

University of Colorado Denver  
 Department of Philosophy  
 Fall 2020 Courses  
**SORTED BY COURSE NUMBER**

Course	Instructor	Description	Mode	Day	Day/Time	Core	Major	Minor	Ethics Minor	Phil of Science
<b>1012-001 Introduction to Philosophy: Relationship of the Individual to the World</b>	Lisle	This course explores some of the key figures and texts in the history of Western civilization. We will learn how to interpret and analyze central claims and arguments made by these key figures, so that each student will develop a general understanding of this particular history of ideas. The main topics we will cover include: (1) a broad inquiry into the nature of the human condition, (2) the inquiry into the nature of knowledge as it may be distinguished from mere opinion, and (3) the basic metaphysical question, "what is the nature of reality?" We begin our semester with an examination of key texts in the tradition of the Ancient Greeks and then work our way toward some of the more well-known philosophical projects of the last four centuries. We will discuss such fundamental questions as: how do we come to know the underlying causes of experience? What is the nature of reality as it exists independently of our partial perspectives? What is the structure and function of language, and to what degree does that structure determine thought? On what evidence can we base our most cherished beliefs about the world, ourselves, God, nature, justice, virtue, beauty and truth?	In person	TuTh	1230-1345 (12:30pm-1:45pm)	Humanities	Yes	Yes	No	No
<b>1012-002 Introduction to Philosophy: Relationship of the Individual to the World</b>	Zamosc	Introduction to Philosophy: Relationship of the Individual to the World. Introductory course in philosophy that focuses on some of the central questions of philosophy, including theories of reality and the nature of knowledge and its limits. The knowledge of these areas is essential to the student for informed participation in the resolution of contemporary problems in today's society.	In person	MW	1230-1345 (12:30pm-1:45pm)	Humanities	Yes	Yes	No	No

<b>1012-003 Introduction to Philosophy: Relationship of the Individual to the World</b>	Lisle	This course explores some of the key figures and texts in the history of Western civilization. We will learn how to interpret and analyze central claims and arguments made by these key figures, so that each student will develop a general understanding of this particular history of ideas. The main topics we will cover include: (1) a broad inquiry into the nature of the human condition, (2) the inquiry into the nature of knowledge as it may be distinguished from mere opinion, and (3) the basic metaphysical question, "what is the nature of reality?" We begin our semester with an examination of key texts in the tradition of the Ancient Greeks and then work our way toward some of the more well-known philosophical projects of the last four centuries. We will discuss such fundamental questions as: how do we come to know the underlying causes of experience? What is the nature of reality as it exists independently of our partial perspectives? What is the structure and function of language, and to what degree does that structure determine thought? On what evidence can we base our most cherished beliefs about the world, ourselves, God, nature, justice, virtue, beauty and truth?	In person	MW	0930-1045 (9:30am-10:45am)	Humanities	Yes	Yes	No	No
<b>1012-004 Introduction to Philosophy: Relationship of the Individual to the World</b>	Mehring	This introductory course will examine the position of five major philosophers (Plato, Epicurus, the Stoics, Schopenhauer, and Nietzsche) on perennial philosophical conundrums (What is the good life? Is there life after bodily death?) In a manner that is both understandable and relevant. In addition to reading the philosophers' writings, we will read Alain de Botton's The Consolations of Philosophy.	In person	TuTh	1100-1215 (11:00am-12:15pm)	Humanities	Yes	Yes	No	No
<b>1012-005 Introduction to Philosophy: Relationship of the Individual to the World</b>	Lisle	This course explores some of the key figures and texts in the history of Western civilization. We will learn how to interpret and analyze central claims and arguments made by these key figures, so that each student will develop a general understanding of this particular history of ideas. The main topics we will cover include: (1) a broad inquiry into the nature of the human condition, (2) the inquiry into the nature of knowledge as it may be distinguished from mere opinion, and (3) the basic metaphysical question, "what is the nature of reality?" We begin our semester with an examination of key texts in the tradition of the Ancient Greeks and then work our way toward some of the more well-known philosophical projects of the last four centuries. We will discuss such fundamental questions as: how do we come to know the underlying causes of experience? What is the nature of reality as it exists independently of our partial perspectives? What is the structure and function of language, and to what degree does that structure determine thought? On what evidence can we base our most cherished beliefs about the world, ourselves, God, nature, justice, virtue, beauty and truth?	In person	TuTh	1530-1645 (3:30pm-4:45pm)	Humanities	Yes	Yes	No	No

