

Philosophy



Spring 2008 Course
Descriptions

Philosophy 307
Philosophies of India
TTH 11:-12:15pm

Warren Weinstein
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"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. The format will combine lecture and discussion.

In India, philosophy is not just an intellectual exercise. Rather, as Radhakrishnan writes, "philosophy is for life; it is to be lived. It is not enough to *know* the truth; the truth must be *lived*. The goal of the Indian is not to know the ultimate truth but to *realize* it, to become one with it." In accordance with this principle, each student will be expected to select and undertake some practical discipline or practice, suitable to his/her temperament and life situation, which will afford the student a personal experience of what Indian philosophy is about. Students will write an 8-10-page paper explaining their practice, its philosophical basis, and their personal experiences with it. **REQUIREMENTS:** Regular attendance and participation in discussion. Grades will be based upon the personal practice paper, essay exams, and attendance/participation.

Philosophy 342
Metaphysics
T 7-9:45pm

Melvin Sanchez
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Metaphysics is the study of the ultimate nature and structure of reality, and tackles questions that are not amenable to scientific investigation. This course will take a topical approach to metaphysics, emphasizing issues such as the following:

WHAT IS THE NATURE OF TIME: Is time something real outside of us? Many philosophers have noted the importance of time to metaphysical questions of existence. Is there anything outside of space and time?

WHY THINGS EXIST: What is the nature of existence and why does anything exist? Why is there something rather than nothing? Does the existence of God, or a so-called "necessary being," provide an adequate answer to these questions?

WHAT EXISTS: Some people think science tells us what exists. But in describing the world, our best scientific theories make repeated reference to things like atoms. If we accept these theories,

then we appear to be committed to the existence of atoms. But do these things really exist? Are they much worse than other oddities that science tells us exist? In addition to science, many people look to religion as telling us what exists. Most religious accounts agree that God exists. What reasons, besides faith, can be offered for the existence of God?

FREE WILL: We like to think we are capable of acting freely, that there is an important sense in which our actions are "up to us." And holding someone morally responsible for their actions seems to require that they have free will. But science teaches that everything is causally determined. How can we be free if all of our actions are determined?

A related problem here concerns divine foreknowledge. If God exists and foreknows everything that I will ever do, can my actions be free?

The course will combine lectures with lively discussions. Course requirements will include a midterm writing assignment and a final writing assignment.

Philosophy 351
Political Philosophy
TTh 3:30-4:45pm

Max Rosenkrantz
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This course will be concerned with two central questions in political philosophy, the second emerging out of the first: What is the basis for the legitimacy of the state? What political and social conditions are most conducive to the realization of human freedom? We will read selectively in the following texts:

Plato, *The Republic*

Hobbes, *Leviathan*

Rousseau, *Discourse on the Origin of Inequality and The Social Contract*

Marx, *Capital and The Grundrisse*

Philosophy 352I
Philosophy of Law
MW 9:30-10:45am

Amanda Trefethen
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PRE-REQUISITES: Junior standing; completion of GE Foundation requirements.

Study of the historical development of the philosophy of law and examination of the problems in the field ranging from general theories to analysis of fundamental legal concepts and normative issues.

GENERAL EDUCATION: This course is certified as an IC/Interdisciplinary Capstone course, along with C.2.b. "Philosophy." Philosophy majors/minors may "double-count" it as IC/capstone credit and as credit in the "values" group of the major/minor. Non-majors/minors may "double-count" it as IC/capstone credit and C.2.b. "Philosophy" GE credit.

Philosophy 363
Ethical Theory
TTh 12:30-1:45pm

Jason Raibley
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This course introduces students to classic theoretical approaches to ethics, including virtue theory, egoism, utilitarianism, deontology, and anti-realism. Readings include Aristotle's *Nicomachean Ethics*, Hobbes' *Leviathan*, Mill's *Utilitarianism*, Kant's *Groundwork*, and Nietzsche's *Genealogy of Morals*. Requirements: attendance, three 10 page papers.

Philosophy 382
Theory of Knowledge
MW 11-12:15pm

Charles Wallis
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All of us have posed questions such as: Is my girlfriend or boyfriend cheating on me? Do I know whether or not government official X is guilty? Do I know that person? Can I know if my employer is lying to me? Do we know if evolution is responsible for life on Earth? Such practical questions presuppose answers to deeper philosophical questions regarding the nature, sources, and extent of human knowledge. This class will look important answers to these philosophical questions as given by historical and contemporary thinkers from Philosophy and Psychology.

Philosophy 400I
Business Ethics
TTh 11-12:15

Teresa Chandler
& Kathleen Lacey
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This interdisciplinary course will enable students to learn (1) the various types of ethical dilemmas that often take place in business organizations today and (2) the concepts and tools needed to manage these complex value conflicts for the well-being of individuals, organizations, and society. By learning and applying various analytical tools from the fields of philosophy, psychology, organizational sciences, and the emerging cross-disciplinary field of crisis leadership, complex value conflicts that derive from an organization's intertwined web of stakeholders can be clearly identified and evaluated. The material is meant to facilitate the business person's ability to make the most ethically enlightened decisions.

