### PHIL 1012-3   Introduction to Philosophy

**Sec. 001**  MW 9:30am-10:45am  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?

**Sec. 002**  TR 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.

**Sec. 003**  TR 2:00pm-3:15pm  M. Bauer

The course will explore classic questions in epistemology and metaphysics: What can we claim to know with any certainty? How can we identify misleading appearance, error, or illusion? What is the nature of reality and truth?

**Sec. 004**  MW 12:30pm-1:45pm  B. Lisle

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.

**Sec. 005**  TR 3:30pm-4:45pm  M. Bauer  
*Same as Section 003*

**Sec. 006**  TR 9:30am-10:45am  B. Lisle  
*Same as Section 004*

**Sec. 007**  MW 2:00pm-3:15pm  D. Reeves  
*Same as Section 004*
This course will introduce some of the central topics of Western philosophy as they have been raised and dealt with by several influential thinkers. Rather than reading about these thinkers, you will read works written by them, as well as by contemporary philosophers who have been inspired by their work. Some specific issues that have engaged philosophers throughout history may be focused on such as: 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.

PHIL 1012-3    Introduction to Philosophy  Call No. 30137
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 1020-3    Introduction to Ethics & Society  Call No. 30146
Sec. 001 MW 9:30am-10:45am D. Hildebrand

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.

PHIL 1020-3    Introduction to Ethics & Society  Call No. 30147
Sec. 002 MW 9:30am-10:45am 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 1020-3    Introduction to Ethics & Society  Call No. 30148
Sec. 003 TR 8:00am-9:15am 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 1020-3    Introduction to Ethics & Society  Call No. 30149
Sec. 004 MW 3:30pm-4:45pm 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

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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 1020-3  Introduction to Ethics & Society  Call No. 30150
Sec. 005   TR   9:30am-10:45pm  S. Walker
Same as Section 002

PHIL 1020-3  Introduction to Ethics & Society  Call No. 30151
Sec. 006   MW   11:00am-12:15pm  G. Zamosc-Regueros
This course aims at helping students develop their skills at interpreting texts, critical thinking, and argumentative writing, while introducing them to a series of issues in ethics and morality. On the first part of the course we will study some of the most influential theories about the nature of morality, like Virtue Ethics, Utilitarianism, and Kantianism. On the second part we will focus on the practical side of ethics by examining some of the ethical problems we face today.

PHIL 1020-3  Introduction to Ethics & Society  Call No. 30152
Sec. 007   TR   11:00am-12:15pm  D. Mehring
See Section 003

PHIL 1020-3  Introduction to Ethics & Society  Call No. 30153
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 by considering the case of Antigone in Sophocles’ Antigone and of Socrates in Plato’s Crito. Second, we will examine and compare the ethical positions of three key figures from the history of moral philosophy—Immanuel Kant, John Stuart Mill and Friedrich Nietzsche. Third, we will select three controversial, contemporary issues, approach them as ethical quandaries, and bring lessons from earlier in the semester to bear upon them, allowing these issues to be seen and evaluated afresh. By semester’s end, not only will students have a better understanding of what ethics is; they will have the tools to make more sophisticated ethical decisions of their own.

PHIL 2441-3  Logic and Language  Call No. 30154
Sec. 001   MW   3:30pm-4:45pm  Z. Walter
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, traditional syllogism, rules of logical inference and problem solving similar to that found on the LSAT.

PHIL 2441-3  Logic and Language  Call No. 30155
Sec. 002   TR   2:00pm-3:15pm  D. Mehring
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 2441-3  Logic and Language  Call No. 30156
Sec. E01 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 3022-3  Modern Philosophy  Call No. 30157  
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 3200-3  Social and Political Philosophy  Call No. 30158  
Sec. 001  MW  9:30am-10:45am  S. Walker  
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.

PHIL 3350-3  Metaphysics  Call No. 30159  
Sec. 001  TR  12:30pm-1:45pm  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 3440-3  Introduction to Symbolic Logic  Call No.  
Sec. E01  Online  B. Hackett  
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.

PHIL 3500-3  Ideology and Culture: Racism and Sexism  Call No. 30160  
Sec. 001  TR  12:30pm-1:45pm  B. Lisle  
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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. 30161
Sec. 002   MW   11:00am-12:15pm   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 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.

PHIL 3500-3   Ideology and Culture: Racism and Sexism  Call No. 30162
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. Students will be both the subjects and the objects of inquiry since each of 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 3550-3   Philosophy of Death and Dying  Call No. 30163
Sec. H01   F   1 p.m.-5 p.m.   D. Mehring
(Meets Feb. 1, Mar. 1, Apr. 5, May 3 )

This course explores the major philosophical questions concerning death and dying. First, is it reasonable to believe in a life after bodily death? Second, how can philosophy be helpful in dealing with loss and grief? Third, what ethical positions are justified on important current controversies such as suicide and capital punishment?

PHIL 3981-3   Chinese Philosophy-Culture  Call No. 30127
Sec. 001   MW   3:30pm-4:45pm   S. Coggan

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.

