

AUTUMN '09 COURSE DESCRIPTIONS**University of Washington****Department of Philosophy****PHIL 100A Introduction to Philosophy Baker T Th 10:00-11:20 5cr**

This course will introduce the student to philosophical thinking by considering three of the most central and important philosophical problems: (1) Can I have knowledge of an objective world or is my knowledge confined to my own subjective experience? (2) Am I truly free? (3) Do we have good reasons for believing that God exists? We will investigate these questions by considering the views and arguments of many philosophers, both historical and contemporary, including Descartes, Berkeley, Locke, Hume, Kane, Nozick, and many others.

TEXT: *Philosophical Problems: An Annotated Anthology*, BonJour, Baker, eds.

PHIL 115A Practical Reasoning Remow Daily 11:30-12:20 5cr

This course is an introduction to logic emphasizing concepts and methods useful for practical analysis of arguments in everyday contexts. Among other things, we will talk about argument structure, meaning, informal fallacies, inductive and deductive and scientific reasoning, causation, and statistical inference.

TEXT: *A Concise Introduction to Logic*, Hurley

PHIL 120A Introduction to Logic Weller MWF 10:30-11:20 5cr

The aim of this course is that you become acquainted with, and learn to manipulate, a formal system of deduction and acquire some proficiency in the techniques of formally symbolizing and evaluating deductive arguments. The course covers both propositional and quantificational logic.

TEXTS: *Beginning Logic*, Lemmon. Lecture notes will be available through E-reserve

PHIL 160A Why Do We Believe in Quarks..? Hankinson Nelson T Th 1:30-2:50 5cr

TEXT:

PHIL 200A Topics in Philosophy Enden Daily 2:30-3:20 5cr

"Philosophy of Possibility and Necessity." In this course we will examine several of the most important philosophical theories of possibility and necessity from several different perspectives. We will study and critically evaluate many of the answers that have been offered for questions such as: What do claims about possibility and necessity mean? What is a possible world? How can we know anything about possibilities that never occur? Can we ever know that something is necessary, and if so, how?

PHIL 240A Introduction to Ethics Roberts MWF 11:30-12:20 5cr

This course is an introduction to moral theory. We will be looking at both classic and contemporary writers' answers to questions such as: Why should one be moral? What distinguishes right actions from wrong ones? What distinguishes good persons from bad ones? You will learn to read difficult philosophical texts carefully and analytically, and to write about them in ways that demonstrate clear critical understanding of what you've read.

TEXTS: *The Classical Utilitarians: Bentham and Mill*, Troyer; *Kant's Grounding for the Metaphysics of Morals and On a Supposed Right to Lie from Philanthropic Motives*, Ellington, trans.; *The Practice of Virtue*, Welchman and a reading packet.

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PHIL 241A Topics in Ethics Fischer T Th 3:30-5:20 5cr

“Pride and Self-Respect” Pride and self-respect (along with a cluster of related concepts such as dignity, self-esteem, and integrity) figure centrally in ethical life. In this class we will critically evaluate some of the many philosophical works that discuss these notions: works by classic authors like Aristotle, Augustine, Hume, Kant and Nietzsche, as well as by contemporary philosophers and psychologists. Two goals of the course will be for the student to understand both the relations between these different ideas, and the different (and sometimes opposed) perspectives one might take towards them.

TEXT:

PHIL 267A Intro to Phil of Religion Clatterbaugh MWF 1:30-2:20 5cr

Philosophy and religion especially in Western thought have grown up together. Philosophy has provided many of the concepts that are used in religious conversation to talk about God, evil, salvation, etc. However, the relationship between philosophy and religion has not always been amicable. Philosophy’s dependence on reason, careful distinction, and evidential justification has often been in conflict with religion’s emphasis on faith and acceptance of the supernatural. As a result of this long relationship, there are a number of problems in philosophy of religion that have been discussed and recast in many forms over the years. These issues include: the nature of God, the argument from design, the cosmological argument, the ontological argument, miracles, the nature and value of religious experience, the argument from evil, and how to view the plurality of religious faiths. This course will examine several of these issues in some detail. This course is not a study of comparative religion it focuses on the religions of Abraham, namely, Judaism, Christianity, and Islam.

