



COURSE DESCRIPTIONS

Code of course: BA-ERA-IPH-S-1, MA-ERA-IPH-S-1
Title of course: Philosophy of Mind
Lecturer: Gergely Ambrus
General aim of the course: The course provides an introduction to some of the main topics in contemporary philosophy of mind, i. e. different views on the mind-body relation, the nature of consciousness and intentionality.
Content of the course:
I. THE MIND-BODY RELATION
1. Cartesian Dualism Descartes, R. <i>Meditations on First Philosophy</i> (II and VI). In CPM.
2. Logical Behaviorism Ryle, G. <i>The Concept of Mind</i> . Chap. 1. <i>Descartes Myth</i> . In CPM. Carnap, R. <i>Psychology in Physical Language</i> . In Ayer (ed.) <i>Logical Positivism</i> . New York, Free Press, 1959. 165–198.*
3-4. Materialism
3. Reductionist Materialism: Mind-Brain Identity Theory Smart, J. J. C. <i>Sensations and Brain Processes</i> . <i>Philosophical Review</i> 68 (1959). 141–56. or in CPM. Armstrong, D. M. <i>The Causal Theory of Mind</i> . In CPM. Lewis, D. <i>An Argument for the Identity Theory</i> . <i>Journal of Philosophy</i> 63 (1966). 17–25.
4. Eliminative Materialism Dennett, D. <i>Quining Qualia</i> . In CPM. Churchland, P. M. <i>Eliminative Materialism and the Propositional Attitudes</i> . <i>Journal of Philosophy</i> 78 (1981). 67–90.
5-6. Functionalism
5. The Functionalist Conception of the Mind Putnam, H. <i>The Nature of Mental States</i> . In CPM. Block, N. <i>Troubles with Functionalism</i> . In CPM.
6. The Computationalist Theory of Mind <i>Classical Cognitivism</i> Haugland, J. <i>The Nature and Plausibility of Cognitivism</i> . <i>Behavioral and Brain Sciences</i> , 1981(2), 215-226. <i>Criticism of Classical Cognitivism</i> Searle, J. R. <i>Minds, Brains and Computers</i> . In CPM.
7. Anomalous Monism Davidson, D. <i>Mental Events</i> . In CPM.
II. CONSCIOUSNESS
8. The Problem of Consciousness Nagel, T. <i>What is it Like to be a Bat?</i> In CPM. Block, N. <i>Concepts of Consciousness</i> . In CPM.
9. Dualism vs Materialism about Qualia: The Knowledge Argument Jackson, F. <i>What Mary Didn't Know</i> . <i>The Journal of Philosophy</i> 5 (1986). 291-295. Levine, J. <i>Leaving out What is it Like</i> . In Davies, M. – Humphreys, G. (eds.) <i>Consciousness – Psychological and Philosophical Essays</i> . Oxford, Blackwell, 1993. 121-136. Van Gulick, R. <i>Understanding the Phenomenal Mind. Are We All Just Armadillos (Part I)?</i> In Davies, M. – Humphreys, G. (eds.) <i>Consciousness – Psychological and Philosophical Essays</i> .

Oxford, Blackwell, 1993. 137-154.

McGinn, C. Can We Solve the Mind-Body Problem? In CPM.

10. Dualism vs Materialism about Qualia: Modal Arguments

Kripke, S.: *Naming and Necessity* (exerpts). In CPM.

Chalmers, D. Naturalistic Dualism. In *The Conscious Mind*. Oxford, Oxford University Press, 1996. 123-140.

III. INTENTIONALITY

10. The Nature of Intentionality

Brentano, F. The Distinction between Mental and Physical Phenomena (excerpts). In CPM.

Chisholm, R. M. "Intentional Inexistence" (excerpts). In CPM.*

11-12. Naturalistic Theories of Intentionality

Fodor, J. Meaning and the World Order. In *Psychosemantics*. Cambridge MA, MIT Press, 1987. 97-127.

Millikan, G. R. Biosemantics. In CPM.

13. Interpretationism: The Intentional Stance

Dennett, D.C. The Intentional Strategy and Why It Works. In CPM.

