of Death and Dying

Lecturer: Professor Michael Cholbi

Description: Mortality is one of the few universals of human life and thus raises philosophical questions important to all reflective individuals. This course surveys central topics in the philosophy of death and dying, including the possibility of surviving death, the desirability of immortality, the purported badness of death, the rationality of fear (and other attitudes) toward death, moral duties toward the dead, the nature and ethical significance of grief, and the ethics of suicide. The course also investigates concerns about death that arise in medical practice (for example, medically assisted dying and disputes regarding the criteria for declaring death).

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Luper, "Death," <i>Stanford Encyclopedia of Philosophy</i> (https://plato.stanford.edu/entries/death/) [also browse 'Related entries' at bottom of page]</p> <p>Kagan, <i>Death</i> (Yale UP) [also available through Yale Open Courses, https://oyc.yale.edu/death/phil-176, and at JSTOR, https://www.jstor.org/stable/j.ctt1npgj]</p> <p>Aviv, 'What Does It Mean To Die?', <i>New Yorker</i> (https://www.newyorker.com/magazine/2018/02/05/what-does-it-mean-to-die)</p> <p>Cholbi, "The Stranger, the Saint, and Grief's Goodness," <i>FourByThree</i> http://www.fourbythreemagazine.com/issue/death/the-stranger-the-saint-and-griefs-goodness</p>

Philosophies of Decolonization: Anti-Humanism and Further Explorations in the Construction of Racial Others.

Lecturer: Professor Tommy Curry

Description: This course explores the writings and theories of revolutionary Black intellectuals in the United States, Africa, and the Caribbean, as well as critical analyses of existing Eurocentric paradigms (feminism, Marxism, liberalism, etc.), with particular attention to the Western construct of the Human.

This course will introduce students to the radical Black traditions that challenge white supremacy, colonialism, and integrationism from the mid-1900s to present. This class is specifically geared towards the production of radical philosophies of liberation and anti-colonial thought that do not reside within the confines of Eurocentric thought or remain dependent on European anthropological theories of social consequence.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Frantz Fanon, <i>Wretched of the Earth</i> (New York: Grove Press, 2005).</p> <p>- Robert Allen, <i>Black Awakening in Capitalist</i></p>

	America: An Analytic History (New York: Anchor Books, 1970).
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Philosophy of Well-Being

Lecturer: Dr Guy Fletcher

Description: Theories of well-being (hedonism, desire theories, objective theories, hybrid theories); the relation between momentary and lifetime well-being; particular prudential goods (achievement, friendship etc); disability and well-being; the nature and badness of pain; prudential reasons; the well-being of children and nonhuman animals.

Assessment	Suggested Reading
Essay and Participation [Essay 3,000 words, 80%; Participation 20%] 20% Participation will be 10% creative project, 2*5% quizzes)	Bradford, Gwen. (2020). 'The badness of pain'. <i>Utilitas</i> , 32(2), 236-252. Lin, Eden. "Welfare Invariabilism," <i>Ethics</i> 128, no. 2 (January 2018): 320-345.

Biomedical Ethics

Lecturer: Professor Michael Gill

Description: This course uses lectures and tutorials to develop students' philosophical understanding of ethical issues in biomedicine and healthcare. One part of the course will introduce several of the main approaches to ethical reasoning about these issues; these approaches include views based on consequentialism, deontology, virtue, and a plurality of principles. The other parts of the course will focus on several substantial issues. These may include issues at the end-of-life, such as euthanasia and organ donation; issues at the beginning of life, such as abortion and pre-natal testing; issues of the physician-patient relationship, such as the limits of confidentiality and informed consent; and issues arising from the development of new technologies, such as internal medical devices and genetic therapies and enhancements. Students will articulate views on all of these issues in intensive classroom, and they will explore two of these issues in depth in their written assignments.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Beauchamp and Childress, Principles of Biomedical Ethics End-of-Life: Rachels, Active and Passive Euthanasia Velleman, Right to Self-Termination <i>Abortion:</i> Thomson, A Defense of Abortion: Marquis, Why Abortion Is Immoral <i>Physician-Patient Relationship:</i> Childress & Siegler, Metaphors and Models of Doctor-Patient Relationships Higgs, On Telling Patients the Truth <i>New Technologies:</i> Mallia, From What Should We Protect Future Generations: Germ-Line Therapy or