Philosophy 401
Philosophy in Education
Th 5-7:45

Debbie Whittaker
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Philosophy 401 is a service learning capstone course in which upper division and graduate students conduct weekly philosophy sessions with elementary or high school students in local classrooms. This class provides an excellent opportunity to gain teaching experience, as well as the rewards of helping young people explore philosophical questions.

In the course, students will read selections on the purpose and method of doing philosophy with young people. Extensive training in using innovative ways to conduct philosophy sessions occurs before students begin working in the classroom.

Requirements for the course also include a journal summarizing and reflecting on their experience in the classroom; a scholarly submission to Questions Magazine, three new lesson plans, and an in-class presentation of a philosophy lesson. Books required for the course are: Dialogues With Children, Socrates Café, and There Are Two Errors in the Title of this Book.

Philosophy 418/518
Existentialism
TTh 2-3:15pm

Jason Raibley
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This course introduces students to classic writings in the traditions of existentialism and phenomenology. Authors will include Soren Kierkegaard, Martin Heidegger, and Jean-Paul Sartre. Topics will include re-conceiving knowledge and morality for a secular age, the nature of the self, personal authenticity, alienation, human freedom, the human predicament, the nature of lived experience, and the preconditions of understanding. Requirements for the course will include three papers on assigned topics.

Philosophy 425/525

Wittgenstein

W 7-9:45pm

William Johnson

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Prerequisites: Six units of philosophy to include PHIL 204, or consent of instructor.

Close study of the later philosophy of Wittgenstein, centering on Philosophical Investigations.

Ludwig Wittgenstein was one of the greatest philosophers of the 20th century. His thought was central in the creation of not just one school of philosophy, but of two very different ones.

His first book (the only one published in his lifetime) -- Tractatus Logico-Philosophicus B informed the major part of the 20th century=s pre-occupation with the study of logic and language as the replacement for B or the key to B metaphysics. Adopted by the logical positivists, it became a virtual bible for their cause. Having produced in the Tractatus -- so he believed -- the final solution to the problems encountered in philosophy, Wittgenstein in perfect consistency left philosophy.

In the late 1920's however, Wittgenstein began to have second thoughts about his success at solving (in principle) all the fundamental problems in philosophy. He returned to philosophy, and over the next twenty years worked out profoundly original ideas apparently in opposition to those for which he had become famous. Between his return to philosophy and his death in 1951 he published virtually nothing, and his work was known primarily through his students and their notes of his lectures (which were circulated in underground, unauthorized versions). Nonetheless, his intellectual influence B even if only by word-of-mouth B was enormous. After his death his remarkable "later philosophy" became available in the posthumously published Philosophical Investigations. The genius in that book captured attention throughout large portions of the intellectual world and excited deep admiration B and also controversy.

For a long time the P.I. was widely believed to be the only written material (distinguished from lecture notes) Wittgenstein had produced representing his Alater@, post-Tractatus thinking. And it was in fact the only material that he himself thought of as nearing publishable condition. But Wittgenstein was actually a prolific writer, and through the years a surprising number of his attempts to put his thoughts in writing have been published by his literary executors. The ideas of the Philosophical Investigations, supplemented by the many succeeding pieces of his Anachlass@ have become central landmarks in virtually all of philosophy from the 1950's to the present. This influence is apparent also in an extraordinarily wide range of other disciplines including linguistics, psychology, anthropology, political science, and mathematics.

Philosophy 425 (and its graduate counterpart Philosophy 525) offers an introduction to Wittgenstein's "later philosophy", and to his revolutionary conception of the nature of philosophical activity.

TEXTS: Primary:

Wittgenstein, The Blue and Brown Books

-----, Philosophical Investigations

-----, On Certainty

Stern, David G., Wittgenstein's *Philosophical Investigations*: an introduction

Supplementary:

Wittgenstein, Tractatus Logico-Philosophicus

Monk, Ray, Ludwig Wittgenstein: The Duty of Genius

Edmonds, David, and John Eidinow, Wittgenstein's Poker

Philosophy 483/583
Philosophical Psychology
MW 9:30-10:45am

Wayne Wright
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This course familiarizes students with central issues in contemporary philosophy of mind and leading approaches to those issues. The question of how the mind fits with the physical world will be of primary concern throughout the course, with considerable attention paid to the puzzle of how the dull, grey matter of the brain can give rise to states that “feel some way” to their subjects. Other topics addressed include eliminativism about the mental, content, and innateness. Students are expected to give careful thought to the topics we will cover; merely memorizing facts and terminology will not be sufficient to succeed in the course.

PHIL 489
Philosophy Pre-Law Internship

Dr. Van Camp
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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 2008, please contact me by e-mail your earliest opportunity. We have arranged volunteer internships at the Orange County Public Defender’s Office, the Orange County Bar, the LA County Government, Legal Aid Society, 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.

Philosophy 690
Seminar Selected Topics: Metaphysics
M 7-9:45pm

Patrick Dieveney
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This course will explore central issues in metaphysics concerning identity, ontology, and ontological commitment.

We will address questions such as: Are all identity claims relative? Are there vague objects, abstract objects, and non-existent objects? What are our ontological commitments?

Philosophy 690

Seminar Selected Topics : The Nature of Language

Nellie Wieland

T 5-7:45

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This course concerns theories of the nature of language. We will try to answer the most general philosophical question about language: *What is a language?* In answering this question we will encounter issues in historical and contemporary philosophy and linguistics.