

**Spring 2010**

**Course Descriptions**

CSU Long Beach

Philosophy Department

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**Philosophy 307: Philosophies of India**

**Tu/Thurs-9:30am-10:45am**

**Professor: Warren Weinstein**

**[wweinste@csulb.edu](mailto:wweinste@csulb.edu)**

"There is something transcending the consciousness of self, to which many names are given--Intuition, Revelation, Cosmic Consciousness, and God-vision. We cannot describe it adequately, so we call it the super-consciousness. When we now and then have glimpses of this higher form, we feel that it involves a purer illumination and a wider compass. As the difference between mere consciousness and self-consciousness constitutes the wide gulf separating the animal from man, so the difference between self-consciousness and super-consciousness constitutes all the difference between man as he is and man as he ought to be." (S. Radhakrishnan, *Indian Philosophy*, Vol. 2, p. 25.)

"To understand that secret [how super-consciousness is obscured], to know how it works, and to transcend, if possible, its cosmic spell--breaking outward through the layers of tangible and visible appearance, and simultaneously inward through all the intellectual and emotional stratifications of the psyche--this is the pursuit conceived by Indian philosophy to be the primary, and finally undeniable, human task." (H. Zimmer, *Philosophies of India*, p. 27.)

"[Indian philosophy] clearly recognized the possibility of man reaching here [in this lifetime] a state of enlightenment which may justifiably be so described because it completely transforms his outlook upon the world and fills with an altogether new significance the life he thereafter leads in it. ... A necessary corollary to such a view of the goal of philosophy is the laying down of a suitable course of practical discipline for its attainment. Philosophy thereby becomes a way of life, not merely a way of thought." (M. Hiriyanna, *Outlines of Indian Philosophy*, p.19.)

This course will trace the core of Indian Philosophy from the dawn of history, through the development of the orthodox and heterodox traditions, to the emergence of the great medieval schools. Major focus will be upon the *Upanishads*, the *Bhagavad-Gita*, Buddhism, Sankhya, Yoga and Advaita Vedanta.

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**Philosophy 325I: Philosophy of Law**

**Thursday-7:00pm-9:45pm**

**Professor: Amanda Trefethen**

**[Atrefeth@csulb.edu](mailto:Atrefeth@csulb.edu)**

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**Philosophy 342: Metaphysics**

**Tu/Th-8:00am-9:15am**

**Professor: Patrick Dieveney**

**[pdievene@csulb.edu](mailto:pdievene@csulb.edu)**

This course is an introduction to contemporary metaphysics. The central aim of the course is to provide students with a broad background in many of the central issues in metaphysics. Some of the topics that will be covered include: problems with identity and change over time, different views of necessity and possibility, agent causation and free will. Throughout the course, we will address questions such as: What is the nature of time? How can an object change over time yet remain the same object? What

makes a person the same person over time? Is time travel possible? Are our actions free or causally determined? If we lack free will, can we make sense of moral responsibility?

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***Philosophy 363: Ethical Theory***

**Tu/Th-11:00am-12:15pm**

**Professor: Jason Raibley**

[Jraibley@csulb.edu](mailto:Jraibley@csulb.edu)

This course introduces students to several of the main approaches to ethical theory through a close reading of classic and contemporary ethical texts.

Ethical theory attempts to provide a general and comprehensive account of how one should live. It investigates the nature of good and bad, moral obligation, virtuous and vicious character, justice, practical rationality, personal well-being, and the correct ordering of the basic institutions of society.

By the end of this course, students who do the assigned work will: improve their ability to read and understand difficult and subtle texts; have a better understanding of Western intellectual history; be able to accurately state and explain the positions of important philosophers (e.g., Aristotle, Hobbes, Bentham, Mill, Kant, Rawls, Gauthier) on perennial ethical questions; understand the main problems facing each of these philosophers' approaches; know how to pin-point the assumption or premise in a philosophical argument with which they disagree; and have more nuanced and reflective views on the problems of moral philosophy for themselves.

