Department of Philosophy  
Spring 2022

PHI 1000, 001-032, DL1 and HON  Knowledge, Reality, Self  
Please see Master Schedule for specific times.  
Philosophical responses to the questions of how we can know, what is real, and what is the nature of human existence that explore the dialogue between Catholic, Christian, secular and skeptical perspectives on these questions.

PHI 2010-001 Logic & Critical Thinking  
Instructor: Dr. Andrew R. Platt  
M W F 10:30-11:20 a.m.  
The study of logic and critical thinking. Topics include: argument identification and analysis; formal and informal logic; fallacies; inductive argument; the role of argumentative structures in various philosophical traditions.

PHI 2020-001 Symbolic Logic  
Instructor: Dr. Andrew R. Platt  
M W F 12:30-1:20 p.m.  
This course introduces students to symbolic logic, including sentential and predicate logic. We will translate statements in English into symbolic notation, and construct formal derivations – developing skills that will help you evaluate the validity of reasoning in any discipline. The course does not presuppose prior experience with philosophy, or any advanced knowledge of mathematics.

PHI 2115-001 Ethics for Healthcare Prof  
Instructor: Prof. Stephen J. Bujno  
T R 10:00-11:15 a.m.  
This course serves both as an introduction to philosophical ethics, and through effective individual critique and collaboration, the practical application to commonly encountered case study scenarios. After establishing the parameters of health care ethics as a field of study, each participant will develop skills in logic and critical thought as the rational process of philosophical thinking. Fundamental questions of life will also be addressed; what does it mean to be ethical, what constitutes personhood, what makes a human act licit or illicit, and what levels of responsibility does one person have to another, among them. Following a survey of various ethical theories, those viewpoints and tools of logic will then be applied to a series of ethical situations drawn from actual clinical cases. This will provide each student with reflective opportunities to consider complex ethical scenarios, while deliberating various approaches, their corresponding end results, and the impact on the patient’s well-being. An underlying ethos of the course is to focus on the treatment of the person, aligning professional medical care with respect and dignity for the individual.

PHI 2115-002, 004, 006 ,007  Ethics for Healthcare Prof  
Instructor: Dr. Shahram Ahmadi Nasab Emran  
T R 10:00-11:15 a.m.,  T R 11:30 a.m.-12:45 p.m.,  T R 1:00-2:15 p.m.,  T R 2:30-3:45 p.m.  
This course explores contemporary ethical issues in medicine and health care professions through case analysis, academic research, and class discussion. As a participant in the course, you will develop the philosophical tools and sensitivities needed to assess and resolve complex ethical situations, with a particular focus on issues and situations that are commonly encountered by clinicians and researchers.
throughout their careers. The course begins by asking some fundamental ethical questions: What does it mean to be ethical? What makes an act right or wrong? What makes a person good or bad? How should we treat others, and why? Having addressed some fundamental issues in ethics, we turn to more concrete and specific applications in the health care setting by drawing upon actual clinical cases. The course is also about developing certain skills and competencies which are crucial for properly navigating the landscape of biomedical practice and research and fostering the virtues which are at the core of ethical life.

**PHI 2115-003 Ethics for Healthcare Prof**
Instructor: **Dr. Sarah-Vaughan Brakman**
T R 11:30 a.m. – 12:45 p.m.
This course will expose us to contemporary philosophical problems in medicine and health care. Through reading, critical reflection and classroom dialogue, you will learn to see yourself as part of a society that must take responsibility for its goals and uses of power concerning issues of life and death. This course is geared toward future clinicians. As such, we will pay close attention to the way that certain ethical dilemmas challenge health care professionals in particular. This course will teach a method for ethics clinical case consultation. Non-clinicians are welcome to take the course, but need to be aware of the professional focus of the readings and assignments. We will learn the philosophical basis from which to address and to discuss moral problems. When relevant, we will explore the differences in approach to medical ethics between the philosophical and the theological. Topics include: cultural competency, genetics, human experimentation, organ transplantation, physician-patient relationship, physician-nurse relationship, informed consent, end of life challenges, assisted-suicide, new reproductive technologies, and managed care.