	Genetic Screening Ten Have, Can the Four Principles Help in Genetic Screening Decision-Making
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Aristotle

Lecturer: Dr Inna Kupreeva

Description: This course will introduce students to the main concepts and arguments of Aristotle's philosophy, and provide guidance to examine the links between Aristotelian and modern philosophy. It will commence with a survey of Aristotle's theories of truth and scientific method and proceed to the metaphysics of substance and some of its applications in philosophy of mind and ethics. The main texts to look at will include *On Interpretation*, *Categories*, *Physics*, *Prior and Posterior Analytics*, *Metaphysics*, *De anima*, and selections from the ethical corpus. We will look at the reception and development of Aristotle's ideas in the later Aristotelian tradition.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Primary sources: Full corpus in English:</p> <p>J. Barnes (ed), <i>The Complete Works of Aristotle, Volumes I and II</i>, Princeton: Princeton University Press, 1984</p> <p>Substantive selections covering most of the course material:</p> <p>J. Ackrill, <i>A New Aristotle Reader</i>, OUP, 1979 T. Irwin and Fine, G., <i>Aristotle: Selections, Translated with Introduction, Notes, and Glossary</i>, Indianapolis: Hackett, 1995</p> <p><i>Selections from the ancient commentators on Aristotle:</i></p> <p>R.R.K. Sorabji (ed) <i>The Philosophy of the Commentators</i>, 3 vols, London: Duckworth, 2004</p> <p>Secondary sources: <i>General Introductions:</i></p> <p>Akrill, J., <i>Aristotle the Philosopher</i>, OUP, 1981. Barnes, J. <i>Aristotle: A Very Short Introduction to Aristotle</i>, OUP, 2000 Jaeger, W., <i>Aristotle: Fundamentals of the History of his Development</i>, OUP, 1934. Lear, J., <i>Aristotle: the Desire to Understand</i>, CUP, 1988. Ross, W. D., <i>Aristotle</i>, London: Methuen and Co., 1923 Lloyd, G.E.R. <i>Aristotle: The Growth and Structure of his Thought</i>. Cambridge, 1968 Shields, C., <i>Aristotle</i>, London: Routledge, 2007.</p>

Hume's Philosophy of Religion

Lecturer: Dr Andrew Mason

Description: The course will be based on a systematic coverage of Hume's central works on religious topics, including the sections of the first Enquiry dealing with religious questions, the Natural History of Religion, and the Dialogues Concerning Natural Religion. It will consider his arguments against religious positions, the grounds for his critique of religion, his scepticism, and the question whether he should be seen as an atheist.

Provisional list of topics.

1. Enquiry Sec. 10: Miracles.
2. Enquiry Sec. 11: Natural Religion and Morality.
3. 'On the Immortality of the Soul'.
4. 'On Suicide'.
5. 'The Natural History of Religion'.
6. Dialogues 2-3: The Argument from Design.
7. Dialogues 4-5: The Concept of God.
8. Dialogues 9: The Cosmological Argument.
9. Dialogues 10-11: The Problem of Evil.
10. Dialogues 12: Hume's Scepticism.
11. Overview of Hume's position on religion.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<i>Enquiry concerning Human Understanding</i> 10 & 11 Treatise of Human Nature I.4.5 'On the Immortality of the Soul' 'On Suicide' 'The Natural History of Religion' Dialogues concerning Natural Religion.

Knowledge, Ignorance & Power

Lecturer: Dr Aidan McGlynn

Description: This course will introduce and examine a range of topics at the intersection of epistemology and political/social/feminist philosophy, examining our actual epistemic practices in light of the relations of power and subordination that exist between differently placed groups in society, and looking at different proposals for how this should shape our theorizing about knowledge and ignorance.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Fricker, Miranda. 2007. <i>Epistemic Injustice: Power and the Ethics of Knowing</i> . Oxford. Mills, Charles. 2007. 'White Ignorance', in Shannon Sullivan and Nancy Tuana (eds), <i>Race and Epistemologies of Ignorance</i> . SUNY.

