PHIL 1012-3  Introduction to Philosophy  Call No. 30930  
Sec. 001  TR  2:00pm-3:15pm  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.

PHIL 1012-3  Introduction to Philosophy  Call No. 30931  
Sec. 002  MW  3:30pm-4:45pm  S. Walker  
This course is an introduction to Western philosophy. We will address such traditional philosophic concerns as our conceptions of truth, the nature of knowledge, the existence of God, conceptions of human nature and the development of moral character. We will investigate various methods and styles of problem solving from Plato to modern Existentialism.

PHIL 1012-3  Introduction to Philosophy  Call No. 30932  
Sec. 003  MW  2:00pm-3:15pm  S. Deane  

PHIL 1012-3  Introduction to Philosophy  Call No. 30933  
Sec. 004  TR  12:30pm-1:45pm  B. Lisle  
This course is a survey course; it is a stepping-stone for further study in the history of philosophy. We will survey some of the more influential philosophical theories that have been created in the history of Western civilization. We’ll begin with an examination of the ancient Greeks – including the presocratics – and work our way through some of the more well-known movements in Western thought: after Plato and Aristotle, we’ll look at some of the writings of early Medieval philosophers, Modern thinkers, such as Descartes, Locke, Hume and Kant, and then we’ll work our way into the 19th and 20th centuries with Hegel, Marx, Kierkegaard, Heidegger, de Beauvoir and Sartre. We will read each thinker as sympathetically as possible, with an attitude of charity, and, if time permits, we’ll examine some of the more crippling critiques and criticisms of these systems of thought. This course is also designed to help each student develop and improve her/his academic research and writing skills, since these skills are necessary for advancement into middle and upper-level philosophy courses.

PHIL 1012-3  Introduction to Philosophy  Call No. 30934  
Sec. 005  TR  9:30am-10:45am  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 addition to reading and discussing the philosopher’s original writings that deal with the “Big Questions”, we will read Alain de Botton’s The Consolations of Philosophy that demonstrates how Philosophy can help us with the “small questions”. Does it require a lot of money to be genuinely happy? How can one calmly and pleasantly deal with life’s daily frustrations? How can one deal philosophically with a broken heart?
This course, as a general introduction to the field of Philosophy, will examine several traditions within the discipline. We begin semester with an introduction to Ethics (the study of morality). Next, we will investigate the huge gulf between belief and fact by studying Epistemology (the study of knowledge), along with a very brief survey of some essential concepts in Logic (the study of good reasoning). Armed with some tools to help bridge the gap between belief and fact, in the second half of the course we will survey the Philosophy of Religion by examining traditional arguments for and against the existence of God. And lastly, we will investigate topics in contemporary Metaphysics, focusing primarily on issues relating to the passage of time (e.g., “Did time begin?” “Am I extended in time as well as space?” “Which changes over time to my mind/body can I survive?” etc.). Our focus will always remain on the arguments given by various philosophers, but we will approach topics by reading both historical and contemporary authors.

*Warning: the philosophical content combined with the online nature of this course will make it very reading intensive.*

All who live in this world must choose what to do. Yet to live in the world we must live with people. When we make choices involving people we are engaged in ethical activity. Ethical debates arise from those situations where there is disagreement about: 1) how we should treat others and 2) the reasons (or arguments) for treating them in one way rather than another. This course will examine specific ethical theories as well as more concrete issues such as abortion, the death penalty, sexual morality, and the environment, etc. Our goal will be to gain a better understanding by reading, thinking, and talking carefully and critically.

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.
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Section</th>
<th>Days</th>
<th>Time</th>
<th>Instructor</th>
<th>Call No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 1020-3</td>
<td>Introduction to Ethics &amp; Society</td>
<td>003</td>
<td>MW</td>
<td>11:00am-12:15pm</td>
<td>G. Zamosc</td>
<td>30953</td>
</tr>
<tr>
<td></td>
<td></td>
<td>004</td>
<td>TR</td>
<td>12:30pm-1:45pm</td>
<td>S. Walker</td>
<td>30954</td>
</tr>
<tr>
<td></td>
<td></td>
<td>005</td>
<td>MW</td>
<td>9:30am-10:45am</td>
<td>B. Lisle</td>
<td>30955</td>
</tr>
<tr>
<td></td>
<td></td>
<td>006</td>
<td>MW</td>
<td>12:30pm-1:45pm</td>
<td>B. Lisle</td>
<td>30956</td>
</tr>
<tr>
<td></td>
<td></td>
<td>007</td>
<td>MW</td>
<td>2:00pm-3:15pm</td>
<td>B. Vartabedian</td>
<td>30957</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E01</td>
<td>Online</td>
<td></td>
<td>D. Craig</td>
<td>30958</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E02</td>
<td>Online</td>
<td></td>
<td>B. Vartabedian</td>
<td>30959</td>
</tr>
</tbody>
</table>

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30953

*Sec. 003 MW 11:00am-12:15pm G. Zamosc*

Studies some of the traditional problems in ethics that tend to be focused on individual morality within the larger context of social and political philosophy. Some specific contemporary moral and social problems may be addressed, such as AIDS, abortion, famine, and individual rights versus the collective rights of society.

