

PHILOSOPHY GRADUATE COURSES

PHIL 6055: HUME*

TR 2:30-3:45

ERIC WILSON

This course is about David Hume's moral philosophy. We'll focus on Hume's views about the relationship between morality and emotion. We'll also study the work of his friend Adam Smith, who criticized, refined, and altered Hume's views. Half the semester will be spent on Hume's *Treatise of Human Nature* (1739-40). The other half will be spent on Smith's *Theory of Moral Sentiments* (1759-90). We'll treat their work as a collaborative project devoted to understanding the nature of human morality.

PHIL 6075: TOPICS 19TH CENTURY PHILOSOPHY*

TR 4:00-5:15

JESSICA BERRY

Schopenhauer. Schopenhauer is surely one of the great undervalued philosophers of the nineteenth century. He is a pessimist, who takes the world as we know it to be guided by an insatiable and indifferent metaphysical 'will' rather than a caring or intelligent designer. He therefore regards human life as striving and suffering in a world that has no purpose. Through his theory of aesthetic experience -- especially of music -- we can see how human beings can be redeemed, even if only temporarily, by a glimpse into the self's oneness with the whole. He is influenced by Kant, Plato, and Buddhist thought, but Schopenhauer is a progressive and an atheist, who exercised a powerful influence on Nietzsche and existentialism, and literary and artistic figures well after his own time. This course will cover his *magnum opus*, *World as Will and Representation*, and various essays on free will, ethics, and the meaning of life.

PHIL 6090: TOPICS: CONTINENTAL PHILOSOPHY*

TR 9:30-10:45

SEBASTIAN RAND

The Destruction of Experience. In the 1930s Walter Benjamin argued that the economic, political, and material destruction of WWI had led to a "proverty of experience" in contemporary culture. In the 1970s Giorgio Agamben radicalized this theme, renaming it the "destruction of experience" and claiming that modern culture had reconceived human subjectivity in a way that "expropriated" genuine experience. We will read the Benjamin and Agamben essays and related works (by Montaigne, Descartes, Hegel, Blanchot, Freud, Bataille, and others), asking what "experience" means here, what its destruction might consist in, and what (if anything) we are supposed to do about it.

PHIL 6100: EPISTEMOLOGY*

MW 1:30-2:45

STEVE JACOBSON

The course covers classical and contemporary discussions regarding knowledge and justified belief. The topics may include, e.g.: the analysis of 'knowledge', the problems of the external world, induction, the Gettier problem, skepticism, foundationalism, coherentism, reliabilism, and theories of truth.

PHIL 6330: PHILOSOPHY OF MIND*

MW 3:00-4:15

DAN WEISKOPF

In this course we will investigate some central philosophical questions about the mind. These include: Is the mind something nonphysical? If it is physical, is it anything over and above the brain? How do conscious sensations and experiences arise from unconscious matter? Can we have a science of conscious experience? How is the mind integrated with the world outside the brain and body? In addition, we will investigate that nature of everyday mental states such as belief, emotion, desire, imagination, dreams, and memory. Finally, we will consider problems of selfhood and identity, self-knowledge and deception, mental disorders, and madness.

PHIL 6340: PHILOSOPHY & COGNITIVE SCIENCE*

MW 7:15-8:30

NEIL VAN LEEUWEN

How is information organized in the mind/brain? In this course, we'll explore the thesis known as modularity, which holds that the mind/brain is organized into separate specialized systems, each with different processing principles and domains of information. One might hold, for example, that the sense modalities--hearing, vision, olfaction, etc.--are processed by separate modules, as Jeffy Fodor argues in *The Modularity of Mind*, which we'll read at the beginning of the course. But there are other potential examples

PHIL 6740: BIOMEDICAL ETHICS*

MW 12:00-1:15

STAFF

Examination and evaluation of major moral problems in science and medicine found in specific case studies and larger institutional aspects of medical practice and research. Examples may include, death and euthanasia, treatment of the mentally ill, experimentation with human and other animal subjects, genetic research, and/or other issues of interest to students.