Dennett, D.C. Real Patterns. *The Journal of Philosophy*. 88 (1991) 27-51.*

14. Intentionality and Phenomenology

Horgan, T. – Tienson, J. The Intentionality of Phenomenology and the Phenomenology of Intentionality. In CPM.

Abbreviation

CPM = Chalmers, D. (ed.) *Philosophy of Mind. Classical and Contemporary Readings*. New York – Oxford, Oxford University Press, 2002.

Grading criteria, specific requirements:

(1) Active participation in the course, 2) presentation, 3) course paper.

Required reading: listed above, except the texts marked by *.

Suggested further reading:

the texts marked by *

and

Block, N. – Flanagan, O. J. – Güzeldere, G. (eds.) *The Nature of Consciousness*. Cambridge MA, MIT Press, 1997.

Chalmers, D. (ed.) *Philosophy of Mind. Classical and Contemporary Readings*. New York – Oxford, Oxford University Press, 2002.

Davies, M. – Humphreys, G. (eds.) *Consciousness – Psychological and Philosophical Essays*. Oxford, Blackwell, 1993. 121-136.

Stich, S. – Warfield, T. (eds.) *Mental Representation*. Oxford, Backwell, 1994.

Code of course: BA-ERA-IPH-S-2, MA-ERA-IPH-S-1
Title of course: Philosophy of Religion
Lecturer: Gábor Borbély
General aim of the course: This is an introductory course to the philosophy of religion.
Content of the course:
<ul style="list-style-type: none"> • Atheism, agnosticism, theism: utterly useless labels? • The meaningfulness or meaninglessness of religious language • Attributes of a perfect being: incoherence, but who cares? • Arguments for the existence of God from religious experience • Arguments against the existence of God from evil • Ontological arguments • Cosmological arguments • Design arguments • Moral arguments for the existence of God

- Miracles

Grading criteria, specific requirements: Five number grades, presentation

Required reading:

Davies, Brian, *An Introduction to the Philosophy of Religion*, OPUS, Oxford · New York: Oxford University Press, 1993.)

Hume, David, *Dialogues concerning Natural Religion*, Edited By Dorothy Coleman, Cambridge: Cambridge University Press 2007.

Kenny, A., *The God Of The Philosophers*, Oxford: Clarendon Press, 1979 (Reprinted 2001)

Le Poidevin, R., *Agnosticism: A Very Short Introduction*, Oxford: OUP, 2010.

Mackie, J. L., *The Miracle of Theism*, Oxford: Clarendon Press, 1982.

Suggested further reading:

Adams, M. M. and Adams, R. M. (eds), *The Problem of Evil*, Oxford: Oxford University Press, 1992.

Alston, William P., *Perceiving God. The Epistemology of Religious Experience*, Cornell University Press 1991.

Cicero, *The Nature of the Gods*, Translated with Introduction and Explanatory Notes by P.G. Walsh Clarendon Press Oxford 1997.

Le Poidevin, Robin, *Arguing for Atheism: An Introduction to the Philosophy of Religion*, London and New York: Routledge, 1996.

Martin, M., *Atheism: A Philosophical Justification*, Philadelphia: Temple University Press, 1990.

Martin, Michael (ed) *The Cambridge Companion to Atheism*, Cambridge: Cambridge University Press 2007.

Oppy, G. – Trakakis, N. N.: *The History of Western Philosophy of Religion*, Volume 1 – 4, Routledge, 2014

Swinburne, R., *The Coherence of Theism*, Revised Ed., Oxford: Clarendon Press, 1993.

Code of course: **BA-ERA-IPH-S-3, MA-ERA-IPH-S-3**

Title of course: : **History and Theory of the Modern Everyday Consciousness**

Lecturer: **Endre Kiss**, Professor Dr.

General aim of the course:

An explorative knowledge about the modern and/or postmodernist everyday consciousness is absolutely relevant in the understanding of our complex world. Therefore gives the course a full reconstruction of the main constitutive principles of the everyday consciousness and investigates also the different manifestations of the principles in the main historical periods of the Modernism.