*Required Texts:*

- Aristotle, *Nicomachean Ethics*, trans. W. D. Ross (revised Ackrill and Urmson). Oxford World's Classics, 1980.
- Jeremy Bentham and John Stuart Mill, *Utilitarianism and Other Essays*. New York: Penguin, 1987.
- Immanuel Kant, *Groundwork for the Metaphysics of Morals*. Trans. Mary Gregor. New York: Cambridge UP, 1998.
- Stephen Darwall (ed.), *Contractarianism / Contractualism*, Oxford: Blackwell Publishing, 2002. *Philosophy 382: Theory of Knowledge*

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***Philosophy 382: Theory of Knowledge***

**Mon/wed-5:30pm-6:45pm**

**Professor: Charles Wallis**

[cwallis@csulb.edu](mailto:cwallis@csulb.edu)

"Is my girlfriend or boyfriend cheating on me?" "Could Alan Greenspan have failed to know that the self-interest of lending institutions would prove woefully inadequate to protect shareholders' equity?" "Are the people who still believe Obama is a Muslim the same people who still believe that there were weapons of mass destruction in Iraq?" These questions are the ponderings of our everyday lives. However, such practical questions presuppose answers to deeper philosophic questions regarding the nature, sources, and extent of human knowledge; (1) "What is the nature of knowledge?" (2) "What are the sources of knowledge for humans (and others?)?" (3) "What are the limitations of knowledge for humans (and others?)?" An adequate answer to the first question would tell us what sorts of things can be (or are) knowledge, what properties distinguish knowledge from other states (like opinions), and how

(and to what extent) knowledge benefits the knower. An adequate answer to the second question would provide a basis for identifying the sources (and potential sources) for human knowledge, how these sources give us knowledge, if these sources would provide knowledge for other creatures, how we could tell if other sources were potential sources of knowledge for some creatures, etc.. Similarly, an answer to the third question would tell us what, if anything, humans cannot know, what conditions would prevent knowledge, and even what humans might find difficult to learn and know. Thus, the study of epistemology enriches our understanding of ourselves as cognitive creatures and leads, potentially to improvements in our efficacy as epistemic agents in the real world. This class looks at important answers to the philosophic questions underlying our everyday concerns about knowledge and knowing. We will survey the works of historical and contemporary thinkers from Philosophy and Psychology. The class also examines the background assumptions and methodology behind the views of these thinkers and of contemporary philosophy in general.

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***Philosophy 401: Philosophy in Education***

**Thursday-5:00-7:45**

**Professor: Debra Whittaker**

[teachphilo@yahoo.com](mailto:teachphilo@yahoo.com)

Philosophy 401 is a service-learning, capstone class. You will be required to go into a local classroom once a week to “do” philosophy with high school or elementary school students. You will create your own philosophical lesson plans, and must meet with your partner teacher on a regular basis for planning purposes. You will read three books, write a term paper, create a project that involves justification for doing philosophy with young people, and present the project to the 401 class. You will also write a paper for possible publication in Questions Magazine: Philosophy for Young People. This class is designed for philosophy majors, but is also open to students who wish to experience teaching in the K-12 system and help students become better critical thinkers.

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***Philosophy 4/513: Continental Rationalism***

**Tu/Th- 3:30pm-4:45pm**

**Professor: Lawrence Nolan**

[lpnolan@csulb.edu](mailto:lpnolan@csulb.edu)

Descartes, Malebranche and Leibniz were three of the most systematic philosophers who ever lived. They thought on a grand scale, and tried to develop philosophical systems that would provide solutions to every conceivable philosophical problem. They are known to us today primarily for their epistemologies, especially for their shared view that reason is the primary source of knowledge. For this, they are known as “rationalists”. But equally important for understanding their work, and the relation between them, are their metaphysics. This course will examine both aspects of their work. We shall begin by examining Descartes’ famous attempt to attain *scientia* or “perfect knowledge,” defeat skepticism, and ground the new mechanistic science. We will then turn to some fundamental issues in his ontology, including his account of the nature of God, human and divine freedom, the status of universals, etc. Though his work is less well known than the other two, Malebranche is an important transitional figure. On the one hand he accepts many of the basic Cartesian doctrines, most notably that a human being is a union of two radically distinct substances—a mind and a body. On the other hand, he anticipated many of the doctrines that Leibniz later developed with greater precision and sophistication, e.g. the view that this is only one of an infinite number of possible worlds that God could have created.

