**Course Descriptions**

**Graduate Courses in Philosophy**

**Fall 2015**

**Recent Continental Philosophy**

**PHIL 4441/6441**

**Mary Beth Mader**

**Wednesday 5:30-8:30**

**<Continental/Theoretical>**

In lecture and discussion format, this course introduces students to several major thinkers in recent European philosophy through readings of primary sources. It is a survey of canonical figures and texts in recent and contemporary French and German philosophy. Chief topics of the course include philosophical accounts of human being and the social world, philosophies of time and temporality and philosophical investigations of language. The course readings are demanding, but in my view worth the effort required.

We will spend most of our time on the following traditions and exponents of European philosophy: Existentialism: Jean-Paul Sartre and Simone de Beauvoir; French Feminism: Simone de Beauvoir and Luce Irigaray; Linguistic Structuralism: Ferdinand de Saussure; Post-Structuralism: Michel Foucault; Bergsonism; Phenomenology: Edmund Husserl, Martin Heidegger, Emmanuel Levinas; Deconstruction: Jacques Derrida.

**Requirements for written work**

**Undergraduate students**: 4 three-page essays, submitted on topics of student choice from weekly readings, and due in class the week after the assigned reading treated in the paper; one final paper proposal; one final 8-page paper that is a revision and extension of one of the short papers. Students have the option of submitting a draft on an assigned date for review before re-submitting the final paper.

**Graduate students**: A one-page final paper proposal, including bibliography. A16-page final paper on an approved topic, or an alternative assignment(s) by student petition. A draft of the final 16-page paper may also be submitted for comments prior to its submission for a grade. Individual consultation on the paper at any stage except for the last minute is recommended.

**Requirements for spoken work**

Class attendance is required. Participation in the discussion portion of the class sessions. Final paper presentation.

**Course Readings**

**I. Human Being and the Social World**

**Jean-Paul Sartre***, Existentialism is a Humanism*

**Simone de Beauvoir,** “Introduction,” *The Second Sex*

**Luce Irigaray,** “The Question of the Other;” “Sexual Difference”

**Michel Foucault,** *History of Sexuality, Volume I*, “Part V: Right of Death and Power Over Life”

**II. Time and Temporality**

**Henri Bergson**, “The Idea of Duration,” “Concerning the Nature of Time”

**Edmund Husserl**, Selections from *On the Phenomenology of the Consciousness of Internal Time*

**Martin Heidegger,** *The Concept of Time*

**Emmanuel Levinas,** *Time and the Other and Additional Essays*, “Part III;”“Being Jewish”

**III. Language**

**Ferdinand de Saussure,** Selections from*Course in General Linguistics*

**Martin Heidegger,** *Being and Time*, Part One, Division One, Chapter V, Sections 32-34.

**Jacques Derrida**, *Monolingualism of the Other or the Prosthesis of Origin*

**Phenomenology**

**PHIL 4801/6801**

**Shaun Gallagher**

**Tuesday 5:30-8:30pm**

**<Continental/Theoretical>**

Phenomenology is a contemporary philosophical approach that focuses on issues such as consciousness, embodiment, perception, meaning, the experience of time and intersubjectivity. In this course we look at the historical origins of phenomenology and at the latest developments in a variety of applications.

Phenomenology, as a method and a philosophy, had its beginnings at the start of the 20th century in the work of Edmund Husserl. It's carried forward in a number of ways through the writings of Heidegger, and into the philosophy of existentialism in Sartre and Merleau-Ponty. It's targeted for criticism in a number of poststructuralist and postmodern philosophers. Towards the end of the 20th century it came to play, first, a critical role and then, especially in the past 10 years by entering into debates with analytic philosophy of mind, a more positive role in the advancements of cognitive science. Phenomenology also contributes to a variety of research areas other than philosophy: these include psychiatry, medicine, sociology, literary analysis, and qualitative research. Although we’ll explore some of these applications, the focus of this course will remain philosophical. Students will have the opportunity to pursue their own research topics, which may include topics related to applications outside of strictly philosophical topics.

**Seminar in Major Figures: Merleau-Ponty**

**PHIL 7020/8020**

**Shaun Gallagher and Dylan Trigg**

**Monday 5:30-8:30**

**<Continental/Major Figure>**

The seminar will cover the major early works of Merleau-Ponty, The Structure of Behavior and Phenomenology of Perception. We'll consider Merleau-Ponty's place in the history of phenomenology and existentialism. We'll also read some of his later works, including The

Visible and the Invisible and selected essays. Our main focus will be on reading the texts; we'll also look at Merleau-Ponty's influence on embodied cognition approaches in recent philosophy and psychology and possible connections with feminism, psychoanalysis, and aesthetics.

