



CU Succeed  
University of Colorado **Denver**

**PHIL 1012 - Introduction to Philosophy: “The Good Life” / Relationship of the Individual to the World**  
**Department of Philosophy**  
**University of Colorado Denver**  
**Course syllabus**  
**Fall Semester, 2024**

Instructor name: Dr. Roger K. Green

Instructor Phone: 303-886-6021 (mobile is for emergencies only. Please email first and wait 24 hours for a response during weekdays. I take weekends off)

Instructor email: [Roger.Green@ucdenver.edu](mailto:Roger.Green@ucdenver.edu)

Class meeting days: Tuesdays and Fridays

Class meeting hours: Period 2 (S01: **41225**): 8:20am-9:55am and  
Period 4 (S02: **41226**): 10:am-11:35am

Class location: Denver School of the Arts, Aspen 2 (or room 207 if Aspen is not ready)

Office hours: By online appointment

No prerequisites

3 credits

### **Required Texts and Materials**

All texts are freely available and linked through our Google Classroom

Students will need a large, blank paged (no lines or graph-paper) notebook to use for their Commonplace Book Assignment. You need to **handwrite your notes for class**. You will need access to a camera to take photos of your commonplace book and upload it regularly to our classroom.

You will need regular access to the internet and our Online Learning Platform: Google Classroom. If you or your parents are struggling with at-home internet connection, please let me know and I'll see what I can do.

### **University course catalog description**

Introductory course in philosophy that focuses on some of the central questions of philosophy, including theories of reality and the nature of knowledge and its limits. The knowledge of these areas is essential to the student for informed participation in the resolution of contemporary problems in today's society. Max hours: 3 Credits. GT: Course is approved by the Colorado Dept. of Higher Education for statewide guaranteed transfer (GT-AH3).

### **Guaranteed Transfer Information: "GT Pathways"**

The Colorado Commission on Higher Education has approved PHIL 1012, 1020 and 2441 for inclusion in the Guaranteed Transfer (GT) Pathways program in the GT-AH3 category. For transferring students, successful completion with a minimum C- grade guarantees transfer and application of credit in this GT Pathways category. For more information on the GT Pathways program, go to <http://highered.colorado.gov/Academics/Transfers/gtPathways/curriculum.html>.

### **Arts and Humanities Content Criteria for GT-AH3:**

Respond analytically and critically to ways of thinking, by addressing one or more of the following:

- a. Logic
- b. Ethics
- c. The different questions dealt with by leading philosophers and/or theologians and their positions on those questions

### **Competencies and Student Learning Outcomes for GT-AH3:**

1. Explain an Issue
  - a. Use information to describe a problem or issue and/or articulate a question related to the topic.
2. Utilize Context.
  - a. Evaluate the relevance of context when presenting a position.
  - b. Identify assumptions.
  - c. Analyze one's own and others' assumptions.
3. Understand Implications and Make Conclusions
  - a. Establish a conclusion that is tied to the range of information presented.
  - b. Reflect on implications and consequences of stated conclusion.

### **Specific Course Overview**

This course is an introduction to philosophy through a survey of various philosophical questions and literature. The texts have been chosen not only for their influence on the development of philosophy but also as points of access to a variety of philosophical conversations. This course will provide (at least partially) both a historical and conceptual overview of topics and problems in philosophy such as "how do we know what we know (or think we know)?" and "for what kind of life should we, both as individuals and a society, strive?"

## Course Goals and Learning Objectives

In the Humanities, we use texts, including artifacts, to understand culture and thought. Guiding the teaching in this area is the importance of being able to actively engage with a text in order to draw from it its structure and the cultural, historical, and intellectual influences shaping its meaning. The following learning outcomes have been identified for core courses in the Humanities. By the end of a general education course in the Humanities, students should be proficient in the following areas.

