PHI 100 (B, HUM) Concepts of the Person, Main Focus

An historical introduction to philosophy through readings and discussions on topics such as human identity, human understanding, and human values.

PHI 100.01       MW 4:00-5:20       A. Blair
This course is an introduction to Philosophy, by investigating how past philosophers have answered the question: “What is a person?” We will work throughout the semester on engaging thinkers ranging from Plato in Ancient Greece to the French Existentialists of the twentieth century. We will be engaging the primary sources for these philosophical thinkers, but will be using them to think through our own individual definitions of what a person is. We will also supplement the philosophical readings with paintings, poetry, film clips, and literary passages.

PHI 100.02       MF 1:00-2:20       M. Brown
This course will examine the modern subject through the lens of existential philosophy. For thinkers around the globe, the pressures of secularization and the technological conquest of nature upon traditional sources of human dignity and community pose unique problems for philosophical concepts of personhood. We will unpack the existentialist response to Western modernization through readings of such representative authors as Heidegger, Sartre, De Beauvoir, and Merleau-Ponty, as well as their antecedents in Hegel, Kierkegaard, Dostoevsky, Nietzsche, and Weber. This unit will include discussion of such central motifs as alienation, anxiety, nihilism, being-towards-death, human responsibility, metastability, and worldly disenchantment. These questions, however, assume another pitch for non-European modern subjects, who are constructed by colonial discourses as, at best, passive observers to the march of history. In the second unit, we will therefore discuss the implications of the loss of value, pure exteriority, double-consciousness, cultural hybridity, the problem of freedom, and other existential themes in the works of WEB Du Bois, Frantz Fanon, Richard Wright, Gloria Anzaldua, and Toni Morrison. The accent here will be upon the original contributions made by thinkers of color to this philosophical tradition, rather than their parallels with ‘classic’ (re: European) existentialist literature.

PHI 100.03       TUTH 1:00 2:20       R. Cormier
Human beings, Aristotle famously writes, are fundamentally “political animals.” If politics is a process whereby human beings negotiate with each other to formulate and pursue their individual and national needs and desires, then to be fully human one must participate in this process. What passes for politics in 2017 seems a far cry from Aristotle’s vision of politics as collective humanization, which calls into question his assumption that humans and their politics are not corrupt from the start, and that human nature is not intrinsically malevolent or self-interested. Under these conditions, can we imagine a superior kind of post-human being that could restore the possibility of an authentic political community? This course will
consider the tension between the humanistic tradition in political philosophy and those who view the human being as a limit that politics must transcend.

**PHI 101 (G, HUM) Historical Introduction to Western Philosophy**

*An introduction to pivotal theories of the Western philosophic tradition. Readings may be drawn from ancient Greek medieval, and modern classics of philosophy. Topics may include philosophic theories of politics, morality, metaphysics, knowledge, anthropology, art, and religion.*

**PHI 101**  
**TUTH 11:30-12:50**  
**R. Ben-Shai**

By reading works of influential philosophers, including Plato, Descartes, and Spinoza we will become acquainted with some of the major problems that have occupied Western philosophy and continue to do so today: the relation between the mind and the body, senses and reason, the human and the divine, and the human and nature.

**PHI 102 (G, HUM) Introduction to Philosophical Psychology**

*An Introduction to topics in philosophical psychology, including the nature of perception, emotion, and cognition, theories of mind and other minds, the unconscious and its role in human behavior, animal consciousness, and machine intelligence.*

**PHI 102**  
**MWF 10:00-10:52**  
**G. Jackson Grief**

This lower division course in philosophical psychology offers an introduction to topics such as the nature of consciousness and self-consciousness, the possibility of machine intelligence, the extended mind and embodiment, personal identity and group minds.

