

UCD PHILOSOPHY DEPARTMENT

2017 FALL COURSE LISTINGS

Undergraduate & Graduate For all online courses: \$100 course fee Call 303-315-3700 for more information or visit [HTTP://WWW.CUONLINE.EDU](http://www.cuonline.edu)

PHIL 1012- Introduction to Philosophy: Relationship of the Individual to the World

Section 001	TuTh 11:00am-12:15pm	S. Tyson
Why am I here? Where do I belong? What should I do? How can I live well? Can philosophy really help me with these questions? Through close reading of texts by philosophers like Plato, Aristotle, Descartes, Kant, and de Beauvoir, as well as reflection on our own experience, we will explore these questions. In the process, students will develop their critical thinking skills, refine their speaking, reading, and writing skills, and gain a deeper understanding of the history of Western thought. In most classes, we will discuss texts and their relevance to issues in our contemporary lives.		
Section 002	MW 12:30pm-1:45pm	M. Tanzer
This course will examine fundamental philosophical issues, primarily, although not exclusively, in the theory of knowledge and in ethics. The first half of the course, focusing on the theory of knowledge, will examine the thought of Plato and of David Hume; while the second half of the course, focusing on ethics, will look at the ethical theories of John Stuart Mill and of Immanuel Kant. This section of the course will also look at how the ethical theories of Mill and Kant have been applied to the problem of animal rights, by Peter Singer and Tom Regan		
Section 003	MW 9:30am-10:45am	G. Zamosc
This course aims at helping students develop their skills at interpreting texts, critical thinking, and argumentation, while introducing them to a series of fundamental problems in philosophy. Among the topics we will study are: (1) Knowledge and skepticism about the external world; (2) free will and moral responsibility; (3) arguments for the existence of God; and, time permitting, (4) the problem of personal identity		
Section 004	TuTh 8:00am-9:15am	D. 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		
Section 005	MW 2:00pm-3:15pm	B. Lisle
In this course we will survey some of the most well-known texts and authors in the history of Western philosophy. We'll begin with an examination of the ancient Greeks – including the presocratics – and work our way through some of the most influential movements and thinkers in Western thought: from Plato and Aristotle to Augustine, Descartes, Hume and Kant; ending with the 19th and 20th century movements heralded by Hegel, Marx, Kierkegaard and Sartre. Since this course is a survey course that emphasizes the close reading and critical interpretation of canonical texts, it is designed to help each student develop and sharpen the kind of critical and interpretive reading and writing skills required within academia.		
Section 006	TuTh 9:30am-10:45am	B. Lisle
See Section 5		
Section E01	Online	D. Mehring
See Section 4		

PHIL 1020- Introduction to Ethical Reasoning

Section 001	TuTh 3:30pm-4:45pm	S. 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.		
Section 002	TuTh 12:30pm-1:45pm	M. Wilding
This course is part of a learning community. In order to register for this section, students must be freshman level and must also enroll in ENGL1020-014		
Does truth or falsity of political or social constructs of morality influence ethical decision-making? What are the outcomes? In this Learning Community, students will explore how to reason ethically and apply those critical thinking skills to case studies, truth-seeking		

and sound reasoning in real-world ethical dilemmas. With an emphasis on US politics during the last 5 years, students will critically examine the rhetorical constructions of political statements, engage in and compose their own political statements, and consider their ethical obligations as US citizens, residents, and voters.

Section 003 **MW 11:00am-12:15pm** **D. Reeves**

This course will provide an investigation into moral reflection. The goal is to invite students to subject their own views about ethics to critical examination. We will work towards three ends. 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 objective will be to understand and evaluate the role of philosophy and critical thinking in addressing issues such as financial bailouts, affirmative action and taxation. We will look at three central theories or ways of thinking about ethical issues: virtue, freedom and welfare. The third goal is for students to engage in constructive discussion and critical analysis of the issues presented. A subset of this goal will to exposed students to diverse views while exploring and developing their own positions.

Section 004 **TuTh 2:00pm-3:15pm** **D. Mehring**

In this course we will not only examine the major ethical theories (e.g., Utilitarian, Duty-based, Existentialist, etc.) But since “theory without practice is empty” we will consider how to apply these ethical theories 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 is as important as what the truth is. This course will focus on questions of how to be an effective truth-teller—and when to depart from the absolute truth. We will consider such questions such as when is it permissible (even necessary) to “slant” the truth? Under what conditions do we need to (in the words of Mark Twain) “learn how to lie healingly and well?”