**PHI 2115-005 Ethics for Healthcare Prof**
Instructor: **Dr. Stephen Napier**
T R 1:00-2:15 p.m.
The purpose of this course is to help students become more effective in dealing with ethical questions in professional nursing, medical practice, and research. The animating center of the course is the theme of loving the human person(s). Imagine a wheel with the axle representing the theme of loving patients. Each of the issues we will be discussing, whether it is abortion, euthanasia, research on human subjects etc., represent the perimeter of the wheel. Each “spoke” is a way of seeing how to love patients better – we will be examining different aspects of the same axle. With each issue, we ask the more general question what does loving the human person look like for the terminally ill person, or a research subject or etc. The entire course will be traveling along the perimeter of the wheel with love for the human person as its center. We will look and see exactly what respecting human lives looks like in different circumstances and conditions. Arguments on both sides of each issue will be examined carefully and due weight given to a variety of informed opinions.
I intend to listen carefully and to do my very best to be open, honest, and patient in discussions. I strongly encourage you to be just as rigorous in analyzing your own opinions as you do for others.
The course begins by asking some fundamental ethical questions; how do we form moral judgments? What is human dignity? What are the features of a wrong (or right) action? Having addressed some fundamental issues in ethics, we turn to more concrete and specific applications in the health care setting.
PHI 2121-001 & 002 Environmental Ethics  
Instructor: Dr. James M. Murdoch, Jr.  
MWF 9:30-10:20 a.m., MWF 10:30-11:20 a.m. 
This course will explore ethical questions which concern the physical and biological environment, including analysis of competing priorities among environmental, economic and political values. We will examine the theoretical underpinnings of our ethical choices as well as specific issues and dilemmas related to the environment, its preservation, provision, and threats to its continued sustainability.

PHI 2155-001 Engineering Ethics  
Instructor: Dr. Mark J. Doorley  
T R 11:30 a.m.-12:45 p.m. 
This course examines the field of engineering ethics through a series of case studies that raise questions about professional responsibility, the role of technology in society and the need for a more holistic evaluation of the purposes of science and engineering.

PHI 2180-001, 002 & 100 Computer Ethics  
Instructor: Dr. Emma Stamm  
MWF 11:30 a.m. – 12:20 p.m., MWF 12:30-1:20 p.m., W 6:10-8:50 p.m.  
Advances in digital computing have led to paradigmatic shifts in knowledge production, industry, and global politics. Today, computing infrastructures connect all aspects of society. Their effects demand ethical scrutiny, but the fast pace of innovation tends to confound this pursuit. The aim of PHI2180 is to orient students to the study of computer ethics, a well-established and continually evolving academic field. We draw richly from the discipline of philosophy, indicating where theoretical inquiry clarifies the moral complexities of today’s leading applications. Our materials are not strictly limited to philosophy, however: we also read texts and engage with new media from such fields as critical data studies, information theory, and computer science. 
"Ethical Issues in Computer Science” emphasizes the durability and reliability of philosophical reasoning as a guide for technological decision making. Our premise is that a substantial foundation in ethical theory outlasts cycles of tech development. By the end of the course, students will be prepared to evaluate the ethics of new innovations for years to come.

PHI 2400-001 Social and Political Philosophy  
Instructor: Prof. Gabor Tverdota  
M W 4:30-5:45 p.m.  
Social and political philosophy is a problem-oriented discipline aimed at conceptualizing the social and political realities in which we live, with a specific focus on the most pressing issues raised by the contemporary forms of human coexistence. In this spirit, this course will tackle some of the topical socio-political phenomena of our times and their relationship: racism and white supremacy; gender domination; market-capitalism and globalization; war and international relations; ecology. We will work with the general hypothesis that political power arises from social life, and that social life is traversed by forms of power. The classical problems of social and political philosophy – who has the right to command and coerce? what is the state? whence does it draw its power? what is the best form of social and political organization? are domination, oppression, and inequality inevitable? etc. – will be explored according to three modern theoretical paradigms that agree on this general hypothesis but use different strategies to formulate and articulate it.
1) The social contract paradigm, according to which both the formation of societies and the emergence of the state can be explained as the result of a tacit or hypothetical contract between people who thereby become the members of a “society”, and who submit to the authority of a sovereign power to regulate their social intercourse. Readings will include the classical theories of Hobbes, Locke and Rousseau, but also the more recent theories of Charles W. Mills (The Racial Contract) and Carole Pateman (The Sexual Contract).
2) The biopolitical paradigm, according to which sovereign power, while feeding upon social life, manifests itself essentially as power over life and death (“making live and letting die”), and as the blurring of the frontier between them. Readings will include texts from Michel Foucault, Giorgio Agamben, but also from critical race theorists such as Frantz Fanon, Achille Mbembe, Norman Ajari, as well as social scientists such as Orlando Patterson.