**PHI 104 (B, CER, HUM) Moral Reasoning, Main Focus**

An introduction to philosophy through inquiry into the formation justification, and evaluation of moral judgments. Students introduced to the major theories and problems of ethics, such as utilitarianism, Kant's categorical imperative, ethical relativism, egoism and classical conceptions of the good and virtue. Against this background students engage in discussions of contemporary moral issues.

**PHI 104.01**  
**MF 1:00-2:20**  
**P. Opsasnick**

**PHI 104.02**  
**TUTH 4:00-5:20**  
**A. Pharaa**

The principal aim of this course is to help students fine tune their skills in thinking, reading, and writing critically on debates and systems of morality and ethics. Plato’s *Republic* is the primary text for this class,
with particular emphasis on justice, virtue, education, character building, and regime types. There will also be briefer treatment of Aristotle’s *Nicomachean Ethics*, Kant’s *Groundwork of the Metaphysics of Morals*, Nietzsche’s *Genealogy of Morals*, and other major works depending on student interests in thinkers, such as, Hegel, Marx, Rawls, Levinas, Nancy, Adorno, Foucault, Derrida, Edward Said, Malcolm X, Bell Hooks, Irigaray etc. There will be close and focused reading of primary works for this class. Each class has at least 15 to 20 pages of dense philosophic material, quizzes at the beginning of each class, review exams at the end of each week, and emphasis on group work and in-class debate. There will be four main (cumulative) exams spread throughout the semester evaluating students through multiple choice and essays.

**PHI 104.03**  
**MW 4:00-5:20**  
**E. Bormanis**

This is a course on ethical and moral philosophy. Philosophy, as a discipline, is concerned with the way we think about pressing human questions, and ethical and moral philosophy is concerned with such question as they pertain to our understanding what is good, what is just, and how to live a flourishing human life. This course will focus around the central problem of whether or not what is good or just is something that exists independently of human action, and if it is not, to what extent it can then motivate moral or ethical action.

The course will be organized into four broad units: the first will consist of Plato and Aristotle, the second, primarily Kant’s *Groundwork for the Metaphysics of Morals*, the third, primarily Nietzsche's *On the Genealogy of Morality*, and the fourth, primarily Simone de Beauvoir's *Ethics of Ambiguity*.

**PHI 105 (G, CER, HUM) Politics and Society (II)**

*An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes will include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom.*

**PHI 105.01**  
**MF 1:00-2:20**  
**A. Dobbyn**

This is an DEC: G, SBC: CER, HUM class and officially this is “An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom,” but that’s horribly broad and not very helpful.

This is a class about **Justice**. By Justice I mean the use, maintenance and execution of **Power** for purposes of doing **Good**. All political philosophy boils down to this question of Justice. Justice has two components: **Power** and **Principle**. They are inseparable. Power without Principle is pointless and Principle without Power is pathetic.

Sadly, our political and cultural world assumes that the two never meet. If you are principled, you are powerless and if you are powerful you are unprincipled. Look no further than *Game of Thrones*, for a
quick tutorial on this view. This class will dispel that notion, and demonstrate not only the moral question at the root of all politics, but the inherent irrationality of an amoral politics. If you only care about Power for Powers sake, you are a fool.

To that end we will read, discuss, and write, quite a bit. We will first look at key texts in the discipline of political philosophy, focused on questions like “What is Real/True/Good” and more practically “What is Power and How do you use it?” We will then look at modern responses to these texts as well as historical and fictional accounts of these ideas in practice. By the end we will enjoy a wholistic understanding of both Power and Principle, and their interplay in Justice.

**PHI 105.02**  
**MW 2:30-3:50**  
**A. O’Byrne**

This course is an introduction to social and political philosophy. Philosophy is the discipline in which we study the concepts that allow us to make sense of the world, the principles that allow us to judge the world and the history of thinking about these things. We are all already thinkers; the aim of every philosophy class is to learn how to think better. This one is about learning to think better about how we live together and how we shape our societies. After all, our human way of being is being with others. Thinkers studied will include Plato, Aristotle, Hobbes, Locke, Thomas Jefferson, Frederick Douglass, and Hannah Arendt.

