COURSE DESCRIPTIONS 科目簡介

COURSES FOR 4-YEAR UNDERGRADUATE PROGRAMMES

PHI1001 Introduction to Chinese Thought 中國思想導論 (3 credits)

(Restriction(s): (a) Students are not allowed to take PHI1001 Introduction to Chinese Thought after successful completion of PHI2112 History of Chinese Philosophy: From Pre-Qin to Han.
(b) Students are not allowed to take PHI1001 Introduction to Chinese Thought and PHI2112 History of Chinese Philosophy: From Pre-Qin to Han in the same term.)
(Language of Instruction: Cantonese)
This course introduces the major intellectual schools in traditional Chinese culture, including Confucianism, Daoism, Mohism and Legalism in the foundational era as well as Chinese Buddhism in a later era. The focus will be on the discourses about morality, life and society, and how these schools shape and were shaped by Chinese culture in general. Topics include the nature of *dao* and *de* and how to put them into practice, the development of the ideal personality, the vision of ideal society and the interdependence between individual and society. Classics discussed in this course include the *Analects*, the *Daodejing*, the *Mozi*, the *Mencius*, the *Zhuangzi*, the *Xunzi*, the *Hanfeizi*, Buddhist scriptures and others. Different approaches to thinking will be compared in order to show the complexity of Chinese thought and the plurality of Chinese culture.

PHI1002 Introduction to Philosophy 哲學導論 (3 credits)

This introduction to philosophy will cover a number of the central topics of philosophy. These include: the challenge of skepticism, the ontological argument for the existence of God, the problem of evil, free will, the relationship between the mind and body, and personal identity.

PHI1003 Ethics: East and West 東方及西方倫理學導論 (3 credits)

(Restriction: Philosophy majors and students who have already taken or are taking CLB9032 Understanding Morality or CCC8003 Understanding Morality.)
This course offers a thematic and historical introduction to ethical/moral theories and their relationships with several other important aspects of our lives. It examines views proposed by a variety of Eastern and Western thinkers alike (e.g., Kongzi, Aristotle, Mengzi, Xunzi, Kant, and Mill).

The course addresses several of the fundamental questions discussed by *normative* ethicists – for example, "When is an action morally right or wrong?" It also tackles questions on the foundation of ethics (e.g., "Is something good because a divine being wants it to be so?"), the alleged radical differences in values among different societies (e.g., "Is morality 'relative' to a specific culture or tradition?"), and human nature (e.g., "Do people tend to do what they perceive to be good?"). The course does not presuppose any previous knowledge of philosophical moral theories and is intended to be the first step for the study of ethics.

PHI1118 Puzzles and Paradoxes 謎題和悖論 (3 credits)

This course aims to provide an introduction to some major themes in philosophy through the examination of paradoxes and puzzling thought experiments. By thinking about these puzzling cases, students will get a sense of what philosophy is and what sorts of problems it aims to solve. We will discuss the nature of time and space, and we will discuss the nature of ourselves and our minds. We will discuss how to think rationally, and how to act

rationally. We will discuss what it means to be ethical. We will discuss God, death, language, and logic. By the end – if things go well – students will have more questions than answers, and have found mysteries to ponder for years to come.

PHI2001 The Philosophy of Zhuangzi 莊子哲學 (3 credits)
(recoded to PHI3002 from 2022-23)
(Prerequisite: PHI2112 History of Chinese Philosophy: From Pre-Qin to Han)
(Language of Instruction: Cantonese)

PHI2112 History of Chinese Philosophy: From Pre-Qin to Han
中國哲學史：先秦至漢 (3 credits)
(Restriction(s): (a) Students are not allowed to take PHI1001 Introduction to Chinese Thought after successful completion of PHI2112 History of Chinese Philosophy: From Pre-Qin to Han.
(b) Students are not allowed to take PHI1001 Introduction to Chinese Thought and PHI2112 History of Chinese Philosophy: From Pre-Qin to Han in the same term.)
(Language of Instruction: Putonghua/English (in Term 1, 2022-23); Cantonese (in other terms)
This course covers the period in Chinese philosophy from Pre-Qin to the Han dynasty. It concentrates on the distinctive features of Chinese philosophy, including the main concerns, themes and approaches of different schools of thought. Equal weight will be given to the philosophy and the history component: the meaning, implications, significance of philosophical problems and their solutions as well as the development of these problems and conceptions will be under scrutiny. The interaction between schools of thought will also be examined. Students will be supervised in their study of texts so as to understand the original context from which the problems and concepts spring.
哲學是人自覺地以理性對宇宙人生問題的反省。中國哲學的起源除了對上述問題進行思辨的探究外，還從實踐中發現人的自覺性如何可以改造自己的命運。先秦時期這偉大的發現，奠定了中國哲學主流的方向。在本課程中，會集中展示中國哲學的起源與特質，以及先秦諸子各學派的理念，以至漢代思想的承傳與變異。

PHI2113 History of Western Philosophy: Ancient Greek Philosophy
西方哲學史：古希臘哲學 (3 credits)
Ancient Greek philosophy is considered as the origin of Western philosophy. It sets western thought on a path of thinking that is called metaphysics. This course traces the development of this thinking from the Presocratics to Aristotle. It focuses on the main themes and concepts that are central to all latter development of Western philosophy.

PHI2115 Metaphysics 形上學 (3 credits)
Metaphysical questions are those having to do with the nature of existence. This can be understood as external: the nature of reality and its principles, such as time, causation, substance, universals, and so forth; or it can be understood as internal: the nature of human reality, what it is to be a person, is there a soul, what is death, do we have freedom. Our investigation will centre on questions such as these, and acquaint the student with some classical answers and theories.

PHI2116 History of Chinese Philosophy: From Wei-Jin to Ming
中國哲學史：魏晉至明 (3 credits)
(Prerequisite: PHI2112 History of Chinese Philosophy: From Pre-Qin to Han)
(Language of Instruction: Cantonese)
This course covers the period in Chinese Philosophy from the Wei Jin Dynasty to the Ming Dynasty. Equal weight will be given to the philosophy and the history component:

the meaning, implications, significance of philosophical problems and their solutions as well as the development of these problems and conceptions will be under scrutiny. The interaction between schools of thought will also be examined. Students will be supervised in their study of texts so as to understand the original context from which the problems and concepts spring.
本科目涵蓋了由魏晉時代至明朝的中國哲學，哲學課題與思想流變的探討兼重：將仔細考察各個哲學問題的意思、涵義、重要性及其解答，以至這些問題的發展與概念。各思想學派的互動情況也將逐一檢視。學員會在指導下解讀文本，令他們了解提出這些哲學問題與概念的原意。

PHI2117 History of Western Philosophy: From Descartes to Kant 西方哲學史：笛卡兒至康德 (3 credits)

(Remark: It is preferable for students to have taken PHI2113 History of Western Philosophy: Ancient Greek Philosophy before taking this course.)
This course gives a survey of the major philosophical systems of the 17th and the 18th centuries, starting from Descartes and ending with Kant. It studies the affinities and differences between these systems and the problems they have given rise to, and which form the ongoing discussions of present-day philosophical investigations.