1. Textual analysis. Analyze texts and artifacts, distinguishing the various philosophical, historical, or literary elements of a text.
2. Interpretive skills. Explain the relationships among the various philosophical, historical, or literary elements of a text.
3. Context awareness. Articulate the cultural, historical, and intellectual influences on a text.
4. Ethical thinking. Recognize ethical situations and ideas, and distinguish ethical positions from simple opinions or self-interest.

In addition to being an introduction to philosophical literature and fundamental philosophical terms and concepts, this course is designed to provide both content and context to develop critical reading and thinking through the following areas:

- **Comprehension:** the ability to interpret primary source materials (which are often difficult) and to express complex ideas and arguments;
- **Analysis and evaluation:** the ability to discuss and distinguish different perspectives, approaches, and methods to philosophical questions;
- **Synthesis:** the ability to compare, contrast, and relate ideas across contexts, cultures, and history with awareness of the appropriate differences and similarities of those ideas;
- **Writing:** developing clarity and precision in expressing ideas, integrating appropriate evidence in support of those ideas (particularly from primary texts), exegesis of complex problems, and creativity of expression;
- **Communication:** articulating, discussing, criticizing, and defending ideas both in verbal discussion and in writing.

## Grades, Your Parents, and FERPA

Because this is a concurrent enrollment course offered by a university, by law I am NOT authorized to discuss your grades with your parents or anyone else without your explicit consent. If your parents call me or email me concerning your progress, I will not respond unless you have waived those rights. This falls under a law called Family Educational Rights Privacy Act (FERPA). I am always happy to discuss your progress with you and anyone you authorize me to speak to, but your consent must be explicitly documented if I share anything with your parents, even if you are a minor. We offer these courses to help you acclimate to university life, so we encourage you to talk to your parents about taking on the individual responsibility of a university course.

## Evaluation / Grading Procedures

## **Grading Scale**

94% - 100% = A  
90%-93% = A-  
87%-89% = B+  
83% - 86% = B  
80%-82%= B-  
77%-79% = C+  
70% - 79% = C  
70%-72% = C-  
67% - 69% = D+  
60%-66% = D  
59% and below = F

Your UC Denver grade will be recorded as indicated above. The grade you receive in this course will be recorded on an official UC Denver transcript and will become a part of your permanent University of Colorado academic record (which will also follow you if you attend or transfer to another university). A grade below C could affect your admission to a CU or other campus. If you earn a grade of C- or lower and are later admitted to a CU campus, you will be on academic probation for the first semester of attendance and subject to university policies on satisfactory academic progress.

## **Grade Breakdown and Assignments:**

Participation and Attendance (including commonplace book image uploads): 40%  
Formal Reading Responses: 20%  
Midterm Essay: 20%  
Oral Presentation Final (built from commonplace books): 20%

\* Please note that due dates for commonplace book assignments and formal reading responses are NOT listed below in the course schedule. They will vary and will show up in your to do list in Google Classroom. It's your responsibility to be attentive in class to those instructions.

## **Inclusive Excellence:**

Inclusive Excellence (IE) is the recognition that a community or institution's success is dependent on how well it values, engages and includes the rich diversity of students, staff, faculty, administrators, and alumni constituents. This comprehensive approach requires a fundamental transformation by embedding and practicing the five dimensions of Inclusive Excellence in all that we do: Intrapersonal Awareness, Curriculum Transformation, Inclusive Pedagogy, Inclusive Learning. This adheres to the Association of American Colleges and Universities definitions as well.

## Dr. Green's Commitment to Inclusive Excellence

While my course lectures will at times point to the limitations of contemporary “politics of recognition,” as a faculty member, I honor and value Inclusive Excellence in practice. As part of my commitment to inclusive excellence, I try to incorporate diversity as a framework of my courses by highlighting intellectual differences among authors, audiences, perspectives or theories. Because every reader and writer has an age, race, gender, ethnicity, national origin, sexuality and intellectual perspective, diversity can become a part of the fabric of every student's development. These identities include, but are not limited to, ability, age, ethnicity, gender identity and expression, immigration status, intellectual differences, national origin, race, religion, sex, and sexual orientation. Please note that **political party affiliations or ideologies are not identity categories in need of active attention for inclusive pedagogy.**

## Attendance & Participation Grade

Students lose points each time they miss class. This excludes religious observances, but they need to be noted in advance. Please notify me in advance, in writing, of any possible class or assignment conflicts due to religious observances. When in class, please be fully present and as undistracted as possible. If you speak in class but clearly have not read or finished reading the text for the day, you will be asked not to speak and marked absent.

