

PHIL 102 : Philosophy of Life**Professor Charles Verharen****TTH 12:40-2:00 p.m. 15884**

The course is an examination of the meaning of life from various perspectives. The perspectives emphasized in the course focus on philosophy's role in addressing the five existential crises that threaten the future of life on earth: catastrophic climate change, the sixth mass extinction, weapons of mass destruction, terrorism and global pandemics. The course begins with a brief review of 19th century European philosophers such as Kant, Hegel, Marx and Nietzsche who find the meaning of life in the quest for freedom. The course's second part focuses on Africana philosophers such as W.E.B. Du Bois, Alain Locke, Franz Fanon and Cornel West who critique European constructions of freedom as the meaning of life. The course's third part examines African perspectives on the meaning of life embodied in historic and contemporary African communities

PHIL 121: Seminar on Wittgenstein**Professor Brandon Hogan****TTH 2:10-5:00 p.m. 16000**

In 1921, Austrian philosopher Ludwig Wittgenstein shocked the philosophical world with the publication of his *Tractatus Logico-Philosophicus*. The book ends with the famous aphorism, "Whereof one cannot speak, thereof one must be silent." Believing that he had answered all the important questions in philosophy, Wittgenstein quit philosophizing to take up gardening, among other things. It was not until 1929 that he returned to philosophy, believing that his first book was completely misguided. This course consists of a close reading of Ludwig Wittgenstein's second book, *Philosophical Investigations*. In this work, Wittgenstein provides systematic answers to some of philosophy's biggest questions, such as, "What is truth?", "What is knowledge?", "What does it mean to have a mind?", "What is the relationship between language and the world?", and "What is the point of philosophy?" The Philosophical Investigations promises to fundamentally alter the way readers think about language, norms, life, and reality!

PHIL 148: Environmental Ethics**Professor Charles Verharen****TTH 11:10-12:30 p.m. 14606**

One of philosophy's aims is a search for the good life. The course will commence with an overview of the definitions of a good life across African, Asian and European/American cultures. This course focuses on the environment's role in that search. The course will present a brief overview of the history of ethics, followed by an examination of relations between theoretical and applied ethics. The course's particular concern is the threats to life posed by global climate change and weapons of mass destruction. The course's fundamental guideline is Nietzsche's sense that a primary task of philosophy is to guarantee the future of life.

PHIL 153: Philosophy of Culture**F 2:10 5:00 p.m. 15883****Professor Jacoby Adeshei Carter**

Are you the sort to be bothered by white people who wear dreadlocks? Does the explosion of upper-middle class white women doing yoga, and the proliferation of yoga studios in American strip malls strike you as capitalist cultural appropriation? Are you critical of the American craze for tattooing our bodies with Chinese and Japanese characters and koi fish? If so, this is the philosophy course for you! The philosopher Alain Locke argued that cultural groups do not have proprietary ownership of the cultural products (music, dance, hair styles, art, food etc.) that they produce. Contemporary philosopher Anthony Appiah has claimed that in a cosmopolitan world deference in terms of stewardship and control of cultural goods should be extended to the cultures that produce them, but that ultimately such artifacts are the property of humanity, not individual cultures. This course will investigate these, and other claims philosophically with a mind toward navigating the normative dimensions of cultural and artistic production and the ethics of appropriating those products and ways of living.

PHIL 157: Philosophical Assumptions and Social Conflict**F 5:10-8:00 p.m. 15882****Professor Jacoby Adeshei Carter**

Insurrectionist Ethics is the name given to denote the myriad forms of justification for radical social transformation in the interest of freedom for oppressed people. It is a set of advocacy systems that usually aim at liberation for specified populations under siege in a given society. While the identities of these beleaguered groups is always intersectional, one salient criterion of group membership is often chosen to be the rallying point for solidarity. Whether the movement is “Black Lives Matter,” “Gay Pride”, or “Poor People’s Campaign”, at the nucleus of each is a cry for emancipation. The philosophical contribution providing an intellectually compelling case for the morality of a given liberatory struggle is what we mean by an Insurrectionist Ethic. This course examines philosophically the foundational tenets of insurrectionist ethics and their justification and application to contemporary issues effecting subjugated communities both in the US and internationally. This course will involve weekly seminar-style discussions with contemporary philosophers writing about various aspects of insurrectionist ethics. Each week will feature a new guest author whose work on insurrectionist ethics we will consider.

Phil 161- - Introduction to Plato**Professor Patrick Goodin****T 5:10-7:50 p.m. 15887**

Alfred North Whitehead famously asserted, “The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.” Extraordinarily high praise! This course is an introduction to the thought of Plato and we shall try to accomplish this through a careful examination of four seminal works—*Euthyphro*, *Apology*, *Crito* and *Phaedo*—surrounding the death of Socrates, the main character is almost all of Plato’s dialogues. That Socrates, The Philosopher, was put to death by the city of Athens in 399bc provides the guiding theme for our course: the relationship between philosophy and political society. Why did Athens find necessary to execute Socrates, and was it justified?

PHIL 164: Current Topics**Professor Joseph Asike****TTH 9:40-11:00 a.m. 15251**

An examination of the fundamental nature of Justice. The course examines two primary questions: What is Justice? Is the just individual happier than the unjust person? In the Republic Plato argues that the structure of the just society is analogous to the psychological structure of the just person, and that the characteristics of justice are more easily discovered in a society than in an individual. Plato's account of justice reveals a still closer connection between the just individual and the just society.

PHIL190: Contemporary Philosophy**Professor Dimiter Kirilov****MWF 12:10-1:00 15889**

This course will explore the debate about free will both within analytical philosophy and in the existential tradition. We will consider the implications of positions on free will to perspectives on meaning of life, moral responsibility, criminal justice, mental causation, and personal identity. We will also consider what light science, especially quantum theory and neurophysiology, might shed on the issues.