PHI2118 A Philosophical Introduction to Artificial Intelligence (3 credits)

(Restriction(s): Students are not allowed to take both this course and PHI4375 Philosophy of Artificial Intelligence.)
In the past fifty years, research in Artificial Intelligence (AI), which involves the attempt to build intelligent computers, has led to the production of a multitude of autonomous machines, many of which are now in common use; for example, machines that autonomously perform medical diagnoses, artificial pets and companions in health- and eldercare, self-driving cars, face recognition programs and war robots. This course provides an introduction to the technical and philosophical issues concerning the creation and nature of these artificially intelligent machines. The course also offers a wide-ranging introduction to some of the implications of AI for human life, society and culture.

PHI3001 Causation, Explanation and Causal Inference 因果解釋和因果推理 (3 credits)

Causal and explanatory claims are pervasive in scientific and ordinary discourse: heating an iron bar causes it to expand; smoking causes heart disease; carbon dioxide emission causes global warming; Barry's contraction of syphilis explains his paresis; Newton's laws of motion and universal gravitation explain Kepler's laws, etc. To assess whether these claims are true, we need to figure out what they mean, and what kind of evidence would support or undermine them. In this course, we study and examine various proposals in the philosophy of science literature for analyzing causation and explanation, and explore some methodological issues in causal inference.

The course consists of two parts. The first part will survey the major philosophical approaches to causation and explanation, starting with the regularity account of causation and the closely related deductive-nomological model of explanation, and ending with the recent structural account of causation and the interventionist account of explanation. The second part will examine some methodological issues related to causal inference, drawing on not only ideas developed in philosophy, but also those in statistics and machine learning.

PHI3002 The Philosophy of Zhuangzi 莊子哲學 (3 credits)
(recoded from PHI2001 from 2022-23)

(Prerequisite: PHI2112 History of Chinese Philosophy: From Pre-Qin to Han)

(Language of Instruction: Cantonese)
Being a well-known text in Chinese intellectual history, the *Zhuangzi* is a source of inspiration for writers, artists as well as philosophers. While it is difficult to ascertain its standpoint given the imaginative writing style, the text leads readers to think through many topics in Chinese philosophy in a reflective and critical way. This course investigates philosophical discussions in the *Zhuangzi* and articulates their context, questions and possible answers. The course also critically compares Zhuangist philosophy to other schools on issues such as the ideal personhood, methods of cultivation, health, knowledge, language, nature and society.

PHI3101 Deductive Logic 演繹邏輯 (3 credits)
This course provides a rigorous introduction to modern symbolic logic, suitable for beginning students of philosophy who have taken a course on logic and critical thinking. Students are expected to master the key elements of propositional logic and predicate logic, including (1) syntax of formal languages, (2) model-theoretic semantics, (3) expression of sentence and argument forms in a formal language, (4) semantic and syntactic methods to determine whether an argument is deductively valid or whether a sentence expresses a logical truth, and (5) basic meta-theoretical concepts and results.

PHI3102 Chinese Political Philosophy 中國政治哲學 (3 credits)
(Prerequisite(s): In 2018-19 or before, CCC8003 Understanding Morality
From 2019-20, PHI1003 Ethics: East and West)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)
(Language of Instruction: English from Term 2, 2020-21; Cantonese from 2014-15)
This course will adopt a theme-based approach to Chinese political philosophy. On the one hand, this course will discuss different schools of political thoughts in Chinese philosophy, including Confucianism, Daoism, Mohism, Legalism, Neo-Confucianism, etc. On the other hand, this course will explore the relevance and contributions of Chinese philosophy to contemporary political issues regarding, for example, democracy, human rights, just war, perfectionism, communitarianism, and political elitism.

PHI3103 Advanced Western Ethics 高級西方倫理學 (3 credits)
(Prerequisite(s): In 2018-19 or before, CCC8003 Understanding Morality
From 2019-20, PHI1003 Ethics: East and West)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)This course is meant to provide philosophy students with a more in-depth understanding of the philosophical questions surrounding morality. It will focus on the three major contemporary ethical theories: Consequentialism, Kantianism, and Virtue Ethics. According to Consequentialism, our primary moral demand is to make the world as good a place as possible. According to the Kantian, our primary demand is to respect the decision-making powers, or freedom, of others and ourselves. The Virtue Ethicist, on the other hand, believes that ethics is primarily a matter of developing a good character. The course will conclude by looking at recent attempts to integrate these rival theories into new, hopefully more accurate hybrids.

In addition, the course will discuss several of the following issues and problems: Contractual Theories of Ethics; Natural Law Theories; secular and religiously sanctioned ethics; the ethical dilemmas posed by abortion, euthanasia, poverty, war, environmental problems, and the criminal law; moral relativism and moral absolutism; the historical origins of contemporary ethical theories and problems; the relationship between morality, rationality, and the emotions; the role of morality in the good life; issues in traditional

moral psychology: such as free-will, responsibility, and the relationship between desire and moral judgment; the historical development of ethical thought in Western culture; and the impact of contemporary evolutionary and empirical psychology on ethical theorizing.

PHI3104 Western Political Philosophy 西方政治哲學 (3 credits)

(Prerequisite(s): In 2018-19 or before, CCC8003 Understanding Morality
From 2019-20, PHI1003 Ethics: East and West)

(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)

This course will explore different theories pertaining to the good and sustainable society (including visions of utopia, utilitarianism, social contract theory, political liberalism and republicanism). Different visions of the good society advance different accounts of the rights and duties of citizens, as well as the manner in which power and property are to be distributed. For example, political liberalism has traditionally been concerned with advancing individual liberty on the one hand and the state's neutrality regarding the nature of the good life on the other. This course also examines the implications of different conceptions of individual liberty. Readings are taken from historical sources including Plato, Aristotle, Hobbes, Locke, Bentham, Mill and Rousseau as well as such contemporary philosophers as Berlin, Hayek, Rawls, Nozick and Pettit.

PHI3105 Philosophy of Happiness 幸福哲學 (3 credits)

What is happiness? How can we live a happy life? These questions have troubled philosophers, writers, religious leaders and other wise men since ancient times. In this course we will examine philosophical answers to the problem of human happiness from various times and places in human history. Since ideas don't grow in the void, and thinkers also live embedded into human society, we will also try to see the connection between the historical and biographical context of the author and his or her theory of happiness, before we discuss the application of the various concepts to our own lives of today. In order to enhance the directness of the experience, the course will be based almost entirely on the discussion of original reading material from various times and places (in English translation). Therefore participants must be willing to read, think about, and discuss the (sometimes lengthy) materials in class, including one complete (but short) novel.

PHI3201 Applied Ethics 應用倫理學 (3 credits)

Students will learn from this course moral thinking: not judgments to repeat, but how to judge various problematic moral cases. The course will consider a number of specific moral issues in applied ethics of relevance for contemporary society. These include abortion, euthanasia, the death penalty; issues of diversity and equality in regard to race, gender, and economic status; and the extent of our moral obligations to the poor of other countries, to animals, and to the environment.

