Phil 1012-3  Introduction to Philosophy  Call
No. 71636
Sec. 001  MW  5:30pm-6:45pm  W.
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?

Phil 1012-3  Introduction to Philosophy  Call
No. 71637
Sec. 002  TR  1:00pm-2:15pm  D.
Hildebrand

Does life have meaning? This deceptively simple question will provide our entry point into philosophy. We will read and discuss a number of writers, from Plato to the present, who, in considering the question of the meaning of life, will lead us into discussions regarding character and the good life, death and suicide, and the impact religion and science can have on meaningfulness. Time permitting we will watch one or two related films.

Phil 1012-3  Introduction to Philosophy  Call
No. 71638
Sec. 003  MW  4:00pm-5:15pm  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. 71639
Sec. 004  TR  1:00pm-2:15pm  M.
Talero

This course will be an introduction to philosophy geared to the intellectually curious student. We will study works of Ancient, Early Modern, and Contemporary Philosophy that address issues such as the fundamental nature and meaning of human life, our responsibilities and limitations as thinkers and knowers, and our fundamental place within the human community. Central to our pursuit will be questions such as the following: What does it mean to be human, and what gives life meaning? How should we live? Is it possible to know anything with absolute certainty, or is truth merely relative? What is truth? What is philosophy?
Phil 1012-3 Introduction to Philosophy 
No. 71640
Sec. 005 TR 4:00pm-5:15pm M.
Talero

*See Section 004*

Phil 1012-3 Introduction to Philosophy 
No. 71641
Sec. 006 MW 11:30am-2:20pm W.
Mehring

*See Section 001*

Phil 1012-3 Introduction to Philosophy 
No. 71642
Sec. 007 MW 2:30pm-3:45pm M.
Tanzer

This course will examine fundamental philosophical issues through the thought of Plato, Descartes, Berkeley, and Hume. We will focus on problems in the theory of knowledge, other issues addressed will include the relationship between knowledge and morality, the existence of God, the nature of objects, and the nature of the human being.

Phil 1012-3 Introduction to Philosophy 
No. 71634
Sec. 0L1 J.
Broome

*See to obtain call number for course.*
$100 course fee. Call 303-556-6505 for more information.

“It is only by reflecting on the world around us that we come to know ourselves.” Do these ancient words still ring true today? Has our post-modern condition made the activity of personal reflection a worthless activity? Or, does today’s world demand more than ever that we seek for ourselves the meaning of our lives? In philosophy we address such questions of self reflection by turning to a number of very specific issues, particularly: The nature of knowledge and reality; The legitimacy or illegitimacy of belief in God; The foundations of morality and politics. Using a topic based approach we will address these challenging issues in a rigorous yet deeply fulfilling way.

Phil 1012-3 Introduction to Philosophy 
No. 71635
Sec. 0L2 M.
Boring

*See to obtain call number for course.*
$100 course fee. Call 303-556-6505 for more information.

*See OL1 for description.*

Phil 1020-3 Introduction to Ethics & Society 
Call No. 71644
Sec. 001 MW 8:30am-9:45am M.
Boring

Philosophical ethics seeks an understanding of the foundation of our morals. That is, rather than simply stating what is right and what is wrong when it comes to how one should behave, ethics is concerned with why a certain action or attitude is considered right or wrong. This course will address ethical issues from a traditional western philosophical perspective and from certain marginalized perspectives. The topics of study will vary from the theoretical foundations of morality to specific contemporary moral issues.
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.

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<tr>
<th>Course Code</th>
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<td>Introduction to Ethics &amp; Society</td>
<td>71645</td>
<td>002</td>
<td>TR 10:00am-11:15am</td>
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<td>Phil 1020-3</td>
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<td>Phil 1020-3</td>
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<td>Introduction to Ethics &amp; Society</td>
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<td>M. Boring</td>
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<td>Phil 1020-3</td>
<td>Introduction to Ethics &amp; Society</td>
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<td>J. Broome</td>
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Ethics is the philosophical study of human values, norms and morality. It sets out to understand and justify moral beliefs and the social conditions in which they are practiced and to critically analyze those beliefs and practices. Some specific contemporary philosophical, moral and social issues may be addressed, such as the death penalty, abortion, euthanasia, institutionalized forms of racism and classism and individual rights versus the collective rights of society.

See to obtain call number for course.
$100 course fee. Call 303-556-6505 for more information.
This course examines human life, experience, and thought in order to discover and develop the principles and values for pursuing a moral existence. Theories designed to justify ethical judgments are applied to a selection of contemporary personal and social issues.

