

**Winter 2014**  
**Philosophy Department Course Descriptions**

***Philosophy 102 Ethics—Professor Alfano***

**MWF 1300-1350 PLC 180**

In this study of basic views as to how we ought to live our lives, the following kinds of questions are examined: What is goodness? Can we, and if so *how* can we, justify our basic ethical principles? Can ethical statements be true (or false), or are they solely a matter of preference?

This course will canvas several of the main ethical theories in the history of philosophy. According to virtue ethics, the aim of ethics is to cultivate good character, from which right action naturally flows. According to deontological ethics, the aim of ethics is to formulate and act upon universalizable rules – rules that anyone, anywhere, at any time should follow. According to consequentialism, the aim of ethics is to act so as to produce the best possible resulting state of the world. We will discuss the strengths and weaknesses of each view, from both theoretical and empirical points of view. The course concludes with a peek at alternative moral theories, such as the ethics of care.

***Philosophy 103 Critical Reasoning—Professor Vallega-Neu***

**MWF 1600-1650 LIL 282**

This course introduces basic (inductive and deductive) reasoning skills that are important not only for discussing philosophical questions, but also for any field of study or situation in life where we need to argue, i.e. where we either wish to convince someone of something or where we want to dissuade somebody from something through argumentation. The course teaches how to recognize, analyze, and criticize (evaluate) different kinds of arguments as well as how to construct cogent arguments through the practice of argumentation in relation to current and classic controversies. Assignments include in-class exams, homework, and a final argumentative essay. Class time involves a mixture of lecture, discussion, and group work.

***Philosophy 110 Human Nature -- Celena Simpson***

**MTWR 0900-0950**

What does it mean to be human? What makes us “human”? What is the place of humans in the world? This course will explore influential approaches to human nature spanning Ancient Greek, Modern, Ancient Chinese, Ancient Indian, Native American, African-American, and Feminist philosophical traditions. Class sessions will take the form of a dynamic combination of lecture, discussion, and activities.

***Philosophy 123 Internet, Society, & Philosophy—Professor Koopman***

**MWF 1300-1350 LA 106**

We all use the internet every day. But do we know what kind of society we are making when we do so? This course offers a philosophical introduction to key ethical and political problems of the Internet. Our focus will be on better understanding the impact of the internet of four core topic areas: privacy and surveillance, intellectual property, politics and power, & identity and selfhood. Our efforts will be geared toward the challenging task of finding ways to articulate the problems emerging around us. We are all living in the midst of massive transformations, and we need concepts through which we can navigate them. As we will see, philosophy is well positioned to help us create these concepts. See <http://netphi.uoregon.edu/> for more information, including an archive of research projects from recent years.

***Philosophy 170 Philosophy of Love & Sex— Kimberley Parzuchowski***

**TR 1000-1150 DEA 205**

Philosophers have deeply explored knowledge, existence, politics and ethics. Yet love and sex, which for most of us are central features of a good life, have received far less attention. When they have been addressed, particularly in the Western tradition, they have often been relegated to a place of lower status along with the body and passions in general. The result is that though love and sex may occupy a good deal of our time, attention, and emotional energy; though they cause us more acute joy and pain than most other human practices; we don't have ready access to a strong tradition of thinking about these aspects of human life. In this course, material from the philosophers who have thought about love and sex will be explored along with contemporary struggles around sexuality, sexual identity, sexual violence, love, romance, intimate relationships and marriage. Students will be challenged to develop their own philosophy of love and sex as a resource for exploring and surviving the challenges we all face in intimate and romantic relationships. This course will include the use of film and other visual images that some students may find offensive or troubling.

***Philosophy 311 History of Philosophy: Modern—Professor Stawarska***

**T/R 1200-1320 McK129**

This course is the second of a three-course introduction to the history of western philosophy. The purpose of this course is to examine the history of western philosophy in the seventeenth and eighteenth centuries as well as to consider the importance and relevance of the history of philosophy for us today. The course will focus on three key subjects relevant to the history of philosophy in this period. Primarily, we will engage with readings from canonical figures in the modern traditions of Rationalism (selections may be from Descartes, Spinoza, and Leibniz) and Empiricism (selections may be from Locke, Berkeley, and Hume). Additionally, we will also consider works from figures not normally in the canon (most notably early modern women philosophers) who played a more central role in the development of these philosophical tradition than is often acknowledged. A third focus of the course concerns the relation between modern philosophy and contemporary conversations both in philosophy and in the sciences. This focus will help the students to appreciate the continued relevance of the problems and questions raised by the empiricists and rationalists in the seventeenth and eighteenth centuries to present intellectual debates.

