# UCD Department of Philosophy
## Course Descriptions
### Spring 2014

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Call No.</th>
<th>Section</th>
<th>Days and Times</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>PHIL 1012</td>
<td>Introduction to Philosophy</td>
<td>10437</td>
<td>Sec. 001</td>
<td>MW 9:30am-10:45am</td>
<td>A. Hughes</td>
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<td>This course introduces students to the fundamentals of philosophical thinking interpreting texts, critical thinking, argumentative writing, etc. by examining a cluster of issues about our place in the world. You will be surprised to discover that some of the most familiar things are quite puzzling. We will study: (1) what a good and meaningful life would be, (2) a series of ancient arguments about whether death is typically a bad thing, (3) personal identity, and (4) some difficulties with seeing ourselves as both agents in the world and subject to the laws of nature. Along the way, we will think about souls, bodies, time, love, desire, illusions, brain swaps, eternity, freedom, punishment, heaven, hell, and many other marvelous things.</td>
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<tr>
<td>PHIL 1012</td>
<td>Introduction to Philosophy</td>
<td>10438</td>
<td>Sec. 002</td>
<td>TR 12:30pm-1:45pm</td>
<td>M. Tanzer</td>
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<td>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.</td>
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<td>PHIL 1012</td>
<td>Introduction to Philosophy</td>
<td>10439-10440</td>
<td>Sec. 003</td>
<td>MW 12:30pm-1:45pm</td>
<td>B. Lisle</td>
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<td>In this course we will carefully read some of the more well-known philosophical positions that have emerged within the history of Western civilization. We’ll begin with an examination of ancient Greek philosophy – including the presocratics – and work our way through some of the most influential movements and thinkers in Western thought: thinkers such as Plato, Aristotle, Augustine, Descartes, Hume, Kant, Hegel, Marx, Kierkegaard and Sartre. This course is a survey course that emphasizes the close reading and critical interpretation of canonical texts. It is also designed to help each student develop and sharpen the kind of critical, interpretive writing that is required within academic contexts.</td>
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<tr>
<td>PHIL 1012</td>
<td>Introduction to Philosophy</td>
<td>10441</td>
<td>Sec. 005</td>
<td>Monday 2:00pm-3:15pm</td>
<td>R. Metcalf</td>
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<td>This course introduces students to philosophy through a careful study of some classic works in the history of philosophy--Plato's dialogues, Rene Descartes' Meditations and Discourse on Method, David Hume's Dialogues Concerning Natural Religion--as well as a couple contemporary works of philosophy: Thomas Nagel's Mind and Cosmos, and Patricia Churchland's Touching A Nerve. Students will hone their skills at reading challenging material, thinking critically about the material, and communicating effectively in class discussion and in writing assignments.</td>
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PHIL 1012  Introduction to Philosophy     Call No. 34963
Sec. 006    MW                   3:30pm-4:45pm          Z. Walter

This course is oriented toward reading, writing, and discussion of some of the basic themes of philosophy dealing primarily though not exclusively with Metaphysics (Questions around the nature of reality), Epistemology (What is knowledge? How is knowledge possible?), and Ethics (What is the meaning of living a good life? Why should one be moral? The relation of the will to morality). In this class we will be reading and discussing the primary works of some canonical writings in philosophy. We will explore the themes above by beginning with some of the most important ancient philosophies of the Pre-Socratics, Plato, and Aristotle. We will then move on to the modern period by examining some of the writings of Descartes, Hume and Kant. And finally this course will culminate with some of the writings of Nietzsche, Beauvoir (existentialism), and Lyotard (postmodernism). The goal is this study is to examine, interpret, and ultimately to infuse philosophy into our own lives as a way of making sense and thinking about the world we live in.

PHIL 1012  Introduction to Philosophy     Call No. 34964
Sec. 007    TR                   2:00pm-3:15pm          D. Reeves

This course will introduce some of the central topics of Western philosophy as they have been dealt with by influential thinkers. Rather than reading about these thinkers, works written by them will be read, as well as works by contemporary philosophers who have been inspired by their work. Topics might include: 1) the nature and limits of knowledge, 2) the nature of mind, body and consciousness, 3) free will and determinism, 4) ethics, obligation/duty and 5) issues in political and social philosophy. Skills involved in this course will include analytical reading of the assigned texts, critical thinking, writing and class discussion.

PHIL 1012   Introduction to Philosophy  Call No. 10442
Sec. E01    Online               D. Mehring

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

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 1020   Introduction to Ethics & Society  Call No. 10444-10444
Sec. 001    TR                   2:00pm-3:15pm          S. Walker
Sec. 002    MW                   2:00pm-3:15pm          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.