A maximum of nine absences can be made up by extra reading responses. In other words, the course demands you attend about 80% of class meetings, and the other 20% has some flexibility. Every absence that you don't make up will count off your final grade. My teaching methods emphasize the classroom as a discursive environment, and that means that much of the learning comes from both listening and contributing to others. Missing class damages the community-space of the classroom. Philosophical study is inherently discursive. In my classes, we try to generate an ongoing discussion that attaches to larger discussions in academia. As a class, we use the classroom as a space to articulate our positions within those discussions both in writing and in talking. When you miss class, it cannot be simply answered with a question like “what did I miss?” **Up to nine absences can be made up with extra formal reading responses on the material assigned for the days you were absent. Those must be turned in via Google Classroom before finals week.**

## Class Participation

Talking about philosophical texts is a learned skill. It is what makes our field different from simply pontificating about deep questions of life, book club, or leisure-reading group. When students speak in class without having done the reading for the day or regularly arrive late, it is unprofessional and disrespects our shared learning space by preventing other students from contributing. Disrespecting that space will therefore affect students' participation grade. For these reasons, I hold attendance, *informed participation*, and acknowledgement of appropriate audiences as fundamental to your course grade. This is reflected in the grade breakdown above. If you don't regularly speak in, your participation grade will be a maximum of 20 out of 40 percentage points. Attendance is not “just showing up” in body.

While you lose part of your overall course grade for missing class, most of your participation points will be based on your discursive *contributions* to our environment. Obviously, on days when I lecture there will be less opportunity to speak, nor do you have to say something every single day. As a community, we should know who you are and your contributions to class discussion should reflect that you've been listening to peers, your professor, and reading the texts in a thoughtful and reflective way. A good way to make sure you're on track is to be regular with your reading responses and commonplace books. You also need to be aware that this is not just about having thoughts, it's about sharing them in dialogue with others. Philosophers share their thoughts, and you should too. Finally, be aware that if you over speak in class, it takes space away from others. After speaking, leave space for others to join in. Record thoughts unable to be expressed in open discourse in your commonplace book.

### **Disruptive Behavior Policy**

Cellphones are not permitted to be in use in my classrooms. They should be on silent and out of site. Use of laptops or tablets will only be permitted for specific in-class activities involving typing or internet. They should not be opened or on your desk otherwise. Headphones should be removed from ears before entering the classroom.

### **Disruptive In-Class Behavior:**

Because participation is part of your grade for this class, disrupting class time will not be accepted. Disruptive behavior can be carrying on side conversations during class lecture, diverting class discussion from the topic for the day, participating in class discussion when you have not done the reading for the day, or dominating class discussion and distracting the professor or learning environment. You will also lose participation points for being "checked out" and unresponsive during class-time or being "too cool" to participate in discussions. Racial or gender slurs directed at another student or the professor will not be tolerated, nor will comments meant to silence or intimidate others. Active or veiled threats of violence are unacceptable.

### **Model In-Class Behavior**

Students should generally:

- respect themselves, others, the University, and surrounding community;
- honor differences and gain an appreciation for living in a diverse society;
- maintain high standards of their personal and academic integrity;
- understand the impact of their actions and choices upon themselves, others, the University, and surrounding communities; and
- seek opportunities to repair harm, restore trust, and acknowledge the impact of their actions and choices.