***Philosophy 315 Introduction to Feminist Philosophy—Professor Mann***

**MW 1000-1150 FEN 105**

This course examines basic concepts and important texts in feminist philosophy. We will talk about what the great philosophers have said about women's ability to do philosophy, what it means to do philosophy as women, how feminism has challenged the most basic assumptions of the Western philosophical tradition, and contemporary issues in feminist philosophy. This course is a prerequisite for some upper division courses in feminist philosophy.

***Philosophy 325 Logic, Inquiry, Argument—Professor Pratt***

**MWF 1000-1050 McK 240C**

In this course, we will examine the processes and practices of inquiry and argumentation by considering the logic that underlies them. In the first part of the course, we will consider the phenomenology of inquiry, the structure of arguments, the role of guesswork (abduction), and the practices of communicative action. In the second part, we will study the basics of Aristotelian logic, the limits of the syllogism and the implications of these limits for inductive inquiry. In the final section, we will consider the idea of ordered systems and implications for a normative theory of argumentation and what it means to be rational. Upon completion of this course, you will have developed both a facility with and understanding of formal and informal logic, but also an

understanding and appreciation of their deep connections to the rational processes of an active social life. This course satisfies the logic requirement for a major in philosophy.

***Philosophy 332 Philosophy of Film – Professor Brencé***

**1200-1250 MWF 302 GER and 1800-1950 Tuesdays, LA 115**

In its relatively brief history (scarcely more than a century), film has arguably developed into the most significant art form and medium for the origination and transmission of culture in our time. Perhaps because of the brevity of this history, or perhaps due to its dismissal as merely “popular” culture (a form of cultural production often deemed unworthy of serious reflection), it has received relatively little attention from philosophers. When, however, philosophers have attended to film, they have commonly sought only to adapt accepted “philosophical” problems to their study of the subject (traditional metaphysical and epistemological problems concerned with the relationship between experience and reality, for example, take the form of the examination of the relationship of film to reality), or worse still, they have regarded film as capable only of shallow, but perhaps more accessible illustration of already charted philosophical ground (regarding “The Truman Show” as crudely illustrative of Plato’s Cave Allegory). This course, premised upon the view that philosophy is a disciplined practice of criticism and does not have its own particular subject matter, will, instead, endeavor to examine films philosophically. That is to say, the films themselves will be regarded as subject matter for philosophical analysis. They will be allowed to raise their own problems, advance their own claims, and propose their own solutions, all to be carefully examined, interrogated, and evaluated.

***Philosophy 335 Medical Ethics—Professor Holmes***

**TR 1000-1120 GSH 117**

The French writer Albert Camus opens one of his major writings, *The Myth of Sisyphus*, as follows: “There is but one truly serious philosophical problem, and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy. All the rest...comes afterwards.” In a biomedical society like ours, the value of life and our relation to it becomes one of the most relevant factors for understanding who we are as human beings. From the question of informed consent to the very recent debate on health care, this course spans some of the most important social questions of our time: Could an embryo be called a *person*? Is abortion immoral? In a more secular society, are there arguments concerning the morality of abortion (pro and con) that make no appeal to a transcendent form of goodness (God)? Would it be moral to use embryos for the production of basic materials, such as stem cells, for medical research? Is there any moral difference between active and passive euthanasia? Should we experiment on human beings? If so, what are the necessary conditions to ensure the moral permissibility of such procedures? If one day humans can engineer themselves, should they do it? In a society of bionic human beings, what would be the place of disability? Lastly, do we, as members of an advanced society, have a right to health care? The goal of this course is to provide the essential elements for students to assess future difficult life situations in a critical manner.

***Philosophy 342 Introduction to Latin American Philosophy—Professor Vallega***

**TR 1400-1550 GSH 117**

This course is an introduction to Latin American philosophy. As such its aims are: 1. To give a firm ground in the history of Latin American philosophy; 2. To introduce some of the crucial ideas, issues, problems, and forms of thinking that occur in some of the most important periods, movements, and figures in Latin American thought; 3. To cultivate the ability to read this tradition in its own right, and to recognize its distinct and meaningful contributions to world philosophies. The course will involve close reading and analysis of texts, background lectures, and class discussions. Some of the central

