

## **Fall 2024**

### **51400 20th Century Analytical Philosophy - ASAY**

A detailed study of the origins and development of contemporary philosophical analysis, and how it was pursued in movements such as logical atomism, logical positivism, ordinary language philosophy, and others. Readings will cover a selection of the writings of Frege, Russell, Moore, Wittgenstein, Ayer, Ryle, Austin, and others.

### **54000 Studies in Social and Political Philosophy – MESSINA**

(c/I POL 65100) This seminar asks: what norms and virtues should govern our political conversations in diverse societies? How should we comport ourselves when we disagree with our co-citizens? How should we respond when others evince incivility, ignorance, hatred, motivated reasoning, and closed-mindedness? What responsibilities do we have to listen to our political opponents and respect norms of conversation ourselves? And what happens to our political lives and institutions when failures on these fronts are widespread? We will explore these and related questions by reading contemporary works in political theory, philosophy, legal theory, and classics in the history of ideas.

### **55100 Philosophy of the Natural Sciences - DRAPER**

The aim of this course is to investigate confirmation and theory choice in the natural sciences. Topics include how to choose between two scientific theories that fit the data equally well, how to measure the degree to which one statement or fact either confirms a theory or favors it over some other theory, how to understand simplicity and its role in theory choice, and how to understand the role that epistemic probability plays in scientific reasoning and philosophical theories about scientific reasoning. For those students especially interested in epistemology, this course will overlap what is known nowadays as formal epistemology.

### **58000 Laws and Causes - JACOVIDES**

Laws and causes are the springs and principles of the universe. We'll examine them from both a historical and a contemporary perspective with a focus on issues in metaphysics and philosophy of science. The course will begin with a discussion of the origin of the concept of a law of nature, and then treat modern analyses of laws and the place of laws in the social sciences. We'll also consider the proper analysis of causation and its place in a world of laws, including the question of whether fundamental physical laws make any appeal to causation. The course will finish with a discussion of various puzzles associated with causes, including problems about causation in the legal system. Two papers, a class presentation, and an analytical bibliography will be assigned.

### **62400 Seminar in Ethics - HARRIS**

“An intensive study of some persistent problems of ethics, metaethics, and theory of action such as: intrinsic goods, ends and means.... Emphasis will be on contemporary discussions. Variable subject matter.”

This seminar will focus on contemporary debates regarding the ethics of advocacy and controversies regarding:

(a) justifications of moral advocacy (b) criteria used to warrant obligations (c) types of foundations (realist, nonrealist) and (d) applications in fields as far flung as artificial intelligence and genocide studies (e.g., contemporary ethnic, racial, religious, gender). Kant, Marx, Dewey, Rorty and Deleuze read against one another and Harris.

This seminar may be especially useful for graduate students considering ethics exams and majors, social movement studies and publishing book reviews.

### **Spring 2024**

#### **50500 Islamic and Jewish Philosophy and the Classical Tradition (and Its Critique by Spinoza) - FRANK**

Often medieval philosophy is presented in its Christian guise alone, giving the impression that the medieval philosophical tradition, influenced by the great thinkers of Greek antiquity, is exclusively a Latin tradition, with no substantive contribution by those who wrote in Arabic and Hebrew. We shall revise this view.

After a few weeks reading and discussing Plato's *Republic*, a key foundational text for thinkers working in Arabic-speaking lands, our focus will turn to a select group of philosophers who lived between the 10<sup>th</sup>- 12<sup>th</sup> centuries, a roughly three hundred-year period that is a high point in medieval Islamic and Jewish philosophy—a time *before* Greek philosophy was rediscovered in Christian Europe. Philosophers to be studied in some detail are Farabi, Ibn Rushd (Averroes), and Maimonides, and in addressing topics in the philosophy of language, metaphysics, epistemology, cosmology, philosophical psychology, and especially in philosophy of law, ethics, and political philosophy, we will see how these philosophers adapted Greek philosophical insights for their own specific purposes.

This Greek-inspired religio-philosophical tradition came to a screeching halt with Spinoza, who published (anonymously) in 1670 the *Tractatus Theologico-Politicus* (*TTP*), a work variously described upon its appearance in print as “harmful and vile,” “most pernicious,” “subversive,” “blasphemous,” “diabolical,” “full of abominations,” and “godless.” It’s not difficult to see why, but we shall read the *TTP*, not just as a ground-breaking, founding document in modern (secular) political thought and biblical criticism, but also as a work engaged, and in debate with the philosophical monotheisms of the medieval past. The Janus-faced nature of the *TTP* thus provides a fitting end to the philosophical tradition that commenced with Plato and the Greeks, and in so concluding we will nuance our understanding of the beginnings of modern philosophy.

