

# Winter 2017

## Philosophy Department Course Descriptions

### ***Philosophy 101 Philosophical Problems—GE Baines***

**MTWR 0900-0950 303 GER**

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.

### ***Philosophy 102 Ethics—GE Ferrari***

**MTWR 0900-0950 105 FEN**

A study of basic views on 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 canvasses 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.

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

**MWF 1300-1350 129 MCK**

Introduction to thinking and reasoning critically. How to recognize, analyze, criticize, and construct arguments. Through the practice of argumentation in relation to current and classic controversies, this course is designed to improve your reasoning skills as well as your critical writing capabilities. Along the way, students will also explore informal fallacies, basic rules of deduction and induction, issues pertaining to the ethics of belief, and some general reflections on the political dimensions and promise of argumentation. Typical assignments include argumentative journals, homework sets, and in-class exams. Class time involves a mixture of lecture, discussion, and group work.

### ***Philosophy 120 Ethics of Enterprise and Exchange Nature—Professor Brence***

**MWF 1200-1250 110 FEN**

In a free market world, what are the limits that a society or government should impose on the corporate world? In the absence of universal ethical standards in business ethics, how should we hold individual entrepreneur players responsible? What is ethically problematic about Gordon Gecko's famous proclamation "greed is good"? Is self-interested behavior determined by an individual's character, or is it more the product of the capitalist system in which individuals operate? Are there moral obligations that go beyond legal restrictions? This course provides a moral examination of business by considering the nature of enterprise and exchange. Topics will include corporate and consumer responsibility, meaningful work, and leadership.

### ***Philosophy 123 Internet, Society, & Philosophy—GE Sheehey***

**MTWR 0900-0950 189 PLC**

Introduction to major ethical, social, and political problems of the Internet from a philosophical perspective. Our focus will be on better understanding the impact of the internet on three core topic areas: privacy (surveillance, Snowden, and the like), property (filesharing, torrents, and the like), and personhood (identity, self, and the like). The class will be based on lectures, seminars, and projects. We will have guest lecturers including a representative from the Electronic Frontier Foundation (EFF.org).

### ***Philosophy 130 Philosophy & Popular Culture—GE Goehring***

**MTWR 0900-0950 260 CON**

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.

***Philosophy 170 Love & Sex—GE Fitzpatrick***

**MW 1000-1150 303 GER**

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?

***Philosophy 199 Real Ethics—Professor Lundquist***

**TR 1000-1150 101 VOL**

Most of us would agree that every person is entitled to dignity, and to the freedoms and opportunities that best enable a healthy, productive and meaningful life. Sadly, our political, economic and cultural institutions are often at odds with this view. In America today, injustice is widespread, and is perpetuated via systems that are either poorly designed or are deliberately designed to favor some groups at the expense of others. Whether we are conscious of it or not, we are all caught up within these systems; they inform our daily choices and, over time, they help to determine the courses of our lives. Although we as individuals may play only a small role in the process, through our actions (and through our inaction) we are collectively shaping the systems that in turn shape us. Before we can begin to solve the problems associated with systemic injustice, we must recognize them, and learn to identify their historical, legal and ideological sources. More importantly, we must also take responsibility for the roles we already play in perpetuating systems that are flawed. The questions at issue in this course are therefore as follows: 1) How do we collectively create the institutions that enable or prevent human flourishing? 2) How do our shared institutions shape our personal beliefs and behaviors? 3) How or to what extent can our daily, seemingly-insignificant choices shape existing institutions and/or create new and more just ones? The aim of this course is to collaboratively envision, and to begin to create through our beliefs and actions, a world that is more just for all.