PHI3203 Social and Political Philosophy 社會與政治哲學 (3 credits)

This course is concerned with the fundamental issues and questions that surround the individual, community, public life and the manner in which society is structured. The course examines questions surrounding the individual and his/her relation to society and the state.

PHI3207 Law and Society 法律與社會 (3 credits)

This course is designed to provide the student with an introduction to law as it relates to broader political and social structures. The course also considers questions involving the evaluation of laws in terms of their ability to do justice as well as the social and political factors that have influenced legal change.

PHI3209 Morality and Markets 道德與市場 (3 credits)
(Restriction(s): Students are not allowed to take both this course and CLC9021 Morality and Markets.)
This course is designed to facilitate students to explore the relationship between morality, norms and economic rationality. The course will examine key economic concepts such as welfare, efficiency, rationality and utility from a philosophical perspective, as well as moral concepts such as equality and justice from a socio-economic perspective. Attention will be paid to the role of self-interest and rationality in economic discourse, the relation between the price system and human values, and the morality of the market as a means of socio-cultural organization.

PHI3222 Life and Death 生死學 (3 credits)
(Language of Instruction: Cantonese until 2022-23; English from 2023-24)
From 2023-24
In this course, students will study the meaning of life and death from philosophical as well as from religious standpoints. Though it is not likely that we can understand death intellectually, it is hoped that we can learn how much weight we should give to it in our lives, what sense it can contribute to the meaning of life, and how we should face it and deal with it.
In 2022-23 or before
在古代的神話、藝術與傳說中，各個民族都有關於追求永生不死的主題。人類對死亡的意識與心理反應，雖非天地初開已存在，卻比「文明」來得早。「死亡」這亙古以來困擾著人類的課題，形成難以克服的焦慮，衍生出諸如戰爭及冒險等行為；竟又透過哲學家、文學家或藝術家的咀嚼反芻，凝鍊成人類為自身締造生命意義的力量。畢竟，「人既然必死，又為何而生」、乃至「如何生」怎樣染指「如何死」等問題的探索，可能是破解死亡的焦慮，甚至超越死亡的最根本依靠。

本課程試圖就上述的探索跨出第一步，最終期望我們能理解死，從而瞭解生、瞭解自己。

PHI3223 Bioethics 生命倫理學 (3 credits)
The course will address selected issues in bioethics that have been a matter of much recent controversy: abortion, euthanasia, organ donation, sanctity of life, experimentation with humans and with animals, moral implications of the human genome research, *etc*. The emphasis will be on the attempt to reconstruct the best reasons for conflicting views and then compare them in a critical way.

PHI3231 Epistemology 知識論 (3 credits)
The course will address the four central questions in the theory of knowledge: (1) What does it mean to say that we know something? (2) Is there a satisfactory answer to radical scepticism? (3) What are the most interesting problems connected with different sources of knowledge? (4) What is the structure of our whole system of beliefs about the world?

PHI3232 Ethics: The Chinese Tradition 倫理學：中國傳統 (3 credits)
(Language of Instruction: Cantonese)
(Prerequisite(s): From 2014-15 to 2018-19, CCC8003 Understanding Morality and PHI2112 History of Chinese Philosophy: From Pre-Qin to Han
From 2019-20, PHI1003 Ethics: East and West and PHI2112 History of Chinese Philosophy: From Pre-Qin to Han)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the

prerequisite requirement of this course.)It is widely thought that the main concern of ethics in the Chinese tradition is how to establish a harmonious order for humans. However, this is only one of the aims of morality according to the Chinese ethical thoughts. There are many issues, apart from the one mentioned, that constitute the core problems of ethics: the question of human nature, the question of desire and the moral mind, the origin of goodness, the autonomy/heteronomy of the will, the highest moral achievement, objectification of morality, *etc*. This course is designed to study these themes in an issue-oriented approach, with Confucianism as its major object of examination.
廣泛認為，中國傳統的倫理學的主要關懷，在於如何為人類建立一種和諧秩序。然而，根據中國倫理思想，這只是眾多道德目標的其中之一。除了上述，還有許多議題構成倫理學的核心問題：人類本性的問題、欲望和道德心的問題、善性的根源、意志的自律/他律、最高的道德成就、道德的客觀化等等。本課程採用議題為本的進路，並以儒家作為主要的考察對象。

PHI3236 Contingencies and Necessities in Life 生命中的必然與偶然 (3 credits)

(Language of Instruction: Cantonese)
There are occurrences in life which seem accidental, such as illness. Yet illness is unavoidable. Similarly, everyone must have had parents, yet we obviously do not choose them, and the history of our conception includes many contingencies. Another example is suffering: all persons must suffer, yet people suffer in different ways, many of which are contingent in the sense of depending on complex circumstances. In order to make sense of contingencies, as well as to accommodate necessities in our lives, we should possess an attitude which helps us to face impermanence, i.e. the attitude of not clinging. This course will explore ways in which we can apply this attitude to our daily lives.

Apart from the lectures and tutorials, students will participate in experiential activities, such as serving ageing people and visiting hospitals, which will lead them to deeper reflection. Movies with related themes will be used to facilitate discussion of these issues.
人生的際遇，是必然還是偶然？我們是偶然地被投擲於隨便一個家庭中，而某對男女剛好成為我們的父母？然而，誰無父母？我們與父母的關係是否取決於我們獨特的父母的偶然性？還是，天下的父母與子女，皆有一種血濃於水、不可代替的關係？苦難亦然，我們遭遇的苦難是意外造成？還是由我們的性格、心態、以至自我形象等招惹而來？我們對於種種偶發性事件，是否不能控制因而無責任可言？這樣的話，如何發揮自由意志？

本科旨在探討生命中的必然與偶然，並試圖思考以甚麼態度去面對無法逃避的必然事件，以及出人意表的偶然遭遇，才能讓我們安身立命。本課程除採用講授及導修討論方式外，還結合服務研習（service learning）進程。

PHI3263 Philosophical Perspectives on Human Rights 人權問題的哲學探究 (3 credits)

From Term 2, 2016-17
Just what are human rights? Are some rights more fundamental than others? Is it ever justifiable to violate these rights? Rights have been expressed as being a part of natural law as well as within the context of the greatest good or even as being essential for the existence of human dignity. In addition, rights have been perceived as being universal or alternatively as existing purely within a relative context. These questions are of fundamental importance for those individuals who wish to gain a deeper understanding of their own role in the social and political context.

In Term 1, 2016-17 or before
During the past fifty years, the topic of human rights has become increasingly important - not only as a political issue but also within the context of philosophy itself. This course seeks to consider the notion of human rights from a range of philosophical perspectives. Rights have been expressed as being a part of natural law as well as within the context of the greatest good to the greatest number or even as being essential for the existence of human dignity. In addition, rights have been perceived as being universal or alternatively as existing purely within a relative context. These questions are of fundamental importance for those individuals who wish to gain a deeper understanding of their own role in the social and political context.

