Questions of meaning and methods of how problems are solved are part of what is called culture—the habits, relations, practices, values that frame daily experience. When elements of culture break down and no longer provide meaning or reliable ways of addressing problems, people call established ways and beliefs into question and find new ways to bring meaning into their lives. This work of seeking new ways of making things and actions meaningful is the work of philosophy.

This course focuses on examples of philosophical inquiry in response to the troubles of our day. Anti-Black and gun violence, political insurrection, abortion rights, voting rights, nationalism, COVID, and more mark a time when established methods of addressing shared problems seem unable to generate meaningful solutions. If philosophy is a form of inquiry aiming to find new ways to address the intractable problems of the wider community—then surely this is a time that demands philosophers. As Grace Lee Boggs said in *Revolution and Evolution*, “It is the essence of philosophy to provide a concept of the relationship between ideas and reality (past, present, and future) and the critical bearing which each has on the other. Philosophy begins when individuals question reality.”

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. As Jonathan Wolff (Introduction to Moral Philosophy, 2018) notes, moral philosophy is ultimately a practical enterprise, “albeit with many significant and important theoretical elements.” At its best, he argues, it can:

1. “help you develop your moral outlook on life,”
2. “help you come to a keener sense of what does and does not matter from a moral point of view,”
3. “help you form a view of what considerations do, and do not, need to be taken seriously, and how we should develop our reasoning, attention, and emotions,”
4. “help you think through the nature of your relationships with other people, and with other things of value, such as the animal world and the natural environment,”
5. “help you think about how best to use your talents and energy, and what your goals in life should be,” and
6. “have implications for how you should try to influence and, where appropriate, educate those around you.”

While this course will cover a number of foundational texts within the Western ethical tradition and examine a number of concrete ethical issues, chosen for their contemporary relevance, its primary aim is to facilitate your engagement with these practical elements. In other words, while I cannot force you to be introspective and to reflect on your everyday ethical lives, the course assignments and discussions are designed to invite you to do so.
Introduction to thinking and reasoning critically. In this course, students will learn how to recognize, analyze, criticize, and construct arguments. Through the practice of argumentation in relation to current and classic controversies, this course is designed to improve your reasoning skills as well as your critical writing capabilities. Along the way, students will also explore informal fallacies, basic rules of deduction and induction, as well as several issues pertaining to the many dimensions and promises of argumentation. This course’s main assignments include a public forum of thoughts, ideas and opinions as well as a cumulative assignment/writing workshop in which students write a single term paper throughout ten weeks.

**PHIL 120/Ethics of Enterprise and Exchange—Professor Brence**
**MWF 12-12:50**
How do our jobs and experiences as employers and employees facilitate and frustrate our efforts to live well? Given that our social structures of enterprise and exchange are the hands that feed us, what does a responsible critique of business look like, and what do we hope to achieve by it? What ethical standards can we deploy to evaluate these structures and the practices and the individual and group identities they promote? Where are the lines between personal identity and work roles? How might we organize work and trade in support of human rights? What roles and responsibilities do businesses and/or brands have for larger social conditions? This class explores these and other questions using classic philosophical essays, contemporary reflections on business ethics, cases, movies, fiction, and guest speakers.

**PHIL 170/Love & Sex—Puja Ghosh**
**MTWR 9-9:50**
Love and sex are so central to human life that many would argue that our intimate relationships are the key to self-esteem, fulfillment, and even happiness itself. Yet we spend remarkably little time thinking about love and sex, even as we spend years preparing ourselves for the world of work/career. In this course, you will be asked to reflect on the most intimate sphere of human existence. This course is an introduction to philosophical approaches in western philosophical thought to understanding love, sex, and intimate relationships. We will draw on historical, sociological, religious, feminist, and philosophical work in the western philosophical tradition, to shed critical light on a variety of questions, including: What is love exactly? Why do we continually associate love and sex with happiness and pleasure when they often make us so utterly miserable? Is there, or should there be, an ethics of love and sex? What is moral, what is normal, and who gets to decide? What happens to sex when it is associated with “scoring” (the conquest model of sex)? How are our understandings of sexualities, race, masculinity, and femininity tied in with what we believe about love and sex? Is there a politics to having pleasure?
This means that we will discuss very contentious and personal topics, and we will do so by asking for reasons and justifications to support our values and beliefs. Our search for reasons will take us to difficult and profound reflections about ourselves and others. We will address issues of sexism, racism, and sexuality along with questions about the meaning of our erotic existence. The course, therefore, expects an openness to challenge oneself by being open to multiple perspectives, and a considerate and empathetic way of listening to and receiving others.