Section 005 **MW 2:00pm-3:15pm** **D. Reeves**

See Section 003

Section E01 **Online** **D. Mehring**

See Section 004

PHIL 2441- Logic, Language, and Scientific Reasoning

Section 001 **TuTh 2:00pm-3:15pm** **M. Bauer**

This course concentrates on enhancing students' capacity to reason well. The aim, in short, is for you to be sharper and smarter when you finish this course! Students will learn to distinguish argumentative from non-argumentative passages in ordinary language, to analyze the form of an argument, as well as how to recognize and avoid argumentative errors and mistakes. Students will also learn how to employ several techniques for determining the acceptability of an argument. Further, students will be introduced to the basic structure of scientific inquiry, including standards of evidence, the argumentative function of hypothetical construction and experimentation, as well as the limits of scientific conclusions. Students will learn as well why the structure of scientific inquiry makes it a distinctively powerful form of inquiry into the natural world.

Section 002 **TuTh 9:30am-10:45am** **J. Golub**

The word “logic” originates from the Greek word *logos*, a word notorious for its many meanings. It is generally translated as having something to do with reason or language and speech, but it can just as easily mean an assembly of concepts, and hence a formula or explanation; but above all, *logos* deals with the validity and truth of such accounts. *Logos* is ineffably connected to both the process of thinking and the products of thinking. The study of logic—as it has been passed down in its traditional form by Aristotle—therefore concerns the language and structures of arguments, formal reasoning, and the fundamental laws of the order of things. In this course, we will study with great intensity the logical works of Aristotle (traditionally entitled the *Organon*) alongside practice of traditional and modern symbolic logic from the textbook *Introduction to Logic*. Students will gain the ability to examine patterns in statements, recognize and create proofs, analyze correct and incorrect forms of argument, and become familiar with valid constructions and symbolic representations of reasoning. In tandem with this goal, we will come to appreciate the remarkable continuity of logic as a science and philosophy as a discipline. We will address logical problems and contemporary examples in order ultimately to situate the discipline in a philosophically engaging way by looking to questions about truth, validity, and logical objects. Finally, we will look into some of the modern problems of language in Frege, Wittgenstein, and proponents and criticisms of Logical Positivism. The course will include periodic homework assignments, a midterm, and a final exam.

Section 003 **MW 12:30pm-1:45pm** **A. Hughes**

This course concentrates on enhancing students' capacity to reason well. The aim, in short, is for you to be sharper and smarter when you finish this course! Students will learn to distinguish arguments from non-arguments, to analyze the form of an argument, as well

as how to recognize and avoid argumentative errors and mistakes. Students will also learn how to employ several techniques for determining the acceptability of an argument. Further, students will be introduced to the basic logical elements of scientific inquiry, including: truth functions, quantifiers, probability, and empirical confirmation.

Section 004**MW 11:00am-12:15pm****A. Hughes**

See Section 003

Section E01**Online****B. Hackett**

This course teaches the basics of systematic reasoning and its relation to the sciences. We begin the semester, in Unit I, 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 valid argument? After discussing the answers to these (and other) questions, we distinguish two modes of reasoning (deductive and inductive), and learn two simple ways of testing deductive arguments for validity. Next, in Unit II, we learn how to carefully identify, clarify, and reconstruct important arguments so that their reasoning can be faithfully represented, accurately understood, and effectively evaluated. Finally, in Unit III, 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 argument evaluation techniques throughout the semester on actual (often very simple) English arguments. Since these methods may be usefully applied to any academic inquiry, this course aims to be one of the most useful college courses you will take.

PHIL 2550- Investigating Nature**Section 001****TuTh 11:00am-12:15pm****M. Bauer**

This course is designed to introduce students to Philosophy of Science. (No background in philosophy is required.) Philosophy of Science is concerned with how best to use observation and experiment to learn about the world, whether we are investigating fundamental physical structures, the complex operations of biological organisms, or the social dynamics of human groups. Drawing on both historical and contemporary works, we will seek to understand, among other topics, what makes scientific inquiry distinct from other forms of human learning, what accounts for the credibility and objectivity of scientific claims, the influence of psycho-social biases on observation and theory formation, as well as whether accepting a scientific theory, explanation or hypothesis means that we think it is true.

PHIL 3002/5812- Ancient Greek**Section 3002-001/5812-002****MW 9:30am-10:45am****R. Metcalf****Section 3002-002/5812-003****MW 12:30pm-1:45pm****R. Metcalf**

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.

PHIL 3280/5812- War and Morality**Section 3280-001/5812-004****TuTh 9:30am-10:45am****S. 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.

PHIL 3500- Ideology and Culture: Racism and Sexism**Section 001****TuTh 3:30am-4:45am****S. Tyson**

This course will examine the concepts of ideology, culture, racism and sexism. Rather than treating racism and sexism as failures of culture or the remnants of defeated ideologies, we will explore how racism and sexism have been and continue to be integral to dominant ideologies and cultural formations in the US. We will begin by exploring the concepts of ideology and culture and then turn our focus to racism and sexism. In this course, we will not only engage with some of the most important theoretical work on these topics, but will we also reflect on the formation of our own lives, practices, beliefs, and values. That self and group reflection will also bring us into contact with the limits of such work and what those limits mean for ideological and cultural change.