PHI3264 Philosophy and Literature 哲學與文學 (3 credits)
This course will deal with the central questions concerning the nature and function of literature, the way in which it is created, appreciated, and evaluated. Among the topics to be discussed will be the relationships between the literary work, the author, and the reader. Problems in the philosophy *of* literature will lead to a discussion of the relationship between philosophy *and* literature, i.e. the relationship between philosophical themes and literary themes, between moral philosophy (ethics) and literature, between the constraints placed on literary discourse and other types of discourse, among them philosophical discourse.

PHI3265 Philosophy of Mind 心靈哲學 (3 credits)
The course will address some of the central topics in philosophy of mind. These include: the mind-body relation (as understood by, e.g., materialist, dualist, functionalist approaches); the question about how the mental causally interacts with the physical; different attempts to explain the fact that mental states have content; the place of consciousness in nature.

PHI3270 Continental Aesthetic Theories 歐陸美學理論 (3 credits)
This course studies some major reflections on art and aesthetics in continental philosophy. They are grouped under four essential themes of mimesis, truth, modernity and the sublime. These themes are intricately interrelated to one another, as are the theories grouped under them. Underlying these themes is an effort to think art in the aftermath of Hegel's aesthetics and in the closure of metaphysics.

PHI3271 History of Aesthetics 西方美學史 (3 credits)
This course will trace the development of central themes in aesthetics from Plato and Aristotle to the twentieth century. It will deal with general aesthetic themes as well as themes in the philosophy of art. Among the former are the nature of beauty, aesthetic experience, aesthetic judgement, aesthetic taste, *etc.* Among the latter one finds the cognitive status of art, the ontological status of art, the interpretation and appreciation of art, art and emotion, the value of art, art and morality. The course will also introduce the students to the most important contributors to the debates about these themes both from within and from outside philosophy.

PHI3278 Metaethics 元倫理學 (3 credits)
(Prerequisite: In 2018-19 or before, CCC8003 Understanding Morality
From 2019-20, PHI1003 Ethics: East and West)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)
Are there any moral facts? What would moral facts be like if any? Can we know whether something is right or wrong? If yes, how? What kind of mental states are expressed by

moral judgments? What is the link between moral judgment and motivation? This course will discuss such fundamental questions regarding morality by introducing major philosophical positions in contemporary metaethics, such as naturalism, non-naturalism, cognitivism, non-cognitivism, realism, constructivism, internalism, and externalism. This course will also emphasize the close connections between metaethics and other subfields of philosophy like metaphysics, epistemology, and philosophy of mind.

PHI3279 Philosophy of Technology 科技哲學 (3 credits)
In this course we will examine the social phenomenon of technology from a philosophical angle. Among the questions discussed will be (1) the question of the exact relationship between a particular society, its institutions, and its technologies; (2) How technologies shape our way of thinking and our perception of the truth; (3) Ethical questions posed by technology, for example whether and how technology affects democracy, or the consequences of the technological divide between technology users and parties which are, for various reasons, excluded from using them.

PHI3280 Philosophy of Religion 宗教哲學 (3 credits)
This course discusses those religious concepts and beliefs that intersect with classic and contemporary philosophical debates in the areas of metaphysics, epistemology, and ethics. We will examine the idea of God or deity, traditional and contemporary cosmological, ontological and teleological arguments for the existence of God, the problem of evil, divine command theories of ethics, the nature of religious language, the connection between faith and reason, the compatibility of miracles with a modern world view, and the relationship between our understanding of the human condition and various religious beliefs (life after death, predestination, human freedom). We will also consider naturalistic explanations of the emergence of religious beliefs and practices. The course does not presuppose a substantial knowledge of any religious doctrine and will only tangentially deal with the history and sociology of religion.

PHI3281 Philosophy of Photography 攝影哲學 (3 credits)
(Restriction(s): Students are not allowed to take both this course and CLA9022 Understanding Photography.)
This course explores some of the epistemological, aesthetic, and ethical issues raised by photography. Some coverage will be given to relevant background knowledge concerning the history of photographic technologies and their multiple uses. The course will include a practical component related to the making and appreciation of artistic photographs.

PHI3282 Philosophy of History 歷史哲學 (3 credits)
The philosophy of history concerns both the nature of the past and our knowledge of it, as well as the long history of philosophical reflection on historical and historiographic topics. Although many philosophers of history have concentrated exclusively on human history and historiography, this course covers topics in natural history as well.

PHI3283 Philosophy of Social Science 社會科學哲學 (3 credits)
This course discusses foundational and methodological issues in social sciences. Are social sciences characterized by a fundamentally different approach to their subject than the perspective adopted in natural sciences? Are there laws in social science? What is the meaning and role of functional explanation in social sciences? How is biological knowledge about human evolution relevant for social science? Is methodological individualism acceptable, and if yes, in what version? What is the role of rationality in social science explanations? What is the relation between individual and collective rationality? Can social science be value-free?

PHI3285 The Philosophy of Mozi 墨子哲學 (3 credits)
(Prerequisite(s): PHI2112 History of Chinese Philosophy: From Pre-Qin to Han)
Mohist philosophy flourished in the foundational period of Chinese philosophy and was considered a major school at that time. It was then silenced for over a thousand years. However, in early 20th century, when the term "Chinese philosophy" was established and regarded as an indicator of the modernization of traditional Chinese thought, Mohist philosophy suddenly regained its reputation and power for a while. Although its rise and fall are always short-lived, its influence is prominent and enduring. This course investigates theories in Mohist philosophy and reveals its importance, with a focus on Mohists' theories about knowledge, ethics and politics, the relationship between Mohism and other schools, as well as contemporary interpretations of Mohist insights.

PHI3286 Philosophy of Psychiatry 精神醫學哲學 (3 credits) (from 2026-27)
Philosophy of psychiatry is a field at the intersection of philosophy of science and philosophy of medicine. It focuses primarily on conceptual issues surrounding the study and diagnosis of mental disorders such as schizophrenia, Major Depressive Disorder, and derealization, to name just a few. Mental disorders are philosophically interesting because they straddle a number of divides. They are products of our brain and biology, yet often do not occur with any identifiable physical disorder or deficit. Mental disorders are clearly real, but also seem to some extent socially constructed. Different cultures in different times and places are affected by very different mental disorders. And persons affected by mental disorders often display a mix of seemingly normal behaviour and disordered behaviour. A subject with Capgras delusion might mistake their spouse for a robot, but otherwise behave normally. How, then, should we understand the concept of a mental disorder, both in relation to physical diseases and disorders (such as heart disease or a broken leg) and in relation to 'normal' cognition? This and other such fundamental questions are the focus of this course.

