

**UNDERGRADUATE**  
**FALL 2020 COURSE DESCRIPTIONS**

**PHI 100 (B, HUM) Concepts of the Person, Main Focus**

An historical introduction to philosophy through readings and discussions on topics such as human identity, human understanding, and human values.

**PHI 100.01**

**TUTH 11:30-12:50**

**R. Harvey**

Here is how *the generic, catalogue descriptor* for PHI 100 reads: “an introduction to philosophy through readings and discussion on topics such as human identity, human understanding, and human values.” But let’s look first at the course title. Whence do we get the term “person”? What does that mean? Does being a person entail responsibilities? What is it that we call an individual? ... a subject? ... the self? ... the ego? The premise of this course is that the line of questioning just opened, above, is a fruitful way of introducing ourselves to the world of “philosophy” and exploring one of the many domains of our species’ concern with it.

**PHI 100.02**

**MWF 4:00-4:53**

**A. Fishman**

In 2009, I hitchhiked from Poland to Istanbul, and on the morning of my arrival in the latter, I was riding the city bus bleary-eyed and scanning the pedestrians through the window when I noticed a paunchy, mustachioed, middle-aged man wearing a t-shirt on which was printed, in hot pink lettering, what is for me the ultimate philosophical question. His t-shirt read: "WHAT KIND OF LIFE IS THIS?!" What is this life with which we have been endowed and what might we make of it? And relatedly: what kinds of beings are we? What does it mean to be human?

The aim of this course is to introduce you to a number of the conditions and features that define what it is to be human: to be a knower, to be a maker, to be self-making, to be animate, to be gendered, to have been engendered, etc. To ask which of these is the right answer to the questions stated above is, quite obviously, to ask the wrong question; my aim is rather to encircle and present a series of adumbrations (meaning, sketches or profiles) of the human condition and thus to enrich your sense of the multifaceted nature of – and to facilitate connections among the facets of – human being and becoming in general and your own being and process of becoming in particular.

**PHI 100.03**

**MW 8:30-9:50**

**A. Moentmann**

This class offers an introduction to philosophy through readings and discussion on topics such as the soul, the human, and the meaning of existence. The class is divided into three parts. (1) What does it mean to be a person: Person as such and with others, (2) What does it mean to be a person temporally: Death and Anxiety, (3) What difference does it make for a person to be a woman or a person of color?

We will be reading texts from a variety of periods considering both ancient and modern writings on the person. We will be exploring the defining features of both being a person and being human from a philosophical perspective.

## **PHI 104 (DEC: D; SBC: CER, HUM) Introduction to Moral Reasoning, Main Focus**

**PHI 104.02**

**MW 8:30-9:50**

**C. Faul**

### **Possibilities of Living**

In this course, we will investigate philosophically the possibilities of living provided by different value systems that have been put forward in the history of Western philosophy, beginning in ancient Greece and ending in twentieth-century France. What, ultimately, allows us to distinguish between the moral and the immoral, the ethical and the unethical, the virtuous and the vicious? This course addresses this question as well as the more practical question of the type of life that one can obtain by following, or failing to follow, a given ethical code. This course is both reading and writing intensive. No previous philosophical work is expected.

**PHI 104.03**

**TUTH 8:30-9:50**

**S. Struble**

This course is an introduction to philosophy through the study of ethics. In this course, we will be reading, analyzing, critiquing, and applying some of the major ethical theories and philosophical thinkers of the Western Tradition. This course will have an emphasis on communication, written and verbal.

## **PHI 105 (G, CER, HUM) Politics and Society (II), Main Focus**

An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes will include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom.

**PHI 105.01**

**TUTH 8:30-9:50**

**B. Jephcott**

This course will engage with the history of social and political thought through the prism of one crucial analogy: that between the body and society. The assimilation of society to a large-scale organism is sometimes called “organicism”; it’s an idea that spans millennia, from Ancient Greek philosophy to the 19<sup>th</sup> century and which survives in various guises to this day in disciplines such as sociology and political economy.