The Computational Mind

Lecturer: Dr Mazviita Chirimuuta

Description: Computation is the dominant approach to explaining how the mind works within psychology and neuroscience. Artificial intelligence also now holds out the promise of recreating human-like mental capacities in computing machines. This seems to suggest that cognition

(thought, perception, even emotion) is a kind of computation. This course introduces the philosophical background to computational approach to the mind, exploring some foundational questions and challenges that it faces.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<ul style="list-style-type: none"> - Haugeland, John (1985) <i>Artificial Intelligence: The Very Idea</i>. Cambridge, MA: MIT Press - Husbands, Phil and Owen Holland (2008) <i>The Mechanical Mind in History</i>. Cambridge, MA: MIT Press - Sprevak, Mark and Matteo Colombo (2018) <i>The Routledge Handbook of the Computational Mind</i>. New York: Routledge

Logic, Computability and Incompleteness

Lecturer: Dr Paul Schweizer

Description: This course will focus on key metatheoretical results linking computability and logic. In particular, Turing machines and their formalization in first-order logic, linking uncomputability and the halting problem to undecidability of first-order logic. We will then study recursive functions and their construction, followed by first-order formalizations of arithmetic, particularly Robinson arithmetic and Peano arithmetic. We will then turn to the topic of the arithmetization of syntax and the diagonal lemma, before proceeding to prove some of the main limitative results concerning formal systems, in particular Gödel's two incompleteness theorems, along with allied results employing the diagonal lemma, including Tarski's Theorem and Lob's Theorem.

Assessment	Suggested Reading
Midterm assignment (30%). Final Take Home Test (70%)	<i>Boolos (Burgess) & Jeffrey, Computability and Logic (any edition)</i>
<p>Note: This is a formal course. We strongly recommend that students without a very strong background in mathematics or logic take <i>Logic 2: Modal Logic</i> before enrolling in this course.</p>	

Free Will & Moral Responsibility

Lecturer: Dr Patrick Todd

Description: The course primarily covers the contemporary debate about the relationship between free will and moral responsibility and the doctrine of determinism. Is free will consistent with determinism? If not, what kind of indeterminism could help with free will? Is moral responsibility consistent with determinism even if free will is not? Is the freedom to do otherwise necessary for responsibility? The course further investigates certain normative issues about the concept of moral responsibility. What is it to be morally responsible for an action? Is it simply a matter of being fairly liable to certain moral reactive attitudes? Finally, the course considers conditions on having the moral standing to blame. Even if someone is blameworthy, according to some, it doesn't follow that just anyone else is morally entitled to

blame that person. What are the conditions on having this kind of "standing"?

Assessment	Suggested Reading
Mid-term essay of 1,500 words (40%) End-of-semester essay of 2,500 words (55%). Participation (5%)	*Four Views on Free Will*, ed. Vargas. Blackwell. 'Alternate Possibilities and Moral Responsibility,' Frankfurt. <i>An Essay on Free Will</i> . Peter van Inwagen. <i>Freedom Within Reason</i> . Susan Wolf.

The rationalists: Spinoza and Leibniz

Lecturer: Professor Pauline Phemister

Description: The course will introduce students to the philosophical systems of the gigantic figures in the history of philosophy, Spinoza and Leibniz. It will explore how, responding critically to but still working within the framework of Cartesian dualism, Spinoza and Leibniz respectively transformed the Cartesian philosophy in two radically different directions, resulting in (i) Spinoza's absolute monism and, in critical response also to Spinoza, (ii) the dynamic, pluralist philosophical system of Leibniz.

Common to Descartes, Spinoza and Leibniz is the aim to construct a rational and internally consistent theory in which metaphysics provides foundational grounding to natural scientific empirical observations and ethical practice. Examination of the work of Spinoza and Leibniz will allow us to assess the degrees to which they succeeded in this quest, examining how, for instance, the metaphysical monism of Spinoza leads to a necessitarianism that poses difficulties for individual ethical agency and freedom and how Leibniz sought through his metaphysical pluralism to overcome these problems.

Assessment	Suggested Reading
Mid-term essay (1500 words, 30%) Final essay (3000 words, 65%) Participation (5%)	S. Hampshire, Spinoza and Spinozism M. Della Rocca, Spinoza A. Savile, The Routledge Guide to Leibniz P. Phemister, The Rationalists: Descartes, Spinoza and Leibniz

Self, Agency, and the Will

Lecturer: Dr Tillman Vierkant

Description: The course will examine the relationship between our phenomenal sense of agency and the sub-personal behavioural control layers that scientific psychology and the neurosciences describe.

