

**Fall 2014**  
**Philosophy Department Course Descriptions**

**PHIL 101 Philosophical Problems—Johnson**

**MWF 1300-1350 PLC 180**

Living a human life poses certain problems for each of us: Who am I? Is there some meaning to my life? How should I act? Using short philosophical readings, we will reflect on issues such as the role of reason in our lives, the nature of religious belief, whether human existence makes any sense, how our personal identity is shaped, and how we construct meaning in our lives. 4 credits (3 lectures plus discussion section). Grades based on written essays and discussion participation.

**PHIL 102 Ethics—GTF**

**MTWR 0900-0950 CHA 204**

This course is intended as an introduction into the rich philosophical tradition of ethics and ethical theory. It is structured primarily as a survey of differing traditions from the ancient Greeks to contemporary philosophers in the analytic, continental, and pragmatist traditions. We will consider the classical structures of ethical theory: deontological, consequentialist, and virtue ethics, as well as challenges to these structures. The goal will be to work together to consider the ways in which different ethical theories may lead to different prescription of appropriate responses to ethically challenging situations. We will also consider the inherent assumptions about human nature and the nature of the universe which are operative in the different ethical theories. Finally, the course will discuss the possible application of such theories to a range of issues in contemporary life. Thinkers read will include: Plato, Aristotle, Marcus Aurelius, Rousseau, Bentham, Hume, Kant, Marx, Mill, William James, Levinas, Beauvoir, Susan Wolf, and Peter Singer. Course work will consist in readings, 2 short papers, in-class quizzes and exams, and engaged participation and discussion.

**PHIL 103 Critical Reasoning—GTF**

**MTWR 0900-0950 FEN 105**

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 traditional, modern, and contemporary approaches to human nature. Thinkers examined include Felipe Guamán Poma de Ayala, Plato, Hobbes, Foucault, Frantz Fanon, Julia Kristeva, and Enrique Dussel. Teaching will take the form of large group lectures and dedicated discussion sections.

**PHIL 110 Human Nature—Morar**

**MWF 1200-1250 PLC 180**

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 traditional, modern, and contemporary approaches to human nature. Thinkers examined include Felipe Guamán Poma de Ayala, Plato, Hobbes, Foucault, Frantz Fanon, Julia Kristeva, and Enrique Dussel. Teaching will take the form of large group lectures and dedicated discussion sections.

**PHIL 130 Philosophy & Popular Culture—GTF**

**TR 1400-1550 CON 104**

This course enables students to engage in the critical reflection central to the discipline of philosophy--that which would facilitate living an “examined life”--about, in, and through popular culture. What is popular or mass culture? Is it something merely “manufactured” by special interests, or is it still in any way genuine culture, the product of free and spontaneous human interaction? Are the products of popular culture (movies, music, games, sports, etc.) merely sources of entertainment or distraction, or might they serve other purposes such as providing for a sense of community and identity? Do they serve merely to bypass (or even undermine) reflection to inculcate particular perspectives or values into those who are exposed to or who participate in them? Might they rather, upon scrutiny, provide the basis for the kind of critical reflection commonly regarded as facilitated only by “high” culture? By way of testing the last of these perspectives, of the capacity for popular culture to facilitate genuinely critical reflection, a range of products of popular culture will be examined alongside texts that seek to illuminate and reveal the ideas at work in them, and in relation to some works of classical philosophy, ancient and modern. As a result, students should expect to develop an enhanced capacity for intelligent reflection upon popular culture and upon a range of central issues that have been the subject of considerable philosophical examination.

**PHIL 170 Love & Sex—GTF****MW 1000-1150 CHA 204**

Love and sex are so central to human life that many would argue that our intimate relationships are the key to self-esteem, fulfillment, even happiness itself; in fact, our intimate relationships are probably more important to our sense of well-being than our careers. Yet we spend remarkably little time *thinking* about love and sex, even as we spend years preparing ourselves for the world of work. In this course you will be asked to reflect on the most intimate sphere of human existence. We will draw on historical, sociological, religious, feminist and philosophical work to shed critical light on a variety of questions, including: What is love exactly? Why do we continually associate love and sex with happiness and pleasure when they often make us so utterly miserable? Is there, or should there be, an ethics of love and sex? What is moral, what is normal, and who gets to decide? What happens to sex when it is associated with “scoring” (the conquest model of sex)? How are our understandings of masculinity and femininity tied in with what we believe about love and sex?