**PHI 105.03**  
**TUTH 4:00-5:20**  
**M. Kryluk**

Everybody, no matter their political beliefs, thinks that freedom is a good thing. The problem is that they do not often mean the same thing by the word ‘freedom’. Taking Isaiah Berlin’s seminal essay “Two Concepts of Liberty” as our starting point, we will examine this issue through the lens of two dominant traditions of Western political philosophy: negative and positive freedom. This will allow us to explore and interrogate central political questions of the rights and obligations of rulers and subjects, social and economic justice, and inclusion.

**PHI 105.04**  
**MW 5:30-6:50**  
**E. B. Martinez**

This course is meant to introduce students to the field of political philosophy from a historical perspective. Nevertheless, the course is organized around a fundamental conceptual distinction: that between politics, on the one hand, and the political as such, on the other. In light of this distinction, the first unit of the course will concentrate on texts that approach the political realm for its own sake, as a fundamental aspect of human existence, and that thus try to define and delimit its contours. The second unit of the course will then examine texts that analyze or advocate for specific political regimes (e.g. democracy, republicanism, monarchy, oligarchy, tyranny, etc.). The main aim of this second unit will be to develop an understanding of the values and presuppositions at stake in each of the different forms of government that will be discussed, and also the main critiques or objections that have been raised by their most relevant detractors. The final unit of the course will then review some contemporary developments in political thought, such as for example those that concern feminism, critical philosophy of race, de-colonial thought, and intersectional analysis, as well as contemporary political problems such as biopolitics and globalization.
This course concerns itself with two fundamental questions: what is politics and why are we so bad at it? We will begin with Plato for an introduction to the central themes of political philosophy. We will then turn to Hobbes, Rousseau, Marx, Nietzsche, and Freud for varying theories as to why sharing the world with others proves so fraught and precarious for creatures like us.

Class will be a mix of lecture and discussion. We will be reading some difficult texts, and students should come prepared to actively analyze and question all assigned readings.

**PHI 108 (B, ESI, HUM) Logical & Critical Reasoning, Main Focus**

*The principle aim of this course is to help a student acquire the skills of thinking, reading, and writing critically. The student develops a sensitivity to language and argumentation that is applicable to a wide range of situations and subject matters.*

**PHI 108.01**

A study of the basic principles of rational argumentation. This includes learning to distinguish valid from invalid arguments; detecting pseudo-arguments; practice in evaluating arguments in various contexts; analysis of non-formal (natural language: here, English) passages; detecting pseudo-arguments; and analyzing formal inferences (symbolic language).

The class meets 3 times a week: Tue. and Thur. are for theory, Fri. is for practice.

No prerequisites, except willingness to do regular homework, to fulfill all requirements (regular graded quizzes and two exams), to attend every class (no more than 3 absences in all), and to keep an open mind at all times (strictly enforced).

**PHI 108.02**

This course is designed to help students acquire the necessary know how to think, read, write, and argue critically. Reading and writing assignments will focus on building the basic skills of critical thinking, such as the ability to locate a fallacy, to think inductively/deductively, etc. We’ll then use these skills in a wide range of situations and subject matters in order to identify, evaluate, and construct arguments.

**Additional Undergraduate Courses**

**PHI 109-B HUM Philosophy and Literature In Social Context Main Focus**

This course will examine the resonance of literature and philosophy in their capacity to illuminate and interrogate what it means to be human, to live in relation with others, and to be linguistic beings. Specifically we will focus on specifically what philosophy and literature have to offer each other, how tarrying between the two through intertextual analysis can deepen and broaden our understanding of
human existence. The course will discuss the resonances between concepts such as narrative, identity, death, the apocalypse, horror, the unspeakable, meaning, and nihilism. It is the aim of the course to develop a more profound and nuanced understanding of the importance of both literature and philosophy in navigating truth, experience, language and meaning.