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30954

*Sec. 004 TR 12:30pm-1:45pm S. Walker*

See Section 002

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30955

*Sec. 005 MW 9:30am-10:45am B. Lisle*

In this course we will examine specific ethical issues from a select set of philosophical perspectives. We will start by reading and discussing some of the more well-known ethical theories in Western philosophy. Then we’ll investigate specific ethical issues through the perspectives offered by these theories. We will survey key concepts and issues such as individual and group rights, political and interpersonal oppression, animal rights, abortion, euthanasia (or “mercy killing”), war, poverty, self-deception, gender identity, and the general question regarding one’s moral obligation(s) to one’s family, country and/or community.

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30956

*Sec. 006 MW 12:30pm-1:45pm B. Lisle*

See Section 005

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30957

*Sec. 007 MW 2:00pm-3:15pm B. Vartabedian*

This course engages works by Plato, Aristotle, Mill, de Beauvoir and Foucault to investigate themes of *pleasure* and *power*. Our study of these themes in the history of philosophy is supplemented by our attention to their expression in contemporary issues of friendship, love and sexuality, race/ethnicity and gender, animal rights and end-of-life concerns.

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30958

*Sec. E01 Online D. Craig*

See HTTP://WWW.CUONLINE.EDU to obtain call number for course.

$100 course fee. Call 303-556-6505 for more information.

In this course, we will consider "real-world" (applied) ethical questions: questions like, "Is abortion or even infanticide (the killing of a newborn baby) ever morally permissible?" "Is same-sex marriage permissible?" or "Is prostitution intrinsically morally wrong?" What's more, we will discuss these questions in light of the answers that prominent ethicists have given to them—some of whom even argue that infanticide is permissible. We will also investigate whether the truth of moral claims (e.g., ‘killing babies is O.K.’) can change from culture to culture, or if moral claims are more like physical descriptions (e.g. ‘this paper is made out of wood pulp’) and, when true, are true for everyone, everywhere. Since this is a philosophy course, we will carefully examine arguments for and against answers to questions like those above. My hope is that when you complete this course, you will have a better understanding of how philosophy is done, a better understanding of some central concepts and disagreements in ethics, and a more informed view about some of today’s most controversial and important ethical (and social) issues.

*PHIL 1020-3 Introduction to Ethics & Society*  
Cal No. 30959

*Sec. E02 Online B. Vartabedian*

See HTTP://WWW.CUONLINE.EDU to obtain call number for course.

$100 course fee. Call 303-556-6505 for more information.

See Section 007
This course, as an introduction to both the formal study of logic and its informal applications, will teach students to discern good from bad reasoning/argumentation. We begin the semester by introducing some basic methods for representing and evaluating arguments. Next, we refine our methods by learning to accurately represent more complicated arguments in a simplified and straightforward manner. We then learn how to identify, avoid, and expose several argumentative fallacies (i.e., common mistakes in reasoning). Finally, near the end of the term, we shift our focus back to the study of formal logic by mastering one particularly powerful and reliable method for testing deductive arguments for logical validity. In an effort to encourage the mastery of each learned skill, we will practice our methods throughout the semester by using them to evaluate actual English arguments.
how can any evidence justify a belief, how can justification obligate a rational agent to accept the truth of a belief, what could constitute sufficient evidence to be certain of a belief’s truth, what different types of evidence are required to support logical, conceptual, and empirical claims, how does that difference in types of evidence affect our confidence in the truth of those claims, as well as whether any beliefs can just plausibly be given as true absent further supporting evidence.

PHIL 3440-3 Introduction to Symbolic Logic Call No. 30987
Sec. 001 MW 12:30pm-1:45pm M. Bauer

This course is an introduction to formal or symbolic logic. In formalizing logic, we aim to construct “mechanistic” models for different types of reasoning systems. The techniques involved in formalizing rationality play a role in a diverse set of fields, e.g., cognitive psychology, philosophy, linguistics, mathematics, computer science, artificial intelligence research, and genetics. The logics covered include two-valued propositional, predicate, and modal propositional as well as a brief introduction to three-valued propositional variants and free logics.

PHIL 3500-3 Ideology and Culture: Racism and Sexism Call No. 30988
Sec. 001 TR 2:00pm-3:15pm C. Kautzer

Although race and gender are notoriously difficult concepts to get a handle on, the racial and gender dimensions of identity are some of the most potent in our social world, contributing to social, political, and economic inequality and discrimination. Indeed, one of the reasons that race and gender defy final definition is because they are continually contested, reconstructed, and intersecting—unbound by biology. In this course we investigate the dynamic of material and ideological forces, social movements, and individual actions at work in the formation of racial and gender identities. Through contemporary readings, we will also learn the philosophical tools necessary for ideology critique and enhanced individual and collective self-determination.