TEXTS: *A Thinker’s Guide to the Philosophy of Religion*, Stairs, Bernard; *Dialogues Concerning Natural Religion*, Hume; *Philosophy of Religion, An Anthology*, Pojman, Rea (optional)

PHIL 301A Intermediate Topics in Philosophy Clifton T Th 12:00-1:20 2cr

“Philosophy and Literature” There are many philosophical issues surrounding the practice of creating and enjoying literature. Some of them that will be discussed in this course include the following: deciding how to define literature, determining the proper role of the author in literary interpretation, figuring out how emotions relate to the reading of literature, determining the status of fictional characters, considering whether ethical truths can be learned from literature and whether literature may be criticized for containing immoral themes. We will spend some extra time considering the issue of whether philosophical insights themselves can appear in literary works and whether they are better conveyed in this medium, rather than in the traditional non-fictional philosophical paper or book. We will consider a test case with Iris Murdoch, comparing/contrasting her moral views as laid out in her philosophical work *The Sovereignty of Good* and as they appear in one of her novels.

TEXTS: *Philosophy of Literature: Contemporary and Classic Readings*, Lopes; *The Sovereignty of Good*, Murdoch; *The Philosophy of Literature*, Lamarque (Recommended)

PHIL 332A History of Modern Political Phil Talbott T Th 10:30-12:20 5cr

What is called "modern" philosophy is not very modern. It begins in the 16th century and extends to the 19th century. We will study some of the most influential political philosophers by following the development of several themes in their work: (1)consent. Before the modern period, government legitimacy was typically thought to depend on divine endorsement or historical precedent, but not on the consent of the governed. The idea that government legitimacy depends on some sort of actual or hypothetical consent is a "modern" idea.

(2)individual rights. This new idea of consent-based legitimacy was part of a new conception of individuals as bearers of rights--rights even their rulers were morally bound to respect. In this course,

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we study those philosophers in the modern period who were most important in the gradual development of a rights-based political theory and those who were most persuasive in opposing it. (3)historical progress. Great political changes occurred in the modern period. Attempts to make sense of these changes led to the development of theories of historical progress.

(4)epistemology. Also typical of the modern period is a rationalist epistemology, in which knowledge is taken to be the infallible product of an individual mind that directly discerns the truth. We will see the beginnings a new epistemology for moral and political theory in which knowledge is taken to be the product of a social-historical process.

We will read from the works of Hobbes, Locke, Rousseau, Smith, Kant, Burke, Tocqueville, Hegel, and Marx. There will be a Midterm and a Final Exam. Each exam will have an in-class portion and a take-home portion. In addition, there will be a short written assignment for each class. Prerequisites: At least one course in philosophy. No freshmen. **Meets I&S Requirement.**

TEXT: *Classics of Modern Political Theory*, Cahn

PHIL 335A Plato's Republic Keyt T Th 9:00-10:20 5cr

Plato's *Republic* is the most important and most provocative philosophical work to come down to us from the ancient world and one of the three or four great masterpieces of western philosophy. The conversation in it ranges over almost every area of philosophy: metaphysics, epistemology, philosophy of mind, ethics, political philosophy, philosophy of education, feminism, aesthetics, and philosophy of religion. In spite of its richness and complexity it is one of the most accessible works of ancient philosophy. It is thus an ideal text for study in an upper-division philosophy course. We will read one book of the dialogue each week, and for background we will also read Homer's *Iliad*. There will be a written exercise for every session.

TEXTS: Plato, *Republic*, Reeve, trans., Homer, *Iliad*, Fagles, trans.

PHIL 360A Intro Topics in the Phil of Science Manchak T Th 11:30-1:20 5 cr

This course serves as an introduction to the philosophy of science. We will examine broad topics such as falsification, confirmation, explanation, underdetermination, realism, and the structure of scientific revolutions. We will ground our study of these topics by considering the history of spacetime physics from Zeno to Einstein. Class will be a mix of lecture and discussion.

TEXTS: *Space from Zeno to Einstein*, Huggett; *Origins of Modern Science*, Butterfield; *Philosophy of Science*, Curd, Cover, eds.

PHIL 401A Advanced Topics in Phil McHose T Th 11:30-1:20 5cr

"Libertarianism, Egalitarianism, and Public Policy" Libertarians argue that the minimum wage is unjust, on grounds that it interferes with a right of contract, or with some more general kind of morally valuable freedom. They also argue that redistributive policies are unjust, on grounds that these amount to theft and/or to forcing some persons to work for others. In contrast, according to egalitarians, if we grant that the minimum wage and earned income tax credit would help some of the poor and not make things worse for any of them, then justice not only permits these policies, but likely requires them. We will focus on this debate between libertarians and egalitarians about distributive justice and, more narrowly, how to properly understand the relation between freedom and equality. Readings from Supreme Court decisions and philosophers, with a particular focus on Robert Nozick and responses to his arguments.

