PHIL 5953 - SEMINAR CONCURRENT WITH PHIL 4953:
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- MW 3:30-4:45, DR. OWEN GOLDIN

[Section Title: Aristotle's Metaphysics]
In this class we will closely read selections from Aristotle's Metaphysics. Students will join the instructor in the paraphrase, analysis, and philosophical evaluation of the philosophical arguments offered in the text.
Texts: Aristotle, Metaphysics (Ross translation; Barnes revision in Collected Works is preferred.)
Grading: One substantial term paper (75% of grade) and class participation (25% of grade.)

PHIL 6420 - PHILOSOPHY OF LANGUAGE
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- TTH 9:30-10:45, DR. MICHAEL WREEN

A critical examination of some of the basic issues in the philosophy of language, with special emphasis on meaning and reference. Topics will include the verifiability theory of meaningfulness, intentionalistic theories of meaning, the nature of vagueness, the analytic/synthetic distinction, intensionality, theories of metaphor, speech acts, and theories of descriptions. Texts: A.P. Martinich, ed., THE PHILOSOPHY OF LANGUAGE; Sal Kripke, NAMING AND NECESSITY; Roy Sorensen, VAGENESS AND CONTRADICTION. Two seminar papers and a term paper.

PHIL 6660 - KANT
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101 -- MW 11:00-12:15, DR. JAVIER IBÁÑEZ-NOÉ

The main objective of this course will be to provide a careful reading of two ground-works of modern philosophy, the CRITIQUE OF PURE REASON, and the CRITIQUE OF PRACTICAL REASON. Emphasis will be placed on mastering the structure and arguments of both books, but an attempt will also be made to situate Kant's thought within the history of modern philosophy.
Texts: CRITIQUE OF PURE REASON, CRITIQUE OF PRACTICAL REASON; Optional: Allen Wood, KANT.
Requirements: Three papers and final exam
This course offers a general advanced introduction to Hegel’s philosophy on the graduate level with a focus on Hegel’s Phenomenology of Spirit. We will approach Hegel’s thought from a developmental perspective starting with Kant’s Critique of Pure Reason and some texts from the early phase of German Idealism, and proceed to a study of Hegel’s Differenzschrift. The bulk of the semester will be spent closely studying the Phenomenology of Spirit. The course objectives will be an understanding of Hegel’s system as a whole and the place of the Phenomenology within it; Hegel’s method of dialectical thinking and the way it is applied to different ideas; the major theoretical accomplishments of the Phenomenology itself; and a basic knowledge of classical and contemporary Hegel research.

The outcome is, ideally, a solid grasp of Hegel’s philosophy in a way that students will know where to start off on their own work. The course will also hone graduate students’ exegetical and interpretative skills through a close and careful reading of the texts, as well as develop and further the capacity to formulate students’ own questions and to challenge a philosopher’s claims, presuppositions, and approaches to the big philosophical questions. At the end of the semester, students will be able to articulate, appreciate and critically evaluate the achievements of Hegel’s philosophy.

Text:
G. W. F. Hegel, Phenomenology of Spirit, A.V. Miller trans., Oxford: Oxford U Press, 1977. (We will also take a close look at the translation by Terry Pinkard, online.)
Other texts on reserve.
PHIL 6710 - POLITICAL PHILOSOPHY
(PREREQUISITE(S): Consent of Dept. Chair)
What are the core concepts at the root of state membership, political representation and immigration policies throughout the world today? Why do mainstream theories of justice begin within a bounded community or “nation-state,” and how does this problematize the idea of immigrant rights as well as limit the range and scope of justice? How does the reality of human migration, in light of global economic crises, war and even climate change, necessitate novel approaches to justice? Can an argument be made for economic refugees? What are the intersections of racism and immigration policy? How does “political realism” betray the interconnected nature of states and the need for international or transnational conceptions of justice? Can human rights function in a world of sovereign states?

