**Philosophy Department Doctoral Courses, Spring 2014**

**PHI 602 Modern Philosophy**  
*J. Edwards*  
Wednesday 5:30-8:20  
**Topic:** Spinoza’s *Ethics*  
**Description:**  
This is a text seminar on Spinoza’s *Ethics*. While we will pay special attention to Spinoza’s relation to Cartesian metaphysics of nature as well as to Stoic ethical thought and its early modern reception, our primary task will be to follow the pathways of argument taken by Spinoza in the *Ethics* as a whole. Explicative emphasis will be on Parts I, II, and V.  

**PHI 603 19th Century Philosophy**  
*M. Rawlinson*  
Tuesday 2:30-5:20  
**Topic:** Hegel Phenomenology of Spirit  
**Description:**  
This course will consist in a close reading of Hegel’s *Phenomenology of Spirit*. While our primary task will be to grasp the pervasive logic of self-sundering and return-from-otherness, particular attention will be paid to the role of the gender division of labor in the argument of the text and in Hegel’s political philosophy. Assignments will be determined by individual contract.

**PHI 618 Philosophy and Science**  
*R. Crease*  
Thursday 1:00-3:50  
**Description:**  
This course examines science philosophically. It begins by examining some differences between Anglo-American philosophy of science, which focuses on such things as a normative interpretation of scientific method, and Continental philosophy, which adopts a robust and experiential sense of science as a practice. Issues to be addressed include the nature of discovery, perception, objectivity, measurement, experimentation, realism, expertise, theory and theoretical terms, scientific institutions, science policy, and philosophical issues raised by quantum mechanics.

**PHI 630 Continental Philosophy**  
*P. Manchester*  
Monday 5:30-8:20  
**Topic:** Heidegger  
**Description:**  
The purpose of this course is to read Martin Heidegger’s 1927 treatise *Being and Time* completely. One of the most influential works of the 20th century, and not just within philosophy itself, but in literature, art, architecture and other creative disciplines, an
unfortunate convention has taken hold in which students are asked to read only the Introduction and First Division of the published work. My position is that it is impossible to understand anything about the argument of the book, or even its title, without reading it as a whole. This may well be the hardest reading you have ever done, and it will be relentless.

We will use the translation by John Macquarrie and Edward Robinson from Harper and Row, available at the university bookstore in the hardcover edition, which I recommend. Despite its infelicities and occasional outright defects (which will be identified as we go along), it continues to supply the basic vocabulary with which *Being and Time* is discussed in American scholarship. I have also ordered a few copies of *Sein und Zeit*, for students with enough German to consult it productively.

In addition to seminar participation, graded assignments include an in-class presentation of about 45 minutes, with 15 minutes for discussion. There will also be a semester paper, essentially focused on *Being and Time*, though historical or other relevant perspectives can be employed. This is to be a relatively short but carefully thought out and written essay, about 2500 words (2000-3000, roughly 8-12 double spaced pages in 12pt. font). A handout describing the goals of this assignment will be provided midway through the semester.

**PHI 641 Aesthetics**

*Wednesday 2:30-5:30*

**Topics:** Art, Nature, Intimacy

**Description:**

This course tackles the ancient question of the relationship between art and nature by looking closely at various contemporary philosophical texts in light of recent developments in the Land Art movement. We begin with an examination of Heidegger, focusing on “The Origin of the Work of Art.” The second part of the course revolves around Bachelard’s analyses of intimate spaces his mapping of the psyche in *The Poetics of Space*. In a third phase, we turn to Deleuze and Guattari’s concept of art as a form of deterritorialization and Elizabeth Grosz’s elaboration of Deleuze in her text *chaos, territory, art: deleuze and the framing of the earth*. Throughout the semester we will be reading artists statements (by Andy Goldworthy, Robert Smithson, and Anna Mendieta among others), contemporary criticism, and relevant secondary literature.

**Require Texts:**

Heidegger, *Poetry, Language, Thought*

Bachelard: *The Poetics of Space*

Grosz: *chaos, territory, art: deleuze and the framing of the earth*

Deleuze and Guattari: *A Thousand Plateaus*

**PHI 644 Contemporary Philosophy**

*Tuesday 5:30-8:30*

**Topic:** Hemeneutics and Critical Theory

**Description:**

An examination of the nature and consequences of the “linguistic turn” in hermeneutical philosophy, a reorientation characterized by a shift away from a preoccupation with perception and knowledge to a concern with issues of language, textuality, discourse, and
communication. This turn--inaugurated by Herder, Humboldt and Hamann--was continued by Heidegger in his hermeneutical alternative to Husserlian phenomenology, and has been further developed in our time by Gadamer, Ricoeur and Habermas, the latter of whom can be said to have developed a critical hermeneutics that in important ways calls into question the tradition of philosophical hermeneutics that was developed by Heidegger and Gadamer. The central theses of this linguistic turn are 1) the claim that, when understood in the manner developed by Frege, meaning determines reference and 2) the claim of meaning holism, that is, the claim that meaning is exhaustively determined by context. These two closely related theses comprise what can be called the constitutive view of language, the view that the world is linguistically constituted. Many have argued that such a view entails an objectionable cognitive relativism, one that subverts the possibilities of cross-contextual understanding and of plausible accounts of scientific progress. Such critics of hermeneutics have encouraged instead a turn to the so-called theories of direct reference--developed by Putnam, Kripke, Ruth Marcus and others--to repair this deficiency. In the seminar, we shall explore the possibility that the hermeneutic turn itself has the resources necessary to meet this objection, thus obviating the need to appeal to such theories which are problematic in their own right. Philosophical hermeneutics has also faced charges of moral relativism and critical impotence. Because of the explicitly contextual nature of hermeneutical understanding, from the vantage point of Critical Theory hermeneutics is considered to be unable to provide a plausible account of the rational critique of social and cultural practices. The tradition of critique, dubbed the “hermeneutics of suspicion” by Paul Ricoeur, is accordingly taken to be at odds with central strands in the hermeneutic tradition, strands constituting what Ricoeur calls the “hermeneutics of the recovery of meaning.” We shall explore the possibility of effecting a rapprochement between these two traditions that are still regarded as representing two incompatible species of hermeneutics. Our central readings will be drawn from Heidegger, Gadamer’s *Truth and Method*, and Habermas’ writings on communicative rationality.