

PHILOSOPHY GRADUATE COURSES

PHIL 6030: PRE-PLATONIC PHILOSOPHERS

TR 12:45-2:00

JESSICA BERRY

Topics in Ancient Philosophy. In his famous essay, “Philosophy in the Tragic Age of the Greeks,” Friedrich Nietzsche said of the philosophers who preceded Plato that, “what they invented were the archetypes of philosophic thought. All posterity has not made an essential contribution to them since.” In this course, we will witness the emergence of a genuinely philosophical mode of engagement with the world from out of a mythical and superstitious past and see how the earliest Western thinkers set the agenda for the philosophy of mind and language, religion and science, and for epistemology and ethics, even into the 21st century.

PHIL 6050: MORALITY AND HUMAN NATURE

MW 11:00-12:15

ERIC WILSON

Topics in 17th-18th Century Philosophy. This course is devoted to a careful study of the relationship between morality and human nature. Our focus will be on historical debates and authors (primarily from the eighteenth century). We’ll investigate the following questions: Is all human behavior ultimately selfish? Do the rules and ideals of morality require us to transcend or restrain our “real” nature? Does morality have a divine origin? If not, where do the rules and ideals of morality come from? Is morality based on reason or on emotion and imagination? Many other questions will surely arise.

PHIL 6100: EPISTEMOLOGY

TR 11:00-12:15

STEVE JACOBSON

This course covers issues in the theory of knowledge. The questions discussed may include: can we know that God exists? Can we know what is right and wrong? Can we really know anything at all? Is everything relative? Is reality a social construct? Is there anything absolutely certain? The course examines and evaluates answers to questions like these, and others, from classical and contemporary authors.

PHIL 6530: PHILOSOPHY OF LANGUAGE

TR 2:15-3:30

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

MW 3:30-4:45

S.M. LOVE

In this course, we will consider a number of questions at the intersection of philosophy and law. Beyond the question of what law itself is, we will consider philosophical issues in specific areas of law. Among others, we will look philosophically at issues like affirmative action, abortion, contracts, and environmental justice. We will consider each issue from multiple philosophical perspectives. There will be a special focus on issues of racial justice.

PHIL 8075: SEMINAR IN 19TH CENTURY PHILOSOPHY **F 9:30-12:00** **SEBASTIAN RAND**

Unity and Difference in Hegel's Logic. In his *Science of Logic*, Hegel tries to display for us something like the inner truth or the basis or the ultimate structure or the marrow of the world. This truth turns out to be of disconcertingly large scope and complexity. One possible way through it, which we will attempt in this seminar, is to focus on the varieties of unity and difference Hegel develops and articulates across the wealth of conceptual materials he treats. No background in Hegel or idealism will be presupposed.

PHIL 8330: SEMINAR IN PHILOSOPHY OF MIND **M 12:30-3:00** **ANDREA SCARANTINO**

Emotions: Their Ontology, Functions and Normative Dimensions. We will read several chapters from the forthcoming *Routledge Handbook of Emotion Theory*, integrating them with additional articles from philosophy, psychology, sociology and neuroscience. The main questions we will try to answer are: (a) What is the ontology of emotions? Are they events, states, processes, or dispositions? What are the roles played by, respectively, culture and biology in generating emotions? (b) What are the functions of emotions? For example, what are the functions of anger, guilt, shame, hope, embarrassment, compassion, disgust, happiness, sadness, pride, regret, surprise, envy, jealousy, contempt, hate, gratitude and awe? (c) How do emotions relate to other elements of cognitive architecture, including decision-making and regulation? How do they impact actions? (d) What are the prudential, moral, aesthetic and epistemological norms under which emotions fall?

PHIL 8810: SEMINAR IN SOCIAL AND POLITICAL PHILOSOPHY **W 12:30-3:00** **CHRISTIE HARTLEY**

Liberalism and Reasonable Disagreement: Some hold that extensive reasonable disagreement is inevitable in any society in which persons enjoy basic freedoms. In the first half of the course, we will consider the implications of this claim for theorizing liberalism. For example, some argue that laws and policies must be justified on the basis of reasons all accept. Others claim that any law must be justified for each person, although persons may accept different reasons for why a law is justified. Yet, some insist that the fact of reasonable disagreement does not prevent the state from enacting law and policy justified in accordance with a particular view of the good. In the second half of the course, we will consider the sorts of laws and policies compatible with these diverse liberal views.