



Philosophy Courses Spring 2020

Compared to other majors, philosophy majors rank at the very top on graduate admissions tests for law school, business school, and others. Their median mid-career salary is above \$80,000 nationally. IU Philosophy graduates have flourishing careers in government, public policy, education, media, medicine, law, business, & more.



Philosophy raises questions about the most familiar things in our lives. A critical examination of our deepest beliefs, it emphasizes questioning assumptions, arguing logically, and thinking things through as completely as possible. Philosophers ask:

- **What should we do? How should we live?** (ethics, social and political philosophy)
- **What kind of world do we live in? What kinds of things are we?** (metaphysics, philosophy of mind)
- **How do we know these and other things? How can we reason better?** (epistemology, logic)

Philosophy teaches skills that are central in virtually any career. Philosophy students learn to: ask intelligent questions, define issues precisely, construct and criticize arguments, expose hidden assumptions, think creatively and independently, see problems from multiple perspectives, and write and speak with precision, coherence, and clarity.

Philosophical training provides the flexibility and perspective needed in a rapidly changing world.

GENERAL EDUCATION REQUIREMENTS:

Gen Ed A & H: P100, P103, P105, P140, P150, P211, P240, P242, P246
College Intensive Writing: P300, P340

PHIL- P100 Introduction to Philosophy: Appearance & Reality - Adam Leite

An introduction to philosophy, focusing upon questions about the possibility and limits of human knowledge. Can we ever know the true nature of reality? If so, how? What is the relation between how things seem to us and how they really are? The class considers these and related questions by studying the writings of several important thinkers in the European philosophical tradition, including Plato, Descartes, Berkeley, and Kant. We will focus upon identifying, analyzing, and evaluating the reasons these philosophers offer for their views. We will also pay attention to how their views are embedded in historical contexts. We will strive to develop an understanding of the nature of philosophical questions and the tools philosophers have used to answer them. You will learn to “think like a philosopher,” identifying and trying to answer philosophical questions yourself through careful rational argumentation. The course aims to develop students’ abilities to reason carefully, write clearly, work with deeply challenging texts, and think about difficult issues from a variety of viewpoints. [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P100 Introduction to Philosophy: The Mind-World Relation - Kirk Ludwig

Philosophy studies foundational questions. The answers to these questions form the framework for our thinking about the nature of the world and ourselves in relation to it. How ought one to live and die? What is the grounding of morality? What are our obligations to the state? What is the relation of the mind to the body? What is the relation of the mind to the world in general? How do we know anything about the world around us? Do we have free will or only the illusion of free will? Is there a rational basis for belief in God? This course will introduce students to philosophical thinking and writing through the close study of a number of classical philosophical texts that take up these questions, and reflection on the difficulties that arise in trying to answer them. [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P100 Introduction to Philosophy: What Am I and What Should I Do? - Katy Meadows

This is an introductory course in philosophy focusing on questions about persons. What is a person? What makes me

the same person over time — having the same body, having some kind of psychological continuity, or something else? Should I fear death? What does it mean to live a good life? This course will introduce you to views that historical and contemporary philosophers have developed about these questions, but even more importantly, it will give you tools that you can use to approach these questions in a rigorous and thoughtful way for yourselves.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P103 Gender, Sexuality, and Race – Savannah Pearlman

In this course we will explore how gender, sexuality, and race manifest in social environments, both interpersonally and structurally. Students will be introduced to the notions of intersectionality, marginalization, and privilege, which we will analyze through a philosophical perspective. The focus of this course will be to highlight the moral, political, and epistemological harms experienced by members of marginalized communities, including micro-aggressions, biases, stereotypes, as well as larger structural concepts like systemic injustice. We will ask the following questions: Why exactly—are these harms harmful? How do particular identities affect one’s perception as trustworthy or credible? We will apply what we have learned about unjust social and political power structures to current debates within feminist philosophy, queer theory, and philosophy of race.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P105 Critical Thinking – Ivan Verano