**Phil 2441-3 Logic and Language**

No. 71651

Sec. 001 TR 11:30am-12:45pm C. Shelby

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.

**Phil 2441-3 Logic and Language**

No. 71652

Sec. 002 MW 2:30pm-3:45pm W. Mehring

Logic is the tool with which we can best analyze claims and their supporting evidence. Using logic is a key part of independent thinking, and as such is one of the most empowering skills we can develop. In this course we’ll focus on informal logic and applying logic in everyday life. We will also play with the more common forms of deductive reasoning (logic puzzles) that are employed on the GRE or LSAT.

**Phil 3002-3 Ancient Greek Philosophy**

No. 71653

Sec. 001 MW 11:30am-12:45pm M. Tanzer

Since Western philosophy was born in ancient Greece, a full understanding of philosophical thought requires an understanding of the great ancient Greek philosophers. Although the Greeks were concerned with a great number of philosophical issues, this course will focus on one of those issues: the problem of change. It is in terms of this problem (How is change possible?) that we will study the thought of Heraclitus, Parmenides, Plato, and Aristotle.

**Phil 3250-3 Business Ethics**

No. 71655

Sec. 001 TR 11:30am-12:45pm M. Boring

This course examines the values and value conflicts inherent in the modern practices of the business world, investigates the major philosophical issues that challenge the conduct of ethics as a rational enterprise, exposes students to major traditions in philosophical normative ethics, and applies those traditions to specific value conflicts in the business world. A critical thinking component is included in the course.

**Phil 3280-3 War and Morality**

No. 71656

Sec. 001 MW 10:00am-11:15am 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 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 a 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 3350-3  Metaphysics  Call
No. 72805
Sec. 001 TR 1:00pm-2:15pm  C.
Shelby

The world is a very odd place, when you think about it. Who, for example, am I? Not me in particular, but any of us—what is it that accounts for personal identity? The mind? Well, what is a mind? Does the concept of artificial intelligence make sense? Is time travel possible? What is time, anyway? Does quantum physics make sense? Then why does the world seem to be so stable, rather than “tending” to be certain ways? These are just a few of the questions we will consider as we take on the world with unfettered curiosity, with what Zen Buddhists might refer to as “the beginner’s mind”.

Phil 3500-3  Ideology and Culture: Racism and Sexism  Call
No. 71658
Sec. 001 TR 2:30pm-3:45pm  L.
Bates

This course assumes that both racism and sexism exist and are currently a part of American culture. We will focus on ways in which sexism and racism are made to seem normal and even justifiable. We will explore the notion of ideology and how it works to mask the ways in which all people are both benefited and harmed by sexism and racism. We will conclude the course by examining strategies for resistance.

Phil 3550-3  Philosophy of Death and Dying  Call
No. 71659
Sec. HO1 W.
Mehring

See to obtain call number for course.
$100 course fee. Call 303-556-6505 for more information.

Among the topics this course will explore are: First, the question of whether there is life after bodily death. We will begin with the classical arguments of Plato and the Epicureans, tracing this debate through the
modern era. We will be especially concerned with the current debate over what evidential value Near Death Experiences, reports by psychics, and other death related phenomena have for a rational belief in personal survival after bodily death. Secondly, we will examine how philosophy helps in grief recovery after a death and other losses. Finally, we will consider some of the most important current ethical controversies surrounding death and dying such as suicide, and capital punishment. Books read will include Mitch Alborn’s immensely popular *Tuesdays with Morrie*, and Callanan and Kelley’s *Final Gifts*.

**Phil 3680-3**  
**Differing Concepts of God**  
**Call No. 72737**  
**Sec. 001**  
**M W**  
**5:30pm-6:45pm**  
**S. Coggan**  
**Same as RLST 4400**

God, gods and goddesses have been imagined in many different modes, forms, aspects and guises throughout human history. This course investigate 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 4480**  
**Perspectives on Good and Evil**  
**Call No. 72735**  
**Sec. 001**  
**M W**  
**2:30pm-3:45pm**  
**S. Coggan**  
**Same as RLST 4480**

Examines the “problem of evil.” As formulated in the philosophical tradition; if the deity is understood as perfect, then why is there evil? How can a perfect entity create imperfection? Why would an absolutely benevolent God cause or allow the innocent to suffer? Presents the classical formulation of the problem, the traditional solutions offered and the classical critiques of each answer. Considers the perspectives of the various religious orientations, each of which deals differently with the question of suffering.