Assessment	Suggested Reading
1500 word mid term essay (35%) 2500 word end of semester essay (60%) Autonomous Learning Group work (5%)	Clark, A., Kiverstein, J. & Vierkant, T (2013). <i>Decomposing the will</i> . Oxford University Press. Bargh, J. A. and P. M. Gollwitzer (2001). The Automated Will: Nonconscious Activation and Pursuit of Behavioural Goals. <i>Journal of Personality and Social Psychology</i> 81 (6): 1014-1027.

	Wilson, T. (2002). <i>Strangers to Ourselves; Discovering the Adaptive Unconscious</i> . Cambridge MA, Belknap Press.
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Phenomenology: Merleau-Ponty

Lecturer: Dr Dave Ward

Description: This course will introduce students to the 20th century philosophical movement of Phenomenology. Originating with the work of Edmund Husserl, Phenomenology attempts to ground substantive philosophical claims concerning metaphysics, epistemology, philosophy of mind, and beyond, in a careful articulation of the ways in which our experience of the world is structured. After introducing Phenomenology via some key ideas from Husserl's work, the course will focus on Merleau-Ponty's influential 1945 work, *Phenomenology of Perception*. There, Merleau-Ponty argues that proper attention to the structures that characterize thought and experience reveals that we are fundamentally embodied creatures, and that this has important consequences for our understanding of mind, language, metaphysics and epistemology. After spending the majority of the course (weeks 3-8) exploring ideas and arguments of key sections of *Phenomenology of Perception* in detail, the final weeks of the course will consider how Merleau-Ponty applied his views to aesthetics and ethics, and how other thinkers such as Heidegger and Sartre pursued Husserl's research programme in different ways.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Merleau-Ponty, Maurice & Landes, Donald A. (2012). <i>Phenomenology of Perception</i> . Routledge. Romdenh-Romluc, Komarine (2011). <i>Routledge Philosophy Guidebook to Merleau-Ponty and Phenomenology of Perception</i> . Routledge.

Philosophy of David Lewis

Lecturer: Dr Brian Rabern

Description: David Lewis (1941–2001) was one of the most important philosophers of the 20th Century. He made significant contributions to philosophy of language, philosophy of mathematics, philosophy of science, decision theory, epistemology, meta-ethics and aesthetics, and most significantly to philosophy of mind and metaphysics. Despite the wide range of issues addressed in Lewis' work there is a unifying method and systematicity. This course is intended to provide an overview of Lewis' contributions by focusing on some of his key writings on various topics such as modal metaphysics, Humean supervenience, analytic functionalism, counterfactuals, counterpart theory, de se content, contextualism about knowledge, scorekeeping in a language game, etc. The course is oriented around a single philosopher and his work, but attention will also be given to the connections between Lewis' philosophy and the enduring problems of traditional philosophy.

Assessment	Suggested Reading
Five essays (300 words, 10% each) Final essay (2500, 50%)	David Lewis, 1983, <i>Philosophical Papers</i> , Volume I, Oxford University Press. Daniel Nolan, 2005, <i>David Lewis</i> , Routledge.

	David Lewis, Standford Encyclopaedia of Philosophy.
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Philosophy of Wittgenstein

Lecturer: Dr David Levy

Description: This course will study Wittgenstein's early and later philosophy, concentrating on the *Tractatus Logico-philosophicus* and *Philosophical Investigations*. We will learn to read Wittgenstein's own work, especially the *Tractatus* and the later sections on rule-following and private language. The course will highlight the differences between his earlier view of language and his later view based on language-games, while also noting the considerable points of continuity in Wittgenstein's philosophy. This course is oriented around a single philosopher and his work, but attention will also be given to the connections between Wittgenstein's philosophy and enduring problems in philosophy as seen in the work of Plato, Descartes and Kant.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	"Ludwig Wittgenstein" at <i>The Stanford Encyclopaedia of Philosophy</i>

For semester 2 courses, see overleaf.