***Philosophy 211 Existentialism—Professor Warnek***

**TR 1400-1520 110 FEN**

In the 1950s, Existentialism was a cutting edge perspective on the world (European nihilism after World War II), a lifestyle for intellectuals (in smoke-filled coffee houses), and a glamorous corner of academic philosophy itself (Jean-Paul Sartre and Simone de Beauvoir). But the origins of Existentialism go back to at least the nineteenth century in the Western tradition---Dostoevsky, Nietzsche, and Kierkegaard. Is existentialism relevant today? Yes, if there are philosophical truths about human life that have to be lived, if individual subjectivity is important, and if we are responsible for our lives. The course will survey all of the figures just mentioned, and more. Our main work will be to address questions such as: Am I free? Is it my fault? Does life have a purpose? What does death mean? All required reading will be from *Existentialist Philosophy*, ed. Oaklander, 2nd ed. Prentice Hall isbn 0-13-373861-2 pbk. Work will consist of reading (about 30 pp a week) student participation (despite a large class) and 5 very short (2pp) papers out of a choice of 10.

***Philosophy 213 Asian Philosophy—GE Duvernoy***

**TR 1000-1150 303 GER**

This course is a general introduction to the philosophical traditions of India, China, and Japan, concentrating on significant and representative texts of the Hindu, Buddhist, Confucian, Daoist, and Zen philosophical traditions. Among these are the Upanishads, the Bhagavad Gita, the Dhammapada, the Analects, the Daodejing, and 101 Zen Stories. Several themes will be explored, including: human nature, identity, morality, mortality, and the relationship between philosophy and religion. Because of the time constraints of a four-week long summer session, this course should be regarded as providing a philosophical and historical foundation for students interested in Asian philosophy; students will be encouraged to build upon this foundation beyond this course, and will be provided with resources to help them to do so.

***Philosophy 216 Philosophy & Cultural Diversity—Professor Zack***  
**TR 1200-1320 101 LLCS**

Cultural events and cultural differences are created by individuals, but exceed individual intentions and actions. Because there are strong group differences within societies and between societies, culture is a constant process of negotiating diversity. There are two senses of culture—products such as books, paintings, music, and how people act and react in society. Our focus will be on how people act and react in society with readings about: policy, ideology, business, race and ethnicity, art, discourse, gender and sexuality, class, popular cultural products, and transnationalism. Course work will consist of Ten 1-2 page papers (no exams), with normal letter grading. The course can be applied to the Arts & Letters group requirement and the University multicultural requirement (as an “AC” or American Culture course).

***Philosophy 220 Food Ethics—Professor McKenna***  
**MW 1000-1120 30 PAC**

Every time we eat, we either eat in a way that coincides with other ethical commitments we have about the environment, animals, and other humans, or we eat in a way that contradicts these commitments. This course will examine a variety of food related issues from animal welfare to labor justice and challenge students to examine their own ethical commitments and choices. This course will introduce the moral theories of virtue ethics, utilitarian ethics, deontological ethics, pragmatist ethics, and care ethics and apply these theories to a range of issues related to what, who, and how we eat.

***Philosophy 308 Social & Political Philosophy—Professor Brence***  
**MW 1600-1750 303 GER**

Major historical and contemporary social/political theorists. Inquiry into such ideas as freedom, ideology, identity, social/political reconstruction and revolution. We will focus primarily upon the social/political dimension and consequences of problems confronting human agency. How do we act in a world as organized, complex, and controlled as our own? Is there any possibility for meaningful self-determination in a globalized and technologically managed economy? Can we regard contemporary free-market capitalism as still democratic without a positive answer to that question? What is the nature of contemporary ideology such that these questions and their answers are often obscured?

***Philosophy 311 History of Philosophy: Modern—Professor Stawarska***  
**MW 1400-1520 105 ESL**

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—GE Balskus***  
**MW 1000-1150 106 FR**

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—GE Busk***  
**MW 1200-1350 105 FEN**

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 and the role and practice of induction. In the final section, we will consider the idea of ordered systems and formal logic and will conclude with a discussion of the role of agency in logic and its 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 Brence**  
**TR 1200-1320 145 STB and U 1900-2050 129 MCK**

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—GE Skorburg**  
**TR 1000-1150 105 FEN**

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 399 (soon to be 372) Special Studies Teaching Children Philosophy—Professor Bodin**  
**MW 1600-1750 117 ED**