<b>1012-006 Introduction to Philosophy: Relationship of the Individual to the World</b>	Mehring	This introductory course will examine the position of five major philosophers (Plato, Epicurus, the Stoics, Schopenhauer, and Nietzsche) on perennial philosophical conundrums (What is the good life? Is there life after bodily death?) in a manner that is both understandable and relevant. In addition to reading the philosophers' writings, we will read Alain de Botton's <i>The Consolations of Philosophy</i> .	In person	TuTh	1400-1515 (2:00pm-3:15pm)	Humanities	Yes	Yes	No	No
<b>1012-E01 Introduction to Philosophy: Relationship of the Individual to the World</b>	Golub	Investigating the origin, meaning, and scope of human knowledge begins, properly speaking, by asking what knowledge is. But like every thoughtful question, forming the right inquiry involves knowing what kind of answer to expect. After all, any answer to the question 'what is knowledge?' assumes the very capacity we are putting into question: we somehow already know what it is to have knowledge by virtue of the ability to ask the very question. To suspend this conviction that we already 'know' what knowledge is, to refuse to take knowledge for granted, is to adopt a skeptical attitude (in the ancient sense of those who were called <i>skeptikos</i> ). The task in this course will be to understand the value and nuance of this philosophical attitude, as well as to critique it and seek its limitations, by means of examining classic ancient, modern, and contemporary paradigms.	Online			Humanities	Yes	Yes	No	No
<b>1020-001 Introduction to Ethical Reasoning</b>	Metcalf	This course introduces students to ethical reasoning through the careful study of classical and contemporary philosophical texts, along with some films. Students will take part in debates about topics in moral philosophy and will write papers analyzing these topics in some detail.	In person	TuTh	0930-1045 (9:30am-10:45am)	Humanities	Yes	No	Yes	No
<b>1020-002 Introduction to Ethical Reasoning</b>	Reeves	This course will provide a journey into moral reflection. Its aim is to invite students to subject their own views about ethics to critical examination. We will work towards three goals. The first is to explore several moral issues that raise questions about ethics and justice in today's diverse and complex society. We will ask how a just society might distribute the things we prize – income and wealth, duties and rights, powers and opportunities, offices and honors in the right way; how ought each person be awarded her or his due. The second goal will be to understand and evaluate the role of philosophy and critical thinking in addressing issues such as financial bailouts, affirmative action and the death penalty. We will ponder three central ideals or ways of thinking about ethical issues: virtue, freedom and welfare. The third goal is for students to engage in constructive discussion of the issues presented. A subset of this goal will to exposed students to diverse views while exploring and developing their own positions.	In person	MW	0930-1045 (9:30am-10:45am)	Humanities	Yes	No	Yes	No