The aim of this course is to introduce students the basic tools of informal logic, with an eye towards applying them to everyday situations where some form of reasoning is involved. Students will learn how to identify, represent and evaluate arguments from a logical perspective, tease them apart from non-argumentative discourse, and discern valid from fallacious reasoning. In the process of doing so, students will learn many common informal fallacies as well as how to avoid them.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P140 Introduction to Ethics: Moral Theory and its Critics – John Robison

Consider ordinary, moral disagreements: you and I disagree about whether it’s okay to eat meat, whether Jamie was disrespectful, whether Quincy is viciously self-centered, whether some outcome was just, or about whether the nurse is morally responsible. In such cases, we don’t merely disagree—we exchange reasons and defend our positions. To that extent, we regularly (perhaps implicitly) invoke and evaluate moral theory. Yet, some are skeptical about this practice: they argue that there are no objective moral truths about which to theorize, that moral theorizing is somehow undermined by science, or that it’s too idealized. This course

invites students 1) to critically examine such challenges to moral theorizing, 2) to carefully assess purported theories of rightness, value, respect, virtue, justice, and responsibility, 3) to build upon and challenge their own moral outlooks by borrowing and repurposing insights from these theories, and 4) to morally evaluate specific practices, including protest, punishment, and the eating of nonhuman animals. Emphasis is given to cultivating the widely applicable skills of constructing, presenting, developing, evaluating, and revising arguments.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P140 Introduction to Ethics: Emotions and the Moral Life – Dan Dake

This course introduces contemporary ethics by way of reflecting on the role of emotion in the moral life. Somewhat paradoxically, we will use emotion as our guide in answering some of the big moral questions (e.g., what makes someone a good person?). Methodologically, this raises an immediate question. Does emotion have a legitimate role to play in answering some of the big moral questions (e.g., what is right and what is wrong)? Though we will spend some time answering this question, we will concentrate more on first-order issues. For example, we will spend a considerable amount of time reflecting on and reacting to the lives of individuals strewn throughout literature and world history in order to develop an ethical standpoint. After rooting ourselves in the moral soil of lived life, we will then appropriate some contemporary philosophical resources (e.g., virtue ethics, deontological ethics, and skeptical arguments against morality) to understand both the emotions we have experienced as well as the moral judgments we have made in response to those emotions.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P140 Introduction to Ethics: Bioethics: Life at the Margins – Elizabeth Williams

In this course we will discuss ethical issues that arise at the beginning and end of life: Is abortion morally permissible? Should physicians assist patients in ending their lives? How do we deal with cases in which children and the elderly cannot give consent? In triage situations, is it permissible to discriminate based upon age? To help us understand these questions, we will employ three central ethical theories: virtue ethics, utilitarianism, and deontology. Students will survey a variety of issues in bioethics and consider difficult, real-life cases encountered by those working in the medical field. Students will learn how to think carefully and critically about complex ethical issues and discover how some of our best ethical theories would resolve them.

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P140 Introduction to Ethics: Theory and Applications –Dave Fisher

What is the good life? What's intrinsically valuable? How should I be? What should I do? Thoughtful people have grappled with these time-honored questions since forever. We will discuss different influential takes on these issues from the Western tradition. We'll also discuss some less abstract questions, such as: Is eating meat OK? Selling one's organs — how about that? Is life inherently meaningless, and if so what should we do about it? This ought to be at least the third-best Introductory Ethics course you'll take this Spring!

[Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P145 Liberty and Justice – Andrew Smith

This course is an introduction to political philosophy. The basic questions we will explore include: what is the state? What justifies the existence of the state? What is the best form of government? What is justice? What rights and liberties do we have? What makes for a just distribution of wealth and resources? Our exploration of these questions will shed light on pressing philosophical questions of our day, such as: is capitalism just? Is socialism an infringement upon our rights? What are gender injustice and racial injustice, and what are their sources? Assignments include frequent readings from classical and contemporary sources in political philosophy, frequent in-class assignments, multiple short papers, and two exams. [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P150 Elementary Logic – Tim Leisz