This course explores the importance and history of various “citizenship debates” in the context of states, nation-states and transnational organizations. Specifically, we will focus on: (1) the moral status of borders and the question of whether or not contingencies of birth (like where one is born) should play a role in the determination of life expectancy and quality of life for human beings; (2) the nature and justification of state sovereignty and policies of inclusion/exclusion; (3) the idea of “nationality” or “national citizenship” (sometimes understood as political membership as different from the legal dimensions of state membership). Although the politics and ethics of state membership are the main focuses of this course, students unfamiliar with the liberal or communitarian philosophical traditions will learn much about the nature of justice, rights and “citizenship” within these traditions. We will also delve into the Marxist critique of formal political equality, and contemporary concerns about the practice of state membership in light of a capitalist, “post-colonial” world.

In order to explore the full range of debate regarding questions related to immigration, refugees and citizenship, this course will be more interdisciplinary than a regular philosophy seminar. We will venture into legal studies, political science, geography and history (in addition to other fields of study). In terms of approach, we will draw from analytic and continental philosophers, as well as philosopher of race, gender and ethnicity. I view borders as the remnants and continuance of imperial aspirations and colonization, thus implicit to this course is the application of a decolonial method meant towards rethinking the practice of state membership in the 21st century.

Key Terms: Citizenship (as practice and status), Nationalism, Multiculturalism, Exclusionary Practices, Positive and Negative Rights, Immigration, International Migration, Legal Status, Transnationalism, Refugee Status, Constitutional Rights, Human Rights

ASSIGNMENTS: There will be one take-home midterm essay (I will assign the question—35%) and one final research paper (50%). You must submit a précis three weeks before the end of the term/semester. Emphasis will be placed on analytical writing and reading. You will also be expected to lead a seminar-style class (10%). Students will also be expected to attend a community-building event connected to a local immigrant or refugee population in the greater Milwaukee or Chicago area (5% for a report on this event).

SAMPLE TEXTS: Readings will draw from essays, books and volumes. Examples are below.

Gershon Shafir (Ed.), The Citizenship Debates: A Reader (Minneapolis: University of Minnesota Press, 1998)
Phillip Cole and Christopher Wellman, Debating the Ethics of Immigration (Oxford: Oxford University Press: 2011)
Martha Nussbaum, The Frontiers of Justice: Disability, Nationality, Species Membership (Harvard University
Essays from legal scholars and historians will also be relevant to this course, e.g. Hiroshi Motomura, Linda Bosniak, Mae Ngai. Karl Marx’s “On the Jewish Question,” as well as excerpts from some of his works dealing with global capital, exploitation and labor, will prove important as well.

PHIL 6955 - TEXT/SEMINARY ON LATE MEDIEVAL OR RENAISSANCE PHILOSOPHY:
(PREREQUISITE(S): Consent of Dept. Chair)
Section  101  -- MW 1:00-2:15, DR. DAVID TWETTEN

[Section Title: Scotus, Ockham and the Arabs]

PHIL 6955 — Text/Seminar on Later Medieval or Renaissance Philosophy: Scotus, Ockham and the Arabs
Instructor: Dr David Twetten
Course Description: The course introduces the major themes and figures of high medieval and renaissance scholastic philosophy through Suárez, both in their historical context and in light of analytic philosophy. Contemporary solutions to the problem of universals, grounded in our theories of sense and reference, raise new questions for the “nominalisms” of Scotus and Ockham (there are no “realists” in the middle ages!): are these the precursors of trope bundles v. “blob” theory, and can their insights advance our own thinking? The central historical narrative of the course, then, runs as follows: in the wake of the Condemnations of 1277, Scotus substitutes Avicenna for Averroes as the preferred “Commentator” on Aristotle, whereas Ockham’s rejection of Avicennian essences opens up the question of demon skepticism that ultimately confronts Descartes: how can we be sure that our knowledge corresponds to an external world? After examining some novel epistemological answers to such questions, we shall also take up questions of free will and ethics, following the preferences of the class. If time permits, we’ll end with a class disputation on a “tricky God problem” in the great Jesuit philosopher Suárez: can our actions of free will be caused by God?
Course Requirements: class participation, seminar presentation(s) or a seminar paper, final paper.
PHIL 6958 - TEXT/SEMINAR ON TWENTIETH-CENTURY PHILOSOPHY:
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101  --  TTH 11:00-12:15, DR. STANLEY HARRISON
[Section Title: Dewey and Contemporary Naturalism]