**PHI 112 Technology and Modern Life (H, STAS)**

In this course, we will consider the question of technology, not only as tools or instruments that mediate our relationship with the world, but also as an ethos—that is, a way of being. We will consider this question philosophically; that is, this is an investigation into the meaning of technology. We will address the ways in which technology, both as actual artifacts and as a way of thinking, shapes our social structures, our cultures, and each of us as individuals. We will examine reasons to be both pessimistic and optimistic regarding technology, and we will consider whether technology can be made to serve more liberatory purposes. We will think hard about how technology shapes and affects our lives—the lives of every one of us in this class.

**PHI 113 Philosophical Engineering**

We all apply specialized knowledge and tools to solve practical problems. Engineers do it in a special way, using a particular kind of technical knowledge, and particular kinds of tools, to solve society’s problems. This course, accessible to the non-engineering major, is an introduction to what makes engineering similar to and different from other kinds of problem-solving. Students discuss the social and humanistic contexts of engineering, its implications for human identity and experience, and its political and ethical implications. Students will have regular simple build exercises. Students will also learn how to use the 3D printer in the Innovation Lab. For their final projects, students work individually or in teams in a simple engineering project in which at least one part must be built with a 3D printer at the lab. This is a 3-credit course and fulfills the “Tech” and “Hum” requirements.
Intermediate Courses

PHI 200 Intro to Ancient Phil (I, GLO, HUM) TUTH 1:00-2:20 R. Ben-Shai

We will read a selection of founding texts of Ancient philosophy, from the earliest philosophers (the “pre-Socratics”) to the golden age of Greek philosophy (Socrates, Plato, and Aristotle). The theme guiding our readings will be the relationship between “the one and the many,” or the particular and the universal, which is arguably the first and definitive philosophical question.

PHI 220 Intro to Modern Philosophy -I GLO HUM MWF 12:00-12:53 G. Mar

This course is a self-contained introduction to the formal techniques of symbolic logic. It presupposes no prior knowledge of philosophy or mathematics. It does not aim at justifying results about logical systems. Instead the purpose of this course is to impart a skill—the ability to recognize and construct logically correct derivations. In the lectures, the concepts and heuristics involved in learning logic will be illustrated with puzzles, games, and word play. The classic textbook for the course Logic: Techniques of Formal Reasoning (second edition) by Kalish, Montague, and Mar is known for the elegance of its system of natural deduction, and students will complete their homework using a program developed at UCLA, Logic 2010, which is keyed to the text. The course imparts an important skill, and the class is punctuated with logic puzzles and games that makes learning this skill intriguing, memorable, and fun.

PHI 247 Existentialism (I) (G, CER HUM) TUTH 10:00-11:20 P. Nelson

Through close readings of selected texts by 19th and 20th century “existential” thinkers such as Kierkegaard, Nietzsche, Heidegger, Sartre, Beauvoir, Camus, Marcel, Merleau-Ponty, Arendt, and Tillich, we will examine numerous philosophical ideas and cultural critiques still very relevant in our contemporary age. Topics of discussion will include ontology, identity, others, community, responsibility, freedom, choice, life, death, existence, knowledge, understanding, anxiety, and love. This is not a lecture course, so students should expect to come to class having done the assigned reading and prepared to discuss the material.
Upper Division Courses

**PHI 300 Ancient Philosophy (I) (I, HFA+)**

MWF 10:00-10:53  A. Kim

This course deals with texts in Aristotle’s metaphysics and epistemology and is not an introduction to ancient philosophy. I will assume you are familiar with some of Plato’s dialogues, and have read one or two works by Aristotle. We will first explore Aristotle’s theory of argument and argumentation. Next, we will see how that theory is related to his notion of deductive science. The rest of the course will be spent on Aristotle’s theory of becoming in the *Physics*, and his theory of being in the *Metaphysics*. We will occasionally refer back to Platonic or Presocratic texts relevant and important for understanding Aristotle’s work; selections of reasonable length will be assigned at the appropriate time.

