Philosophy 101 Philosophical Problems—GE TBD
Introduction to philosophy based on classical and modern texts from Plato through the 21st century. Sample topics include free will, the mind-body problem, the existence of an external world.

Philosophy 102 Ethics—Dr. Russell
Ethics, or moral philosophy, is the branch of philosophy that tries to understand and justify concepts of right and wrong in human conduct. It also tries to identify rules or principles that will both allow people to recognize right and wrong courses of possible action and encourage them to adopt the right one. In this course, we will cover a number of foundational texts within the Western ethical tradition, along with several more recent elaborations and criticisms of those texts. We will also examine a number of concrete ethical issues, chosen for their contemporary relevance. The trajectory of the course starts with an introduction through meta-ethics, offers a review of key normative ethical theories, and then spends the entire second half of the term in applied ethics, investigating questions surrounding free speech, sexual morality, terror and torture, political resistance and responsibility, and racial justice.

Philosophy 110 Human Nature—GE TBD
Consideration of various physiological, cultural, psychological, and personal forces that characterize human beings, taking into account issues of class, gender, race, and sexual orientation.

Philosophy 120 Enterprise and Exchange—Dr. Brence
In a free market world, what are the limits that a society or government should impose on the corporate world? In the absence of universal ethical standards in business ethics, how should we hold individual entrepreneur players responsible? What is ethically problematic about Gordon Gecko’s famous proclamation “greed is good”? Is self-interested behavior determined by an individual’s character, or is it more the product of the capitalist system in which individuals operate? Are there moral obligations that go beyond legal restrictions? This course provides a moral examination of business by considering the nature of enterprise and exchange. Topics will include corporate and consumer responsibility, meaningful work, and leadership.

Philosophy 123 Internet, Society, and Philosophy—GE TBD
Introduction to philosophical problems of the Internet. Primary focus on social, political, and ethical issues with discussion of epistemological and metaphysical topics.

Philosophy 130 Phil & Pop Culture—GE TBD
Engages in critical philosophical reflection about and through popular culture, including movies, music, graphic novels, and sports.

Philosophy 170 Love & Sex—GE TBD
Philosophical study of love, relationships, marriage, sex, sexuality, sexual identity, and sexual representation.

Philosophy 211 Existentialism—Dr. Warnek
This class explores the themes of existential thought, with a focus upon this tradition within the 20th century. Authors studied include Gabriel Marcel, Albert Camus, Paul Tillich, Simone de Beauvoir and Frantz Fanon. Some attention will also be given to existential figures in the 19th century, such as Schelling and Kierkegaard. The course will conclude with the reading of two novels, Ralph Ellison’s Invisible Man and Milan Kundera’s Unbearable Lightness of Being, in order to consider existential experience from a more literary viewpoint. The influence of existentialism on psychotherapy, decolonialism and feminism will also be discussed.

Philosophy 225 Logic—Dr. Brence
This course will serve as a substantial introduction to symbolic logic. At its completion students will be proficient in determining the formal validity of arguments with propositional (sentence) logic and predicate logic. Though often the course will resemble a math course, and mathematical techniques will be employed virtually throughout, the purpose of the course is to inquire into patterns of effective thought concerning potentially all manner of human interests. How do we draw correct inferences and think effectively? How do we avoid errors in reasoning and drawing unwarranted conclusions? What form does compelling evidence for a warranted conclusion take?

Philosophy 307 Political/Social Philosophy—Dr. Koopman
This course will offer an introduction to political philosophy by way of a detailed examination of the most prominent and influential political philosophy in nearly all democratic nations today, namely liberalism. The term “liberalism” refers to forms of political theory that emphasize the values of liberty for, and equality among, citizens. In academic discussion and scholarship, the word does not simply refer to “left-leaning” politics in the sense of “liberal” common in contemporary political discourse. Rather, “liberalism” refers to any political vision that puts freedom, especially equal freedoms, first. Thus “liberalism” is the common vision of both contemporary Democrats and Republicans in the U.S. (at least most of them). In this sense of the term, the standard sense in scholarly and academic discussion, liberalism has long been the dominant theoretical tradition in contemporary political philosophy throughout developed societies. This course will focus on the development of liberalism and challenges facing it. Primary readings in the course will be from John Stuart Mill’s *On Liberty*, W.E.B. Du Bois’s *The Souls of Black Folk*, John Rawls’s *Justice as Fairness*, Friedrich Hayek’s *The Constitution of Liberty*, Martha Nussbaum’s *Creating Capabilities*, and Michel Foucault’s * Discipline and Punish*.