**PHIL 211/Existentialism—Professor Warnek**
**TR 4-5:20**
This lecture course serves as a general introduction to the tradition of existential thought and literature as it emerged in the 20th Century. The preliminary objective is an understanding of the basic questions and experiences to which this tradition is a response. This tradition will be considered primarily as it describes and elaborates lived human experience rather than as a set of dogmatic claims under the rubric of existentialism.

While some attention will be given to the historical origins of existential thought in the 19th Century – for example, in the philosophical work of Schelling, Hegel, Nietzsche, Kierkegaard – the course is focused on texts written in the last century. In this regard, we will be interested in how the existentialist concern can be viewed both as a continuation of its preceding philosophical tradition and also as a rebellion against it. As we work our way through our readings, we will also take note of the pervasive presence of existential themes in contemporary literature, film and popular culture. The existential critique of rationalism, science and technology will also be considered. Authors read include Albert Camus, Gabriel Marcel, Paul Tillich, Simone de Beauvoir, Frantz Fanon, Ralph Ellison and Milan Kundera.

**PHIL 223/Data Ethics-Professor Alvarado**
**TR 10-11:20**

In this course we will explore some of the ethical challenges particular to the design, development and deployment of computational methods of analysis such as the ones used in data science (machine learning, artificial intelligence, big data analytics). This course will provide the student with an understanding of fundamental ethical questions that relate to the practices of data science, its methodology and its technologies. Although our contextual framework will be that of the multiple facets of data science, our focus will be on fundamental issues related to (moral and epistemic) agency, (social and individual) autonomy, and (personal and distributed) responsibility, which persist even when bias, error and transparency are accounted for in scientific practice.

**PHIL 225/Introduction to Formal Logic-Audrey Brown**
**MTWR 9-9:50**

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 (truth-functional) logic and predicate (quantificational) 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?

**PHIL 307/Social and Political Philosophy-Professor Koopman**
**TR 12-1:20**
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. The course will focus on the development of liberalism and challenges facing it. In Part I, we begin by considering the major theoretical and cultural origins of modern liberalism. For these purposes, we briefly consider the earliest statements of liberalism by the English philosophers Thomas Hobbes (1588-1679) and John Locke (1632-1704) before taking an extended tour through John Stuart Mill’s (1806-1873) classic statement of liberalism, exploring how Mill saw himself as reconciling the twin imperatives of romanticism and utilitarianism central to nineteenth-century British culture. We then enter the twentieth century with W.E.B. Du Bois’s (1868-1963) classic work on the role of racial inequality, racial segregation, and racial inclusion in the context of turn-of-the-century American liberalism. In Part II, we use this historical context to develop a fuller understanding of some of the foremost debates in mainstream liberal theory. The contemporary liberalisms on which we focus are John Rawls’s (1921-2002) egalitarian political liberalism and the counter-position of Friedrich Hayek’s (1899-1992) free-market liberalism. In Part III, we conclude with prominent liberal theories of equality in the work of three contemporary political philosophers: Martha Nussbaum (1947- ), Elizabeth Anderson (1959- ), and Danielle Allen (1971- ).