In the first half of the course, we will study the core tenets of the organicist approach through a reading of some of its major proponents. We will try to grasp the historical importance and the theoretical stakes in this political idea: If society is an organism, what is politics? Is social harmony the exception or the rule? How does the organic metaphor determine our understanding of hierarchy, or of the nature of the State? What is the status of the individual in these theories? We will also try to understand how this philosophical idea has played a key role in the foundation of certain social sciences.

The second half of the course will be focused on critiques of organicism. Having established in the first half the arguments for organicism, we will look here at what this account leaves out, or even prevents us from seeing. The thinkers we will read here are interested in phenomena that seem to undermine in one way or another the idea that society is a seamless whole: advertising, fashion, financial panic, political strife, “virality”. Through studying these problems, a new conception of society will emerge, a ‘foundationless’ society offering very different answers to the questions of the nature of politics, of social harmony and of the State.

**PHI 105.02**

**MWF 10:00-10:53**

**C. Draker-Ohren**

Our course will explore some foundational texts in the history of Western political thought. A guiding thread of our discussion will be the idea of justice. What is the relationship between justice and the state? Can an individual be just, or is justice something accomplished collectively? We will critically examine both historical and contemporary thinkers to see whether/how justice figures in their accounts of society. As our class progresses, we will use these philosophers' ideas to respond to current social and political problems.

**PHI 105.03**

**MWF 12:00-12:53**

**S. Wrenn**

This course serves as an introduction to political philosophy through tracing how the problem of origins, the stories we tell of our beginnings, appears through the history of philosophy. If we understand politics as concerned with our collective life or how we are to live together, we must examine this "we". This course examines how various political philosophers account for the origin of this "we". In doing so we will gather how origin stories shape the politics that follow from them. We will consider origin along the lines of the Greek concept of arche which signifies beginning, origin, source, principle. Ultimately, we will critically examine how our accounts for origins and the ways we relate to origins, in general, shape our political orientations.

**PHI 108 (B, ESI, HUM) Logical & Critical Reasoning, Main Focus**

The principle aim of this course is to help a student acquire the skills of thinking, reading, and writing critically.

**PHI 108.01**

**MWF 10:00-10:53**

**A. Platt**

This course challenges you to better understand your own beliefs (and the beliefs of others) and to critically examine the justifications for those beliefs. We will read classical philosophical texts and contemporary articles that exemplify this search for justified true beliefs, and learn basic techniques from philosophical logic that will help you join in this search for yourself. Topics will include conceptual analysis, categorical and truth-functional logic and common argumentative fallacies. We will also discuss inductive reasoning and the nature of scientific evidence.

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**PHI 108.02**

**MWF 12:00-12:53**

**A. Forsberg**

The primary aim of this course is for students to cultivate a critical attitude in the development of their own beliefs and to hone the skills necessary for bringing these beliefs into fruitful dialogue with those of others. Towards this end, a major component of this course is learning how to effectively *raise questions* and learning to develop answers to these questions through *argumentation*. Students will learn to identify arguments, to understand the different ways in which language is used effectively (and ineffectively) in arguments, and to apply the basic tools of logic in deciding whether or not to accept an argument. Another central focus of this course is to explore the relationship between *holding a belief* and *being motivated to act upon this belief*. Throughout the semester, as students develop the skills to analyse and evaluate arguments, we will constantly be applying these skills to arguments regarding issues that, depending on *what* and *how* one thinks about them, might or might not motivate certain action. This will all be

guided along a set of readings that includes excerpts from classic philosophical texts and short, argumentative essays

**PHI 108.03**

**TUTH 8:30-9:50**

**H. Martinez**

The principal aim of this course is to help a student acquire the skills of thinking, reading, and writing critically. The student develops a sensitivity to language and argumentation that is applicable to a wide range of situations and subject matters. Topics discussed will be logical proofs, logical fallacies, argumentation techniques, critical analysis of information derived from different technological mediums, and important arguments from the history of philosophy.

