

PHILOSOPHY GRADUATE COURSES

PHIL 6090: TOPICS IN CONTINENTAL PHILOSOPHY

TR 9:30-10:45 SEBASTIAN RAND

Derrida/Deconstruction. What was deconstruction? Was it philosophy, trickery, nihilism, or something else entirely? Does it matter anymore? We'll look for answers to these questions by reading some important essays by Jacques Derrida (the "inventor" of deconstruction) and others. Since Derrida's work usually takes the form of commentary on canonical philosophical texts, we'll read his target text before each essay (e.g., we'll read Plato's *Phaedrus* and then Derrida's "Plato's Pharmacy"). This course presupposes that you have some background in philosophy (though not necessarily in "continental" philosophy) or in literary theory.

PHIL 6100: EPISTEMOLOGY

MW 12:30-1:45 STEVE JACOBSON

The course covers various classical and contemporary topics in epistemology. These may include—the analysis of the concept of knowledge, the problems of the external world, other minds, induction, the Gettier problem, skepticism, foundationalism, coherentism, naturalism, reliabilism, the internalist/externalist debate, contextualism, relativism, and social constructivism.

PHIL 6530: PHILOSOPHY OF LANGUAGE

MW 11:00-12:15 DAN WEISKOPF

Language is enormously powerful. With it, we can describe our shared environment, communicate our innermost thoughts to one another, and even reshape the social world itself. In this class we will examine some philosophical questions about how language works. These include: What is the nature of meaning and truth? How can we use language to perform various kinds of speech acts? How do we interpret nonliteral speech such as metaphor and fiction? How does language exert social power through devices such as slurs and silencing? Finally, can different languages alter the very ways that we think and perceive?

PHIL 6770: MORAL PSYCHOLOGY

TR 11:00-12:15 EDDY NAHMIAS

Psychologists and neuroscientists are increasingly studying moral judgment and behavior, often with too little attention to philosophical theorizing about morality. Meanwhile, philosophers often neglect the relevance of this empirical research to debates about morality. We will consider how this gap should be bridged as we study the rich interdisciplinary field of moral psychology. Topics may include: moral intuitions and their psychological sources, the evolution of altruism and moral behavior, judgments about moral responsibility and punishment, and moral disagreement. Readings will be drawn primarily from philosophy (including 'experimental philosophy'), as well as psychology and neuroscience.

PHIL 6820: PHILOSOPHY OF LAW

TR 2:15-3:30 ANDREW ALTMAN

Race, Racism, and American Law. This course examines philosophical and legal issues connected to the Civil Rights Movement, its historical roots in slavery and Jim Crow, and such contemporary manifestations of the American black liberation struggle as Black Lives Matter. Course readings include philosophical, legal, political, and historical writings. Among the key concepts to be studied are: the rule of law, racism, white supremacy, racial discrimination and oppression, racial equality, black liberation, and civil disobedience.

PHIL 8030: SEMINAR IN ANCIENT PHILOSOPHY

F 9:30-12:00 TIM O'KEEFE

Ancient Ethics. This course will focus on some of the ethical theories of the Ancient Greeks and Romans: Plato, Aristotle, the Epicureans, the 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?

PHIL 8075: SEMINAR IN 19TH CENTURY PHILOSOPHY

R 4:30-7:00 JESSICA BERRY

The Philosophy of Arthur Schopenhauer. We will focus on *World as Will and Representation*, the seminal work of one of the most undervalued philosophers of the 19th century. Schopenhauer is a pessimist, for whom the world as we know it is guided by an insatiable and indifferent metaphysical 'Will', rather than a caring or intelligent designer, and human life is striving and suffering in a world without purpose. Only his aesthetic theory offers us fleeting redemption. Influenced by Kant, Plato, and Buddhism, Schopenhauer is a progressive and an atheist, whose powerful influence on Nietzsche, existentialism, psychoanalysis, and the arts cement his claim to being one of modernity's most engaging thinkers.

PHIL 8330: SEMINAR IN PHILOSOPHY OF MIND**T 4:30-7:00****ANDREA SCARANTINO**

Understanding Emotion Theory Through Historical Lenses. In the first part of the class we will systematically explore the history of emotion theory, dividing our subject matter into the Ancient period, the Middle Ages, the Renaissance, the 17th century, the 18th century, the 19th century with the birth of scientific psychology, and finally the first half of the 20th century, including the phenomenological tradition. In the second part of the class we will turn to “hot” contemporary theories of emotions in philosophy (e.g. enactivism), psychology (e.g. constructionism) and neuroscience (e.g. survival circuits theory), trying to assess their historical pedigree and overall promise

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

Liberalism and Religion. Some people think liberalism is hostile to religious ways of life, treats persons of faith unfairly, or requires persons of faith to compromise their integrity to engage in public, political life. This course is a critical examination of some recent work on liberalism and religion. We will consider: Is it morally permissible to offer faith-based reasons for laws in a liberal democratic state? Does liberalism threaten the integrity of persons of faith? Should liberals recognize religious exemptions from generally applicable laws? Should the liberal state permit private discrimination in places of public accommodation against members of the LGBTQ+ community? When can the state interfere in gender inequalitarian religious practices?

PHIL 8855: SEMINAR IN POLITICAL PHILOSOPHY**M 9:00-11:45****BILL EDMUNDSON**

Theories of Justice. We explore the nature of justice and its place in our lives. Our points of reference are a precept and a question. The precept is Thomas Hobbes’s: “every man ought to endeavour peace as far as he has hope of obtaining it; and that when he cannot obtain it, that he may seek, and use, all helps and advantages of Warre.” The question is John Rawls’s: “whether political society itself is [to be] conceived as a fair system of social cooperation over time between citizens seen as free and equal, or in some other way.”

PHIL 8855: SEMINAR IN POLITICAL PHILOSOPHY**W 12:30-3:00****PETER LINDSAY**

Classical and Early Modern Political Philosophy. This course will begin with close readings of Plato’s *Apology*, *Crito* and *Republic*, and Aristotle’s *Nicomachean Ethics* and *Politics*. Class discussions will focus on the questions of concern to ancient Greek political philosophy: Why should people obey political authority? What is justice? What is a good state? What is a good person? What role should the state play in making a person good? The final third of the class will examine Hobbes’ *Leviathan* and its very different take on these questions.