**Philosophy 311 History of Modern Philosophy—Dr. Stawarska**

This course is the second of a three-course introduction to the history of western philosophy. We will examine the history of western philosophy in the seventeenth and eighteenth centuries, and the importance and relevance of philosophical debates in the modern era for us today. The course will focus on three key subjects relevant to the history of philosophy in this period. Primarily, we will engage with readings from canonical figures in the modern traditions of Rationalism (selections from Descartes, Spinoza, and Leibniz) and Empiricism (selections from Locke, Berkeley, and Hume); we will discuss modern perspectives on central philosophical questions regarding being, the self, and knowledge. Additionally, we will consider works by early modern women philosophers (Princess Elisabeth, Mary Astell, Anne Conway) and the philosopher of West African descent, Wilhelm Anton Amo who are not usually included in the canon but who played a central role in the development of these philosophical traditions. A third focus of the course concerns the relation between modern philosophy and contemporary conversations both in philosophy and in the sciences. This focus will help the students to appreciate the continued relevance of the problems and questions raised by the empiricists and rationalists in the seventeenth and eighteenth centuries to present intellectual debates.

**Philosophy 315 Introduction to Feminist Philosophy—Dr. Mann**

In this course we read several books in feminist philosophy. The books represent important developments in feminist thought historically and in our own time. They may or may not be written by people who are identified professionally as “philosophers,” but all of them will have philosophical significance. Generally, each text will engage with a different set of feminist concerns, or approach questions of gender, sex, and sexuality from a different perspective. The books chosen for the course may be different each time the course is taught or the same books may be taught more than once. Students will be asked to dedicate themselves to reading the texts carefully, come to class prepared to engage in robust discussion of the issues raised by the texts, present their own thinking to the class, and work in small groups to critically engage the materials we read. Assignments are likely to include one or more class presentations, written essay exams and a final paper.

**Philosophy 323 Moral Theory—Dr. Vallega-Neu**

Moral theories question the fundamental principles determining human action aimed at a common good. We will look at four very different investigations of such principles in the continental tradition, which are influential still today: Aristotle’s *Nicomachean Ethics*, Kant’s *Groundwork of the Metaphysics of Morals*, Mill’s *Utilitarianism*, and feminist Ethics of Care. What is at stake in these ethical “theories” is by no means simply “theoretical.” As we will see, these are not simply theories we may choose from at will, but they arise from and speak to historically shaped lineages that determine our senses of good and bad, right and wrong, without us being aware of them. Class time will consist in close readings of primary text and discussion regarding ethical issues related to topics such as happiness, the good, virtue, decision, justice, habit, pleasure, responsibility, freedom, and care.

**Philosophy 335 Medical Ethics—Dr. Morar**

From the question of informed consent to the very recent debate on health care, this course provides an opportunity to engage with some important ethical questions: Could an embryo be called a person? Is abortion immoral? In a more secular society, are there arguments concerning the morality of abortion (pro and con) that make no appeal to a transcendent form of goodness (God)? Would it be moral to use embryos for the production of basic biotechnological materials (e.g. stem cells) for medical research? Is there any moral difference between active and passive euthanasia? Should we experiment on human beings? If so, what are the necessary conditions to ensure the moral permissibility of such procedures? Lastly, do we, as members of an advanced society, have a right to health care? What are some of the structural injustices that inform the medical practice? These moral concerns are at the heart of our social contract. Students will develop the philosophical skills to analyze and to evaluate conflicting positions on complex moral issues.

**Philosophy 340 Environmental Philosophy—Dr. Muraca**
Environmental philosophy addresses the human relationship with the more-than-human world from a variety of philosophical perspectives: ethical, political, aesthetic, epistemological, and metaphysical. In this course, in particular, we will critically analyze different concepts of ‘nature’, compare different models of human-nature relationships and discuss the different forms of environmentalism that stem from them. The idea of ‘nature’ is vague and obvious at the same. Rooted in the Western tradition of thought, it seems at the same time unavoidable and problematic due to its colonial load. The course reconstructs the adventures of this idea, traces its history and contradictions, and explores alternative paths for environmentalism. Topics addressed in class include a critical analysis of wilderness and ‘wild nature’, deep ecology, natural capital, political ecology, ecofeminism, environmental hermeneutics, decolonial studies, and global environmental justice.

**Philosophy 407 Epistemic Injustice—Dr. Russell**

The foundational insight of critical epistemology is that knowledge has a social character. In other words, the social and political contexts in which knowledge is both created and circulated matter. The social positions and experiences of knowers make a difference in both what they know and what they do not know. Knowledge is tied to power and can be used to perpetuate and maintain injustice. Furthermore, as knowers, we may have ethical and political duties to know or learn about certain things in order to promote justice. This course explores feminist standpoint theories, feminist and post-colonial critiques of science and research, the social production of ignorance, and epistemic injustices. It concludes with reflection on how we ourselves might become more responsible knowers.