### **PHI 110 (B, HUM) Arts and Ideas, Main Focus**

An introduction to the historical and comparative study of the various arts in relation to the philosophical ideas that prevailed at the same time. At least four significantly different historical periods of intense creative activity - such as ancient Greece, the Renaissance, the 18th or 19th century in the West, ancient China, T'ang or Sung dynasty China, Heian or Muromachi period Japan, and the contemporary age - are studied in terms of the interconnections between philosophical theorizing and artistic practice.

**PHI 110.01**

**MW 2:30-3:50**

**M. Craig**

John Keats famously asserted, "Beauty is truth, truth beauty." This seminar investigates theories of the beautiful and beauty from Plato through Heidegger, with additional readings by poets, artists and critics who have written about beauty and its implications beyond aesthetics. Some of the issues we will consider and discuss include: the relationship between beauty and divinity, beauty and truth, beauty and sense perception, and the place of beauty in the realm of ethics and politics. This is a writing intensive seminar.

#### **Required Texts:**

*Philosophies of Art and Beauty* (University of Chicago Press) ISBN #0226348121

*Uncontrollable Beauty: Toward a New Aesthetics* (Allworth Press) ISBN #1581151969

### **PHI 112 (H, STAS) Technology and Modern Life, Main Focus**

Investigates the history as well as the present and potential future impact of technology and artifacts not only on material human life but also on the human experience of the world. It addresses ethical questions concerning the uses and abuses of technology as well as asking such questions as whether technology is neutral and merely instrumental or should be seen as having a more profound impact on human life.

**PHI 112.01**

**MW 8:30-9:50**

**J. Carter**

We continually witness the expansion of technology into our lives and our world. Strangely, these intensifications only seem to make the effects of technology more mysterious. The more I "need" technology, the less I seem to know about it. We will explore the economic, political, and the subjective

dimensions of technology. What, in other words, has technology done to our livelihoods, to our democracy, and to our inner lives? What do we hope to accomplish with technology? What risks does it pose? How does technology organize life? How can we distinguish the good and the bad in technology? This course will explore these questions through reading, writing, online discussion, group activities, and presentations.

**PHI 112.03**

**MWF 12:00-12:53**

**J. Wheeler**

"It almost goes without saying that technology has reshaped the modern world. Many of us use technological objects such as cellphones and computers so regularly that it is hard to imagine our lives without them, and most of the social institutions we participate in and rely on have been radically transformed by the advent of the internet, globalization, digitization, and other technological innovations besides. In some cases, however, the embeddedness of technology in life goes even deeper than this. Countless disabled people (and even some people without disabilities) have gone as far as to incorporate technology into their very bodies through prostheses like artificial limbs, cochlear implants, and so forth. Technology is also intimately tied up with our surrounding environment, acting as both the catalyst and a potential solution for vast and often destructive ecological change. Given all of that, it is evident that technology, in addition to affecting our daily habits and routines, has reconfigured our relationships to ourselves, each other, and our environment so much that none of these things can be taken for granted anymore (if they ever could). We are in a position, now more than ever to ask ourselves important philosophical questions regarding technology: Does technology have a fixed essence, and does that essence determine how it can be used? How does the essence of technology, if there is one, relate to what it means to be human, and how does it relate to nature and to society? Does technology destabilize dichotomies such as the human/the non-human and the natural/the artificial, or does it presuppose and ultimately affirm these concepts? All these issues and more will be of concern in this course."

**PHI 113: (B, HUM, TECH) Philosophical Engineering, Main Focus**

We all apply specialized knowledge and tools to solve practical problems. Engineers do it in a special way, using a particular kind of technical knowledge, and particular kinds of tools, to solve society's problems. This course, accessible to the non-engineering major, is an introduction to what makes engineering similar to and different from other kinds of problem-solving. Students discuss the social and humanistic contexts of engineering, its implications for human identity and experience, and its political and ethical implications. For their final projects, students work individually or in teams in a simple engineering project.

