

## Course Descriptions Spring 2025

PHI 7300-001 ~ CRN: 37299

Roman Philosophy M 3:00-5:30

Dr. James Wetzel

The continuing focus of this seminar is on the Romanization of Greek philosophy. The scope is usually late republic to waning empire, and the figures covered generally include (but are not limited to) Plotinus and Augustine. Of special concern is the nature and fate of autarkic virtue—the dominant ideal of philosophical self-sufficiency—under Stoic, skeptical, Platonic, and Epicurean regimes.

The particular emphasis of this Spring's iteration of Roman Philosophy is on the idea of a radical and permanent reorientation of perspective, or philosophical conversion. We will be looking at both pagan and Christian exemplars. Main readings: Cicero, *Tusculan Disputations*; Lucretius, *On the Nature of Things*; Apuleius, *The Golden Ass*; Plotinus, *On Beauty* and *On the Descent of the Soul into Bodies*; Augustine, *Confessions*; and Boethius, *The Consolation of Philosophy*.

PHI 8710-001 ~ CRN: 37301

Other Within Phenom & Stranger T 5:30-8:00

Dr. Delia Popa

This seminar is dedicated to the phenomenological problem of otherness, understood as the sphere of alterity, foreignness, and strangeness with which our conscious life is constantly confronted, and against which it organizes its cohesion. Yet otherness is not just a classic limit-problem of early phenomenological epistemology. It also invites us to consider the hypothesis of a phenomenological unconscious that is formed throughout our experience and possibly shared in various stages of a history we participate in with others.

How do we encounter the others? How do we move from the alterity of a subjective representation or of a hallucinated object to the alterity of another person? How do alterity and familiarity determine each other? Which "others" are included or excluded, remembered or forgotten, visible or invisible within and without us? In this seminar, we will reflect on these questions from the perspective of a phenomenology that does not separate the self and the other, attempting instead to think them together, one within the other and in relationship to each other.

Main Readings

Lisa Guenther *The Gift of the Other. Levinas and the Politics of the Reproduction*, NYC: SUNY Press, 2016.

Edmund Husserl *Cartesian Meditations*, Trans. Dorion Cairns, The Hague/Boston/London: Martinus Nijhoff Publishers, 1960.

Luce Irigaray *Elemental Passions*, Trans. Joanne Collie & Judith Still, NY: Routledge, 1992.

Emmanuel Lévinas *Otherwise than Being and beyond Essence*, Pittsburg: Duquesne University Press, 1969.

Maurice Merleau-Ponty, *The Visible and the Invisible*, Trans. Alphonso Lingis, Evanston: Northwestern University Press, 1968.

Paul Ricoeur *Onself as Another*, Trans. Kathleen Blamey, Chicago and London: University of Chicago Press, 1992.

Anthony Steinbock *Home and beyond: Generative Phenomenology after Husserl*, Evanston: Northwestern University Press, 1995.

Bernhard Waldenfels *A Phenomenology of the Alien*, Trans. Alexander & Tanja Stähler, Evanston: Northwestern University Press, 2011.

PHI 8710-002 ~ CRN: 37302 Themes Classical Indian Phil R 5:30-8:00 Dr. Davey Tomlinson

The Buddhist philosopher Dharmakīrti (ca. 600–660) claimed that to be real is to be causally efficacious. Only unique momentary particulars are real in this sense, he argued, whereas concepts and the referents of words are not. This apparent nominalism raised deep problems for his epistemology and metaphysics. How does knowledge of particulars motivate purposeful action? How can inference count as a source of knowledge if it trades in unreal concepts? Are causal relations real? If not, how can causal efficacy be the mark of ultimate reality? Attempts to resolve these problems shaped centuries of debate among Buddhist and non-Buddhist philosophers. In this course, we'll aim to get clear on Dharmakīrti's view and some of its philosophical implications. We'll focus on primary texts in translation: selections from Dharmakīrti's *Pramāṇavārttika* and *Pramāṇavārttikasvavṛtti*; critiques and developments of Dharmakīrti's view from Mādhyamika Buddhists and more sympathetic followers; and the complex critical appropriation of Dharmakīrtian thought by the non-dual Śaivas of Kashmir. We'll see that these Śaivas push Dharmakīrti (and us) into exciting and uncharted territory concerning the ties between action, consciousness, and freedom; pantheism; and the liberative power of aestheticized emotion. No prior knowledge of Buddhist and classical Indian philosophy is required. Students can expect to leave the course with the tools to incorporate Buddhist and classical Indian philosophy into their teaching and research.

PHI 8710-003 ~ CRN: 37303

Heidegger T 2:30-5:00

Dr. Farshid Baghai

This seminar is devoted to a study of Martin Heidegger's influential and unfinished book *Being and Time*. We examine Heidegger's preliminary phenomenological reinterpretation and recasting of ontology as fundamental ontology. We do so by focusing on how Heidegger articulates the basic structures of human existence in its unfolding in relation to things, others, and oneself.

Required Reading:

Heidegger, Martin. *Being and Time*, translated by Joan Stambaugh, Revised Edition, State University of New York Press, 2010.

PHI 8710-004 ~ CRN: 37304

Ethics/War W 3:00-5:30

Dr. Sally Scholz

This course examines some of the normative and practical issues of war from a philosophical perspective. Beginning with a brief survey of the historical development of just war theory (through Augustine, Aquinas, Machiavelli, Grotius, Locke, and Rousseau) and contemporary articulations of just war theory (Walzer and others), we will address ethical issues facing citizens, combatants, states, and the international community. Although just war theory will receive primacy of place, other theoretical approaches to war include revisionist and feminist accounts of just war theory, pacifism, and realism. Our study will include war, terrorism, military intervention, preventive war, genocide, crimes against humanity, rape as weapon of war, child soldiers, cyber-warfare, autonomous weapons, AI and war, veteran's rights, moral regret, post-

traumatic disorder, and other related topics. Students will be challenged to connect theoretical discussions to current events and encouraged to read both national and international news sources. Our hope is to bring our individual philosophical and political interests to bear on this timely topic while also cultivating a cooperative community.

PHI 8710-005 ~ CRN: 38297 Social Reproduction Theory R 2:30-5:00 Dr. Surti Singh

Originating in Marx's view that "every social process of production is, at the same time, a process of reproduction," social reproduction theory (SRT) contends with an expanded view of capitalism centered on the contradictory and dichotomous configuration of the spheres of work and non-work. On this view, capitalism is more than an economic system; it forms the totality of an existence oriented toward capitalist accumulation, with deep ramifications for how we understand the spheres of the family, education, healthcare, and ecology, as well as prospects for emancipation from capitalist oppression. The course will move through four parts: Classical Marxian Theory, Marxist Feminism, Critical Theory and SRT, and Global Socialist Feminism. We will address key concepts such as labour-power, production and reproduction, gender and sexuality, race and coloniality, care and affective labor, and class and class struggle. Key figures may include Marx, Lenin, Althusser, Kollontai, Federici, Dalla Costa, Vogel, Adorno, Marcuse, Davis, Fraser, Verba, Čakardić, and Nadasen.