**Philosophy 421 Ancient Philosophers: Plato Author’s Course—Dr. Warnek**

This class is concerned with understanding the ongoing legacy of Platonism. It is concerned with questioning this legacy at its very limits, above all through a careful examination of the Platonic texts themselves. In this regard, special attention will be given to Plato’s *Timaeus* and the figure of *chōra* within that dialogue. How does Plato’s own text afford us a way to what Nietzsche calls the *overturning* of Platonism? What does such an overturning entail? What difficulties does it present? In taking up these questions, we will have occasion to engage a range of more contemporary thinkers, from Schelling and Heidegger, to Derrida, Sallis, Kristeva and Irigaray.

**Philosophy 433 Spinoza Author’s Course—Dr. Vallega-Neu**

This course consists mainly in a close reading and discussion of Spinoza’s *Ethics* from a continental perspective. Spinoza has been influential on continental authors such as Deleuze, Lacan, Foucault, and Derrida. Contemporary interpreters from the continental tradition propose a more materialist reading of Spinoza and he has also become a resource for environmental philosophy. As we read Spinoza’ *Ethics* we will learn how he conceives of God/Nature as a substance with infinite attributes and modes comprising everything that exists, how he stipulates a strict mind/body parallelism, how he explains the nature and origin of mind and emotions, what power we have of our emotions, and how we can find ultimate joy in the love of God/Nature.

**Philosophy 443 Feminist Topics—Dr. Mann**

One form of philosophical inquiry that many feminists have found particularly promising for understanding gender, sex and sexuality in relation with other historical forms of domination is phenomenology. In this class, we will explore what phenomenology is, how it has been adopted and adapted by feminist thinkers, and how feminism changes the practice of phenomenology. We will read works in feminist phenomenology, most of them contemporary, but beginning with some passages from the first feminist phenomenology, that of Simone de Beauvoir. We will engage with questions of race and racism and their relation to gender, sex and sexuality, as phenomenologists have understood them and are working to understand them today. Students should expect to do a significant amount of reading, to read carefully and come to class ready to discuss what they have read. Assignments may include class presentations, essay exams, short written responses to the readings, and/or fully developed papers—but whatever the form of the assignments, this is a writing and thinking-intensive course.

**Philosophy 471 Advanced Introduction to American Philosophy—Dr. Pratt**

*Registration with instructor permission only*

This course is an introduction to American Philosophy broadly understood. Rather than a historical review, students will read and discuss a range of primary texts and their relation to the history of philosophy in North America. American philosophy is sometimes seen as a narrow field informed primarily by the so-called “classical pragmatists,” C. S. Peirce, William James, and John Dewey, lately augmented by thinkers including Josiah Royce, Jane Addams, Mary Calkins, Mary Follett, W. E. B. Du Bois, Alain Locke and a few others. In contrast with the evolving “canonical” approach, this course takes up “strands” in the philosophical tradition that have emerged in geographical North America over the last century and can be characterized as philosophies of resistance. These American philosophies developed in resistance to ideas inherited from Europe that underlie social, political, and economic systems whose practices have led to oppression through immiseration, assimilation, exclusion, and genocide. Focal thinkers and texts to be engaged will include (selections from) John Dewey, *The Quest for Certainty*; Josiah Royce, chapters on the conception of community; Richard
Graduate-Level Courses

**Philosophy 507 Epistemic Injustice—Dr. Russell**
The foundational insight of critical epistemology is that knowledge has a social character. In other words, the social and political contexts in which knowledge is both created and circulated matter. The social positions and experiences of knowers make a difference in both what they know and what they do not know. Knowledge is tied to power and can be used to perpetuate and maintain injustice. Furthermore, as knowers, we may have ethical and political duties to know or learn about certain things in order to promote justice. This course explores feminist standpoint theories, feminist and post-colonial critiques of science and research, the social production of ignorance, and epistemic injustices. It concludes with reflection on how we ourselves might become more responsible knowers.

**Philosophy 521 Plato—Dr. Warnek**
This class is concerned with understanding the ongoing legacy of Platonism. It is concerned with questioning this legacy at its very limits, above all through a careful examination of the Platonic texts themselves. In this regard, special attention will be given to Plato’s *Timaeus* and the figure of *chōra* within that dialogue. How does Plato’s own text afford us a way to what Nietzsche calls the *overturning* of Platonism? What does such an overturning entail? What difficulties does it present? In taking up these questions, we will have occasion to engage a range of more contemporary thinkers, from Schelling and Heidegger, to Derrida, Sallis, Kristeva and Irigaray.