Content of the course:

The course unifies a systematic and a historical approach. The systematic approach works functional – it describes all the constitutive principles of the everyday consciousness. They integrate and generate the social and intellectual reality. The historical approach defines the main phases of the everyday consciousness in the modern and postmodernist time.

Grading criteria, specific requirements:

Paper (written essay) analyzing a text about everyday consciousness or characteristic phenomenon of it. Individual project is also possible.

Required reading:

Berger - Luckmann, *SPRACHE UND WISSEN IN DER ALLTAGSWELT*, 1984. (to read also in English)

Kiss Endre, A mindennapi tudat mint filozófiai tudásszociológia tárgya. in: *PRO PHILOSOPHIA FÜZETEK*, 1996. 2-3. szám 40-55. (to read also in English and in German)

Mannheim Károly, *A konzervatív gondolkodás*. Budapest, 1994. (Gondolat) (to read also in German and in English)

Suggested further reading:

Kiss, Endre, Grundprinzipien des modernen Alltagsbewusstseins im Spiegel ihrer Geschichte. in *Prima philosophia*, Bd.5.H.3./1992/, pp.279-293.

Kracauer, Siegfried, *VON CALIGARI ZU HITLER. Eine psychologische Geschichte des deutschen Films*. Frankfurt am Main, 1979. (to read also in English)

Lefebvre, Henri. LA VIE QUOTIDIENNE DANS LE MONDE MODERNE. Paris, 1968.

Code of course: **BA-ERA-IPH-S-4, MA-ERA-IPH-S-4**

Title of course: **The Reconstruction of the Postmodernism**

Lecturer: **Endre Kiss**, professor Dr.

General aim of the course:

The interpretation of Postmodernism as a historical period. An analytical exploration of postmodernist structures of cognition.

Content of the course:

Comprehensive exploration of the most important tendencies of postmodernist thinking. Reconstruction of the most important antecedent of this philosophy, the structuralist movement. The specific questions of the legitimacy of Postmodernism. Postmodernist semantics, The category of difference. The potential postmodernist synthesis (Ricoeur). The uprising of deconstructivism. Leading representatives of Postmodernism (Foucault, Derrida, Negri). Postmodern Everyday Consciousness, The empirical and practical achievements of Postmodernism.

Grading criteria, specific requirements:

Paper (written essay) analyzing a post-modernist text or a postmodernist phenomenon. In individual project is also possible.

General aim of the course:

The interpretation of Postmodernism as a historical period. An analytical exploration of postmodernist structures of cognition.

Content of the course:

Comprehensive exploration of the most important tendencies of postmodernist thinking. Reconstruction of the most important antecedent of this philosophy, the structuralist movement. The specific questions of the legitimacy of Postmodernism. Postmodernist semantics, The category of difference. The potential postmodernist synthesis (Ricoeur). The uprising of deconstructivism. Leading representatives of Postmodernism (Foucault, Derrida, Negri). Postmodern Everyday Consciousness, The empirical and practical achievements of Postmodernism.

Grading criteria, specific requirements:

Paper (written essay) analyzing a post-modernist text or a postmodernist phenomenon. In individual project is also possible.

Required reading:

Foucault Michel, Die Ordnung des Diskurses. 1970. (to read also in English or French)

Lyotard, Jean-Francois, Das postmoderne Wissen. Ein Bericht. Wien, 1986. (to read also in English or French)

Suggested further reading:

Hardt-Negri, Empire. 2000.

A posztmodern gondolkodás rekonstrukciójának alapvonásai. in: Magyar Filozófiai Szemle, 1992/3-4. 461-485.

Kiss Endre, Globalizáció és/vagy posztmodern, 2003

Studies of Baudrillard and Virilio

Semiologie und Grammatologie in Postmoderne und Dekonstruktion, Stuttgart, 1990

Foucault Michel, Die Ordnung des Diskurses. 1970. (to read also in English or French)

Lyotard, Jean-Francois, Das postmoderne Wissen. Ein Bericht. Wien, 1986. (to read also in English or French)

Code of course: **BA-ERA-IPH-S-5, MA-ERA-IPH-S-5**

Title of course: **Introduction to Epistemology**

Lecturer: **Jenő Pöntör**

General aim of the course:

The course provides an introduction to some of the main topics in epistemology.