### **Mature Discussions**

A good scholarly discussion is a collective activity that is a **learned skill** we practice daily in class. We talk differently in professional environments than with our friends and family. I expect all students to engage in a professional manner with the material for the day and to keep the discussion progressive and on track. Some days I will refuse to speak and only track student discourse to encourage students to articulate thoughtful responses to the literature. That method is called Critical Discourse Analysis. Class discussion is not the space for long-winded anecdotes about what it felt like to read the text. If you are comfortable talking in a group, please be aware that others are not necessarily like you and leave them space to enter the conversation. This is a balance we all need to be to collectively attend.

### **Formal Essay and Reading Response Formatting**

All typed assignments should follow MLA format conventions. Repeated format errors will result in lower grades. Descriptions and examples can be found free at the Purdue Online Writing Lab or “OWL”:

[https://owl.purdue.edu/owl/research\\_and\\_citation/mla\\_style/mla\\_formatting\\_and\\_style\\_guide/mla\\_formatting\\_and\\_style\\_guide.html](https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_formatting_and_style_guide/mla_formatting_and_style_guide.html)

Here is a link to a sample paper for how your spacing, font, and citations should look:

[https://owl.purdue.edu/owl/research\\_and\\_citation/mla\\_style/mla\\_formatting\\_and\\_style\\_guide/mla\\_sample\\_paper.html](https://owl.purdue.edu/owl/research_and_citation/mla_style/mla_formatting_and_style_guide/mla_sample_paper.html)

### **Commonplace Books**

You will take a lot of notes for this class. You will regularly upload images from your commonplace book. We’ll talk more extensively about these, but for now you need a blank notebook. The philosophical tradition has largely been shaped by thoughts recorded before mass printing or the immediate dissemination of ideas we find common to our current world. In order to emphasize historical context and heighten attention to learning modalities outside of late capitalist contexts that inevitably shape our day-to-day lives, we will use an “outdated” but long-used method of recording our thoughts by hand. From a current scientific perspective, doing so allows us to develop more neural flexibility too. This is also a reaction to a ready-made world of instant information. Since we are more interested in thought processes and thinking in this class, it is more important to work with our own brains and cognition than with the wonderful access to information we have with current technology and artificial intelligence. I’m interested in your thoughts about what you’re reading, not in you spitting back to me something a machine can do in a few seconds. This is not to hate on A.I. technology. It’s just not relevant to what we are doing in our class. I will have more specific details on expectations from commonplace books, but from the beginning of class students need a full-page (close to 8.5” x 11”) blank notebooks to record their thoughts from class discussions and readings.

### **Reading Response Guidelines (also used for making-up absences)**

There are some required reading responses for all students throughout the semester. Students are also able to make up nine absences by writing a reading response to the readings for each class missed. All reading responses need to be turned in through Google Classroom and in MLA format.

Each response should be written for a *wider audience* than our class. It should paraphrase and summarize the content of the reading with brief citations, providing textual support in MLA format. It should directly identify the main idea or thesis of the reading as you understand it. It often helps to present a *theme* you noticed in the text and engage with critical readings we cover in class or that you research on your own. It should also record your reflections, opinions, and criticism of the readings through a professional synthesis of concepts presented in the reading while building on previous readings from our class.

By “criticism” I’m not looking for knee-jerk, consumer criticism about whether you liked or disliked the reading, found it challenging or boring or exciting, etc. We are not here to say what the author should have done to make it better or to read as consumers.

While it’s okay to write in first-person, you should not narrate your reading with self-referential phrases like “as I was reading, I was reminded of…” or “I was confused when…” or say how enlightening it was for you – how you’d “never thought of that before,” etc. Instead, your criticism should be professionally discursive (and civil). Disagreements are fine. Long, accusatory diatribes are not okay. By “professionally discursive,” I mean it should engage with the material we are reading in class and seek to further critical discussions we have been having in class. Responses should illustrate that you have read, engaged with, and tried to understand the text to the best of your abilities. A good way to do this is to employ specific analytical terms that come up in class in your reading.