#### **53500 The Maps by Which We Steer: The Philosophy and Science of Belief – KELLY/WESTRA**

Philosopher Frank Ramsey once described beliefs as the “map by which we steer.” Intuitively, beliefs—that Paris is the capital of France, that  $5+7 = 12$ , that theft is wrong, that Bach’s fugues are lovely—are psychological states that aim to depict the world accurately, so that the believer might move through it smoothly. When they succeed in accurately depicting their subject matter, beliefs can be evaluated as true (otherwise they are false). When a believer is confronted with new evidence, their beliefs can be updated rationally (or irrationally).

When paired with other mental states like desires, beliefs can lead to action that is reasonable (or unreasonable). When made public, beliefs interact with reputations, signaling important information about the believer’s social identity and their commitment to a group and its values.

Despite their centrality to so much human activity, the fundamental nature of these mental states remains hotly contested in philosophy and cognitive science. In this class we will explore a range of approaches to belief, with an eye towards clarifying the many different roles they appear to play in our cognitive and social lives. In so doing we will consider perspectives from researchers

working on the foundations of cognitive science, social epistemology, the psychology of religion, polarization, and more.

**55300 Mathematical Logic - TULODZIECKI**

An introduction to metatheoretic studies of formal axiomatic systems. Basic set theory is developed for use as a tool in studying the propositional calculus. Further topics may include many-valued logics and basic (metatheory for) modal or predicate logic.

**58000 Philosophy of Space from Aquinas to Einstein – BROWER/RAMIREZ**

A systematic introduction to theories of space developed before and after the appearance of Isaac Newton's famous *Principia* (1673). The first half of the course will examine in some detail the broadly Aristotelian theory of space developed by Thomas Aquinas (d. 1274), which attempts to explain bodily motion in the absence of any absolute space. The second half of the course will explore Newton's theories of absolute space and motion, and will conclude with an examination of Einstein's special and general theories of relativity.

**68000 Dissertation Workshop - MARINÁ**

Each week we will read parts of students' dissertations and provide constructive criticism. The goals are for students to gain feedback on their dissertations and practice commenting constructively on others' work, while also imposing some external pressure to keep the writing process moving forward.

**68400 Identity, Personal Identity, and Metempsychosis - JACOVIDES**

The class will be tied together by Locke's account of personal identity, with discussions of the various figures in the background of that discussion and people who criticize that treatment. These supplementary figures will include Hobbes, Francis Mercury van Helmont, Damaris Masham, Sophie of Hanover, Descartes, Leibniz, and Reid. The goal will be to get clear on identity over time, personal identity, the nature of mind, and the nature of composition. We'll also ask whether everyone is going to heaven. Two papers, a class presentation, and an analytical bibliography will be assigned.

**Fall 2023**

**50100 Studies in Greek Philosophy - SCHROEDER**

This course is a survey of ancient Greek and Roman philosophical psychology and philosophy of mind. With a focus on Plato, Aristotle, and the Stoic and Epicurean traditions, we will consider their competing accounts of the nature of soul and its relation to body, the structure of the soul and its functional capacities, and the roles of psychology in wider explanatory theories of living things and the world. Central themes may include perception, pleasure/pain, desire, memory, imagination, thought, and their relationship to one another.

**50200 Studies in Medieval Philosophy - LAVENDER**

In this course, we will examine medieval debates about the nature of conscious experience. Focusing primarily on the Latin scholastic tradition, we will read (in English translation) medieval philosophers including Augustine, Thomas Aquinas, John Duns Scotus, and William of Ockham, along with some of Aquinas, Scotus, and Ockham's less well-known interlocutors. We will consider ways in which medieval debates about

consciousness are related to discussions in contemporary philosophy of mind of topics such as the mind-body problem, the relationship between consciousness and intentionality, and higher-order vs. same-order theories of consciousness. This course will run concurrently at both Saint Louis University and Purdue University (with the Saint Louis University students joining our Purdue seminar room via Zoom). Approximately half of the seminars will be led by Professor Susan Brower-Toland (Saint Louis University).

**58000 Philosophy of AI - MALEY**

This course will focus on various ethical, political, metaphysical, epistemological, cognitive, or scientific issues connected with the Philosophy of Artificial Intelligence.

**61000 Seminar in Recent Continental Philosophy - SMITH**

This seminar will examine the work of the French philosopher Gilles Deleuze, with a focus on the relation of his metaphysics to questions in ethics and politics. Readings will be drawn from a number of Deleuze's works, including *Difference and Repetition*, *Capitalism and Schizophrenia*, *Logic of Sense*, *What is Philosophy?* and others. We may also consult secondary texts by contemporaries such as Simondon, Lautman, and Ruyer as well as selected primary texts Kant, Hume, Bergson, and others. No prerequisite.