<b>1020-003 Introduction to Ethical Reasoning</b>	Reeves	This course will provide a journey into moral reflection. Its aim is to invite students to subject their own views about ethics to critical examination. We will work towards three goals. The first is to explore several moral issues that raise questions about ethics and justice in today's diverse and complex society. We will ask how a just society might distribute the things we prize – income and wealth, duties and rights, powers and opportunities, offices and honors in the right way; how ought each person be awarded her or his due. The second goal will be to understand and evaluate the role of philosophy and critical thinking in addressing issues such as financial bailouts, affirmative action and the death penalty. We will ponder three central ideals or ways of thinking about ethical issues: virtue, freedom and welfare. The third goal is for students to engage in constructive discussion of the issues presented. A subset of this goal will to exposed students to diverse views while exploring and developing their own positions.	In person	MW	1230-1345 (12:30pm-1:45pm)	Humanities	Yes	No	Yes	No
<b>1020-004 Introduction to Ethical Reasoning</b>	Walker	The purpose of this course is to provide the student with useful tools for solving ethical problems. We will investigate major positions from the philosophic tradition of ethics from Plato to Sartre. We will work toward the understanding of moral terminology and the development of moral reasoning through the examination of contrasting ethical theories. We will consider such issues as virtue, rights, and our obligations to others.	In person	MW	1400-1515 (2:00pm-3:15pm)	Humanities	Yes	No	Yes	No
<b>1020-005 Introduction to Ethical Reasoning</b>	Mehring	In this course we will examine the major ethical theories that Philosophers have proposed for answering moral dilemmas: Ethical Egoism, Utilitarianism, Deontology, Stoicism, Feminist Ethics, and Virtue Ethics. But since, "Theory without practice is empty," we will consider how these different theories are applied in real-life situations. Questions of honesty are regarded as of the utmost ethical importance. Yet, virtually none of us have been taught how to tell the truth "at the right time, in the right place, in the right way, for the right reason, to the right person." Clearly, how one tells the truth as important as What the truth is. This course will consider the important questions of how to be a responsible truth-teller—and when to depart form the truth. We will examine such questions as when it is permissible (even necessary) to "slant" the truth? Under what conditions we need to (in the words of Mark Twain) "learn how to lie healingly and well." In addition, each student will construct their own personal Code of Ethics or Mission Statement.	In Person	TuTh	15:30-16:45 (3:30pm-4:45pm)	Humanities	Yes	No	Yes	No

<b>1020-E01 Introduction to Ethical Reasoning</b>	Mehring	In this course we will examine the major ethical theories that Philosophers have proposed for answering moral dilemmas: Ethical Egoism, Utilitarianism, Deontology, Stoicism, Feminist Ethics, and Virtue Ethics. But since, "Theory without practice is empty," we will consider how these different theories are applied in real-life situations. Questions of honesty are regarded as of the utmost ethical importance. Yet, virtually none of us have been taught how to tell the truth "at the right time, in the right place, in the right way, for the right reason, to the right person." Clearly, how one tells the truth as important as What the truth is. This course will consider the important questions of how to be a responsible truth-teller—and when to depart from the truth. We will examine such questions as when it is permissible (even necessary) to "slant" the truth? Under what conditions we need to (in the words of Mark Twain) "learn how to lie healingly and well." In addition, each student will construct their own personal Code of Ethics or Mission Statement.	Online			Humanities	Yes	No	Yes	No
<b>2441-001 Logic, Language, and Scientific Reasoning</b>	Pike	Effective reasoning and critical thinking are central to success in academic study, empirical investigation, and in daily life outside the university. This course aims to make you better at both! In this class, you will develop a better understanding of good reasoning (and how to avoid bad reasoning) by learning about the psychology of reasoning, cognitive biases and pitfalls, logical argumentation, evidence evaluation, scientific investigation, and common mistake/fallacy identification. You will learn both informal and formal tools for logical reasoning, practice them on a range of arguments, and become better at thinking, finding the truth, and persuading others.	In person	MW	1100-1215 (11:00am-12:15pm)	Humanities	Yes	Yes	No	Yes
<b>2441-002 Logic, Language, and Scientific Reasoning</b>	Tanzer	The aim of this course is to learn how to construct precise, rational arguments, as well as to critique arguments put forth by others. Our assessment of the key elements that constitute proper argumentation will include the examination of the functions of the basic parts of an argument, the recognition of logical fallacies, and the understanding of the formal structure of arguments.	In person	TuTh	0930-1045 (9:30am-10:45am)	Humanities	Yes	Yes	No	Yes
<b>2441-003 Logic, Language, and Scientific Reasoning</b>	Pike	Effective reasoning and critical thinking are central to success in academic study, empirical investigation, and in daily life outside the university. This course aims to make you better at both! In this class, you will develop a better understanding of good reasoning (and how to avoid bad reasoning) by learning about the psychology of reasoning, cognitive biases and pitfalls, logical argumentation, evidence evaluation, scientific investigation, and common mistake/fallacy identification. You will learn both informal and formal tools for logical reasoning, practice them on a range of arguments, and become better at thinking, finding the truth, and persuading others.	In person	MW	1700-1815 (5:00pm-6:15pm)	Humanities	Yes	Yes	No	Yes