PHI3368 Philosophy of Science 科學哲學 (3 credits)
(Prerequisite: PHI3101 Deductive Logic)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)
The course will address a number of central topics of philosophy of science: the demarcation of science and pseudo-science, the nature of scientific explanation, prediction and inductive reasoning, the debate between scientific realists and instrumentalists. The students will be made acquainted with the views of some 20th century classics in philosophy of science (Popper, Quine, Hempel, Kuhn) as well as with the more recent developments in the field.

PHI3370 Probability and Scientific Method 或然性與科學方法 (3 credits)
(Prerequisite(s): PHI3101 Deductive Logic)
"Probability is the very guide of life", as Bishop Butler said in the 18th century. Nowadays, probability and statistics crowd in upon us. Births, marriages, deaths, drugs, commercial enterprises, and education nothing escapes. Probability became the centrepiece of natural and social science. The course is intended as a survey of philosophical issues about probability and its relationship to scientific method. Topics include: interpretations of probability, the probability calculus, probability and inductive logic, paradoxes about induction, uncertainty and rational decision.

PHI3371 Personal Identity 個人認同 (3 credits)
This course investigates classic and contemporary theories of personal identity and their

consequences for relevant moral debates. The first part of the course gives a foundational knowledge of classic and contemporary theories of personal identity and the self. In the second part, we will discuss various controversial topics, such as the morality of abortion, self-concern, the definition of death, and the legitimacy of genetic human enhancements (in particular those enhancements aimed at extending human life beyond its perceived 'natural' limits). An emphasis will be placed on the role played by different conceptions of personal identity in the proposed answers to these moral debates.

PHI3372 Intergenerational Ethics and The Future of Humanity (3 credits)
This course will introduce students to the intergenerational dimension of our ethical and evaluative thinking. In particular, it will explore philosophical considerations concerning relationships among individuals and groups across generations, such as the non-identity problem and the challenges it poses to the possibility of intergenerational justice itself. Additionally, the course will discuss what duties each generation has towards the subsequent ones – for instance, which moral principles should be adopted in decisions involving future generations – and which metrics should be used to assess what we owe the future and the value of future populations (e.g. the satisfaction of basic needs, capabilities, total foreseeable value). The course will subsequently delve into practical ethical dilemmas, including intergenerational justice in the context of climate change, institution design, and our moral obligations to the past and in the face of existential risks to humanity.

PHI3373 Social Epistemology in a Digital Age (3 credits)
(Restriction(s): Students are not allowed to take both this course and CLE9035 Information, Misinformation, and the Media)
This course introduces students to contemporary philosophical debates in social epistemology with a focus on digital technologies and online environments. Central questions explored include how knowledge operates in social contexts, the nature of testimony and trust (especially in digital spaces), and how online platforms shape our epistemic practices. The course examines traditional epistemological concepts such as testimony, justification, and trust, and their transformation in social and digital contexts. It further explores epistemic challenges associated with social media, online polarization, misinformation, deepfakes, and algorithmic recommendation systems. Additional topics include group knowledge in online communities, epistemic injustice, and the ethics of artificial intelligence in knowledge production and dissemination.

PHI3374 The Ethics of War and Peace (3 credits)
This course introduces students to contemporary philosophical debates surrounding the ethics of war and peace. Central questions explored include whether war can ever be morally justified, what makes defensive violence permissible, and under what conditions peace should be accepted or pursued. The course examines traditional just war theory, including key principles such as proportionality, necessity, and the distinction between combatants and non-combatants. It further explores moral complexities associated with pre-emptive and preventive wars, humanitarian interventions, and emerging technologies such as drones. Additional topics include the ethical treatment of prisoners of war, the moral status of terrorism, the permissibility of torture, and ethical obligations during post-conflict periods, including justice, reconciliation, and reconstruction.

PHI3375 Animal Ethics (3 credits) (from 2026-27)
This course provides a comprehensive introduction to Animal Ethics. It begins with foundational concepts such as speciesism, moral status, and sentience, alongside major ethical approaches including utilitarianism, rights-based theories, Korsgaard's neo-Kantianism, and Nussbaum's Capabilities Approach. Building on this foundation, the

course examines major issues in practical ethics: eating animals, including 'happy farming', new omnivorism, and synthetic meat; animal experimentation in science, medicine, and consumer safety; and the ethics of pet ownership, domestication, breeding, and genetic modification.

The course also explores the 'Political Turn' in Animal Ethics, including political representation for domesticated animals and duties toward domestic, liminal, and wild animals. It then examines questions at the intersection of animal and environmental ethics: the value of biodiversity, whether conservation practices such as rewilding and culling can respect individual animals, and our duties toward animals affected by climate change, pollution, and expanding human infrastructure. Finally, it considers speculative issues raised by new technologies, including reducing wild animal suffering, reviving extinct species, spreading animal life beyond Earth, and protecting animal interests in the long-term future.

PHI3376 Environmental Ethics (3 credits) (from 2026-27)
Environmental ethics is a sub-field of ethics that focuses primarily on humanity's relationship to the environment. It is concerned with questions such as: what is the moral standing of the natural environment? How important is it to protect biodiversity and ecosystem diversity? What individual responsibilities, if any, do we each have to do something about climate change? And what are the most effective policies we can use to mitigate the harms of climate change? Topics to be covered include: anthropocentrism and ecocentrism; pollution and the environment; the ethics of climate change; the economics and politics of climate change; geoengineering; global environmental risks; and others.

PHI4001 Research Seminar (from 2022-23)/
Final-Year Research Seminar (in 2021-22 or before) **(3 credits)**
(Restriction: This course is available to Year 3 and Year 4 Philosophy Major students only. Year 3 students need to obtain approval from their Academic Adviser.)
This course will focus on consolidating and further developing students' skills to pursue an independent research project. Thematic content will vary with instructor and term, and students will be provided with intensive knowledge of some special topic in philosophy.

PHI4101 Modal Logic 模態邏輯 (3 credits)
(Prerequisite: PHI3101 Deductive Logic)
(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)
This course introduces students to modal logic, a branch of modern logic that studies the logic of necessity and possibility and has special relevance to philosophy. The first part of the course covers modal propositional logic, with an emphasis on the basic ideas and techniques of possible worlds semantics, and on the relationship between various formal systems studied in the literature. The second part of the course deals with quantification in modal logic, in which some related philosophical issues, having mainly to do with identity, *de re* modality, and descriptions, will be highlighted and discussed. Time permitting, the course will also include a brief survey of well-known philosophical logics such as conditional logic, epistemic logic, and tense logic.

PHI4261 Contemporary Continental Philosophy 當代歐陸哲學 (3 credits)
(Remark: It is preferable for students to have taken at least one course in History of Western Philosophy before taking this course.)
This course provides an overview of continental philosophy in the 20th century. "Continental philosophy" designates less a school of thought than a patchwork of diverse philosophical movements which differ widely among themselves as to their method of inquiry and to their object of philosophical concern. But what they share in common is a

radical questioning of the metaphysical foundation of thought. A re-thinking of human existence, of consciousness, of meaning and truth, of history and culture, constitute some of their major themes. This course will focus on some of the major figures in Phenomenology, Existentialism and Critical Theory.