**68000 Seminar in Philosophy – Reason and Cognition - GOMEZ-LAVIN**

Philosophers have long posited models of the mind: hypothetical structures linking the faculties, capacities and functions thought to be necessary to be thinking creatures like us. This course will survey historical and contemporary models of the mind with a focus on the minimal cognitive elements considered necessary to engage in the paradigmatic thought processes central to our human experience: reasoning, deliberation, inner speech and even consciousness. We will begin with a historical dive into philosophical models of central cognition (Aristotle, Ibn Sina, Descartes, Hume) before pivoting to early

psychological treatments of the same set of faculties (James, Ladd, Skinner, Miller, Newell and Simon, Baddeley), finally coming to the present day with newer philosophical accounts of central cognition and working memory (Fodor, Block, Carruthers, Langland-Hassan, Nagel). Though we will touch on empirical results (especially in the last third of the course), no prior knowledge or comfort with contemporary psychology or neuroscience is required.

## **Spring 2023**

### **50600 Advanced Philosophy of Religion - DRAPER**

This seminar addresses the issue of whether what we know about the quality of conscious life on Earth provides the resources for a good argument, not just for the probable truth of atheism, but for atheism itself. The main reading for the course will be a preliminary draft of a book manuscript written by the course instructor called *Atheism and the Problem of Evil*. Class meetings will be informal and discussion-based.

### **51500 20th Century Analytical Philosophy II - ASAY**

This course is an exploration of some major developments within analytic philosophy between roughly 1930 and 1970. Movements covered will include logical positivism, logical empiricism, ordinary language philosophy, pragmatism, and others.

### **52000 Existentialism - MCBRIDE**

This course will combine historical survey with in-depth analysis of a few major works in the existentialist tradition. It will consider individual works by Kierkegaard and Nietzsche, essays by Heidegger in the volume edited by David Krell, and by Simone de Beauvoir in a volume edited by Margaret Simons, and sections of Sartre's *Being and Nothingness*. Each participant will be asked to give a class presentation on a work that is not part of the common readings, and to write a term paper..

### **53200 Studies in Theory of Knowledge (Epistemology) - BERGMANN**

The focus of the course will be contemporary analytic epistemology. The four main topics we will look at are:

1. the foundationalism-coherentism debate;
2. the internalism-externalism debate;
3. radical skepticism and responses to it;
4. the epistemology of testimony.

Course requirements: keeping up with the reading, a short paper, a long paper, a class presentation, and several shorter written assignments (no exam).

### **55300 Mathematical Logic - TULODZIECKI**

An introduction to metatheoretic studies of formal axiomatic systems. Basic set theory is de-veloped for use as a tool in studying the propositional calculus. Further topics may includemany-valued logics and basic (metatheory for) modal or predicate logic.

### **58000 Nature of Philosophy - HARRIS**

What is the nature of philosophy? Why is it distinct from theology or mythography? We have a fairly clear picture of the history of the term 'philosophy' in a large number of languages and cultures. We also have a fairly clear picture of what persons do that describe themselves or are described as philosophers in different cultures at different times in history. What, then, should be what philosophers do? Responses to that question has generated radically different answers. The course will focus on two lines of debate: epistemology (what is knowledge) and ontology (competing theories of the self – the type of entity that can be knowledgeable).

Students taking the course for a Department of Philosophy requirement of either Epistemology for Value Theory, please advise.

Sample of key authors:

Martin Heidegger, *What is Philosophy?*, Gilles Deleuze & Felix Guattari, *What is Philosophy?*, Giorgio Agamben, *What is Philosophy?*, Enrique Dussel, *Beyond Philosophy*, Bertran Russell, *The Problems of Philosophy*, José Ortega y Gasset, *The Modern Theme*, Leonard Harris, *Philosophy Born of Struggle*, Al-Ghazoli, (al-Ġaz(z)ālī) *The Incoherence of the Philosophers*

Sample of key reference texts:

*Classical Philosophy*, Peter Adamson  
*Taking Back Philosophy*, Bryan W. van Norden  
*The Philosopher: A History in 6 Types*, Justin E.H. Smith

### **68000 Seminar in Philosophy - DAVIS**

Each week we will read parts of students' dissertations and provide constructive criticism. The goals are for students to gain feedback on their dissertations and practice commenting constructively on others' work, while also imposing some external pressure to keep the writing process moving forward.

## **Fall 2022**

### **51000 – PHENOMENOLOGY – Mariña**

This course offers a careful examination of central texts in phenomenology, with special attention to hermeneutics. Our main concern in this course will be to examine the insights of phenomenology in relation to questions of the constitution of consciousness, temporality, understanding, interpretation, their relation to the life project, and how they define our Being with others. As such, a central aim of the course is the examination of interpretation in relation to ethical concerns. Readings from Husserl will include chunks from *Ideas* and other essays, as well as the entirety of the *Cartesian Meditations*. Heidegger's *Being and Time*, and Sartre's *Being and Nothingness* will be examined in relation to both Husserl's foundations and the issues delineated above. Comparison of the development of these issues by these three thinkers will be a fundamental goal.