issues broached in this class will be: ethnic identity, border culture, race, exile, social justice, history, time, writing, memory, the relationship between poetry and philosophy, the configuration of Latin American, Hispano American, and Afro-Hispanic-American identities, alternative temporalities, and the role diverse manners of discourse and experiences may play in the configuration of philosophical ideas. Beginning from the challenges opened to Latin American thought by Gabriel García-Márquez in his Nobel acceptance speech in 1982, we will look back to crucial moments in the history of Latin American thought and read from philosophical writings, essays, journals, and literary works of such figures as Felipe Guaman Poma de Ayala, Bartolomé de las Casas, Simón Bolívar, Domingo Faustino Sarmiento, José Martí, José Vasconcelos, Carlos Mariátegui, Leopoldo Zea, Augusto Salazar Bondy, Enrique Dussel, Jorge Luis Borges, Aníbal Quijano, Ofelia Schutte, Linda Alcoff, and Sub-Comandante Marcos.

***Philosophy 343 Critical Theory – Professor Zambrana***  
**TR 1400-1550 FR 106**

This course will examine the idea of imminent critique developed within three generations of the Frankfurt School. We will begin by discussing Horkheimer's interdisciplinary approach to imminent critique during the 1930s, and move on to examine Horkheimer and Adorno's account of the dialectic of enlightenment during the 1940s. We will then examine the turn to Jürgen Habermas' theory of communicative action and discourse ethics specifically during the 1980s. Finally, we will examine post-Habermasian approaches to imminent critique at the turn of the 21<sup>st</sup> century via Axel Honneth's concept of recognition and Nancy Fraser's norm of parity of participation. Throughout, we will assess notions of social suffering and reification, reason and rationalization, justice and justification at work in this tradition of social thought.

***Philosophy 350 Metaphysics – Professor Warnek***  
**MW 1400-1550 McK 121**

What is metaphysics? Why do philosophers talk about overcoming it? This course begins by considering the position established by Kant's critical appropriation of metaphysics and then looks at a number of post-Kantian philosophers, such as Hegel, Schelling, Nietzsche, Heidegger and Derrida, who in various ways attempt to move beyond the limits of metaphysical thought. How are fundamental philosophical concerns, such as those having to do with truth and freedom, connected to this tradition of metaphysical thought? If metaphysics is grounded in the distinction between the sensible and the intelligible, how might it be possible to challenge this distinction itself? Students will be asked to write a number of short reflections on the readings. There will also be a take-home final.

***Philosophy 399 Teaching Children Philosophy—Professor Bodin***  
**MW 1400-1550 PAC 8**

This is a course that will ask students to translate their understanding of philosophical ideas into a language of discourse that captivates the imagination of ten and eleven-year-old children. Working as partners, undergraduate students will plan lessons and lead weekly philosophical discussions in assigned elementary school classrooms near the university. In a joint venture involving the departments of philosophy and education studies, students will explore ways to use published children's picture books and short plays as prompts that invite 4th and 5th graders to employ critical thinking, inquiry and empathy as they participate in focused discussions in ethics, aesthetics, epistemology, political and environmental philosophy. Discussion topics will include questions like: *What is friendship? Is lying to someone ever justified? What does it mean to be brave? What is beauty? Is there anything that money can't buy? Do animals have rights?* These and other questions connect to the experiences and concerns of children. Elementary classroom teachers will join in the discussions and collaborate with university students to provide support and follow-up. This course is

open primarily to philosophy and education foundation juniors and seniors, but can include students in other disciplines who have an interest in philosophy and educational outreach to children. Students will need to arrange weekly transportation when they begin leading weekly discussions at a nearby elementary school by week three of the term. Maximum of 24 students.

***Philosophy 407/507 Politics of Information—Professor Koopman***  
**MW 1000-1150 WIL112**

This graduate-level seminar (also open to advanced undergraduates) will survey a number of approaches to an emerging theme of inquiry gaining importance across a range of contemporary disciplinary formations including: new media studies, science and technology studies, the history and philosophy of technology and science, and political philosophy and social theory. Our guiding questions throughout the course concern the transforming (or transitional) status of information, the emergence of new informational paradigms, the political import of these changes, and how contemporary theory and methodology can serve as facilities for fashioning ourselves into critics equipped to intervene into the conceptual struggles surrounding the internet, social media, big data, privacy, protocological control, and all other manner of emergent ‘info-politics’. Our focus will be divided into two broad topics: first, political theories of new media (from the liberal theory of Lawrence Lessig’s *Code* to the Marxist theory of Mackenzie Wark’s *Hacker Manifesto* to the Foucault-Deleuzian theory of Alexander Galloway, Wendy Chun, and others); second, histories of information more broadly considered (including work by Ian Hacking and others, possibly Cornelia Vismann, and/or the work of historical epistemologists and/or media archaeologists).