This is a course that will ask students to apply their understanding of philosophical ideas in ethics, epistemology, political and environmental philosophy, and aesthetics towards the goal of leading effective and engaging discussions with children in grades 2 through 5 in local Eugene public school classrooms. Working alone or in a two-person team, seminar students will show children how they can practice philosophy through collaborative circle discussions around topics that connect to their curiosity and sense of wonder about the world. Discussion questions will include: Is it always wrong to lie? What does it mean to be a girl or a boy? Do animals have rights? What does it mean to have an identity, to change over time, or belong to a community? Can we define beauty or understand the quality of an artistic experience? During the process of leading eight weekly classroom discussions under the guidance of the instructor, the course GE and an elementary classroom teacher, seminar students will hone their skills as discussion facilitators. They will model with children the importance of framing a coherent opinion supported with reasons, showing empathy and respect for a diversity of ideas, constructing counter examples that challenge claims made by peers, and accepting discomfort when dealing with complexity and ambiguity.

**Philosophy 407/507 Advanced Logic Seminar—Professor Pratt**  
**TR 1200-1350 105 FEN**

This course will study classical and non-classical logics using *An Introduction to Non-Classical Logic* (Second Edition) by Graham Priest and a variety of supplementary readings. The first four weeks will be an accelerated review of propositional and predicate logic using the ‘tableaux’ proof method and the introduction of basic modal logic. We will then consider the “non-normal” logics of strict implication, conditional logics, many-valued logics, and first degree entailment. We will conclude by considering constant and variable domain logics. Throughout the course we will also consider the philosophical issues raised by (and also motivating) these diverse logics. The course will satisfy the graduate logic requirement and can serve as a course in the Analytic Tradition. The course may be taken for a grade or P/NP. The prerequisite for the undergraduate version of the course (407) is PHIL 325, Logic, Inquiry and Argumentation, or its equivalent.

**Philosophy 410 Clinical Ethics Seminar—Professor Morar**  
**TR 1200-1350 250C SC**

Clinical ethics has emerged over the past few decades as a subfield of bioethics with the specific goal of addressing ethical questions that emerge directly in a hospital setting. While its more theoretical cousin, medical ethics, has always focused on finding ways to define a series of principles that should guide patient-doctor relations (autonomy, informed consent, etc.) or help us think through life and death situations (abortion, assisted suicide, etc.), *clinical ethics* is distinguished by strongly emphasizing clinical cases and their educational value for medical staff (future or present students, residents, physicians). The *core focus of this course* will be a selection of clinical issues that will enable students to both engage with ethical dilemmas in a hospital setting and also to experience how healthcare professionals deal with such challenges in their daily activities. The novelty of this *Clinical Ethics* consists in an equal split between class time on our campus and direct clinical exposure at PeaceHealth, Riverbend.

**Philosophy 421/521 Ancient Philosophers: Aristotle's Nicomachean Ethics—Professor Warnek**  
**TR 1830-2020 373 MCK**

This course is devoted to a careful reading of Aristotle's Nicomachean Ethics. Aristotle's ethical inquiry continues to be fundamental to our tradition even as retains its strangeness, especially with regard to certain, prevailing modern assumptions. For example, this inquiry accounts for human agency entirely without any reference to a faculty of the will, a point that was already recognized by Hobbes. Similarly, a philosophical concern with the problem of freedom is entirely absent, as it is found, for example, in Kant's moral theory. We will consider this text both as it retains its commanding position within the European ethical tradition and also as it refuses to be assimilated to the fundamental conceptual presuppositions of modern and contemporary philosophy. In particular, we will focus on the place of Greek *logos* in Aristotle's inquiry and critically assess the adequacy of translating this word as "reason." But Aristotle does not appeal first of all to human reason in order to ground our ethical actions, how our *logos* is to be interpreted and translated. This becomes an especially important question in understanding how Aristotle accounts for the phenomenon of an action which goes against what it apparently knows to be right. In this regard, we will also have occasion to ask to what extent we can be held responsible for kind of ethical agents we become, especially when this will be accounted for without a concern with freedom. Other Aristotelian texts will also be introduced at times as a way to supplement and clarify our reading of the Ethics. A selection of secondary commentaries and interpretations will also be referred to as our reading proceeds.