3) The Marxist paradigm, according to which the state, domination and power relations in general are the outcome and medium of class struggle based on historically specific forms of material productive activities, and the corresponding social division of labor. Besides Marx and Engels’ works, we will read excerpts from Georg Lukács, Nicos Poulantzas, Silvia Federici and David Graeber.

**PHI 2420-001 & 002 Philosophy of Women**
Instructor: Prof. Jingchao Ma
M W 3:00-4:15 p.m., M W 4:30-5:45 p.m.
In this course, we will explore the various schools, perspectives, and ideas of contemporary feminist thinkers. We will start with some concepts in contemporary feminist socio-political writings that will serve as a toolkit for our understanding of gender and intersectional issues today; we then go into more detailed discussions of women’s experiences and how does society shapes gender as we know it. The theme of knowledge and politics will weave through our readings, as we continue to think about how we get to know something about ourselves and other people, and the risks and opportunities of feminist politics in its various forms. In this course, you will learn to:
Read major texts from different fields of contemporary feminist philosophy and locate them in their theoretical context and background; Develop your understanding of intersectional feminism and understand how race, gender, sexuality, class, disability, etc. are systematically at work in oppression; Apply feminist philosophical theories to your own life experiences and a series of contemporary issues; Develop your research and writing skills and engage with feminist philosophical concepts and contemporary issues.

**PHI 2450-001 Catholic Social Thought**
Instructor: Prof. Terence Sweeney
M W 3:00-4:15 p.m.
Catholic Social Thought from Rerum Navarum to the present. Its Aristotelean-Thomistic grounding. The Church’s challenge to analyses of contemporary social, political, and economic systems.

**PHI 2990-001 TOP: Marxian Socio-Pol. Philosophy**
Instructor: Dr. Farshid Baghai
M W 1:30–2:45 p.m.
Capitalism and socialism—This course introduces recent contributions in Marxian social-political philosophy on capitalism and socialism. We examine how these contributions conceptualize and criticize contemporary capitalism. We also explore how they propose multiple strategies to challenge capitalism and to create collective agency for building a socialist alternative to capitalism. Among authors we study are Wendy Brown, Nancy Fraser, Rahel Jaeggi, Keeanga-Yamahtta Taylor, and Erik Olin Wright.

**PHI 2990-002 TOP: Biotech & Ethics Post COVID**
Instructor: Dr. Stephen Napier
T R 2:30–3:45 p.m.
Undoubtedly, the most important event that has happened to humanity in the past century is the Covid-19 pandemic. It not only affected every human being but did so in significant ways. Almost every aspect of our lives from economic life, our political and moral assumptions, etc. have changed. This course aims to think about these changes. The goal of the course is to understand better the world we live in now; namely, to
understand the shift in values many now hold dear, the shift in power and wealth, and the shift in attitudes towards each other. 
Descriptors: Public health vs. individual rights, lockdowns, vaccine hesitancy, disinformation, conspiracy theories, mass anxiety.