PHI4266 Pre-Qin Taoism 先秦道家 (3 credits)

(Language of Instruction: Cantonese)
(Remark: It is preferable for students to have taken at least one course in History in Chinese Philosophy before taking this course.)
Confucianism and Daoism are generally regarded as two main streams of Chinese philosophy. Though it is unlike Confucianism which possesses an orthodox position within the institutional system, Daoism has great influence in many areas of Chinese culture, such as personal outlook, painting and literature. Its metaphysics is also considered as exhibiting the most typically philosophical thinking in Chinese philosophy. In this course, students will study the philosophies of Laozi and Zhuangzi, their influence within and beyond the philosophy.
老子的「道」、「無」、「自然」等觀念不是僅僅藉思辨理解而得出的對客觀形上實體的描述，卻須藉着體証而了解其真正涵義。同樣，莊子的「逍遙」、「齊物」、「玄冥」等觀念，也突顯了主體在觀照中的作用。因此，有謂道家乃屬於境界形上學，是耶？非耶？本課程在講述《道德經》與《莊子》義理之際，同時對上述論題進行探討。

PHI4273 Philosophy of Architecture 建築哲學 (3 credits)

The course offers an in-depth discussion of one or several issues concerning the practice and appreciation of architecture. (The issues are listed below. The selection of the issues may differ from year to year.) The issues are discussed in terms of the positions that one can adopt towards them; the positions, in turn, are discussed in terms of the arguments one can provide for them. Although 'analytic' in spirit, the course also engages with non-analytic theories of architecture from Vitrivius to the present. Throughout the course, reference is made to concrete architectural designs and realizations.

PHI4275 Schopenhauer and Nietzsche 叔本華與尼采 (3 credits)

(Remark: It is preferable for students to have taken at least one course in History of Western Philosophy before taking this course.)
This course introduces the philosophies of two so-called "life-philosophers", Schopenhauer and Nietzsche. It discusses the metaphysical, epistemological, ethical and aesthetic aspects of their thought and their significance for subsequent 20th century ideas like existentialism and postmodernism. It should therefore be of interest not only for philosophy majors but also others like literature and cultural studies.

PHI4301 Directed Research Project 畢業論文 (3 credits per term)

(Restriction(s): This course is available to Philosophy Major students only.)
(Prerequisite: Students must have a minimum GPA of 3.0 for the philosophy courses taken in the first three years of study. Exceptions can be made in special circumstances.)
Students will conduct an in-depth study of a selected philosophical topic, under a teacher's supervision. The student's progress will be monitored regularly and reviewed in the examinations period in the first term. If the student's progress is not satisfactory at this stage, the supervisor has the option to discontinue the Directed Research Project and possibly to award 3 credits on the basis on the student's written work on the dissertation at that point. The student will write a dissertation of 5,000-10,000 English words, or 6,000-12,000 Chinese words in length. This will be assessed on the scope, cogency and clarity of its argument, on its use of scholarly apparatus, and where applicable, on its originality.

PHI4324 Utopia 烏托邦 (3 credits)
(Remark: It is preferable for students to have taken PHI3103 Advanced Western Ethics 高級西方倫理學 or PHI3104 Western Political Philosophy 西方政治哲學)
Utopia is an image of what the good life would be. Sometimes it goes beyond that image and becomes a claim about what it could and should be. Utopia is then not just a dream to be enjoyed but a vision to be pursued. But the question whether utopia is not escapist nonsense or an impossible fantasy, any serious pursuit of which would lead to social and political disaster, imposes heavy burden on those utopians who seek to make their dreams come true. This course sets out to examine both the theoretical and practical dimensions of utopia in its complex forms of manifestation as well as in its multi-layered relations to other notions such as social order, ultimate freedom, romantic love. As one major case study, the utopian aspects of the Maoist mentality in contemporary Chinese communist experiments will be analysed with an eye to its implications for the broader issues in this course.

PHI4334 Contemporary Neo-Confucianism 當代新儒學 (3 credits)
(Remark: It is preferable for students to have taken at least one course in History of Chinese Philosophy before taking this course.)
(Language of Instruction: Cantonese)
In this course, students will study Contemporary Neo-Confucianism as one of the most significant intellectual responses to the cultural crises since China started her modernisation in the 19th century. This school of thought is significant not only because it comprises various major thinkers in facing the crises of Chinese culture, but also because it develops and deepens itself over time.

Apart from introducing the common views and beliefs shared by the Contemporary Neo-Confucian thinkers, this course will focus discussing the individual thoughts of Mou Zongsan, Tang Junyi and Xu Fuguan. Finally, the course will examine the possible development of Contemporary Neo-Confucianism in order to evaluate how it tackles cultural ethical issues as well as issues of nationalism in the contemporary world.
自從十九世紀開始，中國步入現代化，隨之而產生種種文化危機，當代新儒學正是回應此文化危機之一個重要思想傳統。當代新儒學之所以重要，不單只在於它包含眾多捍衛中國文化的重要思想家，而且它還拓展和深化了中國文化。

本科除了介紹當代新儒學者之共同觀點和信念外，還會討論熊十力、牟宗三 和唐君毅的思想。最後，本課程會考察當代新儒學的可能發展，從而評估它如何處理當代世界面對的文化倫理和國族主義的議題。

PHI4361 Confucianism and the Modern World 儒學與現代世界 (3 credits)
(Prerequisites: (a) PHI2112 History of Chinese Philosophy: From Pre-Qin to Han and (b) PHI2116 History of Chinese Philosophy: From Wei Jin to Ming)
The political, economic, social and technological changes that have taken place over the last century have diminished the political, economic and social foundation of the Confucian system. Confucianism seems to have been reduced to being merely a theory or a doctrine without practical meaning, an old paradigm lacking influence on and relevance to modern life. In this course, we will consider how Confucianism can respond to the philosophical problems of modernity and how to revitalise Confucian values in the context of modern life. Our goal is to engage with Confucianism as a potentially live philosophy in the modern world.

PHI4363 Analytic Philosophy of Art 分析的藝術哲學 (from 2017-18)/ **Issues in Analytic Philosophy of Art 分析的藝術哲學之課題** (in 2016-17 or before) **(3 credits)**

This course discusses some of the central issues that have been debated in analytic philosophy of art. The topics covered in the course include: (a) the definition of art, (b) the evaluation of art, and (c) the relationship between art and different values. The course will also explore other philosophical problems arising from specific forms of art—for instance, the ontology of music and the nature of pictorial representation.

PHI4364 Man and Heaven in Chinese Philosophy 中國哲學中的天人關係 (3 credits)

(Remark: It is preferable for students to have taken at least one course in History of Chinese Philosophy before taking this course.)