At the end of each response, you should provide **two well-thought discussion questions for class discussions**. Go beyond yes/no or taste-based questions about what people liked or disliked. Go beyond overly general questions like, “what did you all think?” Reading response formatting should be used if you are making up an absence.

## **Late Work**

Late work will not receive a higher grade than a “D” (65%) of the assignment. I usually set assignments to be due at midnight. As long as the work is in by 8am the next morning, I won’t consider it late. I don’t generally close online assignments, so if you’re wondering if you can turn something in late, the answer is always yes up to finals week. Students requesting extensions on a formal essay should notify me no less than twenty-four hours before a paper is due. Students with specific accommodations letters will of course have individual cases.

## **Midterm Essay**



Students will write a formal midterm essay that is a philosophical dialogue. You will receive more specific guidelines online. Like reading responses, dialogues must be in MLA format.

### **Oral (Digital) Presentation Final**

Final examinations will be **timed**, oral and uploaded digitally during the final weeks of the semester. Students will also upload their presentation notes to Google classroom. Presentations will be about 7-10 minutes long. More details will appear closer to the final.

### **Disability Access**

CU Denver's disability access policy is the following: The University of Colorado Denver is committed to providing reasonable accommodation and access to programs and services to persons with disabilities. Students with disabilities who want academic accommodations must register with Disability Resources and Services (DRS) in Academic Building 1, Suite #2116 (Phone: 303-315-3510; Fax: 303-315-3515). I will be happy to provide approved accommodations, once you provide me with a copy of DRS's letter. DRS requires students to provide current and adequate documentation of their disabilities. Once a student has registered with DRS, DRS will review the documentation and assess the student's request for academic accommodations in light of the documentation. DRS will then provide the student with a letter indicating which academic accommodations have been approved. **However, I do not require CU Succeed students to go through the DRS office. I will accept either a 504 plan issued by DSA or I will make arrangements with you on your request at any time** These plans are NOT retroactive, so get them to me as soon as possible.

### **Linguistic Diversity**

I fully endorse the National Council of Teachers of English from 1972:

*We affirm the students' right to their own patterns and varieties of language -- the dialects of their nurture or whatever dialects in which they find their own identity and style. Language scholars long ago denied that the myth of a standard American dialect has any validity. The claim that any one dialect is unacceptable amounts to an attempt of one social group to exert its dominance over another. Such a claim leads to false advice for speakers and writers, and immoral advice for humans. A nation proud of its diverse heritage and its cultural and racial variety will preserve its heritage of dialects. We affirm strongly that teachers must have the experiences and training that will enable them to respect diversity and uphold the right of students to their own language.*

In practice, this means students may use variants of English which they deem authentic to their own voices. This goes for writing on the page as well as talking in the classroom. In class, we will discuss current issues such as "code meshing" and "code switching." I aim for an active approach to *Englishes* and linguistic diversity that can challenge some perceived conventions by requiring more focused and nuanced approaches to language. *Part* of this requires an adult level of linguistic content and active approaches to what "civil" language means in varying rhetorical situations. While I will occasionally use specific examples of

“profanity” or markers that give us sociolinguistic information about gender, ethnicity, class, etc., I will not direct such language to students personally, and I expect everyone in class to do the same.

## **Gender Designation**

I recognize that gender is fluid and shifting throughout our lives and that how we feel in our bodies may not always correspond to public conceptions of gender or the gender we assigned at birth, often out of a confusion among medical professionals between “sex” and “gender.” In the interest of inclusivity, if a student has a preferred pronoun or other linguistic marker related to self-definition that the student prefers I use, please do let me know. It’s of course okay for pronouns to change during our time together too, but please know communication helps and mistakes happen. Note that if you change your preferred pronouns, you need to let those around you know so they don’t unintentionally disrespect you. Part of why we have class as a community space is so we can practice healthier ways of communicating with one another than in past circumstances.