<b>2441-004 Logic, Language, and Scientific Reasoning</b>	Pike	Effective reasoning and critical thinking are central to success in academic study, empirical investigation, and in daily life outside the university. This course aims to make you better at both! In this class, you will develop a better understanding of good reasoning (and how to avoid bad reasoning) by learning about the psychology of reasoning, cognitive biases and pitfalls, logical argumentation, evidence evaluation, scientific investigation, and common mistake/fallacy identification. You will learn both informal and formal tools for logical reasoning, practice them on a range of arguments, and become better at thinking, finding the truth, and persuading others.	In person	MW	1530-1645 (3:30pm-4:45pm)	Humanities	Yes	Yes	No	Yes
<b>2441-E01 Logic, Language, and Scientific Reasoning</b>	Hackett	This course teaches the basics of systematic reasoning and its relation to the sciences. We begin the semester by focusing on the logician's notion of an argument. What, exactly, counts as an argument? What is the difference between a "true statement" and a "good/sound argument"? After discussing answers to questions like these, we learn two simple ways of objectively assessing the reasoning in simple, easily understood deductive arguments. Next, we learn how to systematically represent the reasoning in less simple arguments, allowing us to accurately understand and effectively evaluate the ones that matter (e.g., concerning science, morality, religion, politics). Finally, we learn methods for conducting systematic inquiry in both the deductive and physical sciences. In an effort to encourage the mastery of learned skills, we practice techniques throughout the semester on various simple arguments. Since these methods are usefully applied to any academic inquiry, this course aims to be one of the most useful college courses you will take.	Online			Humanities	Yes	Yes	No	Yes
<b>3002-001 Ancient Greek Philosophy</b>	Metcalfe	This course introduces students to ancient Greek philosophy through a survey of its most important thinkers, beginning with the Presocratics, and concluding with Plato and Aristotle. By the end of the course students will be able to 1) transliterate Greek philosophical concepts and explain their significance, 2) identify the authors of influential and memorable passages in Greek philosophical texts, and 3) analyze the different philosophical positions of Greek thinkers and explain their relative merits.	In person	TuTh	1400-1515 (2:00pm-3:15pm)	No	Yes	Yes	Yes	No
<b>3280-001 War and Morality</b>	Walker	War continues to exist, in part, due to our inability to come to terms with it adequately. Some claim certain wars to be just. Others have argued that war itself opens the door to a condition so extraordinary that it negates the possibility of any legitimate philosophical or ethical evaluation. In this course we will attempt to identify and analyze some of the major moral issues of war. When is a war just, and when is it not? Are there moral means of conducting war? What are morally acceptable rules of engagement? What if anything justifies violating them? How does one evaluate terrorism as a means of conducting war? Given the topic of this course we will likely generate more questions than answers. Readings will include, among others, works by St Augustine, Hobbes, Walzer, Nagle, Sartre, Milne, Gandhi and Buber.	In person	MW	1100-1215 (11:00am-12:15pm)		Yes	No	Yes	No