**Seminar in Classical: Aristotle’s Metaphysics**

**PHIL 7201/8201**

**Tim Roche**

**Thursday 2:30-5:30**

**<History/Major Figure>**

A recent book begins with the words “No work of philosophy is more important than Aristotle’s *Metaphysics*. No work of philosophy is more difficult for both beginners and experienced philosophers.” These claims might be debated, but no one who has studied the *Metaphysics* could say they are far from the truth. The tremendous influence of Aristotle’s *Metaphysics* on the subsequent history of philosophy, not to say the subsequent history of the world, is enough to lend support to the first proposition. The fact that brilliant philosophers still argue fiercely about the proper interpretation of key components of the work – a work composed over 2300 years ago – lends support to the second proposition.

In this course, we will attempt to understand the main problems and Aristotle’s responses to them across the fourteen books of this treatise, a treatise which has come down to us under the title of *Tōn Meta ta Phusika* (Of the things After [or Beyond] the Physical [Studies]). A good portion of the semester will be devoted to trying to make sense out of the harrowing central books of the work *— Z*, H, and Θ. But we will try to read most of the work and also attempt to find time to consult some recent secondary literature on Aristotle’s account of primary substance and its connections with the notions of form, matter, essence, the universal, the particular, actuality, potentiality, unity, identity, science, understanding, theology and the study of being *qua* being. Three interpretive problems will claim much of our attention. One is the problem concerning the very nature of the inquiry conducted in the *Metaphysics*, an inquiry Aristotle refers to as "first philosophy". Is it the specific science of theology, or is it the more general inquiry into the nature of being as such? Or does Aristotle have two different, and incompatible, answers to the most basic question we can ask about his investigation in the *Metaphysics*, namely, to what discipline does it belong? A second problem concerns the identity of Aristotle's crucially important notion of "primary substance". For he seems to cast doubt on the identification of primary substance with any of the most likely candidates: universal character, matter, form, the compound of matter and form, etc. Our third *aporia* is whether form is universal, particular, or both; difficulties seem to arise no matter what answer we give.

**Seminar in Epistemology: Cognition and Psychopathology**

**PHIL 7421/8421**

**Somogy Varga**

**Monday 2:30-5:30**

**<Analytic/Theoretical>**

In much traditional philosophy of mind and cognitive science cognition has been conceptualized

in abstraction from aspects of the agent's body. However, recent research suggests that such

aspects play a causally significant and sometimes constitutive role in cognitive processing. Some

philosophers take it even further, arguing that some of the relevant resources of cognition extend

beyond the boundaries of the body. The course will focus on the relationship between such

approaches to the mind and the study of mental disorders.

**CogSci Seminar**

**PHIL 7514/8514**

**Stephanie Huette**

**W 2:20-5:20**

**<Analytic, I presume/Theoretical >**

No course description provided. Please contact the professor for information.

**Social/Political (Core Practical 2)**

**PHIL 7541/8541**

**Bill E. Lawson**

**T 2:30-5:30**

**<Analytic/Practical>**

This course will take as its approach a close textual reading of Hobbes’ **Leviathan**, Locke’s **Two Treatises of Government**, and Rousseau’s **Discourses and On the Social Contract**. These writers are the major classical theorists of what we call the social contract tradition. We will systematically read and discuss the arguments presented by these authors for both the necessity and the legitimacy of the state and the manner in which individual autonomy can be maintained in civil society. We will also discuss the relationship of **Providence** to the Social Order. The aim of this course is to use these works as background information for research and study in Social and Political Philosophy. To this end, we will read Filmer’s critique of Hobbes, and Filmer’s **Patriarcha**. We will also read Mary Astell’s “Some reflections on Marriage.” In 1790, she writes: “If all Men are born Free, how is it that all Women are born Slaves? As they must be, if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect Condition of Slavery?” We may also read **A Vindication of the Rights of Woman** by Mary Wollstonecraft. We will end the course, if time allows, with a discussion of gender and race critiques of the social contract tradition. We will try to end the course with Charles Mills’ **The Racial Contract** and Hume’s “On the Social Contract.”