The class requires a significant amount of reading of the primary texts. These are difficult, but as

we move along we will be doing close textual analysis of key passages that will help you to uncover the fundamental ideas behind each text.

### **52500 - STUDIES IN METAPHYSICS – Cover**

A straight-ahead meat-and-potatoes course in metaphysics and how to do it. If we permitted Aristotle's famous text to be our guide (his *Metaphysics* had as its title a word he'd never encountered), we would think hard about the nature of unchanging things and their first causes. This won't be a history course, nor will we start by agreeing that metaphysics is the study of "being *qua* being". But here are two respects in which our course will have something in common with that venerable old project: (i) it will try to say something about being (while appreciating that there is no such thing), and (ii) it will try to land on necessary truths about what there is and the nature of what there is. Full stop, pretty much. The first of those is some (i) meta-metaphysics, which is a little more than half the serving of that "how to do it" portion of our meat and potatoes. The second of those can range as widely as the whole wide world – and in a way even more widely still: it's not as if one wasn't doing metaphysics when one carefully thought one's way to the conclusion "So, it turns out that there are no properties (after all) that you and I share", or to the conclusion that there are no bearers of properties (not really), but just properties; meanwhile Spinoza was obviously wrong, since the whole wide world – of what's actual – is in a pretty obvious sense less than what's possible. (There are novels, for crying out loud [i.e. pieces of literature which, though false, aren't necessarily false.] So the second and larger main helping (ii) will try to land on necessary truths about properties, and about the nature of so-called particulars, but also about the nature of necessity and contingency (modality) itself. At least those four, in this course. All from our armchairs, of course – with perhaps a tiny exam, probably less reading than you expect, certainly a middling amount of writing, and hopefully lots of in-class participation.

### **54000 - SOCIAL ONTOLOGY OF INSTITUTIONS – Yeomans**

This course will have two parts. The first half of the course will be an introduction to the contemporary field of social ontology, which is the study of the being, relations, and properties of the social world. This half will include readings on debates about demarcating the social from the non-social, the question of whether the individual person is social or non-social, and the question of the relation between social-ontological, social-causal, and social-functional properties. The second half of the course will take up a particular topic, namely the social ontology of firms (enterprises). Firms are the basic productive entities of economic activity, and we will have readings from philosophy, sociology, and economics. Though there is a long history to social ontology, our readings will be drawn from the contemporary debate.

### **62400 - SEMINAR IN ETHICS: KANT'S MORAL AND POLITICAL PHILOSOPHY -**

*Kain and Messina*

In this graduate seminar, we will study Immanuel Kant's major writings on moral and political philosophy. Our historical and systematic approach to these texts will raise questions about the relationship between freedom and morality, the nature of ethical inquiry, the ethics of autonomy, the status of political obligation, the permissibility of political resistance, and institutional questions surrounding the rule of law and global justice. Readings include Kant's *Groundwork*, *Critique of Practical Reason*, *Metaphysics of Morals*; his essays on practical philosophy (especially those touching on enlightenment, perpetual peace, and methodology in

ethics); selections from his lectures on ethics and natural right; and the relevant secondary literature.

### **68300 - STUDIES IN CONTINENTAL RATIONALISM – *Jacovides***

According to Hegel, “If one begins to philosophize, then one must first be a Spinozist.” We’ll begin to philosophize by studying Spinoza’s greatest work, the *Ethics*. We’ll figure out whether he was a God-intoxicated man or the founder of a system of philosophical atheism. We’ll see how his metaphysics, ethics, philosophy of mind, and political philosophy fit together. Two papers, a class presentation, and an analytical bibliography will be assigned.

## **Spring 2022**

### **50300 Studies in Early Modern Philosophy - Cover**

A detailed study of either: 1) one or more central philosophical themes or 2) one or more major figures (typically, but not restricted to, Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, and/or Kant) in the early modern period. Offered in alternate years.

### **55300 Mathematical Logic - Tulodziecki**

A graduate-level introduction to metatheoretic studies of formal axiomatic systems. Basic set theory is developed for use as a tool in studying the propositional calculus. Further topics include many-valued logics and metatheory for modal or predicate logic. Undergraduate students may be admitted to the course with special consent of the instructor.

### **58000 Imagination And Literature - Lambeth**

Designed primarily for majors in philosophy who have already successfully completed six hours in philosophy. Other students may be admitted to the course with the special consent of the instructor in charge. Topic to be selected by the department.

### **60100 Spec Tops Ancient Phil - Frank**

A detailed critical analysis of special problems or texts in ancient philosophy. Prerequisite: PHIL 50100.