<b>3410-001 Asian Philosophy and Religion</b>	Staff	We in the Western world encounter a vastly different world, a radically different "universe of meaning," when we examine the traditions of the East. Even what we tacitly assume to be "real" is claimed by the Hindus and Buddhists to be a grand illusion. The world of China is, again, every different from India. An examination of Tibetan and Japanese religious forms will conclude our study of Asian thought.	In person	MW	1530-1645 (3:30pm-4:45pm)						
<b>3441/5441-001 Philosophical Reasoning Skills</b>	Shelby	This course concentrates on the principles of correct reasoning, both formal and informal, in particular as employed in philosophical writing. In this class students will develop such skills a distinguishing argumentative from non-argumentative passages in ordinary language, analyzing the form of an argument, and recognizing the moves known to the tradition as 'fallacies', or 'mistakes' in reasoning, both formal and informal. Further, students will become familiar with deductive logic of syllogistic, sentential, and propositional types, and learn to employ several techniques for determining the validity or invalidity of arguments in both ordinary language and in symbolic form. Finally, students will learn to employ specialized philosophical tools, such as thought experiments, concept analysis, and linguistic analysis, for use in developing and defending philosophical arguments.	In person	MW	1400-1515 (2:00pm-3:15pm)		Yes				
<b>3500-001 Ideology and Culture: Racism and Sexism</b>	Lisle	This course explores, in detail, the way ideology functions within culture. Particular attention will be placed on the way ideological forces work to foster and maintain racist and sexist forms of thought and behavior. We will begin by analyzing the nature and scope of ideological forces as cultural forces, and then we will explore various ways certain contemporary thinkers claim it may be possible to resist or eliminate racist and sexist thinking within an individual and collectively. One basic question we will be asking: to what extent can one escape ideologically founded thinking? Is it possible, in other words, for one to gain a self-critical relation to one's own culture, especially since cultural traditions seem to mask themselves within the guise of common sense or conventional wisdom?	In person	MW	1230-1345 (12:30pm-1:45pm)	Cultural Diversity	Yes	Yes	Yes	No	
<b>3500-002 Ideology and Culture: Racism and Sexism</b>	Lisle	This course explores, in detail, the way ideology functions within culture. Particular attention will be placed on the way ideological forces work to foster and maintain racist and sexist forms of thought and behavior. We will begin by analyzing the nature and scope of ideological forces as cultural forces, and then we will explore various ways certain contemporary thinkers claim it may be possible to resist or eliminate racist and sexist thinking within an individual and collectively. One basic question we will be asking: to what extent can one escape ideologically founded thinking? Is it possible, in other words, for one to gain a self-critical relation to one's own culture, especially since cultural traditions seem to mask themselves within the guise of common sense or conventional wisdom?	In person	MW	1530-1645 (3:30pm-4:45pm)	Cultural Diversity	Yes	Yes	Yes	No	

<b>3500-003 Ideology and Culture: Racism and Sexism</b>	Jeong	In this course, we will approach the question of ideology, racism and sexism in terms of subjectivity. We will begin with the basic questions concerning the idea of the self. Then we explore the view of the self as a social construct, the idea that the self is defined in its relation to 'the Other.' As we think about how our identities are formed by the differences in gender and race, we will examine our own assumptions, beliefs and practices. Personal and collective reflections produced in this class should allow us to understand how power works and shapes who we are. This course fulfills the CU Denver Cultural Diversity Requirement.	In person	TuTh	1230-1345 (12:30pm-1:45pm)	Cultural Diversity	Yes	Yes	Yes	No
<b>3500-004 Ideology and Culture: Racism and Sexism</b>	Jeong	In this course, we will approach the question of ideology, racism and sexism in terms of subjectivity. We will begin with the basic questions concerning the idea of the self. Then we explore the view of the self as a social construct, the idea that the self is defined in its relation to 'the Other.' As we think about how our identities are formed by the differences in gender and race, we will examine our own assumptions, beliefs and practices. Personal and collective reflections produced in this class should allow us to understand how power works and shapes who we are. This course fulfills the CU Denver Cultural Diversity Requirement.	In person	TuTh	1100-1215 (11:00am-12:15pm)	Cultural Diversity	Yes	Yes	Yes	No
<b>3500-E01 Ideology and Culture: Racism and Sexism</b>	Golub	Our course begins with this question: are we subject to modern "mythologies" in the forms of ideologies and cultures? That is, do we set out in our most basic presumptions about ourselves, each other, and our common world from within a context of beliefs centered on a belongingness to a people, e.g. as Americans, or as working class, or as religious, or as socially constructed? Or, on the other hand, does philosophical suggestion of an "emerging people" not already reveal some of the basic mechanisms that permit racism and sexism to flourish, either in the open or under the cover of commonly held practices and norms? We will begin with these sketched-out problems of modern mythology, but our investigation of ideology, culture, racism and sexism will quickly grow into a wide study of contemporary texts, film, art, media, and in-depth class discussion.	Online			Cultural Diversity	Yes	Yes	Yes	No
<b>3760/5830-001 Kant</b>	Tanzer	Immanuel Kant's revolutionary thought represents one of the most important developments in the history of Western philosophy. As a result, all subsequent philosophical thought has had to take Kant's transcendental idealism, and its radical reconceptualization of the subject/object distinction, into account. This course will consist of a detailed examination of Kant's ontology, epistemology and ethics.	In person	TuTh	1230-1345 (12:30pm-1:45pm)	Humanities	Yes	Yes	No	No