Section 002**TuTu 12:30pm-1:45pm****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 entail ideological forces that mask themselves within the guise of common sense or conventional wisdom?

Section 003**MW 9:30am-10:45am****B. Lisle**

See Section 002

Section 004**MW 2:00pm -3:15pm****Staff**

In this course, we examine contemporary issues in race, ethnicity and gender, drawn from various sources, including philosophical texts, literature, and films. We will be developing a conceptual framework for understanding gendered and racialized experiences, by reading some of the 'canonical' texts in philosophy along with critical interpretations of them. As we familiarize ourselves with the ideas developed by the thinkers like Plato, Descartes, Hegel, we will explore recent attempts to critically re-evaluate and re-appropriate them from a critical race feminist perspective.

Section E01**Online****B. Goodrich**

How is it that a particular social perspective, serving particular interests, can be propagated throughout a culture and become accepted, internalized, even by those it harms most? In this course we'll examine several accounts of what ideologies are, how they are developed and maintained, and what functions they serve in their societies. These accounts will range from Marx's classic theory to more recent theories, influenced by recent psychological studies. Throughout the course we'll also explore a few case studies of the ideologies of sexism and racism, and possible ways to combat them with more helpful strategies.

PHIL 4101/5101- Pragmatism: Classical American Philosophy**Section 001****Tuesday 5:00pm-7:50pm****D. Hildebrand**

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 our forefathers? In addressing these questions, American philosophers have both accepted and rejected their intellectual heritage. 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. This course will survey the classic philosophical themes developed and sustained by prominent 19th and 20th century philosophers, especially American Pragmatism. Figures may include Emerson, Peirce, William James, John Dewey, G.H. Mead, Addams, Alain Locke, Richard Rorty, and Hilary Putnam.

PHIL 4242/5242- Bioethics**Section 001****Wednesday 5:00pm-7:50pm****M. Wilding**

Humans have cloned organisms, cracked the genome, genetically modified life and prolonged it...just because we can do something scientifically does that mean we should? What is fair? What happens when there are not enough resources to accommodate the needs? These are a few of the questions people grapple with when embarking on bioethics decision-making. In this course the aim is to evaluate bioethics topics utilized in current technology and practice. The tools to accomplish this will be through reflection, utilization of normative ethical theory, and case analyses. Topics covered include: beginning of life issues, end of life issues, organ transplants, stem cell research, cloning, and allocation of resources. Upon completion of the course participants will have explored and evaluated emerging issues in bioethics as they pertain to philosophy, science, medicine, and technology.

PHIL 4300/5300- Philosophy of Mind**Section 001****TuTh 12:30pm-1:45pm****C. Shelby**

In the last 100 years (say) the question of just what the mind is has come into active question. Prior to that time (and prior to Darwin), the assumption was that the mind was a thing—perhaps the soul, perhaps another non-physical thing like the soul. But with the increasing influence of Darwin's dangerous idea (to borrow Daniel Dennett's phrase), the question of the relation of the mind to the brain became increasingly pressing. 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 they computer-like, or do brains work differently? What about consciousness? How does one explain something like that in physical terms? It seems to be categorically different from the physical, as does intentionality (the way that our minds' contents are always about something outside itself—how does that happen?). What about animal minds? Can we say anything about those? And what about rationality, the cornerstone of Philosophy? Are we 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 those questions and numerous others, from a variety of perspectives. Thus, you can expect exposure to metaphysics, epistemology, neuroscience, computer science, and more!

PHIL 4760/5830- Kant

Section 001**MW 3:30am-4:45am****M. 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.

PHIL 4812/5812- Latin American Philosophy

Section 001**MW 11:00am-12:15pm****G. Zamosc**

This course aims at introducing students to the topic of Latin American Philosophy or Latin American thought. One explicit aim of the course is to explore the issue of whether or not there even is such a thing as "Latin American" philosophy or thought; that is, the problem of whether there is either some distinctive way of doing philosophy or a set of philosophical issues belonging to an original tradition that stands on its own or sets itself apart from other traditions in philosophy and thereby merits the special appellation "Latin American Philosophy". In examining this question we will focus on subjects like whether Latin American Philosophy incorporates indigenous ideas that date even to pre-Columbian times; whether philosophy in Latin America emphasizes social and political struggles against European and American domination; whether Latin American thought borrows European and Anglo-American philosophical ideas in order to forge a peculiar point of view or whether it succumbs to a universalism that makes Latin American philosophy "invisible" by actually preventing the development of an inner and outer dialogue of the sort needed to construct distinct and stable philosophical communities; whether Latin American philosophy reflects a special preoccupation with Latin American "identity" or the development of an ethnic perspective; and so on. Although we might not be able to definitively answer what, if anything, characterizes Latin American philosophy, by the end of this class, students will have a good grasp of this subject, a greater appreciation of the complexity of Latin American thought, and adequate familiarity with the literature on this topic.