**PHI 2990-003 TOP: Philosophy of Fitness**  
Instructor: Prof. Andrew James Bove  
M W 1:30–2:45 p.m.  
In this course, we will investigate the nature of physical or bodily fitness and its value to a life well lived. What does it mean, and why is it good, to be physically “fit”? How important is bodily fitness or excellence to overall excellence, and to human thriving generally? Are there good reasons to cultivate the body even in a highly technologized world in which physical fitness might seem to be unimportant or superfluous? These are some of the questions that will structure our inquiry.
In the first major division of the course, we will give some philosophic consideration to the human body. Are we our bodies, or do we only have bodies—and if so, what does it mean to have or possess a body? What do we mean when we talk about our relationship to, or attitude towards, our bodies? How should we think about the relationship between the body and the mind or soul? How much do our bodies matter to our humanity, that is, to our identity or existence as human beings?
Next, we will investigate the nature and value of physical or bodily education. What does it mean to form, educate, or cultivate the body? Does the human body need to be educated to the same extent as the human mind? Is bodily cultivation something we do principally for its own sake, or because it serves other important human purposes? We’ll read some of the most insightful and influential ancient and modern thinkers and writers on the subject, with the aim of understanding the place of the education of the body in education as a whole.
In the last major part of the course, we will examine a series of questions and controversies concerning physical fitness in its relation to gender, religion, health, technology, and human happiness. As befits a course on fitness, there will be a practical component. Each student is required to set, pursue, and reflect on a specific fitness goal throughout the semester. Most of our Friday classes will be devoted to various kinds of physical activity. Your participation in and reflection on these activities, informed by our studies, is a vital part of the course. If for any reason you are unable to participate in a certain activity, appropriate accommodations will be made.

**PHI 2990-004 & 005 TOP: Yoga and Philosophy**  
Instructor: Prof. Amy Nobles Dolan  
T R 8:30-9:45 a.m., T R 10:00-11:15 a.m.  
This course will introduce yoga’s ten fundamental tenets for living a good life. We will read a broad selection of literature on the topics of non-violence, truthfulness, non-stealing, moderation, non-possessiveness, purity, contentment, zeal, self-study and surrender to a higher power. In each class we will practice about 30 minutes of yoga, as a yoga mat is a powerful laboratory on which we can begin to explore these concepts. Students will be challenged to apply our theoretical discussions and reading to incidental and significant moments in their own lives.

**PHI 2990-100 TOP: Rhetoric of Science**  
Instructor: Dr. Lisa M. Dolling  
R 6:10–8:50 p.m.  
This course examines the roles that language and communication play in all aspects of the scientific enterprise—including everything from interpretation of data and theory formation, to public dissemination and acceptance of knowledge. Special attention will be given to the role of gender biases and assumptions in the development and communication of scientific knowledge. Some of the questions addressed will include the following:
How do scientists persuade each other of their theories and findings?
How are scientific information and argument transformed when accommodated for a more “lay” or public audience?
How does the societal and historical context in which science is pursued shape the way that science is communicated and/or argued?
How does the use of metaphors and rhetorical devices shape our understanding of scientific facts and theories?

PHI 3040-001 History of Early Mod Philosophy  
Instructor: Dr. Julie Klein  
T R 1:00-2:15 p.m.
Philosophy 3040 is an intensive study of major texts and themes in seventeenth and eighteenth century European philosophy. We’ll study six canonical figures (Descartes, Hobbes, Spinoza, Leibniz, Hume, and Kant) and five not yet as canonical but extremely interesting figures (Princess Elizabeth of Bohemia, Lady Margaret Cavendish, Lady Anne Conway, Anton Amo, and Sophie de Grouchy). We will emphasize the variety of views and liveliness of debate in the period. We’ll also consider the historical and cultural contexts of our authors. They philosophize during the Scientific Revolution, after the crack-up of western European Christendom during the Reformation, as governance and in particular the nature of the state is shaken by wars civil and foreign, in a colonial and slaving age, and prior to the emergence of many systems to which we are accustomed (e.g. universal education, democracy, freedom of the press, and religious toleration).
We’ll start with topics in metaphysics and epistemology. We will see that Descartes’ substance dualism is criticized by Hobbes, Elizabeth, Cavendish, Conway, Spinoza, and Amo; consider how Leibniz responds to Descartes and his critics; explore why Hume rejects the entire project of Cartesian-Leibnizian rationalism in favor of empiricism and skepticism; and examine Kant’s “third way,” transcendental, critical philosophy. We’ll pay special attention to accounts of freedom and theodicy. Social and political philosophy will be our second major focus. We will explore Hobbes’ and Spinoza’s respective accounts of human nature and political organization and critical responses by Cavendish, Rousseau, Kant, and Sophie de Grouchy.