**Philosophy 463/563 20<sup>th</sup> Century Philosophers: Beauvoir—Professor Mann**  
**TR 1400-1550 203 CON**

This course will center on a close reading of as much as we can get to of a single text, Simone de Beauvoir's most famous work, *The Second Sex*. This is the text that is often credited with setting off the second wave of the feminist movement internationally, and has recently been studied as a text that revolutionizes phenomenology. After 50 years, in 2010 a new English translation of *The Second Sex* was finally prepared and released by Alfred Knopf. This translation, by two American linguists living in Paris, replaces the 1953 translation by a Zoology professor, and restores the more than 15% of the original text that was cut, paraphrased, or rewritten by the first translator without acknowledgement. We have a historic opportunity then, to finally read the entire text in English. We will attend closely to Beauvoir's philosophical method and its place in post-WWII European philosophy. We will read a good deal of secondary work on the text by Beauvoir scholars, and may read some additional literary or philosophical work by Beauvoir. Expect a heavy reading schedule. Graduate students will be required to do a presentation on one section of the text.

**Philosophy 463/563 20<sup>th</sup> Century Philosophers: A. Locke—Professor McKenna**  
**MW 1400-1550 122 MCK**

This seminar will examine the work of Alain Leroy Locke. Most commonly studied for his work on the Harlem Renaissance, Locke developed his own version of critical pragmatism in response to the work of William James. He called for a cosmopolitan understanding of race and politics that promoted respect and reciprocity among cultures and peoples. We will focus on his newly published lectures from Haiti, delivered in 1943. *African American Contributions to the Americas' Cultures: A Critical Edition of Lectures* by Alain Locke, edited by Jacoby Carter has just been published. In these lectures, Locke discusses the cultural contributions of Afrodescendant peoples in North America, the West Indies, Central America, and South America. This class will examine Locke as a transnational thinker and critical pragmatist addressing race, imperialism, and democracy in important ways that are still relevant today.

**Philosophy 607 Philosophy and Teaching Seminar— Professor Mann**  
**W 1600-1650 211B SC**

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.

***Philosophy 607 Seminar History of Political Philosophy—Professor Zack***

**T 1600-1850 250C SC**

*What is the nature of government? What are the origins of government? What are the functions of government? What is the justification for the existence of government? Who benefits from government/who is it for?* This seminar will be a survey of the history of political philosophy, organized around answers to those five questions. We will read key excerpts from relevant works by Plato, Aristotle, Aquinas, Machiavelli, Giambattista Vico, Hobbes, Locke, Rousseau, J.S. Mill, Hegel, Karl Marx, John Rawls, Amartya Sen, Giorgio Agamben and The United Nations Charter. Reading will consist of about 100 pages a week. Work will consist of one continuously written, edited and revised 20-30 page paper. Each week you will add 1-2 pages to your paper based on the reading. These course notes will be the basis for the first half of your *final paper*. The second half will be a critique of the version of the story of western political philosophy built up by these reading notes. That subject will be about what the history neglects or where it errs. (Imagine that you will spend the term working on a paper called, “My View of the History of Western Political Philosophy and What I Think is Wrong with It.”)

Students will be responsible for selecting their own critical sources and independent and original critical perspectives are encouraged. (Grades – 40% class presentations and participation; 60% final paper). Analytic, Society and Values, Any Historical Period, depending on focus of final paper.

***Philosophy 607 Seminar Body & Space—Professor Vallega-Neu***

**M 1600-1850 250C SC**

This seminar will explore the relation between body and space by emphasizing the dynamic character of space, i.e. the “spacing” of human and non-human bodies in their complex interconnectedness. The intent is to depart from a notion of Space in the singular and of understanding space as inseparable from bodies and events in their concrete spatial occurrence. We will as well question the possibilities of thinking the spacing of things and events beyond a subject-centered approach and yet without simply reverting to an object oriented ontology. We will read texts by Heidegger (passages from *Being and Time*, possibly from the *Zollikon Seminars* or else from *Contributions to Philosophy* and passages from later essays like *Building, Dwelling, Thinking* and *The Thing*) and Merleau-Ponty (passages from the *Phenomenology of Perception*, *The Visible and the Invisible*, and the lecture courses on *Nature*).