**PHIL 216 Philosophy & Cultural Diversity—GTF****TR 1200-1350 FR 106**

In this course students will investigate some of the philosophical issues raised by the recognition of the culturally diverse character of American society from the perspective of a number of philosophical traditions in America: European, African, Asian, Islamic, Latina, and Native. In the process of the investigation, students will also be introduced to the practice of philosophy where philosophy is understood, in part, as a mode of inquiry that can contribute to the resolution of social conflict. At the beginning of the last century, W. E. B. Du Bois asserted “the problem of the Twentieth Century is the problem of the color line.” To the degree that America at the beginning of the Twenty-first Century still faces the problem of how to be a culturally diverse society, philosophy provides a means to address the problem. The course can be applied to the Arts & Letters group requirement and the University multicultural requirement (as an “AC” or American Culture course).

**PHIL 307 Social & Political Philosophy—Brence****TR 1000-1120 MCK 240C**

The focus of this course is liberal political philosophy. We will consider prominent theories of liberalism, some contemporary problems facing liberalism today, and some of the fiercest critics of liberalism. Liberalism is worth studying because it has long been the most dominant theoretical tradition in Western politics. In the first part of this course (focusing on theorists) we will consider a range of canonical liberal thinkers, possibly including John Locke, John Stuart Mill, John Rawls, Friedrich Hayek, and John Dewey. In the second part we will discuss some of the most pressing problems on the political scene today with an eye toward their impact on standard liberal governance: these may include globalization, the politics of identity (focusing on gender and race), new media and internetnetworked media, the environment, and privacy law. In the final part of the course we will consider trenchant critiques of liberalism: these may include Marxist, Anarchist, and Communitarian critics.

**PHIL 310 History of Philosophy Ancient-Medieval—Warnek****MW 1600-1720 MCK 240A**

PHIL 310 offers an introduction to Ancient Greek philosophy, primarily through a reading of selections from the texts of Plato and Aristotle. We will also look at other Greek philosophical figures, such as Parmenides and Heraclitus. The course also considers the emergence of Western philosophy in relation to tragic narratives, like those of Oedipus and Antigone. In this regard, Socrates is considered both as a foremost philosophical question and as a possible tragic figure.

**PHIL 315 Introduction to Feminist Philosophy—GTF****TR 1400-1550 GER 303**

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.

**PHIL 322 Philosophy of the Arts—Johnson**  
**MW 1000-1120 MCK 121**

Survey of classical and contemporary theories of art and aesthetic experience, with examples from various arts. We will examine five basic views about the nature of art and aesthetic experience that have been dominant in the Western philosophical tradition. These include conceptions of art as (1) imitation, (2) emotional expression and communication, (3) form, (4) institutionally-defined artifacts, and (5) consummation of human meaning and experience. The question arises whether any one of these theories adequately covers the full scope of the arts throughout history and across different cultures, or whether we have to combine all five into a more comprehensive view of the role of art in human existence. The study of the nature of aesthetic experience sheds light on how humans make and experience meaning. Texts will range historically from the Greeks up through 20th century hermeneutics. Examples of arts will be drawn from painting, sculpture, poetry, music, dance, and architecture.

**PHIL 331 Philosophy in Literature—Vallega**  
**MW 1200-1350 PETR 103**

This is an intensive upper level philosophy course with emphasis on the relationship between central issues in philosophy and the way these are articulated differently by literature. The central themes explored will be identity, narrative, writing, language, history, and time. The course will include introductory and methodological lectures on how to read philosophically, as well as close reading and interpretation of texts. The *goal* of the course is to introduce students to the philosophical reading of literature in order to ultimately expand their reading and interpretative philosophical skills and to challenge and expand the way they understand the limits and possibilities of conceptual philosophical knowledge. Among the authors discussed will be Italo Calvino, Walter Benjamin, Jorge Luis Borges, and Julio Cortázar.