Here is an argument: *Logic is the critical study of arguments. Arguments are sets of statements in which one (the conclusion) is supposed to follow (logically) from the others (the premises). When we reason we formulate and evaluate arguments. Reasoning is important in every significant area of life, but we're not born as perfect reasoners. Therefore, studying logic is important and relevant to every significant area of life!*

This course is an introduction to modern logic. One (rather dry) course description is that we will study two formal logical systems propositional and predicate logic—learning to translate arguments in English into them and to evaluate the resulting formal arguments for validity (whether the conclusions must be true if the premises are). We'll do this with truth tables and natural deduction systems.

Another description is that we'll be studying formal logic, and by doing so we'll come to understand what we intuitively mean by "good reasoning" and get better at giving and evaluating arguments. We'll understand the above argument and see that it's a good one! [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL-P200 Problems of Philosophy: Public Philosophy – Kate Abramson

"Public philosophy" is philosophical work, written by philosophers, aimed at non-philosophers. The general idea is to take a topic with which people outside of philosophy are already concerned—say, propaganda—and use the critical skills one learns in philosophy to explore that topic, with an eye to participating in the ongoing public discussion. In this class, students will read public philosophy, work on developing their own skills as philosophers, develop an understanding of the various aims and methods of public philosophy, have conversations with philosophers who specialize in public philosophy about their work (they will Skype in to our class after we read some of their work), and by the end of the class, produce a piece of public philosophy themselves!

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry, Arts & Sciences Undergraduate Research Experience \(ASURE\).](#)

PHIL-P211 Early Modern Philosophy – Allen Wood

A survey of seven great philosophers of the seventeenth and eighteenth centuries, focusing on issues of metaphysics, epistemology, and philosophy of mind. Philosophers surveyed are Descartes, Spinoza, Locke, Leibniz, Berkeley, Hume, and Kant. [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL-P240 Business & Morality – Logan Douglass

In this class, we will investigate a variety of important questions pertaining to ethical decision-making in business. The course is divided into three main units. The first unit is designed to be an accessible introduction to ethics and the methods of philosophy. We will survey a number of influential ethical theories and learn how to apply them to cases from the business world. In the second unit, we will turn our focus to the multitude of ways truth and desire are bent for the sake of commerce, and question to what extent this bending is permissible. We will look at some interesting work on the nature of loyalty, deception, coercion, and manipulation. Is it ethical to bluff against a hardened negotiator? Or to deceive to close a deal? Are certain kinds of advertising manipulative? These are the sorts of questions we will consider! In the final unit, we will consider big picture questions about the responsibilities of businesses. To whom are businesses responsible? And what responsibilities do businesses have to society? Let's find out! [Gen Ed Arts and Humanities, COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P242 Applied Ethics – Paul Shephard

We engage in ethical decision-making throughout our daily lives. From deciding which political candidate to vote for to deciding whether a friend ought to know some hurtful truth, we are constantly faced with difficult moral quandaries that require thoughtful consideration. Further, we often engage in heated discussion about hot button moral issues with one

another, and such discussion can often be mean-spirited and counterproductive. The purpose of this course is to supply the students with the tools needed to make justified ethical decisions, engage in productive moral discourse with others, and construct and evaluate moral arguments. The first half of the course will involve reading and critically evaluating contemporary moral arguments on a variety of controversial topics, including our duties to the poor, the moral status of abortion, and the ethical justification for reparations. The second half of the course will involve focusing on specific case studies from a variety of disciplines, including bioethics, business ethics, and media ethics. The students will learn a methodology for analysis to apply to the case studies for the purpose of constructing cogent arguments addressing difficult moral questions that arise from the cases. The purpose of the course is not to provide the students with the "correct" answers to moral questions, but rather to give the students the conceptual and practical tools needed to come to their own well-considered conclusions.

[Gen Ed Arts and Humanities](#), [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- P246 Introduction to Philosophy & Art -Daniel Lindquist

This course will look at various philosophers' reflections on the fine arts throughout history. Authors read will include Plato, Aristotle, Kant, Hume, and Hegel. Prior work in philosophy a plus but not required.