<p>Content of the course:</p> <p>Topics included in the course are:</p> <ol style="list-style-type: none"> 1. What is knowledge? 2. Sources of human knowledge. 3. Skepticism. 4. Theories of justification 5. Modern and contemporary anti-skeptical strategies. 6. Religious epistemology. <p>Grading criteria, specific requirements:</p> <p>There are no specific requirements for this course. Students are expected to attend all meetings and must write an 5-8 page essay (in English or Hungarian) related to one of the discussed topics, chosen by the student.</p> <p>Required reading:</p> <ol style="list-style-type: none"> 1. Gettier, Edmund L., 1963, "Is Justified True Belief Knowledge?," <i>Analysis</i>, 23(6): 121–123. 2. Stanford Encyclopaedia entry: https://plato.stanford.edu/entries/knowledge-analysis/ 3. Descartes, René (1641) – <i>Meditations</i>, I, II, III. 4. Stanford Encyclopaedia entry: https://plato.stanford.edu/entries/skepticism/ 5. Putnam, Hilary, 1981, "Brains in a Vat", in <i>Reason, Truth, and History</i>, Cambridge: Cambridge University Press, Chapter 1: 1–21 6. Stanford Encyclopaedia entry: https://plato.stanford.edu/entries/justep-foundational/ 7. Stanford Encyclopaedia entry: https://plato.stanford.edu/entries/justep-coherence/ 8. Goldman, Alvin, 1967, "A Causal Theory of Knowing" https://pdfs.semanticscholar.org/078a/d2b9117693dbab0739ab2001a25b10a5ef35.pdf 9. Plantinga, Alvin, "Is Belief in God Properly Basic?," <i>Noûs</i> 15 (1981): 41-51. <p>Suggested further reading:</p> <p>Dancy, Jonathan, 1987, <i>Introduction to Contemporary Epistemology</i>, Oxford: Oxford University Press</p>

Code of course: BA-ERA-IPH-S-6, MA-ERA-IPH-S-6
Title of course: Introduction to Philosophy
Lecturer: Judit Szalai
<p>General aim of the course:</p> <p>The course addresses some of the most topical issues in contemporary philosophy, such as euthanasia, international aid, and the ethics of self-driving cars.</p> <p>Content of the course:</p> <ol style="list-style-type: none"> 1. The ethics of autonomous driving Patrick Lin: Why ethics matters for autonomous driving https://link.springer.com/content/pdf/10.1007%2F978-3-662-45854-9_4.pdf 2. Global justice P. Singer: Famine, Affluence, and Morality http://personal.lse.ac.uk/robert49/teaching/mm/articles/Singer_1972Famine.pdf 3. Moral luck B. Williams: Moral Luck https://bibliotecamathom.files.wordpress.com/2012/10/williams_-_moral_luck.pdf 4. Moral character J. Doris: <i>Lack of Character</i> (excerpt) 5. Euthanasia, for and against J. Rachels: Active and Passive Euthanasia https://sites.ualberta.ca/~bleier/Rachels_Euthanasia.pdf 6. Mid-term test 7. Lying and bullshit H. Frankfurt: On Bullshit https://www5.csudh.edu/ccauthen/576f12/frankfurt_harry_on_bullshit.pdf