PHIL 311/History of Philosophy: Modern—Professor Vallega-Neu
MW 12-1:20
Modern Philosophy begins with the scientific revolution and is marked by a radical transformation of how to understand nature and us in relation to nature, which shapes profoundly ways we think still today in the West. We will focus especially on three particularly influential philosophers: Descartes, Hume, and Kant. Close analysis of their writings will be supplemented with lectures and readings of other philosophers, such as Elizabeth of Bohemia, Hobbes, Cavendish, Conway, Spinoza, Leibniz, and Lady Shepherd. Amongst topics we will consider are the nature of the human mind, reason, perception, the senses, the mind-body relation, the relation between mind and nature, what we can know about nature, and the distinction between a mechanistic and vitalist notion of nature. Class time will consist in close reading of text passages, lectures, discussions, reading exercises, and short writing assignments.

PHIL 323/Advanced Moral Theory—Juan Ospina
TR 10-11:50
This course will introduce students to moral theories. Many influential and central figures in the history of philosophy have argued that the original home of the notion of obligation is morality rather than just law. Following this assumption, we will study the nature of this central normative notion of moral obligation (or duty) and how it functions in different social, political, and legal settings. In the first part of the course, we will focus on the most important moral theories to get a general sense of how the tradition of western morality has articulated the concept of obligation. We will also look at some decolonial critiques of the western moral tradition. In the second part, the purpose is to examine the implications of attributing an obligation to oneself, to others, or to an entity.
PHIL 335/Medical Ethics—Kirstin Waldkoenig  
MW 2-3:20
This course is an advanced introduction to the applied ethics of medicine, medical practice, health, and health care. Ethics is the philosophical investigation of how we should live and what it means to pursue a good life. Medicine has long been concerned with the preservation of life and the celebration of flourishing. That is, medicine is already a practice dedicated to ethics: it assists us to live well. However, this is not always as straightforward as it seems. For how do we determine what a healthy body is, versus a diseased one? What is medicine treating, exactly? Do medical professionals have a responsibility to address environmental problems that cause disease? In examining these and other questions about health and bodies in environments, we will learn to apply ethical frameworks to practical problems as well as articulate an ethical vision about what medicine should do.

PHIL 343/Critical Theory-Chris Shambaugh  
MTWR 1-1:50
This course offers a systematic introduction to Frankfurt School Critical Theory. We begin by briefly considering some important influences on the Frankfurt School, before studying canonical texts from the Institute for Social Research’s core members and affiliates in each of its three generations. Throughout the term, we will focus on explicating a set of fundamental concepts, problems, and themes: such as Enlightenment, dialectics, capitalism, positivism, ideology, critique, reification, instrumental rationality, technology, domination, recognition, art, play, experience, history, and nature.

PHIL 345/Place in the Cosmos-Professor Vallega  
MW 12-1:20
In this course we will enquire into the human place in the cosmos, that is, we will ask in diverse ways how one may find one’s place or situation in an articulate manner amid the dynamic movement of becoming and passing away in human and non-human existence. Some of the topics discussed will be space, time, corporeality, epistemology (how and what we think we may or must know world/s), self-determination and understanding, the mathematization of the cosmos, the concept of nature, technology, progress, history, deep temporality, the relation animal-human, the elements (fire, stone/earth, air, water, and the weather), the movement of the heavens, the equilibrium in living-dying, narrative, oral traditions, scientific reasoning, the subconscious, the psychic dimensions of consciousness. The first part of the course covers Plato’s *Timaeus* and the distinct thinking one finds with the Ancient Greeks. The second part engages the advent of modernity and focuses on Descartes’ *Principles of Philosophy*. We will then look at a critique of modernity that reopens the question of the dynamic relation between human-subjects, nature, and the elements. The third part of the course explores contemporary ways of reengaging in cosmological thought from a world cosmological humanist perspective. We will consider Andean indigenous thought as engaged by the Argentine philosopher of liberation Rodolfo Kusch; and then, we will close the course by looking at the thinking in poetic relation of the Caribbean poet Édouard Glissant. The course involves general lectures, close reading of selected texts in class, including time for questions, discussion, and some small group work.