TEXTS: *Anarchy, State, and Utopia*, Nozick; *Self-Ownership, Freedom, and Equality*, Cohen

PHIL 401B/ARCHY 467A Advanced Topics in Phil Wiley MW 6:00-8:20 5cr

“Research Ethics in Archaeology: Accountability, Conservation, and Stewardship” Archaeological practice raises profoundly challenging ethics issues. The central question we will address in this seminar is: to whom and to what are archaeologists accountable? It is often said that the primary goal of archaeology is to advance our understanding of the human, cultural past. But what happens when these goals come into conflict with the interests of those affected by archaeological research? In particular, what responsibilities do archaeologists have to those whose cultural heritage they study? Do archaeologists have an obligation to protect the archaeological record--to “save the past for the future”- and how is this balanced against destructive investigation of the record? Should archaeologists work with archaeological material that has been looted and commercially traded? How should archaeologists navigate conflicts between the demands of employers, oversight agencies, and research goals when they work in industry or in government?

These questions are at the center of debates that are changing the way archaeology is practiced. Most urgent are issues of accountability raised by descendant communities, especially Indigenous, Native American, and First Nations communities who call for a decolonization of archaeology. An ethic of stewardship has been proposed in response to these issues; one central aim of this course is to draw out the implications of stewardship ideals for archaeological practice. We begin with framing questions and then turn to the analysis of cases that raise, in concrete terms, these multi-dimensional issues of accountability.

TEXTS: Readings will include selections from: *Collaboration in Archaeological Practice: Engaging Descendant Communities* (Collwell-Chanthaphonh and Ferguson 2008), *Embedding Ethics* (Meskell and Pells, 2005), and *Ethical Issues in Archaeology* (Zimmerman, Vitelli, and Hollowell, 2003).

PHIL 406A Philosophy of Feminism Goering T Th 1:30-3:20 5cr

This course will look at how feminist philosophy has critiqued traditional moral and political theory and practice in regard to the family. In so doing, we will rethink concepts such as autonomy and justice as we examine the issues of marriage, reproduction/family creation, child-rearing, and domestic work. One prior course in philosophy recommended.

TEXT:

PHIL 412A/MHE 402 Ethical Theory Jecker MW 11:00-1:20 5cr

This course introduces students to some of the most influential ethical theories to date and, with a critical eye, studies the source and ground of their influence. Among the theories we discuss are classical and contemporary utilitarianism, perfectionism, ethical egoism, and Kantian ethics. In the course of studying these theories, we discuss questions such as the following. How do we avoid the conclusion that ethical standards are just a matter of cultural or individual opinion? Is it always morally preferable to perform whatever action produces the best consequences? What reason can anybody have for being moral rather than just giving the appearance of being moral when that serves one's own purposes? Readings are from historically prominent philosophers, such as Bentham, Mill, Nietzsche, and Kant, as well as contemporary authors.

TEXTS: *Morality and the Good Life: An Introduction to Ethics Through Classical Sources*, Solomon, Martin (ed.); *Conduct and Character: Readings in Moral Theory*, Timmons

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PHIL 437A Philosophy of Hume Talbott T Th 2:00-3:20 3cr

What is reason? What is reasoning? In 1739-40, David Hume published a radical critique of the standard philosophical answers to those questions in his *Treatise on Human Nature*. In this course, we will study Hume's *Treatise* to understand Hume's critique of the standard answers and to appreciate the relevance of Hume's critique for our own answers to those questions. The course requirements include a midterm exam, a final exam (one-half in class, one-half take home), and short in-class writing assignments. **No freshmen. Prerequisites: One previous course in philosophy or the permission of the instructor.**

TEXTS: *A Treatise of Human Nature (Oxford Philosophical Texts)*, Hume,; *Cambridge Companion to Hume*, Norton

PHIL 440A Ethics Roberts MWF 2:00-3:20 5cr

PHIL 456A Metaphysics BonJour T Th 11:30-1:20 5cr

This course will consider many of the most central topics in metaphysics, including: (1) identity through change; (2) possible worlds; (3) the nature of causation; (4) agency, free will, and events; (5) space and time; and (6) universals and particulars. We will work thorough Lowe's valuable text, adding additional readings on some of the central topics. Written work will consist of several short papers (or an optional term paper) plus a final examination.