<p>8. Facebook ethics W. P. Smith, D. L. Kidder: You've Been Tagged!...</p> <p>9. What is work good for? (other than making money) A. Gheaus: The Goods of Work (Other Than Money)</p> <p>10. Who is a person? H. Frankfurt: Freedom of the Will and the Concept of the Person http://www.sci.brooklyn.cuny.edu/~schopra/Persons/Frankfurt.pdf</p> <p>11. The experience machine R. Nozick: <i>Anarchy, State, and Utopia</i> (excerpt)</p> <p>12. Summary</p> <p>Grading criteria, specific requirements: Mid-term and end-of-term tests from the required readings</p> <p>Required reading: as listed above</p> <p>Suggested further reading: H. LaFollette (ed.): <i>The Oxford Handbook of Practical Ethics</i></p>
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Code of course: BA-ERA-IPH-S-7, MA-ERA-IPH-S-7
Title of course: Empirically Informed Ethics
Lecturer: Anna Réz
<p>General aim of the course: Ethical theories always rely on heavy assumptions about human psychology, motivation and behaviour. In recent decades, however, empirical sciences (most notably psychology, social psychology and neurology), have often provided data which seemingly contradicted to these assumptions. In what ways can empirical researches interact with moral theories? The course provides an overview of the interdisciplinary approach of empirically informed science through investigating three topics: moral responsibility, moral judgments and moral character. This is an advanced seminar where previous knowledge in philosophy or psychology is highly recommended.</p> <p>Content of the course:</p> <p>Topics and readings:</p> <p>Free will and moral responsibility Thomas Pink: <i>Free Will. A Very Short Introduction</i>, Chapter 1. Oxford University Press, USA, 2004. Libet, Benjamin (2011) Do We Have Free Will? In Walter Sinnott-Armstrong and Lynn Nadel (eds.): <i>Conscious Will and Responsibility</i>, pp. 1–11. Oxford, Oxford University Press. Roskies, Adina L. (2011) Why Libet's Studies Don't Pose a Threat to Free Will. In Walter Sinnott-Armstrong and Lynn Nadel (eds.): <i>Conscious Will and Responsibility</i>, pp. 11–23. Oxford, Oxford University Press. Knobe, J. & Doris, J. M. (2010) Responsibility. In John M. Doris & the Moral Psychology Research Group (eds.): <i>The Moral Psychology Handbook</i>, pp. 321–354. Oxford University Press, Oxford.</p> <p>Moral judgments Slote, M. (2006) Moral Sentimentalism and Moral Psychology. In David Copp (ed.): <i>The Oxford Handbook of Ethical Theory</i>, pp. 219–239. Oxford, Oxford University Press. Haidt, J. (2001) The Emotional Dog and Its Rational Tail. <i>Psychological Review</i> 108, pp. 814–834. Jones, Karen (2006) „Metaethics and emotions research: A response to Prinz”, <i>Philosophical Explorations</i> 9, pp. 45–53. Kennett, Jeanette & Cordelia Fine (2009) Will the Real Moral Judgment Please Stand up? The Implications of Social Intuitionist Models of Cognition for Meta-Ethics and Moral Psychology. <i>Ethical Theory and Moral Practice</i>, Vol. 12, No. 1, pp. 77–96.</p> <p>Character and situationism Annas, Julia (2006) Virtue Ethics. In David Copp (ed.): <i>The Oxford Handbook of Ethical Theory</i>, pp. 515–537. Oxford, Oxford University Press. Doris, J. M. (2002) <i>Lack of Character: Personality and Moral Behavior</i> (excerpts). Cambridge University Press, Cambridge. Nelkin, D. K. (2005) Freedom, Responsibility and the Challenge of Situationism. <i>Midwest Studies in Philosophy</i> 29, pp. 181–206.</p>

<p>Grading criteria, specific requirements:</p> <p>Requirements: active class participation – 20% response papers (min. 5) – 40% end-of-term exam – 40 %</p> <p>Required reading: See above.</p> <p>Suggested further reading: Doris, John M. & the Moral Psychology Research Group (eds.). (2014) <i>The Moral Psychology Handbook</i>. Oxford University Press, Oxford, 2006. Christen, M., van Schaik, C., Fischer, J., Huppenbauer, M., Tanner, C. (eds.). (2014) <i>Empirically Informed Ethics: Morality between Facts and Norms</i>. Springer International Publishing: Switzerland.</p>

Code of course: BA-ERA-IPH-L-1, MA-ERA-IPH-L-1
Title of course: The Sceptical Tradition from Socrates to Descartes
Lecturer: Máté Veres
Office hour, consultation (e-mail of the lecturer): mateveres8519 (at) gmail (dot) com