[Gen Ed Arts and Humanities](#), [COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- P300 Philosophical Methods and Writing - Adam Leite

This course focuses on skills in philosophical writing, argumentation, and research. We consider how philosophers defend their views, and students practice incorporating various argumentative strategies into their writing. Students meet in pairs each week with an advanced graduate student to discuss their own philosophical work. The course topic is personal identity. What makes you the same person as the child you once were? Sameness of body? Continuity of memory or of other psychological traits? Do imaginary scenarios of "body-swapping" show sameness of body to be irrelevant? Do you become a different person if you lose your memory or undergo radical personality change? This topic quickly expands from metaphysics to questions in philosophy of mind and ethics. It connects with our most fundamental concern about what it is to be a person and raises important questions about the role of imagination and "thought experiments" in philosophical methodology. Strongly recommended: at least one course in philosophy. Primarily intended for majors and minors in philosophy.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#), [College Intensive Writing](#).

PHIL- P310 Topic in Metaphysics - Vera Flocke

This course is an introduction to metaphysics, focusing on space-time and our place in it. Is space-time its own substance, or merely a collection of relations? Can things move out of their own impulse, or only when pushed by something else? What's the relation between our material bodies, located in space-time, and immaterial minds? Is time passing, or do we merely move through time (as we move through space)? We will discuss these and other questions by studying the views of philosophers from different phases in history, from ancient to contemporary philosophy. The goal is to provide you with a broad knowledge base which will be useful for guiding your further studies. More importantly, you will practice how to do philosophy. We will study and practice the skills needed for clear philosophical thinking and writing in a structured and incremental approach. You will learn how to identify and articulate philosophical questions, how to evaluate arguments for and against a viewpoint, and how to carefully advance your own view through cogent writing.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- P320 Philosophy of Language - Gary Ebbs

What is language? What are words? What is it for words to have meaning? What is the meaning of a word? What is the relationship between the meaning of a word and the truth or falsity of sentences in which it occurs? What role does meaning play in a proper account of our knowledge of logic, of the possibility of discovering that we were radically mistaken about some topic, and of the familiar fact that we can learn from others by trusting what they tell us? These are some of the central questions of the philosophy of language. In this course we will examine some important and influential answers to these questions, starting with John Locke's pioneering account of the nature of language and the meanings of words. We will then turn to some of the classic writings that set the framework for and continue to shape contemporary work in analytic philosophy of language, including writings by Gottlob Frege, Bertrand Russell, W. V. Quine, P. F. Strawson, Paul Grice, Donald Davidson, Saul Kripke, Hilary Putnam, David Kaplan, and David Lewis. Along the way, and toward the end of the course, we will also study some influential contemporary writings in philosophy of language, including papers by Elisabeth Camp, Jennifer Hornsby, and Robin Jeshion. *Prerequisites: P250 (Introduction to Symbolic Logic) or the equivalent—familiarity with elementary formal logic, including quantification theory with identity—and at least one 300-level philosophy course.*

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry](#).

PHIL- P340 Classics in Ethics - Kate Abramson

In this class, we will study some of the major themes in the philosophical ethics of Aristotle, Hume, Kant and Mill. We will unify our study of their disparate works in ethics by trying to think of how each of these philosophers would complete the sentence "A good person would..." For instance, we might say that a good person would see the world in a particular way, or that she would be motivated by certain considerations and

not others, or that she would take some things into account in deciding what to do but not others, and so on.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry, College Intensive Writing.](#)