<b>4101/5101-001</b> <b>Pragmatism: Classical American Philosophy</b>	Hildebrand	<p>Perhaps the three most important questions for our nation of immigrants have been: Who are we? What do we believe? Should we accept the views of earlier generations? In addressing these questions, American philosophers have both accepted and rejected different pieces of their intellectual heritage (especially Descartes, Hume, Kant, Hegel, among others). In their most critical moments, American philosophers argue that philosophy must reassert itself as an active, constructive, and ethical force in human life. Doing this means shaking and breaking many traditional philosophical distinctions including those between: mind and body, fact and value, appearance and reality, self and society, probability and certainty, and language and world. We'll examine important philosophical themes developed and sustained by both classical and neopragmatists, spanning the 19th, 20th, and 21st centuries. Philosophers likely to include Charles Peirce, William James, John Dewey, Jane Addams, Alain Locke, Richard Rorty, and Hilary Putnam.</p>	In person	Tu	1700-1950 (5:00pm-7:50pm)	Humanities	Yes	No	No	Yes
<b>4300/5300-001</b> <b>Philosophy of Mind</b>	Shelby	<p>With Descartes' famous "cogito ergo sum", the question of mind per se became a hot topic of philosophical discussion. More recently, over the past 150 years, the increasing influence of Darwin's dangerous idea (to borrow Daniel Dennett's phrase), has resulted in rising scientific as well as philosophical interest in the question of the mind's connection to the brain. Is the mind caused by the brain? Is the mind just the sum of the brain's activities, or some subset thereof? If so, what is that nature of those activities? Are brains computer-like, or is the analogy misguided? What about consciousness? How does one explain something like that in physical terms? Consciousness seems to be categorically different from the physical, as does intentionality (the aboutness or directedness, of consciousness—how does that happen?). What about the minds of animals other than humans? Can we say anything about those? And what about rationality, the cornerstone of Philosophy? Are humans really rational in the way that we think we are? If so, what is the role of emotion in our mental lives? This course will address all these questions and numerous others, from a variety of perspectives. Thus, you can expect exposure to metaphysics, epistemology, neuroscience, computer science, and more! This is a 3-credit course that does not fulfill any Core Course requirements.</p>	In person	M	1700-1950 (5:00pm-7:50pm)	Humanities	Yes	No	No	Yes
<b>4308/5308-001</b> <b>Contemporary Feminist Thought</b>	Tyson/Silverman	<p>This course examines changes and continuities in feminist thought in contemporary America—from the late-20th century to the 21st. Using philosophical documents and literature as our material, and philosophical and literary analysis as our method, we will explore the ways that women's characteristics, experiences, and capabilities have been understood and challenged. The course pays particular attention to the diverse ways that "feminism" has been and continues to be conceptualized over time. It also addresses issues of intersectionality by examining how categories like race, class, and ethnicity, intersect with gender, sexuality, and sexual identity.</p>	In person	TuTh	1530-1645 (3:30pm-4:45pm)		Yes	No	Yes	No

<b>4650/5655-001 Differing Concepts of God</b>	Staff	God, gods and goddesses have been imagined in many different modes, forms, aspects and guises throughout human history. This class will investigate paleolithic models of God, the Great Goddess of the Neolithic era, the Gods of mythological traditions, the Biblical God, the abstract God of the philosophers, the God of the pantheists, the deists, and the God of the mystics.	In person	MW	1700-1815 (5:00pm-6:15pm)		Yes	No	No	No
<b>4790/5790-001 Nietzsche</b>	Zamosc	In this course we will examine the thought of Friedrich Nietzsche through some of his most important and influential works. Some of the texts we will read include: The Birth of Tragedy, The Untimely Meditations, Beyond Good and Evil, and The Genealogy of Morals. One explicit aim of the class will be to explore whether and how Nietzsche's thought changed during the course of his intellectual development. Another goal will be to try to understand not just Nietzsche's various criticisms of the philosophical tradition but his positive contributions to it as well: that is, the ideals and values he sought to promote.	In person	MW	0930-1045 (9:30am-10:45am)	Humanities	Yes	No	No	No