## **Accommodations & Disabilities**

Students with disabilities must get a letter from the university documenting them. I am not a healthcare professional, and you do not need to submit doctors’ notes to me or disclose any disabilities. Please refer to CU Denver’s website for services to document disabilities. Documented disabilities are not retroactive for missed assignments. Professors are required by law to accommodate students with documented disabilities.

## **Plagiarism / Academic Dishonesty**

Plagiarism, whether intentional or not, is grounds for failing grades, failing courses, and disciplinary measures up to and including expulsion from the university. **This includes A.I. generated essays in part or in whole.** Turning in essays previously written for other courses that you wrote is still considered academically dishonest.

## **Course schedule**

We will generally stay on this schedule, but I reserve the right to alter the reading schedule at any time. If you miss class, it is your responsibility to verify the reading and/or assignment for the next class so you can prepare accordingly.

\* Please note again that due dates for commonplace book assignments and formal reading responses are NOT listed below in the course schedule. They will vary and will show up in your to do list in Google Classroom . It’s your responsibility to be attentive in class to those instructions.

**Week 1: Introduction: You are arriving late to a discussion that has been going on for a few thousand years...**

Friday 8/23: Meet students, course introduction, commonplace books, etc. Register for the correct section, etc.

**Homework:** Read all of *Tao Te Ching*

Lao Tzu: *The Tao Te Ching*: [https://docdrop.org/download\\_annotation\\_doc/-Perennial-Classics-Lao-Tzu-Stephen-Mitchell---Tao-Te-Ching\\_-A-New-English-Version-Harper-Perennial-Modern-Classics-2006-2-4--pDMw9.pdf](https://docdrop.org/download_annotation_doc/-Perennial-Classics-Lao-Tzu-Stephen-Mitchell---Tao-Te-Ching_-A-New-English-Version-Harper-Perennial-Modern-Classics-2006-2-4--pDMw9.pdf)

**Week 2: East Asia / India**

Tuesday 8/27: Discuss *Tao Te Ching*

**Homework:** Read *Dhammapada*: <https://www.gutenberg.org/files/2017/2017-h/2017-h.htm>

Friday 8/30: Discuss “sayings of the Buddha,” *Dhammapada*

**Homework:** Begin reading *Bhagavad Gita*, chapters 1-9:

<https://www.gutenberg.org/files/2388/2388-h/2388-h.htm>

**Week 3: Vedic Culture / *Bhagavad Gita***

Tuesday 9/3: Discuss *Bhagavad Gita*

**Homework:** Read *Bhagavad Gita*, chapters 10-end:

<https://www.gutenberg.org/files/2388/2388-h/2388-h.htm>

Friday 9/6: Discuss *Bhagavad Gita*

**Homework:** Read Plato’s “Allegory of the Cave” and begin reading Plato’s *Euthyphro*

online: <https://www.gutenberg.org/files/1642/1642-h/1642-h.htm>

**Week 4: Greece / Plato on Ethics: Can Virtue be taught?**

Tuesday 9/10: Shifting to ancient Greece. Begin discussing Plato’s *Euthyphro*: What is the difference between knowing and thinking?

**Homework:** Finish reading Plato’s *Euthyphro* if you have not already done so.

Friday 9/13: Continuing *Euthyphro*. Where does piety and faith enter the picture? As Socrates asks Euthyphro: “What subject of difference would make us angry and hostile to each other if we were unable to come to a decision?”