PHIL- P370 Topics in Philosophy: Virtue Ethics: Plato to Annas – Rega Wood

An introduction to "virtue ethics." Virtue Ethics emerged in the second half of the twentieth century as an alternative to deontology and consequentialism, beginning with Elizabeth Anscombe's seminal paper "Modern Moral Philosophy" (1958). But advocates of virtue ethics claim it has ancient roots: it is the ethics of Plato and Aristotle, Aquinas and the Scholastics. This course begins with an attempt to summarize virtue ethics as it is described by such modern proponents as Rosalind Hursthouse & Julia Annas. Thereafter we will look at selections from Plato's *Republic* & *Philebus*, Aristotle's *Nicomachean Ethics*, Aquinas' *Summa Theologica* & *On Virtue*, and Ockham's *On the Connection of the Virtues*. We close by considering modern proponents of virtue ethics, comparing and contrasting them with ancient and medieval philosophers.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P370 Topics in Philosophy: Philosophical Issues in Psychiatry – Elizabeth Schechter

What is mental illness? Why does it exist, and what can it tell us about the structure of the mind? Is depression just a chemical imbalance? Are people with personality disorders responsible for their conditions? Is there a role for shame in recovery from addiction? This course will examine philosophical questions that arise in the investigation, diagnosis, classification and treatment of mental disorders.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

PHIL- P401 History of Philosophy: Special Topics: Thomas Aquinas on the Existence and Nature of God – Tim O'Connor

We will carefully examine the opening set of 'questions' (including sundry arguments and analyses) of Aquinas' famous 13th century theological-philosophical treatise, *Summa Theologiae* (ST). ST has had a large influence on subsequent philosophical theology in the Western tradition right up to the present day. It is the size of a multi-volume work, and we will read what is in effect the opening volume, devoted to what can be discerned concerning the existence and nature of God through philosophical reflection on universally-available premises (i.e., apart from divine revelation). The radical and unfamiliar conception of God that emerges in these pages looks to be sharply at odds with the God of the biblical revelation which Aquinas also accepts. Among our aims will be to determine whether Aquinas' optimism that the conflict is merely apparent is well-founded.

This course does *not* presuppose that one has previously studied medieval philosophy. However, it is not advisable to

take the course if you have not previously taken a course in some area of history of philosophy.

[COLL \(CASE\) Arts & Humanities Breadth of Inquiry.](#)

LAMP- M302 Ethics & Responsible Management – John Robison

This course critically examines the ethical dimensions of management within the public and private sectors. Our main focus is on questions about conflicts of values and accountability as they arise in management contexts. Consider, first, conflicts of values. How—morally—ought concern for integrity, the environment, diversity, privacy and the proper regulation of information and data, and religious freedom inform an organization's practices? Since these concerns can compete with other organizational goals, how should managers navigate such conflicts of values? Consider, now, accountability. What is it to be accountable for a bad outcome? Who specifically within an organization is accountable for which outcomes and why? Are organizations—rather than some individual(s) within them—ever accountable for bad outcomes? Readings to include philosophical texts, case studies, and codes of conduct used by actual organizations. Prerequisite: completion of the English composition requirement.

PHIL- X473 Internship in Philosophy

Department approval required. Designed to provide academic credit for an internship within the Philosophy Department or in a professional work setting elsewhere. (The department has an undergraduate internship available.) Credit hours tied to the number of internship hours worked. S/F grading. Does not count toward the major in philosophy. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, aleite@indiana.edu.

PHIL- P498 Honors Thesis Directed Research

First half of the honors thesis sequence. Training in skills necessary for original philosophical research. Goals are to achieve appropriate mastery over a body of philosophical material relevant to the honors thesis project, and to develop core ideas for a successful honors thesis. Required: Philosophy GPA of 3.5. Interested students should contact Professor Adam Leite, Director of Undergraduate Studies, aleite@indiana.edu.



Next Steps: Enjoyed an introductory-level Philosophy course? Consider P201 Ancient Greek Philosophy or P211 Early Modern Philosophy (core historical courses offered

once per year), P242 or P246, P250 Symbolic Logic, or any 300-level course.