PHI 3160-001 History of Islamic Philosophy  
Instructor: Dr. Shams C. Inati  
T R 2:30-3:45 p.m.
This course is an overview of the history of Islamic philosophy, tracing its development and concentrating particularly on its interaction with Islamic medieval theology and the conflict between the two. The impact of Islamic philosophy on Christian and Jewish thought as well as later Islamic thought will be discussed. The reason(s) for the collapse of Islamic philosophy in modern times will also be touched upon.

PHI 3990-001 TOP: Epicureans, Stoics & Cynics  
Instructor: Dr. Justin H. Humphreys  
T R 4:00-5:15 p.m.
What is the best way to live? Though this question might initially seem naïve or ambiguous, it appears to be inescapable when one chooses which goals one should pursue. But how could one even begin to answer so big, and so personal a question? This course considers the answers proposed by the Hellenistic and Roman schools of philosophy. In an era before it had become a specialized field of study, philosophy was as much about practice as it was about theory. The Epicureans taught that the best way of life was to pursue quiet pleasures, without getting wrapped up in the pursuit of wealth and power. The Stoics argued, to the contrary, that the only thing worth pursuing is virtue, which on its own is sufficient to make one happy. The skeptics resisted both teachings, and advocated liberating oneself from philosophical concerns by cultivating doubt. Finally, the Cynics seemed to have few or no positive doctrines, preferring to perform
their philosophy through direct action, often challenging the social conventions of their time. This course examines these classical schools of philosophy by reading the original sources, but does so with an eye to interrogating our own way of life.

**PHI 4140-001 Philosophy of Contemporary Music**  
*Instructor: Dr. John Carvalho*  
T R 4:00-5:15 p.m.
This semester, our course will be dedicated to exploring what has become of music in the age of covid. In that spirit, it will attempt to answer to the question, where does the music want to go? Where is the music taking us? Already, before covid, music was becoming a spectacle consumed, alternatively, in large festivals or through wireless earbuds at “silent raves.” Covid compliance forced music to be consumed individually or in much smaller groups. Arguably this led to more eclectic listening habits and listening to more eclectic music. To capture this spirit of music, we will study Jacques Attali on the political economy of noise, Sasha Geffen on transgender pop music, Fumi Okiji on jazz as critique, DJ Spooky on rhythm science and Tiger Roholt on drumming as knowing. Our discussions will aim to comment on the music you are listening to, today.

**PHI 4150-001 Philosophy & Film**  
*Instructor: Dr. Gabriel Rockhill*  
M W 1:30-2:45 p.m.
This course will explore the relationship between film and philosophy, while cultivating students’ critical visual and aural literacy skills. We will begin by analyzing the society of the spectacle in which we live and the power of moving images and recorded sounds to construct and manipulate worldviews, including unconscious drives. We will also explore the emancipatory potential of film-making as it relates to such issue as exploitation, colonialism, racism, the hierarchies of gender and sexuality, and the ecological crisis. Throughout the course, we will weave together audiovisual analysis and the discussion of particular films with philosophic issues ranging from the nature and function of images to the power of ideology to format worldviews.

**PHI 4610-001 Philosophy of Mind**  
*Instructor: Dr. David K. Tomlinson*  
T R 4:00-5:15 p.m.
This course will engage students in contemporary debates in philosophy of mind. We’ll begin with a consideration of contested attempts to make sense of the relation between the mind and the body. This foundation will lead us to question the nature of mind itself. What is distinctive about consciousness? How does the first-person perspective arise from brain processes? How is the conscious mind related to our sense of self and the objects of our experience? And in what ways can we transform our minds?