Semester 2**Islamic Philosophy**

Lecturer: Dr Fedor Benevich

Description: Islamic philosophy is the missing link between ancient Greek thought and the European (medieval and early modern) philosophical tradition. It offers independent solutions to many philosophical problems which remain crucial for contemporary readers. Starting with a historical overview of the most important figures and schools, this course covers central topics of Islamic philosophy, such as (the selection of topics may vary from year to year):

- faith and reason
- philosophy and political authority
- free will and determinism (incl. the problem of evil)
- scientific knowledge and empiricism
- materialism (atomism) and sortal essentialism
- self-awareness, personal identity, and the immateriality of soul
- proofs for God's existence

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Adamson, Peter (ed.). <i>Cambridge Companion to Arabic Philosophy</i>. Cambridge: Cambridge University Press 2006.</p> <p>Adamson, Peter. <i>Philosophy in the Islamic World</i>. Oxford: Oxford University Press 2016.</p> <p>Griffel, Frank. <i>Al-ʿaṣr al-islāmī Philosophical Theology</i>. Oxford: Oxford University Press 2009.</p> <p>Gutas, Dimitri. <i>Greek Thought, Arabic Culture</i>. London: Routledge 1998.</p> <p>El-Rouayheb, Khaled and Schmidtke, Sabine (eds.). <i>The Oxford Handbook of Islamic Philosophy</i>. Oxford: Oxford University Press 2017.</p> <p>Shihadeh, Ayman. <i>The Teleological Ethics of Fakhr al-Dīn al-Rāzī</i>. Leiden-Boston: Brill 2006.</p> <p>Wolfson, Henry. <i>The Philosophy of the Kalam</i>. Cambridge, Mass.: Harvard University Press 1976.</p>

The Subordinate Male

Lecturer: Professor Tommy Curry

Description: This course explores the historical development and contemporary accounts of racialized males throughout 20th and 21st century Europe and America sociology and gender

theory. This course aims to analyse the relationship between savagery, racial conquest, feminism, and genocide and the fear of the racialized male. Black, Jewish, and Arab men and boys are of central concern, but various readings will explore the experiences of Armenian, Serbian, and other racial male groups exterminated and sexually assaulted genocidal and colonial events. Texts will introduce students to theories such as: Global South Masculinities, Multiple Masculinities, Social Dominance Theory, Black Male Studies, and Gendercide, to better explain the experiences and lives of racialized males oppressed by white empire.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<ul style="list-style-type: none"> - Jim Sidanius and Felecia Pratto, <i>Social Dominance: An Intergroup Theory of Social Hierarchy and Oppression</i> (New York: Cambridge University Press, 1999). - Tommy J. Curry, <i>The Man-Not: Race, Class, Genre, and the Dilemmas of Black Manhood</i> (Philadelphia: Temple University Press, 2017).

Sartre

Lecturer: Dr Berislav Marusic

Description: We will study Jean-Paul Sartre's philosophy with particular focus on his seminal work *Being and Nothingness*. Through a close reading of this text, we will study Sartre's accounts of consciousness, freedom, anguish, and bad faith, as well as his view of our relations to other people, such as desire, love, and sadism. The aim of the course is to articulate a systematic and philosophically viable conception of existentialism, as well as make connections to current philosophical thought.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Sartre, Existentialism is a Humanism, available here: https://www.marxists.org/reference/archiv/e/sartre/works/exist/sartre.htm

John Locke

Lecturer: Dr Jennifer Marusic

Description: This class will offer a close reading of Locke's *An Essay Concerning Human Understanding*, with a focus on appreciating the aims and coherence of the work as a whole. Topics specifically addressed may include: Locke's arguments against innate ideas and innate knowledge; the nature of ideas; the primary-secondary quality distinction; our ideas of substance and of natural kinds; personal identity; language and meaning; the nature of knowledge; mathematical knowledge; perceptual knowledge; action and the will; knowledge of moral truths; probable judgment and the nature of probability; and, finally, Locke's contributions to political philosophy and their connection to his metaphysics and epistemology. Students will work on developing the skills necessary to interpret historical texts and will learn techniques and tools commonly used in the history of philosophy. In addition, students will learn how to read and carefully assess secondary literature, and to critically evaluate competing interpretations of primary sources. Finally, students will have the opportunity to do research in the history of philosophy, developing an original topic, formulating and defending a thesis, and making use of relevant secondary literature.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Primary reading may include:</p> <p>Locke, <i>An Essay Concerning Human Understanding</i> (1689)</p> <p>Locke, <i>Two Treatises of Government</i> (1689)</p> <p>Locke, <i>Letter Concerning Toleration</i> (1689)</p> <p>Excerpts from Locke's correspondence with Stillingfleet (1697)</p> <p>Excerpts from Locke's other works, especially "An Examination of Malebranche's Opinion Of Seeing All Things In God" (1706)</p> <p>Leibniz, <i>New Essays on Human Understanding</i> (1765)</p> <p>Secondary reading will be drawn from recent books and articles, which may include the following:</p> <p>Anstey, <i>Locke and Natural Philosophy</i> (2011).</p> <p>Collins, <i>In the Shadow of Leviathan: John Locke and the Politics of Conscience</i> (2020)</p> <p>Marusic, <i>The Candle Within: Locke on the Extent of our Knowledge</i> (unpublished manuscript).</p> <p>Rickless, <i>Locke</i> (2014).</p> <p>Stuart, <i>Locke's Metaphysics</i> (2013).</p> <p>Stuart (edited), <i>A Companion to Locke</i> (2016).</p> <p>Weinberg and Gordon-Roth (edited), <i>The Lockean Mind</i> (forthcoming).</p> <p>Weinberg, <i>Consciousness in Locke</i> (2015).</p>