## **Fall 2021**

### **52400 Contemporary Ethical Theory - KAIN**

A study of a number of central positions and issues in contemporary anglo-american ethical theory. The course will begin with an examination of several metaethical positions developed between 1903 and 1971 (intuitionism, emotivism, prescriptivism and several forms of ethical naturalism). This will provide the background for an examination of important recent developments of classical normative theories (utilitarianism, contractarianism, Platonism, virtue ethics, and natural law theory) and current metaethical debates (internalism & externalism about reasons, sensibility theory, expressivism, realism and antirealism.) There may be some particular focus on the concepts of dignity and respect. This will be structured as a graduate seminar and each student will give several oral presentations offering a critique of assigned readings, and revise those presentations.



Each student will write a 5,000-6,000 word seminar paper. [Counts as an Ethics course in the Value Theory area category of the PhD program.]

### **53500 The Normative Mind (and It's Many Uses) - KELLY & DAVIS**

Nearly every aspect of human life is regulated by a dense but invisible web of norms, a set of often unwritten rules that demarcate right from wrong, rational from irrational, appropriate from inappropriate, and acceptable from required or forbidden. The first part of this course will cover recent interdisciplinary work that understands norms as natural phenomena, and investigates how they evolved and what kinds of psychological resources underlie our facility with them. The rest of the course will consider a range of philosophical research that is relevant to and has the potential to be advanced by this work. This will include a special focus on three areas: 1) epistemic norms and their centrality to current debates in social and political epistemology, 2) sustainability norms and the role they play in social change and the transitional ethics of climate change, and 3) the relationship between normative psychology and contemporary discussions of identity, agency, and personhood.

### **61000 Seminar in Recent Continental Philosophy: Philosophy of Technology - SMITH**

This seminar will focus on the philosophy of technology. We will examine “the mode of existence of technical objects (as opposed to, say, natural or aesthetic objects) and the theory that technical artifacts are externalization or extensions of the organs and functions of the body, and thus semi-biological phenomena. We will focus in particular on the epistemological function of technical artifacts (“maker’s knowledge”), which often become schema for comprehending natural objects: the world is a mechanism, nature is a book, the mind is a computer (“maker’s knowledge”). Readings may be drawn from Deleuze and Guattari, Leroi-Gourhan, Simondon, Steigler, Ong, Ingold, Kapp, Goody, Tomlinson, and Mumford, among others. No prerequisite. Class presentations and a final research paper.

### **68500 The Philosophy of Kant - MARINÁ**

This course is devoted to a careful reading of Kant’s first *Critique*, as well as familiarizing students with contemporary strategies in interpreting Kant’s first *Critique*. Topics covered include: a) Kant and the problem of metaphysics, b) the transcendental ideality of space and time, b) A and B Deductions, and c) the Analogies of Experience. If time allows we will be looking at the Paralogisms.

## **Spring 2021**

### **52000 Existentialism - McBRIDE**

This course will combine historical survey with in-depth analysis of a few major works in the existentialist tradition. It will consider individual works by Kierkegaard and Nietzsche, essays by Heidegger in the volume edited by David Krell, and by Simone de Beauvoir in a volume edited by Margaret Simons, and sections of Sartre’s *Being and Nothingness*. Each participant will be asked to give a class presentation on a work that is not part of the common readings, and to write a term paper.

### **53200 Studies in Theory of Knowledge - BERGMANN**

The focus of the course will be contemporary analytic epistemology. The five main topics we will look at are:

- the foundationalism-coherentism debate;
- the internalism-externalism debate;
- skepticism and responses to it;
- the epistemology of intuition;
- epistemic probability.

Course requirements: keeping up with the reading, a short paper, a long paper, a class presentation, and several shorter written assignments (no exam).

### **55200 Philosophy of the Social Sciences - HARRIS**

An exploration of the nature of the concepts in the social sciences, and a study of the ways in which they have been and are employed. The focus this semester will be on the ontology of social action, particularly, competing concepts of group agency (structuralist, historical ontology, volitional, materialist, etc.), with a focus on racial and ethnic groups.

### **55300 Mathematical Logic - TULODZIECKI**

A graduate-level introduction to metatheoretic studies of formal axiomatic systems. Basic set theory is developed for use as a tool in studying the propositional calculus. Further topics include many-valued logics and metatheory for modal or predicate logic. Undergraduate students may be admitted to the course with special consent of the instructor.