**PHIL 340 Environmental Philosophy—GTF**  
**MW 1400-1550 HED 142**

Considers the nature and morality of human relationships with the environment (e.g., the nature of value, the moral standing of nonhuman life). Environmental philosophy addresses the human relationship with the non-human world from a variety of philosophical perspectives: ethical, political, aesthetic, epistemological, and metaphysical. In what sense are human beings a 'part of nature'? Does the natural world have intrinsic value, and what are our ethical obligations toward it? Can a distinction be drawn between humans and animals? Can nature be compared aesthetically to a work of art? How is the exploitation of nature linked to the exploitation of women, indigenous people, and other groups? What political options are open for developing a sustainable relationship between society and the natural world? To address these questions, the course will begin with a survey of dominant movements in recent environmental philosophy, including animal rights, deep ecology, ecofeminism, social ecology, bioregionalism, environmental pragmatism, and eco-phenomenology. The second half of the course explores key topics of current debate in the field, such as human/animal relations, holism and individualism, our proper relationship with technology, environmental aesthetics, and the ethical and political implications of radical environmental activism.

**ENVS 345 Environmental Ethics--Toadvine**  
**TR 0830-0950 WIL 110**

Intended for an interdisciplinary audience, this course introduces key concepts and methods in environmental ethics with an eye toward their concrete application in environmental conservation and management as well as in daily life. Key concepts include the conceptual and historical foundations of environmental ethics, the interdependence of facts and values in normative decision-making, the ethical value of nature and non-human species, the relation between economic and ethical evaluations, and problems of resource distribution and environmental justice. The final segment of the course examines two contemporary environmental issues: food justice and climate justice. Emphasizing the skills of critical thinking, value reasoning, and philosophical inquiry within an interdisciplinary context, this course guides students in the application of these skills to real-world examples requiring analysis and interpretation. The course counts toward major requirements in both Philosophy and Environmental Studies and fulfills a General Education requirement in the Arts and Letters Group.

**PHIL 407/507 Biopower: Michel Foucault & Beyond—Morar****MW 1600-1750 CHA 204**

In his 1976 volume of the *History of Sexuality*, called *La Volonté de Savoir*, Foucault famously wrote: “For millennia, man remained what he was for Aristotle: a living animal with the additional capacity for a political existence; modern man is an animal whose politics places his existence as a living being in question” (143). In this course, we will attempt to understand the significant consequences entailed by Foucault’s assessment of the ways in which a new relation between history and life emerges during the 19<sup>th</sup> century. Prior to modern time, life was understood as being *outside* history, driven by independent natural and environmental processes. The novelty of our modern time consists in bringing *life* into human historicity and in investigating, through techniques of knowledge and power, the human body, its modes of subsistence, and its entire living space. In addition, an entire series of political mechanisms, with a regulatory function, emerge to control populations. Medical, administrative, and police apparatuses, all those technologies of power centered on life, create a new normalizing society whose role is no longer to *take* life or *let* live, but, on the contrary, to *foster* life. Thus, the regulation of sexuality and the existence of genocides become the target and the very paradox of this new form of power (*biopouvoir*). These are the two poles of biopower: one, centered on the body as machine, the *anatomo-politics of the human body*; and the other, focused on the species body, along with its whole set of biological processes: *a biopolitics of the population*. Since Foucault’s *La Volonté de Savoir*, the notion of biopower has evolved and changed in order to accommodate new political objects (race, reproduction, genomic medicine). This course will not only unveil new developments concerning biopower (Agamben, Negri, Rabinow, Rose, Esposito, Rancière, Latour), but will also highlight the intellectual space as a condition of possibility for such a new form of power (Edouard Toulouse, Hacking). More information at: [http://pages.uoregon.edu/nmorar/Nicolae\\_Morar/Phil407\\_507F14.html](http://pages.uoregon.edu/nmorar/Nicolae_Morar/Phil407_507F14.html)

**PHIL 410/510 Home & Homelessness—Zack****TR 1400-1550 FR 214**

Philosophical perspectives will be brought to bear on the multi-disciplinary subjects of home and homelessness.