PHIL 4200/5200-3   Philosophical Problems in Contemporary Culture  Call No. 30125/30156
Sec. 001   W   5:30pm-8:20pm   R. Metcalf

How are we to think about the ways in which contemporary culture informs, or even "shapes," philosophy? What possibilities are there for a philosophical critique of culture? These questions have
been pursued since the writing of Plato’s *Republic*, but they are as pressing today as they were then. We shall explore these questions through a close study of some of the most important texts in 20th century philosophy—including Heidegger’s *Being and Time*, along with “The Question Concerning Technology” and the “Gelassenheit” speech, Freud’s *Civilization and its Discontents*, Dewey’s *Freedom and Culture*, as well as some selected texts from Horkheimer, Adorno and Foucault.

**PHIL 4260/5260-3  Philosophy of Law**  
*Call No. 30125/30156*

**Sec. 001**  
*R*  
5:30pm-8:20pm  
Staff

Surveys theoretical positions on both the nature and purpose of law, including the concepts of rights, justice and punishment, focused primarily on the American legal tradition. Readings include an equal balance of philosophical works and court decisions. This course will be of interest to both students of philosophy and students considering a career in law. Prereq: Phil 3002 or 3022, a minimum grade of "C" in each previous philosophy course, or permission of instructor.”

**PHIL 4770/5770  Hegel**  
*Call No. 30123/30124*

**Sec. 001**  
*M*  
5:30 pm-8:20pm  
C. Kautzer

G. W. F. Hegel (1770-1831) is arguably the most challenging figure in the Continental tradition of philosophy. His attempt to incorporate *all* of nature and human experience into a historically dynamic, yet unified, philosophical system was foundational to Marxism, phenomenology, and post-structuralism. In this course we focus on Hegel’s *Encyclopedia Logic* (1817-30), *Phenomenology of Spirit* (1807), and *Philosophy of Right* (1821), and investigate Hegel’s claim that the path to true philosophy is a “path of despair,” which, as it happens, leads through his own thought. Prereq: PHIL 3002 or 3022, a minimum grade of "C" in each previous philosophy course, or permission of instructor. Cross-listed with PHIL 5770.

**PHIL 4790/5790-3 Nietzsche**  
*Call No. 30119/30118*

**Sec. 001**  
*MW*  
2:00pm-3:15pm  
G. Zamosc-Regueros

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.

**PHIL 4812/5812-3  Special Topics: Philosophy of Language**  
*Call No. 30114/30115*

**Sec. 001**  
*T*  
5:00pm-7:50pm  
M. Bauer

Certain marks or sounds have meanings. We can grasp those meanings without having to think about them. We can combine those marks or sounds into novel combinations to generate novel meanings, and we can grasp those novel meanings despite never having been presented with such combinations before. These seem to be some basic facts about language. Yet, it is very difficult to explain how any of these facts can be true. In this course, we will explore some of the attempts to make sense of these facts. First, we will look to a theory of meaning for referential terms, looking to both classic descriptivism as well as causal-historical accounts. While some terms are clearly referential, much of language is not. So, second, we will turn to broader theories of meaning applicable to any bit of language. Even a more fleshed out theory of meaning will, it turns out, only get us so far, because the linguistic force of an expression can be more than the proposition expressed. We will look lastly at how to understand this further linguistic force by looking to theories of "speech acts" as well as "conversational implicature."

**PHIL 4833/5833  Existentialism**  
*Call No. 30122/30121*

**Sec. 001**  
*TR*  
3:30 pm-4:45pm  
M. Tanzer

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.

In his poem The Rock, I. T.S. Eliot asks, "Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?" As we are constantly reminded, we live in an ever-accelerating "Information Age," an era of rapidly shifting images and voluminous data. Students and teachers alike feel overwhelmed by the changes surrounding them, and would like to better understand what these changes mean.

Because philosophers have traditionally been concerned with the nature of wisdom and knowledge, they are particularly suited to assess the possible impact that current changes in the media environment might have upon rationality, ethics, and democracy. For example, are these changes affecting our basic capacity to reason? Could the intensity of "data-smog" erode our ability to recognize wisdom and produce knowledge? More to the point, if ethical action rests upon justification, and justification depends upon certain forms of language, then what does our age's shift toward rapid visual imagery portend for judgments of right and wrong? And what might be the effect upon democracy—which requires from its citizens such traditional abilities as discussion and rational debate? This course will examine several different accounts of the impact such current changes in media are having upon rationality and democracy. The course will comprise lectures, discussion, and several films and videos.

This course traces the interpenetration of influences across philosophy, psychology, and art that affected the English, French, and German-speaking worlds in the early twentieth century. Late nineteenth century precursors are also explored. This intellectual history is then related to late twentieth century theoretical frameworks and extended to broader cultural and political contexts. The class concentrates on the period between 1910 and 1968 when modernity's key aspirations as well as its tensions became explicit. Cross-listed with HUMN 5550 and SSCI 5550.