PHI 600 Ancient Philosophy
A. Kim
Monday 2:30-5:30
Topic: Aristotle
Description: The course has two aims. First, to become familiar with the overall structure, means, and ends of the work; second, to study the so-called central books and develop an interpretation of Aristotle’s doctrine of substance. Each class period will be devoted to close reading and discussion of relevant passages, as well as of secondary literature made available on reserve or Blackboard. By the end of the semester, the student should have a solid grasp not only of Aristotle’s theory of substance, but also of important recent scholarly work in this area. Requirements: 15-pp. midterm paper; 25-30-pp. final paper.

PHI 602 Modern Philosophy
A. Platt
Monday 11:00-2:00
Topic: Descartes
Description: This course is a seminar on the philosophy of Descartes, with emphasis on the role of Descartes’ natural philosophy in his broader thought. We will look closely at his discussions of the “laws of nature” that govern the motion of bodies, and examine his accounts of the physiological processes involved in sensation. And we will consider the puzzles and problems that are raised by his theories of body, motion and sensation in the context of his central epistemological and metaphysical views and arguments. Our main text will be the Principles of Philosophy of 1644, with additional readings from some of Descartes’ earlier scientific treatises, from his correspondence, and from his final, unfinished work, The Passions of the Soul. We will also draw on recent scholarship that sheds light on interpretive issues stemming from these texts -- with an eye toward critical reflection on Descartes’ thought.

PHI 611 Philosophy and Literature
M. Rawlinson
Tuesday 2:30-5:30
Topic: Hegel’s Phenomenology of Spirit
Description: This course will analyze the relationship between Hegel’s phenomenological method and his literary style. Focusing on the sections on Spirit and Absolute Knowing, the class will engage in a close reading that pays particular attention to Hegel’s reliance in advancing his argument on literary tropes, figures or characters (e.g., Antigone, the ‘man of the world’), and the theatrical staging of dramatic moments of struggle. We will analyze both his account of the role of art and literature in constituting community, and his account of the necessity of
the technology of the book to the constitution of philosophical community. Finally, we will assess his valorization of philosophy over art and literature and the importance of this gesture in his account of Absolute Knowing.

This course is designed for students who read the *Phenomenology* in Spring, 2014; however, it is open to all students. Students who have not read the text previously will be brought up to speed by their colleagues and the instructor through presentations in the first few weeks of the course.

**PHI 630 Continental Seminar**  
**Wednesday 2:20-5:20**  
**Topic:** Bergson & Bergonism  
**Description:**  
This seminar examines the work of Henri Bergson as well as the resurgence of his thought facilitated by the work of Gilles Deleuze. We will spend most of the semester with key texts by Bergson, while reading relevant secondary literature and writings by philosophers with whom Bergson was in personal contact (foremost William James). Over the course of the term, we will explore and debate Bergson’s concepts of duration, creative evolution, freedom, intellect, instinct, memory, and image, bringing these into conversation with contemporary theories of time, consciousness, and evolution. This is a writing intensive seminar.

**PHI 639 Social and Political Philosophy**  
**Wednesday 5:30-8:30**  
(We may start a little later to provide a break after the end of PHI 630)  
**Topic:** Sex and Democracy  
**Description:**  
The guardians in Plato’s ideal city were inordinately concerned with the sex lives of the citizens, micro-managing marriage festivals to ensure the proper mixing of the metals, and keeping a close eye on the development of children so as to maintain the orders of rank. Monarchical governments were obsessed with heredity and therefore also with virginity, marriage, honour, adultery, and illegitimacy, all in the service of establishing and sustaining legitimate rule. Republics both ancient (Rome) and modern (Machiavelli’s Florence and Rousseau’s Geneva) adopted sexual mores meant to support the manly virtu of its members. With the rise of democracy, can we finally leave all that behind? If the people now rule, can’t politics ignore who any given citizen’s parents are, whom they have sex with, and what sex they have? If not, why not?

At the centre of the course is a set of texts by contemporary thinkers: three short pieces by Jean-Luc Nancy, Luce Irigaray’s *Democracy Begins Between Two*, and queer theorist Lee Edelman’s *No Future*, as well as his dialogue with cultural theorist Lauren Berlant, *Sex, or, the Unbearable*. We will prepare to read them by first working though key passages in Plato, Machiavelli, Rousseau, Hobbes and Foucault. Asking this question means investigating the meaning of democracy and of sex but also, inevitably, of time.