<p>General aim of the course: (No knowledge of Greek or Latin is necessary.) Ancient Scepticism, unlike its post-Cartesian counterpart, was more than an epistemological challenge to overcome. Ancient Sceptics pointed to cases of widespread disagreement among professional philosophers and scientists and argued that, since alleged experts have failed to deliver on the promise of rational persuasion, one should either suspend judgement about all claims to knowledge and continue the investigation, or realize that the quest for knowledge is fundamentally misguided. Furthermore, prominent ancient Sceptics presented Scepticism as a viable and desirable way of living, calling into question the assumption that knowledge can contribute to, or is necessary for, living a happy human life. The lectures introduce students to the main textual sources on a variety of Sceptical considerations and positions, and situates these texts in the interpretive debates in contemporary scholarship. In addition, the course will conclude with a glimpse into the medieval and Early Modern transformations of Scepticism. Familiarity with the basics of philosophical methodology might be useful, but the course is open to non-philosophy students.</p>
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<p>Content of the course:</p> <p>Topics to be discussed include:</p> <ul style="list-style-type: none"> - Sceptical arguments against Stoic epistemology; - Sceptical arguments for suspension of judgement; - Scepticism about specific tenets in logic, ethics, and theology; - The possibility and desirability of living a Sceptical life; - Prominent anti-Sceptical strategies in antiquity; - Highlights of the medieval and Early Modern influence of scepticism.

<p>Grading criteria, specific requirements:</p> <p>The course is delivered in a lecture format. Nevertheless, in-class discussion will be facilitated (ideally comprising about 1/3 of each class). The final grade will be determined by oral examination. For advanced students, the oral exam might be substituted for a term paper (approximately 3,000–5,000 words, to be discussed individually).</p>

<p>Weekly schedule:</p> <p>Students are required to prepare each week's Required reading for class. Items listed under <i>Suggested reading</i> are not required. All readings will be provided by the instructor.</p> <p>(1) February 10. Introduction No required reading.</p> <p>(2) February 17. Socrates, Plato, and Scepticism <i>Required readings:</i> * Plato, <i>Meno</i> 80a-86c in D. Sedley (ed.), A. Long (tr.), Plato, <i>Meno and Phaedo</i> (Cambridge: Cambridge University Press, 2011), pp. 7-12. * Plato, <i>Theaetetus</i> 151e-172b in J. M. Cooper (ed.), Plato, <i>Complete Works</i> (Indianapolis / Cambridge: Hackett, 1997), pp. 168-191. Tr. Levitt / Burnyeat.</p>

Suggested readings:

* Annas, J., 'Plato the Sceptic' in J. Klagge and N. Smith (eds.), *Methods of Interpreting Plato and his Dialogues*. *Oxford Studies in Ancient Philosophy*, Supplementary Volume, 1992, pp. 43-72.

* Shields, C.J., 'Socrates Among the Sceptics', in P.A. Vander Waerdt (ed.), *The Socratic Movement* (Ithaca, NY: Cornell University Press, 1994), pp. 341-66.

(3) February 24. Aristotle and Scepticism

Required reading:

* Aristotle, *Metaphysics* 4.3-6 (1005a19-1011b22), in C. Kirwan (tr. and comm.), Aristotle, *Metaphysics Books Gamma, Delta, and Epsilon* (Oxford: Clarendon Press, 1993), pp. 6-23.

* Aristotle, *Posterior Analytics* 1.1-3 (71a1-73a20) and 2.19 (99b15-100b17), in J. Barnes (tr. and comm.), Aristotle, *Posterior Analytics* (Oxford: Clarendon Press, 1975), pp. 1-6, 72-4.

Suggested reading:

* Barnes, J., 'An Aristotelian Way with Scepticism' in M. Matthen (ed.), *Aristotle Today* (Edmonton: Academic, 1987), pp. 51-76.

* Code, A., 'Aristotle and the History of Skepticism', in A. Nightingale and D.N. Sedley (eds.), *Ancient Models of Mind* (Cambridge: Cambridge University Press, 2010), pp. 97-109.