**Phil 4740**  
**Empiricism**  
**Call No. 72882**  
**Sec. 001**  
**T R**  
**4:00pm-5:15pm**  
**D. Hildebrand**

In the late sixties, Jimi Hendrix asked, "Are you experienced?" With this loaded little question, Hendrix drew attention to two important dimensions of "empiricism": first, the basic idea that genuine knowledge comes originally from sense experience (not from abstract reasoning); second, that enlightenment depended in part on whether we could pay close enough attention to how we experience reality. We can call these two themes "the epistemology of experience" and "the phenomenology of experience."

This course will approach these two general themes by examining some of the main works of the British empiricists (e.g., Locke, Berkeley, Hume, and Reid) as well as others who sought to correct and improve upon their empiricisms (e.g., William James and John Dewey). The writings of contemporary commentators may be consulted as well. Along the way, we'll consider issues of historical context, such as how and why the British empiricists felt it necessary to respond to the rationalism of Descartes and Leibniz- and why the pragmatists believed that the Brits hadn't been radical enough in their empiricism.

We will also tackle a swarm of philosophical problems associated with empiricism: how can we know there really is an external world (or other minds) outside of our own? Is there really more to reality than what our senses report? Is there something solid, like a "self" inside of me, or is "self" just a passing show? Just to be thorough, we'll likely consider the persistence of our self-identity, the relation of reason and emotion, the ground of our universal terms, the nature of substance, the role of a priori knowledge, the distinction between appearance and reality, and the methods by which we try to examine the character of our experience.

**Phil 4750 /5750**  
**Studies in Phenomenology**  
**Call No. 72807/72872**  
**Sec. 001**  
**M**  
**5:30pm-8:20pm**  
**M. Talero**

Phenomenology (and its companion movement, Existentialism) is one of the most significant contributions made by 20th Century European philosophy. It is the method of presuppositionless description of experience, inaugurated in the works of Edmund Husserl, and powerfully developed (in different ways) in the works of Sartre, Heidegger and especially Merleau-Ponty. We will spend most of this course studying in detail
Merleau-Ponty’s greatest work, *The Phenomenology of Perception*, investigating such themes as the nature of perceptual experience, the nature of the body, spatiality, sexuality, art, language, and interpersonal experience. Merleau-Ponty’s philosophy brings together empirical work in perceptual science with philosophical investigation into the human existential condition, offering a powerful challenge to the traditional philosophical approaches of rationalism and empiricism; study of this work will almost certainly transform your approach to philosophical investigation. Our study will be supplemented by readings from psychology, aesthetics, feminism and neuroscience that illuminate the practice of phenomenology and its relevance to everyday experience.

**Phil 4760/5830-3**  
**Kant**  
Sec. 001  
MW  
4:00pm-5:15pm  
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 4812/5812-3**  
**ST: Race, Class, and Gender:**  
Sec. 001  
Critical Theories of the Social Contract  
W  
5:30pm-8:20pm  
C. Kautzer  
The social contract was a weapon against political absolutism in the works of Locke, Rousseau, and eighteenth-century revolutionaries; a theory of consent, individual natural rights, and popular sovereignty, which delegitimated arbitrary power. Recently, however, it has been accused of contributing to the institutionalization of white patriarchy. Does a commitment to social justice demand that we reject this pillar of American political thought? After an intense study of early social contract theorists in the first half of this course, we’ll turn to early critiques by Hegel and Marx (class), and contemporary critiques by Carole Pateman (gender) and Charles Mills (race) to find an answer.

**Phil 4812/5812**  
**ST: Action and Freewill**  
Call No. 72881/72884  
Sec. 002  
MW  
4:00pm-5:15pm  
G. Zamosc-Regueros  
This course will offer an introduction to some of the major topics in the philosophy of action. The main focus of the class will be to explore different ways of trying to understand the nature of action. What makes a piece of behavior your doing? Where is the agent in the workings of the mind? On the first half of the course, we will look at three main accounts of action: the causal, hierarchical and planning models. On the second half we will mainly explore some challenges to the notion that action results from the will understood as reason in its practical capacity. Some of the authors we will read include Davidson, Frankfurt, Korsgaard, Bratman and Velleman.

**Phil 5020-3**  
**ST: Elements of Social Thought**  
Call No. 72457  
Sec. 003  
T  
5:30pm-8:20pm  
M. Bookman  
Introduces students to the disciplines that comprise the social sciences (classical anthropologoy, sociology, sociology of religion, philosophy of history, political theory, classical psychology, etc.). Readings are drawn from the classical works that form the intellectual core of social thought. Provides the necessary tools for understanding the social infrastructure of contemporary society.