

**GRADUATE COURSE DESCRIPTIONS
SPRING 2012**

Studies in Ancient: *Stoic Ethics (4211/6211)*

Tim Roche

M/W 12:40-2:05

<History>

Stoicism was the most important and influential development in Greek and Roman philosophy in the four centuries after the death of Aristotle. The doctrines advanced by the Stoics clearly had a significant impact on the Christian fathers, and, centuries later, on central figures of philosophy in Europe, including Benedict Spinoza, Samuel Pufendorf, Bishop Butler, David Hume, Adam Smith, and Immanuel Kant. This course involves a rigorous study of Stoic ethics one aim of which is to uncover the influence Stoicism might have had upon the emergence of the theory of natural law in European moral and political philosophy. The theme of natural law will be highlighted in Remy Debes's class on the Philosophy of Law during the spring semester, and potentially connected to yet a third course in the fall of 2012 (also at the 4/6 level). He and I will be visiting each other's classes in order to compare and better understand the conceptions of nature and natural law employed in both the ancient and modern periods. Moreover, during the spring term three professors will visit our department from other universities in order to lead class discussions in Dr. Debes's class and present papers dealing with liberalism, natural law, and Stoic ethics. One of these professors is Dr. Jacob Klein, from Colgate University. He will visit the department during the semester and while here he will lead a class discussion and present a paper on Stoic ethics. Needless to say, students enrolled in Philosophy 6211 are strongly encouraged to attend these events.

TEXTS

Required

1. Long, A.A., and D.N. Sedley. 1987. *The Hellenistic Philosophers*, Volume 1. First edition. Cambridge: Cambridge University Press. ISBN: 978-0521275569.
2. Brennan, Tad. 2007. *The Stoic Life: Emotions, Duties, and Fate*. Oxford: Oxford University Press. ISBN: 978-0199217052.

Recommended

(Note: The following text is very strongly recommended for students who possess reading knowledge of Greek and/or Latin. Moreover, the notes and comments in English are quite useful even for those who lack such knowledge.)

1. Long, A.A., and D.N. Sedley. 1989. *The Hellenistic Philosophers*, Volume 2. First edition. Cambridge: Cambridge University Press. ISBN: 978-0521275576.

COURSE REQUIREMENTS

Class participation (and regular attendance), a midterm paper, and a final paper. Class participation (along with regular attendance) and the midterm paper count for 50% of the course grade. The final paper counts for the other 50% of the grade

PHILOSOPHY OF MIND (4421/6421)

Shaun Gallagher

T 2:30-5:30

<Analytic/Theoretical>

A close look at several major issues and positions in recent philosophy of mind, including the standard computational, functionalist and representational models and more recent developments that focus on embodied, enactive, and extended models of the mind. Topics may include reductionism, representationalism, mental causation, phenomenal consciousness, self-consciousness, intentionality, internalism-externalism, action, emotion, embodied cognition, distributed cognition, self and personal identity, free will, and various thought experiments. The course will also explore the philosophical issues in an interdisciplinary context, with reference to the cognitive sciences, especially neuroscience and AI/robotics. The course will include some lecture and video, but primarily we will read and write our way through material that will become the basis for class discussion.

RECENT ANGLO-AMERICAN PHILOSOPHY (PHIL 4422/6422)

John Tienson

R 2:30-5:30

<Analytic>

Course Description

A selective, critical survey of the analytic tradition in philosophy from roughly the turn of the twentieth century to about 1980.

It is useful to think of philosophy in the analytic tradition as having entered a new phase around 1980: a particular set of problems in the philosophy of mind came to the fore, replacing philosophy of language at center stage. Philosophers who made this transition and those who have entered the field of analytic metaphysics and epistemology (broadly construed) since that time take a certain body of literature, ideas, and arguments as common ground. This “common currency” derives from writings of Quine and Wittgenstein—the most influential philosophers within the analytic

tradition—and Saul Kripke, Hilary Putnam, and Tyler Burge, among others—as well as from works earlier in the century to which these authors were responding (such as Frege, Russell, and the logical positivists).

The main aim of this course will be to acquaint students with this body of common currency. Since analytic philosophy was language-focused philosophy throughout much of its career, many of the issues discussed in the course will be issues in the philosophy of language.