**Homework:** Read Plato’s *Meno*

**Week 5: Plato on the Soul and Epistemology: *Meno***

Tuesday 9/17: Discuss *Meno*

**Homework:** Finish *Meno* if you have not already. Write formal response 1 by Saturday afternoon

Friday 9/20: Finish discussing *Meno*

**Homework:** Finish and post formal Response 1 by Saturday. Read *Gorgias* for Tuesday.

### **Week 6: Philosophy versus Rhetoric: Plato's *Gorgias***

Tuesday 9/24: *Gorgias* day 1

**Homework:** Finish reading *Gorgias* if you have not finished

Friday 9/27: *Gorgias* day 2

**Homework:** Read *Phaedrus*

### **Week 7: Plato's *Phaedrus*: On Writing and a Softer Approach to Rhetoric**

Tuesday 10/1: *Phaedrus* day 1

**Homework:** Finish *Phaedrus* if you have not

Friday 10/4: *Phaedrus* day 1

**Homework:** Begin midterm, read *Crito* for Tuesday

### **Week 8: Plato's *Crito* and Midterm**

Tuesday 10/8: Discuss *Crito*

**Homework:** Finish and post midterm

Friday 10/11: No school, **midterm due by midnight**

### **Week 9: Basic Ideas from Aristotle (no in-class meeting next week)**

Tuesday 10/15 (no formal class meeting): Watch video and read over basic ideas from Aristotle (link on Google Classroom)

**Homework:** Read Aristotle's *Rhetoric*, Books 1-3 by Friday

Friday 10/18: No formal class. Finish reading Aristotle's *Rhetoric*

**Homework:** Read Descartes' *Meditations* Prologue & Meditations 1-3 for Tuesday next week

### **Week 10: Toward Modernity with Descartes**

Tuesday 10/22: Catch up remarks on Aristotle and begin Descartes discussion

**Homework:** Read Descartes' *Meditations* 4, 5, & 6 for Friday

Friday 10/25: Descartes continued.

**Homework:** Read Thomas Hobbes, chapters 13-18 from *Leviathan* ("Of the Natural Condition of Mankind" to "Of the Rights of Sovereigns by Institution")

## **Week 11: Political Philosophy and the Social Contract**

Tuesday 10/29: Hobbes

**Homework:** Read Book II, Chapters 1-11 from Locke's *Essay Concerning Human Understanding* ("Of Ideas in General, and Their Original" to "Of Discerning, and Other Operations of the Mind")

Friday 11/1: Locke

**Homework:** Read Immanuel Kant's "Introduction" (his Prefaces are Optional) to *The Critique of Pure Reason*

## **Week 12: Kant and Modern Epistemology**

Tuesday 11/5: Kant's "Introduction"

**Homework:** Read Bertrand Russell's "How *A priori Knowledge* is Possible"

Friday 11/8: Locke

**Homework:** Read Marx, "Theses on Feuerbach" and Marx & Engels, *Manifesto of the Communist Party*

## **Week 13: Hegel and Marx**

Tuesday 11/12: Dr. Green will cover Hegel's Master-Slave dialectic in lecture

**Homework:** Finish Marx & Engels if you have not already

Friday 11/15: *Communist Manifesto* discussion

**Homework:** Read Emmanuel Levinas, "Reflections on the Philosophy of Hitlerism"

## **Week 14: The "Death" of Metaphysics": Levinas and Arendt**

Tuesday 11/19: Levinas, Phenomenology and critique of Western Philosophical Tradition

**Homework:** Read Hannah Arendt, "Thinking and Moral Considerations"

Friday 11/22: Post-Holocaust Ethics

**Homework:** Read Native American Russell Means (Lakota), "In Order for America to Live, Europe Must Die" and Mark Freeland (Anishinaabeg), Chapter 1 from *Aazheyaadizi*

## **Fall Break: November 25-30**

## **Week 15: Philosophy of Race / Critiques of Eurocentrism**

Tuesday 12/3: Discuss Means & Freeland

**Homework:** Read Charles Mills "Global White Ignorance"

Friday 12/6: Discuss Charles Mills

**Homework:** Read Johanna Oksala: "A Phenomenology of Gender"

## **Week 16: Phenomenology of Gender and Neoliberalism**

Tuesday 12/10: Discuss Oksala

**Homework:** Read Wendy Brown: “Neoliberalism’s Frankenstein”

Friday 12/13: Discuss Brown

**Homework:** Finish Final Project and Post by Tuesday 12/17

Welcome and have a productive and educational semester!