This course is intended to provide advanced students from a range of disciplinary backgrounds (in the humanities, social sciences, and arts) with an introduction to some of the major theoretical and methodological approaches to information as an object of critical inquiry. Our focus throughout will be the politics of information, but students interested in other fields of engagement (such as aesthetics, ethics, epistemology, ontology) will be encouraged to push our inquiries in that direction. This course is intended to fulfill requirements for the New Media and Culture graduate certificate (see <http://newmediaculture.uoregon.edu>).

***Philosophy 421/521 Ancient Philosophers: Aristotle—Professor Warnek***  
**MW 1600-1750 CHA 204**

This course works through and elaborates the basic concepts of Aristotelian philosophy in their connection with each other. The course focuses upon selections from a number of texts, including the *Nicomachean Ethics*, the *Rhetoric* and the *Metaphysics*. In addition to reading a selection of Aristotelian texts, we will also read and discuss Heidegger’s lectures on Aristotle from 1924. These lectures not only present an original retrieval of Aristotelian inquiry, but also offer a unique opportunity to consider the development of Heidegger’s own thinking during the formative period leading up to the publication of *Being and Time* in 1927. The course will be structured as a seminar. Students registered for PHIL 421 will be asked to write two essays, a mid-term and a final.

***Philosophy 433/533 Spinoza—Professor Vallega-Neu***  
**MW 1800-1950 Mck 121**

We will read the main work of the 17<sup>th</sup> Century Jewish-Dutch philosopher Baruch Spinoza: the *Ethics*, which contains not just an ethics but his philosophical system, which he presents in definitions, axioms, propositions, and demonstrations. According to Spinoza there is only one substance that he calls God or Nature, and everything that exists are merely attributes of this substance. Spinoza was influenced by Descartes (although he argued against Descartes’ mind/body dualism), ancient Stoicism, and Medieval Jewish rationalism. He was highly influential on German Idealism and has influenced more recent French philosophy. We will do a close reading of the text and discuss Spinoza’s

philosophy in a historical context, considering especially his more recent influences. We will use the translation of the *Ethics* by Shirley (Hackett Publishing) and look at the essays in *The New Spinoza* (Univ. Of Minnesota Press, 2008).

***Philosophy 441 Painting (Philosophy of Art: Aesthetic Experience in Word & Image) – Vallega***  
**PLC 353**

This course explores the relationship between the visual arts, and particularly non-linguistic expression, and philosophical discourse by mainly looking at the writing of two major figures in Continental philosophy, and by juxtaposing them critically with the work of the painters they engage. Our readings will set out from Paul Klee's essay On Modern Art, and will then focus mainly on the writings on painting by Merleau-Ponty and Gilles Deleuze. The course will explore how painting may be understood as a distinct way of thinking and as the occasion for distinct determinations of being (rather than understanding painting as mimesis, that is, as mere image making that illustrates already present beings and nature, or as a thoughtless process in need of linguistic explication). Following this insight we will also explore how in its nonlinguistic articulation painting may teach us something about philosophical discourse that remains at the limit and as such beyond philosophical conceptual discourse. Some of the main themes of the course will be experience, phenomena, time, space, movement.

***Philosophy 463/563 Arendt --Professor Mann***  
**TR 1200-1350 ED 116**

This course focuses on the early works of Hannah Arendt, *Love in Saint Augustine*, *The Origins of Totalitarianism*, and *The Human Condition*. This set of readings will raise the question of Arendt's early encounter with Heideggerian philosophy and the Christian tradition, the transformation of her thought through the historical confrontation with totalitarianism, and her account of the human condition as fundamental to a theory of action. Secondary readings will be assigned, especially for graduate students. Expect a heavy reading load, close textual readings in class, small group work and lecture.

***Philosophy 463/563 C.I. Lewis and W.V.O Quine --Professor Zack***  
**TR 1000-1150 Fenton 105**

The course explores American philosophy via C.I. Lewis, a conceptual pragmatist, and his student, W.V.O Quine, an analytic pragmatist. Lewis was the most famous U.S. philosopher of his generation until his Kantian epistemology was dethroned by logical positivism. On the one hand, Quine helped German-Jewish positivists escape the Nazis and establish their doctrine in America, but on the other hand, he demolished both Lewis and the positivists with his devastating attack on the analytic-synthetic distinction. About 60% of the course will be devoted to Lewis (because he remains neglected) and the rest to Quine, who will be read as a pivotal figure.