PHIL 420/American Philosophy: Philosophy of Resistance—Professor McKenna  
TR 12-1:50
This course is an historical survey of American philosophy from the 1890s through the present. The course begins with the hypothesis that a significant strand of the American tradition developed as a philosophy of resistance against ideas inherited from Europe and against a social, political, and economic system whose practices led to oppression through assimilation or exclusion. As a consequence, these philosophies share a common interest in the nature of pluralism, agency, and liberation. While the various strands of this tradition of resistance share some concerns and methods, they also differ. John McDermott writes: “Historically considered [the American] tradition was faced with an ever-shifting scene, characterized by widespread geographical, political, and social upheavals. These crises were built into the very continuity of the culture, and it was thereby fitting that basic . . . categories of understanding were transformed. The meaning of the reflective experience is to point precisely to the fact that such a transformation had its basis in the willingness of the culture, over a sustained period of time, to listen to the informing character of experience.”

This tradition, while critical of established views and practices, is more focused on reconstruction than deconstruction. Rooted in a desire to understand particular experiences and imagine ways those experiences could be transformed to make future experiences better or more fulfilling in any number of ways, this is a tradition that holds the problems of the world front and center. We will explore a variety of voices in this tradition.

**PHIL 421/521 Aristotle-Professor Warnek**
*M 4-6:50*

This course is devoted to a careful reading of Aristotle’s *Nicomachean Ethics* as translated by Joe Sachs. We will consider how this inquiry concerns what Aristotle designates as the “human good,” which he understands to depend upon not merely knowledge but action and choice. As those who would participate in this inquiry (by reading this text), Aristotle affirms that we do not merely want to “know” this good but to actually become better human beings by acting well. But how is philosophical inquiry and interpretation to bring about such change? How can inquiry and questioning bring about a transformed way of acting and living? In taking up this question, we will have to consider how Aristotle accounts for the basic structures of human action. For example, how do deliberation and choice take place? How is desire formed and what role does it play in our deliberations? We will also concern ourselves with the fundamental role affectivity and receptivity plays in our deliberative engagements: what does it mean to become an attentive listener and how does our attunement to what is being addressed in ethical discourse bear upon our capacities as agents? And how does this bear upon what we do? Also, how does Aristotle account for human “character” and “habituated comportment” as it becomes manifest in the ancient determinations of virtues and vices. We will also consider other basic themes in this regard, such as the importance of friendship and human kinship and the fundamental difference between the vice of dissolution (akolasia) and lack of constraint (akrasia).

**PHIL 425/Philosophy of Language-Professor Stawarska**
*W 2-4:50*

This class is a survey of contemporary Philosophy of Language. Broadly speaking, we consider three distinct yet interrelated understandings of what language is: 1) language is a structured system of signs; 2) language is a series of signifying intentions by speaking subjects; 3) language is a series of acts situated in and wielding social power. These three understandings put forward by three major traditions of philosophical inquiry (structuralism, phenomenology, and speech act theory) are often placed in relation of mutual antagonism: if language is a structured system of signs, then speaking subjects do not play a signifying or meaning-making role; if linguistic signification is produced by either a sign system or a speaking subject, then the social world of power does not play a signifying or meaning-making role. In this class, we will re-consider this antagonistic view and raise the possibility that each perspective highlights an
important but partial element of the complex reality of language that humans speak, read, and write as we communicate with one another within a greater social world and seek individual novel expression in a linguistic medium with a very long and complicated history. We will consider that language may be all the things noted above, and that we therefore need to approach it in the spirit of methodological pluralism by combining philosophical methods.

**PHIL 433/533 Locke/Hobbes-Professor Brence**  
**TR 10-11:50**  
This course will be a study of the work of the early-modern philosophers Thomas Hobbes and John Locke with particular concentration on their respective political philosophies, considered both separately and comparatively. The primary texts will be Hobbes’ *Leviathan* (1651), described by John Rawls as the greatest single work of political philosophy written in the English language, and Locke’s *Two Treatises of Government* (1662), perhaps the work of political philosophy most influential upon the American form of government. Topics will include Hobbes’ and Locke’s respective conceptions of the state of nature, the social contract, natural law, natural rights, and the political implications of early-modern materialism and empiricism.