A variety of sources will be used, including: Heidegger’s “Building, Dwelling, Thinking,” <http://mysite.pratt.edu/~arch543p/readings/Heidegger.html>; George Orwell’s *Down and Out in Paris and London* <http://www.planetebook.com/ebooks/Down-and-Out-in-Paris-and-London.pdf>, and contemporary descriptions of homelessness and its history in the US, as well as internationally. Students will write and revise several papers and will have the opportunity to submit them for posting on the website of the UO Philosophy Department’s Community Philosophy Institute’s project on homelessness. <http://homelessness.philosophy.uoregon.edu>

**PHIL 453/553 Schelling—Warnek****MW 1800-1950 MCK 121**

The course offers an introduction to the work and thought of F. W. J. Schelling. Schelling is now gaining attention as a thinker who anticipated many of the developments of philosophy in the 20th Century. We will begin with readings from his early period and move chronologically to his later works. The central text will be Schelling’s controversial essay on human freedom. Important questions will be asking include: the relation between art and poetry and philosophical inquiry, the relation between human life, nature and the divine, the limits of rationality and language, and the extent to which a philosophical system is possible. We will also consider Schelling’s relation to other key historical figures, such as Kant and Hegel.

**PHIL 463/563 Adorno & Benjamin—Zambrana****MW 1000-1150 MCK 123**

This seminar will examine TW Adorno and Walter Benjamin’s notions of critique. We will focus on the intersection between history, aesthetics, and politics in their work and assess the epistemological, metaphysical, and ethical dimensions of this intersection. Discussions will consider concepts central to their understanding of critique, such as experience, aura, constellation and parataxis. Adorno readings will include *Dialectic of Enlightenment*, *Negative Dialectics*, *Minima Moralia*, and selections from *Aesthetic Theory*. Benjamin readings will include selections from *The Origin of German Tragic Drama*, *Theses on History*, *Critique of Violence*, *The Work of Art in the Age of its Technical Reproducibility*, *The Storyteller*.

**PHIL 463/563 Irigaray—Stawarska**

**TR 1200-1350 MCK 123**

We will discuss key writings by the contemporary French feminist philosopher Luce Irigaray. Following Irigaray's own presentation of her work as falling into three main phases: an immanent critique of the canon, a new theory of sexual difference, and a new understanding of being in terms of a relational ontology, we will read a representative selection from each phase, situate it within her philosophical trajectory as a whole, and relate it to texts by other thinkers she explicitly engages within her own writing. Specifically, we will be reading *Speculum of the Other: Woman*, in conjunction with a sample of writings by Sigmund Freud, and *This Sex which is not One*, to flesh out her method of an immanent critique. We will then turn to *Ethics of Sexual Difference*, read in conjunction with selections by Merleau-Ponty and Levinas, and *I Love to You*, as exemplary of Irigaray's emphasis on the primacy of sexual difference. We will conclude with the theme of Irigaray's relational ontology, as developed in *The Way of Love*, read in a conversation with Heidegger's *On The Way to Language*. The students will thus be grounded in Irigaray's own distinctive philosophical project, and aware of its place within contemporary Continental philosophy. Graduate students will also be exposed to relevant secondary literature, especially relative to the early essentialist critique of Irigaray's conception of sexuality, and the more recent developments within Irigaray scholarship.

**PHIL 471H Honors Thesis Workshop—Stawarska**

**TR 0900-0950 SC 250C**

This two credit fall seminar will meet two hours weekly and serve as a thesis workshop. The course will include presentations by philosophy faculty and discussions of how they develop research and write philosophical papers. Students will work on developing their own honors theses and will present their work in class. By the end of the term, students will have prepared a prospectus for an honors thesis (though this may not be the final version) and will have found an adviser for the project. To enroll, students must have completed at least 12 credits of upper division coursework in philosophy and have a cumulative GPA of at least 3.3 or instructor's permission.