Texts

Baillie, James (ed.) *Contemporary Analytic Philosophy*, Prentice-Hall, Second Edition, 2003.

Material on UMDrive

Requirements

Come to class prepared to discuss assigned material.

Takehome midterm; takehome final

Appropriate term project.

Seminar in Continental Philosophy: Freud's Metapsychology (PHIL 7030/8030)

Pleshette DeArmitt

M 2:30-5:30

<Continental/Theoretical>

Description:

In 1920, the unapologetic thinker of the pleasure principle, in a seeming about face, declared that the “aim of all life is death.” This course, organized around and culminating in a careful reading of Freud’s challenging and controversial book *Beyond the Pleasure Principle*, will trace the life of the drives in a number of Freud’s writings from 1911-1920 and thus will analyze his main “metapsychological” works. Specifically, we will examine the shift from the first dualism between the libidinal and ego drives to the final opposition between the life and death drives. While mapping this revolution in his thinking, we will tackle some of the most compelling and perplexing notions in Freud’s thought: the unconscious, narcissism, melancholy, trauma, repetition compulsion, drive for mastery, and resistance.

Perhaps with the exception of Hegel and Nietzsche, no thinker has been more influential on French thought in the 20th Century than Freud. Yet, many readers of contemporary French philosophy and theory often have more familiarity with what has been said about Freud (be it pro or con) than with his writings. The central objective of this course is to introduce graduate students to Freudian psychoanalysis by directly confronting his texts and analyzing their language and arguments. In so doing, the student will develop

fluency in psychoanalytic vocabulary, gain an understanding of a number of the central tenets and structures of Freud's thought, and begin to reflect critically on the relationship between psychoanalysis and contemporary Continental philosophy.

Note that this course (or an equivalent graduate seminar) on Freud will be a prerequisite for a follow-up seminar on Lacan and will serve as preparation for Spindel 2012 "Freudian Futures"

Texts:

(Readings may be added or substituted when necessary.)

"Formulations on the Two Principles of Mental Functioning" (1911)

"Further Recommendations in the Technique of Psychoanalysis: Recollection, Repetition, and Working Through" (1914)

"On Narcissism: An Introduction" (1914)

"Instincts and Their Vicissitudes" (1915)

"Repression" (1915)

"The Unconscious" (1915)

"Mourning and Melancholy" (1917 [1915])

"A Difficulty in the Path of Psychoanalysis" (1917)

Beyond on the Pleasure Principle (1920)

Seminar in Contemporary Analytic: *Virtue Epistemology* (PHIL7203/8203)

Ayca Boylu

M 5:30-8:30

<Analytic/Theoretical>

Contemporary virtue epistemologists emphasize that the primary focus of epistemic evaluation should be human beings rather than their mental states. In this course we will discuss the merits and the shortcomings of this proposed focus shift in Anglo-American epistemology. To this end, after briefly reviewing what is distinctive about virtue ethics, we will question whether possessing knowledge is intrinsically valuable, whether it can be the ultimate aim of intellectual inquiry or theoretical reflection, and whether capturing our intellectual activities and practices as well as the virtues we can manifest as we engage in these activities and practices necessitates a virtue epistemological view. We will end the course by inquiring into the nature of specific intellectual virtues such as epistemic humility, firmness, generosity and courage.

Seminar in Modern Philosophy: *Hegel's Philosophy of Right* (PHIL 7301/8301)

Tom Nenon

R 5:30-8:30

<History/Practical>

COURSE DESCRIPTION:

In the first half of the nineteenth century, Hegel's *Basic Outline of a Philosophy of Right* provided a philosophical account of modern political life in Europe. More importantly, however, it also presented a normative framework for evaluating the legitimacy of past and present political orders in terms of the extent to which they have served as concrete realizations of the ideal of freedom.

We will place special emphasis upon the philosophical assumptions that support his concrete analyses. We will try to understand what he means by freedom and how his political philosophy explains and justifies certain features of modern political states as advancements of this kind of freedom. We will ask, more specifically, how Hegel conceives of the relationship between individuals and their property, about the role of morality in political and social life, and about the relationship between persons and larger social institutions such as families, business professions, and nation-states. Our overall goal will be to identify and evaluate critically the views about personal identity, human happiness, and meaningful human lives that find their expression in this work and still represent important issues for us today.