**Philosophy 533 Spinoza—Dr. Vallega-Neu**
This course consists mainly in a close reading and discussion of Spinoza’s *Ethics* from a continental perspective. Spinoza has been influential on continental authors such as Deleuze, Lacan, Foucault, and Derrida. Contemporary interpreters from the continental tradition propose a more materialist reading of Spinoza and he has also become a resource for environmental philosophy. As we read Spinoza’ *Ethics* we will learn how he conceives of God/Nature as a substance with infinite attributes and modes comprising everything that exists, how he stipulates a strict mind/body parallelism, how he explains the nature and origin of mind and emotions, what power we have of our emotions, and how we can find ultimate joy in the love of God/Nature.

**Philosophy 571 Advanced Introduction to American Philosophy[—Dr. Pratt**
This course is an introduction to American Philosophy broadly understood. Rather than a historical review, students will read and discuss a range of primary texts and their relation to the history of philosophy in North America. American philosophy is sometimes seen as a narrow field informed primarily by the so-called “classical pragmatists,” C. S. Peirce, William James, and John Dewey, lately augmented by thinkers including Josiah Royce, Jane Addams, Mary Calkins, Mary Follett, W. E. B. Du Bois, Alain Locke and a few others. In contrast with the evolving “canonical” approach, this course takes up “strands” in the philosophical tradition that have emerged in geographical North America over the last century and can be characterized as philosophies of resistance. These American philosophies developed in resistance to ideas inherited from Europe that underlie social, political, and economic systems whose practices have led to oppression through immsiration, assimilation, exclusion, and genocide. Focal thinkers and texts to be engaged include (selections from) John Dewey, *The Quest for Certainty*; Josiah Royce, chapters on the conception of community; Richard Rorty, *Contingency, Irony and Solidarity*; James Cone, *God of the Oppressed*; Gloria Anzaldúa, *Light in the Dark/Luz en lo oscuro*; Karen Barad, *Meeting the Universe Halfway*; and Nick Estes, *Our History is the Future*. This course satisfies the Philosophical Traditions Requirement for the Philosophy PhD and MA degrees.

**Philosophy 607 Philosophy of Embodiment—Dr. Vallega**
Among the many insights found in the philosophical work of the Argentinean philosopher Rodolfo Kusch, appears the idea that one may “see to feel,” rather than seeing in terms of a calculative productive rationalist subjectivist dispositions towards the world and the existing and perceiving of self and intersubjectivity. Seeing to feel points to the aesthetic dimensions of understanding, to pre-reflexive and pre-linguistic dimensions, such as feeling, emotion, affect, embodying practices, and memorial dimensions of consciousness. This class will introduce these dimensions as basic rubrics for distinct philosophical understanding. The main guiding threads will be the ways these pre-reflexive dimensions of thought articulate the work of Maurice Merleau-Ponty and Gloria Anzaldúa. The in-depth reading of these authors will be aided by writings by Martin Heidegger, Abby Warburg, Rodolfo Kusch, Aníbal Quijano, by the Peruvian thinker Silvia Rivera Cusicanqui, and by visual artists’ works and writings. The seminar consists of close reading of assigned text, looking at

visual works of art, and exploring Andean thought and popular though in Latin America, accompanied by short lectures aimed to offer historical and conceptual context to the discussion.

**Philosophy 607 Pedagogy Seminar—Dr. Koopman**

This course is offered to all philosophy graduate students, and is required for any students who are also in their first year of service as graduate teaching fellows in the Philosophy Department. The course runs for the entire year, each quarter offering a different core focus. All three quarters provide opportunity for reflection on pedagogical technique, classroom and campus issues of equality and inclusiveness, and additional broader themes in the philosophy of education. The first quarter offers focuses on the classroom as a pedagogical site in the context of the broader purposes of education in an egalitarian(-aiming) society. The second quarter extends our focus to include attention on curriculum and syllabus construction (with a particular eye to inclusive syllabi for a more egalitarian classroom) as well as the pedagogy of close reading. The third quarter further extends our prior work on the pedagogy of reading to take up questions on the pedagogy of writing, and then finally zooms out to consider big questions about a democratic and egalitarian philosophy of education. Throughout the year, the goal is to improve teaching effectiveness and provide new teachers with a forum for discussing some of the challenges that they face in the classroom and the challenges we all face as educators.