PHIL 1020   Introduction to Ethics & Society  Call No. 10445
Sec. 003    MW                   3:30pm-4:45pm          Z. Walter
**PHIL 1020 Introduction to Ethics & Society**

**Sec. 004** TR 9:30am-10:45pm D. Reeves

Ethics is the philosophical study of human values, norms and morality. It sets out to understand and justify moral beliefs within the larger context of social and political philosophy and to critically analyze those beliefs and practices. Some specific moral and social problems may be focused on such as abortion, sexuality, the death penalty, euthanasia, and individual rights opposed to societal rights.

**PHIL 1020 Introduction to Ethics & Society**

**Sec. 005** MW 11:00am-12:15pm 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. We will study (1) Knowledge and skepticism about the external world; (2) free will and moral responsibility; (3) the nature of morality; (4) arguments for the existence of God; and, if time permits, (5) the problem of personal identity.

**PHIL 1020 Introduction to Ethics & Society**

**Sec. 006** TR 12:30pm-1:45pm D. Mehring

In this course we will not only examine the major ethical theories (e.g., Utilitarian, Deontological) but we will also consider some practical strategies that will allow us to effectively carry out our ethical decisions. Among the strategies for overcoming weakness of will are the tools developed by the ancient Stoics and the often overlooked one of Self-Hypnosis. (Pam Mills, director of Denver School of Hypnotherapy, will demonstrate hypnosis to the class.) Finally, this course will apply ethics to social issues. I am particularly interested in ethical issues related to hypnosis. For instance, do advertisers literally hypnotize vulnerable consumers (such as children and adolescents) into desiring expensive products that are actually harmful to them? How much of the current obesity epidemic is due to hypnotic ads for unhealthy products?

**PHIL 1020 Introduction to Ethics & Society**

**Sec. E01** Online D. Craig

See HTTP://WWW.CUONLINE.EDU.

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

What is ethics? What role does ethics play in human life—socially and individually, historically and today? What are some of the dominant theories of ethics, and how do they compare to one another? Finally, given the diversity of ethical perspectives available to us, how can we decide which is best? This course will address this set of questions (and others related to them) through an approach to ethics in three stages. First, we will explore how ethical reasoning is precipitated in situations of moral conflict through consideration of an Ancient Greek tragedy: Sophocles’ Antigone. Second, we will examine and compare the positions of four key figures from the history of ethical philosophy—Immanuel Kant, John Stuart Mill, Aristotle and Simone de Beauvoir. Finally, we will select via student survey three controversial, contemporary issues, approach them as moral quandaries, and bring lessons from earlier in the semester to bear upon them, allowing these issues to be seen and evaluated afresh.

**PHIL 1020 Introduction to Ethics & Society**

**Sec. E02** Online P. Saalbach

See HTTP://WWW.CUONLINE.EDU.

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

Our principal question will be: “In what (if anything) does moral rightness consist?” In pursuit of answers, we will be reading some of most profound and influential texts in the Western moral tradition: Plato’s Republic, Aristotle’s Nicomachean Ethics, Immanuel Kant’s Prolegomena To Any Future Metaphysics, J.S. Mill’s Utilitarianism, and Nietzsche’s Genealogy of Morals. Course requirements will include weekly reading-summaries, a midterm and a final exam, and ongoing class-discussions. For further information, feel free to contact Dr. Saalbach at glascloo@gofree.indigo.ie, at his home in County Clare, Ireland (a.k.a. “the Shire”).

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PHIL 2441   Logic and Language  Call No. 10450-10451
Sec. 001   TR  2:00pm-3:15pm  D. Mehring
Sec. 002   TR  9:30am-10:45am

This introductory course considers the significance of logical form and language use in argumentation and persuasion. Topics covered include definition, types of discourse, informal fallacies, rules of logical inference and logic problems similar to those found on the GRE and LSAT.

PHIL 2441   Logic and Language  Call No. 10452-35284
Sec. E01-E02 Online  B. Hackett

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

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.

PHIL 3022  Modern Philosophy  Call No. 10453
Sec. 001   TR  9:30am-10:45am  C. Shelby

The period of Western philosophy commonly referred to as “modern” (roughly the end of the 16th century to the end of the 18th century) is often presented as a period narrowly focused on questions of epistemology: questions concerning the nature and extent of human knowledge. In our course we will examine some of these basic epistemological themes, while attempting to broaden that scope a bit by also surveying some of the metaphysical themes that modern thinkers inherit from classical and medieval philosophy. We will be reading and discussing texts by Descartes, Leibniz, Spinoza, Locke, Hume, and Kant. Some of the basic questions we will be addressing are as follows: how does the strictly causal realm of matter in motion relate to the mental, subjective character of knowledge, and what can we claim about the nature of subjectivity within that relation? Similarly, can philosophy establish a foundation for knowledge that can save scientific inquiry from the challenges of skepticism?