Malebranche was also extremely concerned with theodicy, i.e. with the effort to reconcile the presence of evil in the world with the existence of a supremely perfect creator, which led Leibniz to dedicate a very long treatise to this issue.

Malebranche and Leibniz both offer fascinating critiques of Descartes' philosophy on different fronts, and this will be one of the emphases in this course. As a Cartesian himself, Malebranche offers the most interesting and important "insider" criticisms of Descartes' theory of the mind and self-knowledge, the method of doubt, the theory of innate ideas, and human and divine freedom. Leibniz develops some of Malebranche's criticisms and then offers one of the most original critiques of the Cartesian theory of individuation, showing that Descartes is unable to account for the identity and individuality of substances of the same type. As we shall see, many of Malebranche and Leibniz's criticisms rest on very different conceptions of the nature of God and of creation from that of Descartes.

*Course requirements:*

- a) Regular attendance and frequent participation
- b) Two take-home assignments
- c) Final exam
- d) Optional debates

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***Philosophy 4/518: Existentialism***

**Mon/Wed-3:30pm-4:45pm**

**Professor: Malek Khazaee**

[mkhazaee@csulb.edu](mailto:mkhazaee@csulb.edu)

This course reviews existentialism in a chronological order beginning with its great precursors: Søren Kierkegaard (1813-1855) and Friedrich Nietzsche (1844-1900), then moving on to its founders: Karl Jaspers (1883-1969) and Gabriel Marcel (1889-1973), and concluding, through Martin Heidegger (1889-1976), with its most popular novelist-philosophers: Jean-Paul Sartre (1905-1980), Simone de Beauvoir (1908-1986), Frantz Fanon (1925-1961), and Albert Camus (1913-1960). It is to be noted that, had it not been for the similarities in the basic themes of some of their views, the grouping of these original thinkers under this one single rubric would have been absolutely impossible. In fact, while the precursors were completely unaware of the term "existentialism," except for Sartre the others vehemently objected to being called "existentialist," each wishing to be seen as a unique thinker instead of being labeled as a member of a group, and thus found remedy by either inventing a terminology of his or her own or using common words but with personalized inflection. Incidentally, the closest that Jaspers came to such a term was when he referred to his thought as *Existenzphilosophie*. Another noteworthy matter involves the relative depth of this course. While some individual students may be moved and even deeply disturbed by the content of the lectures and discussions, it is not possible to approach the above thinkers in as great a detail as one would wish because collectively they wrote in excess of three-hundred and fifty (350) volumes, and each volume alone has the capacity to overwhelm an entire semester. Nonetheless, these monumental problems should not become disappointing to the students since a familiarity developed with these fascinating writers through this course may be just the beginning of a lifelong interest in one or two of them. Above all, who can resist the temptations of previewing in a few weeks the central themes of existentialism, this unquestionably most blustering literary and philosophical movement of the twentieth century? Lastly, by the closing week of the semester, we will realize that existentialism has found a secure place in the late-modern period of the

history of philosophy. Our last words, then, will be on its contrasting theory, structuralism, and their reigning successor, poststructuralism.

Required Text: Gordon Marino (ed.), *Basic Writings of Existentialism* (available at the University Bookstore)

Recommended: Some of the instructor's publications on Nietzsche, Jaspers, Arendt, Heidegger, and the French existentialists (available from <http://ereserves.library.csulb.edu> password: mkk518)

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***Philosophy 4/523: Kant***  
**Tu/Th-2:00pm-3:15pm**  
**Professor: Nellie Wieland**  
[nwieland@csulb.edu](mailto:nwieland@csulb.edu)

This course will involve an intensive study of Kant's Critique of Pure Reason -- arguably the most important piece of philosophy ever written. We will cover topics such as: the limits of human knowledge, mind and experience, space and time, the nature of bodies, reason and its ability to critique itself, self-knowledge, free will, the status of metaphysics, and the relationship between appearances and reality. Whenever possible we will highlight the relevance of Kant's projects to contemporary debates. The course will be difficult but exhilarating.

