

PHILOSOPHY GRADUATE COURSES

PHIL 6030: HEDONISTS, SKEPTICS, AND SOPHISTS **TR 11:00-12:15** **TIM O'KEEFE**
Topics in Ancient Philosophy. This course will examine what ancient hedonists (such as Epicurus and the Cyrenaics), skeptics, and sophists say about what happiness (or well-being) is and how to attain it. In contrast to Plato, Aristotle, and the Stoics, these philosophers either believe that the world has no purpose or plan, or that we cannot discover such a purpose or plan, if one exists. And so, they try to ground ethics in human preferences and desires, and they encounter a similar set of issues when trying to account for the places of friendship, knowledge, justice, and piety in ethics.

PHIL 6100: EPISTEMOLOGY **MW 11:00-12:15** **STEVE JACOBSON**
This course covers issues in the theory of knowledge. The questions to be discussed may include: What is the difference between knowing and having an opinion? Which experts should we trust? Can we know that God exists? Can we know what is right and wrong? Can we know anything at all? Is everything relative? Is reality a social construct? Is there anything absolutely certain? The course examines and evaluates answers to these questions from classical and contemporary authors.

PHIL 6530: PHILOSOPHY OF SCIENCE **TR 2:15-3:45** **ANDREA SCARANTINO**
Our philosophical reflections on science will touch upon five foundational issues: (1) Demarcation: What makes science different from non-science? (2) Theory Change: How do scientific theories change over time? (3) Confirmation: How are scientific theories confirmed by evidence? (4) Realism: What do scientific theories say about the world? (5) Social structure of science: How does science work as a human practice, which biases does it have and which values does it promote? As we explore these topics, we will also reflect on how the emergence of artificial intelligence can change the nature of some of these debates.

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 **THURS 4:30-7:00** **JESSICA BERRY**
Moral Psychology with Nietzsche. Friedrich Nietzsche boasts in *Ecce Homo*, "That a psychologist without equal speaks from my writings is perhaps the first insight reached by a good reader." As the scholarship on Nietzsche's work has reached its maturity in recent years, commentators have rightly recognized the importance of this psychological acuity to the critique of morality for which Nietzsche has mostly been known. Focusing on the two seminal texts of Nietzsche's mature philosophy, *Beyond Good and Evil* and its "supplement," *The Genealogy of Morality*, this course will introduce students to Nietzsche as a formidable moral psychologist.

PHIL 8340: SEMINAR IN PHILOSOPHY AND COGNITIVE SCIENCE **MW 12:30-1:45** **DAN WEISKOPF**
Concepts and Cognitive Architecture. Minds are complex systems built from an array of interlocking modules or subsystems. In this course, we will consider some theoretical and empirical challenges involved in mapping out this cognitive architecture. Topics we will cover include how to distinguish between perception and higher cognition, what kinds of representational formats the mind uses to carry out its different functions, how these functions are coordinated to produce coherent thought and behavior, and what light computational models (including deep neural networks) can shed on our understanding of cognitive processing.

PHIL 8700: SEMINAR IN ETHICS **F 9:30-12:00** **ANDREW I. COHEN**
Moral Repair. Individuals and institutions sometimes have moral reasons to correct mistakes and injustices. Such correction might take the form of compensation, restitution, punishment, atonement, commemoration, apology, forgiveness, reconciliation, and other measures. All of those might figure in reparations. Among the topics this seminar might study will be how/whether people have reasons to seek or offer moral repair, whether talk of claims and rights to repair is appropriate, "nonidentity" problems with reparations for injustices that are conditions of one's existence, apology as a form of reparation, the grounds and structure of forgiveness, whether forgetting might ever be part of repair, how/whether reasons for moral repair apply to collectives and institutions, and the significance of cross-generational injustices and trauma to liberal political morality.

PHIL 8810: SEMINAR IN SOCIAL AND POLITICAL PHILOSOPHY **TR 12:45-2:00** **ANDREW J COHEN**
The Fact/Value Distinction, and Real World Politics. The fact-value distinction is well-known and well-doubted. We will discuss this and use it as a launching pad to discuss how failures to recognize the role of values may have lead to significant losses of trust in contemporary society. This happens when experts in one field unwittingly rely on unstated values in encouraging activities and policies. Economics, for example, is often conceived of as a positive social science, yet economists frequently make policy recommendations as if their descriptive work tells us what we value. Through the pandemic we saw the same thing from medical practitioners. Can we do better?