PHIL 3150 History of Ethics  Call No. 28673
Sec. HO1 Friday 11:00am-1:45pm  D. Mehring

ONLY SEVEN MEETING TIMES! 1/31, 2/14, 2/28, 3/14, 4/04, 4/18, 5/02

This course will explore the development and criticisms of the dominant Western Ethical Tradition of “Ethical Rationalism” which holds that Rational Inquiry is capable of providing solutions to Ethical dilemmas. We will proceed historically beginning with the founder of the Rationalistic tradition, Socrates. Then the great Greco-Roman Philosophers (i.e., Plato, Aristotle, Epicurus, and The Stoics) will be explored, followed by an examination of Christian Ethics and Ethics in the Modern World. As a counterpoint to Rationalism we will consider two Great Skeptics: David Hume, and a too-often overlooked Moralist--Mark Twain. The Rationalist rejoinder to Skepticism will be provided by Spinoza and Kant. Finally, we will critically evaluate the importance of a key historical ethical value-- honesty. We will consider arguments by Rationalists (e.g., Kant) who contend that Honesty is foundational and Mark Twain's counter-argument that only "children and fools" are always honest and we have the moral duty of learning to lie "healingly and well."

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We will consider major issues in the history of political philosophy. In particular we will consider the impact different conceptions of human nature have on both the choice of political philosophy the method for its development. We will read such philosophers as Plato, Hobbes, Marx, Sartre, Nozick, Rawls, and Jagger.

A goal of this course is to develop critical and informed understanding of how we might approach these questions. For instance, if the benefits to eating less meat include increased health and less damage to the environment, should a food company encourage consumers to eat less meat? What if consumers clearly demand the less healthy product? Over the course of the semester we will address this issue among others, focusing, in particular, on what approach we ought to take in resolving these issues.

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”.

As a course in formal logic, this course will teach methods for precisely isolating the structural (i.e., formal) features of arguments that facilitate the preservation of truth from premises to conclusions. For the majority of the semester, we will investigate truth-preservation by using simple invented/stipulated languages, known as “formal languages.” Such languages allow us to focus our attention on the structural elements of arguments, and to ignore meaning. Each formal language that we learn (2-3, in total) will be accompanied by methods for testing arguments and statements for the presence of important logical properties (e.g., validity, logical truth, contradiction, equivalence, etc.). Special focus will be given at each stage to the distinction between semantic versus syntactic methods.

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?
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 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.

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.

China is a fascinating world with its own characteristic orientation to philosophical questions. Chinese thinkers produced the "Flowering of a Hundred Schools of Thought" in the Axial Age, the same period of time in which philosophy was coming to birth in ancient Greece. Covers some of the Chinese "logic" and the later schools of Neo-Confucianism, Neo-Taoism and Chinese Buddhism.

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, with a focus upon American Pragmatism. We'll begin right away with classical American Pragmatism (including Charles Peirce, William James, John Dewey) and proceed to look at how these major thinkers' pragmatic themes both influenced and were echoed by a range of 20th century thinkers. These may include Rorty, Putnam, West, Quine, and others.
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, The Gay Science, Beyond Good and Evil, The Genealogy of Morals and Twilight of the Idols. 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.

This course will pursue an in-depth study of Plato's writings--in particular, the Apology, Meno, Phaedo, Symposium and Republic. Among the topics to be discussed are the dialogue-form of Plato's writings, Socratic and Platonic "irony," the question of "doctrine" to be found in the dialogues, as well as the question as to whether there is something like a "theory of forms," or something that could be called Plato's "political philosophy." Students will be expected to present in-class presentations and complete research papers by the end of the semester.

A central goal of this course is for us to gain empowering insight into how sex, gender, race, and class affect us in our everyday lives through philosophical reflection and dialogue. For instance, do men really want sex more than women? Are women less rational than men? Are wealthy white men the most oppressed group in society? We will tackle such issues from a variety of theoretical perspectives. Authors will include Simone de Beauvoir, Sigmund Freud, Judith Butler, Michel Foucault, and Luce Irigaray.

The course focuses on developing the key analytical and critical thinking skills central to success in science. Rather than lecture, class sessions will be collaborative efforts to, say, understand the structure of scientific inquiry, analyze empirical questions, think critically about empirical evidence, hypotheses, and experimental design, as well as appraise scientific literature. Course topics include the effects of cognitive bias, the structure of experimental inference, the relationship between theory and experimental design, the function of mathematics and mathematical modeling within scientific inference, the explanatory relationships between different fields of inquiry, as well as the objective nature of scientific inquiry.

This course will examine existentialist thought by beginning with its 19th Century roots (in Kierkegaard and Nietzsche), and continuing with two of the most important 20th Century developments of existentialism (in Heidegger and Sartre). The common thread that we will trace through these thinkers is their acknowledgement of, and attempt to find a way to come to terms with, the irrational dimension of existence—a dimension that had been minimized, if not simply denied, by the philosophical tradition.

Explores debates about psyche and body, mind and world, self and others, and consciousness and nature. Examines the philosophical questions related to those debates that arise within theories of perception, affect and cognition offered by influential psychological models.