**PHIL 451/551 Native American Philosophy—Professor Pratt**  
**MW 2-3:50**  
The purpose of this course is to provide students with an introduction to North American Indigenous philosophies. In the first section of the course, we will consider the “Pan-Indian” philosophical tradition that emerged as part of the resistance to white American attempts to acquire native lands and eliminate Native culture in the late 19th century and early 20th centuries. The second section considers Native North American philosophy in the context of genocide and settler colonialism through the work Elizabeth Cook-Lynn (Crow Creek Sioux), Joe Gone (Aaniiih-Gros Ventre) and Andrea Smith. The third section examines Indigenous metaphysics and concepts of identity by Umeek [E. Richard Atleo] (Nuu-Chah-nulth) and Gerald Vizenor (Minnesota Chippewa, White Earth). The final section takes up Indigenous response to impacts of settler colonialism in the work of Glen Coulthard (Yellowknives Dene), Max Liboiron (Red River Métis/Michi) and Eve Tuck (Unangax̂). The methodology of this course will involve close reading of primary texts, discussions, presentations, and written work.

**PHIL 463/563 Kusch—Professor Vallega**  
**W 4-6:50**  
This course focuses on Rodolfo Kusch’s *Indigenous and Popular Thinking in America* (originally published in Spanish in 1970, this work gathers the material Kusch develops while living in the Andean Highlands in 1967), as well as on translations of other previously untranslated major texts. Rodolfo Kusch was an Argentinean philosopher who engaged indigenous thought in Andean native peoples and popular thinking as ways of thinking fundamental to the development of Latin American philosophy and distinct from the Western tradition. Kusch develops a philosophy situated in Latin American experience. He does so by engaging the distinct ways of being-in-displacement or being-in-between that entail the senses of being in Latin American in light of the history of coloniality (being between European and native identities and traditions, between the colonizer and the colonized). This distinct sense of being-in-between is found and articulated particularly by exposing native experience (and its configurations in popular thinking) as central to contemporary Latin American consciousness. Rodolfo Kusch was a student of Heidegger’s work and of the history of Western thought, and in his later writing engages Freud, Hegel, and Derrida, besides thinking in departure from Heidegger’s *Dasein* analysis and the understanding of being-in-the-world in
Being and Time, as well as from Heidegger’s later understanding of language. Some of the central issues discussed will include, time, space, intimacy, identity, metaphysics and ontology, poietic thinking, cosmological thought, and decolonial and traditional epistemologies.

**PHIL 473/573 Advanced introduction to Continental Philosophy—Professor Vallega-Neu**

T 4-6:50

A distinctive feature in the creative development of Continental Philosophy in the United States concerns the performative aspect of thinking and language. Thinking and language are understood not as opposed to or distinct from a world, things in the world and ideas one would "objectively" describe or argue about, but as a way in which the world, things, and ideas eventuate. In other words, whatever acquires meaning for us, whatever we relate to in meaningful ways, is linguistically mediated. There are quite different ways in which for different continental philosophers the performativity of language becomes a central topic, hinging on issues of loss and silence, finitude, difference, and alterity. Notably there is a difference between hermeneutic-phenomenological approaches and deconstructive approaches, which has led, for instance, to the famous Gadamer-Derrida controversy. We will focus on readings of Nietzsche, Heidegger, Gadamer, and Derrida. Class time will consist in close reading and discussion of primary texts.

**PHIL 607 Seminar/Philosophy and Teaching—Professor Koopman**

W 11-11:50

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 focus 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). The third quarter engages pedagogies of reading and writing before finally zooming 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.

**PHIL 607 Seminar/Latin America Gender & Violence—Professor Martinez Velasco**

T 12-2:50

Decolonial clues for understanding feminicide

Feminicide is a problem that is growing exponentially throughout the several countries in Latin America. Diverse organization across the continent (institutional and civilian) have been responding against this structural problem. This course responds to the alarming situation we are going through; the course aims to make a conceptual review of the term.