### **60100 Special Topics in Ancient Philosophy - FRANK**

In this seminar we shall read Aristotle's *Nicomachean Ethics*, and then sample moral philosophizing in an Aristotelian vein since Anscombe's "Modern Moral Philosophy" (1958). Seminar reports and a final term essay (3000 words) will determine the grade in the course. Texts

- Aristotle, *Nicomachean Ethics* (tr WD Ross, revised by L Brown), Oxford UP
- R. Crisp and M. Slote (eds.), *Virtue Ethics* (Oxford Readings in Philosophy), Oxford UP
- P. Foot, *Natural Goodness*, Oxford UP

### **68000 Dissertation Writing Seminar - MARIÑA**

The aim of this course is to provide a constructive forum for the development of graduate students' dissertation projects, to help sustain progress on research and maintain participation in a supportive intellectual community. The course will also serve as a key component of students' preparation for the job market. Each student will present work of their own--e.g., an overview of their dissertation project, or a chapter or a part of a chapter from their dissertation, for discussion with the other graduate students in the seminar and the faculty instructor. The number of presentations will depend upon enrollment, but the ideal meeting will consist in two hours of a simulated colloquium talk with a question and answer session, followed by an hour of constructive suggestions for improvement from the class. Regular attendance is expected of all participants. Prerequisite: 6 credit hours at the graduate level in Philosophy.

### **Fall 2020**

### **50200 Studies in Medieval Philosophy: Aquinas's Ontology of Space - BROWER**

This course is intended to provide a systematic introduction to Aquinas's ontology of space and will be divided into three parts:

Part I. Locomotion. This part will examine Aquinas's views about locomotion, as well as the theory of spatial location that underlies them. We will begin by focusing on what Aquinas says about bodily locomotion, which appears to commit him to a standard Aristotelian theory of spatial location. We will then examine Aquinas's defense of the possibility of angelic locomotion, which requires some striking modifications to the theory of spatial location that he develops in connection with bodies.

Part II. Place. This part will examine Aquinas's views about the nature of place and its connection to what we would nowadays call 'regions of space'. The focus here will be on what Aquinas says about the different types of place had by different types of being, including (a) God and the physical universe (which are both said to have "ubiquitous location" or be omnipresent in different senses), (b) angels and immaterial souls (which are both said to have "definitive location" or to be present as "a whole in the whole, and as a whole in each part" of their places), and (c) bodies (which are said to have "circumscriptive location" or to be present as "a whole in the whole, and a part in each part" of their places).

III. Spatial Location. This part will examine Aquinas's views about spatial location, with special attention to his understanding of (a) distance relations, (b) the nature of occupation, and (c) the possibility of co-location, multi-location, and empty space. Although the focus here will be on what Aquinas himself says about each of these topics, we will also examine some representative late-medieval debates to which Aquinas's views give rise shortly after his death, especially in the wake of the Condemnation of 1277, which explicitly censure some of his most distinctive theses about spatial location.

Assigned readings for the course will include a variety of primary texts (all in English translation) and a sampling of the relevant secondary literature, as well as some important contributions to related debates in contemporary analytic metaphysics. In addition to assigned readings, the course requirements will include two papers (3000 words each) and short weekly writing assignments.

### **51000 Phenomenology - MARÍÑA**

This course offers a careful examination of central texts in phenomenology, with special attention to hermeneutics. Our main concern in this course will be to examine the insights of phenomenology in relation to questions of the constitution of consciousness, temporality, understanding, interpretation, their relation to the life project, and how they define our Being with others. As such, a central aim of the course is the examination of interpretation in relation to ethical concerns. Readings from Husserl will include chunks from *Ideas* and other essays, as well as the entirety of the *Cartesian Meditations*. Heidegger's *Being and Time*, and Sartre's *Being and Nothingness* will be examined in relation to both Husserl's foundations and the issues delineated above. Comparison of the development of these issues by these three thinkers will be a fundamental goal.

The class requires a significant amount of reading of the primary texts. These are difficult, but as we move along we will be doing close textual analysis of key passages that will help you to uncover the fundamental ideas behind each text.

### **52500 Studies in Metaphysics - BERGMANN and BROWER**

This course in analytic metaphysics will be divided into four parts:

- First, we'll consider several topics related to human freedom (such as fatalism, agent vs. event causation, and freedom's relation to causal determinism, moral responsibility, and foreknowledge).
- Second, we'll examine some traditional debates associated with universals and particulars (such as realism vs. nominalism, bundle vs. substratum theory, constituent vs. relational ontology).
- Third, we'll have a look at some hotly disputed questions concerning the metaphysics of material objects (such as the nature of change, persistence, composition, and material constitution).
- Fourth and finally, we'll investigate some important topics connected with the metaphysics of modality (such as the nature of possible worlds, essential vs. accidental properties, counterpart theory, and possible but nonexistent objects).

The course requirements will include two papers and weekly short writing assignments. There will be no final exam.

### **58000 Philosophy of Race - HARRIS**

Designed primarily for majors in philosophy who have already successfully completed six hours in philosophy. Other students may be admitted to the course with the special consent of the instructor in charge. Topic to be selected by the department.