**PHI 304 Medieval Philosophy (I) (I, HFA+)**

TUTH 1:00-2:20  C. Miller

Everyone says that the medieval thinkers were focused on philosophy about God, but it is seldom that a course in their thought goes directly to the medieval mystics to understand both the attraction and the complexity of thinking and talking about God. In this course we will survey five different writers who consider seriously how to think of God without betraying God’s divinity. Students should expect to read for and attend every class, to participate in a small discussion group and in whole class discussion, to write a quiz each class, and to write two take-home exams about the materials.

**PHI 306 Modern Philosophy (I) (I HFA+)**

TUTH 10:00-11:20  A. Platt

The modern period in philosophy begins in the early seventeenth century, as scientists such as Galileo started to develop a “new science,” and as Europe was embroiled in a period of political upheaval and religious turmoil. Against this background, the philosophers of the seventeenth and eighteenth century examined the foundations of science and mathematics, the extent of human knowledge, the nature of the human mind, the nature of the political state, and the existence and nature of God. This course will examine central philosophical debates of this time period, through reading selections by influential seventeenth and eighteenth century thinkers, including Descartes, Hobbes, Malebranche, Locke, Leibniz, Berkeley, Hume and Kant.

**PHI 320 Metaphysics (II) (G, HFA+)**

TUTH 1:00-2:20  A. Platt

This course will survey topics in metaphysics, including historical and contemporary theories about ontology, human nature and causation. We will address philosophical questions such as: What are the most fundamental kinds of things that exist? Is anything necessary, and what is the status of things that are merely possible? What does it mean for an object to persist over time? What kind of being is a human person, and under what conditions can a person be said to persist over time? We will study works by historical figures, such as Aristotle, William of Ockham, Descartes, and Berkeley; classic articles by 20th century “analytic” philosophers, such as Carnap, Russell, Quine, Chisholm and Lewis; and more recent work by authors such as Baker, Kim, Parfit, and Schaffer.
The first segment of the course will take note of the blend of religious, esthetic, and ethical forms in traditional Japanese culture. To this end we will read a selection of the “historical fiction” of Mori Ogai (1862-1922), short stories set principally in the Tokugawa period (1600-1868) of centralized feudalism (though two stories are set in T’ang China), which reprise the cultural symbolic of Japan’s premodern past, while expressing Ogai’s own post-Meiji period artistic and philosophic sesibilities.

The second segment will focus upon the initial wave of the “modernization” (“westernization”) of Japan, centering on the “Civilization and Enlightenment” writings of Fukuzawa Yukichi (1835-1901) of the early Meiji period.

The third segment will survey some of the Buddhisto-nationalistic philosophical writings of the Kyoto School in the 1930s and 1940s (Nishida Kitaro, Kuki Shuzo, Watsuji Tetsuro, Nishitani Keiji, and others).

Prerequisites: not limited to PHI 111, philosophical interest in general as well as an interest in Japan, China, East Asian religions, philosophies, literatures, arts, and cultural histories will be acceptable as background prerequisite. The course will combine cultural history of Japan and inter-civilizational inquiry.

Books Ordered through the university’s Amazon link:
- Mori Ogai, *The Historical Fiction of Mori Ogai*, University of Hawaii Press, paperback.

In this course we will discuss what the mind is, how and whether its capacities can be measured, and what relationship there is between our human capacity to think and our moral rights and obligations.