**PHI 113.01**

**MWF 11:00-11:53**

**D. Coutts**

This course does not presuppose any previous familiarity with the practice of engineering, and is accessible to the non-engineering major. This course examines engineering as a particular kind of problem solving activity. We will approach this goal by focusing on the products of engineering: the objects, systems, designs, and infrastructures that make up our everyday world. The underlying aims of the course are: 1. To foster critical engagement with the built environment; and 2. To think about what constitutes a problem. Students will be expected to read and discuss relevant philosophical texts, and will gain familiarity with different conceptual frameworks by applying them to select case

studies. We will focus on the social and humanistic contexts of engineering, its implications for human identity and experience, and its political and ethical implications.

### **PHI 116: (G, HUM, USA) Philosophy of America's Founding**

Study of philosophical ideas and authors that influenced and composed the Declaration of Independence, the Constitution and the Bill of Rights. Understanding how the concepts in these documents connect to such thinkers and philosophers as Locke, Montesquieu, Hume and appear again in the writings of Jefferson, Paine, Madison and the Federalist Papers.

**PHI 116.01**

**TUTH 2:30-3:50**

**H. Cormier**

This course involves study of philosophical ideas that influenced and composed the American Declaration of Independence, Constitution, and Bill of Rights. We will consider the way concepts in these documents originate in the work of such philosophical thinkers as Locke, Montesquieu, and Hume and reappear in the writings of Jefferson, Paine, and Madison.

## **Intermediate Courses**

**PHI 247 Existentialism (I) (G, CER HUM)**

**TUTH 11:30-12:50**

**P. Carravetta**

Topics addressed: Main tenets & critique of Enlightenment reason; the concept of the self and the construction of meaning; sharing the world with others; history and values; enigmas of the human condition. Covering two centuries and several different cultures, specifically we will explore: the questioning and dissolution of the sense of identity from within religion, science, psychology; the absurd between life and death; the meaning of freedom; and the problem of judgment and choice. We will study these topics in three fields: In *philosophy*, we will read excerpts from the works of Nietzsche, Bergson, Ortega, Jaspers, Heidegger, Sartre, Arendt, Merleu-Ponty, S. de Beauvoir. In *fiction*, selected excerpts from works by Pirandello, Unamuno, Beckett, Ionesco, Camus. And *poems* by Baudelaire, Rimbaud, Dickinson, Rilke, G. Stein, Jimenez, Montale, Rich. We will also discuss how existentialist themes are present in painting and film.

Instructor will have all the excerpted reading materials posted on BB. Syllabus available in May. Students' responsibilities: two short written assignments, a class presentation, and a term paper.

**PHI 264 Philosophy and the Arts (III) (D, ART, HUM) TUTH 4:00-5:20**

**L. Simpson**

The aim of this course is to encourage you to think critically about works of art and artistic practice. Though we shall address many of the general philosophical issues that apply to all of the arts, this is not a survey course. We shall place special emphasis upon music and, in particular, on jazz as an artistic practice. We shall address questions such as, What is a work of art? Among the various products of human activity what distinguishes works of art from other artefacts? Do those distinctions apply to what is intrinsic to the works themselves or do they rather apply to the social reception or perception of those works? What kind of a *thing* is an art work? In particular, what exactly is a musical

work? Where, when and how do “Summertime,” “Stairway to Heaven,” “To Pimp a Butterfly,” or Stravinsky’s “Rite of Spring” exist? What about improvisations based upon those works? Indeed, what are the nature and ethical dimensions, if any, of musical improvisation? What is the relationship of art to the human emotions, and, in particular, what is the connection between music and the emotions? In what ways can we say that music has meaning? What is the nature of the “aesthetic experience,” of aesthetic evaluation? What are we to make of the purported difference between folk or popular practices and artistic practices?

We shall address these questions both with a view to the arts in general and with a special focus on that form of aesthetic modernism known as jazz music, with the aim of developing a “philosophy of jazz.” We shall approach this latter project from two relatively distinct directions, asking 1) what light will careful attention to what is distinctive about jazz shed on our understanding of human agency and experience? and 2) what distinctively philosophical issues are raised by careful attention to the practice of jazz (for example, how should jazz performances be critically evaluated or, are computers capable of genuine musical improvisation)?