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***Philosophy 451: Race Ethnicity Gender***  
**Monday-7:00pm-9:45pm**  
**Professor: Julie Van Camp**  
[jvancamp@csulb.edu](mailto:jvancamp@csulb.edu)

General Education: IC/interdisciplinary capstone, HD/Human Diversity, and C.2.b. "Philosophy"

*Pre-Requisites:* Junior standing; completion of GE Foundation requirements; one or more Explorations courses; 6 units of philosophy or consent of instructor.

We will study how liberty and justice for different races, ethnic groups, and genders have been treated in American law. The course will use the methodologies of both philosophical and legal analysis and will compare and contrast those methods throughout.

*General Education:* This course can be "triple-counted," as (1) 3 units of the University Interdisciplinary (IC) requirement, (2) 3 units of the University Human Diversity (HD) requirement, and (3) 3 unit credits for the philosophy major OR 3 units of C.2.b. "Philosophy" for non-majors.

*Course Requirements:* The University IC requirements include substantial writing. To comply, the course will require (1) a 1000-word essay on the assigned readings due at the end of the fifth week, (2) an open-book essay mid-term exam (3) an open-book essay final exam, with (4) points for attendance, some on-line Beachboard quizzes, and briefing some cases.

*Topics:* We will begin by considering the nature of "justice," with special attention to issues of race, ethnicity, and gender. We will then consider how the law historically has identified and distinguished these groups, how these distinctions have been justified and implemented by the law, and how the law

has developed to reject different treatment. We will read philosophical texts by Thomas Jefferson, John Stuart Mill, Thomas Nagel, Martha Minow, Frederick Douglass, Alex de Tocqueville, and others, and extensive excerpts from significant court decisions. To comply with the University HD requirements, we will consider court decisions which address African-Americans, Asian-Americans, Latinos, Native Americans, and women.

*Text: Ethical Issues in the Courts: A Companion to Philosophical Ethics, 2<sup>nd</sup> ed.* (Julie C. Van Camp, Wadsworth Publishing, 2006) This text has been used repeatedly on our campus, so it should be easy to get a used copy. We also will use a course supplement, available at the University Bookstore in January, that includes public domain readings. A few articles which are under copyright will be on reserve at the University electronic reserve desk and/or available on-line on the University's electronic databases.

*Julie Van Camp received her B.A. from Mount Holyoke College, her Ph.D. in philosophy from Temple University, and her J.D. from Georgetown University. She has been admitted to the District of Columbia Bar and the State Bar of California, and is the Philosophy Pre-Law Advisor*

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### ***Philosophy 483/583 Philosophical Psychology***

**Mon/Wed-2:00pm-3:15pm**

**Professor: Cory Wright**

[cdwright@csulb.edu](mailto:cdwright@csulb.edu)

PHIL483/583 will focus on some canonical topics in each of the following: Philosophy of Mind, such as the mind/body problem, mental content, and mental causation; Philosophical Psychology, such as behaviorism, psychological explanation, mechanisms of memory, reinforcement learning/reward, and mental imagery; and Philosophy of Cognitive Science, such modularity, perceptual symbol systems, cognitive architecture, and embodied cognition. The course will be pitched primarily as a 400-level course (students enrolled in 583 will be asked to perform at levels commensurate with standards appropriate for graduate-level coursework). The required textbook is Jaegwon Kim's (2005) *Philosophy of Mind* (pbk, ISBN13: 9780813342696, Westview); some additional readings will be posted on e-reserves as necessary. The recommended textbook is Sacha Bem & Huib Looren de Jong's (2006) *Theoretical Issues in Psychology* (pbk, ISBN13: 9780761942016, Sage).

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### ***Philosophy 489: Pre-Law Internship***

**TBA**

**Professor: Julie Van Camp**

[jvancamp@csulb.edu](mailto:jvancamp@csulb.edu)

Volunteer internship with private organization or governmental agency with law-related focus. 150 hours of volunteer service is required for three academic units (an average of 10 hrs/week for 15 weeks).

*Pre-Requisites:* completion of 15 upper-division units for the Philosophy major. Senior standing strongly recommended.