The Philosophy of Mathematics is a critical examination of philosophical issues raised by the striking appearance of knowledge that is both objective (independent of the human mind) and universal (the same across all human cultures). The various philosophies of Platonism, empiricism, logicism, intuitionism, formalism, and, more recently, the views of “naturalistic cognitive science” and “experimental mathematics” will be critically examined. The course will raise questions about the “unreasonable effectiveness” of abstract mathematical theories in application to the physical universe, about various conceptions of set theory and the unsolvability of the Continuum hypothesis, and why the teaching of mathematics in the United States, as compared to other countries, is so notably unsuccessful. This is not a course in mathematics, but we cannot responsibly philosophize about mathematics without have some firsthand examples of mathematics before us. We will regularly explore classic puzzles and paradoxes and take excursions into the history of mathematics. Some exposure to elementary logic is
helpful, an insatiable mathematical curiosity is desirable, and a healthy tolerance for paradox is absolutely required.

370 Philosophical Psychology (III) (G, HFA+) MW 2:30-3:50 G. Jackson Greif
This upper division course in philosophical psychology takes a case study approach to understanding the complex relations between the mind and brain, the body and world, the self and other. We will read about famous case studies in which neurological injury and illness are triangulated through human experience, and discuss their philosophical significance for the nature of memory, language, perception, agency, and life. Because this is a reading and writing intensive course, meeting the prerequisites is strongly advised.

PHI 380 Literature and Philosophy (III) G, HFA+ TUTH 10:00-11:20 D. Dilworth
The course will examine two of the classics of Aesthetics, as first formulated in Immanuel Kant’s Critique of the Power of Judgment (1790), and then reconfigured in Friedrich von Schiller’s, Letters on the Aesthetic Education of Man (1795).

Against this theoretical background, the second half of the course will move on to the exhibitive (performative) mode. Studying philosophy in literature, it will engage the career-text of Wallace Stevens (1889-1955), who is generally regarded as the foremost American poet of the 20th c. His “poems of our climate” were consciously at odds with the “waste land” pessimism of T. S. Eliot and the “naturalism” of other contemporaries. His “theory of poetry as the theory of life” had its provenance in the aesthetics of Kant and Schiller, and, closer to home, of the 19th c. Transcendentalists Ralph Waldo Emerson, Walt Whitman, Emily Dickinson, and of the Pragmatists Charles Peirce and Wm. James.

Readings:
Kant, Critique of the Power of Judgment.
Schiller, Letters on the Aesthetic Education of Man.
Emerson, “The Poet,” “Shakespeare.”
Emily Dickinson, selected poems.
Other resources for Stevens:
Wallace Stevens, The Collected Poems (Vintage).*
Wallace Stevens, The Necessary Angel: Essays on Reality and the Imagination (Vintage).**
Stevens’ “Adagia” and some of the posthumous poems (photocopied).

Seminars

How does one deal (seriously: deal) with a major work of western philosophy? We will come to grips with this question by considering key parts of four classic works of political philosophy: Plato’s Republic: Books
I, VIII, and IX; Aristotle’s *Politics*: Books I-III; Hobbes’s *Leviathan*: Chapters XIII-XXXI; Rousseau’s *On the Social Contract*: Books I-III. When dealing with these texts, we will pay special attention to three topics that are of clear relevance to our contemporary political situation: Plato’s account of the tyrannic soul; Aristotle’s, Hobbes’s, and Rousseau’s respective views on human equality and inequality; the consequences of the unequal distribution of property and social wealth. (Please note: If you already have some familiarity with the works mentioned, then so much the better. But do acquire the editions listed in Solar.)

**PHI 402 Analysis of Philosophic Texts (G, HFA+)**   **TU 2:30-5:20**   **R. Ben-Shai**

This course will be devoted to a close reading of one text: the *Ethics* by Baruch Spinoza (1632-1677). British philosopher Bertrand Russell described Spinoza as “the noblest and most lovable of the great philosophers.” French philosopher Henri Bergson remarked that “every philosopher has two philosophies: his own, and Spinoza’s.” And German philosopher Friedrich Jacobi said that “if we want to be philosophers we can only be Spinozists.” Even if some would claim these statements are exaggerated, reading Spinoza’s famous book gives us the deepest of insights both into the meaning of philosophy and into the meaning of existence.