In the history of philosophy, no matter whether Western or Eastern, the problem of ontological being and sensible being, and that of their relationship have remained central themes for centuries. They constitute an important element in metaphysics, ethics and epistemology. In Western philosophy, ontological being ('Heaven' in Chinese thought) and sensible being ('Man') belong to the world of substance and the world of phenomena respectively. It is generally thought that these two worlds are not inter-permeable in the sense that there is a strict boundary forbidding sensible beings to 'transcend' to the world of substance. Contrarily, in Chinese philosophy certain ways of 'transcendence' is possible. This view is commonly held by Confucianism, Daoism and Chan's Philosophy. In this course, students will study the idea of Heaven, the possible ways of approaching it and further discuss the status of man in the cosmos in different schools of thought.

PHI4365 Philosophy of Action 行動哲學 (3 credits)

(Remark: It is preferable for students to have taken PHI2115 Metaphysics before taking this course.)

The central question of this course is that of agency: how are we to understand the distinction between actions and happenings? A range of philosophical responses to this question will be outlined and examined, including recent attempts to integrate our understanding of action with the view of the world provided by the natural sciences.

PHI4366 Philosophy of Language 語言哲學 (3 credits)

(Prerequisite: PHI3101 Deductive Logic)

(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)

This course will consider philosophical issues about language and meaning. The standard issues concerning the semantic concepts of truth, meaning, and reference will be discussed, such as what it is for a word or sentence to be meaningful; how words and sentences acquire meanings; and what the relation is between meaning and reference. Furthermore, features of language that depend on the contexts in which it is used, questions of pragmatics, will also be considered.

PHI4367 Philosophy of Law 法律哲學 (3 credits)

(Remark(s): In 2018-19 or before, it is preferable for students to have taken CCC8003 Understanding Morality before taking this course
From 2019-20, it is preferable for students to have taken PHI1003 Ethics: East and West)

An examination of basic ideas that underlie the idea of law, including the classical Western notions of natural law and contracturalism, as well as the inherent difficulties with these views. The course further explores other ideas of law, including the project of legal

positivism. Following this grounding in the basic ideas of law, the course aims to present some recent developments in legal theory including those surrounding the problems raised by critical legal theory and Dworkin's contribution to law's interpretation.

PHI4369 Postmodern **Philosophy 後現代哲學 (3 credits)**

(Remark: It is preferable for students to have taken PIH4261 Contemporary Continental Philosophy before taking this course.)

Postmodern philosophy is so termed for its opposition to the project of modernity which endeavours to accomplish the realisation of Reason and universality in history. More profoundly, it is an attempt to undermine the entire conceptuality of western philosophical thinking which it considers as being governed by the metaphysics of presence. In this respect, postmodern philosophy goes further than structuralism in its critique of identity, its liquidation of the subject, its anti-humanism and the insistence on the play of difference, *etc*. This course will study some of the major thinkers in continental postmodern philosophy.

PHI4372 Theories of Justice 公正理論 (3 credits)

(Remark(s): In 2018-19 or before, it is preferable for students to have taken CCC8003 Understanding Morality before taking this course
From 2019-20, it is preferable for students to have taken PHI1003 Ethics: East and West)

(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)

Justice and its discourse are primarily concerned with the ethics of who in society ought to receive what benefit or suffer which burden. Plato tries to answer this question with the view that justice is about giving people what is due them. How this issue is to be addressed has been a problem for philosophers from the ancient Greece until the present day. The idea of the social contract, utilitarian, laissez-faire and socialist political philosophies have all addressed themselves to the problem of justice. This course seeks to examine several views of justice and evaluate the historical important theories of justice.

PHI4373 Cinema and Philosophy 電影與哲學 (3 credits)

A number of major philosophers have written about the cinema, raising a wide range of issues about the artistic and expressive means and functions of audio-visual representations. This course surveys a variety of these philosophical writings and issues related to cinema. It also examines the theme of 'cinema as philosophy' by investigating the cinema's potential contributions to philosophical understanding.

PHI4374 Value Theory 價值理論 (3 credits)

(Remark: It is preferable for students to have taken either PHI3103 Advanced Western Ethics or PHI3104 Western Political Philosophy before taking this course.)

(Note: BA in Philosophy and Artificial Intelligence students are exempted from the prerequisite requirement of this course.)

Value theory, which is sometimes also called axiology, is concerned with the nature and status of value as well as with the differences and relations between distinctive types of value, such as intrinsic and instrumental value, and ethical, aesthetic, and economic values. This course surveys philosophical investigations into these and related topics (e.g., hedonism, theories of well-being, value pluralism).

PHI4399 Special Topics 專題課程 (3 credits)

The subject matter of this course varies from term to term, most often in response to

student demand. Special topics courses count as programme electives and give students and teachers an opportunity to work on areas in Philosophy not regularly covered in the Lingnan curriculum. Examples include a course on the work of a major philosopher, and a course on an issue such as evolution and human nature.

PHI4399a Special Topics: Existence and Being 存有論 (3 credits)
This course will address a number of topics that have been prominent in contemporary ontology, such as whether there are any holes, properties, numbers, possible worlds, non-existent objects, non-present objects, complex objects, and works of art. As well as addressing these topics, the course will also address a number of meta-ontological issues, such as what is the best way to determine whether there are any of the above kinds of entities, and whether questions about whether there are such entities make sense or have determinate answers.

PHI4399c Special Topics: Freedom, Commitment, and the Self (3 credits) (from 2017-18)
(Prerequisites: PHI3103 Advanced Western Ethics, or PHI3104 Western Political Philosophy, or PHI3265 Philosophy of Mind)
Human beings do not simply act. They also exert control over their acts. They deliberate; they exercise will power; they attempt to avoid temptations; they attempt to inculcate good habits in themselves and to lose bad ones. These capacities for self-control seem to mark out an essential distinction between the agency of adult human beings and that of animals or young children. These capacities are often cited to explain why we can be held responsible for our choices, why we have moral and political rights, and the significance of personal commitments in determining the value of our lives.

This course will have two parts. First, it will look at historical and contemporary investigations into the psychological capacities and circumstances necessary for self-control, or autonomy. Then it will consider the normative implications. What are the implications of different theories of autonomy for issues like responsibility and political freedom?

PHI4399d Special Topics: Aesthetics and Philosophy of Art (3 credits) (from 2017-18)
This course will provide an overview of contemporary issues in aesthetics and the philosophy of art. The central issue in aesthetics are: what is aesthetic value? How is it grounded in the properties of objects we value aesthetically and the experiences we get from those objects? The central issues in the philosophy of art include: what is art? What is involved in understanding and interpreting artworks? In what does artistic value consist?

PHI4399e Special Topics: Introduction to Philosophy 哲學導論 (3 credits)
This introduction to philosophy will cover a number of the central topics of philosophy. These include: the challenge of skepticism, the ontological argument for existence of God, the problem of evil, free will, the relationship between the mind and body, and personal identity.

PHI4399f Special Topics: Philosophical Writing 哲學寫作 (3 credits)
This course aims to teach writing skills. As such, the course will be writing intensive. Readings will be used as a resource for topics to write about and as models of good writing. Instructors of each course section may choose a philosophical topic, or a variety of philosophical topics, for the section.