* Long, A. A., 'Aristotle and the History of Greek Skepticism', in D.J. O'Meara (ed.), *Studies in Aristotle* (Washington, D.C.: Catholic University of America Press, 1981), pp. 79-106.

(4) March 2. Stoic epistemology and Academic criticism

Required reading:

* Cicero, *Lucullus* 64-98 in Charles Brittain (ed. and tr.), *Cicero, On Academic Scepticism* (Indianapolis, 2006), pp. 38-57.

Suggested reading:

* Brittain, C., 'Arcesilaus' and Allen, J., 'Carneades', in *Stanford Encyclopedia of Philosophy* (online).

* H. Thorsrud, 'Arcesilaus and Carneades' in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism* (Cambridge, 2010), 58-80.

* Striker, G., 'Sceptical Strategies', in M. Schofield and J. Barnes (eds.), *Doubt and Dogmatism* (Oxford, 1980), 54-83.

(5) March 9. Pyrrho and Pyrrhonism

Required reading:

* Chapters 1-3 ('Early Pyrrhonism') in A. A. Long and D.N Sedley, *The Hellenistic Philosophers*, Volume 1 (Cambridge, 1987), pp. 13-24.

* Chapter 71 ('Why to suspend judgement') in A. A. Long and D.N Sedley, *The Hellenistic Philosophers*, Volume 1 (Cambridge, 1987), pp. 468-70.

* 'Philo and Diogenes on the Modes' in J. Barnes, *The Modes of Scepticism. Ancient Texts and Modern Interpretations* (Cambridge: Cambridge University Press, 1985), 172-80.

Suggested reading:

* Striker, G., 'The Ten Tropes of Aenesidemus', in M.F. Burnyeat (ed.), *The Skeptical Tradition* (Berkeley, 1983), 95-115.

* Svavarsson, S., 'Pyrrho and Early Pyrrhonism' in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism* (Cambridge, 2010), 36-57.

(6) March 16. Sextus Empiricus 1. Pyrrhonism, inquiry, and belief

Required readings:

* Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, 1-30 and III, 280-281 in J. Annas and J. Barnes (tr.), Sextus Empiricus, *Outlines of Pyrrhonism* (Cambridge: Cambridge University Press, 2000), pp. 3-11 and 216.

Suggested reading:

* Morison, B., 'Sextus Empiricus' in *Stanford Encyclopedia of Philosophy* (online).

(7) March 23. Sextus Empiricus 2. The Modes in Sextus

Required reading:

* Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, sections 31-179 in J. Annas and J. Barnes (tr.), Sextus Empiricus, *Outlines of Pyrrhonism* (Cambridge: Cambridge University Press, 2000), pp. 11-44.

Suggested reading:

* Bett, R., 'The Modes in Sextus: Theory and Practice', in his *How To Be a Pyrrhonist: The Practice and Significance of Pyrrhonian Scepticism* (Cambridge: Cambridge University Press, 2019), 108-30.

* Brennan, T. and Lee, J.J., 'A Relative Improvement', *Phronesis* 59 (2014), 246-271.

* Morison, B., 'The Logical Structure of the Sceptic's Opposition', *Oxford Studies in Ancient Philosophy* 40 (2011), 265-95.

(8) March 30. Sextus Empiricus 3. Inquiry, proof, and self-refutation

Required readings:

* Sextus Empiricus, *Outlines of Pyrrhonism*, Book I, 187-209, II, 1-11, 337-336a, 463-481 in J. Annas and J. Barnes (tr.), Sextus Empiricus, *Outlines of Pyrrhonism* (Cambridge: Cambridge University Press, 2000), pp. 46-53, 67-70, 155-6, 180-3.

Suggested readings:

* Castagnoli, L., *Ancient Self-Refutation: The Logic and History of the Self-Refutation Argument from Democritus to Augustine* (Cambridge, 2010), 114-120 and 251-307.

* Fine, G., *The Possibility of Inquiry* (Oxford, 2014), 320-68.