**PHI 300 Ancient Philosophy (I) (I, HFA+)**

**TUTH 10:00-11:20**

**D. Dilworth**

**Email: [dd9414@aol.com](mailto:dd9414@aol.com)**

**Course Description:** Through primary source readings, a survey of the principal names and schools of ancient Greek philosophy that are originative of the recurring principles of philosophy in Western civilization. The material divides into three main segments: (1) the Presocratics, 2) Socrates, and the 5<sup>th</sup>-4<sup>th</sup> c. Athenian schools (of the Sophists, Democritus, Plato, and Aristotle); and (3) the later Hellenistic schools (Epicureans, Stoics, Skeptics).

**Degree of difficulty:** Prerequisites required. Designed for philosophy majors; the course is fundamental to the learning experience of all liberal arts students

**Books available** through the university’s Amazon link and other sources:

*Greek Philosophy: Thales to Aristotle*, ed. Reginald E. Allen.

*Hellenistic Philosophy: Introductory Readings*, ed. Brad Inwood and L. P. Gerson.

**Attendance** is recorded: more than 3 absences without official excuse becomes automatic failure without discussion; in excusable instances, the student should be in touch by immediate email to [dd9414@aol.com](mailto:dd9414@aol.com) **No makeups or INCs:** in emergency case of absence, be in immediate email contact. **Grades:** acquired through the three exams. **Papers:** optional, on a voluntary basis in consultation with the instructor. **Disability protocols** observed

**Schedule:**

#### I. THE PRESOCRATICS

The Milesians (Thales, Anaximander, Anaximenes).

Pythagoras and Pythagoreanism.

Heraclitus and Parmenides.

Empedocles and Anaxagoras.

Leucippos and Democritus

(EXAM).

#### II. THE ATHENIAN PHILOSOPHERS

Socrates and the Sophists.

Plato. (Spring Recess Mar 14-16)

Aristotle.

(EXAM).

#### III. THE HELLENISTIC SCHOOLS

Epicureans

Stoics.

Skeptics.

(EXAM Finals Week).

**PHI 304 Medieval Philosophy (I) (I, HFA+)****TUTH 10:00-11:20****A. Kim**

We will explore a variety of Christian, Islamic and Jewish thinkers on the topics of God and soul.

**PHI 306 Modern Philosophy (I) (I HFA+)****TUTH 11:30-12:50****J. Edwards**

Your most fundamental objective in taking this course is to gain a historically well-grounded understanding of major philosophical concepts, principles, methods, and problems that have shaped our conceptions of material nature and the conditions of human agency in nature since 1600. This course is thus concerned with key developments in Western philosophy during the seventeenth and eighteenth centuries. We will pay special attention to pivotal metaphysical, epistemological, and moral arguments presented by the following thinkers: Descartes, Hobbes, Hume, Rousseau, and Kant.

**PHI 310 American Philosophy (I) (K, HFA+, USA) TUTH 1:00-2:20****D. Dilworth**

[dd9414@aol.com](mailto:dd9414@aol.com). Office hours: T, TH 11:30-1:00

Description: Primary source readings in the originals of American Pragmatism in its most representative figures, Ralph Waldo Emerson (1803-82), and Charles S. Peirce (1839-1914). Emphasis on their “continental” America historical backgrounds of free market free citizenry democratic experience at basis of their theoretical articulations the evolutionary affinity of the human mind and nature, prioritizing heuristic (discovering) intelligence and proceptive innovation at the basis of the sciences and arts.

Degree of difficulty: textual exegesis of first-rate philosophic and poetic source materials at a fast clip; prereqs required or negotiated.

Course segments:

1. c. 12 classes. Emerson’s initial small classic *Nature* (1836), and such essays as “The Young American” (1844), “The Method of Nature” (1841) and “Nature” (1844); “History” (1841) and “Self-Reliance” (1841); “The Poet” (1844); “Fate” (1860); “Beauty” (1860) and “Illusions” (1860). Emerson’s poetry correlated with his prose essays—e.g., “The Rhodora,” “Uriel,” “The Snow Storm,” “The Humble-Bee,” “World-Soul,” “The Sphinx,” “Merlin,” “Bacchus,” “Days,” “Brahma,” and others.

