

Philosophy Courses – Fall 2024

PH 101 Introduction to Philosophy

3 Cr.

This course introduces students to the study and the practice of philosophy. Through the analysis of historical and contemporary texts, class discussions and lectures students gain an understanding of philosophy both as a discipline and as a way of asking – and attempting to answer – fundamental questions about ourselves and the world. The emphasis is both on learning about philosophy and on doing philosophy.

Open to first- and second-year students or by permission of instructor.

Fulfills Humanistic Inquiry requirements.

PH 101-001 W/F 12:20 – 1:40

P. Murray

PH 101-002 W/F 8:40 – 10:00

W. Lewis

PH 101-003 T/TH 3:40 – 5:00

S. Kizuk

PH 101-004 T/TH 9:40 – 11:00

R. Lilly

PH 203 Ancient Greek Philosophy

4 Cr.

Ancient Greek thinkers engaged in a continuous dialogue about core philosophical questions, such as: What is the nature of the cosmos and what place do human beings have in it? How do we attain knowledge about ourselves? What kinds of political communities provide the best opportunities to lead good lives? What is happiness and how do love and friendship contribute to it?

It will be our task to enter into that conversation and consider its relevance for our own lives. Special attention will be given to Socrates', Plato's and Aristotle's approaches to these questions.

Fulfills Humanistic Inquiry requirements. Counts toward Classics.

T/TH 9:10 – 11:00

S. Carli

PH 207 Introduction to Logic

4 Cr.

An introduction to the basic concepts and methods of modern symbolic logic, with a focus on their application to proper reasoning. Students learn how to represent sentences in logical notation, to reconstruct arguments in that notation, to assess arguments for validity and soundness, and to prove conclusions from premises using a system of natural deduction. Students also learn to recognize common argument forms and common mistakes in reasoning (fallacies), are introduced to philosophical issues related to logic, and learn how symbolic logic is the basis for the digital computer.

Fulfills philosophy major requirement; satisfies prerequisite for CS 106; counts toward Computer Science.

M/W 2:30 – 4:20

P. Murray

PH 212: Philosophy of Race**4 Cr.**

Reasoned arguments about the status and meaning of race have been a part of philosophy since biology began separating itself from natural philosophy in the 17th century. For the most part, these arguments have taken two forms. Some philosophers contend that race is an essential category that must be taken account in any comprehensive account of human existence. Other philosophers assert that race is a secondary characteristic, whose discussion is not worthy of philosophical consideration in regard to what is the good for human beings. Recently, these positions have been somewhat complicated by thinkers who point out that, essential or no, the category of race tends to color, influence and maybe even determine the way in which we are able to live in the world and to think about it. Though this class will frequently refer to the history of philosophy, its will focus on relatively recent and contemporary arguments about the ontological, ethical, political status of race as well as on its practical effects. By exploring and critiquing historical and contemporary understandings of race, we will emerge from the class better able to understand the way in which this category functions to shape ourselves, our culture and our world.

Meets Bridge Experience guidelines. Fulfills Humanistic Inquiry. Counts toward Black Studies.

T/TH 11:10 - 12:30

M 11:15 - 12:10

W. Lewis

PH 230 Philosophy of Madness**3 Cr.**

This course examines how we think about 'madness.' How have people thought about madness in the past as compared with today? What prejudices are there about madness? Madness has been associated with creativity - eg., in the arts and sciences - but also with criminality. How are we to understand this diversity? Does madness reveal something basic about the human condition? What feelings are provoked when we encounters madness or mental illness? We will engage these and related questions in a variety of contexts - philosophical, psychological, psychoanalytic, cinematic, and theatrical.

Fulfills Humanistic Inquiry requirement.