Philosophy and the Environment

Lecturer: Professor Pauline Phemister

Description: In the course this year, we will be examining the deep ecophilosophy of Arne Naess that takes its inspiration from the monist philosophy of Spinoza and contrasting this with the ecophilosophy of Phemister inspired by the pluralist philosophy of Leibniz. We'll be exploring issues of interconnectedness of living and nonliving entities, the relational identities of living beings, Naess's notions of Self-realisation and wide-identification, as well as questions concerning intrinsic, instrumental, relational, moral, aesthetic and spiritual values. We'll also consider moral and political issues surrounding bio- and onto-egalitarianism, biodiversity and variety, progress and the ideal of perfection.

Assessment	Suggested Reading
Mid-term Essay (30%); Final Essay (65%); Participation (5%)	<p>Arne Naess (1989). <i>Ecology, Community and Lifestyle</i>. Translated and edited by David Rothenberg (Cambridge University Press)</p> <p>Pauline Phemister (2016). <i>Leibniz and the Environment</i> (Routledge)</p>

Puzzle & Paradoxes

Lecturer: Dr Brian Rabern

Description: Paradoxes have formed a central topic of philosophical investigation, stretching back from Ancient Greece to the present. Paradoxes figure both in influential arguments for philosophical theses and in famous (alleged) refutations of philosophical theses. This course provides an overview of a number of famous philosophical puzzles and paradoxes and important attempts to solve them. In so doing students will be introduced to some important issues in philosophy of language, philosophical logic, decision theory, and formal epistemology. The course will put emphasis on both methodology and philosophical content.

Assessment	Suggested Reading
Presentation: 20% Final Essay: 80%	Sorensen (2005) <i>A Brief History of the Paradox: Philosophy and the Labyrinths of the Mind</i> , Oxford University Press. Sainsbury (2009) <i>Paradoxes</i> , Cambridge University Press.

Philosophy of Time Travel

Lecturer: Dr Alasdair Richmond

Description: Students who successfully complete this course will have received a thorough grounding in all philosophical aspects of the current time travel debate and should be equipped to discuss critically a range of relevant, contemporary philosophical issues in metaphysics and elsewhere. Students will be encouraged to engage critically with the works of such important figures as David Lewis, Kurt Gödel, Kristie Miller, D. H. Mellor and Robin Le Poidevin, amongst others.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	David Lewis, 'The Paradoxes of Time Travel', <i>The American Philosophical Quarterly</i> , 13, 1976: 145-52; Richard Hanley, 'No End in Sight: Causal Loops in Philosophy, Physics and Fiction', <i>Synthese</i> , 141, 2004: 123-52; Stephanie Rennick, 'Things Mere Mortals Can Do, But Philosophers Can't', <i>Analysis</i> 75, 2015:22-26.

Philosophy of Simone Weil

Lecturer: Dr David Levy

Description: We will study Simone Weil's philosophy, including her philosophies of labour and justice; and her conceptions of morality and moral personality; and her pragmatic approach to political institutions as they serve human needs. Our study will proceed through a close reading of central essays or extracts from collected notes and notebooks. Discussion will focus on her texts, less so those of interpreters, so students will learn to read her work. The course will highlight the movement from earlier views oriented around action to later views oriented around attention. This course is oriented around a single philosopher and her work, but attention will also fall on the connections between Weil's philosophy and enduring difficulties in the philosophies of Descartes and Plato; as well as the impact on recent philosophers such as Iris Murdoch. Limited consideration will be given to Weil's writings on spirituality. The

focus is philosophical.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<i>Simone Weil: An Anthology</i> edited by Sian Miles, Penguin Classics reprint 2005.