Emerson’s unprecedented double-tasking prose and poetry affirmatively postulated the prospects of human life in fateful and yet productive tension with Nature, while transmitting the post-Kantian Idealistic (e.g. Goethe, Schiller, Schelling, Coleridge) tradition and becoming the literary-philosophic precedent to Peirce’s doctrine of the “Man-sign,” i.e., the human mind’s capacity for intelligent sign functions, amplifications, and ramifications in the sciences and arts. Emerson’s career was provenance not only to Peirce but as well to the subsequent expressions of Pragmatism, Pluralism, Meliorism, Experimental Intelligence, and Democratic Theory in Wm. James and John Dewey; it also influenced the contemporary Hudson River Luminist Schools of 19<sup>th</sup> c. landscape painting and the works of the best of our American poets (such as Walt Whitman and Emily Dickinson in the mid-19<sup>th</sup> c. and Wallace Stevens in the 20<sup>th</sup> c.). One or two exams TBA.

2. c. 12 classes. Partially overlapping Emerson’s career, C. S. Peirce carried on the trans-Atlantic paradigm of post-Kantian thought mediated by Emerson. He inaugurated the epistemology of American Pragmatism in such early essays as “Some Consequences of Four Incapacities” (1867), “The Fixation of Belief,” and “How to Make Our Ideas Clear” (1868); in mid-career, he framed three phenomenological and metaphysical categories in “A Guess at the Riddle” (1887-88) and in five *Monist* series papers (1891-93); he continued on to articulate a later version of

Pragmatism called Pragmaticism, while theorizing three Normative Sciences (of Esthetics, Ethics, Logic) in an overall Classification of the Sciences (1903). His “A Neglected Argument For the Reality of God” (1908) and “An Essay toward Reasoning in Security and Uberty” (1913) further grounded his “synechistic” realism-idealism, indebted to Emerson and reaching far back to Aristotle and the Stoics, in his original semeiotic (“Man-sign”) terms. One or two exams TBA.

Books (Amazon link):

Emerson, *Essays and Lectures* and *Emerson: Collected Poems and Translations*: both by The Library of America (inexpensive hardbacks).

Peirce, *Essential Writings*, Indiana U. Press, vol. 1. (paperback)

Logistics: Daily attendance: more than 4 absences without official report constitute automatic failure; unforeseeable absences should be reported the same day by email. No make-ups or incompletes without official report and immediate contact ([dd9414@aol.com](mailto:dd9414@aol.com)).

Grades: based on the exams. Consult about optional 4-6 pp. short papers on the course materials, to be submitted during the scheduled term, not after.

Campus disability protocols observed.

**PHI 312 Phenomenology (I, GLO, HFA+, SBS+) TUTH 2:30-3:50 J. Carter**

Phenomenology is a philosophical movement concerned with the fundamental aspects of conscious experience. Phenomenology investigates some of the most important questions that interest philosophers today: What are the structures of consciousness? How do we know them? How do phenomena present to the subject? How does the subject experience time and space? And what is the relation of one subject to another? This course will take a historical approach, covering the foundations of phenomenology beginning with Husserl, and tracing some of the offshoots of phenomenology in Heidegger, Merleau-Ponty, and others. We will discuss how some recent philosophers have approached the questions of embodiment, consciousness, and intersubjectivity in light of classical phenomenological concerns. This course will explore these questions through reading, writing, online discussion, group activities, and presentations.

**PHI 366 Philosophy of the Environment (III) (CER, HFA+) MW 4:00-5:20 J. Taylor**

**PHI 367 Philosophy of War and Peace (III) (G, CER, HFA+) MW 2:30-3:50 A. O’Byrne**

At this moment, the USA is at war in at least 7 countries around the world, but our lives as civilians here in the USA are barely touched by this fact. What does it mean to us as citizens that war is being waged in our name? What does it mean for a democracy to be at war? Is peace simply the absence of war? In this course we will take a philosophical approach to the study of war and peace as two active elements in the life of a democracy. We will study the historical relation between war and the emergence of democracy, and work to develop a critical understanding of the relations between modern war, which impacts civilian lives in the war zone and can be waged from computer terminals in the warring countries—and contemporary democracy.