PHIL 6760: ETHICS & CONTEMPORARY PUBLIC POLICY*

MW 1:30-2:45

ANDREW I. COHEN

This course studies philosophical frameworks for understanding some leading controversies in public policy. Themes change each year; previous ones include: issues in religious freedom and free expression, animal rights, immigration, sexual privacy, gender norms, educational opportunity, and many others. Course is also a platform for preparing for the (optional) southeastern Regional Ethics Bowl, where teams compete in assessing a set of several cases distributed in advance. Course features plenty of discussion, presentations, "mock" bowls, a term paper, and some smaller assignments.

PHIL 6800: SOCIAL & POLITICAL PHILOSOPHY*

TR 1:00-2:15

ANDREW J. COHEN

Rather than engaging in a survey, this course will concentrate on a particularly troublesome aspect of social and political life--overcriminalization. In simple terms, it seems we ought only criminalize behavior that we ought not tolerate. Hence, we will begin by discussing what ought and ought not to be tolerated --and how to determine that. This allows a general discussion of social and political philosophy. We will then turn to overcriminalization. We are interested in determining if we have too many criminal laws, if criminal sentencing is too extensive, and if police and prosecutorial discretion have become abusive.

PHIL 6900: TOPIC: RACIAL THOUGHT IN RELIGION & PHILOSOPHY

TR 9:30-10:45

BRETT ESAKI SLOMINSKI

This course will evaluate the logic of racial thought its, presence in religion and philosophy, and the difficult process of countering the resulting forms of racism that structure minds and lives.

PHIL 8030: SEMINAR IN ANCIENT PHILOSOPHY**F 9:00-11:30****TIM O'KEEFE**

Ancient Ethics. This course will focus on some of the ethical theories of the Ancient Greeks and Romans: Plato, Aristotle, Epicureans, Stoics, and Pyrrhonian skeptics. We will examine how these thinkers address the following sorts of questions: what is happiness (eudaimonia), and how does one achieve it? How does happiness relate to human nature? What is the place of other people and of friendship in a happy life? What is the relationship between happiness and virtue? What attitude should we take toward death? We will also spend considerable time examining the role piety and the gods play in ancient ethics.

PHIL 8600: SEMINAR PHILOSOPHY OF RELIGION**TR 11:00-5:15****GEORGE GRAHAM**

In recent years philosophy of religion has begun to integrate clinical and cognitive/social psychological work into its philosophical models. This seminar will focus on three major topics in philosophy of religion that help to illustrate that integration. They are: (1) What makes people believe in God? (2) How can morality have a religious foundation? and (3) What is the relations between religious attitudes or experience and mental illness?

PHIL 8700: SEMINAR IN ETHICS**M 4:30-7:00****ANDREW ALTMAN**

This seminar will examine philosophical and legal issues related to racism and religious intolerance. Topics to be covered include: Islam and Liberalism; Antisemitism; Racism in Modern Philosophy; Civil Rights and Black Nationalism; and Racial Justice and Voting Rights. Among the philosophers to be read are: Augustine, Aquinas, Maimonides, Locke, Bayle, Kant, Rainer Forst, Michael Walzer, Abdullahi An-Na'im, Charles Mills, Emmanuel Eze, Bernard Boxill, Elizabeth Anderson, and Tommie Shelby. We will also read the writings and speeches of key historical figures, such as Martin Luther King, Jr. and Malcolm X.

PHIL 8810: SEMINAR IN SOCIAL & POLITICAL PHILOSOPHY**W 4:30-7:00****CHRISTIE HARTLEY**

Public Reason Liberalism. Some hold that certain laws and policies in a liberal, democratic state require public justification in order for the state's use of coercive power to be legitimate. Theories of public justification, however, differ in important ways, including with respect to the kinds of reasons that can serve as justificatory reasons for laws and policies and with respect to the scope of laws and policies to which public reason applies. This course is an examination of two main types of public reason liberalism. We will consider to the consensus model of public reason as developed by John Rawls and others as well as the convergence model as found in the work of Kevin Vallier.

PHIL 8855: SEMINAR IN POLITICAL THEORY**W 4:30-7:00****STAFF**