20th Century – Text/Seminar  DEWEY  & CONTEMPORARY NATURALISM

Description - John Dewey’s major metaphysical work, Experience and Nature (1925) remains a central text for understanding the challenge of contemporary Naturalism, and the humanistic view vigorously embraced by many in the modern world. Born in 1859, few philosophers have been more influenced than was Dewey by the view of Nature which he found in Darwin and other developments of modern science. This course will closely study Dewey’s influential treatise along with some of his other writings. We will engage his “naturalistic empiricism” or “naturalistic humanism” by probing his views on: the nature of experience, evolution and teleology, the emergence and nature of consciousness, mind, , meaning and language, values and value judgments, aesthetic and moral traits as rooted in nature. De Caro and Macarthur’s volume will provide occasion to study several important contemporaries. A close study of these views is an excellent way to confront both the strengths and weaknesses of Naturalism as a major influence in multiple areas of contemporary philosophy.


Requirements: Active class participation, class presentations, written responses to selected readings, a midterm essay of 8-10 pages, and a final research paper (c. 15-20 pages).

PHIL 6959 - SEMINAR IN PHILOSOPHY
(PREREQUISITE(S): Consent of Dept. Chair)
Section 101  --  TH 2:00-4:40, DR. ANTHONY PERESSINI
[Section Title: Science and Philosophy of Consciousness]

Philosophy 6959: Seminar in Philosophy of Mind and Consciousness
Description: In this course we will consider some of the philosophical problems concerning the nature of mind and consciousness and its interaction with the physical world. We will begin the course by considering the traditional mind-body problem. We will then move on to the question of consciousness. Finally, we will take up a few more specialized problems such as the causal efficacy of content, downward causation, emergence, neurophysiology vs. folk psychological approaches, intentionality, and especially the reconciliation of contemporary science and our natural first person conception/experience of the mind.

Grading: Final grade will be based on the following: participation (including helping lead a seminar session) & short weekly papers - 25%, tutorial paper and oral session - 35%, seminar paper - 40%.
Is it possible that the classic conundrum of freedom and determinism looks for freedom in the wrong place? This is the import of Peter Strawson’s famous essay, “Freedom and Resentment.” Contemporary literature on freedom and responsibility is vast; we will follow a particular set of new approaches to an old problem. Following Strawson, a family of ways of thinking about moral responsibility has emerged in which moral responsibility consist in human practices, judgments, and attitudes of holding people responsible, rather than as a metaphysical question about causation and determinism. These post-Strawsonian approaches are kinds of compatibilism (that is, they are compatible with various views about the causal determination of human action), but they explain and sustain moral responsibility in some different ways. Beginning with Strawson’s now classic paper, we will explore its rich legacy by looking at some different post-Strawsonian ways to understand what it is to be morally responsible, including what it is to be morally responsible for collectively produced outcomes.

Seminar participants will have responsibility for at least one class presentation and for weekly written commentaries on assigned readings. A final term paper on an approved topic will be required, with an in-class presentation of the paper’s main argument for discussion in the final weeks of class.

Readings may include in whole or in part:
P. F. Strawson, “Freedom and Resentment”
R. Jay Wallace, Responsibility and the Moral Sentiments
Manuel Vargas, Building Better Beings
Christopher Kutz, Complicity: Ethics and Law for a Collective Age
+ other selections