TEXT: *A Survey of Metaphysics*, Lowe,

PHIL 470A Intermediate Logic Keyt MWF 9:00-10:20 5cr

In this course we study a logistic system rich enough for the formalization of a large portion of mathematics: the first-order predicate calculus with identity and function symbols. We will prove, among other things, that the system is consistent, sound, and complete. To understand these metatheorems we need to be conversant with a whole raft of logical concepts beginning with the fundamental concepts of derivability and logical consequence. To prove the metatheorems we need to understand the concept of a metaproof and how such proofs are constructed. This requires in turn knowledge of mathematical induction. Many of our definitions and metaproofs use the concepts of set theory. So we will need to discuss Russell's paradox (which must be evaded if one is to have any set theory at all), review the basic concepts of set theory, study some of the basic strategies of set theory (such as proof by diagonalization), and prove a few of the classical theorems about plain, or unordered, infinite sets. All of this leads eventually to a study of formal theories. At the end of the course we will discuss the concepts relating to formal theories, analyze several formal theories including formal number theory, and come within sight of Gödel's first incompleteness theorem. (We will be able to understand it, though not to prove it completely.)

TEXT: *Elementary Logic*, Mates

PHIL 472A Axiomatic Set Theory Dumas T Th 9:30-11:20 5cr

We will begin the course with a brief treatment of the axioms of Zermelo-Fraenkel set theory (ZF), ordinal numbers, and cardinality. We will define the axiom of choice (AC) and prove the numerous useful equivalences in ZF. We will also cover elementary cardinal arithmetic, the continuum hypothesis, and the generalized continuum hypothesis. We will define the axiom of constructibility (V=L), and show that if ZF is consistent then ZF + V=L is consistent. We then show that AC and CH hold in ZF + V=L, hence ZFC + CH is consistent, provided that ZF is consistent.

TEXT: *Set Theory*, Jech

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PHIL 505A Seminar in Teaching Phil Baker/Benchimol TBA 5 cr

PHIL 522A Seminar in Modern Phil Rosenthal TH 3:30-5:20 5 cr

Spinoza's *Theological-Political Treatise*: Philosophy, Religion, and Politics

Spinoza's *Theological-Political Treatise* (TTP) provoked great controversy when it was published anonymously in 1670. It sought to overturn accepted ideas about Scripture, the relation of philosophy to theology, and the foundations of the state. More specifically, we find that: it challenged orthodox belief about the authorship of the Pentateuch; it claimed that theology was a product of human superstition whose ultimate function was to make the masses obedient to the state; it argued, perhaps taking Hobbes' doctrine to its logical conclusion, that natural right was identical with power; and it sought to show that liberty of opinion was beneficial to the state. Underlying these views, though unknown to most all its readers, was the radical philosophy Spinoza was in the process of articulating in his *Ethics*, which, partly due to the enormous hostility with which the TTP was received, was to remain unpublished in his lifetime. But then, as now, the TTP stands as a formidable work in its own right, as much in its interpretative and rhetorical strategies, which differed so profoundly from those of the *Ethics*, as in its fundamental claims about religion and the state. The purpose of this course is to investigate the TTP in detail, analyzing its methods as well as its conclusions. To that end, since it is impossible to neatly separate the threads of theological, philosophical, and political argument that wind their way through every chapter, we will approach the work through its own stated themes, paying close attention to its internal structure, its relation to the *Ethics*, and to its historical and intellectual context. In teaching this text, I want to explore not only how Spinoza was involved in and stimulated by perennial philosophical debates but also how he was deeply engaged in a contemporary political struggle over the future of the young Dutch Republic. We will learn about the relation of faith to reason, the nature of rights, the foundations of the state, and philosophical arguments for religious toleration.

TEXT: Spinoza's *The Complete Works*, Morgan.

PHIL 526A Seminar Recent Philosophy Weller M 3:30-5:20 5cr

PHIL 545A Seminar in Phil of Art R. Moore W 3:30-5:20 5cr

In this course, we will explore various relations between aesthetic value and ethical value in the field of literature. We will consider such questions as: 1) Can we acquire moral knowledge from art (and in particular from literature)? 2) How can fiction, which is by definition non-factual, inform our thinking about morally relevant aspects of the factual world? 3) What roles does imagination play in understanding fiction and in moral life? 4) Can great literature ennoble us; can base literature corrupt us? We will critically assess several rival philosophical accounts of the interconnection (or distinctness) of normative domains and work toward the development of our own position(s) on the topic.

TEXTS: *Love's Knowledge*, Nussbaum, *Art and It's Messages*, Davies,

Program on Values

VALUES 512A "Justice Matters" A. Moore T 5:30-7:20 5cr