### **68000 19<sup>th</sup> Century German Social and Political Philosophy - YEOMANS**

This seminar will go through the central texts of classical German social and political philosophy from Kant through Hegel. Focusing on Kant, Fichte and Hegel, we will explore both foundational issues, such as the validity of law, and specific issues regarding property rights and other social institutions. The course is organized topically rather than chronologically. Course requirements include a presentation, regular participation, one 3000 word paper, and one 1500 word response to another student's paper.

## **Spring 2020**

### **50600 Advanced Philosophy of Religion - BERGMANN and DRAPER**

The first half of this seminar focuses on metaphysics. Topics include life after death, the motivational structure of a perfect God, and alternative concepts of God. The second half of the seminar shifts to epistemological issues. Topics include the epistemology of non-inferentially formed religious belief and religious disagreement. Two papers will be assigned, along with weekly written or oral assignments.

### **60100 Special Topics in Ancient Philosophy - FRANK and AUGUSTIN**

In this seminar we shall focus on Plato's metaphysics and epistemology. We commence with a brief inspection of Parmenides' foundational philosophical poem, which set the stage for metaphysical and epistemological speculation for decades. Then we turn to Plato and take a look first at the *Phaedo* and the central books of the *Republic* to get a sense of his systematic ('middle-period') musings about the nature of knowledge and belief, and the ontological status of their

respective objects. Finally we turn for the remainder of the seminar to Plato's deep and critical reflections, in the *Parmenides*, *Theaetetus*, *Sophist*, and *Philebus*, on the very epistemological and logico-metaphysical presuppositions of his own earlier work. As we read through those late dialogues, we will ask: Does Plato reaffirm his earlier views, or does he revise them, and if the latter, precisely how? In working through this question we will see a brilliant philosophical mind at work, one that does not shy away from self-criticism. Prerequisite: PHIL 50100.

#### **61000 Seminar in Recent Continental Philosophy: Contemporary Metaphysics - SMITH**

The topic of this semester's seminar will be contemporary metaphysics, with a focus on Gilles Deleuze's *Difference and Repetition*. One of the tasks of philosophy is to construct a metaphysics commensurate with contemporary science and mathematics, for which traditional categories (substance, attribute, causality, possibility, etc.) have long been superseded. We will read Deleuze in conjunction with a number of other thinkers, and will examine topics such as the replacement of: substance with the concept of "manifold" or "multiplicity" (Riemann, Ruyer); causal relations with differential relations (Bertrand Russell); extensive space with intensive space (non-Euclidian geometries); and the modal category of possibility with virtuality (Bergson). We will also explore the critique of hylomorphism (Simondon's theory of individuation); the positive status of problems (Lautman); the development of a notion of time that is no longer the "measure of movement," the rejection of categories, in the Aristotelian or Kantian sense (univocity); etc. Presentations and a final research paper. Prerequisite: PHIL 51000 or 52000.

#### **62400 Seminar in Ethics - KAIN**

In this graduate seminar, we will study Immanuel Kant's moral philosophy both historically and systematically. We will closely examine Kant's *Groundwork*, *Critique of Practical Reason* and *Metaphysics of Morals* (and selections from his lectures on ethics), along with some of the recent secondary literature on those works and on Kant's ethics more generally. Each student will give several oral presentations offering a critique of assigned readings, and revise those presentations for a grade. Each student will write a 5,000-6,000 word seminar paper.

By default, this seminar counts towards the graduate Ethics Area Requirement; but depending on the focus of the student's seminar paper, a strong case may be made for substituting it towards the History Area Requirement.

#### **68000A Heidegger's *Being and Time* - LAMBETH**

This course will concentrate on Martin Heidegger's magnum opus, *Being and Time*: one of the most significant philosophical works of the 20th century, and one of the most difficult. Reading the first division, we will consider Heidegger's phenomenology; the second division, his existentialism. We'll supplement our reading of the book with background readings that will help us appreciate Heidegger's philosophical intervention (e.g. selections from Descartes and Husserl), as well as with contemporary articles debating how to interpret *Being and Time*.

#### **68000B Dissertation Writing Seminar – MARINÁ**

An intensive course for graduate students majoring or minoring in philosophy. The content of the seminar will be determined in accordance with the needs and interests of the students. Prerequisite: 6 credit hours at the graduate level in Philosophy.

## **Fall 2019**

### **PHIL 54000 STUDIES IN SOCIAL POLITICAL** - McBride, William L.

This course will begin with an analysis of Hegel's *Philosophy of Right* and then focus on writings of Marx, notably his early manuscripts and then *Capital*, Volume One. It will conclude with a study of one or more Western Marxists, based on students' choices and depending on time available. Each participant will also be expected to present one relevant book that is not part of the common readings.