**PHI 4825-001 Existentialism**  
*Instructor: Dr. Gregory Hoskins*  
T R 1:00-2:15 p.m.
In this course we will explore the origin and continued development of existentialism in the 20th and 21st centuries and examine the exploration of existentialist concerns in works of art (primarily works of literature and music). Particular attention will be given to the specifically American forms of existentialist art (for instance, the Blues) and to our contemporary American social-cultural situation (in which, as the title of one of our books has it, “individuality became the new conformity”). Although 20th Century existentialist thinkers identified kindred souls that lived and worked prior to the 20th Century – such as Saint Augustine, Pascal, Kierkegaard, Nietzsche, and Frederick Douglass – existentialism as an intellectual and artistic movement became self-conscious following the First and Second World Wars and with decolonialism. Reacting to an excessive abstraction in philosophy and the
determinism presupposed by the development of the so-called “behavioral sciences,” and horrified by social- cultural developments that seem to have fed the savagery of the wars (technological fetishism, fascist authoritarianism, post-industrial capitalism and cultural consumerism, etc.) and the brutal colonial suppression of peoples, a set of thinkers and artists focused themselves on a specific set of topics: the meaning and significance of human life, the quality of an individual's lived experience, the nature and lessons of limit-experiences such as death, sex and crime, the issue of personal identity and the relation of the self to others, and the ethical and political consequences of the breakdown of the alleged certainties of western culture. Perhaps above all, existentialists are preoccupied with the centrality of freedom and responsibility in human life.

PHI 5000-001 SEM: Latin American and African American Phil.  Instructor: Dr. Gabriel Rockhill
M W 3:00-4:15 p.m.
This course explores the rich traditions of African-American and Latin American philosophy in order to expose students to diverse perspectives that are often marginalized or excluded from the standard histories of Western philosophy. It concentrates more specifically on the important resources developed in these traditions for rethinking race, gender and class relations, thereby offering students tools for analyzing intersecting systems of power, privilege and oppression. The class also delves into important issues in current events, thereby fostering an environment of trans-cultural learning in which in-class discussions are related to real world events. Throughout the course, students will be exposed to the ways in which the United States has often been an important site of interaction and cross-pollination between African and Latin American thought. This will cultivate a comparative, global perspective on these traditions, while also highlighting their significance to our immediate national context.
We will begin by interrogating the very categories of “African-American” and “Latin American” philosophy in order to examine how they have developed over time and reflect on their reliability as conceptual categories. This will allow us to raise important questions from the outset, such as: Must one be ‘African-American’ or ‘Latinx’ to participate in these traditions? What are the precise ways in which these traditions are delimited? In separating them from 'Western philosophy,' is there a risk of implying their inferiority? We will then examine some of the foundational debates in these traditions regarding race, gender and class. Some of the questions to be explored include: What has been the impact of colonialism and the slave trade on personal identity and group formation? How do race, gender and class oppression relate to one another? What positive solutions can be practically implemented for personal and collective liberation?

PHI 5011-001 Resistant Bodies: Race, Gender & Sexuality  Instructors: Dr. Vincent Lloyd
Dr. Delia Popa
M W 3:00-4:15 p.m.
What is the bodily experience of resisting social oppression? How does this resistance shape our lived experience, our past or future orientations, and our present encounters? In this course we will think together about raced and gendered bodies that resist in a world where their presence is continuously erased, and where they are alternately hyper-visible and invisible. We will see how our bodily resistance, whether heroic or mundane, creates a web of meaning and inspiration that challenges social oppression and serves as a source of significant political and cultural change. While resistance might be dismissed as a mere defense mechanism associated with anxiety and self-centeredness, it is also a resource for collective creativity and resilience. In this course, we will focus on various modes of bodily resistance in order to investigate the political potential of resistance, when it becomes a means for social emancipation and a source of inspiration for our struggles against oppression. Tying together philosophical reflections, literary and artistic descriptions, and cultural criticism, we will investigate our bodily resistance in the global plurality of its manifestations. Each unit begins with a literary text, moves to a philosophical text, complicates that philosophical text with cultural criticism, and concludes with a film.
**PHI 7640-001 Spinoza**

Instructor: **Dr. Julie Klein**

R 2:30-5:00 p.m.

A semester-long study of Spinoza's *Ethics* in its historical context and in light of contemporary scholarship. This year’s seminar will focus on Spinoza’s account of affective life.

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**PHI 8530-001 Critical Theory of the Frankfurt School**

Instructor: **Dr. Surti Singh**

M 3:00-5:30 p.m.