W/F 10:10 - 11:30

R. Lilly

PH 230 Introduction to Indigenous Philosophies

3 Cr.

This seminar is about classic questions in philosophy as viewed through and by Indigenous Philosophers. Although the philosophers we read will often guide us through traditional beliefs, practices, religion, and history, our goal will be to learn how they answer questions and modes of analysis familiar to/as delineated by Western philosophy. For example, we will examine matters of Indigenous epistemology (what and how can I know?), identity (who am I?), metaphysics (what is meaning and reality?), and ethics & justice (what is right & what should I do?). In one sense, this way of learning Indigenous philosophy is somewhat misguided as it privileges written, propositional, and static knowledge; it also problematically privileges Western understandings of philosophy while trying to extract Indigenous answers from non-Indigenous questions. With this in mind, in this Introduction to Indigenous Philosophies course, we should be careful not to presume that we are doing Indigenous philosophy in the same way we would say we are doing classical philosophy. But, insofar as the Indigenous philosophers we will read are writing (mostly) for a classically trained audience (while raising critiques against it along the way), we can say in that sense we are learning Indigenous philosophies. Our readings for this course will primarily be North American Indigenous philosophers drawing from two required texts: Anne Water's *American Indian Thought* and Andrea Sullivan-Clarke's *Ways of Being in the World: An Introduction to Indigenous Philosophies of Turtle Island*.

Fulfills Humanistic Inquiry and Global Cultural Diversity requirements.

T/TH 12:40 - 2:00

S. Kizuk

PH 327 Marx and Engels

4 Cr.

A study of Karl Marx and Fredrick Engels as the originators of diverse philosophical, scientific, and political traditions. This course critically examines the formation, elaboration, and practical deployment of Marxian concepts such as alienation, class struggle, historical and dialectical materialism, economic determination, progress, and ideology. In addition to studying Marx and Engel's collaborations, this class will also examine the ways in which the pair's decision to divide their labor and for Marx to concentrate on Political Economy and for Engels to concentrate on Natural Philosophy led to divergent political and philosophical Marxist programs in the twentieth and twenty-first centuries.

Fulfills Humanistic Inquiry requirement; fulfills the upper-level history of philosophy requirement in the major.

Prerequisites: One course in Philosophy or permission of the instructor

W/F 12:20 - 2:10

W. Lewis

PH 330-001 Recognition & Self**4 Cr.**

A self is constituted through others and in concrete social contexts. It exists only if it is recognized. Therefore, selves are not self-sufficient; rather, they attain independence by negotiating relations of dependence with others. These are the fundamental ideas of some of the most important continental theories of self and society. They also inform contemporary discussions in a number of fields, including ethics, moral psychology and politics. Both are the focus of this course, which examines the notions of recognition and self, and their use in a variety of contexts.

Fulfills Humanistic Inquiry requirements.

Prerequisites: One course in Philosophy or permission of the instructor

T/TH 3:40 - 5:30

S. Carli

PH 330-002 Settler Colonialism**4 Cr.**

This course will investigate the conceptual and theoretical underpinnings of the unique form of colonialism: settler colonialism. Settler colonialism is a distinctive form of social organization, which emerges as a constituent part of modernity within a global context of empires and colonial domination of peoples of the Americas, Africa, Oceania, Middle East, and Asia by Europeans and their descendants, in which settlers “come to stay” (Veracini 2010). In this seminar-style course, we examine settler colonialism through topics such as empire; state & nation; emergence and co-constitution of modernity; race & ethnicity; gender & sexuality; rights & representation; and decolonization & resistance. We will also be grounded in the examination of emplaced analysis, focusing on existing settler colonial structures in the United States, Canada, Australia, New Zealand, Israel, South Africa, and other locations. As such, informed and sensitive discussion on the application of settler colonial theory to existing nation-states is a must for this course. This course will be multidisciplinary drawing from philosophy, settler colonial studies, Native/Indigenous studies, as well as social science and history.

Fulfills the Humanistic Inquiry requirement.

Prerequisites: One course in Philosophy or permission of the instructor

M/W 10:10 - 12:00

S. Kizuk

PH 341 Philosophy of Literature**4 Cr.**

This course is not a ‘philosophy through literature’ class, but a philosophical reflection on the nature of the literary text. The latter half of the 20th century and beyond saw a renaissance of French intellectual and philosophical life in which a reflection on the nature of literature and language became a preeminent focus of their concerns. This seminar will examine the philosophy of literature and literary theory as it has been practiced predominantly by the French for the last 60 years or so, paying special attention to the nature of language and the literary with regard to author and readers. Among the figures we’ll address are Ricoeur, Barthes, Derrida, Bataille, Blanchot, and Lacan.

Fulfills the Humanistic Inquiry requirement. Counts toward English.

T/TH 2:10 - 3:30

R. Lilly