Philosophy: Fun & Games

Lecturer: Professor Michael Ridge

Description: This course investigates the philosophy of play and the philosophy of games. Games are philosophically interesting in part because manifest something important and distinctive about human nature. While other creatures engage in play, human beings are perhaps the only creatures who play games. Indeed, playing games is plausibly an important part of the good life for creatures like us, and some have argued games would be the only fundamental source of value in Utopia. Games also are plausibly constituted by norms and aims in a way that has made them an attractive model for numerous other philosophically vexatious phenomena – meaning in natural language, morality and beauty, for example. In this course we will investigate the concept of a game, the concept of play and the relationship between these concepts. We also investigate the value of play and games, and the way they figure in a good life as well as their possible role in Utopia.

The core text for the course is Bernard Suits' underappreciated masterpiece, *The Grasshopper*. Written in the style of a Socratic dialogue, *The Grasshopper* attempts to turn the classic Aesop's Fable of the ant and the grasshopper on its head. The dialogue opens with the Death of the Grasshopper, in which the Grasshopper is surrounded by his followers and explains why his ideas are worth dying for, and why the life of the ant is so deeply misguided – even paradoxical. The analogy with Plato's *The Crito* is unmistakable, and very well done. Indeed, *The Grasshopper* is a masterpiece not only in terms of its philosophical content, but in terms of its literary style.

Assessment	Suggested Reading
Midterm Essay (1500 words, 40%) Final Essay (2500 Words, 60%)	The first few chapters of <i>The Grasshopper</i> , by Bernard Suits. Ridge, Michael "Play and Games: An Opinionated Introduction" (https://onlinelibrary.wiley.com/doi/abs/10.1111/phc3.12573)

Meta-Ethics

Lecturer: Dr Debbie Roberts

Description: The philosophical study of ethics can be divided into three main areas: normative ethics, practical ethics, and metaethics. Normative ethics seeks general accounts of right/wrong and good/bad; practical ethics seeks to answer specific practical questions from an ethical point of view. By contrast, metaethics prescind from these first-order questions to ask second-order questions about the 'status of morality'. Core issues in metaethics arise in each of the following areas as applied to morality: (a) metaphysics, (b) epistemology, (c) the philosophy of language, and (d) the philosophy of mind. In this course, we consider several traditional metaethical theories, including nonnaturalism, the error-theory, fictionalism, expressivism, and naturalism. We will also consider more contemporary theories that don't fit well into the more traditional categories. These include so-called 'hybrid theories,' constructivist theories, and pragmatist theories.

The goal of this course is not to make you a metaethicist or even for you to develop a full understanding of all of the main metaethical theories. Rather, the primary goal of this course is to develop your critical and analytical thinking skills. You will also develop these skills through in-class discussion and by arguing in your written work for the ideas you find most persuasive and challenging ideas you think are incorrect. Excelling in the course will demonstrate your growing precision in thought, an ability to interpret a text charitably and reconstruct the arguments found in that text and critically engage with those arguments, the capacity to develop your own convincing arguments for theses you find plausible, and anticipate the most powerful objections to your arguments and counter them, among other core philosophical skills. The course should be especially useful in honing your ability to think comparatively about the relative costs and benefits of various theories competing for roughly the same logical space.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	Chrisman, M 2016 <i>What Is This Thing Called Metaethics</i> (Routledge), McPherson, T & Plunkett, D (eds) 2017 <i>The Routledge Handbook of Metaethics</i> (Routledge), Sayer-McCord, G (2007) "Metaethics" <i>Stanford Encyclopedia of Philosophy</i> , Dancy, J 2007 "Nonnaturalism" in <i>The Oxford Handbook of Ethical Theory</i> (OUP)

Ethics of Artificial Intelligence

Lecturer: Professor Shannon Vallor

Description: Artificial intelligence (AI) is developing at an extremely rapid pace. We expect to see significant changes in our society as AI systems become embedded in various aspects of our lives. This course will cover philosophical issues raised by current and future AI systems, with a special focus on normative concerns. Questions we consider include:

- What larger sociotechnical systems, historical forces, cultural values, and power relations have shaped the design, development and use of AI systems, and how might these be shaped by AI in the future?
- What sort of ethical rules, principles, rights or norms should govern AI systems and decisions?
- How do we prevent learning algorithms from acquiring morally objectionable biases?
- Should autonomous AI systems ever be used to kill in warfare, or to make other decisions with irrevocable and morally grave consequences?
- How will AI systems affect human dignity, skills, virtues, purpose, and work?
- What kinds of social roles (e.g. teacher, friend, supervisor, caregiver, lover) are ethically permissible for AI systems to occupy?
- Should AI systems be allowed to deceive or manipulate people, even if for beneficial rather than malicious purposes? Should they be allowed to imitate human emotions?
- Can an AI system suffer moral harm, or be a morally responsible agent?
- Does the future of AI pose an existential threat to humanity? Can we keep the values of AI systems safely aligned with our own?
- How should the benefits and risks of AI systems be distributed in societies and globally?

Assessment	Suggested Reading
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Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Lin, P., Abney, K. and Jenkins, R. (2019) <i>Robot Ethics 2.0</i>, Oxford University Press</p> <p>Wallach, W., Allen, C. (2009) <i>Moral Machines</i>, Oxford University Press</p> <p>Dubber, M.D., Pasquale, F. and Das, S. eds. (2020), <i>The Oxford Handbook of Ethics of AI</i>, Oxford University Press.</p> <p>Liao, M., ed. (2020) <i>Ethics of Artificial Intelligence</i>, Oxford University Press.</p>
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Indian Philosophies of Mind and Language

Lecturer: Dr Paul Schweizer

Description: This course begins with a general introduction to the Indian philosophical tradition, in order to supply students with some necessary background context. It then explores selected topics within this tradition, particularly issues in the Philosophy of Language and Philosophy of Mind. Related and contrasting views from the Western philosophical tradition will also be examined, in an attempt to provide mutual illumination and a wider global perspective on core philosophical theme.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Representative General texts: <i>An Introduction to Indian Philosophy</i>, S. Chatterji and D. Datta, Motilal Banarsidass Press, 2016 (latest edition).</p> <p><i>An Introduction to Indian Philosophy</i>, R. Perrett, Cambridge University Press, 2016. <i>Presuppositions of India's Philosophies</i>, K. Potter, Prentice Hall, 1963.</p> <p>Representative texts on more specific topics <i>Indian Philosophy of Language</i>, M. Siderits, Kluwer Academic Publishers, 1991.</p> <p><i>Apoha: Buddhist Nominalism and Human Cognition</i>, M. Siderits, T. Tillemans, A Chakrabarti, (eds.), Columbia University Press, 2011.</p>

Epistemology and Evidence Law

Lecturer: Dr Martin Smith

Description: This course applies theories and ideas from contemporary epistemology to questions and puzzles in the law of evidence – that branch of the law concerned with the proof of facts in legal proceedings. Topics to be covered include the presumption of innocence, the beyond a reasonable doubt standard of proof, sentencing and punishment, character evidence, forensic evidence and eyewitness testimony. The course may also cover, in any given year, topics of particular contemporary interest – such as the use of biometric evidence in criminal prosecution, and the ‘corroboration rule’ and ‘not proven’ verdict distinctive of Scots Law.

Assessment	Suggested Reading
Midterm 1500 Words (40%); Final 2500 Words (55%); Participation (5%)	<p>Ho, H. (2012) 'The presumption of innocence as a human right' in Roberts, P. and Hunter, J. eds. <i>Criminal Evidence and Human Rights</i> (Oxford: Hart Publishing)</p> <p>Gardiner, G. (2017) 'In defense of reasonable doubt' <i>Journal of Applied Philosophy</i> v34(2), pp221-241</p> <p>Laudan, L. (2011) 'The rules of trial, political morality and the costs of error: Or, is proof beyond a reasonable doubt doing more harm than good?' in Green, L. and Leiter, B. eds. <i>Oxford Studies in the Philosophy of Law</i> (Oxford: Oxford University Press)</p> <p>Redmayne, M. (2008) 'Exploring the proof paradoxes' <i>Legal Theory</i> v14, pp281-30</p>