### **PHIL 58000 LOGIC** - Tulodziecki, Dana

A graduate-level introduction to metatheoretic studies of formal axiomatic systems. Basic set theory is developed for use as a tool in studying the propositional calculus. Further topics include many-valued logics and metatheory for modal or predicate logic. Undergraduate students may be admitted to the course with special consent of the instructor in charge.

### **PHIL 58000A LAWS and CAUSES** - Jacovides, Michael L.

Laws and causes are the springs and principles of the universe. We'll examine them from both a historical and a contemporary perspective with a focus on issues in metaphysics and philosophy of science. The course will begin with a discussion of the origin of the concept of a law of nature, and then treat modern analyses of laws and the place of laws in the social sciences. We'll also consider the proper analysis of causation and its place in a world of laws, including the question of whether fundamental physical laws make any appeal to causation. The course will finish with a discussion of various puzzles associated with causes, including problems about causation in the legal system. Two papers, a class presentation, and an analytical bibliography will be assigned. Depending on the papers you write, this course could count as satisfying either a metaphysics requirement or a philosophy of science requirement. Undergraduates may be admitted to the course if they have taken PHIL 221, PHIL 421, or PHIL 425 or if they have the consent of the instructor.

### **PHIL 66500 PHILOSOPHY OF LANGUAGE** - Bertolet, Rodney J.

This will be an advanced tour of *some* of the most important issues in *parts* of the philosophy of language. Topics will include a basic distinction between meaning and reference, and issues regarding names and natural kind terms, definite descriptions, demonstratives and indexicals, and propositional attitude ascriptions. You should not expect a definitive treatment of these matters – we could easily spend the entire semester on nearly any of them. We will read classic papers in A. P. Martinich & D. Sosa's anthology *The Philosophy of Language*, Oxford University Press, 6<sup>th</sup> ed. 2013 (unless a new edition appears before the fall semester starts). Reading those original sources is what makes the tour advanced, but no previous background in the philosophy of language will be assumed. You will write three medium-length papers, around 8-10 pages, that critically engage some of the readings in the relevant portion of the course.

### **PHIL 68300 CONTINENTAL RATIONAL** - Cover, Jan A.

Here are some pairs: (A) Plato's *Meno* has Socrates telling us that knowledge isn't acquired but recovered, since it's already within us. To the question "Whence has the mind all the materials of knowledge?" Locke would later answer in his *Essay* "only experience." (B) In the *Phaedo*, Socrates reports his pleasure at encountering a claim of Anaxagoras to the effect

that a mental being is the only true cause. Hobbes would later deny any causes other than mechanical ones, and indeed reckoned mind as “nothing but motions in certain parts of an organic body.” (C) In his *Physics* and *Metaphysics* alike Aristotle was at pains to argue that individual substances must be understood as containing within them a principle of change, and accordingly that form was to play a crucial role in proper causal explanations of change. Hobbes would claim in *De Corpore* that “scarce anything can be more absurdly said in natural philosophy than has been said in Aristotle’s *Metaphysics*,” and in a letter to Regius of 1642 Descartes described the doctrine of forms in Aristotelian scholasticism as “explaining that which is obscure through that which is more obscure.” (D) The Socrates of Plato’s *Euthyphro* is happy enough with the claim that the gods love something because it is pious rather than the other way ‘round (pious because the gods love it). In the *Sixth Replies*, Descartes tells us that “just because God resolved to prefer those things which He did, for this very reason, in the words of Genesis, they are very good; the reason for their goodness depends on the fact that He exercised His will to make them so.” Alright – here’s one more pair: (E) In urging that “nature always acts for an end” Aristotle bequeathed to the scholastics a notion of final cause, which figured centrally in their efforts to understand both divine action and changes in nature. In his *Meditations* Descartes says that “I consider the customary search for final causes to be totally useless in physics,” and Spinoza after him claimed that “Nature has no end before it, and all final causes are nothing but human fictions.”

The extent of divergence between Ancient and medieval thinkers, on the one hand, and the 17<sup>th</sup>-century “moderns”, on the other, is famously vast and wide. Curiously, Leibniz disagreed with many of his modern contemporaries on these and other central issues making up a longstanding philosophical agenda in epistemology, metaphysics, and philosophical theology. Leibniz’s philosophy thus serves well as a spring-board for better understanding these themes in the hands of the so-called “continental rationalists” – about the sources of knowledge, individual substance, moral voluntarism in God, divine and creaturely causation, necessity and human freedom, the place of evil in the world, and a good deal more. Some assigned reading in Descartes and Spinoza will accompany close attention to a number of central and peripheral Leibnizian texts, including primarily the *Discourse on Metaphysics*, parts of the *New Essays*, and parts of the *Theodicy*; but I’ll hold book (required text) purchases to a bare minimum. Students taking the class for credit can expect to read little, think much, and write a few short (say, 2-page) papers over the course of the term. A final paper wraps up the semester, just in time for restful Holidays.