PHIL 3500-3 Ideology and Culture: Racism and Sexism Call No. 30989
Sec. 002 TR 11:00am-12:15pm 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 is: 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?

PHIL 3500-3 Ideology and Culture: Racism and Sexism Call No. 30990
Sec. 003 MW 9:30am-10:45am 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. We will begin by exploring the concepts of ideology and culture and then turn our focus on racism and sexism. In this course, we will not only engage with some of the most important theoretical work on these topics, but will 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.

PHIL 3500-3 Ideology and Culture: Racism and Sexism Call No. 30991
Sec. E01 Online B. Goodrich

See HTTP://WWW.CUONLINE.EDU.
$100 course fee. Call 303-556-6505 for more information.

This course is an examination of the individual concepts of ideology, culture, racism, and sexism. More importantly, it is an examination of the relationships and dependencies between and
among these concepts. Facile attempts to explain any of these concepts such that they seem anything less than complex, complicated, and interdependent will neither be offered nor will they be encouraged. The students will be both the subjects and the objects of inquiry since each or us has an ideology and a culture and each of us has been the originator or the target of racism and sexism. We will attempt to step outside of our own ideology, culture, race and sex (as nearly as this is possible) to examine the concepts, their social and political meanings and power, and our own participation in them. This course will muddy the waters, as it were, rather than clarify and simplify. It will provide many more questions than answers.

PHIL 4650/5655-3  Differing Concepts of God  
Sec. 001  MW  5:00pm-6:15pm  
Call No. 30999/30998  
S. Coggan  

God, gods and goddesses have been imagined in many different modes, forms, aspects and guises throughout human history. this course investigates Paleolithic models of God, the Great Goddess of the Neolithic era, the gods of mythological traditions, Biblical God, the abstract God of the philosophers, the God of the pantheists, the deists and the God of the mystics.

PHIL 4760/5830-3  Kant  
Sec. 001  TR  3:30pm-4:45pm  
Call No. 31000/31006  
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 re-conceptualization of the subject/object distinction, into account. This course will consist of a detailed examination of Kant's ontology, epistemology and ethics.

PHIL 4790/5812-3  Marx and Marxism  
Sec. 001  W  5:00pm-7:50pm  
Call No. 31007/31008  
C. Kautzer  

The purpose of this course is to work through a number of influential texts by Karl Marx—such as the 1844 Manuscripts, German Ideology, and Capital—as well as engage several examples of subsequent Marxist social theory, from Adorno to Zizek. Some topics covered include historical materialism, the origin and function of critique, as well as theories of capitalism, communism, alienation, ideology, subjectivity, and revolution. Some familiarity with the work of Hegel is highly recommended, but not necessary. Suggested preparatory readings are available upon request.

PHIL 4812/5812-3  Special Topics: Reclaiming Women Philosophers  
Sec. 001  R  5:00pm-7:50pm  
Call No. 30995/30996  
S. Tyson  

In this course, we will engage with the rapidly growing field of feminist work on the history of philosophy. We will read both historical women’s writing and contemporary theory about the exclusion of women from philosophy. Our course will be organized around the work of three contemporary theorists of exclusion: Luce Irigaray, Genevieve Lloyd, and Michèle Le Doeuff. We will move between reading their writing on the exclusion of women from philosophy and reading writing by historical women. One of our main objectives in approaching the material in this way is to see what is at stake in how we theorize history and exclusion. How does our engagement with a historical text change depending on how we conceive of history and its construction?

PHIL 4900/5900-3  John Dewey  
Sec. 001  TR  2:00pm-3:15pm  
Call No. 30992/30993  
D. Hildebrand  

John Dewey was one of the most important of the American philosophers of the twentieth century. A leading American Pragmatist (the first genuinely American school of philosophical thought), Dewey extended the application of his form of pragmatism (instrumentalism) beyond the boundaries of academic philosophy—into public affairs, politics, art, religion, and of course, education. Dewey’s influence included and transcended academia and was profound; as historian Henry Steele Commager wrote of Dewey in 1950, “It is scarcely an exaggeration to say that for a generation [of Americans] no major issue was clarified until Dewey had spoken.”
This course will undertake a close examination of Dewey’s philosophy and may include topics such as: the influence of Darwin on philosophy, the development of Dewey's pragmatism from earlier forms; Dewey's instrumentalist theory of inquiry, knowledge, and truth; his process-metaphysical views of nature and experience; his original contributions to aesthetic theory, philosophy of religion, political liberalism, situational ethics, and his experience-based approach to educational theory and practice.

PHIL 5020-3        Elements of Social Thought                        Call No. 30076
                    Sec. 002             T 5:00pm-7:50pm                   M. Bookman

        Introduces students to the theories that underpin discussions of social and political thought as well as to the disciplines that comprise the social sciences (political philosophy, classical anthropology, sociology, sociology of religion, philosophy of history, political theory, classical psychology, etc.). Readings are drawn from the influential classic and contemporary works that form the intellectual core of social thought. Provides the necessary tools for understanding the social and political infrastructure of contemporary society.