TEXT: G.W.F. Hegel, *Elements of the Philosophy of Right*, ed. by Allen Wood (Cambridge U. Press, 1991)

Seminar in Ethical Theory: From *Einfühlung* to Empathy: Sympathy & the Dawn of Modern Psychology (PHIL 7551/8551)

Remy Debes

T 5:30-8:30

<Practical>

Description: After its philosophical heyday in the 18th Century, the concept of sympathy suffered relative neglect through much of the 19th century. But late into the century the general idea reemerged with gusto as part of German aesthetics, largely as a result of the work by Theodore Lipps. Lipps made much of what he called "einfühlung" ('feeling into'), which was the clear ideological offspring of 18th century notions about "sympathy." This concept of einfühlung was to prove hugely important in the history of ideas in virtue of influencing three momentous though largely disparate contemporary intellectual movements at their foundational moment. One was on the psychoanalytic tradition through Lipps' influence on Freud. One was on phenomenology and its particular interest in offering an alternative to standing inferential accounts of what today is usually called the problem "other minds." The last foundational influence, and the one this course will focus on, was on modern psychology.

The turn of the 20th century saw psychology begin to break away in earnest from philosophy. It is thus remarkable that during this formative moment, one of its leading

figures, Edward Titchener, would introduce into Anglo-American thought the term “empathy” as an explicit adaptation of Lipps’ concept of *emfühlung*. We will explore Titchener’s notion and its influence, as well as the ways in which, though primarily put to psychological use, the still close connection with philosophy was to impart into this earliest English conception of empathy a fair bit of philosophical import. The course will also emphasize two other figures closely associated with this particular historical moment in the development of empathy theory, George Mead and Max Scheler.

Students interested in this course should note its exploratory nature before enrolling.

(NB: This course will not count as analytic)

Colloquium: Life, Body and Subjectivity : From Kant to Deleuze (PHIL8051)

Profs. Karel Novotny and Mary Beth Mader

W 5 :30-8 :30

<Continental/Theoretical>

A number of philosophical approaches converge in the concept of the transcendental field. The concept emerges in the later Husserl and is emphasized in Merleau-Ponty’s reading of Husserl, where it becomes a means of critique of the classical transcendental philosophy represented by Kant.

Kantian subjectivity, lacking body or life, is thus above all for us profoundly revised by phenomenology. The body becomes the subject of experience through which the life of subjectivity constitutes the world, all the while being constituted in its turn, in the later Merleau-Ponty, by the flesh of the world. Michel Henry and Emmanuel Levinas depart radically from the transcendental field, deepening thereby in their turn the various aspects of subjectivity—a subjectivity which on their view is likewise irreducibly corporeal. The concepts of interiority, of immanence, and of life itself are elucidated through various aspects of phenomenality : from the transcendental field in Husserl’s and Merleau-Ponty’s classical phenomenology, which is renewed in the thought of R. Barbaras, to the affectivity of life itself in the work of Henry, Levinas and Marion.

But there is another current of thought that in fact runs—to proceed quickly here—by way of Bergson to Deleuze. It may be a path taken less often outside of France, but it is one that is altogether important for Continental philosophical thought on the life that bears the body and a subjectivity. In these works, the transcendental field and life as immanence find another use—one that is perhaps liberating, or at least innovative—and which we would like to approach through selected readings in Bergson and Deleuze, beginning with Deleuze’s last work, « Immanence : A Life » in *Two Regimes of Madness* (*Deux régimes de fous*).

The second portion of the semester continues examination of the course themes—life, body, subjectivity—through philosophical analyses of the life and medical sciences.

Possible course readings include selections from : (1) Georges Canguilhem, *The Normal and the Pathological* (*Essai sur quelques problèmes concernant le normal et le pathologique*) ; *Knowledge of Life* (*La connaissance de la vie*) ; (2) Michel Foucault, *Birth of the Clinic* (*La naissance de la clinique*) ; *The Order of Things* (*Les mots et les choses*) ; *Psychiatric Power* (*Le pouvoir psychiatrique*).