(9) April 6. Sextus Empiricus 4. Scepticism and ethics

Required readings:

* Sextus Empiricus, *Outlines of Pyrrhonism*, Book III, 168-279 (selections).

* Sextus Empiricus, *Against the Ethicists* 110-167 in R. Bett (tr.), Sextus Empiricus, *Against the Ethicists* (Oxford: Clarendon Press, 1997), pp. 19-27.

Suggested readings:

* Annas, J., 'Doing Without Objective Values: Ancient and Modern Strategies', in M. Schofield and G. Striker (eds.), *The Norms of Nature: Studies in Hellenistic Ethics* (Cambridge, 1986), 3-29.

* Bett, R., 'Scepticism and Ethics' in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism* (Cambridge, 2010), 181-194.

* Striker, G., 'Ataraxia: Happiness as Tranquillity', *Monist* 73 (1990), 97-110.

* Vogt, K., 'Scepticism and Action', in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism* (Cambridge, 2010), 165-80.

!!! NO CLASS ON 13 APRIL!!!

(10) April 20. Augustine against the Academics

Required reading:

* Augustine, *Against the Academicians*, Book III, in Peter King (ed.), *Augustine, Against the Academicians. The Teacher* (Indianapolis, 1995), 52-93.

Suggested reading:

* Kirwan, C., 'Augustine Against the Sceptics', in M.F. Burnyeat (ed.), *The Skeptical Tradition* (Chicago, 1983), 205-23.

* Vogt, K., 'Why Ancient Sceptics Don't Doubt the Existence of the External World: Augustine and the Beginnings of Modern Scepticism', in G. Williams and K. Volk (eds.), *Roman Reflections: Essays on Latin Philosophy* (Oxford, 2015), 260-74.

(11) April 27. Al-Ghazālī's 'sceptical crisis'

Required reading:

* Al-Ghazālī, 'The Rescuer from Error', in M.A. Khalidi (ed. and tr.), *Medieval Islamic Philosophical Writings* (Cambridge, 2005), 59-86.

Suggested reading:

* Dutton, B., 'Al-Ghazālī on Possibility and the Critique of Causality', *Medieval Philosophy and Theology* 10 (2001), 23-46.

* Kukkonen, T., 'Al-Ghazālī's Scepticism Revisited', in H. Lagerlund (ed.), *Rethinking the History of Scepticism: The Missing Medieval Background* (Leiden / Boston, 2010), 103-29.

(12) May 4. Descartes and ancient Scepticism

Required readings:

* Descartes, 'Discourse on the Method for Conducting One's Reason Well and for Seeking the Truth in the Sciences', I-IV in D.A. Cress (ed. and tr.), René Descartes, *Discourse on Method and Meditations on First Philosophy* (Indianapolis / Cambridge, 1999), 1-22.

* Descartes, *Meditations* I-II in M. Moriarty (ed. and tr.), René Descartes, *Meditations on First Philosophy, With Selections from the Objections and Replies* (Oxford, 2008), 13-24.

Suggested reading:

* Schmitt, C.B., 'The Rediscovery of Ancient Scepticism in Modern Times', in M.F. Burnyeat (ed.), *The Skeptical Tradition* (Berkeley: University of California Press, 1983), 225-51.

* Williams, M., 'Descartes' Transformation of the Sceptical Tradition', in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism* (Cambridge, 2010), 288-313.

(13) **May 11. Conclusion**

Possible topics:

- General discussion;
- Scepticism in the *Zhuangzi* (e.g., 'Discussion on Making All Things Equal' in Burton Watson (tr.), *The Complete Works of Zhuangzi*, New York: Columbia University Press, 2013, pp. 7-19).

Suggested further reading:

Bett, R. (ed.) *The Cambridge Companion to Ancient Scepticism*. Cambridge: Cambridge University Press, 2010.

Thorsrud, H. *Ancient Scepticism*. Stocksfield: Acumen, 2008.

Vogt, K.M. *Belief and Truth: A Skeptic Reading of Plato*. Oxford: Oxford University Press, 2012.

Vogt, K.M., 'Ancient Skepticism' in *Stanford Encyclopaedia of Philosophy*.