This graduate seminar on Frankfurt School Critical Theory will address a central problematic that defined its formation: the relationship between metaphysics and materialism. This course will take up Max Horkheimer’s early writings from the 1930s, attend to Horkheimer and Theodor Adorno’s *Dialectic of Enlightenment*, consider Adorno’s later writings on metaphysics and metaphysical experience, particularly in *Negative Dialectics* and his lecture course on metaphysics, and take up Adorno’s relationship to Walter Benjamin and Herbert Marcuse. The course will conclude with a consideration of the postmetaphysical turn in critical theory.

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**PHI 8710-001 SEM: Indian Buddhist Philosophy**

Instructor: **Dr. David K. Tomlinson**

M W 3:00-4:15 p.m.

The Indian Buddhist philosopher Dharmakīrti (ca. 600–660) unpacked the Buddha’s teaching of impermanence and selflessness in terms of *momentariness*. The purview of the real, he argued, is just unique momentary particulars. These are the true contents of direct perception. Pernicious concepts like ‘self’ and seemingly innocent concepts like ‘blue’ are all unreal insofar as they take multiple particulars to be the same. Our belief in such concepts causes desire, attachment, and suffering; nirvana is the eradication of this belief. In this course, we’ll aim to get clear on the defense of momentariness developed in Dharmakīrti’s tradition, as well as some of its implications for epistemology and philosophy of mind. If it is truly non-conceptual, how does perception link up with our rational and linguistic practices? Can concepts reliably give us knowledge if they are not real? And how is it that our phenomenally vivid sense of self arises at all, if what’s really real is just momentary particulars? After spending some weeks introducing Dharmakīrti’s epistemology and metaphysics (with the help of secondary material), we’ll turn to primary texts in translation for the rest of the semester. We’ll consider trenchant critiques of Dharmakīrti’s tradition by other Indian philosophers (particularly Naiyāyikas, Mīmāṃsākas, and Śaivas from Kashmir) as well as Buddhist responses to these critiques.

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**PHI 8710-002 SEM: Plato’s Divine Madness**

Instructor: **Dr. Justin H. Humphreys**

W 3:00-5:30 p.m.

Plato’s dialogues, the *Phaedrus* and the *Symposium*, offer a vision of philosophy as the product of an erotic drive towards beauty. This understanding of the philosopher as lover presents an interesting alternative to the images of the philosopher as theoretician or bureaucrat. But what is eros, for Plato? In the *Phaedrus*, he describes eros as a form of madness, which might liberate the psyche from merely customary ways of thinking and acting but also threatens to fragment it. However, unlike illness, and like prophecy, mystical initiation, and poetry, eros is divinely inspired. In the *Symposium*, Plato gives a more detailed description of how eros relates the human and divine, suggesting that philosophy involves a human attempt to transcend the human. In this course, we will read these two dialogues within a literary tradition. This involves both tracing how discussions of eros present in Sappho and Thucydides are transformed in Plato’s work, and considering the reception of these dialogues by later philosophers.
What form should philosophy take? Kant and Hegel both argue that philosophy must take a systematic form because reason strives to attain the absolute and make itself complete and systematic. Whether one agrees or disagrees with this response, one thing is for certain: Kant’s and Hegel’s philosophical systems are immensely powerful. No critique of Kant’s transcendental philosophy or Hegel’s speculative logic can be taken seriously if it fails to appreciate and immanently engage with the power of these philosophical systems. As Theodor Adorno remarks, with Kant and Hegel in mind: “criticism of systems and asystematic thought are superficial as long as they cannot release the cohesive force which the idealistic systems had signed over to the transcendental subject.” This seminar begins to engage with and develop an appreciation of Kant’s and Hegel’s conceptions of the systematic form of philosophy. Despite their tremendous differences on a wide array of questions, both Kant and Hegel seek the systematic form of philosophy through their conceptions of philosophical method. Given that neither Kant nor Hegel sufficiently works out his conception of philosophical method, we will study their texts to reconstruct their conceptions of philosophical method. We will ask what each means by philosophical method, why each conceives of his philosophical method in the way he does, and how each proceeds to articulate his philosophical method. To investigate these questions, we will focus on selected sections from Critique of Pure Reason (Cambridge University Press, 1998), The Phenomenology of Spirit (Cambridge University Press, 2018), and The Science of Logic (Cambridge University Press, 2010).