Main texts: C.I. Lewis, *Mind and the World Order*, selections from *An Analysis of Knowledge and Valuation*; W.V.O Quine, selected essays from, *From a Logical Point of View*.

Work: seminar-type discussion, 3 four-five page papers for the 400 level, 1 revised 10-12 page paper for the 500.

***Philosophy 475H Honors Seminar: Moral Psychology—Professor Alfano***  
**MW 1600-1750 PLC 353**

This is a study of empirical approaches to moral, ethical, and normative questions. The following topics are addressed: ethical naturalism, innateness of morality, moral heuristics and biases, moral intuitions, emotions and sentiments, moral disagreement, character and virtue, psychopathology, disability, and moral development.

***Philosophy 607 Post-Kantian Idealism – Professor Zambrana***  
**TR 1000-1150 CSH 250C**

This seminar will trace the development of German Idealism from Kant to Hegel. We will examine the idea of freedom in the theoretical and practical philosophies of Kant, Fichte, Schelling, and Hegel. We will consider Kant's notions of self-consciousness and autonomy. We will then assess the post-Kantian pursuit of the ground of self-consciousness and freedom. The seminar will consist of discussions and presentations of selections from Kant's *Critique of Pure Reason* and *Groundwork of the Metaphysics of Morals*; Fichte's *The Science of Knowledge* and *Foundations of Natural Right*; Schelling's *System of Transcendental Idealism* and *Ideas for a Philosophy of Nature*; and Hegel's *Faith and Knowledge*, *Phenomenology of Spirit*, and *Science of Logic*.

***Philosophy 607 American Pro-Seminar – Professor Pratt***  
**MW 1400-1450**

This course is an historical survey of American philosophy from the 1890s through the 1930s. The course begins with the hypothesis that a significant strand of the American tradition developed as a philosophy of resistance against ideas inherited from Europe and against a social, political and economic system whose practices led to oppression through assimilation or exclusion. These philosophies share a common interest in the nature of pluralism, agency and liberation. The course will open by considering a crucial moment in the history of resistance in the United States: the Ghost Dance movement among Native Americans of the northern plains and the response to it in 1890 at Wounded Knee. We will then consider the issues raised in the conflict from a variety of philosophies including the work of William James, W. E. B. Du Bois, John Dewey, Jane Addams, Josiah Royce, and Mary Parker Follett. This course will introduce only a small portion of the tradition. However, by focusing on a range of major figures and themes, the course may also serve as a starting point for further inquiry into the American tradition and its connection with other philosophical traditions.

***Philosophy 610 Faculty Books Seminar – Professor Mann***  
**Tues 1700-1750 250C SCH**

This course is designed as a forum for faculty and students to become familiar with faculty-authored books, establish greater understanding of the philosophical commitments and contributions of UO philosophy faculty, and foster richer intellectual exchange and community in the department. This is a collectively taught reading-only course which, it is hoped, will be robustly attended by both faculty and graduate students. This term's featured books are Ted Toadvine's *Merleau-Ponty's Philosophy of Nature*, and Naomi Zack's *The Ethics and Mores of Race*. Teaching faculty include Drs. Mann, Stawarska, Vallega-Neu, Zack, Alfano, Koopman, Warnek, and Brence. At least one session will be taught by a graduate student volunteer.

***Philosophy 615 Deleuze's Difference & Repetition – Professor Toadvine***  
**Tues 1400-1650 250C SCH**

Our seminar will consist of a close reading and discussion of Gilles Deleuze's 1968 masterpiece, *Difference and Repetition*, one of the key texts of French post-structuralism. Following Deleuze's historical studies of Hume, Nietzsche, Kant, Proust, and Bergson, D&R is the first work in which Deleuze proposes his own philosophical position. As he writes in the preface to the English translation, "*Difference and Repetition* was the first book in which I tried to 'do philosophy.' All that I have done since is connected to this book, including what I wrote with Guattari" (xv). We will follow Deleuze's efforts to think difference-in-itself and repetition-for-itself without subordinating them to identity or the Same, his critique of the classic image of thought, and his invention of a style of philosophical writing intended to express the non-conceptualizable and non-representable. Also of

concern will be Deleuze's relationship with the philosophical tradition (especially Kant, Nietzsche, Bergson, and phenomenology) and with other major figures of French post-structuralism, as well as the reception of his thought within the scholarly literature. It is expected that seminar participants will play an active role in conducting research and posing problems for the seminar to address.