**PHI 371 Literature and Justice (III) (G, CER, HFA+) Tuesday 2:30-5:20 M. Rawlinson**

This course investigates the theme of justice in literature, as well as the relation of literature to the law and to philosophical accounts of ethics, agency and responsibility. Questions for research include: What are the conditions of moral agency? What shapes agency: education, family, culture, talent, luck? When can someone be held responsible? What kinds of obligations are owed to parents, children, friends, neighbors, or strangers? What counts as justice in these relationships? How do race and gender shape agency? Is life, as Raymond Chandler argues, fundamentally unjust? The only assignment outside of class is to read the texts. The course provides an opportunity for students to learn to read with discernment and pleasure and to develop long-term thinking skills and analytical capacities. Other assignments will be required in class as specified in the syllabus.

**PHI 372 Ethical Inquiry (II) (G, CER, HFA+)                      TUH 10:00-11:20                      L. Miller**

An intensive study of the methodological principles governing the application of ethical theories and ethical judgments through an investigation of selected ethical problems. Prerequisites: PHI 104 or two courses in Philosophy.

**PHI 379 Philosophy of Race (III) (K, CER, HFA+, USA)    TUTH 11:30-12:50    H. Cormier**

In this class we'll consider the idea of "race," especially dwelling on the question what, if anything, really distinguishes one human race from another. Is there any way to distinguish races without racism? How have races been distinguished in the past, and is there anything that does or should survive in those ways of classifying human beings? And, especially, is there any continuing role for ideas of race in philosophical thought about morality and the self?

**PHI 380 Literature and Philosophy (III) (G, HFA+)    TUH 2:30-3:50                      R. Harvey**

Here is how *the generic, catalogue descriptor* for PHI 380 reads: "An intensive study of the methods and principles of the philosophical analysis of literature and the relations between literature and philosophy." And here is my approach to the problematic: Just because it was the first of the two to be named, is philosophy an endeavor superior to that of literature? (Among activities of the intellect, what does superiority mean?) Can literature contribute to philosophical reflection? What is going on when philosophical discourse appeals overtly to literary methods in order to move forth? Does it make sense to cordon literature and philosophy off from each other? Might their projects be indistinguishable? These are a few of the questions which will concern us as we move through a necessary selection from the vast array of texts at the cusp of philosophy and literature.

## **Seminars**

**PHI 395 Junior Seminar (ESI)                                      W 2:30-5:20                                      A. Steinbock**

**Topic: Maurice Merleau-Ponty** This course will focus on the influential set of writings by the French philosopher, Maurice Merleau-Ponty. We will study this important thinker's central works concerning phenomenological method, aesthetics, and politics. The course will be divided accordingly into three parts: 1) epistemology and a phenomenology of perception, 2) creative expression and aesthetics, and 3) politics and the dialectics of truth.

**PHI 401 Individual Systems of the Great Philosophers (I) (G, HFA+) TUTH 2:30-3:50 L. Miller**

This is a challenging, advanced-level course (not for the faint-hearted) that will involve a careful section-by-section study and analysis of one of Plato's later dialogues, the Theaetetus. The dialogue involves distinguishing what's knowledge from the opinions about them generally held in Greek (and any) culture. In a parallel way, the class should test whether each participant can differentiate and accomplish real intellectual knowing and learning as opposed to pretended learning and memorizing for good grades.

**PHI 406 Advanced Seminar on Modern Western Philosophy TUTH 2:30-3:50 L. Miller**

This course surveys key developments in western political philosophy between the Reformation period and the French Revolution. Our guiding theme will be the emergence of the modern conception of distributive (i.e., social or economic) justice. We will pay special attention to the moral and political theories of the following early modern thinkers: Thomas Hobbes, David Hume, Adam Smith, Jean-Jacques Rousseau, and Immanuel Kant.