We will study three elements of analysis useful for the understanding of this complex phenomenon. First, we will review some of the most notable decolonial approaches that have contributed to problematize the situation of patriarchy in Latin America. As well as the heteronormativity - that began with the conquest and influenced the rejection of bodies/persons identified as feminine. Then, we will look at some recent psychoanalytical theses to explain the ways in which the oedipal complex is configured in colonial conditions. The second part will be devoted to the conceptual distinction between feminicide, femicide, femigenocide, and we will also look at the theoretical, political, and legal construction of the term.
feminicide. In the last part we will study the notions of: pedagogy of cruelty, necropolitical war, male
corporatism and counter-pedagogy of cruelty.

Note- It is important to mention that we are interested in emphasizing the history of the problem in Mexico,
so we will also consider journalistic work on the subject. Also, the work developed by activists will be very
important.

PHIL 645 Environmental Philosophy: Neoliberalism & Biocapitalism—Professor Muraca
R 4-6:50
Contemporary environmentalism established itself after in the 1970s as a call for the protection of life
against the devastating effects of industrialization and growth on people, species, and the planet. While
widespread interpretations stress how the socio-economic system has failed to listen to environmental
critique, this course discusses instead the neoliberal restructuring of society that followed as a specific
response to the ecological crisis – a response aiming at the capitalist incorporation of life in all its form
(affective, emotional, cognitive life of individuals as well as the transformative creativity of living processes
beyond human life) as main source of economic valorization or, to say it with Lazzarato, at ‘putting life to
work.’ We will read theoretical analyses of neoliberalism and biopolitics from different perspectives (such
as Hayek, Foucault, Harvey, Dardot & Laval, Simon Springer, Wendy Brown, Esposito, Mbembe, Melinda
Cooper) as well as literature on Biocapitalism (i.a. Lazzarato, Bazzicalupo, Leonardi, Fumagalli) and
engage with current socio-political discourses around, inter alia, the bioeconomy, green growth, and
biomimicry. Finally, we will discuss radical alternatives, subversive resistance, and pathways for a
‘liberation of life; ’ including, for example, the new commons movement, visionary fiction (Octavia Butler),
and pleasure activism (Adrienne Maree Brown).

The following seminar is not being offered directly by the Department of Philosophy; however, it may be
of interest:

German 407/507 – Seminar --
Aesthetics and Critique : Immanuel Kant’s Critique of Judgment
Jeffrey S. Librett
Tuesdays/Thursdays – 2:00-3:20
CRN 22181
Straub 251

Kant’s Critique of Judgment (1790)—his principal work on aesthetics and teleology—is undoubtedly one
of the most interesting and influential philosophical texts of the last three centuries in any philosophical
subdiscipline. Knowledge of this treatise is a prerequisite to any understanding of the subsequent history
of aesthetic theory, as well as German Idealism more generally. We’ll spend half the term reading the
Critique of Judgment, exploring the beautiful and the sublime (the aesthetic), as well organic nature (the
teleological), as modalities of reflexive judgment. We will then look at a three highly significant 19th and
20th century transformations of the Kantian conceptualization, which we can characterize as rhetorical,
psychological, and political displacements, respectively. First, we’ll consider the German romantic theory
of « wit » and « irony » in Jean Paul and Friedrich Schlegel. Second, we’ll study Sigmund Freud’s modernist
appropriation of this German romantic aesthetics of wit in his « Wit and its Relation to the Unconscious. »
Third, we’ll explore Hannah Arendt’s proposal that Kant’s aesthetic theory prepares the foundations for a
productive political philosophy. With this last, perhaps we come full circle : whereas Kant’s aesthetic theory
is often considered to be the first full articulation of the separation of aesthetics from politics—the creation of an autonomous aesthetics through the notion of disinterested pleasure—Arendt’s reading of Kant reverses this movement, discovering precisely in his aesthetics a basis for a new politics. Graduate students will be invited and expected to explore, in addition to the primary texts, some major secondary literature on Kant’s *Critique of Judgment*, from the analytic and/or continental traditions, according to the given student’s interests.