

PHILOSOPHY GRADUATE COURSES

PHIL 6030: STOICISM

TR 2:15-3:30

ALLISON PIÑEROS GLASSCOCK

Topics in Ancient Philosophy. What's the secret to true happiness? According to the ancient Stoics, it's self-mastery. Happiness lies in controlling your impulses and in doing the right thing. This answer has seemed shocking to some and enticing to others. Even today Stoicism is promoted as a powerful self-help tool. This course will take a critical look at Stoic ethics. We'll investigate arguments for and against the key features of the Stoic account of the good life. We'll explore how Stoic views about the nature of knowledge and the world influenced that account. Finally, we'll ask whether popular culture gets the Stoics right.

PHIL 6050: EMOTION AND MORALITY

R 12:45-2:00

ERIC WILSON

Topics in 17th-18th Century Philosophy. During the Enlightenment, a group of philosophers argued that morality is based in emotion. In this course we'll examine their views of human nature, moral judgment, motivation, and self-control. Our main text will be Adam Smith's Theory of Moral Sentiments, but we will also examine some of the figures that most influenced Smith.

PHIL 6330: PHILOSOPHY OF MIND

MW 12:30-1:45

ED COX

This course will cover questions, such as the following, about the mind and its relation to the brain. What are we? What is it to think? How do our minds relate to our brains? Can we ever explain how consciousness arises from the brain? How do thoughts have the capacity to represent or be about the world? What, if anything, makes us continue to exist as the same person over time? Are our minds only our brains or do they include our bodies, our extended environment, or our social context?

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, and 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? How does fictional language work? Can language alter the ways that we think and perceive? How does language exert social power through devices such as slurs and silencing?

PHIL 6820: PHILOSOPHY OF LAW

TR 11:00-12:15

ANDREW J. COHEN

We will begin this course by briefly considering the nature of law (what it is and its relation to morality). We will then turn to the broad normative question: what are the proper roles and aims of a legal system and law? This will be followed by discussion of criminal and tort law and some challenges to law. We will then turn to a discussion of Critical Race Theory.

PHIL 6860: FEMINIST PHILOSOPHY

MW 2:00-3:15

CHRISTIE HARTLEY

Feminists claim that women are oppressed and that they face unjust barriers to equality. This course is a philosophical examination of topics such as the metaphysics of gender, the nature of oppression, sexism, misogyny, conceptions of feminism, and the gendered division of labor.

PHIL 8090: SEMINAR IN 19TH CENTURY PHILOSOPHY**T 4:30-7:00****JESSICA BERRY**

German Pessimism. “There is only one really serious philosophical question, and that is suicide.” Striking as it is, this infamous opening salvo of Camus’ “Myth of Sisyphus” is hardly novel. A century earlier, Schopenhauer argued more systematically--and more compellingly--that we begin to reflect philosophically when we contemplate the existence of evil. Indeed, the real puzzle of existence is that we press on at all in the face of all the suffering in the world. This course begins with a study of the nineteenth century’s most underappreciated and most influential thinker, whose work accomplished what decades of critical philosophy, neo-Kantianism, and positivism could not do: it rescued philosophy from its own technical excesses and tedious obscurantism and made it once again relevant to life.

PHIL 8085: SEMINAR IN HISTORY OF PHILOSOPHY**F 9:30-12:00****SEBASTIAN RAND**

Hegel’s Philosophy of Nature. Hegel is often thought to have been hostile to modern empirical science, and as a result to have been incapable of appreciating the modern conception of nature. As a result, his philosophy of nature is thought to be an attempt to regress to a pre-modern, possibly mystical and at least Romantic view. But Hegel took modern empirical science quite seriously, and knew his contemporary science quite well — though he took its account of reality to be incomplete. In this course we will read Hegel in his idealist context, focusing on his discussions of the laws of motion and of animal physiology. No particular background is required.

PHIL 8100: SEMINAR IN EPISTEMOLOGY**R 4:30-7:00****JUAN PIÑEROS GLASSCOCK**

Epistemology and Partiality. According to a traditional view, you should assess evidence and form beliefs from an impartial perspective that ignores ties to self and others. This course focuses on the challenge to this view raised by ‘epistemic partiality’, the idea that beliefs about friends and loved ones are subject to distinct norms, because friends and loved ones must regard each other ‘in best possible light’. We shall critically assess different attempts to make sense of this idea, beginning with Iris Murdoch. Other topics may include the influence of attention and emotion on beliefs, epistemic norms and responsibilities, and pragmatic and moral encroachment.

PHIL 8810: SEMINAR IN SOCIAL AND POLITICAL PHILOSOPHY**R 3:00-5:45****WILLIAM EDMUNDSON**

The social-contract tradition from Hobbes to Rawls. Points of reference are a precept and a question. The precept is 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 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.” Hybrid course will meet in person and/or online.