*For more information contact the Department of Philosophy
at: phil@indiana.edu.
www.philosophy.indiana.edu ☺*

For more information, see our
website: philosophy.indiana.edu

Join the Philosophy Circle email list to learn about
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P520 (29237)

Philosophy of Language

Gary Ebbs

What is language? What are words? What is it for words to have meaning? What is the meaning of a word? What is the relationship between the meaning of a word and the truth or falsity of sentences in which it occurs? What role does meaning play in a proper account of our knowledge of logic, of the possibility of discovering that we were radically mistaken about some topic, and of the familiar fact that we can learn from others by trusting what they tell us? These are some of the central questions of the philosophy of language. In this course we will examine some important and influential answers to these questions, starting with John Locke's pioneering account of the nature of language and the meanings of words. We will then turn to some of the classic writings that set the framework for and continue to shape contemporary work in analytic philosophy of language, including writings by Gottlob Frege, Bertrand Russell, W. V. Quine, P. F. Strawson, Paul Grice, Donald Davidson, Saul Kripke, Hilary Putnam, David Kaplan, David Lewis. Along the way, and toward the end of the course, we will also study some influential contemporary writings in philosophy of language, including papers by Elisabeth Camp, Jennifer Hornsby, and Robin Jeshion.

P541 (29239)

Selected Topics in Historical Ethics: Virtue Ethics: From Plato to Annas

Rega Wood

An introduction to "virtue ethics." Virtue Ethics emerged in the second half of the twentieth century as an alternative to deontology and consequentialism, beginning with Elizabeth Anscombe's seminal paper "Modern Moral Philosophy" (1958). But advocates of virtue ethics claim it has ancient roots: it is the ethics of Plato and Aristotle, Aquinas and the Scholastics. This course begins with an attempt to summarize virtue ethics as it is described by such modern proponents as Rosalind Hursthouse & Julia Annas. Thereafter we will look at selections from Plato's Republic & Philebus, Aristotle's Nicomachean Ethics, Aquinas' Summa Theologica & On Virtue, and Ockham's On the Connection of the Virtues. We close by considering modern proponents of virtue ethics, comparing and contrasting them with ancient and medieval philosophers.

P560 (29233)

Metaphysics: The Metaphysics of Theism

Tim O'Connor

We will systematically investigate a metaphysics centered on God as conceived in the classical philosophical tradition ("perfect being theology"). Much of our time will be spent probing proposed accounts of the central attributes ascribed to God and of God's relation to created reality, discussing puzzles to which they give rise and some main proposed resolutions of those puzzles. In the remainder, we will consider arguments purporting explanatory advantages or disadvantages of theism vis-a-vis metaphysical naturalism.

Assigned readings are contemporary articles and book chapters, all of which will be posted at the course Canvas site. An optional supplement to which I will frequently allude will be the *locus classicus* of philosophical theology, the opening questions on God from Thomas Aquinas's *Summa Theologiae*, available in the campus bookstore.

P710 (29234)

Seminar: Topics in History of Philosophy: Aristotle's Metaphysics

Lambda

Katy Meadows

This seminar will focus on *Metaphysics* Lambda — the only book of Aristotle's *Metaphysics* that contains a sketch of the whole of first philosophy. The first half of Lambda inquires into the causes and principles of sensible substances such as natural organisms; its second half argues for the existence of non-sensible substances, the Unmoved Movers, and for the dependence of the whole cosmos on the Prime Mover. While this course will focus on coming to grips with Lambda itself, we will also aim to situate Lambda in the *Metaphysics* as a whole. This course will thus provide students with a tour of many of the central issues of the *Metaphysics* in addition to sustained engagement with one of its most fascinating books.

P730 (29235)

Seminar: Contemporary Philosophy

Vera Flocke

Things are a certain way but they could be otherwise. You could be taller than you actually are, or have a different hair color. On the other hand, it is impossible for you to not be you. Modal claims such as these give rise to a host of questions. What's necessary and what's merely contingent? For instance, could there be more or fewer things than there actually are? What is the meaning of such statements about what's possible or necessary? What makes them true (when they are true)? And how can we know their truth-value? This course offers a broad introduction to modality and will cover issues relating to modality in philosophy of language, logic, metaphysics and epistemology.