**PHIL 607 Philosophy and Teaching Seminar—Pratt**

**M 0900-0950 SC 211B**

This course is offered for philosophy graduate students who are also in their first year of service as graduate teaching fellows. The course runs for the entire year, each quarter offering a different focus. The first quarter concerns pedagogical technique, the second course design, and the third broader issues in the philosophy of education. During the fall quarter, the goal is to improve teaching effectiveness and to provide new teachers with a forum for discussing some of the challenges they face in the classroom. Note that this is a one credit course that meets weekly.

**PHIL 607 Indigenous Thought Seminar—Vallega**

**MW 1600-1750 SC 250C**

One of the principal emerging forces in the interpretation of indigenous thought and its significance for Latin American and world philosophies is the Argentine philosopher Rodolfo Kusch. This seminar will focus on his work, both the translated major work *Indigenous and Popular Thinking in América* as well as other pieces translated for the course. The discussion will have as background the Western philosophical tradition as found in such figures as Martin Heidegger, Nietzsche, Hegel, Marx (its various receptions), Benjamin, Bataille, Derrida and Deconstruction. Also in the non-Western and Latin American registers, some of the figures behind the course and discussions will be Miguel León-Portilla, Flores Galindo, José Martí, Sarmiento, José Carlos Mariátegui, Leopoldo Zea, Enrique Dussel, Aníbal Quijano, Sub-Comandante Marcos, Maria Lugones, Gloria Anzaldúa, and others. The course offers an introduction to critical decolonial hermeneutics out of a thought situated in Latin America, and it aims to open a space to begin to reformulate the task of philosophy in light of such originary non-Western thought and experiences. This is a graduate seminar, thus students will be responsible for coming to class prepared to present and discuss the assigned material. The necessary historical and conceptual/intellectual background will be provided through short lectures.

**PHIL 607 Feminism Pro-Seminar—Mann****TR 1000-1150 SC 250C**

The course offers an introduction to the work and thought of F. W. J. Schelling. Schelling is now gaining attention as a thinker who anticipated many of the developments of philosophy in the 20th Century. We will begin with readings from his early period and move chronologically to his later works. The central text will be Schelling's controversial essay on human freedom. Important questions will be asking include: the relation between art and poetry and philosophical inquiry, the relation between human life, nature and the divine, the limits of rationality and language, and the extent to which a philosophical system is possible. We will also consider Schelling's relation to other key historical figures, such as Kant and Hegel.

**PHIL 610 Faculty Books—Mann****T 1600-1650 SC 250C**

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. 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.

**PHIL 620 Topics in American Philosophy: Feminism and Pragmatism—Pratt****MW 1400-1550 SC 250C**

This course will consider the history and philosophy of American feminism. The course will begin with the work of Jane Addams (1860-1935), whose work helps to define both pragmatism and the American feminist tradition. Discussion will then shift to the work of early- and mid-century feminist thinkers who adopt aspects of pragmatism including Elsie Clews Parsons, Charlotte Perkins Gilman, Zora Neale Hurston, Mary Whiton Calkins, and Mary Parker Follett. In the last third of the course, we will move to contemporary feminist pragmatism (as developed in the volume *Contemporary Feminist Pragmatism*, edited by UO alums Maurice Hamington and Celia Bardwell-Jones), and its intersections with feminist epistemology and recent feminist materialism. This course can be used to satisfy either the American or Feminism “tradition” requirement (not both) and the Metaphysics or KRI distribution requirement (but not both).

**PHIL 641 History of Western Political Philosophy—Zack****T 1800-2050 SC 250C**

The aim of the course will be to build up an account of the history of Western political philosophy, from Plato and Aristotle to Rawls with Hobbes, Locke, Hume, Rousseau, Kant, Mill, and Marx in-between. Basically, we are going to construct a narrative. The focus will be on the preferred ruling class for each of the thinkers we cover. Required readings will consist of selections from primary sources. Secondary sources and critique will be selected by students and discussed in a seminar format. Students will work on one 15-25 page paper, all term, writing about two pages a week, and getting feedback as they go along. (The bibliography for the paper should be a useful resource for future research and teaching, and those bibliographies will be unique in each case.)