Students will learn how to approach writing assignments, how to extract arguments from philosophical texts and present them clearly and succinctly, how to critically evaluate arguments, and how to effectively reflect on, and be critical of, texts.

PHI4399g Special Topics: Aesthetic Properties (3 credits) (from 2017-18)
Paradigmatic aesthetic properties include beauty, elegance, gracefulness, harmony, balance, loveliness, prettiness, handsomeness, and unity, as well as their negative counterparts, for example, ugliness, clumsiness and disunity. The course investigates the nature, reality, and structure(s) of these properties. It also focuses on special cases such as rightness of architectural proportion, musical beauty, functional beauty, and the aesthetic properties that are responsible for our interest in 'painful art' (horror and tragedy).

PHI4399h Special Topics: Philosophical Methodology 哲學方法學 (3 credits)
(Prerequisite (s): Completed of at least one course in philosophy)
This course will consist in a critical examination of various aspects of philosophical methodology. We will begin by looking at various theories of the nature of a priori knowledge – often considered central to philosophical inquiry. We will then discuss the rise of methodological naturalism, with a focus on illuminating the relationship between philosophical methodology and the methodologies of the sciences. Finally, we will examine recent debates over the use of intuition in philosophical theorising, as well as the rise of a movement known as 'experimental philosophy'.

PHI4399j Special Topics: Philosophy of Psychology 心理學哲學 (3 credits)
This course is an introduction to philosophical issues arising from the fields of psychology and cognitive science. We will begin with an overview of some major philosophical views on the relation between mind and body. We will then examine the relationship between commonsense and scientific views of the mind. From there, we will examine specialized topics within the philosophy of psychology, including computational and connectionist theories of cognition, the 'modularity' of mind, theories of concepts, theories of our understanding of other minds, and views on human rationality.

PHI4399k Special Topics: Scientific Realism (3 credits) (from 2017-18)
What can science achieve, and how should we regard its theories? Can it discover how things really are in the microscopic, unobservable, realm? And should we take its theories at face value? These are the key questions that we will explore in this course.

We will focus attention on scientific realism – roughly, the position that scientific theories should be taken literally, even in their claims about unobservable things, and that most contemporary theories are approximately true – and on arguments for and against it. In examining these arguments, we will cover related topics in scientific method, e.g. Duhem's thesis that a hypothesis cannot be tested in isolation.

We will also explore key alternatives to scientific realism, including instrumentalism, constructive empiricism, entity realism, and structural realism.

PHI4399m Special Topics: Contemporary Metaethics (3 credits) (from 2017-18)
This course covers four branches of metaethics: moral semantics, moral metaphysics, moral epistemology, and moral psychology. The course focuses on major philosophical positions in contemporary metaethics, such as intuitionism, non-cognitivism, the error theory, naturalism, realism, and constructivism. It also emphasizes the close connections between metaethics and other subfields of philosophy like metaphysics, epistemology, philosophy of mind, and philosophy of science.

PHI4399p Special Topics: The Nature of Truth (3 credits) (from 2017-18)
What is the nature of truth? What do we mean when we say that something is true? Is truth something absolute and objective, or subjective and relative? This course will explore these basic questions about truth. We'll begin by examining a number of philosophical theories of truth (such as the correspondence theory, coherence theory, and pragmatism), and the metaphysical and epistemological issues related to them. Next we'll discuss how issues about truth impact other areas of philosophy, such as philosophy of language and philosophy of logic. We'll finish the course by thinking about truth and objectivity, and whether truth is better understood as an absolute or relative notion.

PHI4399r Special Topics: The Theory and Practice of Autonomy (3 credits) (from 2017-18)
Human beings do not simply act. They also exert control over their acts. They deliberate; they exercise will power; they attempt to avoid temptations; they attempt to inculcate good habits in themselves and to lose bad ones. These capacities for self-control seem to mark out an essential distinction between the agency of adult human beings and that of animals or young children. These capacities are often cited to explain why we can be held responsible for our choices, why we have moral and political rights, and why we are owed moral duties by others.

This course will have two parts. First, it will look at historical and contemporary investigations into the psychological capacities and circumstances necessary for self-control, or autonomy. Then it will consider the normative implications. What are the implications of different theories of autonomy for issues like responsibility, political freedom, and consent?

PHI4399s Special Topics: Buddhism in the Contemporary World 當代世界中的佛教 (3 credits)
Buddhism is Asia's most widely spread and successful missionary indigenous religion. Originating in Northern India in the sixth century BCE, it was preached, practiced and supported by local lordships across the entire continent, from modern day Sri Lanka in the south to Mongolia in the north, from Afghanistan in the west to Japan in the east. The propagation of its doctrine, its message of liberation and its political and social models followed Asia's busiest trade routes, by ship across the Indian ocean to Indochina, and overland, along the Silk Road, through the great Central-Asian plains. But, most notably, Buddhism was introduced in new host social contexts through a process of adaptation and integration, often engaging with local existing religious traditions and cults and integrating their distinctive deities and practices into Buddhist doctrine. This process was not always successful in the long term and, for example, the practice of Buddhism entirely, and mysteriously, disappeared from its land of origin, India. Yet, it has also guaranteed the persistence over a period of nearly two thousand years of Buddhist communities across Asia, even through periods of harsh political repression. In large part, this success results from the adaptation of Buddhist doctrine and practices to local social and political contexts, which has lead to the development of highly distinctive Buddhist traditions across the continent – like Japan's married clergy, Tibet's lay tantric masters or Thailand's forest monks. Nevertheless, Buddhism's flexibility and intrinsic ability to adapt to new socio-political contexts and to integrate preexisting, as well as new, doctrinal and intellectual trends, faced an unprecedented challenge with the rapid industrialization of Asia's societies in the nineteenth century, the growing Westernization of its customs in the twentieth century, and the fast paced digitalization and globalization of its communities in the last two decades. In a struggle to remain socially and spiritually relevant in its historical settings, contemporary Buddhism has similarly adapted to modern industrialized society, often recasting itself globally as a way of life, a philosophy and a source for

psycho-physical techniques to best face and handle today's fast-paced life. But Buddhism has also reasserted its message and presence more locally by recalling and promoting messages of purity of tradition and adherence to past religious ideals. The Buddhism that most of us know today is the contemporary manifestation of this complex dynamic of historical, ideological and economic influences. Overall, whether observed in the form of localized traditions or globalized trends, Buddhism, in all its manifestations, is now facing challenges that question more than ever before its core values and direction.

PHI4399t Philosophy of Probability 或然性哲學 (3 credits)

When a doctor tells you there's a one percent chance that an operation will result in your death, or a weather forecaster tells you there's a fifty percent probability of rain in Hong Kong tomorrow, what does that mean? In this course, we will tackle this question.

We will cover all the major interpretations of probability, with reference to real-world situations and applications. We will also explore how understanding these interpretations can help one to avoid several common errors in reasoning to which we are psychologically predisposed, such as the gambler's fallacy, the inverse fallacy, and the base rate fallacy.