You must plan to make all final arrangements for the internship with the Pre-Law Advisor before the start of classes. If you are interested in the internship program for Spring 2010, please contact me by e-

mail your earliest opportunity. We have arranged volunteer internships at the Orange County Public Defender's Office and other public service organizations. We will jointly select one that is appropriate for your interests. For links to these programs, please see my web page:  
<http://www.csulb.edu/~jvancamp/courses.html#PHIL489>

You are also welcome to look at the internship opportunities at the CSULB Career Development Center (SS/AD 250). Additional opportunities are listed on the Web sites for both Orange County Government and Los Angeles County Government. If you find an opportunity (either paid or volunteer) which you believe would meet the goals for the Philosophy Pre-law Internship, please contact me ASAP, so we can discuss it. (E-mail is fastest.)

We will jointly identify philosophical issues in the workplace, especially ethical problems, which you will consider during the semester, and which will be the subject of your mid-term and final narrative report on the internship.

*Grading:* Credit/No Credit

*Julie Van Camp received her B.A. from Mount Holyoke College, her Ph.D. in philosophy from Temple University, and her J.D. from Georgetown University. She has been admitted to the District of Columbia Bar and the State Bar of California, and is the Philosophy Pre-Law Advisor.*

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***Philosophy 4/591: Spec Topic Modern Tradition: Early Modern Women Philosophers***

**Mon/Wed-11:00am-12:15pm**

**Professor: Marcy Lascano**

**[mlascano@csulb.edu](mailto:mlascano@csulb.edu)**

This course will examine and evaluate the work of some of the women philosophers of the early modern period. The course will focus on a variety of philosophical issues, including social and political issues, such as women's equality and education and political rule; metaphysical issues, such as mind-body dualism, vitalism, and the existence of God; and issues concerning the relationship between philosophy, science, and religion.

The texts include utopian stories, correspondence, and philosophical treatises. With respect to utopian stories, we will begin in the 15<sup>th</sup> century with Christine de Pizan's *The City of Ladies*, we will also read Margaret Cavendish's *The Blazing World*. We will then proceed to the Correspondence of Princess Elisabeth and Rene Descartes, and Mary Astell's *A Serious Proposal to the Ladies*. We will then examine Anne Conway's *The Principles of the Most Ancient and Modern Philosophy*, and finally Emilie du Châtelet's *Physical Institutions and Treatise on Happiness*.

*Course requirements:* There will be several response papers required for the course, and two take-home examinations.

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***Philosophy 497H: Undergraduate Honors Seminar***

**Tuesday-5:30pm-8:15pm**

**Professor: Jason Raibley**

**[Jraibley@csulb.edu](mailto:Jraibley@csulb.edu)**

Enrollment in this course is limited to students who completed part 1 of the honors curriculum (Phil 498) in Fall 2009.

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***Philosophy 620: Seminar in History of Philosophy: William James***

**Tuesday-5:00pm-7:45pm**

**Professor: Alexander Klein**

**[aklein@csulb.edu](mailto:aklein@csulb.edu)**

This course is an in-depth investigation of William James's empirical psychology and philosophy. Although many now remember James as the man who established the philosophical movement of *pragmatism*, he first achieved intellectual fame as a pioneer of empirical psychology. In fact, we will find that his empirical research informed his philosophy in far-reaching ways. So during the first half of the semester we will try to understand James's work in psychology—both the details of his most important theories as well as the intellectual background against which those theories are set. During the second half of the semester we will explore the philosophical implications of James's psychology. Our main focus will be James's twin doctrines of pragmatism and radical empiricism. But we will also look at some figures from early analytic philosophy (like Bertrand Russell) who reacted to James in both positive and negative ways.

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***Philosophy 690: Seminar: Scientific Explanation***

**Wednesday-7:00pm-9:45pm**

**Professor: Charles Wallis**

**[cwallis@csulb.edu](mailto:cwallis@csulb.edu)**

We'll start by developing a set of examples of scientific theories from a range of different sciences. We'll then briefly survey traditional accounts of scientific theories, scientific explanation, the relationship between the sciences, and the relationships between theories and explanations at different levels of abstraction. After this general overview, we focus upon the goals, overarching structure, and individual component elements of explanations in the special sciences. We'll place special emphasis upon the elements and overall structure of computational explanations in cognitive science.